

AN
INDEX TO THE NAMES
IN THE
MAHĀBHĀRATA

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MAHĀBHĀRATA

WITH SHORT EXPLANATIONS
AND
A CONCORDANCE
TO THE
BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S
TRANSLATION

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294.5923
MAH/m
16884

MOTILAL BANARSIDASS
Delhi :: Varanasi :: Patna

MOTILAL BANARSIDASS

Indological Publishers & Booksellers

Head Office : Bungalow Road, Jawaharnagar, Delhi-7

Branches : 1. Chowk, Varanasi-I (U.P.)

2. Ashok Rajpath, Patna-4 (Bihar)

First Edition, 1904

Reprinted : Delhi, 1963, 1978

Price : Rs. 150

Printed in India

**By Shantilal Jain, at Shri Jainendra Press, A-45, Phase I, Industrial Area,
Naraina, New Delhi-28 and Published by Narendra Prakash Jain for
Motilal Banarsidass, Bungalow Road, Jawaharnagar, Delhi-7**

PREFACE.

THE present work consists of two portions—the Index proper and the Concordance. The Index deals mainly with the proper names occurring in the Mahābhārata. The student should therefore first look for information under such headings as are *names*, and not under narrative headings such as *Indravijaya* and the like.

The paragraph references found under the names in the Index are given sometimes alone [e.g. § 547], and sometimes with the addition of small italic letters [e.g. § 201*b*]. If there is no such addition, the paragraphs (viz. abstracts or paraphrases of the text) are themselves sections of the narrative, and given under the name in question, because the bearer of the name is the principal actor. Such paragraph references, without small italic letters, are often followed by a parenthesis. Thus, under the heading *Agni*, we find the quotation “§§ 254–260 (Khāṇḍavadah.)” Here the references are *suggestive* of a narrative which will be found in full under the heading given within parenthesis, viz. Khāṇḍavadahanaparvan, and the name in question, in this case *Agni*, is the name of one among several principal actors, so that it would seem arbitrary to refer the narrative to him alone.

A small italic letter after a paragraph reference and followed by a word within parenthesis is used when the name to which it is added does not connote the principal actor or the chief item of the narrative, but is only incidentally mentioned, though the reference is of interest for, and solely, or at least chiefly, concerned with it. If further information is wanted it will have to be looked for under the heading given within parenthesis, where the name in question is mentioned, the small italic letter being added within parenthesis as a kind of cross-reference.

Under *Māhishmatī* we thus find the quotation “§ 282*b* (Sahadeva)” followed by a remark concerning *Māhishmatī*. Further particulars must then be looked for under *Sahadeva*, where we read, “§ 282: From Kishkindhā Shd. marched towards *Māhishmatī* (*b*)”

A small Greek letter indicates that the reference is chiefly of interest on account of the connection in which it occurs, and that further information will be found under the heading referred to within parenthesis, where the same Greek letter has likewise been added, within parenthesis, as a cross-reference.

Take, for instance, the reference given under *Duḥcāsana*, “§ 83 (Ādivaṃcāv.) α : I, 63, 2447” (or, I, 63*a*, 2447). Similarly, we find under *Duḥsaha*, “§ 83 (Ādivaṃcāv.) α : I, 63, 2448.” These references show that *Duḥcāsana* and *Duḥsaha* are mentioned under the heading *Ādivaṃcāvatāraṇa*, and that no immediate interest attaches to their being referred to in that place. The statement made under *Ādivaṃcāvatāraṇa* runs, “§ 83: the 101 sons of Dhṛtarāshṭra . . . of whom 11 (α) . . . are enumerated as mahārathas.” Here the α indicates that I have not thought it worth while to enumerate those 11 names (they must accordingly be looked for in the Sanskrit texts), but the passage in question has been referred to under the headings of each of them.

To return to the quotation under *Duḥcāsana*, "83 (*Ādivaṃcāv.*) α: I, 63, 2447."

The figures 63, 2447 refer to a passage where *Duḥcāsana* is actually mentioned.

The small α shows that the mention of his name presumably is of little or no general importance, and may be practically neglected from a mythological or legendary point of view.

If the reader nevertheless wishes to know the purport of the reference, the word given within parenthesis shows that information will be found under *Ādivaṃcāvātārāṇa*, and one inspection under that heading will show that *Duḥcāsana* is there only mentioned, among eleven of *Dhṛtarāshṭra*'s sons, as a *mahāratha*.

The heading *Ādivaṃcāvātārāṇa*, with or without one additional inspection of the Concordance under § 83, will at once show the reader who in his memory has a general idea of the contents of the *Mahābhārata* that the quotation has been taken from a kind of preface or introduction to the principal narrative of the Epos, which is placed after the sections where, not *Vaiṣampāyana*, but *Sauti* is the speaker. According to his critical disposition he will, or will not, draw conclusions from this fact.

Mere comparisons have been marked by the addition of (*iva*) or the like.

The signs *, **, †, (†), ††, and (††) have a critical value. I have not, of course, allowed the book to be influenced by critical theories. I have only intended to draw attention to such facts as seem to be of critical importance. According to his disposition, the reader may or may not draw conclusions from those signs. The danger is that they may sometimes have been omitted through inadvertence.

The numbers of verses, in ordinary type, refer to the Calcutta edition; the numbers of chapters, in **clarendon type**, to the Bombay text. By using the Concordance it will be possible, with very little uncertainty, to calculate what verse in the Bombay edition corresponds to a given one in the Calcutta *Mahābhārata*.

The books are quoted in Roman numbers.

The enumeration of verses is, except where the heading is marked by an asterisk, intended to be complete, and I hope that it is so, at least with regard to all instances where there cannot be any doubt that the heading occurs as a *name*. In such cases, on the other hand, where it may have been a matter of subjective feeling during the reading whether a word should be considered as a proper name or as a mere laudatory epithet, I fear that there may be some incompleteness and inconsistency. Thus some synonyms of *Agni* and *Arjuna*, which will be found in Mr. Holtzmann's lists, have not been registered.

There are also some other inconsistencies, sometimes voluntary, for the sake of convenience, sometimes involuntary, due to the fact that my work has extended over a very great span of time. These latter ones are faults for which I must ask indulgence, but I hope that they will not cause any serious misunderstanding or inconvenience. I do not now venture to correct them, lest the numerous cross-references should be imperilled.

The numerous synonyms, such as *Kiritin* for *Arjuna*, have, as a rule, been put together under the principal name; e.g. *Kiritin*, etc., under *Arjuna*. Such denominations as *Kaurava*, *Kuruçreshtha*, etc., have, however, been given separately in their proper places, the principal aim to be held in view with regard to them clearly being to be able to know easily what person is meant in each instance.

In the case of such synonyms, and of articles the contents of which are unimportant, I have only quoted book and verse. In other cases I have usually also added reference to paragraph and chapter. Take, for instance, under the heading *Arjuna*, the quotation § 613 (*Gadāyuddh.*), IX, 32-33: 33, 1890, 1921. Here the explanatory addition (*Gadāyuddh.*) refers the reader to the heading *Gadāyuddhaparvan*, where a summary of the narrative in question will be found under Book ix, chapters 32-33. The quotation 33, 1890, 1921 indicates the places where the name *Arjuna* actually occurs.

In some cases the summary of the narrative has also, for the sake of convenience, been repeated, in a more or less abridged form, under the special heading; thus, in our present case, under *Arjuna*.

In these, probably not very numerous, cases the reference to the paragraph is only necessary in order to get an idea of the wider connection in which the quotation occurs. In other instances the exposition must almost entirely be looked for in the paragraph quoted. Thus in the case of the quotation §§ 254-260 (*Khāṇḍavadah.*), I, 222-234, under the heading *Arjuna*. Here the narrative will be found in §§ 254-260 under the heading *Khāṇḍavadahanaparvan*. By referring to the Concordance, under the same paragraphs, the place which the narrative occupies in the epic as a whole will immediately be seen.

By arranging in numerical order, i.e. in the order of the Concordance, the paragraphs as given in the Index, we should obtain a synopsis of the contents of the whole epic, in the order of the original. Essentially the same result may be obtained from the article *Arjuna*, where I have introduced more repetitions (i.e. statements which are also found under other headings) than in any other article.

With regard to repetitions, I have thought it more important to enable the reader to use the Index conveniently and without unnecessary waste of time, than to save space. I have not, therefore, strictly avoided them in the principal articles, though I have done so in most cases by referring to paragraph articles and to the headings under which the quotations concerned are first given.

The text on which the Index is based is, on the whole, the Calcutta edition. Readings from other sources (i.e. almost exclusively the Bombay edition) have only been noticed for special reasons.

In transliterating the Sanskrit words, it will be noticed that I have followed the order of the Latin alphabet, without paying any attention to diacritical marks. I have adopted the usual system of transliteration, with some modifications. Thus the palatal mute is given as *c*, *ch* being reserved for the corresponding aspirate; *j* is the palatal media, and *y* the corresponding semi-vowel. The palatal and cerebral *s*-sounds have been transliterated *ç* and *ś* respectively.

The only exception from the strict adherence to the arrangement in accordance with the Latin alphabet is that the letters *ç* and *ś* have been treated as separate letters and placed after *c* and *r* respectively. This has been done because these sounds are often transliterated as *ś* and *ç* respectively.

IN THE CONCORDANCE it will be noticed that the mutual relationship between the two divisions in paragraphs and chapters has been indicated in various ways. My principal aim has here been to save space and trouble.

Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (giving the contents of Mhbhr. I, 5, 1–11) will be found under the heading 'BERGU.' Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g., § 249 (Mhbhr. I, 215) under the heading 'ARJUNAVANAVĀSAPARVAN.' If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g., § 177 (Mhbhr. I, 113) under the heading 'PĀṆDUDIGVIJAYA,' § 161 (Mhbhr. I, 96) under the heading 'MAHĀBHISHOPĀKHYĀNA,' and not under 'SAMBHAVAPARVAN.'

My sincere thanks are due to those who have helped me with their advice or have in other ways shown their interest in my work. In this connection I beg to mention Professor V. Fausböll, Professor K. F. Geldner, Professor Ch. R. Lanman, Dr. Sten Konow, and Dr. G. A. Grierson. The valuable suggestions made by Professor Lanman have, in many respects, left material traces in the arrangement of the Index, and certainly rendered it much more convenient and useful to the student than would otherwise have been the case. My young friend Mr. Elof Olesen deserves my warmest thanks for the care and sagacity with which he has assisted me in the revision of the manuscript.

Finally, I tender my respectful thanks for the pecuniary assistance which has rendered the compilation of this work possible, viz., the very liberal support which I have received from the Carlsberg Fond at Copenhagen, and from the Danish Government and the Danish Parliament.

S. SÖRENSEN.

COPENHAGEN.

February, 1902.

LIST OF ABBREVIATIONS.

A. = Açvin.
Ā. = Āditya.
adj. = adjective.
all. = allusion.
Aps. = Apsaras.
Arj. = Arjuna.
As. = Asura.
B. = Bombay edition.
Bh. = Bhūta.
Bhīmas. = Bhīmasena.
B.-ṛ. = Brahmarshi.
Bṛh. = Bṛhaspati.
C. = Calcutta edition.
Cā. = Cāraṇa.
Çak. = Çakuni.
of. = compare.
D. = Deva.
Dā. = Dānava.
Dai. = Daitya.
Dhanurv. = Dhanurveda.
Dhārt. = Dhārtarāshṭra.
Dhṛṣṭady. = Dhṛṣṭadyumna.
Dhṛt. = Dhṛtarāshṭra.
do. = ditto.
D.-ṛ. = Devarshi.
G. = Gandharva.
Gh. = Guhyaka.
Hanūm. = Hanūmat.
I. = Indra.
Janam. = Janamejaya.
Jayadr. = Jayadratha.
K. = Kinnara.
Kp. = Kimpurusha.
Kṛ. = Kṛṣṇa.
Kub. = Kubera.
LIA. = Lassen's Indische Alter-
tumskunde.
Lp. = Lokapāla.
M. = Marut.
Mhbhr. = Mahābhārata.
M°Pu°st. = Mahāpurushastave.

M.-ṛ. = Maharshi.
MSNSt. = Mahādevasahasranāma-
stotra.
Mu. = Muni.
M.-U. = Mahoraga.
N. = Nāga.
Nak. = Nakula.
Nil. = Nīlakaṇṭha.
P. = Pitr.
Pāṇḍ. = Pāṇḍava.
Pa°vra°mā° = Pativratāmāhātmya-
parvan.
Pç. = Piçāca.
PCR. = Protap Chandra Roy's
translation.
pl., plur. = plural.
Pn. = Pannaga.
q.v. = quod vide.
R. = Rudra.
Ṛ. = Ṛshi.
Rā. = Rākahasa.
S. = Sādhya.
Sapt. = Saptarishayah.
sg. = singular.
Shd. = Sahadeva.
Si. = Siddha.
Sp. = Serpent.
Sū. = Sūrya.
Sū. Si. = the Sūrya Siddhānta
(Journal of the American
Oriental Society, vol. vi,
1860).
U. = Uraga.
V. = Burdwan edition.
V. = Vasu.
Vaiç. = Vaiçampāyana.
Vaiv. = Vaivasvata.
Var. = Varuṇa.
V.-D. = Viçve devāḥ.
VDSNK. = Viṣṇor divyasahasra-
nāmakathana.

Ved. = Veda.
Vi. = Viçva.
VP. = the Vishṇu Purāṇa, trans-
lated by H. H. Wilson, edited
by FitzEdward Hall, London,
1864-77.
v.s. = vide supra.
Y. = Yaksha.
Yudh. = Yudhisṭhira.

° abbreviation of a word.

[] (1) headings not occurring as
names in the text; (2) passages
of the text in which a synonym
is substituted for the name
in question; (3) explanatory
additions.

() headings occurring in the prose
remark before the verse quoted.

* (1) a blessing on the reader; (2)
headings which are not, or
possibly are not, proper names.

** repeated.

† in trishṭubh (or jagatī).

(†) in trishṭubh (or jagatī) mixed
with çlokas.

†† prose passage.

(††) mixed prose and çlokas.

> succession.

~ married to.

& fights against.

+ assisted by.

Capitals in italics denote the heading
of the article in which they occur.

Numbers of verses (in ordinary type)
refer to the Calcutta edition.

Numbers of chapters (in clarendon
type) refer to the Bombay
edition, Çaka 1799.

CONCORDANCE

TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION.

- (a) *Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (giving the contents of Mhbhr. I, 5, 1-11) will be found under the heading 'Bhṛgu.'*
- (b) *Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g., § 249 (Mhbhr. I, 215) under the heading 'ARJUNAVANAVĀSAPARVAN.' If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g., § 177 (Mhbhr. I, 113) under the heading 'PĀṆDUDIGVĪJAYA,' § 161 (Mhbhr. I, 98) under the heading 'MAHĀBHISHOPĀKHYĀNA,' and not under 'SAMBHAVAPARVAN.'*

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§ 5, I, 1, 221-230 (219-224a). pp. 17-18: id. (Nārada).
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Abala. § 492 (Āṅgīrasa): III, 220, 14166 (one of the 15 *yajñamusho devāḥ*, gods that rob the offering, created by *Agni Pāñcajanya* (?)).

Abbhakshāh (masc. pl.) (who live upon water). § 623 (Rājadh.): XII, 17, 521 (a kind of ascetics).

Abhagnaparisāṅkhyāna (No. 3) (whose enumeration or right perception is not interrupted), the "great spirit." § 717b (Nārāyaṇīya): XII, 339, 12864 (Mahāpurushastava).

Abhagnayoga (No. 4) (whose contemplation is not interrupted) = No. 3. XII, 12864.

Abhāsura (No. 5) (shining, see BR.) = No. 3. XII, 12864.

Abhāsuraḥ, a class of gods. § 730 (Ānuśāsanik.): XIII, 18, 1372.

Abhaya (one of Dhṛtarāṣṭra's 100 sons). § 130 (Amṣvāt.), I, 67, 2739 (the 85th); § 182 (Dhṛtarāṣṭraputranām.), I, 117, 4551 (the 89th); § 599 (Jayadrathavadhap.), VII, 127, 5178^{vv} (attacks Bhīmasena); 5205^{ff} (is slain by Bhīmasena).

Abhibhū, (a) king of Kāci. § 599 (Jayadrathavadhap.): VII, 95, 3528? (*Kācyasābhībhuvaḥ putram*) (cf. VII, 976, where B. has *Kācyasābhībhuvaḥ putram*, whilst C. has *Kācyasābhīmukhaḥ putram*). § 604 (Karnap.): VIII, 6, 173 (*Kācīrājāḥ*, killed by the son of Vasudāna); cf. Vibhu.—(b) = Kṛṣṇa, XII, 1508.

Abhigamya = Īva (1000 names?).

Abhijit, the 22nd of the 28 nakṣatras, when beginning with Aśvinī (star of junction Vega or α Lyræ; see Whitney to Sū° Sū°, VIII, 9). § 502 (Manuśyagrakṣ.): III, 230, 14461 (*Abhijit spardhamānā tu Rohiṇyāḥ kanyasā vrasā icchantī jyeṣṭhatām devī tapas taptum vanāḥ galā*); XIII, 4265 (when one makes a grādha under Abhijit, he obtains the best knowledge).

Abhijita, (a) the eighth hour of the day. § 190 (Yudhisṭhira): I, 123, 4764 (*muhūrto 'bhijite 'śhama, dāṭmadhyagute sūrye*).—(b) a nakṣatra (= Abhijit). § 746 (Ānuśāsanik.): XIII, 64, 3278 (*o yoge*; when one at that time offers milk with honey and ghee, he, observing religion, becomes honoured in Svargaloka).

Abhimanyor bhāryā = Uttarā.

Abhimanyu, son of Arjuna and Subhadrā, sister of Kṛṣṇa (I, 2, 401; 63, 2449; 95, 3830; 221, 8026), is an incarnation of Varcas, son of Soma (I, 67, 2748), wherefore he enters Soma after death, after his Kurman has elapsed (XVIII, 5, 165); (false) etymology of his name (I, 221, 8027); he is the vaṃṣakara of the Pāṇḍavas (I, 95, 3834). In the

beginning of the exile of the Pāṇḍavas he is carried to Dvārakā with his mother by Kṛṣṇa (III, 22, 895), where he is educated and protected by Rāmkīṇeya (III, 183, 12584 and 12586; cf. 235, 14733). After the elapse of the exile he joins the Pāṇḍavas in Upaplavya with Kṛṣṇa and Subhadrā (IV, 72, 2358, cf. 2350), and is there married to Uttarā, daughter of king Virāṭa (I, 2, 489; IV, 72, 2355; V, 1). He fights bravely in the great battle, until he on the 13th day, when enjoined by Yudhisṭhira to break Droṇa's cakravyūha (VII, 35, 1519), is surrounded and killed by Jayadratha and his people, leaving his wife Uttarā with a yet unborn son, Parikṣhit, the only one left to propagate the race of the Pāṇḍavas. At first he is not seen in Heaven by Yudhisṭhira (XVIII, 1, 26), but later he is shown to him beside Soma in Heaven (XVIII, 4, 146).

§ 4 (Anukram.): I, 1, 189, 190.—§ 10 (Parvas.): I, 2, 328 (*or Vairātyā Vairāhikam parca*), 400, 469 (*Saubhadram*), 532-3.—§ 831 (Ādivaṃṣ.): I, 63, 2449.—§ 130g (Amṣv.): I, 67, 2748.—§ 159 (Pūruvaṃṣ.): I, 95, 3830, 3834.—§ 253 (Haranāhar.): I, 221, 8026, 8027.—§ 321 (Saubhadrap.): III, 22, 895.—§ 327 (Draupadiparit.): III, 33, 1275.—§ 402 (Tīrthayātrūp.): III, 120, 10279.—§ 452 (Mārkaṇḍeyasam.): III, 183, 12570, 12584-6.—§ 511 (Draupadi-Satyabhāmā-samv.): III, 235, 14733.—§ 553 (Vaivāhikap. 2): IV, 72, 2344, 2350, 2355, 2358.—§ 554 (Sainyody.): V, 1, 1, 5.—§ 561 (Yānasandhip.): V, 48^β, 1840; 50^η, 2010; 59, 2326.—§ 562 (Bhugavadyanap.): V, 82, 2893, 2908.—§ 569 (do.): V, 140, 4747.—§ 570 (Sainyaniryanap.): V, 151, 5144.—§ 571 (Ulūkādūt.): V, 162, 5592; 163, 5677.—§ 572 (Rathātir.): V, 170, 5880.—§ 573 (Ambop.): V, 194, 7601.—(a) 1st day of the battle: V, 196^θ, 7629 (in the 1st detachment of Yudhisṭhira's army), 7635 (c).—§ 578 (Bhishmavadhap.): VI, 45², 1683 (fights Brhadbala); 47^c, 1814 (attacks Bhishma; steeds of tawny hue were yoked to his car; his standard was adorned with pure gold and resembled a karnikāra tree); 48^c, 1963 (assists Çveta against Bhishma), 1970.—(b) 2nd day of the battle: VI, 50^π, 2082 (placed in the wings of Dhṛṣṭadyumna's krauñcavyūha).—§ 579 (do.): VI, 52^a, 2150 (assists Arjuna against Bhishma); 55¹⁷, 2368 (fights Lakṣmaṇa).—(c) 3rd day: § 580 (do.): VI, 56^θ, 2418 (is placed in the midst of Arjuna's ardhaçandrayūha); 58⁴, 2468 (figs. the Gāndhāras), 2470 (receives Sātyaki in his chariot).—(d) 4th day: § 581 (do.): VI, 60, 2673 (assists his father against Bhishma); 62², 2728 (attacks Çalya), 2733, 2744; 63⁴, 2789 (assists Bhīmasena); 64¹³, 2833, 2854 (assists Bhīmasena against Bhagadatta).—(e) 5th day:

§ 582 (do.): VI, 69^a, 3081 (assists Bhīmasena against Droṇa, Bhīshma, and Çalya); 73¹¹⁻¹², 3233 (fights Lakshmana).—(f) 6th day: § 583 (do.): VI, 77^a, 3394 (leuds the Kaikeyā, etc.), 3396, 3399, 3407 (receives Pāraśata, i.e. Dhṛṣṭadyumna, in his chariot); 78¹¹, 3425 (is sent with eleven others to follow Bhīmasena), 3430, 3433 (fights Vikarṇa); 79¹², 3470 (fights together with the Kaikeyas, etc.), 3471, 3474 (fights Vikarṇa).—(g) 7th day: § 584 (do.): VI, 84, 3736 (fights Citrasena, Vikarṇa, and Durmarshana), 3739.—(h) 8th day: § 585 (do.): VI, 87^o, 3867 (is placed in Dhṛṣṭadyumna's Çṛṅgātakavyūha); 89^o, 3950; 94, 4188 (assists Bhīmasena against Duryodhana at the head of the Pāṇḍavas), 4209; 95 (88, 89), 4254 (fights Bhagadatta), 4271, 4308; 96, 4340 (is attacked by Ambaśhaka), 4360.—(i) 9th day: § 586 (do.): VI, 99^ξ, 4512; 100^η, 4530, 4539; 101, 4591-2 (fights Alambusha), 4598, 4603, 4607.—(j) 10th day: § 587 (do.): VI, 109^ε, 5074; 110 (+ζ), 5107 (attacks Bhīshma, fights Sudakshina); 111, 5157; 112^o, 5234 (defends Yudhishtira); [115^d, 5365: *karnikāradhvajañ caiva simhaketur*—B.: *°tur—arindama | aratyujjagāma Saubhadraṃ rājaputro Brhadbalaḥ*]; 116, 5378 (fights Duryodhana); 118^{ν-φ}, 5560 (attacks Bhīshma); 119^ω, 5588 (defends Arjuna with six others).—(k) 11th day: § 589 (Droṇābhishek.): VII, 10^κ, 354.—§ 590 (do.): VII, 14, 545 (fights Paurava, i.e. Lakshmana).—(l) 12th day: § 592 (Samçaptakavadhap.): VII, 23^{o-π}, 983 (his horses are reddish, *piçāṅgaḥ*), 1036 (his standard is *Çarṅga-pakṣi hiraṇmayāḥ*, "a golden çarṅga fowl").—(m) 13th day: § 593 (Abhimanyuvadhap.): VII, 33, 1471 (is said to have broken Droṇa's Çakravyūha); 34^a, 1489, 1492; 35 (δ), 1519 (is charged with piercing the array of Droṇa), 1522, 1524; 36, 1539, 1542, 1549; 37, 1587, 1588-9, 1604, 1607, 1611; 39, 1649, 1655, 1673-4; 40, 1677, 1699, 1701, 1703, 1706; 41[-43], 1715, 1717, 1720, 1722, 1739-40; 44, 1788, 1790, 1800; 45[-46] (uses the *Gandharva* weapon), 1804, 1806, 1814; 47, 1863; 48, 1909, 1925-6; 49, 1930, 1959 (slain by Duḥçāsana's son); 50, 1981; 51, 1984.—§ 594 (do.): VII, 54, 2130 (he has disappeared in the lunar essence).—§ 595 (do.): VII, 71, 2462, 2467 (has attained to that eternal goal which is attained by yogins).—§ 596 (Pratijñāp.): VII, 72, 2496, 2533, 2546, 2553, 2557-8; 74, 2616; 75, 2655; 78, 2745.—§ 598 (Jayadrathavadhap.): VII, 85, 3010, 3059.—§ 599 (do.): VII, 143⁰⁰⁰, 5994.—§ 600 (Ghaṭotkacavadhap.): VII, 183, 8334.—§ 602 (Droṇavadhap.): VII, 191, 8798.—§ 604 (Karnap.): VIII, 5, 114; 6, 159.—§ 608 (do.) *aa*: VIII, 50, 2406; 73, 3658 (has killed Jayatsena), 3710; 74, 3789; 91, 4758.—§ 610 (Çalyap.): IX, 5, 251, 260.—§ 613 (Gadāyuddhap.): IX, 32^δ, 1871-2, 1874.—§ 615 (do.): IX, 61, 3434.—§ 618 (Jalapradān.): XI, 12, 321.—§ 619 (Strivilāp.): XI, 18^a, 447, 454; 20, 570, 601.—§ 620 (Çṛaddhap.): XI, 26^β, 787; 27, 821.—§ 630 (Rājadh.): XII, 27^β, 799, 818.—§ 637 (do.): XII, 42^γ, 1489.—§ 785 (Anugītāp.): XIV, 61^δ, 1810, 1837; 62, 1855, 1857 (*°vinakṛtāḥ*); 66, 1956-7; 67, 1970-2, 1978; 68, 1996, 2007; 69, 2028 ("Abhimanyu's son," i.e. Parikṣhit); 72, 2101 ("the father of A." i.e. Arjuna); 76, 2288 (A's son Parikṣhit).—§ 788 (Āçramavāṣap.): XV, 21^a, 587; 25^γ, 670 (*°or bhārya*, i.e. Uttarā).—§ 795 (Svargārohanap.): XVIII, 12, 26; 4^κ, 143 (Saubhadra); 5^μ, 165 (being Soma's son Varosa, he entered Soma).—Of. Ārjuni, Saubhadra, Kāṣhni, Arjunātmaja, Arjunāvāra, Phālguni, Çakrātmaçātma.

*Abhimanyuja (= Parikṣhit): I, 40, 1673, 1696. XIV, 67, 1976, 1979; 69, 2030; 70, 2043.

*Abhimanyujanani (= Subhadri): VIII, 87, 4448.

Abhimanyuvadha(h) ("the slaughter of Abhimanyu"). § 10 (Parvas.): I, 2 (339: *°aḥ parva*) = Abhimanyuvadhaparvan.

[Abhimanyuvadhaparvan(va)] ("the section including the slaughter of Abhimanyu," the 73rd of the minor parvas of Mbhr.; cf. Abhimanyuvadha). § 593: The 13th day: Broken by Arjuna, and Droṇa having failed to seize Yudhishtira, the Kurus were regarded as defeated; they heard all praising Arjuna and Kṛṣṇa. Next morning Duryodhana blamed Droṇa for not having seized Yudhishtira; Droṇa said that even D., As., G., Y., N., and Rā. cannot defeat the force protected by Arjuna and Kṛṣṇa, save Mahādeva; but to-day he would slay a mighty car-warrior. The Samçaptakas challenged Arjuna and took him away to the southern side of the field. Abhimanyu's slaughter by Duḥçāsana's son is alluded to by Sañjaya. Dhṛtarāṣṭra grieves. Sañjaya relates (VII, 33). Sañjaya praises Yudhishtira, etc. (a). Droṇa had formed the great circular array (*çakravyūha*): Lakshmana (the grandson of Dhṛtarāṣṭra) at their head; Duryodhana, etc. (β) in the middle; at the head the commander Droṇa, etc. (γ) (VII, 34). The Pāṇḍavas were headed by Bhīmasena: Sātyaki, etc. (δ) & Droṇa, whom the Pāṇḍavas and the Sñjayas could not approach. Yudhishtira says that only Abhimanyu, etc. (ε), can break the array of Droṇa, and orders Abhimanyu to do it; Bhīma, etc. (ζ) followed him; praised by Yudhishtira, who says that the protectors of Droṇa's host resemble S., R., M., V., or Agni, or Aditya, Abhimanyu orders his charioteer Sumitra to urge the steeds towards Droṇa's army (VII, 35). Abhimanyu (with Sumitra), etc., & Droṇa, etc.; Abhimanyu breaks that part of the Kuru army; many steeds of the Pāṇḍu, etc. (η), breeds were deprived of their ornaments, and caused delight to Rā., etc. (VII, 36). Duryodhana & Abhimanyu; Droṇa, etc. (θ) & Abhimanyu rescuing Duryodhana; Duḥçāsa etc. (i), & Abhimanyu, who slew the heir of Āçmaka Karṇa, etc. (κ), & Abhimanyu, who slew Suśeṇa, etc. (λ), and defeated Çalya; Droṇa's troops fled; P., D., Cā., Si., etc., glorify Abhimanyu (VII, 37). Abhimanyu slays Çalya's younger brother, whose followers fled. Abhimanyu, with the weapons he has received from Kṛṣṇa and Arjuna, defeats all the warriors that encounter him. Droṇa's army fled (VII, 38). Abhimanyu & Droṇa, etc. (μ). Droṇa says that Abhimanyu delights Yudhishtira, etc. (ν). Duryodhana told Karṇa, etc. (ξ), to crush Abhimanyu, whom they attacked; Duḥçāsana & Abhimanyu (VII, 39); Abhimanyu addresses Duḥçāsana (mentioning the dice, etc.); Duḥçāsana is borne away by his charioteer; the Pāṇḍavas, etc. (ο), uttered leonine shouts, and attacked Droṇa's array. Karṇa (urged by Duryodhana) & Abhimanyu (desirous of proceeding towards Droṇa); when Karṇa is in great distress his younger brother encounters Abhimanyu (VII, 40) Abhimanyu slays Karṇa's younger brother; Karṇa flies; the Kaurava array breaks, except the Sindhu-king (VII, 41). Yudhishtira, etc. (π), endeavour to follow Abhimanyu. Jayadratha checks them with celestial weapons. Dhṛtarāṣṭra enquires of Sañjaya about the source of Jayadratha's energy; Sañjaya narrates the boon obtained by Jayadratha from Çiva (VII, 42). Jayadratha vanquishes all the Pāṇḍava leaders with his steeds of the Sindhu-breed: Sātyaki, etc. (ρ); Bhīma mounts the car of Sātyaki; the path made by Abhimanyu is closed 'up,

notwithstanding the *Matsyas*, etc. (σ); they are all checked by *Jayadratha* (VII, 43). *Abhimanyu* vanquished *Vṛshasena*, who was borne away from the battle, and slew *Vasāṭiya* and many others (VII, 44). *Abhimanyu* seized *Satyacraṇas* and routed the *Kurus*; *Rukmaratha* (the son of *Çalya*) & *Abhimanyu*, who slew him and his friends (100 princes) with the *Gāndhāra*-weapon (δ), though they were assisted by *Duryodhana*, who was filled with fear and fled (VII, 45). *Droṇa*, etc. (τ), & *Abhimanyu*, who beats them back except *Lakṣmaṇa* (who is followed by *Duryodhana*), who is slain. *Duryodhana* urged the troops to slay *Abhimanyu*; *Droṇa*, etc. (υ), encompassed *Abhimanyu*, who seeks *Jayadratha*; *Kṛāthā*'s son was slain, the others fled (VII, 46). *Droṇa*, etc. (φ), & *Abhimanyu* + *Yudhishtira* supporting *Jayadratha*; *Karna* has one ear cut off; *Abhimanyu* slew *Vṛndāraka* and *Brhdbala* (VII, 47); *Abhimanyu* once more pierced *Karna* in the ear, and slew the son of the *Magadha*-king, and *Açvakesu*, and the *Bhoja* prince of *Mārtikāvata* (bearing the device of an elephant); the son of *Duḥçāsana* & *Abhimanyu*; *Açratthāman* & do.; *Abhimanyu* & *Çalya*, who mounts another car; *Abhimanyu* slew *Çatruñjaya*, etc. (χ); *Abhimanyu* & *Çakuni*, who tells *Duryodhana* to take counsel with *Droṇa* and *Kṛpa*, etc., about the means of slaying *Abhimanyu*; *Karna* asks *Droṇa* about the means of slaying *Abhimanyu*; *Droṇa*, saying that he is gratified by *Abhimanyu*'s prowess, tells *Karna*, who is very afflicted with arrows, to cut off his bow, etc. *Karna* then cut off *Abhimanyu*'s bow, *Kṛtavarma* slew his steeds, and *Kṛpa* slew his two *Pāraṇi* charioteers; *Abhimanyu*, then attacked by six car-warriors, fights with the sword, which is cut off by *Droṇa*, while *Karna* cut off his shield (VII, 48); then *Abhimanyu* fought with a wheel; then with a mace; *Abhimanyu* & *Açvathāman*; *Abhimanyu* slew (? *apothayāt*) *Subala*'s son *Kūlikeya*, and slew 77 *Gāndhāra* followers of his, and 10 *Brahma-Vasāṭiyas* (*punar Brahma-Vasāṭiyan*, C.; B. has *punaç caiva Vasāṭiyan*), 7 *Kaikayas* (*Kaikayānaṃ*, C.; B. has *Kekayānām*), and 10 elephants; *Abhimanyu* & *Duḥçāsana*'s son, who slays *Abhimanyu*. Invisible creatures censure the cowardly act of the *Kurus* headed by *Droṇa* and *Karna*. The *Pāṇḍava* divisions fly, but are rallied by *Yudhishtira* (VII, 49). In the evening the *Kurus* withdrew to their encampment. Rā. and Pç., etc., on the field of battle (VII, 50). *Yudhishtira* laments on the fall of *Abhimanyu* (VII, 51).—§ 594: *Vyāsa* comes and consoles him ("death takes all: D., Dū., G., without exception"), relating to him the ancient story of what *Nārada* had said in days of old to *Akampaṇa* (q.v.). "This story is purifying, etc.; cast off thy grief; *Abhimanyu* has attained to heaven; sprung from *Soma*, he has disappeared in the lunar essence, cleansed from all his impurities" (VII, 54).—§ 595: *Vyāsa* recites to *Yudhishtira* the story of *Sṛjaya* (q.v.), to whom *Nārada* told *Shoḍaçarājika* (VII, 55-70). *Vyāsa* says that *Abhimanyu* has attained to that eternal goal which is attained by *Yogins*, and those that are living in heaven never prefer this world to heaven; "it is the living that stand in need of our grief, and not those who have attained to heaven; his sins increase for whom the living grieve." Then *Vyāsa* disappeared, and *Yudhishtira* became free from grief; but—"what shall we say to *Arjuna*?" (VII, 71).

Abhira, a people in the west of India upon the Indus (II, 32, 1192: *Çādra*) (Digvijaya.); are conquered by *Nakula* at his Digvijaya (ib.); bring tribute to *Yudhishtira* (II, 51, 1832) (Dyūtap.). *Mārkaṇḍeya* prophesies that in the *Kali-yuga* there shall be many *Abhira* and other barbarous

kings (III, 188, 12840) (*Mārkaṇḍeya*). The *Abhira*s are mentioned by *Saṅjaya* in the enumeration of the people of *Bhāratavarsha*, VI, 9, 354, 375 (*Çādra*) (Jambūkh.) (cf. Wilson, *Vishnu-purāṇa*, ed. by Fitzedward Hall, vol. ii, 133 f., 167 f., 184 f.). They are placed in the eyes of *Droṇa*'s *Suparnavyūha* on the twelfth day of the battle, VII, 20, 798 (*çādra*) (*Samçaptakavadhap.*). From hatred towards them the *Sarasvatī* disappeared at *Vinaçana*, IX, 37, 2119 (*çādra*) (*Baladevat.*). They have become *çūdras*, having omitted their duties of *kahattriyas* from fear of *Paraçurāma*, XIV, 29γ, 832 (*Draviḍa*) (v. *Arjuna Kārtavīrya*). When *Arjuna*, after the catastrophe at *Dvārakā*, is conducting the wives, children, and the old men from thence to *Indraprastha*, the *Abhira*s attack him when he has arrived at *Pañcanada*, and rob most of the women, XVI, 7, 223; 8, 270 (*Pañca-janālayaiḥ*; probably an error for *Pañcanadālayaiḥ*, B.) (*Mausalap.*).

Abhirāma = *Çiva* (1000 names³).

Abhirāmā, v. *Pūrvābhirāmā*.

Abhiru, a king (*rajarshisattamaḥ*), who was an incarnation of the sixth of the eight *Asuras* of the family of the *Kāloyāḥ*: I, 67, 2689 (*Aṃçavat.*, § 130).

Abhisāra, a people (cf. VP., II, 174-5; "bordering on Kashmir, to the south and west") (= *Abhi*). Together with other barbarous tribes they fight *Arjuna* on the 14th day of the great battle, VII, 93δ, 3380 (printed *Dāvā-tisāra* . . .) (*Jayadrathavadhap.*). They are mentioned by *Kṛṣṇa* among the auxiliaries of *Duryodhana*, VIII, 73, 3652 (*Dāvā*) (*Karna*), on the 17th day of the battle.

Abhisāra (= the preced.), enumerated by *Saṅjaya* among the people of *Blāratavarsha*: VI, 9, 361 (*Ja^okha^o*).

Abhisāri, a town conquered by *Arjuna* (q.v.) on his Digvijaya: II, 27, 1027 (cf. VP., II, 174 f.; ZKdM., II, 45).

Abhishāha, a people (= *Abhi*); with other barbarous tribes they attack *Arjuna* at the instigation of *Duḥçāsana* on the 10th day of the great battle, VI, 117ρ, 5485 (B. has *Abhi*) (*Bhishmav.*).

Abhishāha, a people (= the preced.): (a) first day of the battle: VI, 18δ, 688 (follow the sons of *Dhṛtarāṣṭra* when going to battle) (*Bhagavadgītāp.*).—(b) 9th day: VI, 106τ, 4809 (defend *Bhishma*; otherwise PCR.) (*Bhishmav.*).—(c) 10th day: VI, 119aa, 5648 (defend in vain *Bhishma*, when he is slain by *Arjuna*) (*Bhishmav.*).—(d) 14th day: VII, 91β, 3254 (attempt to prevent *Arjuna* from killing *Jayadratha*) (*Jayadrathavadhap.*); 93γ, 3339 (they angrily attack *Arjuna*, after he has slain *Çrutayudha* and *Sudakṣiṇa*) (do.); 150β¹, 6526 (*Duryodhana* complains that they have been slain in defending *Jayadratha*, etc.) (do.); 157ρ, 6949 (are slain by *Yudhishtira*) (*Ghṛtōtkacavadhap.*); 161ee, 7207 (are slain by *Bhīma*) (do.).—After the 15th day: VIII, 5, 127 (*Saṅjaya* relates to *Dhṛtarāṣṭra* that they have been slain) (*Karna*).

Abhishecanika(m) parva. 2, 350 (*Dharmarājasya dhimataḥ*), i.e. XII, 40 (*Yudhishtirābhishekah*) (*Parvas*).

Abhishyanta, the second of the five sons of *Kuru* and *Vāhini*: I, 94, 3740 (*Pūruvaṃç.*, § 154).

Abhivādyā = *Çiva* (1000 names).

Acala, brother-in-law of *Dhṛtarāṣṭra*, brother of *Çakuni*: II, 34, 1266 (*A^oVṛshakaç caiva Karnaç ca* . . .; attends at *Yudhishtira*'s *rājasūya* (*Rājasūyikap.*).—V, 168, 5808 (*A^oVṛshakaç caiva sahitaḥ dhṛtarāṣṭra ubhau* . . . *Gāndhāra-mukhyau*; a "ratha" of *Duryodhana*'s) (*Rathātīr.*).—VII,

30, 1303 (*Vṛshakacalan*), 1309 (id.), 1310 (id.); *śyālan taca*, i.e. Dhṛtarāṣṭra's), 1312 (*Vṛshaka^{an}*) (slain by Arjuna on the 12th day of the battle) (*Samcāptakavādhap.*).—VIII, 5, 130 (id.) (*Karṇap.*).—XI, 26, 790 (burnt with the others who have fallen in the battle) (*Çrāddhap.*).—XV, 32, 879 (together with the others who have fallen in the battle he is conjured by Vyāsa from the Gaṅgā and shown to Dhṛtarāṣṭra and Gāndhārī, when towards the close of their lives they visit his hermitage) (*Putradarṣanap.*).

Acala², a warrior of Skanda's: IX, 45, 2576 (*Gadūyuddhap.*).

Acala³ = "the Great Spirit": XII, 339, 12864 (*Mahā-purushastava*).

Acala⁴ = Viṣṇu (1000 names).

Acalā, a mātṛ: IX, 460, 2632 (*Skanda*).

Acalendra (= Skanda): III, 232, 14613 (*Kūrttikeyastava*).

Acalopama = Çiva (1000 names).

Ācārya¹ ("the Teacher") = Droṇa: I, 199, 529, 5331, 5413. —III, 1111, 1923. —IV, 913, 986, 1491, 1493, 1496, 1588, 1598, 1628, 1744, 1837 (*°çishyau*, i.e. Droṇa and Arjuna). 2117 (*°Çrādvalatayoh*), 2234. —V, 2089, 4236, 4898-9, 5784, 5873, 7562. —VI, 831-2, 1578-9, 1591, 1601, 1992, 2092, 2500, 3073, 3411, 3927, 4113, 4128, 4193, 4644. —VII, 154, 257, 288, 438, 448, 472-3, 716, 858, 878, 1494, 1541, 1661, 1911, 1916, 2566, 2636, 2672, 3223, 3231, 3435, 3482, 3618, 3656, 4262, 4273, 4732, 5022, 5085, 5186-7, 5335, 5860, 5877, 6505, 6583, 6588, 6641, 7128, 7340, 7581, 7621, 8309, 8616, 8618, 8762, 8799, 8836, 8838, 8861, 8869, 8874, 8935, 8958, 8966, 8978, 8991, 9038, 9065, 9071, 9124, 9199, 9221, 9320. —VIII, 1044?, 3693. —IX, 3419. —X, 522, 610, 612. —XII, 812.

Ācārya² = Kṛpā: VII, 6320. —IX, 571 (*Gautama*), 3664.

Ācārya³ = Paraçurāma: XI, 613.

Ācāryamukhya = Droṇa: VII, 8780, 8800.

Ācāryanandana = Açvatthāman: VII, 9406.

Ācāryaputra = Açvatthāman: I, 5228-9, 5708. —IV, 1587, 1594, 1896, 2235. —VI, 675. —VII, 1870, 7169, 9069, 9287, 9398. —VIII, 355, 632, 801, 3361. —X, 338, 674.

Ācāryasattama¹ = Kṛpā: I, 5324.

Ācāryasattama² = Açvatthāman: VIII, 790 (*Draupī*).

Ācāryasuta = Açvatthāman: VII, 7170. —VIII, 658. —IX, 573.

Ācāryatanaya = Açvatthāman: VII, 9403. —VIII, 361.

Ācāryau = Droṇa and Kṛpā: IV, 1472.

Acintya¹ = Çiva (1000 names²).

Acintya² = Viṣṇu: XII, 13488. —XIII, 7038 (1000 names).

Acyuta ("unfallen"): (a) a proper name of (a) Kṛṣṇa: I, 8476 (*°Ārjunau*); II, 949; V, 4649; VII, 2982 (*Yuyudhāna °Ārjunāḥ*), 6502, 7754; VIII, 1245 (*°Ārjunau*); XII, 1810 (*°Yudhishthirau*), 13240 (etymology); XIII, 6857, etc. —(β) Viṣṇu identified with Kṛṣṇa (cf. Keçava, e.g. III, 11257); III, 11247; XIII, 6960 (*VDSNK*), 6984 (ib.), 7008 (ib.). —(γ) cf. °ānuja. —(b) an adjective (where the person designed is otherwise clearly indicated in the context; especially often in the vocative case), applied to a great many persons (Kṛṣṇa, Viṣṇu, Balarāma, Arjuna, Bhīmasena, Yudhishthira, Duryodhana, Droṇa, Açvatthāman, Bhīṣma, Janamejaya, king Parikṣit of Ayodhyā (III, 13169), Āpava (XII, 1757), Çiva (X, 305; *Rudra*), Skanda (IX, 2480: *kumāraram acyutam*), the Highest (XII, 11201: *brahmanyam paramam devam anantaṁ param a°*; 13612: *devam paramakam brahma çvetaṁ candrābham a°*)).

Acyutānuja = Bhīmasena: IV, 236.

Acyutāyus, a warrior always named together with Çrutāyus: they attack (VII, 93, 3344) and wound (VII, 8350) Arjuna, but are slain by him (VII, 3362); their sons (Niyatāyus and Dīrghāyus) will avenge them, but are likewise slain by Arjuna (VII, 2364); VII, 84, 3438 (*Jayadrthavādhap.*); VIII, 72^{mv}, 3613 (*Karṇap.*); IX, 2, 75, 91 (*Çalyap.*).

Açanin = Çiva (1000 names²).

Āçāvaha¹: I, 3, 42 (*Anukram.*): according to the explanation of Nīlakaṇṭha, either a synonym of Vāyu (the wind), the tenth of the twelve sons (i.e. "representations," Nil.) of Heaven (Dyaus) (= Mūyā, Nil.) and Vivasvat (i.e. Brahman, Nil.), viz., the geniuses of the ten senses and Mind (*manas*) together with Mahya (B. *Sahya*, i.e. Manu, Nil.), who are all manifestations of the one "Son of Heaven" (*divaḥ putro*),—or (more probably) a Vivasvat or form of the Sun ("*Vivasvataḥ*" being then an irregular nom. plur.; but B. has *putrā* instead of *purā*).

Āçāvaha², I, 186, 6999 (*Śvayamvarap.*, § 232): a prince (enumerated among the Vṛṣṇis), who has presented himself at the "self-choice" (*svayamvara*) of Kṛṣṇa.

Açiva, III, 221, 14177 (*Mārkaṇḍeya*): a form of Agni in the enumeration of Mārkaṇḍeya (*agnir yaç cāçivo nāma çaktiptjā-pareç ca saḥ dūḥkhārttānāṁ ca sarveṣāṁ çivakṛt salatām çivah*; B. reads more probably: *agnir yaç ca Çivo . .*).

Açleshā (No. 43; cf. No. 44), a nakṣatra (the ninth when beginning with Açvinī; its star of junction is supposed to be c Hydæ; v. Sū° Si°, p. 188). XIII, 64, 3262 (C. has A°, B. A°) (*Ānuçāsanik.*) (*°gān tu yo rūpyam ṛṣabhaṁ vā prayadeçati sa sarvabhayanirmuktaḥ sambharān adhitishṭhati*; "nakṣatrayogasya dīnaakalpam," 63, 3212); 89, 4259 (who gives a çūddha "*°açleshāyām*" procreates intelligent sons) (*çrāddhakalpe*); 132, 6162 (*Ānuçāsanik.*) (C.: *kārttilo māsi cāçleshā bahulaç cāṣṭamī çivā*. B. has *bahulaçcāṣṭamī*): on the 8th day of the dark half of the month Kārttika, when the moon is in conjunction with Açleshā, a brahman, kṣatriya, vaiçya, or çūdra may, after having fasted at a çrāddha, after the setting of the sun, deposit an offering of black clothes and unguents with flowers in an ant-hill, begging the serpents to hand it over to the world-elephants to increase their strength that it may be equal to the strength of Viṣṇu, when he lifted up Earth; the formula is contained in vv. 7163-6; this he should do for a whole year.

Açleshāh (plur.) = No. 43: XIII, 110, 5392 (*Ānuçāsanik.*) (description of a *cāndra vrata* or religious performance with reference to the moon in the month Mārgaṣṛiṣha, when the moon is in conjunction with the asterism Mūla; the explanation of Nīlakaṇṭha runs thus:—Here is described a *cāndra vrata* to obtain a desired object; on the 1st day of the bright half of Mārgaṣṛiṣha, when there is conjunction (of the moon) with the nakṣatra Mūla, one should begin this *cāndra vrata*; it consists in locating the nakṣatras in the limbs of the moon, Mūla in his feet, etc., i.e., one should think of Mūla together with its doity as being the feet of the moon; in like manner Rohiṇī, etc., with their deities are to be thought of as being his legs, etc.; everywhere the exchanging of the case-endings is a Vedic liberty; Āṣādhā, Phālgunī, and Bhādrapadā represent each 2 nakṣatras. The *vrata* is performed as follows: after one has had pronounced the wish of a lucky day, etc. (*puṇyāhavācanādiparvakam*), having taken upon one's self a religious exercise to obtain a desired object, one should fancy the moon and one's self to be one and the same, distribute the nakṣatras together

with their respective deities in the limbs of the moon, and day after day propitiate them by the muttering of Veda verses and oblations, etc. (*japahomādina*), with the Veda verses required for each of them (*tattvanmantraiḥ*); thus one should go on until the day of the full moon, and when the *vrata* is at an end, one should present the butter (*ghṛta*) left from the oblations to the teacher (*ācārya*); by the words "*samāpte tu ghṛtaṁ dadyāt*" it is indicated that *ghṛta* is the substance of the oblation. Thus doing even a cripple becomes well-shaped (*sakalāṅgo*) at the day of the full moon; this is expressed and exemplified by the sentence beginning with "*paripurnāṅga*." *Açleshāḥ* (C. *Ā°*, B. *Ā°*) is to be identified with the nails). (The chapter is in C: called *Āṅgaviṁhi*, in B. *Dānadharna*.)

Açma: XII, 587, 2116 (*Rājadh.*): praises Bhīṣma on his arrow-couch.

Açmaka¹, a rājārshi, son of Vaçiṣṭha and Madayanti, the wife of Kalmāṣapāda: I, 122, 4737 (*Mudayanti*); 177, 6791 (*Vāsiṣṭha*) (founded *Paudunya*).

Açmaka², a brahman present at the deathbed of Bhīṣma: XII, 47, 1592 (*Rājadh.*) (*°Sumantunā*).

Açmaka³ (No. 46), a king of the *Açmakāḥ*: VII, 37, 1606 (*Abhimanyuvadhap.*) (*°śya suto* = No. 48 and No. 49, killed by *Abhimanyu*; this half-çloka is omitted in P.).

Açmakadāyāda (No. 48): VII, 37, 1605 (*Abhimanyuvadhap.*) (= No. 46, *°śya suto*; the reading of B differs somewhat from that of C.).

Açmakāḥ (No. 47), a people: VII, 85, 3049 (*Jayadrathavadhap.*) (in the army of the *Pāṇḍavas*); VIII, 8, 237 (*Karṇap.*) (conquered and made tributary by *Karṇa*); cf. No. 49 (the passages seem to contradict one another; cf. *Açvakāḥ* and VP. II, 164; perhaps dwelling near *Avanti* or *Oojein*, LIA. I, 708/857).

Açmakeçvara (No. 49): VII, 1608 (= No. 48).

Açmaki, a Yādavi, the wife of king *Prācinvat* and mother of *Sampyāti*: I, 95 (§ 156), 3766 (*Pūruvaṁç.*).

Açman, a brahman consulted by *Janaka-Vaidēha*: XII, 28, 834 (*Rājadh.*) (*°gītām itihāsam purāṭanam*); 835 (*brāhmaṇam*), (837), 891.

Açmaprsththa, a holy stone in *Gayā* (*Nil.* "*Pretaçilā*," the stone of the dead), a visit to which expiates the murder of a brahman: XIII, 256, 1728 (*Āṅgirasas tṛthayūtiyām*, v. *Ānuçāsanik.*). "*Pret Silā* exists at the present day. It is not a stone, but a rocky hill some 300 or 400 feet high." (*Grierson.*)

Açoka¹, a king: I, 67 (§ 130), 2650 (*Aṁçvāt.*) (an incarnation of the *Asura Açva*); XII, 4, 114 (*Rājadh.*) (present at the self-choice of king *Citrāṅgada*'s daughter in *Çrīmadrājapura*, where *Duryodhana* carries off the bride).

Açoka² = *Vishṇu* (1000 names).

Açokatirtha, a tirtha or holy place in the south: III, 88, 8338 (*Dharmyatīrthak.*) (*bahulāçramam*).

Açrama = *Vishṇu* (1000 names).

Āçramanivāsa ("the dwelling in the hermitage"). § 795 (*Svargārohanap.*): XVIII, 6, 278 (*°e havishyaṁ bhojayed dvijān*), i.e. *Āçramavāsikaparvan*.

Āçramapūjita = *Çiva* (1000 names²).

Āçramastha = *Çiva* (1000 names²).

Āçramasthāna ("the dwelling in the hermitage"). § 4 (*Anukram.*): I, 1, 91 (*°saṁçrayaḥ . . . Dhāratadrumah*), i.e. *Āçramavāsikaparvan*.

Āçramavāsa¹ ("the dwelling in the hermitage") = *Āçramavāsaparvan*. § 10 (*Parvas.*): I, 2, 355 (*°ākhyam parva*).

Āçramavāsa² (do.) = *Āçramavāsikaparvan*. § 11 (*Parvas.*): I, 2, 611 (*°ākhyam parva*), 617 (do.).

[**Āçramavāsaparvan**] ("the section relating to the dwelling in the hermitage"), the 95th of the minor parvas of *Mbh.* (cf. *Āçramavāsa*). § 787: Asked by *Janamejaya* how the *Pāṇḍavas*, having acquired their kingdom, conducted themselves towards *Dhṛtarāṣṭra*, how *Dhṛtarāṣṭra* and *Gāndhārī* behaved, and for how many years his grandfather ruled the kingdom, *Vaiçampāyana* said: The *Pāṇḍavas* ruled, placing *Dhṛtarāṣṭra* at their head; *Vidura*, *Sanjaya*, and *Yuyutsu* used to wait upon *Dhṛtarāṣṭra*; for 15 years they did all things under the advice of the old king; *Kuntī* obeyed *Gāndhārī*; *Draupadī* and *Subhadrā*, etc., showed the utmost respect for the old king and his queen; the *Pāṇḍavas* surrounded the old king and his queen with every luxury, and *Maireya* wines, etc. *Kṛpa* waited upon *Dhṛtarāṣṭra*; *Vyāsa* frequently visited him and recited histories of old R., celestial ascetics, P., and Rā.; *Vidura*, under the orders of *Dhṛtarāṣṭra*, superintended religion and law; through his policy the *Pāṇḍavas* obtained numerous services from their feudatories and followers; *Dhṛtarāṣṭra* liberated prisoners and pardoned those condemned to death; the old king, on his pleasure excursions, was supplied with everything by *Yudhisṭhira*; the kings who came to *Hastinapura* waited upon *Dhṛtarāṣṭra* as before; *Kuntī*, etc. (α), served *Gāndhārī* like maidservants; *Bhīmasena* alone did not forget his grievances (XV, 1); *Dhṛtarāṣṭra* was honoured by R., and used to make gifts to the brahmins in rites for P. and *çrāddhas* for his sons, etc.; *Dhṛtarāṣṭra* also felt great affection for the *Pāṇḍavas*, and so did *Gāndhārī*; *Gāndhārī* performed *çrāddhas* with gifts; grieved at the remembrance of *Duryodhana*, *Dhṛtarāṣṭra* every morning blessed the *Pāṇḍavas*, wishing them victory in battle, etc. *Yudhisṭhira* became very much liked by all the four castes, and forgot the wrongs inflicted upon him by *Dhṛtarāṣṭra*'s sons; from fear of *Yudhisṭhira* nobody dared to speak evil of *Duryodhana* or *Dhṛtarāṣṭra*. *Bhīma*, however, revered the old king outwardly, with a very unwilling heart (XV, 2). While there was no variance in the cordiality between *Yudhisṭhira* and *Dhṛtarāṣṭra*, the latter could not but feel unfriendly towards *Bhīma*, and *Bhīma*, recollecting his foes *Duryodhana*, *Karṇa*, and *Duḥçāsana*, indulged in boastful language about *Duryodhana* and his brothers whom he had slain. *Gāndhārī* was not moved. After 15 years *Dhṛtarāṣṭra*, afflicted by the wordy darts of *Bhīma*, became penetrated with despair and grief; *Yudhisṭhira*, etc. (β), did not know it. *Dhṛtarāṣṭra* opened his heart to his friends (γ); now he was observing a vow of fast, which he had concealed from *Yudhisṭhira*, lying on the earth clad in deerskin; *Gāndhārī* observed similar vows; now he asked *Yudhisṭhira*'s permission for himself and *Gāndhārī* to retire into the woods clad in rags and bark in order to practise austerities. *Yudhisṭhira* lamented (δ) ("Let *Yuyutsu* be made king; I shall go into the woods"); but *Dhṛtarāṣṭra*'s resolution remains unaltered; he asked *Sanjaya* and *Kṛpa* to speak for him to *Yudhisṭhira*; leaning on *Gāndhārī* he looked like one deprived of life; *Yudhisṭhira* lamented (ε), and gently rubbed *Dhṛtarāṣṭra*'s breast and face with cold water and revived him by the touch of his hand, on which wore jewels and medicinal herbs. *Dhṛtarāṣṭra* said that the touch of *Yudhisṭhira* was highly gratifying, embraced him, and smelt his head; *Vidura*, *Kuntī*, etc., wept; *Gāndhārī* bore her sorrow with fortitude. *Dhṛtarāṣṭra* renewed his request; *Vyāsa* came (XV, 3) and asked

Yudhishthira to permit Dhṛtarāshṭra to follow the path of all the ancient R.-ṛ.; "Gāndhārī bears her grief with fortitude." Yudhishthira yielded to Vyāsa's intercession; Vyāsa summed up the reasons for Dhṛtarāshṭra's retirement (ξ), and then proceeded to the woods. Yudhishthira then said that he would conform to the advice of Vyāsa, etc. (η) (XV, 4); Dhṛtarāshṭra, Gāndhārī, etc. (η), entering the palace of Dhṛtarāshṭra, ate a little. Then Dhṛtarāshṭra gave Yudhishthira advice about how the latter should rule his kingdom (θ) (XV, 5). Continuation (XV, 6). Continuation; agreeably to the science known to Uçanas, [arrays called] Çakata, Padma, and Vajra should be formed; "thou hast been instructed in all duties by Bhishma, Kṛṣṇa, and Vidura"; 100 horse-sacrifices and righteous rule are productive of equal merit (XV, 7). Yudhishthira gratefully accepted his instructions, as Bhishma, etc. (ι), no longer were there to instruct him. Dhṛtarāshṭra wishes to depart soon, and Gāndhārī reminded him that he has got the permission of Vyāsa, and asks him when he would go to the forest with the permission of Yudhishthira; he wished first to make gifts for the advancement in the other world of his dead sons and other kinsmen (who were now *pretas*), and assembled all the subjects, while Yudhishthira brought all the articles necessary; Dhṛtarāshṭra, in a touching address, took leave of that large concourse of men of all the four castes (κ) (XV, 8), recapitulating the history of the realm from Çāntanu downwards (λ) (XV, 9). The citizens were exceedingly agitated upon hearing Dhṛtarāshṭra's address; they charged the learned brahman Çāmba (B. Sām̐ba) with answering him (μ): "King Duryodhana never did us any wrong; we were well protected and ruled by him; we have also enjoyed great happiness for thousands of years under Yudhishthira, who follows the conduct of the R.-ṛ. of old (Kuru, Saṃvarana, Bharata, etc.); the carnage on the field of Kurukshetra was not brought about by Duryodhana, Karṇa, and Çakuni, nor by Dhṛtarāshṭra, but by Destiny, which in 18 days caused 18 *akṣauhīnīs* to be destroyed by Bhishma, etc. (ν); the Pāṇḍavas are capable of ruling without either thee or ourselves to look after them; Kuntī, etc. (ξ), will not do the least wrong to the people." Then Dhṛtarāshṭra slowly dismissed the assembly, and entered his house with Gāndhārī (XV, 10). After that night had passed away, Dhṛtarāshṭra sent Vidura to Yudhishthira in order to announce that he would set out for the woods on the coming day of the full moon in the month of Kārttika, and to solicit some wealth for performing the *çrāddha* of Bhishma, etc. (ο). Yudhishthira and Arjuna applauded his words; Bhīma was unwilling, recollecting Duryodhana; Arjuna sought to pacify him, applauded by Yudhishthira; Bhīmasena maintained that gifts for Bhishma, etc. (π), should be given by them, and by Kuntī for Karṇa; "Let Duryodhana, etc., sink from a miserable to a more miserable position," reminding his brothers of the woes and disgrace inflicted upon them by those for whose benefit Dhṛtarāshṭra asked for wealth (ρ). Yudhishthira rebuked him (XV, 11). Arjuna urged Bhīma to forget the injuries. Yudhishthira said to Vidura that he would give Dhṛtarāshṭra so much wealth as he wished for the obsequies of his sons and Bhishma, etc., and asked him to tell Dhṛtarāshṭra not to be angry with Bhīmasena (XV, 12). Vidura reported the speeches of Yudhishthira, Arjuna, and Bhīma to Dhṛtarāshṭra. Dhṛtarāshṭra expressed his satisfaction, and set his heart on making large presents on the day of full moon in the month of Kārttika (XV, 13). Dhṛtarāshṭra invited thousands of deserving brahmins [and] superior R.

for Bhishma, etc.; and made large gifts to them, naming Droṇa, etc. (σ); tellers and scribes appointed by Yudhishthira ceaselessly ask the old king as to what should be given to each recipient that presented himself; unto him that was to receive 100 a 1000 were given, and he who was to receive 1000 was presented with 10,000 at the command of Yudhishthira; this was given by Dhṛtarāshṭra for the benefit in the other world of his sons and grandsons, as also of himself and Gāndhārī; the donation lasted for 10 days (XV, 14). On the day of full moon in the month of Kārttika Dhṛtarāshṭra (and Gāndhārī) summoned the Pāṇḍavas, caused the rites to be performed, and his sacred fire to be taken up, put on deerskins and bark, and set out with his daughters-in-law. The ladies uttered loud wails; Yudhishthira and Arjuna were pierced with grief; Bhīmasena, etc. (τ), all followed Dhṛtarāshṭra; Kuntī held on her shoulders the hand of Gāndhārī, who walked with her bandaged eyes; Dhṛtarāshṭra walked behind Gāndhārī, placing his hand on her shoulder; Kṛṣṇa, etc. (υ), all proceeded with Dhṛtarāshṭra; the citizens of all orders were as distressed as they had been at the departure of the Pāṇḍavas after the match of dice († 431-440) (XV, 15); Dhṛtarāshṭra left the city through the principal gate, and then asked those who followed him to desist. Vidura and Saṃjaya retired with him into the woods; Kṛṣṇa and Yuyutsu he caused to remain, and made them over to Yudhishthira. Kuntī retired with Dhṛtarāshṭra, though Yudhishthira sought to dissuade her; she said: "Never show any disregard for Sahadeva: he is very much attached to me, and to thee also"; then she reminded him of Karṇa, etc. (φ); Yudhishthira reminded her that she had herself formerly recited to them the story of Vidulā, when they were about to set out from the town, and that they had won sovereignty guided by her words communicated through Kṛṣṇa. Also Bhīma dissuaded her, pointing out the grief of the sons of Mādri; but in vain. Draupadī and Subhadrā followed her, and so did the Pāṇḍavas with all their wives and attendants; Kuntī addressed them (XV, 16), assigning her reasons for her conduct (χ) (XV, 17). The Pāṇḍavas and Draupadī then desisted from following her. The Pāṇḍavas circumambulated Dhṛtarāshṭra, etc., for taking their leave to return. Dhṛtarāshṭra (with Gāndhārī and Vidura) made a final effort of dissuading Kuntī from retiring into the forest with him, but in vain. The ladies set up a loud wail of grief. Hāstinapura became plunged into sorrow: no festivals were observed. The Pāṇḍavas were without any energy. Dhṛtarāshṭra arrived on the banks of the Bhāgīrathī and took rest there for the night among the brahmins, who there, like himself, ignited their sacred fires; arrangement of the beds of Vidura, etc. (ψ); the Yājaka brahmins, etc., of the king laid themselves down on their respective beds; that night seemed as delightful to them as a Brāhmī night. When the night had passed away Dhṛtarāshṭra, etc., going through their morning acts and rites, continue their journey (XV, 18). Following the advice of Vidura, Dhṛtarāshṭra took up his abode on the banks of the Bhāgīrathī; many of the four orders came to see him; he gladdened them all by his words. At evening Dhṛtarāshṭra, etc. (ω), bathed in the stream, etc.; Kuntī led him and Gāndhārī. Then he proceeded to Kurukshetra to the retreat of R.-ṛ. Çatayūpa (δ), who received him with due rites; accompanied by him he proceeded to the retreat of Vyāsa, where he received the initiation [into the forest life]; after having returned he took up his abode in

the retreat of Çatayūpa, who instructed him in all the rites of the forest mode of life, at the command of Vyāsa. Dhṛtarāshṭra, etc. (as), began to practise austerities (XV, 19). R. Nārada, etc. (ββ), came there and gladdened Dhṛtarāshṭra with discourses on religion. R. Nārada mentioned the kings that attained to heaven after practising penances in that very retreat (γγ): Sahasracitya, Çailālaya, Prahadhra, Purukutsa, Çaçaloman; "Thou also wilt, with Gāndhārī, through the grace of Vyāsa, attain to a very high goal; dwelling in the presence of Indra, Pāṇḍu always thinks of thee, and will assist thee in the attainment of prosperity; Kuntī, by serving thee and Gāndhārī, will obtain residence with her husband in the other world; we behold all this with our spiritual vision; Vidura will enter into Yudhisṭhira; Sañjaya will ascend to Heaven." Dhṛtarāshṭra, etc., praised Nārada. Çatayūpa asked Nārada what regions (*lokāḥ*) will be acquired by Dhṛtarāshṭra. Nārada said: On a visit to Indra I saw Pāṇḍu; Indra said that after three years Dhṛtarāshṭra and Gāndhārī would go to the abode of Kubera, on a car moving at will, and he would rove through the regions of D., G., and Rā.; this is a mystery of the gods. All the persons present (as also Dhṛtarāshṭra) became highly pleased. Then they went away by the path of the Siddhas (XV, 20).—§ 788: The anxiety of the Pāṇḍavas and citizens about the fate of Dhṛtarāshṭra, etc., and their despair when they reflected on that terrible slaughter of their kinsmen (α); only Parikshit somehow consoled them (XV, 21); afflicted with grief, they failed to derive pleasure from anything, nor did they attend to their kingly offices, thinking of Kuntī and Gāndhārī. They set their heart upon seeing Dhṛtarāshṭra in his forest retreat. Sahadeva, lamenting the fate of Kuntī, and expressing his longing to see her, proposed a visit to the woods, supported by Draupadī, who mentioned Kuntī and Gāndhārī and Dhṛtarāshṭra. Yudhisṭhira caused his army to be equipped, ordered litters, etc., for the ladies, and proclaimed that they would march out to-morrow, permitting the citizens to follow them. The next morning they set out, then waited five days for such citizens as would accompany them, and then proceeded towards the forest (XV, 22), headed by Arjuna (on a car with white horses) and Kṛpa (description of the expedition); Bhīma on a gigantic elephant, the twins on two fleet steeds, the ladies in closed litters, scattering showers of wealth as they proceeded, headed by Draupadī. They proceeded slowly. Yuyutsu and Dhaumya protected the city. They reached Kurukshetra, crossed the Yamunā, and approached the retreat of Dhṛtarāshṭra (XV, 23). The Pāṇḍavas and their followers, alighting from their cars, walked on foot; the ascetics told them that Dhṛtarāshṭra had gone to the Yamunā for his ablutions, etc., and pointed out the way to them. Sahadeva ran with speed towards Kuntī; they both wept; she informed Gāndhārī, and then advanced towards Yudhisṭhira, etc. (β), dragging the childless old couple; the Pāṇḍavas fell down at their feet, and took from their hands the jars of water they were carrying. Yudhisṭhira presented all his followers one after another to Dhṛtarāshṭra, mentioning their names and races. Dhṛtarāshṭra rejoiced and went to his retreat that was applauded by Śi. and Cā. (XV, 24). To the ascetics, who had come from various regions in order to see the Pāṇḍavas, Sañjaya pointed out each of them († γ); then Dhṛtarāshṭra asked († v. 660-674) (XV, 25) Yudhisṭhira about the welfare of the Pāṇḍavas and their devotion to P. and D.; Yudhisṭhira answered, enquiring after Vidura, who turned out to be engaged in

penances, subsisting on air alone, and was now seen at a distance with matted locks, and gravel in his mouth, and exceedingly emaciated, naked, and besmeared with filth and dust; Vidura fled, pursued by Yudhisṭhira; at last he stood motionless in *yoga*, and entered the body of Yudhisṭhira, who felt that he had become stronger than before and had acquired many additional virtues and accomplishments, and recollected his own state before his birth among men; he had heard of *yoga*-practice from Vyāsa. He desired to cremate the lifeless body of Vidura, but was prevented by an invisible voice which said, that in Vidura (who was Dharma) was Yudhisṭhira's body also, and that Vidura would attain to the regions (*lokāḥ*) called Santānikāḥ. Yudhisṭhira came and informed Dhṛtarāshṭra; all became filled with wonder. They passed that night under a tree (XV, 26), conversing on morality and wealth. The next morning they surveyed the retreat (description) and the other retreats in the forest. Yudhisṭhira made presents to the ascetics (specification); then he returned to Dhṛtarāshṭra, etc. (δ); many M.-r. (Çatayūpa, etc.) who dwelt in Kurukshetra came there, as also Vyāsa (XV, 27), who enquired after Dhṛtarāshṭra's, etc. (ε), welfare, and told them who Vidura was, mentioning the course of Dharma by Māṇḍavya (with an expenditure of his penances); he was superior to Bṛhaspati and Çukra; and how Vyāsa had procreated him upon the soil of Vicitravīrya; he was Dharma in consequence of his practices of *dhāraṇā* and *dhyaṇa*; from Dharma also Yudhisṭhira took his birth. Vyāsa says that he has come to show a wonderful effect of his own penances: "what dost thou wish to see, or ask, or hear?" (XV, 28).

Ācramavāsika(m) parva(n) ("the section relating to the dwelling in the hermitage"). § 792 (Nāradaḡam.): XV, 39, 1105 (°i gāndhāmalyādikañ caiva haviṣyaṃ bhōjayed dvijān; not in B.), i.e. Ācramavāsikaparvan.

[Ācramavāsikaparvan] ("the section relating to the dwelling in the hermitage"), the 15th of the greater parvas of Mbhr.; cf. Ācramanivāsaparvan, Ācramasthāna, Ācramavāsa, Ācramavāsika(m) parva(n).

Ācṛavya: II, 7, 299 (Çakra-sabhā-v.) (a muni in the palace of Indra; cf. v. 291, *devareṣayāḥ*).

Açva¹, a Dānava: I, 65 (§ 92), 2532 (Amçvat.) (the 14th of the forty sons of Danu and Kaçyapa); 67 (§ 130), 2649 (do.) (incarnated as king Açoka). XII, 227, 8264 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Açva²—Çiva (1000 names³).

Açvacakra: III, 120, 10272 (Tīrthayātrāp.) (had been killed by Çāmba).

Açvaçāṅku, brother of Açva: I, 65 (§ 92), 2531 (Amçvat.); cf. Ayahçāṅku.

Açvaçiras¹ ("horse-headed"), brother of Açva: I, 65 (§ 92), 2531 (Amçvat.); is incarnated as a king among the Kaikeyas (B. and V., Kekayas); I, 67 (§ 130), 2647 (Amçvat.).

Açvaçiras²—Viṣṇu: XII, 127, 4662 (Rājadh.) ("reads the eternal Vedas" in Badari); 341, 13100 (Nārāyaṇīya), 13114; 348, 13454 (Nārāyaṇīya), 13458 (*devasya Hari-medhasaḥ*), 13509 ("became the dwelling of the Vedas"), 13524 (*Hariḥ*); these quotations are from the chapter Nārāyaṇīya, where it is related how Viṣṇu, assuming a horse-headed form, rescued the Vedas from the "Dānavas" Madhu and Kaiṭabha (who had robbed them from Brahmān just as he had created them and was going to create the worlds),

placed the horse-head in the north-eastern sea (cf. VP. II, 125-6), killed Madhu and Kaiṭabha, and gave the Vedas back to Brahman that he might create the worlds.

Açvaçiras' (neut.), the horse-headed form of Vishnu: III, 315, 17461.

Açvaçiras' (neut.), a sacred place: III, 79, 3083 (Nalop.) (here Bṛhadaçva bathed after having taught Yudhishtira the science of dice; according to Nil. it means the science of horses—*açvavidyā*—which Bṛhadaçva taught Yudhishtira). VII, 81, 2851 (Pratiñāp.) (*śiṭhanam*; visited in thought by Arjuna, accompanied by Kṛṣṇa, in order to obtain the Pācupata weapon).

Açvagrīva', brother of Açva: I, 65 (§ 92), 2533 (Amçavat.); incarnated as king Rocamāna, I, 67 (§ 130), 2653 (do.); XII, 227, 8262 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-sampv.).

Açvagrīva', a rājarshi = Hayagrīva: XII, 24, 723 (Hayagrīva) ("having fallen in the combat he rejoices in the world of Heaven"). As to Açvaçiras and Açvagrīva, cf. VP. V, 2-3, and BR. s.v. Hayagrīva.

Açvaka, plur. (*°āk*), a people: VI, 9, 351 (Ja^okha^o; B. reads Açmakāh) (cf. Açmakāh); LIA. I, 859/1031; II, 129, 137, 142 (probably the *Ἀσσηνοί* of the Greeks, in eastern Kabulistan and the Khonar valley, with the chief town Massaga, i.e. Maçakāvati).

Açvaketu: VII, 48, 1891 (Abhimanyuvadhap.); son of the Magadha king, killed by Abhimanyu on the 13th day of the battle.

Açvakranda: I, 32, 1488 (Garuḍa) (killed by Garuḍa when seizing upon the ambrosia).

Açvalāyana, a son of Viçvāmītra's: XIII, 4β, 253 (Viçvāmītrop.).

Açvamedha ("the Horse-sacrifice"). § 4 (Anukram.): I, 1, 91 (*°amṛtarasaḥ*, sc. *Bhāratadrumaḥ*), i.e. Açvamedhikaparvan.

Açvamedhadatta: I, 95 (§ 160), 3838 (Pūruvaṃç.) (son of Çatānika and Vaidehī, and grandson of Janamejaya).

Açvamedheçvara ("king of Açvamedha," PCR.), a king in the East subdued by Bhīma (*Rocamāna*: II, 29, 1066) (Bhīmasena).

Açvamedhika (sc. *parvan*; "the section treating of the Horse-sacrifice"). § 795 (Svargūrohaṇap.): XVIII, 6, 278 (*°am samāsādya bhōjanaṃ sārva-kāmikaṃ*), i.e. Açvamedhikaparvan.

Açvamedhika(m) parva(n) ("the section treating of the Horse-sacrifice," the 93rd of the minor parvas of Mbhr.; cf. Açvamedhika(m) parva(n)). § 778: *Vaiçampāyana* said (XIV, 1): After *Dhṛtarāṣṭra* had offered libations of water [to Bhīshma], *Yudhishtira* fell down in grief on the bank of *Gangā*. Incited by *Kṛṣṇa*, *Bhīma* took him up, surrounded by the *Pāṇḍavas*; *Dhṛtarāṣṭra* comforts him, saying that it is he and *Gāndhārī* who ought to grieve, and referring to *Vidura*'s advice about abandoning *Duryodhana* and his warnings against *Karna* and *Çakuni* (XIV, 1). *Kṛṣṇa* also exhorts him, referring to the duties of the *kṣattriyas* expounded by *Bhīshma*, *Vyāsa*, *Nārada*, and *Vidura*. *Yudhishtira* cannot forget the slaughter of *Karna*. *Vyāsa* also comforts him (XIV, 2), and reminding him that D. and A. perform sacrifices, and that by sacrifices D. vanquished Dā., he urged him to perform the *Rajasuya*, the Horse-sacrifice, the *Sarva-medha*, and the *Naramedha*; [especially] the Horse-sacrifice after the example of *Rāma Daçarathi* and *Bharata Daushmānti*,

and indicated to him a spot in the *Himavat*, where there was gold in abundance, left behind by the brahmins at the sacrifice of *Marutta* of the *Karandhama* race. Asked by *Yudhishtira*, *Vyāsa* told the history of *Marutta* (XIV, 3) * * i.e. *Samvartta-Maruttiya* (β). *Vaiçampāyana* said: † *Yudhishtira* was delighted at hearing the speech of *Vyāsa*, and desirous of performing his sacrifices with those riches, he consulted with his ministers (XIV, 4-10).—§ 779: *Vaiçampāyana* said: When *Vyāsa* had concluded his speech, *Kṛṣṇa* addressed *Yudhishtira*, saying that *Yudhishtira*'s *karman* has not yet been annihilated, nor had his foes been subjugated—"How canst thou be ignorant of the enemies in thy own flesh?"—and related the history of *Indra*'s war with *Vṛtra* (β) (XIV, 11). *Kṛṣṇa* then expounds that, as physical ailments and health depend on the distribution of the cold, warm, and windy [humours] of the body, so do the mental ailments and health depend on *sattva*, *rajas*, and *tamas* in the soul [mind]; happiness is overcome by sorrow, and sorrow by pleasure; *Yudhishtira* should not recall his past sorrows: *Kṛṣṇa* in the assembly, etc. (α); "the time has now come when thou must fight single-handed with thy mind" (XIV, 12); salvation is not attained by foregoing external things; *Mṛtyu* (death) is [the thought] "mine," and the eternal *Brahman* is [the thought] "not mine"; as no creature is ever destroyed, *ahimsā* (absence of injury) may exist even when one has pierced [a creature's] body, and *vice versa*; († v. 339-341): † the *yogin* knows *yoga* to be the perfect way, on account of the practices of his many former births; quoting the old verses sung by *Kāma*: "no creature is able to destroy me without [resorting to] the [proper] methods [i.e. subjugation of all desires, practice of *yoga*, etc.] . . ." (XIV, 13).—§ 780: *Vaiçampāyana* said: Thus *Yudhishtira* was consoled, exhorted by *Viçvataçravasa*, etc. (β); and having again performed the obsequial rites for his relatives, etc., he ruled the earth. He said to *Vyāsa*, *Nārada*, etc., that he would now perform the sacrifice, and said that they would go to the *Himālaya* under the protection of *Vyāsa* [to fetch the gold], according to the words of *Vyāsa*, D.-ṛ. *Nārada*, and *Devasthāna*. Then M.-ṛ. took leave of *Yudhishtira*, *Kṛṣṇa*, and *Arjuna*. A short time passed away while they performed their purifications after *Bhīshma*'s death, and gave large gifts to the brahmins as *grādha* (*aurddhvadehikaṃ*) to the *Kurus Bhīshma*, *Karna*, etc., accompanied by *Dhṛtarāṣṭra*, and then they entered the city of *Hastinapura* (XIV, 14).—§ 781: Asked by *Janamejaya* what *Kṛṣṇa* and *Arjuna* did when the *Pāṇḍavas* had reconquered and pacified their kingdom, *Vaiçampāyana* said: When the *Pāṇḍava*-kingdom had been conquered and pacified K. and A. travelled with great pleasure amidst picturesque sceneries, like *Indra* and his wife (? so PCR.) (*Deveçvarau*) in heaven, or like the *Açvins* in *Nandana*, and [then] entered the palace of *Indraprastha* in great merriment, reciting the genealogies of B. and gods, etc., and *Kṛṣṇa* consoled *Arjuna* for the death of his relatives (α). It was long since he had seen *Varuḍa*, *Baladeva*, and the *Vṛkṣi*-heroes; he, therefore, asked leave to go to *Dvāravati*, and to accompany him to *Yudhishtira* and apprise him of his departure. († v. 404-6): *Arjuna* sorrowfully replied, "Be it so" (XIV, 15).

Açvamedhika(m) parva(n) ("the section treating of the Horse-sacrifice"). § 10 (Parvas.): I, 2, 354 (*īto 'çvaṃ parva sarvapāpaprāṇāçanam*).—§ 11 (do.): I, 2, 605 (*īto 'çvaṃ*); 609 (*īty Açvaṃ*), i.e. Açvamedhika(m) parva(n).

A[çvamedhikaparvan] ("the section treating of the Horse-sacrifice," the 14th of the great parvas of Mbhr.; cf. Açvamedha, Açvamedhika).

Açvanadi, a river (tributary to Carmanvatī and through it to Yamunā) upon which Pṛthā set the new-born Karṇa in a chest. § 547 (Karṇa): III, 308, 17132, 17134, 17147, 17150.

Açvapati¹, brother of Aça¹: I, 65 (§ 92), 2532 (Amçāvat.); incarnate as king Hārdikya, I, 67 (§ 130), 2650 (do.).

Açvapati², a king of the Madras, father of Sāvitrī (Pa° vra° mā°): III, 294, 16621, 16628, (16629); 294, (16662), (16673), (16678); 295, (16698), (16700), 16706; 299, 16914 (with Mālavi he got 100 sons; these are called Mālavāḥ; 297, 16807).

Açvarāja¹ ("the king of horses") = Uchhaiṣṭravas: I, 17, 1097 (Amṛtam.); 20, 1191 (Kadrū).

Açvarāja²: V, 130, 4411 (Bhagavadyānap.) (killed by Kṛṣṇa).

Açvarathā, a river on the mountain Gandhamādāna, near the hermitage of Ārṣṭishena: III, 160, 11681 (Yakshayuddhap.).

Açvasena, a Serpent: I, 3, 803 (Utāṅka) (praised by Utāṅka: "always follows Takshaka and dwells with him in Kurukshetra on the river Ikshumatī").—§ 258 (Khūṇḍ.): I, 227, 8237, 8241 (son of Takshaka, rescued by Indra from the Khūṇḍava wood); 228, 8330; 229, 8332 (Çāringakop.).—VIII, 90, 4633 (Karnap.) (angry on account of his mother's death, he has gone to Pātālā; thence he comes, when Arjuna has his last combat with Karṇa, and assumes the form of one of Karṇa's arrows in order to kill Arjuna, who, however, is rescued by Kṛṣṇa, and at his instigation kills Açaasena).—IX, 61, 3423 (Gadāyuddhap.) (*pannagendrasutasya*).

Açvātaka, plur. (°āḥ), a people in the army of Duryodhana: VI, 51, 2105 (Bhishmavadhap.).

Açvatara¹, in the Mbhr. only appearing in the compound *Kāmbalā°au* (the "Horsecloth" and the "Mule"): a pair of Serpents: I, 35, 1555 (Sarpanāmāk.) (sons of Kadrū and Kaçyapa); II, 9, 361 (Varuṇa sabhā-v.) (dwelling in the palace of Varuṇa); V, 103, 3625 (Mātaliyop.) (dwelling in Bhogavati).

Açvatara², a tīrtha: III, 85, 8219 (Prayāga) (the vedi of Prajāpati).

Açvatīrtha, a holy place on the Gaṅgā in the neighbourhood of Kanyākubja, where Varuṇa gave to Rōṭka 1000 steeds as a dowry to Gādhi: III, 115, 10152 (Jamadagni); V, 119, 4007 (Gālavacar.); XIII, 4, 216 (Viçvāmitrop.). Cf. VP. IV, 16.

Açvattha¹, one of the 108 names of the Sun in the enumeration of Dhaumya. § 310 (Āraṇyakap., cf. Sūrya): III, 3, 156.

Açvattha² = Çiva (1000 names²).

Açvattha³ = Viṣṇu (1000 names).

Açvatthāman¹, son of Droṇa and Kṛpī. § 4 (Anukram.): I, 1, †211-212.—§ 11 (Parvas.): 2, 537, 544.—§ 83 (Ādivaṃç.): 63, 2436.—§ 130 (Amçāv.): 67, 2709 (*Mahadōvāntakābhyañ ca kāmāt brodhāo ca . . . ekatvam upapannam*).—§ 200 (Droṇa): 130, 5101.—§ 201b (Droṇa): 5115-16 (A. was given this name by a voice from the sky, from his neighing like Uchhaiṣṭravas as soon as he was born, cf. VII, 9058 f.).—§ 202b (Droṇa): 131, 5182-83 (A. weeps when a child seeing the sons of the rich drinking milk, and is deluded by drinking water mixed with powdered rice—*piṣṭhōdaka*—which he takes for milk).—§ 203 (Droṇa): 132

(is sent after water with a Kumbha; separates Bhima and Duryodhana).—§ 205 (Droṇa): 132, 5271 (A. excelled everyone in the mysteries—*rahasyeshu*).—§ 208 (Astradarçana): 135, 5349, 5377.—§ 232 (Svayamvarap.): 186, 4986 (at the svayamvara of Kṛṣṇā).—§ 241 (Vidurāgamanap.): 200, 7373 (with Duryodhana after the svayamvara).—§ 287 (Rājasūyikap.): II, 34, 1267 (comes to the rājasūya).—§ 288 (do.): 35, 1290 (is charged with the reception of the brahmanas).—§ 289 (Argḥāharanap.): 37, 1348.—§ 290 (Çiçupālavadhap.): 44, 1532.—§ 305 (Anudyūtap.): 78, 2561.—§ 552 (Goharanap.): IV, 38, 1243; 50-51 (scolds Karṇa, who blames Droṇa, etc.); 52, 1628 (is placed by Bhīshma on the left); 55, 1744 (Arjuna will not fight him); 58, 1897 (cf. VI, 4458) (rescues Droṇa, who is fighting with Arjuna, but is himself conquered by Arjuna when his arrows are consumed, and rescued by Karṇa); 59, 1916; 68, 2236.—§ 556 (Saṅjayayānap.): V, 25, †733; 30, †879.—§ 561 (Yānasandhip.): 47, 1796 (present in the assembly of Dhṛtarāṣṭra to receive Saṅjaya when returning from his mission to the Pāṇḍavas); 50, 1999; 56, 2194; 57, 2246 (favours Arjuna), 2268; 58, 2300 (does not wish the war), 2304; 66 (is celebrated by Bhīshma).—§ 562 (Bhagavadyānap.): 95, 3402.—§ 567 (do.): 124, 4138, 4171; 130, 4457.—§ 569 (do.): 139, 4707; 143, 4874 (*raktoshṇishah*); 148, 5017.—§ 571 (Ulūkādūt.): 164, 5707 (Yudhisṭhira, or Dhṛṣṭadyumna, opposes Nakula to him before the great battle).—§ 573 (Ambop.): 193-a (A. declares himself to be able to annihilate the Pāṇḍava army in ten days); 195, 7608.—§ 576 (Bhagavadgītāp.): VI, 17, 656 (*siṃhalāṅgalaketuna*); 25, 837.—§ 578 (Bhishmavadhap.): 45, 1715 (fights Çikhaṇḍin, 1st day); 51, 2092, 2109 (*anāpṛaṣṭha*, 2nd day); 52b, 5 (assists Bhishma against Arjuna).—§ 579 (do.): 55x, λ (is with Çalya and Kṛpa fighting Dhṛṣṭadyumna on the 2nd day).—§ 580 (do.): 56, 2405 (together with Kṛpa in the head of the Garuḍavyūha, 3rd day); 62 (do.) (is with others fighting Abhimanyu); 73ii (fights Arjuna).—§ 583 (do.): 75, 3292 (together with Kṛpa in the eye of the Krauñcavyūha, 6th day).—§ 584 (do.): 81, 3532; 82, 3604 (fights Çikhaṇḍin, 7th day).—§ 585 (do.): 89, 3934, 3970; 92x, 4119 (with many others he rescues Duryodhana, who is fighting Ghaṭotkaca, on the 8th day); 94λ, w, 4225 (A. is fighting Nila, and thereupon Ghaṭotkaca, who deludes him by his māyā).—§ 586 (do.): 99, 4504 (together with Somadatta and the two Avantyas he holds the left side of the army, 9th day); 101 (fights Sātyaki); 102, 4666 (fights Arjuna, 9th day).—§ 587 (do.): 110, 5109; 111, 5162, 5165 (defends Bhīshma against Virāṭa and Drupada, and wounds them, 10th day); 112 (is told by his father the ill omens that have appeared, and the irresistibility of Arjuna, etc.); fights Sātyaki (10th day, ch. 115-16, 5386).—§ 592 (Saṃcāptakavadhap.): VII, 31 (kills Nila); 32, 1375 (fights Bhīmasena, 12th day).—§ 593 (Abhimanyuvadhap.): 34, 1503 (*°purogamāḥ*: the Dhṛtarāṣṭras with Açavatthāman at their head stand at the side of the Sindhu king in the foremost part of the cakravyūha, 13th day); 37, 1601 (wounds Abhimanyu, 13th day), 1616; 47, 1869 (is wounded by Abhimanyu, 13th day), 1874, 1877; 49, 1930 (A. fights Abhimanyu, 13th day).—§ 598 (Jayadrāthavadhap.): 85, 3037 (does not wish the play); 87, 3098.—§ 599 (do.): 91, 3221; 94, 3427; 104-μ (with Duryodhana, Karṇa, etc., he fights Arjuna); ν 105 (his lion-tailed standard was effulgent as the rising sun, set with gold, floating in the breeze, possessed of the splendours

of the rainbow) (cf. VII, ch. 145); 185, 5441; 189 (assists Karna against Arjuna; but is compelled to retire); 143, 6004 (attempts in vain to keep Sātyaki from killing Bhūricravas, 14th day); 145, 6063, 6097, 6139 (assists Duryodhana, Jayadratha, etc., against Arjuna, and receives Karna in his chariot, 14th day); 146 (assists Jayadratha against Arjuna); 147, 6307 (after the death of Jayadratha he assists Kṛpa against Arjuna, 14th day); 150, 6498; 151, 6563 (Droṇa gives him through Duryodhana his last exhortations to fight bravely, etc.).—§ 600 (Ghaṭotkaca-vadhap.): 155 (6720); 156, 6803, 6806, 6810, 6824, 6848, 6914 (fights Sātyaki and Ghaṭotkaca, kills the son of Ghaṭotkaca, destroys Ghaṭotkaca's chariot, and fights the rakshas sent by him, fights Bhīma, etc., and kills Drupada's sons, Suratha, etc., together with Ārutāhvaya, etc.; is praised by the Siddhas, etc., 14th day); 159, 7054, 7083, 7118, 7132, 7136 (scolds Karna for scolding Kṛpa, but is restrained by Duryodhana; assists Karna against Arjuna, etc., restrains Duryodhana from rashly rushing to combat, is exhorted and praised by Duryodhana); 160, 7167 (*mayam lokam*), 7185, 7202 (scolds Duryodhana and fights the Kaikayas, Pañcālas, etc., and combats bravely against Dhr̥ṣṭadyumna); 161 (is assisted by Duryodhana, etc., against Yudhishtira, etc.); 165, 7363 (resists Ghaṭotkaca); 166, 7409, 7430 (is wounded by Ghaṭotkaca, but after having regained consciousness he turns him to flight).—§ 602 (Dronavadhap.): 190-192, 8705, 8709, 8745 (a false rumour of his death causes Droṇa to cease to defend himself, so that he is killed).—§ 603 (Nārāyaṇāstramokṣap.): 193, 8944, 8946, 8950 (hears from Kṛpa the death of Droṇa); 194, 8964, 8966, 8976, 8978 (in A. human and Vārūṇa, etc., weapons are always present, etc.; he has been ordained to be the slayer of Dhr̥ṣṭadyumna); 195 (swears before Duryodhana to kill Yudhishtira, tells him how he has acquired the Nārāyaṇa weapon, and makes use of it, sinister omens ensuing); 196, 9057, 9059 (he is praised by Arjuna); 199 (he renews his oath before Duryodhana); 200, 9282, 9306, 9311 (when the Pāṇḍava army is fleeing before the Nārāyaṇa weapon, and all cast their weapons away at the instigation of Kṛṣṇa in order to neutralize the Nārāyaṇa weapon, Bhīma alone fights bravely against him, and Arjuna, in order to rescue Bhīma, throws the Vārūṇa weapon; Bhīma is rescued, and the Nārāyaṇa once neutralized cannot be used a second time; fights Dhr̥ṣṭadyumna, Sātyaki, Arjuna, etc.); 201, 9393 (*śiṣṭhalāṅgūlakṣetanam*: throws the Āgneya weapon against Arjuna; but Arjuna neutralizes it with the Brāhma weapon; A. flees and meets with Vyāsa, who tells him the story of Nara and Nārāyaṇa and the Qatardriya, and that A. is born as a portion of Rudra and has worshipped him in his phallic form for many generations; he thereupon makes a stand in the combat).—§ 604 (Karnap.): VIII, 6, 167; 9, 329; 10 (exhorts Duryodhana to anoint Karna as commander-in-chief); 11 (in the head of Karna's *makara*-array); 13-14 (attacks Bhīma); 15 (they combat bravely; the Siddhas, etc., praise them; they are both wounded and carried away by their charioteers); 16, 611, 630, 636, 648, 659 (attacks Kṛṣṇa and Arjuna, who are fighting the Saṃcāptakas); 17, 664, 685 (but is compelled to retire to the army of Karna); 20, 791 (kills Pāṇḍya); 21, 825.—§ 608 (do.): 46, 2144.—§ 608 (Karnap.): 54 (hinders Yudhishtira from assisting Āṣṭakhaṇḍin against Kṛpa); 55 (fights Sātyaki, etc., and puts Yudhishtira to flight); 56, 2815 (again attacks Kṛṣṇa and Arjuna, when they are destroying the army of the Kāmbojas, but is

wounded and carried away by his charioteer); 57 (he promises before Duryodhana to kill Dhr̥ṣṭadyumna); 59 (fights Dhr̥ṣṭadyumna and Arjuna, is wounded by Arjuna, and carried away by his charioteer); 64 (is again conquered by Arjuna); 67, 3371; 73, 3688, 3693; 78, 3999; 79 (together with others he attacks Arjuna); 88, *ay*, *ad* (in vain exhorts Duryodhana to make peace with the Pāṇḍavas); 94 (together with others he consoles Duryodhana after the death of Karna); 95, 4971.—§ 609 (Calyap.): IX, 2, 73; 3, 293, 308 (exhorts Duryodhana to make Cālyā commander-in-chief).—§ 611 (do.): 8, 393 (*prahṭato bhāṣe*), 564 (with the sons of Dhr̥tarāṣṭra he defends Cālyā); 14 (kills Suratha the Pāñcālyā, and fights Arjuna; description of his person, ib.); 16 (together with others he assists Duryodhana against Bhīma, and in his chariot rescues Cālyā from Yudhishtira); 17, 950 (rescues, in his chariot, Kṛtavarman from Yudhishtira); 22 (fights Bhīma); 23, 1186 (rescues Kṛtavarman in his chariot); 25, 1377, 1383, 1398 (seeks Duryodhana, who has disappeared in the battle); 27, 1459.—§ 612 (Hradapraveṣap.): 29, 1627 (together with Kṛpa and Kṛtavarman he hears from Sañjaya that Duryodhana has entered the lake, etc., and flees); 30 (with Kṛpa and Kṛtavarman he visits Duryodhana, who is sitting in the lake; their talk is overheard by some hunters and referred to the Pāṇḍavas; when these come to the spot seeking Duryodhana, A., Kṛpa, and Kṛtavarman flee).—§ 615 (Gadāyuddhap.): 61, 3418; 63 (Kṛṣṇa is aware of his project of killing the Pāṇḍavas during night); 64, 3589, 3609 (learns from the fleeing people the fate of Duryodhana); 65, 3627 (with Kṛpa and Kṛtavarman he again visits Duryodhana and promises to kill all the Pāñcālas; Duryodhana lets Kṛpa anoint A. as commander-in-chief).—§ 616 (Sauptikap.): X, 1 (from fear of the Pāṇḍavas he, with Kṛpa and Kṛtavarman, retires to the wood, where they pass the night under a nyagrodha tree; seeing an owl destroy a great many fowls, he conceives the project of killing the whole Pāṇḍava army during night); 2-5, 105, 208 (and, notwithstanding the objections of Kṛpa, they proceed to the gate of the encampment); 6-7, 227, 298 (while Kṛpa and Kṛtavarman are watching the gate he alone penetrates into the encampment, where he meets with Mahādeva, whom he satisfies by being willing to bring himself as an offering; Mahādeva then enters his body and gives him a sword); 8, 324, 334, 379, 429 (he then first kills Dhr̥ṣṭadyumna, and thereupon Uttamañjas, Yudhāmanyu, and the sons of Draupadī, and Āṣṭakhaṇḍin, etc., while Kṛpa and Kṛtavarman at the gate kill the fleeing and set fire to three sides of the encampment, and Rākshasas and Piṇḍakas devour the corpses; when he has killed all in the encampment—the five Pāṇḍavas were absent—he retires with Kṛpa and Kṛtavarman); 9, 485, 497, 526 (and they visit Duryodhana for the third time; A. tells him what he has done, and receives his thanks the moment before he dies).—§ 617 (Aishikap.): 10, 545; 11, 630 (at the instigation of Draupadī he is persecuted by Bhīma with Nakula as his charioteer); 12 (Kṛṣṇa narrates to Yudhishtira how A. has obtained the *Brakmaçiras* weapon from Droṇa on condition not to use it against men, and how he has asked for Kṛṣṇa's discus, but has not been able to lift it up); 13 (when sitting on the banks of Gaṅgā in the neighbourhood of Vyāsa and other rishis, he sees Bhīma rushing towards him followed by Kṛṣṇa and Arjuna, who try to restrain Bhīma; A. then lodges the *Brakmaçiras* weapon in an *akṣi* reed, with the words "for the total destruction of the Pāṇḍavas," and

throws it); 14 (at the instigation of Kṛṣṇa, Arjuna also throws the heavenly weapon, i.e. Brahmaçiras, cf. X, 705; he has been taught by Droṇa; the earth trembles and the worlds are in great peril, when Vyāsa and Nārada come to make them cease); 15 (Arjuna immediately recalls his weapon, but A. not being able to recall his because of his lack of self-restraint, Vyāsa permits him to let it fall upon the embryos of the Pāṇḍavas, and he gets his life by agreeing to cede his jewel, *maṇi*, that protects against all sorts of danger); 16 (Kṛṣṇa, with the assent of Vyāsa, decrees that the unborn son of Uttarā-Parikṣit shall be born dead, but be called to life by Kṛṣṇa, while A., for having killed an embryo, shall wander about for 3000 years in the wilderness, stinking and oppressed by all sorts of diseases; A. delivers up the *maṇi* and wanders away into the wood); 17 (the true cause of A.'s success was the aid of Rudra).—§ 618 (Jalaprādānik.): XI, 1, 3; 9, 248; 11, 298 (when Dhṛtarāṣṭra with the women goes out to see the field of battle and bury the dead, A. with Kṛpa and Kṛtavarma meets with them a little out of the town and narrates the nightly slaughter, etc.; then, from fear of the Pāṇḍavas, they retire, and A. betakes himself to the hermitage of Vyāsa).—§ 623 (Rājadh.): XII, 14, 403.—§ 630 (do.): 27, 816.—§ 723 (Ānuçāsanik.): XIII, 6, 327 (°a ca Rāmaç ca muniputrau dhanurdharau | na gacchataḥ svargalokaṃ svakṛtenaha karmaṇa).—§ 770 (do.): 151, 7121 (Rāmo Vyāsaḥ tathā Draupir Açvatthāmā sa Lomaçakṣiṭyete munayo divyaḥ ekaikaḥ sapta sapta dhā | sraṣṭārāḥ sarva bhātānāṃ kṛttitā lokapāvanāḥ); (in B. the order of the verses is inverted; it seems to me that v. 7121a has been erroneously inserted; Nil. is silent).—§ 785 (Anugītāp.): XIV, 66, 1951.—§ 793 (Mausalap.): XVI, 6, 164.—Cf. Ācāryanandana, Ācāryaputra, Ācāryasuta, Ācāryatanaya, Ācāryasattama, Drauṇi, Draupāyāni (Droṇāyāni), Droṇaputra, Droṇasūnu, Guruputra, Guroḥsuta, Āngirasāṃ varishṭhaḥ (VIII, 683), Bhāratācāryaputra.

Açvatthāman¹, an elephant belonging to the Mālava king Indravarman and killed by Bhīma to delude Droṇa and make him believe that his son had been killed, § 602 (Droṇavadhap.): VII, 190, 8708-10, 8744.—§ 603 (Nārāyaṇāstramokṣhap.): 193, 8946, 8948.—§ 630 (Rājadh.): XII, 27, 816.

Açvavati, a river. § 775 (Ānuçāsanik.): XIII, 166, 7651.

Açvayuj (No. 87), a month—Açvayuja (No. 88) or Açvina (No. 91). § 746 (Ānuçāsanik.): XIII, 65, 3298 (he who then gives ghee to Brahmins, to him the Açvins give beauty in this world).

Açvayuja (No. 88), adj. § 759 (Ānuçāsanik.): XIII, 106, 5160 (*māsam*—No. 87): Açvayuj and No. 91: Açvina: he who then practises austerities (*kṣhapot*, B. *kṣhipot*), confining himself to one meal a day (*ekabhaktana*), is born pure (*mṛjāvān*) and rich in carriages and sons.

Açvin (the two), the surgeons of the gods; they are, because of their beauty, often mentioned in comparisons. § 3 (Anukramanikap.): I, 1, 34 (sprung from the mundane egg).—§ 4 (do.): 1, 112.—§ 15 (Pauṣhyap.): 3, 721 (*devabhishajau*), 724-8 (have delivered the quail, etc.; cf. *R̥gveda passim*), 731 (*Nāsalyau*), 732-3, 735-8 (restore Upamanyu, who praises them, to his eyesight).—§ 83 (Ādivamç.): 63, 2445.—§ 119 (Amçāvat.): 66, 2599 (sons of Sūrya and the daughter of Trashtṛ in the shape of a female horse).—§ 120 (do.): 66, 2604.—§ 130 (Amçāvat.): 67, 2746.—§ 145 (Kaca): 76, 3229.—§ 157 (Pūruvamç.): 95, 3816 (Mādri by A. had Nakula and Sahadeva).—§ 167

(Vicitravṛkrop.): 102, 4141 (°*rāpasadr̥ço*).—§ 191 (Sambhavarap.): 123, 4827.—§ 192 (do.): 124, 4850, 4852 (they in Mādri procreate Nakula and Sahadeva).—§ 194 (Pūṇḍu): 126, 4922.—§ 221 (Caitrarathap.): 170, 6500 (= Nakula and Sahadeva).—§ 233 (Svayamvarap.): 187, 7010 (present at the Svayamvara of Kṛṣṇā).—§ 238 (Pañcendrop.): 197, 7277, 7302.—§ 254 (Khāṇḍavad.): 222, 8079 (*iva*).—§ 258 (do.): 227, 8265 (with the other gods they fight Arjuna and Kṛṣṇa in order to defend the Khāṇḍava wood from being burnt; their weapons are flaming herbs).—§ 259 (do.): 229, 8360 (Mundapāla, praising Agni, identifies him with the Açvins, etc.).—§ 270 (Lokupālas.): II, 11, 460 (in the palace of Brahmān).—§ 309 (Āraṇyakap.): III, 3, 127 (it is by their wealth of yoga that R., S., Ā., V., and A. rule the creatures).—§ 336 (Indralok.): 43, 1768 (on the Suravīthi Arjuna met with S., Vi., M., A., Ā., V., R., B.-r., etc.); 46, 1840 (in the town of Indra).—§ 342 (do.): 51, 1973 (*iva*).—§ 362 (Tīrthayātrāp.): 83, 2098 (°*oḥ sadr̥ço*).—§ 344 (Nalop.): 53, 2098 (°*oḥ sadr̥ço*).—§ 347 (do.): 62, 2356.—§ 362 (Tīrthayātrāp.): 83, 5087 (°*nos tīrtham āśāya rapavān abhijāyate*).—§ 375 (do.): 85, 8248 (°*Marud*°: have bathed in the Tīrthas).—§ 377 (do.): 86, 8404 (*id.*).—§ 400 (do.): 118, 10224 (°*noḥ* . . . *āyatānāni*, seen at Sūrpāraka by the Pāṇḍavas together with those of V., M., S., etc., etc., etc.).—§ 401 (do.): 119, 10257.—§ 404 (Sukanyop.): 121, 10312 (Çaryāti's offering).—§ 405 (do.): 123-125, 10349, 10360, 10362, 10381, 10384, 10386, 10398, 10400, 10405 (try to seduce Sukanyā, daughter of Çaryāti and wife of Cyavana, but at her request they make Cyavana young again by letting him bathe with them in a lake; Sukanyā chooses to stay with her husband; Cyavana causes Çaryāti to offer Soma also to the Açvins, and compels Indra to agree to it; cf. XIII, ch. 156 and *passim*).—§ 412 (Aṣṭāvakraiya): 134, 10659.—§ 418 (Tīrthay.): 139, 10834.—§ 421 (do.): 142, 10906 (they, with the Maruts and Sādhyas, surround Indra, when he is muttering his daily prayer at the Upper Gaṅgā).—§ 438 (Yakṣhayuddhap.): 162, 11819.—§ 443 (Nivātakav.): 168, 12044 (Arjuna in Amaravati beheld V., R., S., M.-ganas, Ā., and A.).—§ 457 (Mārkaṇḍeyas.): 188, 12924 (Mārkaṇḍeya beheld, in the body of Nārāyaṇa, i.e. Kṛṣṇa, all D.-ganas, S., R., Ā., Gh., P., etc., etc., etc.).—§ 545 (Pativratāmāh.): 294, 16675.—§ 552 (Goharanap.): IV, 56, 1762 (°*Viçva*° *Marutāṃ ganaiḥ*).—§ 561 (Yānasandhip.): V, 61, 2387, 2399.—§ 564 (Bhagavadyanap.): 105, 3708.—§ 567 (do.): 131, 4423 (in the presence of Duryodhana, Agni, Ā., S., V., A., M., V.-D., etc., issue from Kṛṣṇa's mouth).—§ 572 (Rathātīrathas.): 169, 5855.—§ 576 (Bhagavadgītāp.): VI, 35, 1252, 1268 (R., Ā., V., S., Vi., A., M., Ushmapas, G., Y., and the hosts of As. and Si. behold Kṛṣṇa and are amazed).—§ 580 (Bhīṣmavadhap.): 59, 2595 (i.e. Nakula and Sahadeva).—§ 581 (do.): 65, 2958 (are the ears of Kṛṣṇa).—§ 592 (Samçaptakav.): VII, 23, 1035 (i.e. Nakula and Sahadeva).—§ 593 (Abhimanyuvadh.): 34, 1488; 40, 1694.—§ 595 (do.): 62, 2273, 2275 (draw Māndhātṛ from the womb of his father).—§ 596 (Pratijnāp.): 76, 2682 (°*Vasavaç ca saha*°*naḥ*).—§ 597 (do.): 84, 2991 (follow Indra to the offering of Çaryāti); 87, 4418 (V., M., S., R., Vi., A., Agni, Indra, Soma, Pavana, and the ten points of the compass become the partisans of Arjuna, while all Ā. side with Karna).—§ 608 (Karnap.): VIII, 46, 2205 (*iva*); 56, 2785 (*iva*); 65, 3303 (*iva*), 3304 (*iva*).—§ 615a (Skanda): IX, 45-γ, 2508 (A., S., etc., etc., etc., come to the investiture of Skanda), 2540 (give Skanda, at his

inauguration, Vardhana and Nandana as his followers).—§ 617 (Aishikāp.): X, 13, 653.—§ 641 (Rājadh.): XII, 84, 2395 (created by the supreme god in days of old with S., V., R., Vi., the ganas of M., and Si., they are all observant of kshattriya duties).—§ 656 (Āpaddh.): 168, 6141 (*Marud^o nah*: Ā., S., V., R., M., D., with their preceptors and purohitas, etc., etc., accept the religion of the Vedas).—§ 661 (Mokshadh.): 198, 7191 (their places, like those of the other gods, are hells—*nirayāḥ*—compared with the place of Paramātman (?)).—§ 665 (do.): 208, 7583 (*Nāsatyau^{ca} Dasa^{ca} ea*), 7589.—§ 668 (do.): 219, 7950 (*śādrau*).—§ 673 (do.): 227, 8220.—§ 692 (do.): 281, 10052.—§ 694 (do.): 284, 10215 (*bhishajām varau*).—§ 702 (do.): 296, 10837 (*Ajny^o Mūrūtiḥ*: Ā., V., R., V.-D., S., P., M.-ganas, etc., etc., etc., have all been crowned with success by their penances—*saṃsiddhāḥ tapasā*).—§ 707 (do.): 318, 11708 (to them the soul—of the yogin?—arrives when going out through the eyebrows).—§ 712 (Çukotp.): 324, 12176 (Lp., S., V., Ā., R., A., etc., etc., etc., are present when Vyāsa, devoted to the practices of yoga, adores Mahādeva in order to obtain a son—Çuka).—§ 717 (Mokshadh.): 341, 13111 (*bhyām pātaye*, i.o. *Vishnu*); 343, 13206.—§ 721 (Ānuçāsanik.): XIII, 3, 95 (*śādrā^{ca} dyutiḥ*).—§ 730 (do.): 14, 731 (*Rudraditya^o*), 985 (Vishnu says that Ā., V., S., V.-D., A. praise Viçvadeva, i.e. Çiva).—§ 746 (do.): 65, 3295, 3298 (give him beauty who in the month of Āṣvayuj presents the brahmins with ghee).—§ 747 (do.): 84, 4011 (Ā., V., R., M., A., and S. become afflicted by the Daiteya Asura Tāraka); 85, 4126 (spring forth, at an offering of Çiva, from the tears [of Brahman?], v. Agni).—§ 748 (do.): 86, 4201 (S., V., A., etc., etc., etc., come to see Skanda, when he is born).—§ 759 (do.): 107, 5299 (of the result of eating only every 21st day), 5330 (of the result of eating only every 29th day).—§ 766 (do.): 126, 5937 (*bhishajām varau*: have permitted the *devadāta* to visit the *pitarāḥ*); 134, 6186 (of the result of offering in a certain way on the full-moon day).—§ 770 (do.): 151, 7095 (*Nāsatyau^{ca} Dasa^{ca} ea*; Mārtaṇḍa's—the Sun's—sons, sprung from the nose of Sañjñū, †7160 (no disease befalls him who praises them).—§ 772 (do.): 157, 7306, 7308–9 (*Sarya^o putrau*), 7311, 7313, 7321–2.—§ 773 (do.): 159, 7387 (procreated from and identified with Kṛṣṇa); 161, 7496 (identified with Rudra).—§ 775 (do.): 166, 7642 (*Rudrāḥ sū^o nah*).—§ 778 (Āṣvamedhikāp.): XIV, 8, 184 (*Nāsatyau*: worship Mahādeva on Muñjavat, with R., V., Vi., S., etc., etc., etc.); 9, 249; 10, 261.—§ 781 (do.): 15, 375 (*iva Nandane*).—§ 783 (Ānugṛhāp.): 52, 1514.—§ 789 (Putradarçanap.): XV, 31, 851 (*yamajau*: i.o. Nakula and Sahadeva).—§ 793 (Mausalap.): XVI, 4, 129.—§ 794 (Mahāprasthānikāp.): XVII, 3, 95.—§ 795 (Svargārohanap.): XVIII, 3, 87 (when Yudhishtira's vision of Hell had ceased M. with Çakra, V., A., S., R., Ā., Si., etc., came to see him); 4, 133 (Yudhishtira sees Nakula and Sahadeva in their dwelling-place in Heaven); 6, 215.—Cf. Nāsatyau; Āṣvinisutau; Sūryaputrau; [Deva]bhishajau; Āṣvibhyām pati (= Vishnu).

Āṣvina (adj.). § 592 (Samçaptakavadhap.): VII, 23, 1740 (*dhānuḥ*, i.o. Sahadeva's bow).—§ 759 (Ānuçāsanik.): XIII, 109, 5382 (*māsi: dvādaçyām^o e māsi Padmanābhoti cārcayet | gosahasraphalam puṇyāṃ prāpnuyān, nātra saṃçayaḥ*); cf. Nos. 87 and 88; it is the sixth month of the solar year beginning with Vaiçākha, or the seventh of the luni-solar year beginning with Caitra; see Whitney to Sū^o Si^o, I, 51 and XIV, 16 (Āṣvineya, see Āṣvineya, No. 92).

Āṣvineya¹ (^osu) (No. 92) = Nakula and Sahadeva: I, 7083 (printed A^o, but B. has Ā^o).—§ 569 (Bhagavadyanap.): V, 138, 4692.

Āṣvineya² = Sahadeva. § 281 (Sahadeva): II, 31, 1115.

Āṣvinī¹, a nakshatra, the first of the younger series, the twenty-seventh of the oldor, beginning with Kṛttikā (see Whitney to Sū^o Si^o, VIII, 9; VP. II, ch. 8, vol. ii, p. 261 ff.; junction-star β Arictis).—§ 746 (Ānuçāsanik.): XIII, 64, 3285 (he who under A. gives a carriage yoked with horses is reborn in a family that is rich in elephants, horses, and carriages).—§ 749 (do.): 89, 4268 (plur.: *śhu aṣvān vindeta*, obtains horses; of the result of bringing a çrāddha "*aṣvinyoge*").—§ 759 (do.): 110, 5390 (*gyām sakthini caiva*, cf. Āçleshāḥ).—Cf. Āṣvinī².

Āṣvinī², a tirtha (?). § 733 (Ānuçās.): XIII, 25, 1708 (*gyām*: then a man acquires beauty and glory—*rūpavar-caskam*—after death).

Āṣvinisutau = Nakula and Sahadeva: XII, 6238 (properly = Āṣvinau, see BR. s.v. Āṣvin).

Āṣvisutau = Nakula and Sahadeva: XVII, 37.

Ādambara, a companion of Skanda. § 615u (Skanda): IX, 45ç, 2541 (*Damburā^oau*).

Ādambha = Çiva (1000 names²).

Ādāna, a name of Earth. § 746 (Ānuçāsanik.): XIII, 62, 3114.

Ādāntanāçana = Çiva (1000 names¹).

Ādbhuta¹ ("Wonderful"), a name of Fire. § 494 (Āngirasa): III, 222, 14234 (*Ādbhuta^{ya} Priya bhāryā, tasya putro Vibhārasih*), 14237.—§ 496 (Skandotpatti): 224, 14284 (? *śamāhūto Hutarahaḥ so 'dbhutaḥ sūryamaṇḍalāt*, cf. Agni).

Ādbhuta² = Vishnu (1000 names).

Ādhana = Çiva (1000 names²).

Ādhara = Çiva (1000 names¹) (to read *Dharaḥ*?).

Ādhāranilaya = Vishnu (1000 names).

Ādharma ("injustice"). § 125 (Āmçāv.): I, 66, 2617 (came to existence owing to creatures eating each other from lust of food; husband of Nirṛti, "ruin," and father of the Nirṛta rukshases and Bhaya, "fear," Mahābhaya, "terror," and Mrtyu, "death").—§ 189 (Pāṇḍu): 122, 4755.—§ 641 (Rājadh.): XII, 90, 3388 (husband of Çrī, "luck," and father of Darpa, "arrogance"), 3390.

Ādharmahan = Çiva (1000 names¹).

Ādharshana = Çiva (1000 names²).

Ādhidaiva ("the governing Deity," see BR., vol. v, p. 971, and Weber, Rāmāt. Up., 350): XII, 9175 (*o^o niyukto 'smi*, se. Çiva).

Ādhideva ("the Supreme God") = Kṛṣṇa: XIII, 7383.

Ādhirājan, v. Indra.

Ādhirājyam and Ādhirājakuçādyah, see Ādhivāyakuçādyah.

Ādhiratha, a sūta in the neighbourhood of Campā and friend of Dhṛtaruṣṭra; husband of Rūdhā and foster-father of Karna, whom he called Vusushena and sent to Hāstinapura to be instructed by Droṇa (III, ch. 308); at the show of arms he enters the arena to congratulate Karna as king of Aṅga (I, ch. 137). § 218 (Astradarçana): I, 137, 5419.—§ 547 (Kuṇḍalāharanap.): III, 309, 17153 ("the friend of Dhṛtaruṣṭra"), 17157, 17168.—§ 572 (Rathātīrath.): V, 166, 4759, 4762; 171, 4918.—§ 588 (Bhishmavadhap.): VI, 122, 5826 (printed *Ādhirathīḥ* in C., but in B. *A^orathāḥ*).

Ādhirathi = Karna: III, 17179.—V, 4917.—(VI, 5826, read *Ādhirathāḥ*).—VII, 96, 1423, 1426, 1430, 3937, 5417, 5434, 5510, 5512, 5514, 5520, 5535, 5572, 5622–3,

5626, 5693, 5719, 5723, 5725-7, 5750, 5757, 5763, 6326, 7472, 8589.—VIII, 227, 264 (printed *Adhirathir* in C., but B. has *Adhi*°), 317, 837, 949, 1365, 1687, 1873, 1962, 2162, 2235, 2331, 2344, 2507, 2734, 2741, 2745, 2753, 2758, 3307, 3354, 3395, 3729, 3960, 4176, 4188, 4190, 4199, 4233, 4494, 4525, 4590, 4598, 4606, 4612, 4626, 4703, 4706, 4785, 4818, 4907, 4926, 4969, 5041.—XI, 637.

Adhiroha = Īiva (1000 names²).

Adhishthāna = Vishṇu (1000 names).

Adhivājyakulādyah, a country. § 574 (Jambūkh.): VI, 9, 352 (B.: *Adhirāja-kuṣādyah*; V.: *Adhirājan Kuṣāṭṭāc* ca); cf. VP. II, 165.

Adhivaṅga, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8093 (*tapovanam*; B. *tato vanam*: the reward of visiting it is to rejoice among the Guhyakas).

Adhokshaja¹ ("born under the axle-tree," cf. Hariv. v. 9087 ff., and BR.) = Kṛṣṇa: I, 522 (*Kṛṣṇah*).—II, 890 (*Yadunandanah*), 1428.—V, 2568 (*adho na kṣīyate jātu yasmāt, tasmāt A*°), 3080, 5196.—IX, 3539.—XII, 1620, 13241-3 (*prthivī nabhasi cobho viçrute viçvatomukhe | tayoh sandhāraṇārtham hi mamādhokshajam añjasū . . .*).—XIII, 659.—XVI, 162.

Adhokshaja² = Vishṇu (1000 names).

Adhrta = Vishṇu (1000 names).

Adhyaksha: XII, 1626 (*jagato 'dhyakshah*, "the surveyor of the world," i.e. Kṛṣṇa).

Adhyātmānugata = Īiva (1000 names²).

Adi = Īiva (1000 names²).

Adi(r) devānām¹ = Īiva (1000 names¹).

Adi(r) devānām² = Vishṇu: XII, 13676.

Adi(r) viçvasya ("the first of all") = Kṛṣṇa: XII, 1658.

Adideva¹ ("the first god") = the Sun: III, 155 (the 95th name of the Sun in the enumeration of Dhaumya).

Adideva² = Vishṇu: XII, 2395, 2402 (*Nārāyaṇam purānam*), 2405-7, 2411 (*Devagṛhasthah*), 12699, 12864 (*Ma° pu° stu°*).—XIII, 6854, 6985 (1000 names), 7001 (ib.).

Adideva³ = Kṛṣṇa: XIII, 6893, 7373.

Adikara¹ = Īiva (1000 names²).

Adikara² = Vishṇu: XII, 13512 (*Purusham*).

Adina = Īiva (1000 names²).

Adiparvan, the first book of Mbh. § 11 (Purvas.): I, 2, 364, 405.

Adirāja, third son of Avikshit and grandson of Kuru. § 154 (*Pūruvaṃc*): I, 94, 3741.—§ 775 (*Ānuçāsanik*): XIII, 166, 7680 (enumerated among the rājārshis that one should venerate in the evening and morning).

Aditeh putra ("the son of Aditi") = Varuṇa: IX, 2841 (*Varuṇah*).

Aditeh suta ("the son of Aditi") = the Sun: III, 55 (the 96th of the 108 names of the Sun in the enumeration of Dhaumya).

Aditeya (pl.), the gods: XII, 7614.

Aditi¹, one of the thirteen daughters of Dakṣa, who were married to Kaçyapa; by him she is mother of the twelve Ādityas. § 87 (*Amçāv*): I, 65, 2520.—§ 88 (do.): 65, 2522.—§ 120 (do.): 66, 2600.—§ 190 (*Pāṇḍavotp*): 123, 4795.—§ 253 (*Harapāhar*): 221, 8040.—§ 270 (*Lokapūṇa*): II, 11, 456 (in the palace of Brahman).—§ 317 (*Arjunābhigamanap*): III, 12, 484.—§ 413 (*Tīrthayātrāp*): III, 135, 10694 (at the Maināka mountain she in order to have a son "cooked that food," according to Nil. "brahmaudanam for the Sādhyas," quoting Taitt. S. 6. 5. 6. 1, cf. XII, 13218-9, *infra*).—§ 515 (*Ghoshayātrāp*): 254, 15264.—§ 524

(Vishṇu): 272, 15839 (she bore Vishṇu after having been pregnant 1000 years).—§ 548 (*Āraṇeyap*): 315, 17461.—§ 561 (*Yānasamāhip*): V, 48, 1887 (Naraka Bhauma in Prāgyotisha having robbed her ear-drops set with jewels, they are reconquered by Kṛṣṇa).—§ 564 (*Mātalyop*): 98, 3534; 104, 3689.—§ 565 (*Gālavac*): 117, 3971.—§ 608 (*Karṇap*): VII, 68, 3393.—§ 615u (*Skanda*): IX, 45, 2515 (*devamātā*: present at the anointing of Skanda).—§ 637 (*Rājadh*): XII, 43, 1504 (*Adityāḥ saptaḥ tu purāṇe garbhātām gataḥ*, i.e. Kṛṣṇa; explained by Nil. to mean, (a) two births, viz., the Āditya Vishṇu and the Dwarf, from Aditi herself, and (b) Prçuigarbha, the three Rāmas, and Kṛṣṇa, from Prçui and other manifestations of Aditi; it, however, seems more probable that here is an allusion to the older conception of seven Ādityas); 470, 1626 (*hiranyavarṇam yaṇ garbham Aditir Daityanāçanam ekaṇ dvādaçaduhā jaiṇe, tasmāi Sūryātmane namaḥ*, i.e. Kṛṣṇa).—§ 661 (*Mokshadh*): 207, 7543; 340, 12915, 12955.—§ 717 (*Nārāyaṇīya*): 343, 13218-19: "Aditi cooked food for the gods, hoping that, having eaten it, they would kill the Asuras; there Budha . . . said to her, 'Give me alms'; she, saying that it was only to be eaten by the gods, gave him nothing, wherefore he cursed her, saying that she would have a pain—*vyathā*—in her womb; in the second birth—as an egg—of Vivasvat, the egg of his mother Aditi was killed" (so B.); therefore Vivasvat Çrūddhadeva became Mūrttaṇḍa. Cf. also § 746 (*Ānuçāsanik*): XIII, 83, 3904, v. *infra*.—§ 719 (*Ānuçs*): 1, 55 (*Vasavo 'ditiḥ*, v. Āditya⁴).—§ 746 (do.): XIII, 83, 3904 (she is said to have, in the devayuga, when pregnant with Vishṇu, exercised self-tortures, standing on one foot in order to have a son).—§ 768 (do.): 146, 6752 (*Kaçyapasya*).—Cf. Devamātr, Īiva.

Aditi², the same identified with a sickness demon. § 522 (*Manuṣhyagrah*): III, 230, 14482 (*Aditiḥ Revatiḥ prahur, grahas tasyā tu Raivataḥ so' pi bālān mahāghoro bādhatō vai mahāgrahaḥ*).

Aditi³, the same conceived as a manifestation of Īiva (q.v., 1000 names²).

Aditinandanau ("the two sons of Aditi," i.e. Indra and Vishṇu): XIII, 986 (*Çatakratuḥ ca Viṣṇuḥ ca*).

Āditya¹ (plur.), a class of gods, the sons of Aditi and Kaçyapa, manifestations of the Sun. § 308 (*Āraṇyakap*): III, 3, 189 (*krtvā dvādaçadhātmanāṇ dvādaçatām gataḥ*, sc. the Sun). They are twelve, enumerated § 88 (*Amçāvat*), 1, 65, 2522, etc. (1, Dhātṛ; 2, Mitra; 3, Aryaman; 4, Çakra; 5, Varuṇa; 6, Amçā; 7, Bhaga; 8, Vivasvat; 9, Pūshan; 10, Savitṛ; 11, Tvastṛ; 12, Vishṇu).—§ 191 (*Sambhavap*): 123, 4823-4 (in the order 1, 2, 5, 6, 7, 4, Indra, 8, 9, 11, 10; then, *Parjanyaḥ caiva Viṣṇuḥ ca Adityā dvādaçā* (f) *smṛtāḥ*; perhaps to be read *jaghanyas tv eva Viṣṇuḥ ca*, cf. v. 2524; but cf. also BR. s.v., and *infra*; Nil. says nothing).—§ 665 (*Mokshadh*): XII, 208, 7581, etc. (in the order 7, 6, 3, 2, 5, 10, 1, 8, 11, 9, 4, Indra, 12).—§ 770 (*Ānuçāsanik*): XIII, 151, 7092, etc. (in the order 6, 7, 2, 5, 1, 3, 8, 10, *Jayanto Bhāskarā tathā*, 11, 9, 4, Indra, 12); cf. BR. s.v., and Muir, Or. S.T., especially iv, pp. 11-15, 64, 114-121; the youngest and most important is (the Dwarf incarnation of) Vishṇu (I, 2522); Indra is the principal, § 120 (*Amçāvat*), I, 66, 2600; and the oldest and best is Varuṇa, § 564 (*Mātalyop*), V, 98, 3534. For their superintendence of the chariot of the Sun, each in one of the twelve months of the year, in the Purāṇas, see VP. II, pp. 285 ff.; the order is, 1, 3, 2, 5, 4, Indra, 8, 9, 10, Parjanya instead of Savitṛ, 6, 7, 11, 12. Of the older

conception of six, seven (or eight) Ādityas there seems to be no trace in the Mhbh., unless it be XII, 1504 (v. Aditi); they came into existence from the coals at the sacrifice of Īiva in the shape of Varuṇa (!), § 747 (Suvartopatti), XIII, 85, 4131 (*yo dhishṇyeshu divi sthitāḥ*). In most cases they are named together with the other *devagāṇas*, etc.; thus, for instance:—

§ 3 (Anukram.): I, 3, 34 (v. Aṣvin).—§ 44 (Garuḍa): 30, 1416 (the weapons of V., R., Ā., S., M., and of all the other tribes of the gods began to spend their forces against one another; among the omens appearing amidst the gods at the approaching of Garuḍa).—§ 46 (Garuḍa): 32, 1487 (they fled for Garuḍa towards the eastern region).—§ 84 (Ādivamṣ.): 64, 2482.—§ 88: 65, 2522 v.s., 2524.—§ 120 *bis* (Amṣavat.): 66, 2603 (among the 33 gods; *Bṛhaspatiḥ ca bhagavān Ādityeṣu eva ganyate*, which may signify that Bṛh. is on a level with the Ādityas, or allude to his being invoked with Indra; BR., s.v. *Ād.*, explains *Ād.* to mean generally "the gods").—§ 139 (Manu Vaivasvata): 75, 3135.—§ 191 (Sambhavarap.): 123, 4824 (v.s.).—§ 233 (Svayamvarap.): I, 187, 7010 (Rudrā°; present at the svayamvara of Kṛṣṇā).—§ 238 (Vaivāhikap.): 197, 7315.—§ 253 (Haranāharap.): 221, 8040.—§ 267 (Varuṇasabbhāv.): II, 9, 359 (present in the palace of Varuṇa!).—§ 270 (Brahma-sabbhāv.): II, 11, 448 (in the palace of Brahmān), 460; cf. II, 359 ("in the palace of Varuṇa!") (*sādhirājāno*, i.e. *śendrah*, Nīl., cf. I, 2600, *supra*), 460; cf. II, 359 ("in the palace of Varuṇa").—§ 309 (Āraṇyakap.): III, 2, 127 (sustain the creatures by way of lordship acquired by yoga).—§ 330 (Indradarṣana): 37, 1490 (Kṛṣṇa wishes success to Arjuna from V., R., Ā., the ganas of M., V.-D., S., etc., when he is departing to see Indra).—§ 336 (Indralokābhig.): III, 43, 1768 (seen by Arjuna in the town of Indra!).—§ 338 (do.): 46, 1840 (do.).—§ 347 (Nalop.): 62, 2356.—§ 356 (Tirṭhayātrāp.): 80, 3091 (*Ādityānām yatha Viṣṇuḥ*).—§ 367 (Pushkara): III, 82, 4064 (Ā. with V., R., S., M.-ganas, G., and Aps.).—§ 370 (Tirṭhayātrāp.): 84, 8102 (Ā. with D., R., V., and R. always adore Janārdana at the tīrtha Nārāyaṇasya sthānam).—§ 375 (do.): III, 85, 8248 (have bathed in the tīrthas enumerated in the Tirṭhayātrāparvan).—§ 377 (Dharmyatīrthak.): 90, 8404 (do.).—§ 383 (Paraṇu-Rāma): III, 99, 8673 (with Ā., V., R., S., M.-ganas, P., etc., etc.).—§ 400 (Tirṭhayātrāp.): III, 118, 10224 (their altars—*dyatanāni*—are seen by Yudhisṭhira on his tirṭhayātrā).—§ 412 (Tirṭhayātrāp.): 134, 10669.—§ 443 (Nivātukavacyuddhap.): 168, 12044 (seen by Arjuna in the town of Indra).—§ 457 (Mārkaṇḍeayas.): III, 188, 12924 (seen by Mārkaṇḍeya in the belly of Viṣṇu).—§ 547 (Kuṇḍalāharanap.): 308, 17139 ("may Ā., V., R., S., *Vi. ca devatāḥ*, M., etc., etc., protect thee," says Kuntī, consigning the basket with Karna to the river Aṣvanadī).—§ 549 (Pāṇḍava-praveṣap.): IV, 2, 48 (*Ādityānām trayodaśam*, Arjuna).—§ 561 (Yānasandhip.): V, 49, 1919 (adore Brahmān).—§ 562 (Bhagavadyānap.): 86, 3043 (like Ā., V., R., depending on the intelligence of Bṛhaspati).—§ 564 (Mātalyop.): 97, 3503 (*Ādityānām hi sarveśāṃ Viṣṇur ekaḥ sandānaḥ*; here *Ād.* rather means "the gods" generally).—§ 567 (Bhagavadyānap.): 128, 4301.—§ 567 (do.): 131, 4423 (appear in the body of Kṛṣṇa).—§ 570 (Sainyaniryanap.): 153, 5190.—§ 576 (Bhagavadgītāp.): VI, 34, 1225 (*Ādityānām ahaṃ Viṣṇuḥ*, i.e. Kṛṣṇa); 35, 1252 (appear in the body of Kṛṣṇa), 1268.—§ 608

(Karnap.): VIII, 87, 4419 (favour Karna against Arjuna).—§ 615u (Skanda): IX, 44, 2479 (surround Īiva at the consecration of Skanda); 45, 2508 (with S., Vi., M., V., P., R., etc., etc., and Ā.).—§ 616 (Asita Devale): 50, 2892 (*Ānām salokalam*).—§ 626 (Rājadh.): XII, 21, 634 (R., V., Ā., S., and R.-r. adopt the *adroha-dharma*, and, following the *rāja-gātra*, not *nirvāṇa*, have attained to Svarga).—§ 656 (Khadgotp.): 166, 6141.—§ 661 (Mokshadh.): 198, 7192 (*Rudrā° Vasūnam*; their places are "Nirayāḥ" compared with the place of Paramātman).—§ 664 (do.): 207, 7543 (*deva-craśṭhān*; *teṣāṃ Viṣṇur vāmano' bhād Govindāc cābhavat prabhuḥ*).—§ 665 (Mokshadh.): XII, 208, 7581, etc. (v.s.; *dvādaśa Kācyapasyātmasambhavan*), 7589 ("kahattriyaḥ" among the gods).—§ 671 (Bali-Vāsava-samvāda): 224, 8128 (*dvādaśānām*).—§ 673 (do.): 227, 8220, 8288 (Bali says he had formerly vanquished Ā., R., S., V., and M.).—§ 695 (Mokshadh.): XII, 285, 10279 (present at the sacrifice of Dakṣa).—§ 702 (Mokshadharma): 296, 10837 (Ā., V., R., Agni, A., M., Vi., S., P., M.-ganāḥ, Y., R., G., Si., etc., have become perfect by *tapas*).—§ 712 (Çukotpatti): XII, 324, 12175 (adore and surround Īiva while he is exercising *tapas* on the Himālaya).—§ 717 (Nārāyaṇīya): 340, 12916 (*dvādaśaiva tathādityān vāman pūrvaṃ samasthitān*, sc. of Kṛṣṇa).—§ 730 (Meghavāhanop.): XIII, 14, 611 (do not know the abode of Īiva), 914 (*Ānām Viṣṇuḥ*, i.e. Īiva), 985.—§ 746 (Ānuṣāsanik.): 62, 3148.—§ 747 (Suvartop.): 84, 4011; 85, 4131 (5260, read "*Ādityāṃ dvādaśa*" with B.).—§ 759 (Ānuṣāsanik.): XIII, 107, 5296 (*Ānām lokan*: are obtained by him who eats only every 20th day for twelve months, abstaining from meat, etc.), 5307 (*Ānām adhvīdāḥ*: there he, who for twelve months eats only every 24th day, etc., shall dwell for a long time).—§ 766 (do.): XIII, 134, 6186 (receive the bali of him who offers cooked food with honey from a vessel of udumbara-wood to the rising moon on the full moon day).—§ 768 (do.): 139, 6372 (*dvādaśa°-saṅkṣaḥ*).—§ 770 (do.): 151, 7092, etc. (*dvādaśa Kācyapeyāḥ*).—§ 773 (do.): 159, 7387 (*Rudrā°* identified with Kṛṣṇa).—§ 775 (do.): 166, 7642 (should be invoked for protection).—§ 778 (Aṣvam. parv.): XIV, 8, 185 (adore Īiva on the mountain Muñjavat).—§ 785 (Anugītāp.): 64, 1896 (*evam sainyena samvītā yathādityāḥ svaracmibhiḥ*).—§ 793 (Mausalap.): XVI, 4, 129 (receive Kṛṣṇa when arriving to Heaven after death).—§ 795 (Svargārohanap.): XVIII, 3, 88 (receive Yudhisṭhira when returning from Hell); 4, 130 (*dvādaśa°-sadrṣam*); 6, 215 ("represented in the Mhbh."; BR. s.v. explains *Ād°* in this passage to mean generally "the gods"; read with B., *Ādityāc cāṣvinau*; v.s.). Cf. *Kācyapeyāḥ*.

Āditya' (°āḥ), the gods in general: I, 2603 (? v. *supra*); V, 3503 (? v. *supra*); XIII, 7280 (they held a *sattra*, where they were rescued from the Dānavas named Khalins by Vaṣiṣṭha); XVIII, 215 (? v. *supra*).

Āditya', plur. (°āḥ), the seven Suns that shall scourge the world at its dissolution and prepare the way for the Samvartaka fire: III, 12874.

Āditya', the Sun: I, 126, 718 (°at), 899 (°varasam), 1092 (°ratham), 1148 (°patham), 1173; II, 947; III, 192, 7054 (°syāgramo), 7055 (°lokan); VII, 346 (*Yama-Vaiśravaṇa°-Mahendra-Varunopamaṃ*); IX, 301, 985, 2071, 2664, 3124 (°maṇḍalam), 3138 (*Rāhuḥ cāgrasādādityam apervan*), 3631 (°akram°gocaram); X, 577 (*rathena°-varasat*), 648 (°odaya-varṇasya); XI, 471 (°varṇāni vaktrāṇi), 536 (*dhruvāṃc cā°-sannibhāp*); XII, 318 (°cāgi-tarakam), 866 (*sandra°au*), 1591,

1923 (°m patitam yatha), 1930 (id.), 2576 ([bhāmipāḥ] bhavaty Agnis tatha°o Mṛtyur Vaiṣṇavaṇa Yamaḥ), 3768, 5672 (yatha°ā prātar udyamaṇa tamaḥ sarvaṁ apohati | kalāyānam avaranaṁ evaṁ sarvapāpāṇa vyapohati), 5693 (ā°o 'yama sthito, i.e. the sun has not yet set), 5782, 6789 (ardham gaur adhaṣṭat tu candrā°au na dr̥gyataḥ), 7048 (nakhata°m udyantam), 7055 (praty ā°m na meḥeta), 8180, 8182 (Ā°o nāvalapita kaddācin madhyataḥ sthitaḥ), 8562 (yadā°m sthitam madhyo gahanti cikḥino 'roḥaḥ | sarvaṁ evaṁ aroirbhīḥ pūrṇam jāyatyate nabhaḥ, at the dissolution of the world), 8786, 9316, 9380 (pānoendriyeshu bhūteshu sarvaṁ vasati dāivataḥ | Ā°c Candramā Vayur Brahmā Prāṇaḥ Kratur Yamaḥ), 9406-7 (agnau prātāhutiḥ, brahmann, ā°m upagaohati | ā°j jāyate vṛkṣṭir, 10438 (candrā° au oaktusheti te, i.e. Īva, 1000 names'), 10986 (ndavidha-manasaṁ yuktaṁ cūram dhīram vipaśoilaṁ | na cṛiḥ santyaḥjato nityam ā°m iva raçmayāḥ), 11057 (antakāla itā°h kṛtenaṁ saṁçoshayej jagat), 11294, 11387 (vidhama iva saptaḥoir ā° iva raçmimān vaidyuto' gnir ivakāç dr̥gyate 'tmā tathātmāni), 11593 (tataḥ çataśaḥsarāṇçur ayyaktonābhicoditāḥ | kṛtvā dvāda-çādhātmanam ā°o jvalādagnivat | oaturvidham, mahipāla, nir-dahaty āçu tejaḥ, at the dissolution of the world), 11725 (from him Yājñavalkya has obtained the Yajus), 11789, 11976, 12242, 12518, 12568 (ato me vocato gantum ā°m dīptatejasam, suys Çuka), 12579, 12932 (°stham Kapilaṁ), 13063 (°varṇam taṁ Puruṣam tamasaḥ paraṁ, i.e. Viṣṇu), 13254 (°stham Kapilaṁ, i.e. Kṛṣṇa), 13384 (°dagdhasarvāṅgā adṛçyāḥ kenacit kvaoit | paramāṇubhūta bhūtvā [tu] taṁ devaṁ pravīçanty uta), 13597 (°e Savitur jyeshṭho), 13911 (°pra-tikāçam), 13912 (°ābhimukho 'bhyeti gagaṇam pāṭayann iva, so. uñchavṛttiḥ), 13915 (°tām gatam, so. the splendour of the uñchavṛtti); XIII, 55 (Ādityaḥ Candramā Vayur Āpo Viṣṇuḥ Çatakratuḥ Agniḥ . . . Sarve Kalena sṛjyante hriyante ca punaḥ punaḥ), 731 (Rudrā° Āçvināṁ vapur dhārayate Bhavaḥ), 888-9 (°vaktṛāya, °nayanāya, °varṇāya, °pratimāya, i.e. Īva), 1081 (ayam eadsvayānānam ā° dvāram ucyate | ayaṁ ca piṭṛyānānam candramā dvāram ucyate., 1089 (candrā°au), 1368 (°candrau), 1758 (°amatējasam), 1772 (upatasthur yathodyantam ā°m mantrakovidāḥ), 1832 (divi jyotir yatha°āḥ Piṭṛnāṁ caiva candramāḥ), 2013, 2115 (Ā°c candramā vāyur . . . sarve brāhmāṇam āveçya eadānnaṁ upabhuñjate), 3150, 3236 (ādatto ca rasān bhaumān ā°h evagabhastidhīḥ | Vayur ā°-taptamç ca rasān devaḥ pravarehati), 3246 (taruṇā°-varṇāni), 3508 (id.), 3592 (kalājñānaṁ vipra-govāntaraṁ hi duḥkham jñātum Pāvaka°bhūtaṁ, Nil. is silent), 3823 (taruṇā°-sankāçair), 4171 (°odayasamprāpte), 4177 (°odayanam), 4204 (pāvaka°-varcasam kumāram), 4208 (gave to Skanda a brilliant splendour), 4472 (bālā°-vapuh-prakhyaiḥ puṣhkarair), 4874 (°-devasya padā), 4970 (evam evāparāṁ sandhyāṁ samupastita vāgyataḥ | neksheta°m udyantam nāstam yāntam kadācana), 5029 (praty ā°m praty analam prati gāḥ ca prati dojān | ye meḥanti ca panthānam, te bhavanti gatāyushaḥ), 5286 (candrā°au), 5963 (°-tejaḥ), 6019 (Āindriṁ sandhyāṁ upāstivā ā° ābhimukhaḥ sthitaḥ | sarva-tīrtheṣu sa enāto mucyate sarvakileṣaiḥ), 6116 (parvakāle ca yat kiñoid ā°ñ cādhitisthitaḥ | prelalokaṁ gata martye, tat tat sarvaṁ vidhāvāsuḥ | pratijānāti puṇyātmā, tao ca tatropayujyate), 6128, 6224 (māṇasapratigrahe caiva madhuno lavanasya ca | ā°-odayanam sthitā pūto bhavati vai dojāḥ), 6367 (°-sannibhaṇ, of the third eye of Īva), 6382 (nakhā°e loko), 6831 (Dakṣa-yanyas tathā°o, Manur ā°tas tathā), 7114 (°sannibhāḥ), 7126 (°vaṁçaprabhavaṁ, Prithum Vainyaṁ (?)), 7155 (Soma°-Anvayaḥ sarve Rāghavaḥ Kuravaḥ tathā), 7268 (°-varcasam), 7295 (candrā°au), 7376 (taçyā°o dhām upayujya bhāti, i.e. Viṣṇuḥ),

7386 (candrā°au, identified with Kṛṣṇa), 7488 (°varçama), 7636 (candrā°au prabhakarau), 7711 (dr̥kṣvā nirvṛtam ā°m pravṛtāḥ cottarāyaṇaṁ); XIV, 83 (°-sadṛçāḥ), 187 (bālā°-samadyutiḥ), 294 (upaplutam ivā°m), 976, 1070-2 (dr̥kṣvā tv ā°m udyantam kucarāṇām bhayaṁ bhavet | adhvaḡāḥ paritapyeyur uṣhāto duḥkhabhāgināḥ | ā°h sattoam udriktam, kucarāḥ tu tathā tamaḥ paritāpo 'dhvaganāñ ca rajaso guṇa ucyate | prā-kāçyam [so B.] sattoam Ādityaḥ, santiāpo rajaso guṇaḥ | upa-plavas tu vijñeyas tāmasas taçya parvasu | evaṁ jyotiḥṣhu sarveṣu nivartanto guṇas trayāḥ), 1200 (cakakṣuṣthaḥ ca sādā°o rūpajñāno vidhityate), 1214 (bhāmīr ādis tu gandhāṇām, vasaṇām āpa eva ca | rūpāṇām jyotir ā°-h, sparçāṇām vāyur ucyate), 1216 (°o jyotiḥām ādir), 2235 (Rāhur agrasāḥ ā°m yugapat Somam eva ca); XV, 628 (rathena°-varcasā), 815 (°-sannibhaṇ), 854 (dvidhā kṛtvātmano deham ā°m tapatām caram | lokāṁç ca tāpayānam vai viddhi Karṇaḥ ca çobhane); XVI, 4, 61 (ratham ā°-varṇaṁ); XVIII, 5, 100 (°tanayaṁ, i.e. Karṇa), 141 (°sādṛço), 239 (udilā°-sankāçam). See Sūrya.

Āditya', a Viçvadeva (?): XIII, 4361.

Āditya' = Varuṇa: I, 8175 (Varuṇaṁ); XIII, 212 (Varuṇam devam ā°m patim ambhasāṁ), 214 (Varuṇo deva ā°o).

Āditya' = Viṣṇu: XIII, 6954 (VDSNK.), 7009 (ib., *dis*).

Āditya' = Īva: XII, 10354 (1000 names'); XIII, 1181 (MSNST.), 1253 (ib.).

Āditya' (adj.): XIII, 5260 (vimānam).

Ādityaketu, one of the 100 sons of Dhṛtarāṣṭra: I, 2737 (the 72nd), 4550 (the 76th); VI, 3901 (with six of his brothers he attacks Bhima to avenge the death of his brother Sunābha), 3904, 3914 (is killed by Bhīma).

Ādityanandana = Karna: VI, 5838.

Ādityanayana ("who has the Sun for his eye") = Īva: XIII, 888.

Ādityaparvata, the hermitage of Īva: XII, 12332 (surrounded by flaming fire).

Ādityapatha ("the way of the Sun") = the sky: I, 1148.

Ādityapati ("the lord of the Ādityas") = Viṣṇu: XII, 13110.

Ādityapratima ("like unto the Sun") = Īva: XIII, 889.

Ādityatanaya' ("son of the Sun") = Manu: XII, 4507 (Manava).

Ādityatanaya' = Karna: XVIII, 100.

Āditya-tirtha ("the holy place of the Sun"), upon the Sarasvatī. § 615^{ss} (Baladevat.): IX, 49, 2846. There Sūrya, having performed a sacrifice, obtained the sovereignty of all luminous bodies and acquired his great energy. There, on the bank of the river, D. with I., V.-D., M., G., Aps., Vyāsa, Çuka, Kṛṣṇa, Y., Rā., Pç., etc., always reside. There Viṣṇu, having in days of yore slain As. Madhu and Kaiṭabha, had performed his ablutions. Vyāsa, having bathed in that tirtha, obtained great Yoga-powers and success (viddhim). And R. Asita Devala (ff.), having bathed in that tirtha with soul rapt in Yoga, obtained great Yoga-powers.

Ādityavaktra ("having the Sun for his mouth") = Īva: XIII, 889.

Ādityavarṇa ("having the colour of the Sun") = Īva: XIII, 889.

[Ādivamçāvatārana] ("genealogy"), the fifth chapter of the Ādivamçāvatārana-parvan (VI), I, 63; it includes:

§§ 73-4: Vasu Uparicara and his sons.

§ 75: Girikā.

§ 76: Matsya.

§§ 77-8: Vyāsa and his pupils.

§ 79: Bhīṣma.

§ 80: Anīmāṇḍavya.

§ 81: Sañjaya; Karṇa.

§ 82: Kṛṣṇa Vāsudeva.

§ 83. Birth of Sūtyaki (son of Satyaka) and Kṛtavarma (son of Hydika) (*Nārāyaṇam anuvratāni*), Droṇa, Kṛpī, Kṛpa, Aśvatthāman, Dhṛṣṭadyumna, Kṛṣṇā, Nagnajit, and Subala, Çakuni, Gāndhārī and Dhṛtarāṣṭra, Pāṇḍu, and Vidura, and Yudhishṭhira and his brothers, and the 101 sons of Dhṛtarāṣṭra (only Duryodhana and the Karṇa Yuyutsu, born of a Vaiçyā woman, is named), of whom 11 (a) (including Yuyutsu) are enumerated as mahārathas, and Abhimanyu, and the sons of Pāncālī (Draupadī or Kṛṣṇā) (enumerated) (β), and Ghaṭotkaca, and Çikhaṇḍī(n); "these are only the principal ones of the hundreds of thousands of monarchs who came to fight against each other in that great battle of the Kurus."

Ādivaṃṣāvatāraṇa = °parvan (B. *ādir aṃṣāvatāraṇam*). § 10 (Parvas.): I, 2, 312.—§ 11 (do.): 2, 360.

Ādivaṃṣāvatāraṇaparvan. § 70: I, 59. (a) Kathābandha: in the intervals of the duties of the snake-sacrifice Vyāsa recited Mahābhārata.

(b) Kathānubandha. § 70: I, 60. Hearing that Janamejaya was installed in the snake-sacrifice, Kṛṣṇa Dvaipāyana went thither (his birth, growth, studies, dividing the Vedas into four parts, and his begetting of Pāṇḍu, etc., are mentioned) with his disciples, and asked by Janamejaya about the Kurus and Pāṇḍavas, he directed his disciple Vaiçampāyana to tell their story.

(c) Bhāratasūtram. § 71: I, 61. Vaiçampāyana gives a survey of the history of the Pāṇḍavas.

(d) Bhāratapraçamaṣ. § 72: I, 62. Janamejaya wishes to hear the Mahābhārata in full. Vaiçampāyana describes its virtues (v. 2320: *Bhāratānam mahaj janma Mahābhāratam ucyate*); Kṛṣṇa Dvaipāyana had attained his object in three years, rising daily and purifying himself and performing his ascetic devotions he had composed this Mahābhārata; he that gives away a copy of the Bhārata to one that asks for it does indeed make a present of the whole earth with her belt of seas. *Vide* Ādivaṃṣāvatāraṇa.

§ 84: I, 64. Jamadagni's son, after having twenty-one times destroyed the kṣhattriya race, began ascetic penances on the Mahendra mountain. A new kṣhattriya caste sprang from the kṣhattriya ladies and the brahmins. Description of the Kṛta yuga. Then the Daityas being repeatedly defeated by the Ādityas and deprived of heaven, the Asuras began to be born on Earth in such numbers that the Earth became incapable of supporting herself, even with the united strength of the Pannagas (*bhūtasattvaughaḥ*). The Earth then applied to Brahmān, who was surrounded by gods, brahmins, great Rshis, Gandharvas, and Apsarases. Brahmān appointed the gods, Gandharvas and Apsarases, to be born on Earth in order to ease her of her burthen by destroying the Asuras. They agreed, and going to Vaikuṇṭha they also prevailed upon Nārāyaṇa to become incarnate.

Ādri¹, son of Viçvagaçya, descendant of Ikṣvāku. § 475 (Dhundhumārop.): III, 202, 13517.

Ādri²—Kṛṣṇa: XII, 1508.

Ādriḍā ("born from the mountain"), a river? § 775 (Ānuçāsanik.): XIII, 166, 7648 (Kṛṣṇavenā?).

Ādrikā, an Apsaras, cursed by Brahmān to become a fish; when dwelling in the Yamunā river she drank the semen of

Uparicara, was caught by a fisherman, and gave birth to Matsya and Satyavati. § 76: I, 63, 2388-9.—§ 191 (Arjuna): 123, 4817 (with other Apsarases she sings and dances at the birth of Arjuna).

Ādrçya = Vishṇu (1000 names).

Ādrçyanti, wife of Çaktri (BR. *Çakti*) and daughter-in-law of Vasishṭha, and mother of Parāçara. § 225 (Vasishṭha): I, 177, 6755, 6757, 6763; 178.—§ 226 (Parāçara): 178, 6792, 6796-7.—§ 565 (Gālavacarita): V, 117, 3970.

Ādrdha, son of Jarāsandha (?). § 604 (Karṇap.): VIII, 7, 207.

Ādya¹ = Çiva (1000 names²).

Ādya² = Vishṇu: XII, 13290.

Ādya³, a tīrtha upon the Sarasvatī (?). § 615 (Baladeva-tīrthay.): IX, 35, 2062 (*Ām Svastyayanāṃ oaiḥ*).

Ādya(h) Puruṣa(h) ("the first Spirit") = Vishṇu: I, 22.

Ādyastuti = Çiva (1000 names²).

Agama = Çiva (1000 names²).

Agastya¹, a ṛshi, brother of Vasishṭha and son of Mitra and Varuṇa; * he is called Maitrāvaruṇi ("son of Mitra and Varuṇa") and Kumbhayoni ("born in a jar") (see below); he once saw his ancestors hanging in a cave, and was urged by them to procure progeny; he then from the most beautiful parts of all animals created Lopāmudrā and let her become the daughter of the king of Vidarbha; when he had married her he, in order to procure riches for her, applied successively to three kings, and then to the Dānava Ilvala, who shaped his own younger brother into a he-goat that was digested by Agastya. Agastya had a son by Lopāmudrā named Dṛdhasyu or Idhmavāha. A. prevailed upon the Vindhya mountain to cease to increase in height "till he had returned from the South," and drunk up the Sea (and digested it), in order that the gods might overcome the Kūlakēyas. § 382 (Agastyop.): III, 96-9.—§§ 384-6 (do.): 101-5.—§ 183 (Pāṇḍu): I, 118, 4571 (he hunted and sacrificed wild beasts: *Āḥ sattram āstnaç oakāra mrgayām ṛshih | āraṇyān sarvadaivatyaṇ mrgān prokṣhya mahātane*).—§ 210 (Sambhavarap.): I, 139, 5524 (Droṇa's teacher Agniveça was a pupil of A. in the Dhanurveda).—§ 233 (Svayamvarap.): 188, 7047 (all. to his drinking up the Sea).—§ 236 (do.): 192, 7164 (*çāstām diçam*, the South).—§ 267 (Yamasabdhāv.): II, 8, 340 (in the pulaco of Yama).—§ 270 (Brahmasabdhāv.): 11, 439 (in the palace of Brahmān).—§ 316 (Kirmīravadhup.): III, 11, 422 (*sambhakshya jarayishyāmi yathāgastyo mahāsuram*).—§ 377 (Dhaumyatīrthak.): 87, 8316 (*çy-āçramavara*, in the East); 88, 8344 (*çyāçramah*, in the South).—§ 380 (Brahmasaras): 95, 8521 (*Brahmasarottamam | Āḥ bhagavān yatra gato Vaivasvatam prati*; cf. XIII, 3400).—§ 382 (Agastyop.): 96, 8540 (*çyāçramam*), 8541-2, 8553; 97, 8570, 8575-7, 8581; 98, 8595, 8606; 99, 8618, 8620, 8622, 8625, 8633, 8644 (*çyāçramo*), 8645.—§ 384 (do.): 100, 8689-90; 103, 8773, 8774 (*çyāçramam*); 104, 8788, 8795-6, 8804; v.s.—§ 389 (Gaṅgāvatār.): 109, 9967 (all. to his destroying Vātāpi).—§ 391 (Rshyaçṛṅga): 110, + 10092 (+ *Lopāmudrā vā yathā hy Agastyam*).—§ 410 (Plakṣhāvataraṇa): 130, 10541 ("this is the great tīrtha of Sindhu, where Lopāmudrā joined herself to A. and chose him for her husband").—§ 438 (Yakṣayuddh.): 161, 11788, 11790, 11794 (the Rākṣhasa Maṇimat having spit

* Natus erat cum fratre Vasishṭha semine Mitri et Varuṇi, quum nympha Urvaçm vidissent, amore incensorem in uroem profuente (Bṛhaddevatā, 5. 30 ff., see BR.).

upon him, he cursed Kubera to see Manimat and his (Kubera's) warriors slain by a man—fulfilled by Bhīmasena at the Yaksha combat; 162, 11839.—§ 450 (Ājagarap.): 179, 12409 (all. to Nahusha's curse by A.); 180, 12464—K (do.); 181, 12525 (do.).—§ 479 (Pativratop.): 206, 13679 (all. to the destruction of Vātāpi).—§ 551 (Kicakavadhap.): IV, 21, 655 (all. to his wife Lopāmudrā).—§ 555 (Indra): V, 17, 521 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. XIII, ch. 99 f.), 542; 18, 556.—§ 565 (Gālavacar.): 117, 3971.—§ 569 (Bhagavadūnap.): 143, 4876 (°cāstāṃ diṣaṃ, i.e. the South).—§ 617 (Brahmaçiras): X, 12, 618 (Ag. had taught Droṇa Brahmaçiras).—§ 649 (Āpaddh.): XII, 141, 5389 (all. to his eating Vātāpi).—§ 656 (Khaḍgotp.): 166β, 6142 (°Vāçishṭha-Gautamā°ah).—§ 665 (Mokshadh.): 208η, 7595 (Mitra-Varuṇayoh putrah, one of the seven ṛshis of the South).—§ 677 (Mokshadh.): 245β, 8899 (one of the authors of the duties of renunciation).—§ 717 (Nārāṇanīya, v. Indra, V, 17): 343, 13216 (Kumbhayanir Maitrāvaruṇiḥ ṛshicaro).—§ 734 (Ānuçāsanik.): XIII, 26a, 1761 (with other ṛshis, A. comes to see Bhīṣhma on his arrow-bed).—§ 746 (do.): XIII, 66ζ, 3332 (visits the sacrifices of the gods on the Himālaya).—§ 747 (Ānuçāsanik.): XIII, 84β, 3968 (is consulted with others by Paraçurāma, who is anxious to know how to purify himself totally after he has destroyed the kahatriyas; they advise him to offer gold).—§ 751 (Çapathavidhi): XIII, 94, 4550, 4554-5 (4592) (at Brahmasaras Indra stole a lotus from A. in order to hear the wise words of the ṛshis).—§ 755 (Nahushop.): XIII, 99-100, 4745 (Nahushasya ca samvādam A°ya Bhṛgos tathā), 4755-6, 4758, 4771 (Maitrāvaruṇir); 4785, 4792, 4794, 4800, 4802, 4805 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. V, 16).—§ 761 (Ānuçāsanik.): XIII, 115, 5652 (cf. I, 4571); 116, 5696.—§ 767 (do.): 137a, 6255 (Vaidarbhiḥ kanyām A°ya dattva).—§ 770 (do.): 151η, 7113 (Mitra-Varuṇayoh putrah, the seventh of the seven Dharmarjartvijah in the South), 7157 (read with B., Çukra°-Bṛhaspatiprabhṛtibhir brahmashibhiḥ).—§ 772k (Pavanarjuna-s.): Once the gods were vanquished by As. (Dā.); their sacrifices and the svadhā of P. were robbed, and so also the sacrifices of men. Wandering over the earth they met the brahman Agastya, who at their request burned Dā., who, abandoning both the worlds (i.e. the earth and the sky), fled to the South. The Dā. king Bali was performing a horse-sacrifice in the nether regions (mahīm galaḥ); the great As., who were under (the earth) and in (?) the earth (mahishjhaç as), were not burned, and A. could not destroy them, lest his penances should suffer a diminution. "Name thou a kahatriya that is superior to A.": XIII, 156, 7265 (brahmanasya), 7268, 7271, 7273, 7277-8.—§ 775 (Ānuçāsanik.): 166i, 7666 (Mitra-Varuṇayoh putrah, one of the ṛshis of the South).—§ 786c (Anugtāp.): XIV, 99: In olden days A., devoted to the good of all creatures, entered into a dikshā for twelve years; many hotṛs were engaged (description). A. obtained the food required by lawful means. Numerous ascetics at that time performed large sacrifices; as A., however, was engaged in his (with seeds), Indra did not pour rain. During the intervals of the sacrifice the Mu. spoke about this; A. said that if Indra did not pour rain during those twelve years he would perform the mental sacrifice, or the touch-sacrifice, or other sacrifices; then A. by his words caused all wealth in the three worlds, all As., G., Ku.,

Viçvāsu, etc., the wealth of the Northern Kurus, Heaven, the gods, and Dharma, to come to the place of his sacrifice; R. praised him, but did not wish that his penances should suffer any diminution. Indra poured rain and came with Bṛhaspati and pacified A. After the completion of the sacrifice, A. duly worshipped those great Mu. and dismissed them: XIV, 92a, 2849-50, 2856-8, 2861, 2873, 2882, 2884.—Compare Kumbhayanir, Maitrāvaruṇi, Mitra-Varuṇayoh putra.

Agastya': XIII, 3400 (A°m gotrataç cūpi nāmataç cūpi çarminam), might allude to a brahman of Agastya's race, named Çarmin (called before Yama to receive instructions and then dismissed); yot III, 8521, the epithet "bhagarān" naturally leads the thought upon Agastya himself; BR. takes çarminam to be an adjective—"happy."

Agastya', patron. (°ah, see BR.) § 324 (Dvaitavanap.): III, 26, 971.

Agastya', adj. (°m) ākhyāna(m) = Agastyopākhyāna (Mbh. III, ch. 96 ff.). § 11 (Parvas.): I, 11, 442.

Agastya', adj. (°m) saras ("lake of Agastya"), a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 4085.

Agastyaçālahya (disciple of Agastya, -whom?). § 377 (Dhaumyatīrthak.): III, 88, 8343 (āçramo°asya).

Agastyaçrama ("the hermitage of Agastya"). § 382 (Agastyop.): III, 99, 8632.

Agastyaparvata ("mountain of Agastya"). § 377 (Dhaumyatīrthak.): III, 87, 8317.

Agastyatīrtha ("holy place of Agastya"). § 250 (Arjunavanavāsap.): I, 216, 7841 (in the South, one of the five Nārītīrthāni).—§ 377 (Dhaumyatīrthak.): III, 88, 8339 (Pāṇḍyeshu, in the South).—§ 400 (Tīrthayātrāp.): III, 118, 10217 (Dravideṣu, samudram āsadya, Nārītīrthāny atha).

Agastyavata ("the Ficus Indica of Agastya"), a place in or near the Himālaya. § 249 (Arjunavanavāsap.): I, 215, 7813.

[**Agastyopākhyāna.**] § 382 (Tīrthay.): In the city of Manimat there lived formerly a Daiteya Ilvala, whose younger brother was Vātāpi (Prāhradi, v. 8645). Ilvala, inflamed with wrath against all brahmins, because a brahmar had refused to grant him a son equal to Indra, used to transform Vātāpi into a ram and offer his flesh to brahmins as food, and then to recall him to life (whomsoever Ilvala summoned with his voice would come back even from the abode of Yama), and Vātāpi, ripping the flanks of the brahmins, would come out laughing. Thus they killed many brahmins. Meanwhile Agastya saw his ancestors hanging in a hole with the heads downwards, and was asked by them to procure offspring to them. As he did not see any wife worthy of himself, he selected the most beautiful parts from various creatures and created an excellent woman, whom he caused to be born as the daughter of the Vidarbha king, who was then undergoing ascetic penances for obtaining offspring. She was named Lopāmudrā, and was very beautiful. When she attained to puberty no one dared to ask for her hand (III, 96). When Agastya asked the Vidarbha king to bestow her upon him, the king and his queen became much afflicted, but at her own request Lopāmudrā was bestowed upon Agastya, who immediately asked her to discard her ornaments and dress herself in rags and barks and deer-skins and partake of his vows, and proceeding to Gaṅgādāra they practised the severest penances. When at last he summoned her for marital intercourse she made it a condition that he should approach her on a bed like to that which she had in the palace of her father, and that

both should be adorned with costly ornaments, and she told him to procure these things without impairing his ascetic merit (III, 97). *Agastya* then went to King *Ṛutarvan* and asked him for wealth, but seeing that his expenditure was equal to his income, he took nothing, but, together with *Ṛutarvan*, went to King *Bradhnaṣva*, with the same result; then all three went to King *Trasadanyu Paurukutsa* of the line of *Ikshvāku*, with the same result. At the suggestion of the three kings they all four went to *Ila* (III, 98). *Ila* went out with his ministers to receive them on the confines of his domain. He prepared the flesh of *Vatāpi* in order to entertain them, at which the kings became sad, but *Agastya* ate it all, and when *Ila* summoned *Vatāpi* there came only air out of *Agastya's* stomach, *Vatāpi* having already been digested. Then *Ila*, becoming sad, promised to give them wealth if *Agastya* could tell him what he intended to give, and *Agastya* rightly said that he intended to give each of the kings 10,000 cows and as many gold coins, and to *Agastya* twice as much, and a car that would be found to be a golden one, with two steeds (*Virāva* and *Surāva*). The car brought *Agastya* and the kings to *Agastya's* hermitage within the twinkling of an eye. Then the *rājarekhis* went away to their cities. When *Agastya* proposed to *Lopāmudrā* to choose between 1000 sons, or 100 each equal to 10, or 10 each equal to 100, or 1 equal to 1000, she chose the last alternative. After she had conceived he retired into the forest. After seven years she gave birth to *Drdhaśyū*, who came out as if repeating the *Vedas* with the *Upanishads* and *Angas*; and from carrying, while yet a child, loads of sacrificial fuel to the hermitage of his father, he was called *Idhmaraḥa*. *Agastya* was highly pleased, and his ancestors obtained the *lokas* they desired.—§ 384: In the *kr̥ta* age the *Dānava* tribes named *Kālākēyas* under *Vṛtra* pursued the gods under *Indra*. The gods, on the suggestion of *Brahmān*, with *Nārāyaṇa* at their head, proceeded to the hermitage of the ṛshi *Dadhīca* on the other bank of *Sarasvatī*, and having prevailed upon him to leave his body, they caused *Ivaśṭṛ* to construct of his bones the six-sided (*ṣaḍaṅgi*) *vajra* which *Trasṭṛ* handed to *Indra* that he might slay *Vṛtra* with it (III, 100). In the encounter that ensued between the gods and the *Kālākēyas* the gods were defeated, until *Nārāyaṇa*, the gods, and the *brahmarṣhis* had transferred their own vigour to *Indra*. He then hurled the *vajra* against *Vṛtra* and slew him so that he fell headlong like the *Mandara* mountain hurled of yore from *Vishṇu's* hand; but *Indra* fled in fear, desiring to take shelter in a lake, thinking that the *vajra* had not been hurled from his hand and that *Vṛtra* was still alive, while the gods defeated the *Dānavas*, who fled to the depths of the sea. Here they conspired for the destruction of the three worlds, and resolved upon destroying all who were possessed of ascetic virtues (*tapas*), for so the universe would itself be destroyed, as it is supported by asceticism (III, 101). Remaining in the depths of the sea by day, the *Kāleṃyas* during the night slew the *munis* in the hermitages and sacred spots (*puṇyashodhātanaṣu*); in the hermitage of *Vasiṣṭha*, 197 ascetics; in that of *Cyavana*, 100; in that of *Bharadvāja*, 20, without being seen; every morning people saw the dead bodies and mutilated limbs of the *munis* and the disturbed *agnihotras* scattered on the ground. Men fled for their lives into all directions or killed themselves from fear. Some brave bowmen searched in vain for the evildoers. The gods with *Indra* repaired to *Nārāyaṇa* (c) (III, 102). They did not know by whom the *brahmanas* were being killed during the night. *Vishṇu* explained the whole affair to them,

and told them to apply to *Agastya* (*Maitravaruni*) that he might dry up the sea, as no one else was capable of so doing. They then went to the hermitage of *Agastya*, and mentioned to him that he had delivered the gods from *Nahusha* and caused *Vindhya* to cease to increase in height (in competition with the Sun), the world having been covered with darkness (III, 103).—§ 385: *Vindhya* (q.v.).—§ 386: At the request of the gods *Agastya*, accompanied by *ṛshis*, gods, men, *Uragas* (snakes), *Gandharvas*, *Yakṣas*, and *Kimpurushas*, approached the ocean (III, 104) and drank it up, to the amazement of the gods, who called him *Vidhatr* and the creator of the worlds, while the musical instruments of *Gandharvas* were playing, and celestial blossoms were showered upon him. The *Kāleṃyas*, who had previously been burnt by the *tapas* of the *munis*, were now destroyed by the gods, except some few who, rending asunder the goddess Earth, sought refuge in *Patāla*. The gods now asked *Agastya* to fill up the ocean again, but he had already digested the water. The gods with *Vishṇu* came to *Brahmān* and spoke to him about replenishing the sea (III, 105). *Brahmān* dismissed them, saying that only after a long course of time the ocean would be brought to resume its wonted state by the agnates of king *Bhagiratha*.

Agāvaha, a *Vṛshni* hero (cf. BR.). § 589 (*Dronābhishekap.*): VII, 11f, 408.

Aghamarshaṇa, a ṛshi (cf. BR.). § 677 (*Mokshadh.*): XII, 245b, 8899 (among the authors of the duties of the fourth mode of life).

Aghaṇṭa = *Ḍiva* (1000 names').

Aghaṇṭi = *Ḍiva* (1000 names').

Aghoraghorarūpa = *Ḍiva* (1000 names').

***Agneya**¹ ("belonging to, of the nature of **Agni* or *Fire*"). § 11 (*Parvas.*): I, 2, 538 ("m *astram Nārāyaṇam?* Rudra-māhātmyam?).—§ 283 (*Digvijayap.*): II, 31, 1154 (*ity evaṃ mantram Agneyam paṭhan yo juhuyād viṭṭum | rddhīmān salataṃ dāntaḥ sarvapāpāḥ pramucyate*).—§ 592 (*Samṣaptakavadhap.*): VII, 23, 1041 (*Raudram Agneya-Kaṇḍavyaṇ Yāmyaṇ Girīṣam eva ca | pañcōdnam Draupadayanān dhana-ratnāni, Bhārata*!).

***Agneya**², *astram*. § 208b (*Arjuna*): I, 135, 5365 ("mārjād vahnim").—§ 221 (*Caitrarathap.*): 170, 6492 (given by *Arjuna* to *Citraratha*).—§ 257 (*Khāṇḍavadah.*): 225, 8196 (given to *Kṛṣṇa* by *Pāvaka*, i.e. *Agni*).—§ 440 (*Yakshayuddhap.*): III, 164, 11900 (obtained by *Arjuna* from *Indra*, together with all other celestial weapons).—§ 552 (*Goharapap.*): IV, 66, 1982, 2058.—§ 573 (*Ambop.*): V, 180, 7174 (employed by *Bhishma* against *Rāma*).—§ 588 (*Bhishmavadhap.*): VI, 121b, 5801 (enumeration of weapons only known by *Dhananjaya*, i.e. *Arjuna* and *Kṛṣṇa*).—§ 589 (*Dronābhishekap.*): VII, 11, 402 (*Khāṇḍavo Pārtha-sahitas toshayitva Hutāśanam | m astram durdharaṣam cakram lobhe mahābalah, i.e. Kṛṣṇa*).—§ 600 (*Ghaṭotkacav.*): 157, 6954.—§ 603 (*Nārāyaṇāstramokshap.*): 194, 8965 (*Vārūpa*°); 201, 9406 (*śvair api evadurdharaṣam astram Agneyam ādado, v. Aṣvatthāman*).—§ 608 (*Karpap.*): VIII, 89, 4540.—§ 730 (*Meghavāhanop.*): XIII, 14, 854 (the *Pācupata* weapon is superior to the *Agneya*, etc.).

Agneya³, *nakshatra*. § 759 (*Ānuśāsanik.*): XIII, 103, 5082 (under it one should not make sacrifices).

***Agneya**⁴, *ukshan*. § 778 (*Samvartta-Maruttiya*). XIV, 10, 285 ("m *lohitam uksham alabhamam, v. Agni*).

***Agneya**⁵, *Mātaraḥ*. § 615u (*Skanda*): IX, 46, 3855 ("yṣṣ, sc. *Mātaraḥ*, in an enumeration).

Aṅgeya, patron = Skanda: I, 5431 (*Aṅgeyaḥ Kṛttikāputro Raudro Gāṅgeya ity api | śṛayate bhagavān devaḥ sarva-guhyamayo Guhaḥ*).—III, 14830.

Aṅgeya, patron: XIII, 120 (*Sudarṣanaḥ*, son of Agni and Sudarṣana).

Aṅgeya, patron: XIII, 4143 (*Āṅgiraḥ*).

Aṅgeya (plur.). § 515 (Karna-Digvijaya): III, 254, 15256 (a people conquered by Karna).

***Agni** (Fire). § 4 (Anukram.): I, 1, 94 (*trīṇ Aṁ iva Kauravyān*), 150 (*ṁ darpitam Khāṇḍava*).—§ 11 (Parvas): I, 2, 418 (*Indrāgni yatra Dharmāc cāpy ajijñāsān Chibim*), 630-1 (all. to § 794).—§ 17 (Utaṅka): I, 3, 829 (*yo'craḥ, so'gniḥ*).—§ 18 (Ugraśravas): I, 4, 854 (*caranam*).—§ 20 (Puloma): I, 5, 884, 889, (893), 6, 897, 908, 910, 7, 923, 924, 926, 928, 933, 937, 938 (Bhṛgu's wife Pulomā had first been betrothed to the Rākshasa Puloman, who one day, when Bhṛgu was absent, came to carry her away, and asked the sacrificial fire if she was rightly his or Bhṛgu's wife. The fire answered that she was indeed first chosen by the Rākshasa, but that she was rightly Bhṛgu's, by whom she had been taken with holy rites and invocations. When Puloman began to carry her away Cyavana dropped from her womb, and Puloman was instantly converted into ashes. Of her tears Brahmān formed the river Vadhūsara. Bhṛgu cursed Agni, saying, "thou shalt eat of all things." Agni, enraged at the curse, withdrew himself from the sacrifice, wherefore all creatures became much distressed. Brahmān appeased Agni by promising that only his less noble form (the digestive fire in the stomach of carnivora) should be compelled to eat of all things, and that everything should become pure when burnt by his flames).—§ 29 (Kadrū): I, 20 (will consume the sons of Kadrū).—§ 30b (Samudra): I, 21, 1220 (*Vaḍavāmukhadipta*).—§ 32b (Garuḍa): I, 23, 1241 (*o'cīr, yugānta*), 1244 (1245).—§ 33 (do.): 23, 1250 (i.e. Garuḍa).—§ 40 (do.): 29, 1323, 1325.—§ 46 (do.): I, 32.—§ 49 (Vāsuki): 37, 1596 ("As the gods in days of yore sought the occult Agni, who held himself concealed").—§ 71 (Bhārata-sūtra, v. Ādivamṣāvātāraṇa): I, 61, 2277 (*A. givos Arjuna the bow Gāṇḍīva, etc.*).—§ 83 (Ādivamṣāvātāraṇa): I, 63, 2437 (*amadyutiḥ*).—§ 116 (Vasus): I, 66, 2587 (one of the Vasus and father of Kumāra, i.e. Skanda, *oḥ putraḥ, Kumāraḥ*; cf. Anala).—§ 130 (Amṣavat.): 67, 2761 (a part of Agni is Dhr̥ṣṭadyumna).—§ 149 (Yayāti): 88, 3576 (*prabhur oḥ pratapame*).—§ 246 (Tilottamā): 211, 7682 (by Brahmān).—§ 248 (Arjunavanavāṇa): 214, 7790 f. (*o'karyam*).—[§ 253c (Kṛṣṇa): *nakṣatre Vahnidāyate*, i.e. Kṛttikāsu (PCR.) (I, 221, 8045).]—§§ 254-60 (Khāṇḍavaḍah. and Čāṅgākop.): I, 222-34 (burns the Khāṇḍava forest), 8094, 8220 (*dehacanta idāgnayaḥ*), 8324, 8350, 8353, 8357, 8409, 8412-13, 8415-17, 8428, 8437, 8461-2.—§ 266 (Čakra-sabhā-v.): II, 7, 291 (*dīpyamānā idāgnayaḥ*), 307 (do.).—§ 274 (Rājasūyārambhap.): 15, 647 (*traya idāgnayaḥ*).—§ 276 (Jāṇasandhavādhap.): 20, 770 (do.), 790 (*ravi-somāgni-vapusham*), 990 (*o'dattena rathena*).—§§ 282-4 (Sahadeva and Māhiśmatī): II, 31-32, 1133, 1141, 1143-4, 1149-50, 1153 (assists Nīla against Sahadeva; married to Nīla's daughter; praised by Sahadeva; enumeration of names of Agni; spares Sahadeva).—§ 310b (Sūrya, identified with the Sun (also the Samvartaka Fire): III, 3, 190.—§ 310c, among the 108 names of the Sun (III, 3).—[§ 317b (Kṛṣṇa): III, 12, having been Nārāyaṇa, Kṛṣṇa became Anala, etc.].—§ 345 (Nalop.): 54 ff. (A., Indra, Yama, and Varuṇa come to the svayamvara of Damayanti—

and Nala as their messenger to her—but are rejected), 2127 (*lokapālāṣca sagnikāḥ*), 2138, 2140, 2157, 2224 (*o'purogamān devān*), 2227.—§ 366 (Tīrthayātrāp.): 83, 7009 (*Agni-tīrtham tato gacchet, tatra enātvā nararāhabha | Agnilokam avāpnoti kulān caiva samuddharat*).—§ 371 (Tuṅgaka): 85, 8191 (*rahayas tatra* (i.e. in Tuṅgaka) *devāc ca Varuṇo 'gniḥ Prajūpatiḥ | Harir Nārāyaṇas tatra Mahādevas tatthaiva ca | Pītāmahaḥ ca bhagavān devaiḥ saha mahādyutiḥ | Bhṛguṇ niyojāyām asa yajanārtham mahādyutiṇ*), 8194 (when the Vedas had been lost).—[§ 383c (Jāmādagnyatejohūni-kathana): III, 99, Hutācana (i.e. Fire) seen in the body of Rāma Dāśarathi.].—§ 392aa (Tīrthayātrāp.): III, 114, 11021 (i.e. 10121), 11022 (i.e. 10122).—§ 410g (Plakṣhāvatarāṇa): 130f, 10546 (*Agneḥ caivātra* (i.e. in Kācāmīramaṇḍala) *samvādaḥ Kācyapasya ca, Bhārata*).—§ 411 (Čyenakapot.): III, 130f, 10559 (*kapoto bhūtvā*; Indra in the shape of a hawk and Agni in that of a pigeon come to test king Uçīnara's merit) (cf. § 466).—§ 412 (Aṣṭāvakraīya): III, 134, 10659 (*deva Indrāgni carato vai sakhāyau*).—§ 417 (Yavakritop.): 138, 10810 (*o'puregamāḥ*), 10814 (*o'purogamān devān*).—§ 418b (Gaṅgā): III, 139, 10821 ("where," i.e. at Kālaçaila (?), with the sevenfold Gaṅgā, "Agni blazes forth without intermission").—§ 443 (Nivṛtakavacyuddhap.): 168, 12020 (*or, sc. astram*).—§ 456 (Sarasvatī-Tārakhya-s.): 166, 12745 (*o'mukhāḥ devāḥ*).—§ 459 (Mārkaṇḍeyas.): 169, 12956 (Agni is the mouth of Nārāyaṇa; the Vaḍavāvakra Fire and the Samvartaka Fire are identified with Nārāyaṇa), 12961.—§ 466 (Čibi-carita): III, 197 (cf. § 411), 13274-5 (*kapotarāṇena*).—§ 473 (Mārkaṇḍeyas.): 200, 13480 (*or apatiyam prathamam suvarṇam*).—§ 474 (Dhundhumārop.): 201a, 13498 (*Indra-Somāgni-Varuṇāḥ, vāṇśip Madhusūdana*).—§ 480 (Brāhmaṇa-vyādhasampvāda): 208, 13812 (*agnayo mamsakāmāc ca ity api śṛayate śṛutiḥ*).—§ 485 (do.): 213, 13959, etc. (*čarito 'gniḥ, i.e. digestion*).—§§ 488-94 (Āṅgīrasa): III, 217-22 (Āṅgīras in days of yore practised austerities in his hermitage, so that he excelled Agni, who, thinking that Brahmān had created a new Fire, retired in anger to the forest (*vanam*; Nil. and PCR., "the waters") to practise austerities; but Āṅgīras asked him to remain and make him (Āṅgīras) his first son. From Āṅgīras (through Bṛhaspati) and others, who are perhaps not connected with him, are descended a great many of Agnis or Fires), 14101-3 (*oḥ sūtaḥ . . . Kumāraḥ*), 14112, 14113, (14114), 14116 (*oḥ prathamā; o'van*), 14116-17, 14131 (*Bṛhaspatēḥ putraḥ Čamyur nāma*), 14132 (*o'dūrmāyeshu yasyeshtyām aḥvamedho 'grajaḥ paçuḥ*), 14133 (*Agnis tasya, i.e. Čamyoḥ (?)*), *sūto dīptas tīraḥ kanyāc ca suvatāḥ*), 14134 (*prathamena-jyabhāgena pūjyate yo 'gnir adhvare | Agnis tasya Bharaḍvājaḥ prathamah putra ucyate*), 14135 (. . . Bharata), 14141 (*or Niçyavano nāma*), 14142 (*Vīpāyo 'gniḥ sūtas tasya*), 14143 (*oḥ . . . Nishkṛtir nāma*), 14146 (*antar Agniḥ smṛto yas tu bhuktaṇ pacati dehinaṁ | ea jaiḥ Viçvabhūi nāma sarvalokeshu, Bhārata!*), 14156 (*Āṅgīrasaḥ, etc.*), 14162 (*Vāys-agni prāçato 'rjat, sc. Pāñçajanyah*), 14171 (*tad oḥ, i.e. Yajñamushas, nopasarpanti yatra . . . Agniḥ sūhito bhavot*), 14174 (*Rathantaraḥ ca Tapasaḥ putro 'gniḥ paripaçhyate | Mitravindāya vai tasmai havir adhvaryavo viduḥ*), 14189 (*Āgrayaṇo nāma*), 14190 (*Niçā tu aṇayāt kanyām Agni-Šhomā ubhau tatā*), 14227 (*evam Agniḥ bhagavatā nariḥṭaḥ pūram Atharvāṇa | akūtaḥ*), 14236 (*agnayaḥ*).—§§ 495-8 (Skandopatti): III, 223-8.—§ 499 (Skanda-Čakra-samā-gama): III, 227.—§§ 500-1 (Skandopākhyāna): III, 228-9.—§ 502 (Manuṣhyagrahakathana): III, 230.—§§ 503-7

(Skandayuddha): III, 231.—§§ 508-9 (Kārttikeyastava): III, 232 (Agni (Adbhuta (?), III, v. 14284) having become enamoured of the wives of the seven Rāhis, at first entered their gārhapatya fire, then after a long time retired to the forest (*vanam*; Nil. says nothing) in order to destroy himself; Svāhā, who had loved him in vain, cohabited with him, successively assuming the guise of the wives of the Rāhis (six of the Kṛttikās or Ploids) except Arundhati, and going out of the forest in the guise of a bird (Garūḍī, Suparpi, Vinatā) she threw the semen in a golden basin on the Çveta mountain; this took place on the Amūvasyā day; on the Pratipad day the semen became an embryo (Skanda); on the fourth day Skanda was fully developed. The six wives of the Rāhis were divorced by their husbands. Skanda is called the son of Rudra, because Agni is called Rudra by brahmins, and because he was produced by Rudra entering Fire (and Umā coalescing with Svāhā), etc., and the Çveta mountain was formed of Rudra's semen virile. Agni gave to Skanda a red cock, that formed his ensign perched on the top of his chariot. The six divorced wives of the Rāhis, together with Vinatā, obtained from Skanda that they became his mothers. At the request of Indra they (incl. of Vinatā, see v. 14464 and Nil., i.e. the Kṛttikās) were placed among the Nakshatras (and presided by Agni) instead of Abhijit (q.v.). Brahman ordered that time should be reckoned from Dhanishthā, while it had formerly been reckoned from Rohini (so Nil.). Svāhā prevailed upon Skanda that she should live for ever with Agni, in so far as offerings with mantras to the gods and Pitṛs (*haryam karyam ca*) should always be coupled with the name of Svāhā, 14241 (*Agninām eviḍhā vaṇṣāḥ*), 14276, 14294, 14300, (14302), 14305, 14314, 14323 (*°dayādāḥ*, i.e. Skandah), 14363, 14367 (*°r bhūta Naigameyaḥ*), 14391 (*tataḥ Kumāraṃ pitaraṃ* (B. *°rapitaraṃ*) Skandam āhur janā bhūvi | Rudram Agnim Umāṃ (B. *Agnimukhāṃ*) Svāhāṃ), 14428 (*Rudram Agniṃ dvijāḥ prāhu, Rudrasūnuḥ tataḥ tu saḥ*), 14434 (*kukkuṣaḥ cāgninā dattas tasya*, i.e. Skandasya, *ketur alankṛtāḥ*), 14517, 14560 (*cāmara cāpi Vāyuḥ ca gṛhitrāgniḥ ca dhishṭhitau*, sc. for Skanda).—§ 526a (Rāvaṇādivaraprāpti): III, 276, 15930 (used by the Brahmarshis, etc., as their spokesman before Brahman).—§ 543 (Rāmūbhisheka): 291 (when Rāma Daçarathi would repudiate Sītā because she had dwelt with Rāvaṇa, Brahman, Çakra, Agni, Vāyu, Yama, Varuṇa, and Kubera, and his deceased father Daçaratha bore witness to her innocence), 16548, (16558); Agni says that he dwells within the bodies of all creatures.—[§ 548f (Āraṇeyap.): III, 315, 17463 (Hutācana, entering into water and remaining in concealment, achieved the purpose of the gods).—§ 549b (Pāṇḍavapraveçap.): IV, 2, 38 (Agni, desirous of consuming the forest of Khūḍḍava, had formerly appeared in the guise of a brahman before Arjuna while he was staying with Kṛṣṇa), 42 (*tejasvināṃ varaḥ*); 4, 104 (*°rad*).—§ 552 (Gograhānap.): shows interest for Arjuna (IV, 46 and 56), allusion to §§ 254-60 (γ) (IV, 45); one of Arjuna's preceptors in arms (δ and ε) (IV, 45 and 49): 1535 (*ekaḥ cāgnim atarpayat*, sc. Arjunah), 1580 (*°r Vadarāmukhāḥ*), 1770 (*°er*, sc. *vimānaṃ*; present at the combat between Arjuna and the Kurus), 1982 (*astram Āgneyam Agneḥ ca*, sc. *aham*, i.e. Arjuna, *arāptavān*).—§ 555 (Indravijaya): V, 9-18 (when Nahusha had supplanted Indra and had come to Çaṇi in a chariot drawn by Rāhis, Bṛhaspati sent Agni to find out Indra. Agni at first, having in an instant searched the whole world, did not dare to enter the waters from fear of being extinguished, but at last he was prevailed upon to do so, and found Indra in

a lotus-sucker in the midst of a lake. Bṛhaspati explained how Nahusha had become the king of the gods. Indra bestowed upon Agni a share in great sacrifices, where there should be one share for Indra and Agni (*Āindrāgnyo*); V, 12, 395 (*devā Agnipureḥgamāḥ*, with Çaṇi); 13, 409 (do. with Viahnu); 15, 479 (did not at first dare to enter the waters), (481), 482 (*adhyo 'gnir*, sc. *utthitāḥ*).—§ 555f (Indravijaya): 16 (Agni is the mouth of all the gods; the carrier of offerings (*Haryavaḥ*), and himself the best of offerings (*havya*); hidden, he sojourns in the interior of all beings like a witness, single and threefold; abandoned by him, the universe would forthwith cease to be; by bowing to him the brahmins with their wives and sons attain to the eternal happiness (*galim*) acquired by their deeds; having created the three worlds, he, when the hour comes, again consumes them (*pacasi*); the wise call him identical with the clouds and with the lightning; flames issuing from him support all creatures; all the waters are deposited in him, so is this entire world; to him nothing is unknown in the three worlds), 486-8, 517 (cf. Çāṇḍakop., I, 229, 8353-60).—§ 557 (Prajāgarap.): 33, 1044 (*pañcāgnayo manushyona paricaryāḥ prayatnataḥ | pitā mādhgnir ātmā ca guruḥ ca, Bharatarashabha!*).—§ 560 (Sannatsujātop.): 48, 1767 (*tasmā*, i.e. from the Eternal Bhagavat, *Agniḥ ca Somaḥ ca*).—§ 561 (Yānasandhip.): 49, 1918 (*Vasavaḥ cāgninā saha*), they with Bṛhaspati, Uçanas, M., Y., Ā., S., Sapt., Viçvāmitra, Apa, etc., worship Brahman; 52, 2094 (*trayastrimṣat samāḥ, sūta! Khāṇḍavo 'gnim atarpayat*, sc. Arjunah); 60, 2366 (*°haciryakartā syāt Khāṇḍavo tat kṛtaṃ emaraṇ*); 61, 2387 (*yadā hy Agniḥ ca Vāyuḥ ca Dharma Indro 'cīndu api | kāmāyogāt pravartaran*); 61, 2399 ("A., Vāyuvagol, M., Y., Dharma are not able to rescue those whom I hate," says Duryodhana).—§ 562 (Bhagavadyānap.): 94, 3335 (*hutaḥ*).—§ 564 (Mātalyop.): 99, 3549 (*Āsuro 'gniḥ*, in Pātāla).—§ 567 (Bhagavadyānap.): 140, 4741 (*Agniṃ juhota vai Dhauṃyāḥ*); 142, 4818 (*ubhe cāpy Agni-Mārute*, sc. *astro*).—§ 571 (Ulūkādūt.): 160, 5512 (*°dattāṇ ca te*, i.e. Arjuna's, *rathāṃ*).—§ 576 (Bhagavadgītāp.): VI, 35, 1285 (i.e. Kṛṣṇa).—§ 581 (Bhishmavadhap.): 60, 2674 (*bhagavān idāgniḥ*).—§ 592 (Sarpçaptakavadhap.): 25, 1084 (*yathendragṇi purā Balim*).—[§ 594 (Mṛtyu): VII, 52-54]: Urged by the Earth, who was afflicted with the heavy weight of creatures, Brahman became angry and created Fire that was about to consume the whole universe; Çiva then solicited him, so that he extinguished the Fire and created a woman named Mṛtyu (Death) to destroy the creatures. Cf. XII, 257 ff.—§ 597 (Pratijñāp.): 82, 2924.—§ 600 (Ghaṭotkacavadhap.): 166, 7451 (*°samaprabhāṃ*); 182, 8284 (*sura iva nir-agnayaḥ*).—§ 603 (Nārāyaṇāstra-mokṣap.): 200, 9260 (*agnāu agnir iva nyasto*), 9263 (*yathā jagdhra jagat kṛtaṃ samāyā vacarācaram | gacched agnir* (B. *°ad vahnir*) *Vibhor aṣyaṇ*), 9264 (*sāryam agniḥ* (so B.) *pravahishāḥ syāt yathā cāgnim divakaraḥ*); 201, 9457 (*Vāgagnī*).—§ 606 (Tripurākhyāna): VIII, 34, 1471 (*çṛṅgam Agnir bahārāṣya*, i.e. on the arrow of Mahādeva), 1503 (*Agni-shomau* (C. *Somaṃ*) *jagat kṛtaṃ*).—§ 608 (Karpap.): 60, 2983 (*Çakragṇibhyām iva*); 67, 4418 (V., M., S., B., Vi., Ā., *Agnir Indrag ca Somaḥ ca Pavano 'tha diço dāç | Dhañjanayasya te pakṣhe*).—§ 611 (Çalyap.): IX, 14, 724 (*bhagavān*); 17, 912 (*°r iva*), 920 (do.); 21, 1128 (*yathā*).—§ 613 (Gadāyuddhap.): 83, 1921 (*Khāṇḍavo 'gnim idarjunah*).—§ 615 (do. brought): 35, 1985 (*°in*, from Dvārakā by Balarāma).—§ 615u (Skanda): 45, 2503 (*Bṛhaspatiḥ samid-dhāgnau juhāvāgnim yathāvidhi*); 46, 2702 (*gāhṛya* . . .

°dattaya, i.e. the lance of Skanda).—§ 615 (Baladevat.): 47, 2742 (*°ś prapashṭo bhagavān*), 2744 (do.); 54, 3049 (*Indro 'gnir Aryamā caiva yatra prāk pritim āpnuvan*, i.e. on the Yamunā).—§ 623 (Rājadh.): XII, 15β, 439 (*hantā*).—§ 637 (do.): 43, 1506 (i.e. Kṛṣṇa); 47, 1661 (*antarbhūtaś*, i.e. Kṛṣṇa).—§ 638β (Rāmop.): 49, 1753 (having got alms from Arjuna Kārtavīrya, 4. burnt villages, etc., and the hermitage of Āpava).—§ 641 (Rājadh.): 68, 2576 (v. Āditya°); 78, 2922 (*°ajo 'gnir Varuṇo meśhaś . . . na vikroyaś kathaṅgana*—XIII, 3978); 122, 4511 (*Pibhāvastuś*).—§ 656 (Khaḍgotp.): 166, 6201 (*Asar daivatam*).—§ 658 (Kṛtaghnoḥ): 171, 6382 (*Viśve devāś sāgnayaś*, etc., represented by brahmins fed in the house of Virūpākṣa on a certain day of the Kārttika month).—§ 660 (Bhṛgu-Bharadvāja-s.): 182, 6778 (*Agni-Māruta*, spring from water), 6779 (*Agni-Māruta-samyogāt tataś samabhavan mahi*), 6782 (is Brahman's tejas), 6783 (*Agni-Shomau tu candrārkaṇau nayana tasya*, i.e. Brahman's, *vicrute*).—§ 671β (Bali-Vāsava-s.): 224, 8139 (*āhuḥ cainam*, i.e. Brahman, *kociś Agniḥ kociś āhuḥ Prajāpatiḥ*).—§ 693 (Vṛtravadhā): 263 (in order to deliver Indra from the brahmanatya that issued from the body of Vṛtra, when he had been killed by Indra, Brahman divided it in four portions; one-fourth was taken by Agni on the condition that it should immediately enter the man who should abstain from offering, etc.), 10174.—§ 696 (MSNST.): 283, 10354 (= Īva, 1000 names).—§ 700 (Mokshadh.): 289, 10644 (*Agni-Shomau idam sarvaṃ*).—§ 702 (do.): 296β, 10837 (v. Āditya°).—§ 707 (do.): 318, 11708 (if at death the soul escapes through the eyes, the man reaches the region of Agni).—§ 717 (Nārāyaṇya, Mahāpurushastava): 339, 12864 (*tarāgnir aśyam*, No. 90); 341λ, 13017 (*kiñ ca Brahmā ca Rudraś ca Cakraś ca Balabhit prabhuḥ | Sūryas Tārādhipo Pāyur Agnir Varuṇa eva ca | Ākāśam Jagatī caiva ye ca śeṣā divaukasaś | pralayaṃ na vijānanti ātmanaś parinirmitaṃ*).—§ 717 (do.): 342†I: (Agni (digestive Fire, Nīl.) and Soma (food, Nīl.), blending together, become transformed into one and the same substance; it is for this reason that the entire universe is said to be pervaded with them; the deities also are said to have Agni for their mouth. After the dissolution of the universe Brahman caused Agni (*kāhattṛyaḥ*, i.e. the kāhattṛyas) and Soma (*brāhmaṇa*, i.e. the brahmins) to spring from his own eyes; the brahmins became endowed with greater energy than the kāhattṛyas. He who offers food in the mouth of a brahman pours libations into a blazing fire. Agni is the hotṛ and brahman of the sacrifice; the brahmins, becoming Agni, uphold the sacrifices and, possessed of learning, further (*bhārayanti*) Agni; [being] Agni [and] Viśṇu they, entering all creatures, uphold their lifebreaths), 13186 (*Agniḥ Somena samyukta ekayonītam āgataḥ | Agni-Shomamayam tasmā jagat kṛtamaś cārṇasam*), †13187 (*api hi Puruṣo bhavati, ekayonyātmakau Agni-Shomau, devatāś cāgnimukhā itī*); 343, 13188 (*Agni-Shomau*), †13194 (*sa Puruṣaś . . . netrābhyām Agni-Shomau sasarja*); VII, †13217 (*brahmanavādhyāś caturāṣu sthāneṣu vanitāgni-canaspatigoṣhu vyabhājat*, cf. § 555, V, 15 f.); IX, †13218 (*Bhṛguṇa śapto 'gnīś sarvabhakṣatvam upanītaś*), †13223 (*taś tad brahm-agni-Shomīyam, tena jagat dhṛyate*), 13225 (*Agni-Shoma*, etymology of *Hṛtīkeśa*).—§ 719 (Ānuṣāsanik.): XIII, 1, 55 (v. Āditya°).—§ 720β (Sudarṣana): 2 (married Sudarṣanā (daughter of king Duryodhana in Māhishmati and the river Narmadā), and begat with her Sudarṣana; he is always present in Māhishmati; cf. § 292β); 104 f. 132 (*°putre Sudarṣane*).—§ 730 (Meghavāhanop.): 14, 609 (= Īva),

1003 (do.), 1005 (*°septā . . . agnayaś*, lower than Īva); 16, 1045 (*Indragṇi-Mārutam gatim*, i.e. Īva); 18, 1804 (*°sāgni-muniḥkṛ*).—§ 731β (Aśtāvakra-Dik-s.): 19, 1472 (*nānilo 'gnir nī Varuṇo na cānyo tridaśa dvija | priyaś strīdāṃ yathā Kāro*).—§ 732 (Ānuṣāsanik.): 22 (the opinions of Pṛthivī, Kācyapa, Mārkaṇḍeya, and Agni ("a brahman who, being engaged in study and regarding himself learned with the aid of his learning destroys the reputation of others, falls away from righteousness, and his regions of felicity hereafter—*lokāś*—are of short duration—*antaranto*") as to the essential qualities of brahmins), 1540, (1543), 1545.—§ 733 (do.): 25, 1729 (*°ś puro—a tirtha—naraś endivā Agnikanyāpuro vasat*; Nīl. is silent).—§ 737 (do.): 31, 2031 (*ayonin Agni-yoninś ca brahma-yoninś tathaiva ca | sarvabhūtātmayoninś ca tām namasyāmy aham sadā*; cf. Nīl. and PCR.).—§ 746 (do.): 63, 3239 (*sambharanti tataś śukrāt prāṇināś, pṛthivīpate ! | Agni-Shomau hi tao chukraṃ sṛjataś pushyataś ca ha*); 79k, 3769 (*samānavatsam kṛṣṇān tu dhenuṃ dattvā . . . Agni-loka mahiyate*); 82, 3857 (*mayā*, i.e. by Īrī, *bhīṣannā devāś ca modante śūcvalīś samāś | Indro Vivasvān Somaś ca Viśṇur Apo 'gnir eva ca*).—§ 747β (Suvārnotpatti): 84, 3977 (*Agni-Shomāmakaṃ suvarṇam*), 3978 (*°ajo 'gnir, Varuṇo meśhaś*, etc.; cf. XII, 78, 2922): Brahman had granted the Asura Tāraka the boon that he could not be slain by gods, Asuras, Rākṣasas, etc., and the deities had, in consequence of their endeavour in former times to stop propagation, been cursed by Pārvatī, that they were not to have any offspring; but Agni had not been there; he therefore, said Brahman, would beget an offspring for the destruction of Tāraka, etc.: "Kāma is Rudra's seed, a portion of which fell into Agni, who will cast it into Gaṅgā. Therefore, make a search for Agni. Agni is the most eternal of all creatures; he is older than Rudra himself," etc. After searching in vain every part of the universe, the gods successively learnt from a frog that had been scorched by the energy of Agni that he was residing in the nethermost regions of the water; from an elephant, that he was within an acvāttha tree; and from a parrot, that he had entered the heart of a çami tree. All frogs, elephants, and parrots were cursed by Agni and blessed by the gods in various ways: the çami tree the gods made a sacred fuel fit for producing fire in all religious rites; the heated waters that are found in the nethermost regions are vomited forth by the mountain springs. Agni then united himself in spiritual congress with Gaṅgā, who, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru, on a forest of reeds. Hence Agni was called Hiranyaretas; Earth, Vasumatī; the child, Skanda and Guha, and, because it was nursed by the Kṛttikās, Kārttikeya; gold, Jātarūpa. It was in this way that gold came into existence as the offspring of Agni; gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajāpatīs; the most sacred of all sacred things is gold; it has for its essence Agni and Soma. In days of yore (*lokādaḥ*, v. 4163) Rudra (who is Brahman, Īva, Rudra, Varuṇa, Agni, Prajāpati, etc.), having assumed the form of Varuṇa (cf. v. 4133, *Varuṇaś, Pavandmakaś*), performed a sacrifice to which came the munis and all the deities with Agni, etc.; the Lord of all himself poured libations into his own self. Seeing "*devapatnyaś ca kanyāś ca devānāś caiva mātaraś*," the seed (endowed with Sattva, Rajas, and Tamas) of Brahman fell upon the Earth; Pūshan took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence Brahman caused the different beings to spring into existence. From the flames

(*bhṛg*) arose *Bhṛgu*, etc. . . . from the ashes, the *Vaikhānasas*, honoured by the *ganas* of *brahmarshis*; from his (*Agni's*, *PCR.*) tears, the *Açvins*; from his organs of sense (*śrotobhyas* B., i.e. ears, etc.), the rest of the *Prajāpatis* (*prajānām patayaḥ*), the *Rāhis* from his pores, etc. For this reason *Agni* is said to be all the deities; the pieces of wood are the months, etc.; his bile (*pittam*) is day and night (B. somewhat differently); "*Raudraṃ lohityam ity āhur, lohitaṃ kanakam smṛtaṃ | tan Maitram iti vijñeyam, dhūmā ca Vānavaḥ smṛtāḥ*" (v. 4130); the flames are the *Rudras* and *Ādityas*; the planets, stars, etc. (Nil.), are the charcoal; "*ādikartā ca lokasya tat param brahma tad dhrucam | sarvakāmadam ity āhu, tad rahasyam urāo ha*" (v. 4132). *Bhṛgu* was considered as the offspring of *Varuṇa*, *Āngiras* as that of *Agni*, *Kavi* as that of *Brahmān*; *Bhṛgu*, *Āngiras*, and *Kavi* were all of them *prajānām patayaḥ*; their offspring (v. 4144-52) are called *Vārunāḥ*, and *Kavi* and *Bhṛgu*, *Vārunau*. *Agni* is *Brahmān*, *Paçupati*, *Sarva*, *Rudra*, *Prajāpati*; gold is the offspring of *Agni* (v. 4164); when fire is not obtainable gold is used as a substitute by a *Jamādagnyaḥ* ("one that knows the identity of gold with fire," *PCR.*) *Pramūṇajño eṣaḥ prutir-darçanāt* (v. 4165), etc. (v. 4166-7); *Agni* sprang from *Brahmān*, and from *Agni* sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to a residence with (*sālokyam*) *Brahmān*, *Vāyu*, *Agni*, and *Soma* (v. 4173), and in the regions of *Indra* (*sandreshu oaiṇa lokeshu*, v. 4174), etc.; he has never to fall down from the regions to which he attains (*na ca ksharati lobhyaḥ ca*, v. 4176). XIII, 85, 4062, etc., (4065), etc., 4095 (*Hiranyarataḥ*), etc., 4102 (*Īṣaḥ Prajāpatiḥ*), 4103 (*Agni-Shomātmanam jātarāpanam*), 4106 (*Ṣpurogamāḥ devāḥ*), 4112 (i.e. *Çiva*), 4128 (*etasmāt kīraṇād āhur Agniṃ sarvas tu devāḥ*), (4135), etc., 4141 (*Īçaro*, i.e. *Brahmān*, *ngirasaṃ oagner apatyārtham akalpayat*), etc., 4164, 4173, etc. — § 748b (*Tūrakavadhop.*): 86, 4209 (gave the newborn *Skanda* a goat), etc. — § 749 (*Ānuçāsanik.*): 91, 4348 (*kṛtrāṅgau karāṇam pūrvam mantrapūrvam tapodhanāḥ | tato 'gnaye ca Somāya Varuṇāya ca nityaḥ | Viçve devāḥ ca ye nityam Pitr̥bhīḥ sahagocarāḥ*, etc., at a *çrāddha*), 4351 (*udakānyano oaiṇa stolavyo Varuṇo vibhuḥ | tato 'gniḥ oaiṇa Somaḥ ca āpyūyāvīha te 'nagha*, at a *çrāddha*), 4354 (*viçve oagni-mukhā devāḥ*); 92 (at a *çrāddha* ordered by *Nimi* and performed by the *maharshis*, the *Pitṛs* and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to *Soma* and thence to *Svayambhū* (*Pitāmaha*, on the summit of *Meru*), and thence to *Agni*. *Agni* told them to eat these offerings with him. It is for this reason that in making offerings at *çrāddhas* a share is first offered to *Agni*; thence also the *Brahma-Rākshasas* cannot do any injury to the *çrāddha*; but the *Rākshasas* fly away from it); (v. 4383-4) (*Çrāddhakalpa*); XIII, 92, (4381), 4382 (*etasmāt kīraṇāḥ oagneḥ prak tavad dīyate, nṛpa!*).—§ 75b (do.): 103, 5142 (*saṃbhavaḥ*, i.e. *Āngiras*).—§ 766 (do.): XIII, 126 (at *Indra's* court *Agni* declared that the *Pitṛs* of one who raises his feet to kick a cow, or a *brahman*, or a fire, become filled with fear, and that he himself has to roast in *Hell* (*Naraka paçyate*) for 100 lives), (6033).—§ 772b (*Pavan-ārjuna-s.*): 154, 7225 (even *Agni* and *Brahmān* are *brahmanas*).—§ 773b (*Kṛṣṇa*): 159 [†7378, *sa*, i.e. *Kṛṣṇa*, *ekadā kakshagato mahātmā tushṭo vibhuḥ Khāṇḍave dhāma-*

ketuḥ], †7388 (*Kṛṣṇa* becoming *Agni* burns the world).—§ 773d (*Çiva*): 161, 7486 (*Çiva* slew the *Daityas*—in *Tripura*—"kṛtvā Viṣṇum çarottamaṃ | galyam Agniṃ tatka kṛtvā, puṅkhaṃ Vairasvatam Yamaṃ | Vedān kṛtvā dhānuḥ sarvān jyān ca Savitṛm uttamam . . ."), 7496 (i.e. *Rudra*); 162, 7503 (do.).—§ 778b (*Saṃvartta-Marutṭiya*): XIV, 3-10: In the *Tretā-yuga* (v. 80) king *Marutta*, who rivalled *Indra*, intended to celebrate a sacrifice on *Meru* on the northern side of *Himavat*. *Bṛhaspati* had expelled his younger brother *Saṃvartta*, and in allegiance to *Indra* refused to perform sacrifice for his rival *Marutta*. *Nārada* then told *Marutta* to appeal to *Saṃvartta*, who was wandering about in the garb of a mad man; he was to prevail upon him to perform his sacrifice, and tell him that *Nārada* had entered into the fire; *Saṃvartta* consented to perform his sacrifice, not from any desire of wealth, but only that he might do what was disagreeable to *Indra* and *Bṛhaspati*. *Marutta* succeeded in obtaining from *Çiva* the gold on *Munjavat*, and made arrangements for the sacrifice. *Bṛhaspati* became sick with jealousy, and *Indra* therefore despatched *Agni* to *Marutta* to say that *Bṛhaspati* would officiate at his sacrifice and make him immortal, etc. But *Marutta* answered that he did not desire these things, and *Saṃvartta* threatened to burn *Agni* with his fierce evil (*dāruṇena*) eyes if he should ever come again. At last *Indra* himself directed the sacrifice. *Indra* told *Marutta* to offer a red bull consecrated to *Agni*, and a blue with a variegated skin to *V.-D.* (v. 285); 9, (227), (230), (232), (235), (240), (243), (246), (249).—§ 782b (*Brāhmaṇagītā*): 20, 608 (i.e. the vessel of the body called *Piṅgalū*, Nil.; cf. *PCR.*), 617 (*Vaiçvānaro*, the senses with *manas* and *buddhi* are his seven tongues).—§ 782 (*Guru-çishya-s.*): 42, 1167 (*mahān ātma*, i.e. the *Emancipate*, *sa vai Viṣṇuḥ ca Mitrāḥ ca Varuṇo 'gniḥ Prajāpatiḥ | sa hi Dhātā Vidhātā ca . . .*); 43, 1177 (*Agni* is *dhātapatir nityam*).—§ 784 (*Utaṅkop.*): 58, 1746 (the horse which *Utaṅka* saw in the *Nāgaloka* turned out to be *Agni*).—§ 789 (*Putradarçanap.*): XV, 31, 857 (*er bhāgaṃ Dhṛṣṭadyumnam*).—§ 793 (*Mausalap.*): XVI, 3, 60 (*etasmāt Kṛṣṇasya oakram, ascended to heaven*).—§ 794 (*Mahāprasthānikap.*): XVII, 1: Having heard about the slaughter of the *Vṛṣṇis* and the death of *Kṛṣṇa*, the five *Pāṇḍavas* with *Draupadī* and a dog set out to retire from the world. When they had reached the sea of red waters (*lauhityam salilāratam*, v. 33, i.e. *udaya-calaprantastham samudram*, Nil.; cf. v. 44 ff.), they beheld *Agni* in the shape of a man, who requested *Arjuna* to throw the *Gāṇḍīva* bow and his couple of inexhaustible quivers into the sea, that they might be made over to *Varuṇa*, from whom *Agni* had procured them for the use of *Arjuna* (v. *Khāṇḍavadah.*): 35, 38, 43.

Cf. the following:—

Adbhuta ("wonderful"): III, 14212, 14234, 14237. See also *Viṣṇu*.

Anala (*Anālī* fem., see separately): I, 2582 (a *Vasū*); II, 332 (in the palace of *Yama*), 1147; III, 480 (= *Kṛṣṇa*), 12967 (*saṃvartṭako*); IX, 2506 (*Anilāṇu*), 2687, 2743; XII, 11117; XIII, 7094 (the sixth of the eight *vasus*), 7110 (*Rudraṇ - Vasuprabhāḥ rahasyāḥ*). Also = *Çiva* and *Viṣṇu*.

***Anilasambhava** ("sprung from the wind"): II, 1151.

***Anilasārathi** ("having the wind for his charioteer"): I, 1058; III, 5001.

***Apām garbha** ("the embryo of the waters"): II, 1150.
 ***Bhagavat** ("the holy one"): II, 1148, 1153.
 ***Bhūritejasa** ("of great might"): II, 1148.
 ***Bhuvanabhartṛ** ("the upholder of the world"): III, 14209.
 ***Citrabhānu** ("with brilliant splendour"): I, †2106; II, 1147; XII, 1753-4; XIII, 113 ff.
 ***Çikhiṇ** ("with flames"): I, 932; II, 1147, 1150, 1152; V, 2116 (metaphorically = the Pāṇḍavas).
 ***Dahana** ("burning"): XIII, 111.
 ***Dhūmaketu** ("having the smoke for his standard"): I, 2113; II, 1152; XIV, 228, 231, 238.
 ***Gṛhapati** ("the lord of the house"): III, 14211 (= Adbhuta).
 ***Havyakavyabhuj** ("the eater of offerings"): XII, 10177, 13382 (*bhagavān*), 13452 (*Vishṇor*).
 ***Havyavah** ("the carrier of offerings"): I, 8353; III, 10590; IV, 50; V, 483, 491, 5290 (the best of the Vasus); [XIII, 916 (*Pitṛṇām*, i.e. *Çiva*)].
 ***Havyavāha** ("the carrier of offerings"): I, 2113, 8416; III, 14107, 14170 (pl.), 14218, 15929; V, 486, †487; VII, 8725; XII, 10176; XIV, 238, 245.
 ***Havyavāhana** ("the carrier of offerings"): I, 845, 8095, 8147, 8157, 8164, 8363; II, 342, 1126, 1130, 1135, 1146 (*vahanād Havyavāhanah*); III, 9972, 10920, 14109; XIII, 106 ff., 4039, 4068 ff.
 ***Hiranyakṛt** ("the maker of gold"): II, 1148.
 ***Hiranyaretas** ("the golden seed"): I, †2106; XIII, 4095; [XIV, 118 = the Sun].
 ***Hutabhuj** ("the eater of offerings"): I, 927, *2106; III, 14108.
 ***Hutāṇa** ("the eater of offerings"): I, 8463; II, 1147; III, 2168 (*īṣam devānām*).
 ***Hutāṇana** ("the eater of offerings"): I, 930, 2584 (*Çandilyāc ca Hutāṇanah*, sc. *putrah*), 7790, 8142, 8174 (*bhagavān Dhūmaketur Hutāṇanah*), 8193, 8322, 8422, 8474; II, 1707; III, 5000, 14114, 14196 (*çukla-kṛṣṇa-gatir devo yo bibharti Hutāṇanam*), 14236 (pl.), 14238, 14286, 14288; V, 476, 484; VII, 402; IX, 2535, 2741; XII, 1006, 4497; XIII, 3150, 4022, 4032, 4036, 4042, 4048, 4080, 4116, 4164, [6351 (pl.)].
 ***Hutahavyavaha** ("the carrier of offerings"): I, 2585 (*Dharasya putro Draviṇo*).
 ***Hutavaha** ("the carrier of offerings"): III, 14105, 14284; XII, 10758.
 ***Jātavedas**: I, 883, 888, 891, 8419, 8423; II, 1146 (*Vedāc tvadartham jāta vai Jātavedāc tato hy asi*), 1150; V, 657, 1933; XII, 4499 (*īṣam Vasūnām*); XIII, 2013, 2871, 3973 (*apatyaṃ J^oaḥ . . . suvarṇam*), 4099 (do.), 4191 (*oḥ garbhāṃ*, i.e. *Skanda*), 4193 (do.), 5167, 5210, etc., 5944, etc.; XIV, 226, 239, 245, 1735; XV, 1035; XVI, 249.
 ***Jvalana** ("flaming"): I, 8403, 8437, 8461; II, 1147; III, 5001; V, 516; VIII, 1502, †4542 (*oḍātram aayutam*); IX, 2746-8.
 ***Kṛshnavartman** ("whose road is black"): I, †2106, 8422; II, 1145.
 ***Kumārasū** ("the father of Kumāra"): II, 1148.
 ***Lohitagrīva** ("with a red neck"): I, 8422.
 ***Mahāsattva** ("the great Being"): II, 1150.
 ***Pāñcājanya** (an Agni): III, 14160 (called so because he had been thought of with the *mahāvādyāṛīḥ*, had five

colours, was made by five persons, and was the progenitor of five races) (*Āngirasa*).

***Pāpahan** ("slayer of sin"): II, 1151.

***Pāvaka**: I, 884-5, 8087, 8176, 8179, 8196-7, 8201, 8205, 8243, 8325, 8328, 8353, 8361, 8466, 8475, 8478; II, 2, 1144-6 (*pāvanāt Pāvakaḥ cāsi*), 1162; III, 14137 (*Bharato Bharatasūyāgneḥ Pāvakas tu Prajāpateḥ | mahān atyartham ahitas tathā, Bharatasattama!*), 14145 (*yas tu viçvasya jagato buddhim akramya tishṭhati | tam prāhur adhyātma-vide Viçvajin nāma pāvakaḥ*), 14153 (*atulyatāt kṛte devair nāmnā Kāmas tu pāvakaḥ | saṃharahād dhārāyaṃ krodham dhanvī aragṛtṛ rathā sthilaḥ*), 14154 (*samayo nāçayao chaṭrān Amogho nāma pāvakaḥ*), 14297, 14300 (*oḍbhyaṣam*), 14307, 14342, 14349, 14378 (*oḍreishah*), 14517; IV, 40, 1434, 1439; V, 489, 545, 2945, 4412, 5356, 5382; VII, 159 (*Rudraṇām iva Kūpālī, Vasūnām iva Pāvakaḥ | Kubera iva Yakṣaṇām Marutām iva Vasavaḥ*, etc.); IX, 2329, 2484, 2489, 2492; X, 226 (*caḍarāmukhaḥ*), 463 (*yugānto*), 806 (*sa jalam pāvako bhūtvā çoḥayati*, sc. the wrath of Rudra); XII, 1006, 2577, 12105, 12334 (*bhagavān*); XIII, 117, 125 (*oḍuto*, i.e. *Sudar-çanaḥ*), 142 (id.), 914 (*Vasūnām*, i.e. *Çiva*), 4007, 4061 ff.; XIV, 237; XV, 857; XVII, 36; XVIII, 167.

***Piṅgāksha** ("with yellow eyes"): I, 8422.

***Piṅgeça** (from *piṅga*, "yellow," and *īça*, "lord"): II, 1148.

***Plavaṅga** ("who moves skipingly"): II, 1148 (so also B.).

***Pradakṣhiṇāvartaçikha** ("winding his flames from left to right"): I, †2106.

***Pradipta** ("flaming"): I, †2106.

***Rudragarbha** ("the embryo of Rudra"): II, 1148.

***Saptārcis** ("who has seven flames"): I, 892, 8208 (*Jvalana*).

***Sarvaprānīṣhu nityastha** ("ever present in all living beings"): II, 1151.

***Sureça** ("the Lord of the gods"): II, 1147.

***Sureçvara** ("the Lord of the gods"): II, 1150.

***Svargadvāraspṛça** ("touching the doors of Heaven"): II, 1147.

***Tigmāmṇu** ("with hot flames"): I, 8421, 8429, 8466 (*bhagavān*).

***Vahni**: I, 911, 922, 935, 8141 (*bhagavato oḍer*), 8147, 8364; II, 1129 (*bhagavān*), 1137, 1140, 1157; III, 14194 (*sa Vahnīḥ sa Prajāpatiḥ | prāṇān āçritya yo deham pravartayati dehinām*), 14285, 14289, 14293, 14296, 14432; IV, 997 (*dīçam oḍer*); V, 493, 3967 (*Svadhāyān ca yathā Vahnir . . . remo*); VII, 7978 (*bhagavān*); VIII, †4542; IX, 2657, 2746, 2789 (*bhagavān*), 3658 (*yathā vahnir jagatkṛṣṇayo*); XII, 1006, 10171, 10175, 10179 (*oḍut*), 11611; XIII, 3295, 3304, 4034, 4040, 4051, 4058, 4081, etc., 4148 (*oḍjāḥ*, the eight sons of Āngirasa), etc., 4380, etc.; XIV, 229, 247, 270 (*devaḥ*), 1130 (= *oḍo*).

***Vaiçvānara**: I, 811; II, 299 (*muniḥ*), 1148; III, 11046, 13297, 14192, 14670 (*Sūrya-Vaiçvānara-saman*); VII, 3836; VIII, 4788 (*oḍrakpratiman*); XII, †8941 (*Brahman?*), 12180; XIII, 4085 (*oḍrabham*), 4093 (*sūrya oḍamaḥ*), 5329 (*oḍamaprabhaḥ*); XIV, 617 (*oḍo*), 618 (*ghṛāṇam jīhvā ca . . . saptasītā jīhvā P^oāreishah*).

***Vātasārathi** ("who has the Wind for his charioteer"): I, 8324 (*Agniḥ, çaritrarān jaṣṭi bhūtvā nadann iva balāhakaḥ*).

***Vibhāvasu** ("being a treasure of splendour"): I, †2106; II, 1138 (*bhagavān*), 1147; III, 15932.

Cf. Adolf Holtsmann, "Agni nach den Vorstellungen des Mahābhārata," Strassburg, 1878. See also Āngirasa.

Agniçiras, a tīrtha. § 377 (Dhaumya-tīrthakathana): III, 85, 8376.

Agnidhārā, a tīrtha. § 370 (Tirthayātrāp.): III, 84, 8124.

Agnijvāla = Çiva (1000 names).

Agnikanyāpura, a tīrtha (?). § 733 (Ānucāsānik.): XIII, 25, 1729 (cf. Agni).

Agnimat, an Agni. § 490 (Āngirasa): III, 221, 14207 (*Agnaye*).

[**Agniparābhava(h)**] ("the defeat of Agni"), a part of Khāṇḍavadahanaparvan. § 255: I, 223, 8094-8156. Questioned by Janamejaya why Agni desired to consume the forest of Khāṇḍava, Vaiçampāyana related: It has been heard in the Purāṇa that King Çvetaki performed sacrifices so incessantly that his ṛtvijes left him, their eyes being afflicted with the continued smoke; he then had his sacrifice completed by other ṛtvijes. He then desired to perform another sacrifice, which should extend over 100 years. But he could not obtain any priests to assist him; they told him to apply to Rudra. He then went to Kailāsa, and by observing the most rigid austerities he prevailed upon Rudra that his sacrifice should be completed, on the condition that he could for twelve years without intermission pour libations of clarified butter into the fire, himself leading all the while the life of a brahmācārī. When this had been done Rudra said that he would not himself assist at the sacrifice, which properly belonged to the brahmins; but he caused Durvāsas (ḍ) to complete it. [When the time came Çvetaki ascended to heaven (Svarga) with the ṛtvijes and sadasyas who had helped him in life, B.] But Agni became sick, because he had drunk clarified butter for twelve years, and applied to Brahman. Brahman told him to consume the forest of Khāṇḍava, that abode of the enemies of the gods, which he had of old once burnt to ashes at the request of the gods, together with its living population; then he would regain his own nature. Seven times Agni, assisted by Vāyu, set the forest on fire; but the inhabitants extinguished the fire (the elephants bringing water in their trunks, and the Nāgas in their hoods, etc.) (I, 223).—§ 256: I, 224, 8157-8166a. Agni again applied to Brahman, who told him to solicit the old deities Nara and Nārāyaṇa (now Arjuna and Kṛṣṇa) to aid him.

Agniputra = Skanda: IX, 2550-4.

Agni-Shomau (Agni and Soma): II, 302.

Agnishoma ("belonging to Agni and Soma"). § 753 (Ānucāsānik., Dānadharmā): XIII, 97, 4660 (*Agni-Shomam Vaiçadevaṁ Dhāneantaryam anantaram | Prajānam pataye caiva prthak homo vidhiyate*).

Agnishomiya (do.). § 717 (Nārāyaṇiya): XII, 343; XIV, †13223 (*brāhma*).

Agnisuta = Skanda: VII, 6821 (*Kṛauṇom Agnisuto yatha*).

Agnisvattāh. § 267 (Yama-sabbā-v.): II, 8, 341 (*pitaraḥ*, a kind of Pitṛa in the palace of Yama).—§ 270 (Brahma-sabbā-v.): II, 11, 462 (Brahman).

Agnitīrtha, a tīrtha on the Sarasvatī. § 615b+se (Baladevatīrthay.): IX, 47, 2740, 2747 (A., frightened with the curse of Bhṛgu, disappeared, concealing himself in the Çami-wood; D. with I. searched and found him, with Bh. at their head; A., from Bhṛgu's curse, became an eater of everything).

Agniveça, the teacher of Droṇa in arms. § 200 (Droṇa): I, 130, 5107.—§ 202 (do.): 131, 5172 (*maharshir*).—§ 210 (Sambhava): I, 139, 5525.—Cf. Agniveça.

Agniveça = Agniveça. § 221 (Caitrarathap.): I, 170, 6465.—§ 599 (Jayadrathavadhap.): VII, 94, 3476-7.

Agniveça. § 783 (Anugītāp.): XIV, 64, 1903 (i.e. Dhaumya, Nil.).

Agniyanayaḥ. § 656 (Khadgotp.): XII, 166, 6144 (*rshayo*).

Agrāhya, the Great Spirit. § 717 (Mokshadh.): XII, 339, 12864 (Mahāpurushastave).

Agrāhya = Vishṇu (1000 names).

Agraja = Vishṇu (1000 names).

Agrani = Vishṇu (1000 names).

Agratīrtha(h), a king incarnated from the Krodhavaça Uṇa. § 130 (Amçāvat.): I, 67, 2701

Agravara = Çiva (1000 names).

Agrayana, an Agni. § 490 (Āngirasa): III, 221, 14189 (*Agnir*).

Aha(h) = Vishṇu (1000 names).

Ahaçara = Çiva (1000 names).

Ahalyā, the wife of the Rāhi Gautama. § 370 (Tirthayātrāp.): III, 84, 8087 (*Ahalyāya hrado*).—§ 555d (Sainyodyogap.): V, 12, 373 (*rshipatni*): "A., of spotless form, the wife of a rshi, was outraged by Indra while her husband was alive."—§ 717 (Nārāyaṇiya): XII, 343, II, †13205 (violated by Indra).—§ 784d (Utaṅka): XIV, 56 ff. (has brought to her Madayanti's earrings by Utaṅka, (1652), (1654), (1659), 1706).

Ahamkāra: XII, 11575, 11578 (*Parameshthi*), 11601 (*bhūtātma Prajāpatiḥ*), 13037, etc.; XIII, 7230 (= Brahman?).

Ahamyāti, a king, son of Saṃyāti and father of Sārvabhauma. § 156 (Pūruvaṃç.): I, 95, 3767-8.

***Ahar** ("Day"). § 116 (Amçāvat.): I, 66 (one of the eight Vasus), 2582, 2584 (son of Ratā), 2587 (his sons).—§ 615u (Skanda): IX, 45, 2517 (*Rātryaham*, present at the investiture of Skanda).

Ahas = Çiva (1000 names).

Ahas = Vishṇu (1000 names).

Ahi(r) bradhna, v. Ahirbradhna.

Ahicchatrā. § 209 (Drupadaçāsana): I, 138, 5516 (the town which Droṇa took from Drupada).

Ahicchatra. § 555 (Sainyodyogap.): V, 19, 599 (among the localities covered by the troops of the Kaurava army).

Ahikshattra. § 515 (Karṇadigvijaya): III, 254, 16244 (conquered by Karṇa).

Ahiṇḍaka. § 744 (Ānucāsānik.): XIII, 48, 2589 (the offspring of a Nishāda with a woman of the Vaidehi caste).

Ahirbradhna, one of the eleven Rudras. § 191 (Arjuna): I, 123a, 4826 (came to the birth of Arjuna).—§ 565 (Gālavacar.): V, 114, 3899 (v. Ajaikapād).—§ 665 (Mokshadh.): XII, 208, 7585 (cf. Ajaikapād).—§ 770 (Ānucāsānik.): XIII, 151b, 7090 (v. Ajaikapād).

Ahirbudhnya. § 108 (Amçāvat.): I, 66, 2566 (one of the eleven Rudras, sons of Sthānu); XIII, 1216 = Çiva (1000 names).

Ahorātra = Çiva: XII, 10439 (1000 names); XIII, 1226 (1000 names).

Ahovīrya. § 677 (Mokshadh.): XII, 245b, 8900 (among the brahmins who have adopted the duties of the fourth mode of life, i.e. renunciation).

Āhuka, a Yādava prince. § 262 (Bhagavadgāyāp.): II, 2, 65 (called the father of Kṛṣṇa?).—§ 264 (Sabbākrīyāp.): II, 4b, 125 (among the kings present when Yudhishtira entered his palace).—§ 273 (Rājāsūyārambhāp.): II, 14, 697 (*°outāp*, bestowed upon Akūrā by Kṛṣṇa), 691 (has

100 sons, each of whom is almost equal to a god).—§ 320 (Saubhavadhap.): III, 15, 658 (defends Dvārakā against Čalva); 20, 783 (is charged with the defence of Dvārakā by Kṛṣṇa, when Kṛṣṇa pursues Čalva); 21, 828, 829 (*Dvārakapatir*).—§ 342 (Indralokābhig.): III, 51, 1994 (named by Kṛṣṇa among the allies who will assist him in revenging Yudhishtira).—§ 554 (Sainyodyogap.): V, 4, 75 (is to be enlisted in the cause of the Pāṇḍavas).—§ 567 (Bhagavadyānap.): V, 128, 4297 (father of Ugrasena).—§ 570 (Sainyaniryānap.): V, 157, 5331 (*Raukma(?)royāhuka-utaiḥ*) came to Yudhishtira).—§ 641 (Rājadh.): XII, 81, 3033 (*Āhukākṛārau*).—§ 730 (Ānuçāsānik.): XIII, 14, 629 (*rājāḥ*).—§ 793 (Mausalap.): XVI, 1, 28 (at the command of A., etc., the manufacture of wines and spirit was forbidden).

Āhuka², a tribe. § 562 (Bhagavadyānap.): V, 86, 3041 (*Āhukānām adhipatiḥ*).—§ 570 (Sainyaniryānap.): V, 158, 5351 (*Āhukānām adhipatiḥ* . . . *Rukmi*).

Āhuti. § 717 (Nārāyaṇiya): XII, 339, 12864 (Mahā-purushastave).

Āhutamaya—Čiva. § 696 (Mokshadh.): XII, 72, 10400 (1000 names¹).

Āhvāyaka, pl. (^oāḥ), one of the five brāhmaṇa-cāṇḍālas. § 641 (Rājadh.): XII, 76, 2874 (dharmādhikāriṇaḥ, Nil.).

Āhvṛti. § 317 (Arjunābhigam.): III, 12, 489 (in Arjuna's praise of Kṛṣṇa: a prince defeated by Kṛṣṇa).

***Aiçvara**, adj. ("sovereign"). § 635 (Rājadh.): XII, 33, 1177 (*rūpaṃ*, i.e. Kālasya).—§ 717 (Mokshadh.): XII, 348, 13525 (*rūpaṃ*), 13543 (*vidhiṃ*).

Aikshvāki, a princess, wife of Suhotra, and mother of Ajamidha (cf. Suvarṇā Ikshvākukanyā). § 152 (Pūruvaṃç.): I, 94, 3719.

Aikshvāku¹. § 632 (Shoḍaçarāj.): XII, 29, 962 (= Bhagiratha).

Aikshvāku² = Sagara. § 632 (Shoḍaçarāj.): XII, 29, 1023.

Aikshvāku³ = Triçāṅku. § 721 (Ānuç.): XIII, 3, 189.

Aila¹ = Purūravas. § 141 (Purūravas): I, 75, 3149.—§ 155 (Pūruvaṃç.): I, 94, 3753 (*Ailavaṃçavivardhanāḥ*).—§ 267 (Yamasubhāv.): II, 8, 327 (in the palace of Yama).—§ 278 (Rājasūy.): II, 14, 568-9 (*Ailavaṃçyāḥ*).—§ 305 (Anudyūtap.): II, 78, 2576 (*Purūravasam Ailam*).—§ 574 (Jambūkh.): VI, 9, 315.—§ 641 (Rājadh.): XII, 72, 2750 (*Purūravasa Ailasya samvādam Mātariçvanāḥ*), (2757); 73, 2780 (*Aila-Kaçyapa-samvādam*), (†2781), (†2791), (†2792), (†2794), (†2796), (†2798).—§ 673b (Bali-Vāsava-s.): XII, 227a, 8261.—§ 723 (Ānuçāsānik.): XIII, 6, 325 (attained to Heaven through the intercession of the brahmans).—§ 764 (Ānuçāsānik.): XIII, 115d, 5667 (among the kings that did not eat flesh during the month of Kārttika, and as a consequence thereof attained to Brahmaloaka).—§ 770 (Ānuçāsānik.): XIII, 151, 7127 (among the kings whose names one should name for success; *Budhasya putram*).—§ 775 (do.): XIII, 166, 7678 (among the kings whose names should be recited at sunset and sunrise), 7683.

Aila²: XIII, 34, 2126; v. Aina.

Ailavaṃça ("the race descending from Ilā"). § 155 (Pūruvaṃç.): I, 94, 3753 (*ovivardhanāḥ*).

Ailavila¹ = Kubera. § 564 (Mātaliyop.): V, 102, 3611.—§ 566 (Gālavac.): V, 111, 3840 (dwells on Kailāsa).—§ 569 (Bhagavadyānap.): V, 139, 4717.—§ 615 (Baladevat.): IX, 47a, 2753 (practising austerities in Kaubera-tīrtha, he obtained the lordship of all treasures—*dhanādhipatyam*—and all kinds of wealth, etc., came to him of their own accord).

Ailavila² = Dilīpa. § 595 (Shoḍaçarāj.): VII, 61, 2263 (*Dilīpa*).

Ailavila³ = an ancient king. § 656 (Khaḍgotp.): XII, 166a, 6193 (received the Sword from Bharata and gave it to Dhundhumāra).

Aina, a people. § 739 (Ānuçās.): XIII, 34, 2126 (vanquished by Bharadvāja.—B. has Ailān).

Aindhana = the Sun. § 210 (Āranyakap.): III, 8, 149 (in Dhaumya's enumeration of the 108 names of the Sun).

***Aindra**, adj. ("belonging to or named after Indra"): I, 4764 (*muhurto*, v. Yudhishtira); IV, 2028 (*Aindram astram* employed by Bhima); V, 507 (*Aindram padam*, i.e. the sovereignty over the gods); XI, 213 (*Aindrim sabham*); XII, 2287 (*Aindro rājanya ucyate*), 5382 (*Aindro dharmāḥ kṣattriyaṇām brāhmaṇāṇām athāgnikaḥ*), 8283 (*āthānat*), 10129 (*vajram*), 12336 (*diçam*), 13214 (*padam*); XIII, 854, 4766 (*āthānat*), 5283 (do.), 6019 (*Aindrim sandhyam*—the morning twilight: by worshipping it with the face directed towards the East one has bathed in all the tīrthas and becomes purified from all sins—*sarvatīrtheṣu sa matō mucyate sarva-bilvishaiḥ*); XIV, †259 (*vākyaṃ*).

Aindradyumna ākhyāna ("the history of Indradymna"). § 10 (Parvas.): I, 2, 325.—§ 11 (do.): 2, 468 (v. Indradymnopākhyāna).

Aindradyumni = Janaka: III, 10624.

Aindrāgna ("belonging to Indra and Agni"). § 555 (Indravijaya): V, 16, 517 (*bhāgaḥ*).

Aindrāgneya (= preced.): XII, 5413.

Aindrāgnya (= preced.): XII, 2307 (*Aindrāgnyena vidhānena*).

Aindri = Arjuna: I, 2751 (*Aindir Naras tu bhavita . . . I so 'ryunoty abhivikhyāto*), 5353, †7052; III, 1528; IV, †2112 (K. has *Aindram* referring to *astram*); VI, 2000 (so B.; C. has *Indram*).

Airāvata¹, the elephant of Indra. § 28 (Amṛtam.): I, 16, 1151.—§ 549 (Pāṇḍavapraveçap.): IV, 2, 44 (*hastiahu carāḥ*).—§ 564 (Mātaliyop.): V, 99, 3561 (*nagarāja*).—§ 599 (Jayadrathavadhap.): VII, 112, 4325 (*samā yuḍhi*).—§ 611 (Čalyap.): IX, 20, 1071, 1077 (*vagendram Indra-sdhyam*).—§ 673 (Bali-Vāsava-s.): XII, 227, 8222 (*caturdantam*).—Cf. Airāvata.

Airāvata², a snake. § 268 (Varuṇa-sabha-v.): II, 9, 360 (in the palace of Varuṇa). Cf. Airāvata.

Airāvata³, the elephant of Indra. § 17 (Uttāka): I, 3, 159.—§ 127 (Amṛvat.): I, 66, 2627 (*devanāgo mahāgaḇaḥ*).—§ 334 (Kairātap.): III, 41, 1676 (*ciçirogato . . . Čakraḥ*).—§ 335 (Indralokābh.): III, 42, 1753 (*caturdantam*).—§ 462 (Baka-Čakra-s.): III, 193, 13219.—§ 496 (Skandotp.): III, 225, 14321 (?).—§ 499 (Skanda-Čakra-samāg.): III, 227, 14370.—§ 505 (Skandayuddha): III, 231, 14531 (his two bells named Vaijayanti).—§ 506 (do.): III, 231, 14547.—§ 555 (Sainyodyogap.): V, 18, 544.—§ 564 (Mātaliyop.): V, 99, 3553 (he takes up water in Pātāla in order to impart it to the clouds, and it is that water which Indra pours down as rain).—§ 572 (Rathātīrath.): V, 167, 5807 (*iva*).—§ 576 (Bhagavadgītāp.): VI, 21, 475 (*diggaḇa Vāmanairdeva-dayaḥ*); 31, 1231 (*Airavatam gaḇendranām*, says Kṛṣṇa, about himself).—§ 581 (Bhishmavadhap.): VI, 62, 2761 (*gaḇam Airavatopaman*); 64, 2865 (one of the world-elephants).—§ 585 (Bhishmavadhap.): VI, 95, 4265 (*iva*).—§ 599 (Jayadrathavadhap.): VIII, 121, 4830 (*okulo*); 148, 6436 (*Airavatopamam*).—§ 611 (Čalyap.): IX, 20, 1067 (*prākhyā*).—§ 615 (Skanda): IX, 45, 2617 (?).—§ 671b

(Bali-Vāsav.-samv.): XII, 223, 8069 (°*śaṇḍālam*).—§ 673b (do.): XII, 227, 8223.—§ 730 (Meghāvāhanop.): XIII, 14, 831.—§ 773 (Kṛṣṇa): XIII, 159, 7391 (identified with Kṛṣṇa).—Cf. Airāvata.

Airāvata², a serpent. § 17 (Utāṅka): I, 3, 797 (°*rājānaḥ* *śarpāḥ*), 798 (°*odbhavaḥ*), 800, 801 (°*jyeshṭhābhātrātrīkhyo*).—§ 47 (Sarpanāmakath.): I, 35, 1551.—§ 49 (Vāsuki): I, 37, 1590 (°*prabhṛtibhiḥ*).—§§ 65-6 (Sarpasattra): I, 57, 2153 (°*kulad*).—§ 248 (Arjunavanavāsap.): I, 214, 7793 (°*kule*).—§ 564 (Mātaliyop.): V, 103, 3627; 103, 3639 ("Sumukha of the race of Airāvata"); 104, 3652.—§ 565 (Gālavacar.): V, 109, 3798.—§ 585 (Bhishmavadhap.): VI, 90, 3978.—§ 608 (Karnap.): VIII, 90, 4645 (°*vaṃśasambhavam*).—§ 784b (Utāṅka): XIV, 58 ("a serpent of Airāvata's race"), 1714, 1732 (°*śulona*), 1740 (°*niveṣanam*).

Airāvata³, plur. (āḥ), the serpents of Airāvata's kind. § 666 (Karnap.): VIII, 87, 4416 (aided with Arjuna).

Airāvata⁴, a varsha. § 574 (Jambūkh.): VI, 6, 232; 8, 296. On the north of *Ṛṅgavat* and up to the border of the sea is the *Varsha Airāvata*, superior to all because of the peak (see the note of PCR., p. 28). The sun gives no heat there, and the men are not subject to decay; the moon with the stars is the only source of light. The men have the complexion and the fragrance of the lotus, their eyes do not wink, without food, with agreeable scent, fallen from *Devaloka*, without passions (*virajas*), living for 13,000 years.

Airāvatapatha, the northern part of the path of the Moon. § 738 (Yakshayuddhap.): III, 162, 11836 (°*yatha*).

Aishika, adj. ("made of a straw"). § 4 (Anukram.): I, 1, 211 (°*aṃ paramāstram*).

Aishika ("the section relating to the Aishika weapon"). § 4 (Anukram.): I, 1, 90 (*Strīparvaishika-viṣṛāmāḥ* *Bhāratadrūmah*).—§ 10 (Parvas.): I, 2, 348 (°*aṃ parva*).—§ 11 (do.): I, 2, 581 (v. Sautika).—§ 785 (Anugītāp.): 66, 1952.—§ 795 (Svargūrohanap.): XVIII, 6, 276, i.e. Aishikaparvan.

[**Aishikaparvan**] ("the section relating to the Aishika weapon"), the 84th of the minor parvas of Mbhr., cf. Aishika. § 617: The driver of Dhṛṣṭadyumna's chariot, who had managed to escape from Kṛtavarma at a time when he was heedless, informs Yudhishtira, in the morning, of the extermination of his army. Yudhishtira falls down on the earth; Sātyaki holds him in his embrace; Bhīma, etc. (a), stretch forth their arms. Having recovered his senses Yudhishtira laments (β), and despatches Nakula to bring thither Draupadī and the ladies with her; then he proceeds to view the slaughter in his camp, and falls down on the earth with all his followers (X, 10). Draupadī arrives from Upaplavya, falls down in the presence of Yudhishtira, is comforted by Bhīma, addresses Yudhishtira (γ), and resolves to sit in Prāya, if the Pāṇḍavas do not slay Aṣvatthāman. Yudhishtira urged her to forget her sorrows, as Aṣvatthāman is not to be found. Draupadī insists on Aṣvatthāman's slaughter and the depredation of the gem on his head, appealing in particular to Bhīmasena (δ). Bhīmasena, making Nakula his charioteer, sets out in pursuit of Aṣvatthāman, guided by the track of the latter's car-wheels (X, 11). Kṛṣṇa urges Yudhishtira to make arrangements for the safety of Bhīma, as Aṣvatthāman has the Brahma-çiras (ε) weapon capable of exterminating all foes (X, 12). The Pāṇḍavas, with Kṛṣṇa, proceed on the track of Bhīmasena: Kṛṣṇa, Arjuna, and Yudhishtira on Kṛṣṇa's car

with steeds of the Kāmboja breed: Çaihya on the right, Sugrīva on the left, Meghapushpa and Balāhaka being pārshpivāhas, the standard having been made by Viçvakarman and standing high like Māyā, with Garuḍa. They in vain ask Bhīma to stop. They find Aṣvatthāman sitting with Vyāsa on the bank of *Gaṅgā* in the midst of many R.; he is attired in a piece of cloth made of Kuça-grass, etc. . . . He consecrates a blade of grass with Mantras, and converts it into that powerful celestial weapon, and throws it off with the words "for the destruction of the Pāṇḍavas" (X, 13). Urged by Kṛṣṇa, Arjuna shoots the [Brāhma, PCR.] weapon imparted to him by Droṇa, which was capable of neutralizing all weapons. Extraordinary portents appear in nature. Nārada and Vyāsa, trying to save the three worlds, stand between the two fires (X, 14). Arjuna withdraws his weapon; but Aṣvatthāman is incapable of withdrawing his, as no person of uncleansed soul can bring it back, after it has once been let off, but only a brahmachārin (and such a one is Arjuna); otherwise it strikes off his own head. Vyāsa praises Arjuna for not having before used the Brahmaçiras weapon; "that region where Brahmaçiras is baffled by another high weapon, suffers a drought for twelve years"; he proposes to him to give the Pāṇḍavas the gem on his head; then the Pāṇḍavas would in return grant him his life. Aṣvatthāman surrenders his gem, whose wearer ceases to have any fear from weapons, etc., and from D., Dā., and N., and Rā.; the weapon he throws into the wombs of the Pāṇḍava women (X, 15). Kṛṣṇa says that a brahman at Upaplavya has said to Uttarā, "while the Kuru line will become extinct, a son will be born to thee, and he will for that reason be called Parikshit." Aṣvatthāman says that his words could not but be fulfilled. Kṛṣṇa says that the foetus will die, but be recalled to a long life; but Aṣvatthāman shall wander for 3000 years alone, and without being able to talk to anyone; the stench of pus and blood shall emanate from him, and inaccessible forests and dreary moors shall be his abode; he shall wander over the earth with the weight of all diseases on him. Parikshit shall learn the use of all weapons from Kṛpa and rule the earth for sixty years; Kṛṣṇa will revive him. Vyāsa approves of Kṛṣṇa's curse. Aṣvatthāman proceeds to the forest. The Pāṇḍavas with Kṛṣṇa, Vyāsa, and Nārada, taking with them the gem, come to Draupadī, who is sitting in Prāya. Bhīma comforts Draupadī (γ). Draupadī asks Yudhishtira to place upon his head the gem taken from Aṣvatthāman. Yudhishtira asks Kṛṣṇa (X, 16) about the true cause of Aṣvatthāman's success in destroying the Pāṇḍava army (θ). Kṛṣṇa ascribes it to the aid of Mahādeva, and relates that when Brahmān, desirous of creating, saw Rudra, he asked him to create living creatures; Rudra promised to do so, and plunged into the waters and practised austerities. Then Brahmān called into existence another being in order to make him the creator of living creatures, and he created Dakṣa, etc.; but they ran towards their creator from hunger, desirous of devouring him, and he repaired to Brahmān, who assigned herbs, etc., as their food, and the weak beings to the strong ones. The creatures multiplied. Then Rudra rose from the water, became angry, and caused his productive limb to disappear in the earth. He had created food (herbs and plants) for all these creatures. Then he went away, in cheerlessness and rage, to the Muñjavat mountains in order to practise severer austerities (X, 17). After the Kṛta-age the gods prepared a sacrifice, but not knowing Rudra truly they

assigned no share to him. Rudra constructed a bow of two of the four kinds of sacrifices (v. the note of PCR., p. 58), and came as a brahmachārin to the sacrifice; the earth shrank with fear, etc.; Rudra pierced the sacrifice in the heart; it assumed the shape of a deer and fled away with Agni, pursued by Rudra through the skies; the gods were stupefied; Rudra with his bow broke the arms of Savitṛ and plucked out the eyes of Bhaga and the teeth of Pūshan; the gods uttered a cry; the string of his bow burst; the gods and the sacrifice gratified Rudra; he threw his wrath into the water; that wrath, assuming the form of fire, is always employed in consuming the water. He then gave unto Savitṛ his arms, to Bhaga his eyes, and to Pūshan his teeth, and restored the sacrifice. The gods assigned to him all the libations of clarified butter as his share (X, 18).

Aja¹ ("unborn") = Kṛṣṇa: II, 550 (*Harim*); III, 481; V, 2566 (*na jāyate janitrā 'yam, Ajas tasmād . . .*), 5304 (?); XII, 1646 (*ajasya nabhaṁ sambhūtaṁ yasmin vīṇaṁ pratishṭhitam*), 13233, 13447.

***Aja**² = the Sun. § 310 (*Āraṇyakap.*: Sūrya): III, 3, 146.

***Aja**³ = Īva: X, 253.—§ 778 (*Samvartta-Marutt.*): XIV, 8a, 200, 210; XIII, 1159 (1000 names), 7501.

***Aja**⁴ = Brahman: XII, 8537, 8756, 8802.

***Aja**⁵ = Vishṇu: XII, 13109; XIII, 6960 (1000 names), 6971 (ib.), 7005 (ib.).

Aja⁶, son of Jahnu. § 638 (*Rāmopākhy.*): XII, 49, 1717.

Aja⁷, a king: XIII, 5668, 7684.

***Aja**⁸, adj. § 677 (*Mokshadh.*): XII, 238, 8664 (? *pīṭhastraḥ = yogin* ?); XII, 11231 (= *Hiraṇyagarbha*), 12045 (? *decanya*), 12674, 12864 (*Mahāpurushastava*).

Aja⁹, plur. (°aḥ), a kind of Rahis. § 246 (*Sundopasundop.*): I, 211a, 7683.—§ 630 (*Rājadh.*): XII, 26, 774.

Ājagara¹(m) *parva*(n). § 10 (*Parvas.*): I, 2, 323 = *Ājagaraparvan*.

Ājagara² (named after *ajagara*, i.e. a boa). § 659 (*Mokshadh.*): XII, 179, 6654 (*munir*), 6677 (*vratam*), 6678 (id.), 6679 (id.), 6680 (id.), 6681 (id.), 6682 (id.), 6683 (id.), 6684 (id.), 6685 (id.), 6686 (id.), (cf. 6689: *ajagaracaritam vratam*).

Ājagaraparvan ("the section relating to the sea"; the 40th of the minor parvas of Mbhr.). § 448: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera, which added to the preceding six make ten years of exile. In the eleventh year Yudhishtira, advised by Bhīma, took leave of those regions, determining again to practise austerities on the mountain, when he had regained his kingdom; and after Lomaśa had returned to the abode of the gods, they with the brahmins proceeded along that very road, carried by Ghaṭotkaca and his followers, and advised also by Āraṇyaka (III, 176).—§ 449: Having crossed Kailāsa, they passed one night in the hermitage of king Vṛshaparvan (b), then one month at Badarī, seeing Kubera's (c) favourite lake (*nalini*), then crossing the land of Cina, Tushāra, Darada, and all the regions of Kulinda, and the difficult Himālaya regions, they reached the city of the Kirāta king Subāhu, where they met with their charioteers Viçoka, etc., and their servants Mahendrasena, etc., the cooks and servants of the kitchen. After having stayed there one night, they, dismissing Ghaṭotkaca and his followers, with the charioteers and chariots reached "the king of mountains" near Yamunā (*Yamunam adirājam*, i.e. *Yamunodgamam*, Nil.; "name of a mountain," BB.), where they dwelt for one year, occupied

with hunting, in the forest Viçākhayūpa. There in a cavern Bhīma was seized by a snake and rescued by Yudhishtira. In the twelfth year of their exile they repaired thence to the borders of the desert, and desirous of dwelling by the Sarasvatī (d), they went there, and thence reached the lake of Dvaitavana (III, 177).—§ 450: At the request of Janamejaya, Vaiçampāyana detailed how Bhīma, when they had come from the rājarshi Vṛshaparvan's hermitage, was hunting with unpoisoned (*śuddhair*) arrows on some spots of Himavat (e), was seized by a huge snake, and on account of a boon that had been granted to the serpent was quite unable to extricate himself (III, 178). The serpent said that he was the rājarshi Nahusha, the son of Āyu, whom Agastya had cursed to become a serpent, out of compassion, however, adding to his curse that the person who would be able to answer his questions would deliver him, and that even stronger beings would, when seized by him, lose their strength. He had retained his recollection of his former existence, and nobody who came within his reach at the sixth division of the day (? *śaśṭhe kālē: aṣṭadhā vibhaktasyāhno bhāge*, Nil.) could escape him. Bhīma lamented. Now appeared dreadful omens to Yudhishtira there, and having learnt from Draupadī that Bhīma had long been out, he set out with Dhaumya, having directed Arjuna to protect Draupadī, and Nakula and Sahadeva to protect the brahmins; and in the east, following the tracks of Bhīma, he came to the spot (III, 179). The serpent told Yudhishtira who he was, refused other food instead of Bhīma, but promised to deliver him if Yudhishtira could answer his questions. The first question was about the characteristics of the brāhman, etc. (III, 180). Yudhishtira asked the serpent some questions about the means of salvation, and some other moral and philosophical questions, about the difference between the mind (*manas*) and the intellect (*buddhi*), and what had caused Nahusha's fall. Nahusha told that in heaven he used to exact tribute from brahmins, gods, Rākshasas, Gandharvas, Yakshas, Pannagus, etc.; and that such was the spell of his eyes, that on whatever creature he fixed them he instantly destroyed its power; Agastya had foretold that Yudhishtira would save him from his curse. He delivered Bhīma unhurt, and, assuming his celestial shape, went back to heaven. Yudhishtira returned with Dhaumya and Bhīma, and narrated all that to the brahmins, who censured Bhīma, and warned him against attempting such things again (III, 181).

Ājagava¹, the bow of Pṛthu Vainya. § 596 (*Pṛthu Vainya*): VII, 69, 2406 (*dhanuḥ*).

Ājagava², Arjuna's bow. § 599 (*Jayadrathavadhap.*): VII, 145, †6148.

Ājagava³, Māndhātṛ's bow. § 407 (*Māndhātṛp.*): III, 126, 10456 (*nāma dhanuḥ*).

Ajaikapād, one of the Rudras, sons of Sthānu. § 108 (*Amṛvat.*): I, 66, 2566.—§ 191 (*Pāṇḍavotp.*): I, 123, 4826.—§ 565 (*Gūlavacar.*): V, 114, 3899 (gold is guarded by the Ajaikapād-Ahīrbradhnaḥ and by Dhunadu, i.e. Kubera).—§ 665 (*Mokshadh.*): XII, 208a, 7585 (among the deities that are the lords of the three worlds); XIII, 1217 (= Īva, 1000 names).—§ 770 (*Ānuṣaṇik.*): XIII, 151b, 7090 (one of the eleven Rudras, the lords of the three worlds).

Ajaka, an Asura incarnated as Čalva. § 130 (*Amṛvat.*): I, 67, 2652 (*Ajakaś eva araro rājan yaś dīd Vṛshaparvanah | sa Čalva iti vikhyātaḥ pṛthivyām abhavan nṛpaḥ*).

Ajamīḍha, an ancient king. § 61 (Sarpanattra): I, 55, †2101 (°*aya yajñah*).—§ 152 (Pūruvaṃc.): I, 94, 3720 (son of Suhotra and Aikshvāki), 3721.—§ 156 (do.): I, 95, 3789 (son of Vikunṭhana and Sudavā Dācārhi), 3790.—§ 721 (Ānuśāsanik.): XIII, 4, 201.—§ 730 (Meghavāhanop.): XIII, 18, 1315.

Ajamīḍha¹—A°: I, 3126.

Ajamīḍha²—Yudhishtira: †I, 2102; I, 7150; II, 1601; III, 10093, 10119, 10691, 10697; V, 35, 650; VI, 3781; VIII, 3287; X, 570; XIII, †1373, 3730.

Ajamīḍha³—Nakula: V, 2229.

Ajamīḍha⁴—Dhṛtarāṣṭra: II, 2484 (?); V, 1332, 2518; VII, 5838, 5840; VIII, 4227.

Ajamīḍha⁵—Vidura: III, 249.

Ajamīḍha⁶ (°*au*)—Duryodhana + Arjuna: IV, 2091.

Ajamīḍha⁷—Samvarana: I, 3737.

Ajamīḍha⁸, plur. (°*ah*): II, 1601 (°*ānām*); V, 2892 (°*kulam praptā*, sc. Kṛṣṇā), 3221 (= do.).

Ajātaçatru—Yudhishtira: I, 7149, 7152, 7760; II, 522 (na *tasya vidyate dveshā*, tato 'ayajātaçatrutā), 972, 1863, 1873, 2118 (Pāṇḍavo), 2203 (do.), 2434, 2448; III, 232, 251, 988, 1354, 1362, 11739 (Kaunteyo), 11906, 12313, 14749 (Dharmarājah), 14954, 15022, 17231; IV, 587, 905; V, 27, 645, 662, 677 (Kuntiputraḥ), 716, 720, 721, 722, 724, 768, 899, 948, 953, 960, 969, 970, 979, 1095, 1096, 1907, 1984, 3148, 3438, 5198; VI, 2596, 3138, 3769; VII, 312, 445 (°*tā*), 1358, 1379, 1960, 3529 (Kaunteyam), 4174 (Kaunteyah), 6445 (Pāṇḍavam); VIII, 199, 3206, 3298; IX, 557 (Kaunteyam Yudhishtiram), 999, 1718 (Kaunteyo); XII, 603, 698 (Kaunteyam); XIII, 7555; XV, 57, 970.

Ajeya, an ancient king. § 6 (Anukram.): I, 1, 228.

Ajita¹, an ancient king. § 5 (Anukram.): I, 1, 224b.

Ajita²—Çiva (1000 names³).

Ajitaçatru. § 270 (Brahma-sabhā-v.): II, 11a, 442 (in the palace of Brahman).

Ajyapāh ("drinkers of butter"). § 695b (Dakṣhayajñav.): XII, 285a, 10280.—§ 730 (Ānuśāsanik., Meghavāhanop.): XIII, 18a, †1372.

***Akāça** ("space"). § 543 (Rāmarājyābhishoka): III, 291b, 16554, etc.

Akāça-Gaṅgā ("the heavenly Gaṅgā"). § 11 (Purvas.). I, 1, 638.—§ 421 (Gandhamādanaprav.): III, 142, 10909: In the neighbourhood of the Mandara mountain, the abode of the gods and ṛshis; coming from Badari, honoured by Vaiṣṇavas and Vālakhilyas and Gandharvas and singers of Sāmans; there Marīci, Pulaha, Bhṛgu, and Āngiras, with the host of M., mutter their daily prayers; S., A., the Moon, the Sun, the stars, and planets circumambulate it; Çiva (Vṛṣhāṅkah) carries its water on his head at Gaṅgādvāra. According to the counsel of Lomaça the Pāṇḍavas adored it, and then continued their journey with the hosts of ṛshis.—§ 714 (Çukakṛtya): XII, 389, 12410.—§ 717b (Nārāyaṇya): XII, 343, †13218 VIII).—§ 795 (Svargārohanap.): XVIII, 3, 108.

Akāçani—Çiva (1000 names³).

Akālā—Çiva (1000 names¹).

Akālā—Çiva (1000 names²).

Akampana(h), a king. § 594 (Abhimanyuv.): VII, 52, 2028, 2029; 54, 1215: In days of old there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes. His son Hari was at last slain in the midst of the army. A. grieved day and night. Then the D.-ṛ. Nārada came and told him the origin of death

(Mṛtyu, q.v.). "Therefore," said Nārada, "don't indulge in fruitless grief for creatures after they are dead . . ."
Akampana felt consoled, and Nārada went to the woods of Nandana.

Akara—Çiva (1000 names³).

Akāra ("the letter a"): VI, 1237 (akṣharāṇām akāro 'emi, says Kṛṣṇa about himself).

Akarkara, a serpent. § 47 (Sarpanāmakathana): I 35, 1561 (Akarkarakarakau nāga).

Akarsha. § 287 (Rājasūyikāp.): II, 34, 1270 (among the kings who came to Yudhishtira's rājasūya).

Akartr—Kṛṣṇa? XII, 13285.

Akhaṇḍala—Indra. § 606 (Karnap.): VIII, 96r, 4353 (°*dhanuḥprakhyam* . . . Karnam).—§ 608 (do.): VIII, 90, 4661 (harāmbupākhaṇḍalavittagoptbhīḥ).—§ 717 (Nārāyaṇya): XII, 337, 12755 (dicam Akhaṇḍalo yathā); 339, 12864 (Mahāpurushastave).

Akroça. § 285 (Digvijayap.): II, 32, 1188 (rājaraṣim, conquered by Nakula).

Akrodhadrohamoha—Kṛṣṇa: XII, 1671.

Akrodhana. § 156 (Pūruvaṃc.): I, 95, †3774 (son of Ayutanāyina and Kāmā).

Akrūra¹. § 232 (Svayamvarap.): I, 186, 6998 (comes to the svayamvara of Kṛṣṇā).—§ 252 (Subhadrāharanap.): I, 219, 7915.—§ 253 (Harānūharanap.): I, 221, 7990 (Vṛṣhṇītrāṇām senāpatir; visited Arjuna at Khāṇḍavaprastha together with Kṛṣṇa).—§ 264 (Sabhūkṛiyāp.): II, 4b, 125 (among the kings present when Yudhishtira entered his palace).—§ 320 (Saubharadhāp.): III, 18, 736 (a Vṛṣhṇī hero).—§ 312 (Indralokābhigam.): III, 51, 1994 (°*Gada-Sambaiç ca*, a Vṛṣhṇī hero).—§ 641 (Rājadh.): XII, 81, 3033 (°*Ahukākṛāra*, v. the note by PCR., p. 260), 3037 ("Bhladeva and others of the Bhoja race are partisans of Akrūra").—§ 793 (Mausalap.): XVI, 6r, 157; 7, 248 (his widow(s) desire to retire into the woods).—§ 795 (Svargārohanap.): XVIII, 5u, 162 (among the kings that entered the doities, Viçvashāṇ devatānāṁ te vivīçur).

Akrūra²—Vishnu (1000 names).

Akrūrakarman—Çiva: XIV, 204.

Akrṣṭa, plur. (°*ah*), a sort of Ṛhis. § 656 (Khadgotp.): XII, 166b, 6144 (accepted the religion of the Vedas).

Akrāvraṇa, a follower of Paraçu-Rāma. § 393 (Paraçu-Rāma): III, 115, 10127 (Rāmasyaṇucaraṇa vīram), (10129).—§ 394 (Arjuna Kārtavīrya): III, 115 (10133).—§ 394b (Tīrthayātrāp.): III, 115: A. had followed Rāma Jāmadagnya and been an eye-witness of all his deeds in former days.—§ 395 (Jamadagni): III, 115 (10150).—§ 396 (do.): III, 116 (10171).—§ 573 (Ambop.): V, 176, 6058 (Rāmasyaṇucaraṇa priyaḥ), 6062, 6063, (6064); 177 (6083), (6091); 179, 7132 (he acted as Yuyutsu's charioteer, sakṣā Veda-vid atyantam dayīto Bhārgavaśya ha); 180, 7179 (°*prabhṛtayaḥ* . . . Rāmasyaṇucaraṇaḥ); 184, 7280 (sakṣā cipro, sc. Rāmasya).—§ 734 (Ānuśāsanik.): XIII, 26a, 1765 (among the ṛshis who surround Bhishma when he lies on his arrow bed).

Akrṣṭi. § 273 (Rājasūyārambhāp.): II, 14, 586 (brother of the Bhoja king Bhishmaka; like to Rāma Jāmadagnya; has placed himself under Jarāsandha).—§ 284 (Sahadeva): II, 31a, 1165 (a king in the south, subjected by Sahadeva; °*Akrṣṭi Kaucīkādāryam* . . . voço cakre . . . Surāçhṛādhī-patir).

Aksha. § 616 (Skanda): IX, 45r, 2560 (among the warriors of Skanda).

Aksha = Çiva (1000 names¹).

Akshahrddayaprāpti. § 11 (Parvas.): I, 2, 437 (all. to the history of Nala).

Akshamālā. § 565 (Gālavacar.): V, 117, 3970 (*Vasishṭhaś cākshamālayā . . . reme*; PCR. identifies her with Arundhatī).

Akshamālīn = Çiva (1000 names¹).

***Akshara** ("imperishable"): (= Kṛṣṇa) XII, 1626, 1635; XII, 2328 (*°sūtmātām*), 2323 (id.), 2351 (*°sammitāḥ lokāḥ*); (= Hiraṇyagarbha) XII, 11232 (*eko*); (= Viṣṇu?) XII, 13115; (= Kṛṣṇa?) XII, 13285 (?); (= Çiva) XIII, 1193 (*paramam Brahma?*); (= Viṣṇu) XIII, 6951 (1000 names), 7000 (1000 names).

***akshauhini**, an army of a certain kind and magnitude. § 9 (Parvas.): I, 1, 287, 292, etc.—§ 153 (Samvarana): I, 94, 3723.—§ 570 (Sainyaniryaṇap.): V, 155, 5267, etc.

Akshina, son of Viçrūmitra. § 7216 (Viçrūmitrop.): XIII, 48, 249.

Akshobhya = Viṣṇu (1000 names).

Akūpāra (v. BR.). § 28 (Amṛtamanth.): I, 18, 1122.—§ 468 (Indradyumnop.): III, 199, 13337 (a very old tortoise), 13338.

Alakā, the city and tank of Kubera. § 148 (Yayāti): I, 85, 3508.—§ 269 (Vaiçravaṇasabhā-v.): II, 10, 390 (*nalinyāç cilakakhyayāḥ*).

Alakādhīpa = Kubera: IX, 583 (*Mahogvarasakham*); XII, 2811 (= *Vaiçravaṇa*); 2822 (id.).

Alakanandā. § 221 (Caitrarathap.): I, 170, 6456 (*devashu Gaṅgā, Gandharva! prapnoty Alakanandatām*).

Alamba (? v. Garuḍa). § 436: I, 29, 1377: with divine trees (*devavrksahāḥ*), with golden boughs, and others with fruits of gold and silver and branches of precious gems.

Ālamba. § 264 (Sabhākriyāp.): II, 4a, 109 (among the rshis who were present when Yudhisṭhira entered his palace).

Alambāyana (= Cāruçirsha). § 730 (Ānuçāsanik., Meghāvāhanop.): XIII, 18, 1301 (C°).

Alambusha, a rākshasa, variously genealogized and presumably ultimately identical with other similar figures. § 11 (Parvas.): I, 2, 535 (is killed).—§ 552 (Goharāṇap.): IV, 5, 1771 (the same?, rather °a: *Alambushograsendām*, sc. *vimānāni*; Nil. *tatprabhṛtīnām Gandharvānām*).—§ 572 (Rathātīrathas.): V, 167, 5802 (*Rākshasendraḥ, pṛavaśīram anuśaran, Rākshasasainyānām sarvashām rathasattamaḥ*).—§ 578 (Bhishmavadhap.): VI, 45, 1711 (*rākshasam*), 1713 (= do.).—§ 581 (do.): VI, 63, †2808 (*rākshaso*).—§ 584 (do.): VI, 81, 3560 (= do.); 82, 3615 (*rākshasam*), 3620 (= do.).—[§ 585 (do.): VI, 90, c.]: the rākshasa, Ārcyaçṛṅga (v. 4019), who kills Irāvāt, is Alambusha.—§ 586 (do.): VI, 99, 4506 (= do.); 100, 4572 (= do.), 4575 (= do.); 101, 4584 (= do.: *Ārcyaçṛṅgim*), 4591 (= do.), 4596 (= do.: *Ārcyaçṛṅgim*), 4604 (= do.).—§ 590 (Droṇābhishokap.): VII, 14, 540 (*Haidimbālabushau rākshasau*).—§ 592 (Samaptakavadhap.): VII, 25, 1124 (*rākshasau*).—§ 599 (Jayadrathavadhap.): VII, 95, 3537 (*rākshasendraḥ*); 96, 3559 (= do.); 108, 4065 (= do.: *Ārcyaçṛṅgim*, v. 4067), 4072 (= do.: recollecting the slaughter of his brother Vaka, v. 4075); 109, 4097 (= do.), 4099 (= do.), 4101 (= do.), 4105 (= do.), 4106 (*rākshasendraḥ*), †4132 (slain by Ghaṭotkaca: *Ghaṭotkacāḥ . . . abhinandā . . . Alambusham pakvam alambusham yathā*); 140, 5828 (*rājavarō*, = do.?), 5830 (do. = do.?), 5833 (= do.?), 150, 6515 (= do.?).—§ 600 (Ghaṭotkacavadhap.): VII, 165, 7871 (*rākshasendra*); 167, 7498 (having eight terrible-looking Piçācas yoked to his car; description); 174, 7856 (= do.?

Jiṭāsaurir), 7857 (*rākshas*), 7858 (= do.), 7861 (= do.), 7864 (= do.), 7870 (= do.), 7872 (*Ghaṭotkacālabushayōḥ*), 7875 (*Alambusha - Ghaṭotkacau*), 7879 (*rākshasendraḥ*).—§ 604 (Karna): VIII, 5, 135 (*rākshasendraḥ, kharabandhurayānān*, has been killed by Ghaṭotkaca).—§ 609 (Çalyap.): IX, 2, 76 (*Jalasandho 'tharshyaçṛṅgi rākshasas oapy Alāyudhaḥ | Alambusho . . . sc. have died*), 94 (*Alambushas tathā rājā rākshasas oapy Alāyudhaḥ | Ārcyaçṛṅgiç oa nihataḥ*).—§ 620 (Çraddhap.): XI, 26, 792 (*Ghaṭotkacam rākshasendraḥ Baka-bhrātaram eva ca | Alambusham rākshasendraḥ Jalasandhaḥ ca pārthivam*, sc. are burnt after death).

Alambushā, an Apsaras. § 103 (Amçāvatara): I, 65, 2557.—§ 191 (Arjuna): I, 123, 4817.—§ 549 (Pāṇḍava-praveçap.): IV, 9, 259.—§ 615 (Baladevatīrthay.): IX, 51, 2931 (*diryām Apsarasam punyam darçanīyam A°am*), 2937.—§ 731 (Aṣṭāvakra-Dik-samp.): XIII, 19, 1424.—§ 775 (Ānuçāsanik.): XIII, 166, 7641.

Alarka¹, a rājārshi. § 267 (Yama-sabhā-v.): II, 8, 329 (among the rājārshis in the palace of Yama).—§ 3236 (Dvairav.): III, 25 (Alarka had renounced his kingdoms and riches, see BR., LIA. I. Anh., xxx f., 2nd ed. xxxiv f.).—§ 760 (Ānuçāsanik.): XIII, 115, 5666 (*Rama°-Nalasiḥ*).—§ 775 (do.): XIII, 166, 7678 (among the principal kings whose names are to be recited at sunset and sunrise).—§ 782 (Brāhmaṇugītā): XIV, 30a, 840 (*rājārshim*), (843), 845, (847), 848, (850), 851, (853), 854, (856), 857, (859), 860, (862), 863, 865, 866. The Pitṛs (of Paraçu-Rāma) said: R.-r. Alarka, having with his bow conquered the whole earth, set his mind on what is subtle; he said: "My mind has become strong; having conquered the mind, one's conquest becomes permanent; I shall shoot sharp-pointed arrows at the mind." The mind said: "These arrows will never pierce me, but only slay thyself; do thou look out for other arrows with which to destroy me"; and so also with the nose, the tongue, etc. Then he set himself to penances, but failed to obtain fit arrows. He engaged in *yoga*, and now slew all the senses with one arrow. He complained that he [had lost his time] in courting sovereignty till now; "there is no happiness higher than *yoga*."

Alarka², a worm. § 621 (Rājadh.): XII, 3, 87 (bites Karna; originally a Rākshasa, who in the Kṛta-age had ravished the spouse of Bhṛgu and been cursed by him).

Ālākāshī, a mātṛ. § 615u (Skanda): IX, 460, 2626.

Ālāyudha, a Rākshasa. § 599 (Jayadrathavadhap.): VII, 950, 3535 (fights Ghaṭotkaca on the fourteenth day of the battle); 96, 3568 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, 176, 8004 (promises Duryodhana to slay Bhīmasena and his brothers in order to avenge his kinsmen Baka and Kirmira and his friend Hidimba, in the night after the fourteenth day of the combat); 177, 8028 (fights Ghaṭotkaca, etc.), 8033, 8042, 8043 (*°ratham*), 8044, 8046, 8051; 178ψψ, 8076 (do.), 8078, 8079, 8085, 8101 (*yuddham Bhaimy-Ālāyudhayor*), 8110 (is killed by Ghaṭotkaca), 8114; 179, 8117; 180, 8212; 181, 8236.—§ 609 (Çalyap.): IX, 2, 76, 94.—§ 611 (do.): IX, 24, 1299.—§ 789 (Putradarçṇap.): XV, 32, 879.

Alinda, pl. (*°aḥ*), a people in Bharata-varsha.—§ 574 (Jambūkh.): VI, 9, 371 (B. has *Alhida*).

Alola = Çiva (1000 names¹).

Alolupa, (a) son of Dhṛtarāṣṭra. § 131 (Amçāv.): I, 67, 2738.—§ 182 (Dhṛtarāṣṭraputrānamak.): I, 117, 4551.—§ 606 (Karna): VIII, 84f, 4263 (among ten sons of Dhṛtarāṣṭra's killed by Bhīma; C. has *Alolupa*).—(b) = the Sun: III, 3, 153.

Alulupa, v. **Alolupa**.

Amadhya ("without middle"): XII, 12864 (*Mahāpuru-*
shastāve), 13249 (= *Kṛshṇa*).

Amāhaṭha, a serpent. § 67 (*Sarpasattra*): I, 57, 2157
(of *Dhṛtarāṣṭra*'s race).

Amānin = *Vishṇu* (1000 names).

***Amara**¹, pl., the gods: IX, 1909, 2450, 2969 (*°prakhyam*),
3243; X, 766 (*°tām*), 789, 804; XI, 295, 494 (*°cat*), etc.;
sing., IX, 1899, etc.

Amara² = *Çiva* (1000 names³).

***Amarāçreshṭha** = *Indra*.

***Amarādhipa** = *Indra*.

***Amaradvishah**, the *Asuras*: IX, 3519.

***Amaradyuti** = *Çiva*: XIII, 7499.

***Amarana** = *Çiva* (1000 names³).

***Amaraprabhu** = *Vishṇu* (1000 names).

***Amararāja** = *Indra*.

Amarāvati, the city of *Indra*.—§ 225 (*Vāsishṭha*): I, 177,
6786 (*Çakreçvamarāvati*).—§ 262 (*Sabhūkriyāp*): II, 2, 46
(*yathā Çakra 'marāvati*).—§ 335 (*Indralokābhig*): III, 42,
1755 (*Çakrasya puri*).—§ 336 (*Indralokābh*): III, 43:
Amarāvati was the resort of *Siddhas* and *Cāraṇas*, and the
Nandana garden of the troops of the *Apsaras*. The region
cannot be seen by those who have not gone through ascetic
austerities, etc.—§ 413 (*Nivātakavacay*): III, 168, 12036
(*Çakrasya bhavanam*).—§ 445 (do.): III, 173, 12224
(*°i-saṅkhāçam Hiranyapuram*).—§ 564 (*Mūtaliyop*): V, 103,
3617 (*devarājasya puri*).—§ 589 (*Dronābhishhekap*): VII,
11, 408.—§ 596 (*Pratiññāp*): VII, 77, 2724.—§ 736
(*Vitahavyop*): XIII, 30, 1957.—§ 745 (*Cyavana-Kuçika-s*):
XIII, 54, 2841.—§ 768 (*Umā-Maheçvara-s*): XIII, 142,
6545 (by living with deer, etc., one attains to *Amarāvati*).

***Amareçvara** = *Indra*.

Amatsyāçin, son of *Viçvāmitra*. § 721 (*Ānuçāsanik*):
XIII, 4², 258.

***Amāvasī**, the day of the new moon. § 615 (*Prabhāso-*
pattik): IX, 35, 2052, 2058.—§ 717 (*Nārāyaṇi*): XII,
343 XI, 13221.

Amāvasu, son of *Purūras* and *Urvāçī*. § 141 (*Purūras*):
I, 75, 3149.

Ambā, the eldest daughter of the king of *Kāçī*, chosen by
the *Saubha* king, carried off by *Bhishma* to be married to
Vicitravīrya, but released; refused by the *Saubha* king, etc.,
reborn as *Çikhaṇḍinī* (v. *Ambopākhyānaparvan*). § 167
(*Vicitravīryoparama*): I, 102, 4136 (*jyeshṭhāṃ Kāçipateḥ*
sutām).—§ 290 (*Çiçupālavadhap*): II, 41, 1454.—§ 573
(*Ambop*): V, 173, 5951-2; 175, 5977, 5985; 176, 6040,
6063, (6080); 177, (6087), (7009), (7017); 178, (7029),
(7031), 7033 (*Rāmāmbayoh*); 186, 7367 (only in B., a river
in *Vatsabhūmi*, to which *Ambā* was changed after death with
half her body); 188, 7408; 192, 7551.—§ 576 (*Bhaga-*
vadgītāp): VI, 14, 554.—§ 596 (*Pratiññāp*): VII, 72,
2501.

Ambājanman, a *tīrtha*. § 364 (*Tīrthayātrāp*): III, 83,
6051.

Ambālikā. § 156 (*Pūruvaṃç*): I, 95, 3804.

Çāntar

Kauçalya Kāçirāja

(§ 157) *Vicitravīrya*—(2) *Ambikā*. (3) *Ambālikā*—*Vyāsa* (§ 171). (1) *Ambā*.

Dhṛtarāṣṭra (2). *Pāçu* (3).

§ 167 (*Vicitravīryoparama*): I, 102, 4137.—§ 171 (*Vicitra-*
vīryasutotp): I, 106, 4288.—§ 573 (*Ambop*): V, 173,

5951-2 (*rājakanyā yavīyast*); 175, 5990; 176, 6068. Cf.
Kausalyā.

Ambarāvṛta = *Çiva* (1000 names³).

Ambarīsha¹, an ancient king. § 4 (*Anukram*): I, 1,
220 *bis* (mentioned by *Saṅjaya* as belonging to the past).—
§ 267 (*Yama-sabhā-v*): II, 8, 322 (in the palace of *Yama*).—
§ 409 (*Plakshāvataranagam*): III, 129⁶, 10514 (*Nabhagaḥ*;
had in olden time sacrificed on the *Yamunā* and given
prodigious riches to the *sadasyas*, and by his sacrifices and
austerities he had attained to the highest perfection—*siddhim*).
—§ 521 (*Draupadīharanap*): III, 263, 15553 (*smṛtā*
'nubhūvaṃ rājārsher Ambarīshasya dhimataḥ).—§ 562 (*Bhaga-*
vadyānap): V, 90^v, 3146.—§ 574 (*Jambūkh*): VI, 9^{aa},
314 (had been king of *Bharatavarsha*).—§ 595 (*Shoḍaçarājika*):
VII, 64, 2303, 2314, 2318. *A. N.* fought alone against
1,000,000 kings, who were reduced to subjection, and he,
conquering the whole earth, performed 100 sacrifices, etc.
(description); in those sacrifices he as sacrificial presents gave
the kingdoms of hundreds and thousands of kings to his
10,000,000 of priests, and numbers of princes and kings with
their treasures, etc.—§ 621 (*Rājadh*): XII, 80, 238 (the
earth had formerly belonged to him).—§ 623 (do.): XII, 14,
421 (do.).—§ 632 (*Shoḍaçarājop*): XII, 29, 993 (*Nabhagin*;
his magnificent sacrifices, etc.), 995.—§ 641 (*Rājadh*): XII,
98, 3614 (discourse between him and *Indra* about *Sudeva*
and the sacrifice of battle), 3615 (*Nabhagin*), (3618), (3625),
3663.—§ 677 (*Mokshadh*): XII, 235, 8597 (having given
to the brahmins eleven arbusas of cows, he proceeded to heaven
with all the people of his kingdom).—§ 751⁶ (*Çapathavidhi*):
XIII, 94^a, 14551, (4575).—§ 761 (*Ānuçāsanik*): XIII,
115^v, 5661 (*Nabhagena*; among the ancient kings that had
abstained from honey and meat in the month of *Kārttika*).—
§ 767 (do.): XIII, 137^a, 6233 (among the princes that had
attained to heaven by charities and penances; *A.* had given
away all his kingdom to a brahman).—§ 775 (do.): XIII,
166^q, 7679 (among the principal kings whose names should
be recited at sunrise and sunset).—§ 782⁶ (*Brāhmaṇagītā*):
XIV, 31, 876 (in an ancient kalpa, sung verses), 877, 886.

Ambarīsha², a *Nāga* (Serpent). § 793 (*Mausalap*): XVI,
4^q, 1120 (among the celestial snakes who received in the
Ocean the *Nāga* that issued from the mouth of *Bala-Rāma*).

Ambashṭha¹, pl. (*°aṣṭ*), a people. § 285 (*Digvijayap*,
Nakula): II, 32, 1189 (in the west, conquered by *Nakula*).
—§ 295 (*Dyūtap*): II, 52, 1871 (among the people who
paid tribute to *Yudhisṭhira*).—§ 576 (*Bhagavadgītāp*): VI,
18, 688 (among the people who protected *Bhishma*); 20, 750
(in the army of *Bhishma*).—§ 587 (*Bhishmavadhap*): VI,
117, 5485 (vanquished by *Arjuna* on the tenth day of the
battle; *Kaikiyāḥ saha*); 119^{aa}, 5649 (among the people who
abandoned *Bhishma* on the tenth day of the battle; do.).—
§ 589 (*Dronābhishhekap*): VII, 4³, 120 (had fought *Karna*);
7, 183 (in the rear of *Drona*'s troops).—§ 592 (*Samçaptaka-*
vadhap): VII, 20⁶, 802 (at the back of *Drona*'s array on
the twelfth day of the battle).—§ 599 (*Jayadrathavadhap*):
VII, 121^{ee}, 4819 (headed by *Duryodhana*, they, with *Çakas*,
etc., and the *Samçaptakas*, attacked *Sūtyaki*).—§ 600 (*Ghaṭot-*
kacavadhap): VII, 157^p, 6948 (*Yudhisṭhira* began to slay
the *A.*; the nightly combat after the fourteenth day); 161⁸⁸,
7206 (*Yudhisṭhira* slew the *A.*).—§ 702 (*Mokshadh*): XII,
297^v, 10868 (among the *kaṭatriyas* who had sprung from
the original orders by intermixture).

Ambashṭha², the *Ambashṭha* king (*Çrutāyu*). § 585
(*Bhishmavadhap*): VI, 98, 4360 (*rājānaṃ loke viçrutam*

vanquished by Abhimanyu).—§ 592 (Samçaptakavadhap.): VII, 25, 1112 (*rājānam*, vanquished by the Codi-king), 1113.—§ 599 (Jayadrathavadhap.): VII, 93, 3397 (*Çrutāyus tathāmbashthas*, fights Arjuna), 3399, 3402.—§ 604 (Karnap.): VIII, 5, 107 (*Çrutāyur api cāmbashthah*, has been killed by Arjuna); 6, 161 (*°aya sutah*, killed by Duryodhana's son Lakshmana).

Ambashthaka, a king. § 535 (Bhishmav.): VI, 96, 4340 (fights Abhimanyu on the eighth day of the battle).

Ambashthapati ("the lord of the Ambashthas"). § 580 (Bhishmav.): VI, 59_μ, †2584 (*Çrutāyus*, attacks Arjuna on the third day of the battle), †2647 (p) (*Çrutāyur*, has been vanquished by Arjuna).

Ambhonidhi = Kṛṣṇa.

Ambhonidhi = Viṣṇu (1000 names).

Ambhoruha, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4_β, 258.

Ambikā, sister of Ambālikā (q.v.). § 156 (Pūruvaṃç.): I, 95, 3804 (*Ambikāmbālikas Kauçalyātmaja Kaçirāja-duhitarau*).—§ 167 (Vicitraviryaoparama): I, 102, 4137.—§ 171 (Vicitraviryaśutotp.): I, 106, 4277.—§ 196 (Vyāsa): I, 128, 4973, 4975.—§ 573 (Ambop.): V, 173, 5931, 5952 (*madhyamā*); 175, 5990; 176, 6068. Cf. Kausalyā.

Ambikā, an Apsaras. § 191 (Pāṇḍavotp.): I, 123, 4818 (among the Apsarases who danced and sang at the birth of Arjuna).

Ambikā, a mātṛ. § 615_μ (Skanda): IX, 46_θ, 2630 (enumeration).—§ 770 (Ānuçāsanik.): XIII, 151_ε, 7106 (*Skandaç cāmbikayā saha*; among those the recital of whose names cleanses from all sins).

Ambikābhartr = Çiva.

Ambikāsuta = Dhṛtarāṣṭra.

Āmbikeya = Dhṛtarāṣṭra.

Ambopākhyāna ("episode relating to Ambā"). § 10 (Parvas): I, 2, 336 (*°am parva*).—§ 11 (do.): I, 2, 516, i.e. Ambopākhyānaparvan.

[**Ambopākhyānaparvan**] ("the section containing the episode of Ambā," the 66th of the minor parvas of Mbhr. Cf. Ambopākhyāna). § 573. Questioned by Duryodhana why he would not slay Çikhaṇḍin, Bhishma said: After Çāntanu's death and Citrāṅgada's demise, obedient to the counsels of Satyawatī I installed, according to the ordinance, Vicitravirya as king. I repaired on a single car to the *svayamvara* of the daughters of the king of Kāçi: Ambā (the eldest), Ambikā (the second), and Ambālikā (the youngest), who were *°vriyachalkāḥ*. Challenging all the kings, I took the three maidens upon my car, and repeatedly told my name to the kings, and vanquished them all. Then I came back to Hāstinapura and made over those maidens, intending them for Vicitravirya, to Satyawatī (V, 173). Satyawatī became very glad. When the nuptials approached, Ambā said that she had before mentally chosen the Çālva king (the lord of Śaubha, v. 6076, etc.) as her lord, and that he, without her father's knowledge, had privately proposed to her (V, 174). I then laid the matter before Satyawatī and our counsellors (*mantrin*), *°vijes*, and *°purohitas*, and permitted Ambā to depart. She came to the city of the Çālva king, escorted by a number of old brahmins, accompanied by her nurse. But he would no longer have her as his wife, because she was to be wedded to another. It was of no avail that she declared she had been carried away by force, weeping and against her will; for Çālva was in terror of Bhishma. She cursed Bhishma, her father, herself (because she had not

leapt down from Bhishma's car), Çālva, and Dhātṛ (the creator). She resolved that her vengeance should fall upon Bhishma. She repaired to a hermitage of ascetics (*tāpasāḥ*), and stayed there that night. There was the great brahman Çaikḥāvatya, a proceptor in the scriptures and the Āraṇyakas (*çāstre cāraṇyake guruḥ*) (V, 175). The ascetics counselled her to repair to her father's abode; but she would not, lest she should be alighted by her relatives; she wished to practise ascetic austerities. Then came her maternal grandfather, the Śrñjaya king, the R.-r. Hotravāhana, and advised her to go to Rāma Jāmadagnya, who would slay Bhishma in battle if Bhishma did not obey his behest; he always dwelt on the Mahendra mountain with R., G., and Aps. While they were speaking there appeared Akṛtavraṇa, a dear companion of Rāma; he said that Rāma would come the next morning to see Hotravāhana; Hotravāhana related the history of Ambā to Akṛtavraṇa (V, 176). The next day Rāma appeared with his disciples, his bow in hand, etc. (description). Ambā asked him to slay Bhishma (V, 177). Rāma said he would not take up arms except at the command of brahmins. Akṛtavraṇa supported the demand of Ambā. The next morning they all set out for Kurukshetra with the maiden, and quartered themselves on the banks of Sarasvatī. On the third day Rāma sent a message to Bhishma, who came and worshipped him. Rāma demanded that he should bestow Ambā upon Vicitravirya, which Bhishma refused. Rāma threatened to slay him in battle; Bhishma said that Rāma had himself taught him the four kinds of arms (*iḥvastram caturvidham*; see the note of PCR.); and quoted a *çloka* in the Purāṇa, sung by Marutta (v. 7074). Having first gone to Hāstinapura and represented everything to Satyawatī, Bhishma set out for Kurukshetra on his car (description). Gaṅgā ("worshipped by Si. and Cā," v. 7095) in vain endeavoured to make them desist (V, 178). Bhishma asked Rāma to mount on a chariot; but Rāma said that the earth was his chariot, the Vedas his steeds, the wind (Mātariçvan) his charioteer, and the mothers of the Vedas (Vedamātaraḥ; see the note of PCR.) his harness. Bhishma saw him stationed on an excellent car (description), with Akṛtavraṇa as his charioteer. Bhishma propitiated Rāma by worshipping him, on foot. The combat lasted for many days; at last Bhishma, from pity and reverence, would not strike Rāma any longer, and the combat ceased at sunset (V, 179). Next morning the battle was taken up again. Bhishma's Vāyavya weapon was neutralized by Rāma's Gubhyaka; Bhishma's Āgneya by Rāma's Vāruṇa. At a momentary swoon of Bhishma, Akṛtavraṇa, Ambā, etc., were filled with joy; then Rāma fell into a swoon and dropped down; the ascetics and Ambā comforted him. A conflagration was caused in the welkin. At evening Rāma withdrew (V, 180). The next day they fought again, and at evening they desisted (V, 181). The next day Bhishma's charioteer was slain; Bhishma, pierced by an arrow, fell down to the earth; eight brahmins supported him on their arms in mid-air; Gaṅgā was seen on his car; she had controlled his steeds in the combat. Bhishma dismissed her and fought till evening. When Rāma for a moment lost his consciousness, Rāhu enveloped the sun, etc. At evening the battle ceased; next day it was taken up again, and lasted for twenty-three days (V, 182). During the night the above-mentioned eight brahmins appeared to Bhishma in a dream, comforted him, and said that the weapon Prusvāpa (*Prājāpatyaṃ Viçvakṛtam*, v. 7259; PCR., "appertaining to the lord of all creatures and forged by the divine artificer")

would come to his knowledge, for it had been known to him in his former life; neither Rāma nor any person on earth was acquainted with it; Rāma would not be slain by it, but he would fall asleep; "then thou wilt awaken him with the weapon Sambodhana" (V, 183). Next day Akṣavraṇa must comfort Rāma. Bhīshma and Rāma both used the Brāhma weapon; the welkin seemed to be ablaze, and D., A., R., G., and Rā. were greatly afflicted, etc. Then the *mantras* for using the Prasvāpa weapon suddenly came to Bhīshma's mind (V, 184). Voices in the sky (the gods) and Nārada forbade him to let off the Prasvāpa weapon against Rāma, and the above-mentioned brahmins supported the words of Nārada. Beholding the Prasvāpa weapon withdrawn, Rāma declared himself to be vanquished. Rāma then beheld before him his father and father's father, who forbade him any more to fight with kshatriyas, especially with Bhīshma, whom the gods forbade to fight with Rāma. "Arjuna has been ordained by Svayambhū to be the slayer of Bhīshma." The ascetics with Roṭka, Nārada, Gaṅgā, and the Pitṛs succeeded in bringing about peace; the above-mentioned eight brahmins ordered Bhīshma to go to Rāma, who, summoning Ambā, said (V, 185) that he could do no more for her. Ambā went away, resolved to devote herself to austerities, that she might herself slay Bhīshma. Rāma with the ascetics departed for the Mahendra mountain; Bhīshma entered Hāstinapura, and was blessed by Satyawatī, and he appointed spies to ascertain the doings of Ambā. Bhīshma became afflicted when he heard that she was resolved on ascetic austerities (description), but was consoled by Nārada and Vyāsa. After having lived for six months on air she stood a year in the waters of Yamunā, etc., and thus went on for twelve years. She then went into Vatsabhūmi (resorted to by Si. and Cā.), etc. (a). Gaṅgā, angry because she observed these vows for the destruction of Bhīshma, cursed her, saying that after death she would become a river crooked in her course, etc. When Ambā once more came back to Vatsabhūmi she there became the above-mentioned river, but in consequence of her ascetic merit, only with half her body, while as to the other half she remained a maiden as before (V, 186). To the ascetics in Vatsabhūmi she said that she was resolved to obtain manhood in order to be revenged on Bhīshma. Īva appeared in his own form in the midst of those great ṛshis, and premised her that she would slay Bhīshma and even obtain manhood, and in a new body remember all the incidents; born in the race of Drupada, she would become a *mahāratha*. Then Īva disappeared. Ambā burnt herself on the bank of the Yamunā in the very sight of those great Ṛshis (V, 187). Questioned by Duryodhana how Īkhaṇḍin, having before been born a girl, afterwards became a man, Bhīshma related: The eldest queen of king Drupada was childless. During those years Drupada worshipped Čaṅkara for the sake of offspring, resolving to bring about Bhīshma's destruction, and practising the austere of penances. He begged Īva for a son; Īva said he should have a child who would be both female and male. In due time the queen conceived (as told by Nārada), and gave birth to a daughter, whom Drupada gave out for a son, and called her Īkhaṇḍin. Bhīshma alone, from his spies and from Nārada, knew the truth (V, 188). In arrows and weapons she became a disciple of Droṇa. They afterwards wedded her to the daughter of the Daśarṇa king Hiranyavarman, quite assured that the words of Īva would become true. Īkhaṇḍin, after marriage, came back to Kāmpilya. At the discovery of Īkhaṇḍin's sex a war was

about to break out with Hiranyavarman (V, 189). Drupada was not naturally courageous, and became filled with fear, and, in the presence of others, asked his queen about the truth (though he knew everything) (V, 190). The queen said that, childless as she was, when her daughter Īkhaṇḍin was born she had, from fear of her co-wives, told Drupada that it was a son, remembering the words of Īva. Drupada prepared for war, and, with the queen, prayed to the gods. Īkhaṇḍin went to a forest, the haunt of the powerful Yaksha (Guhyaka, v. 7480) Sthūpākarna, who was a follower of Kubera, resolved on putting an end to her own life. Repeatedly requested by Sthūpākarna to ask a boon, she told him the matter, and wished to become a man, as long as Hiranyavarman had not left the city (V, 191). He gave her his manhood and took her womanhood for a certain period, i.e. till Hiranyavarman should have departed. Īkhaṇḍin went home and informed Drupada, who with his wife recollected the words of Īva. Hiranyavarman sent a brahman as an envoy to Kāmpilya, threatening to exterminate Drupada with his counsellors, sons, etc. Drupada sent a brahman as his envoy to Hiranyavarman, maintaining that Īkhaṇḍin was a male; "let it be made clear by means of witnesses; somebody has spoken falsely to thee." Hiranyavarman despatched a number of young ladies for ascertaining it, and they attested that he was a male. Hiranyavarman then passed some days with Drupada in gladness, gave much wealth to Īkhaṇḍin, and then departed, having rebuked his daughter. Kubera, hearing the matter from the Yakshas, cursed Sthūpākarna, saying that his femininity should remain as it was; as the Yakshas began to soften him, he set a limit to the curse, i.e. Īkhaṇḍin's death. When Īkhaṇḍin came to redeem his pledge, Sthūpākarna related his curse and let him go. Drupada gave Īkhaṇḍin as a pupil to Droṇa, who taught him the fourfold (*catuṣpādā*) Dhanurveda, along with the Dhātaraśṭras and Dhṛṣṭadyumna. It was Ambā who had been born as Īkhaṇḍin. Bhīshma had made a vow not to shoot weapons against a woman, or one that had before been a woman, or one bearing a feminine name, or one whose form resembled that of a woman (V, 192). Duryodhana asked in what time Bhīma, etc. (a), could annihilate the hostile army. Bhīshma said he could do it in a month; Droṇa said the same; Kṛpa mentioned two months; Aśvatthāman, ten nights; Karna, five nights. Bhīshma ridiculed Karna, saying that he will think otherwise when he had encountered Arjuna and Kṛṣṇa (V, 193). Having learnt this from his spies, Yudhishtira asked Arjuna the same question. Arjuna said that with Kṛṣṇa as his ally he could exterminate the three worlds with the gods, etc., in the twinkling of an eye; the weapon given him by Paṇupati (i.e. Īva) as a hunter (*Kairāṭa dvandvayuddhe*), which Paṇupati used at the end of the *yuga* for destroying created things, was not known to Bhīshma, etc. (b); he enumerated Yudhishtira's allies (c); Yudhishtira was himself competent to exterminate the three worlds (V, 194). Next morning, under a cloudless sky, the Kaurava army marched (description) to the field, first Vinda, etc. (d); Aśvatthāman, etc. (e), in the second division; in the rear, Kṛṣṇavarman, etc. (f), with the Dhātaraśṭras at their head. Duryodhana's encampment (description) looked like a second Hāstinapura (V, 195). In the same way Yudhishtira also ordered out his troops, headed by Dhṛṣṭadyumna, under Dhṛṣṭaketu, etc. (g), (description); first Abhimanyu, etc. (h); then Bhīma and Arjuna in the second division; last of

all himself with Virāṭa and Drupada, etc. Then he disposed his divisions in a different order, confounding the Dhārtarāshṭras: the Draupadeyas, etc. (c), under Bhīmasena; in the middle division, Virāṭa, etc. (x); in that part where Yudhiṣṭhira himself was, Cekitāna, etc. (λ). Yudhiṣṭhira was followed by Saucitti, etc. (μ), (V, 196).

Amṛtāyān—Çiva (1000 names').

Ambujāla—Çiva (1000 names').

Ambumatī, a river. § 364 (Tirthayātrūp.): III, 63, 6026.

Ambupa—Varuṇa.

Ambuvāhinī. § 775 (Ānuṣāsanik.): XIII, 166, 7646 (among the rivers whose names ought to be recited at sunset and sunrise).

Ambuvīca. § 242: I, 204, 7476: Karna spoke contemptuously of Bhishma and Droṇa, saying that everyone's happiness depended on destiny and not on his friends, etc., mentioning the Magadha king Ambuvīca at Rājagṛha, whose affairs were in the hands of his minister Mahākarni, himself never attending to them; his minister appropriated everything belonging to the king (his queen, treasures, and sovereignty), but he did not succeed in acquiring the kingdom.

Amṛta, one of the Ādityas. § 88 (Amṛtāvat.): I, 65, 2523.—§ 191 (Arjuna): I, 123a, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavad.): I, 227, 8267 (seized a lance).—§ 615u (Skanda): IX, 45γ, 2507z, 2537 (gave five companions to Skanda).—§ 665 (Mokshadh.): XII, 208β, 7581 (enumeration).—§ 748 (Tarakavadh.): XIII, 86a, 4201 (among those who came to see the newborn Skanda).—§ 770 (Ānuṣāsanik.): XIII, 151γ, 7092 (enumeration of the Ādityas). Cf. Sūrya.

Amṛtāvatāraṇa (the three first chapters of Sambhavadparvan, I, 65-7). § 11 (Parvas.): I, 2, 368 (B. has °tā°).—§ 289 (Arghāharanap.): II, 36, 1317 (*Amṛtāvataraṇa yā 'sau Brahmaṇo bhavane*, i.e. 'bhavat').

[**Amṛtāvataraṇa(m)**] ("incarnations"), comprehends the three first chapters of Sambhavadparvan (vii), i.e. I, 65-67. § 85: Conformably to the consultation held between Indra and Nārāyaṇa, the celestials were born in the lines of brahmarshis and rājmarshis, and they slew the Dānavas, Rā., G., and Snakes, etc. Janamejaya desired to hear, from the beginning, of the births of D., Dā., G., Aps., men, Y., and Rā.—§ 86: The six spiritual sons of Brahman; Kaçyapa.—§ 87: The thirteen daughters of Daksha (v. 2520, read Prādhā with B. and V., and v. 2554).—§ 88: The Ādityāḥ (Vishnu, the youngest and superior to them all).—§ 89: Diti's son Hiranyakaçipu and his five sons.—§ 90: Prahlāda's three sons.—§ 91: Virocana—Bali—Bāṇa (a follower of Rudra and called also Mahākāla).—§ 92: Forty sons of Danu (only thirty-two are enumerated, amongst them Sūrya-Candramasau, "not to be confounded with the gods of the same name").—§ 93: Ten more races (*vamçāḥ*) of Danu-putrāḥ.—§ 94: Siphikā's four sons (Rāhu, etc.).—§ 95: Offspring of Krūrā (i.e. Krodhā, *gaṇaḥ Krodhavaçanāma*, not otherwise enumerated).—§ 96: The four sons of Danāyus.—§ 97: The offspring of Kālā (the Kālakeyāḥ; only four enumerated; instead of "*Krodhāḥ çatruḥ*" read with B. "*Krodhāçatruḥ*").—§ 98: The upādhyāya of the Asuras was Çukra or Uçana, son of a rahi; he had four sons who sacrificed for the Asuras (*Tvaçṭā*—so BR.—*Dharas tathātriç ca dāu* [?] *anyau raudrakarmīṇau*; ought we not to read *Jaṭādhara* or something of the sort? PCR. has: *Tvaçṭādhara* . . . *Raudra* and *Kermin*); they were *Brahmaloka-parāyagāḥ*. This progeny of the Asuras and

gods is related in the Purāṇa.—§ 99: The six Vainateyāḥ.—§ 100: The six Kādraveyāḥ.—§ 101: The sixteen Devagandharvā Mauneyāḥ.—§ 102: The eight daughters of Prādhā and the ten Devagandharvāḥ Prādheyāḥ.—§ 103: Enumeration of thirteen Apsarasas, daughters of Prādhā and the Devarshi (i.e. Kaçyapa).—§ 104: The four Gandharvasattamāḥ, apparently sons of Prādhā.—§ 105: *Amṛtam, brāhmaṇa gāro Gandharvāpsarasas tathā | apatyam Kapi-lāyā tu Purāṇa parikīrtitam*.—§ 106: "Thus I have told you about the birth of all creatures: of Gandharvas, Apsarasas, Snakes, Suparṇas, R., and M., etc."* (I, 65).—§ 107: *Brahmaṇo mānasāḥ putrā viditāḥ śaṇ maharshayaḥ*.—§ 108: The Rudras, sons of Sthānu.—§ 109: Enumeration of the six maharshis (cf. § 86).—§ 110: The three sons of Āngiras.—§ 111: Atri's many sons (not enumerated) were perfect (*siddhāḥ*) maharshis.—§ 112: Pulastya's offspring were Rā., the monkeys, K., and Y.—§ 113: Pulaha's offspring were the Çalabhas, the lions, Kp., the tigers, Y. (PCR. reads apparently "*rkṣa*," i.e. bears), and wolves.—§ 114: Kratu's sons were the companions of the Sun (*Paṇḍasahacāriṇaḥ*, i.e. the Vālikhilyas; so Nil. and PCR.).—§ 115: The rahi Prajāpati Daksha sprang from the right toe of Brahman, and Daksha's wife from the left toe of Brahman; he had lost his sons (*nashṭaputraḥ*, v. § 138), but had fifty daughters, whom he made his *putrikāḥ*; he bestowed ten of them on Dharma, twenty-seven on Iḍu (i.e. the Moon), thirteen on Kaçyapa. Enumeration of the ten wives of Dharma (*dvarāṇy etāni Dharmasya vihitāni Svayambhuvā*). The twenty-seven wives of Soma are all junction-stars of the nakshatras (*nakshatra-yoginyāḥ*, VP. ii, p. 28; cf. BR. s.v., and Sūrya-Si°, ch. viii; not enumerated).—§ 116: The Vasus (q.v.) with their mothers and sons and grandsons, etc.; especially Kumāra (d), Prabhūsa (e), Viçvakarman (d).—§ 117: Dharma, assuming a human body, came out through the right breast of Brahman. His three sons and their wives.—§ 118: From Marici's son Kaçyapa sprang the gods and Asuras, "*lokāṇām prabhavas tu saḥ*".—§ 119: Tvāṣṭri, the wife of Savitr, in the form of a mare, gave birth to the Açvins in the skies.—§ 120: The sons of Aditi are twelve (not enumerated); the youngest of them is Vishnu, upon whom the worlds are dependent.—§ 120 bis: "*trayaçtriṇçala ity ete devā*—i.e. eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashatkāra" (Nil.). "*tesāṃ ahaṃ tava | anvaçam sampravakṣyāmi pakṣaiç ca kulato gaṇān || Rudrāṇām aparāḥ pakṣaḥ Sadhyāṇām Maruṭāṇām tathā | Varuṇām Bhārgavaṇām vidyād Viçvedevāṇām tathāiva ca || Vainateyas tu Garuḍo balavān Aruṇas tathā | Brhaspatiç ca bhagavān Ādityeṣu eva gaṇyate || Açvinau Guhyakān viddhi sarvaushadhyas tathā paçān | ete devagāṇā, rājan, kīrtitās te 'nuparveçāḥ || yān kīrtayitvā manuṣāḥ sarvapāpāḥ pramuçyate*".—§ 121: Bhṛgu came out ripping open the heart of Brahman. Bhṛgu's son was Kavi, and Kavi's son was the planet Çukra (or do Kavi, Kaviputra, and Çukra signify one and the same person, which seems to be the opinion of PCR.), who was appointed by Svayambhū to give and withhold rain, and to inflict and remit calamities, and who by the power of asceticism (*yogādāryo*) became the guru both of the Daityas and of the gods.—§ 122: As he (Çukra) was thus employed by Vidhi (i.e. Brahman) in seeking welfare (*yogakṣemāya*), Bhṛgu begat Cyavana, who, falling out of his mother's womb through anger, released her (cf. § 20). Cyavana's wife was Ārushī, daughter of Manu; their son Aurva came out ripping open the thigh of Ārushī.

the gums of various trees and herbs mingled with the waters of the Ocean, and the milky water produced clarified butter, but even then the Amṛta did not appear. The gods were tired and repaired to Brahman, who prevailed upon Nārāyaṇa to grant the gods new strength to churn afresh. After a while the Moon, ̐ṛi, Surādevī (wine), Uccaiḥśravas, and Kaustubha came forth on the side of the gods; then Dhanvantari with a white vessel of Amṛta in his hand; then Airāvata, and at last the poison Kālakūṭa, that ̐iva, solicited by Brahman, swallowed for the safety of the creation; from that time ̐iva is called Nīlakaṇṭha ('Blue-neck'). The Asuras preparing to rob the gods of ̐ṛi and the Amṛta, Nārāyaṇa, assisted by his *māyā* ('illusion'), assumed a ravishing female form; the Dānavas and Daityas were infatuated, and placed the Amṛta in her hands (I, 18). While the Daityas and Dānavas pursued the gods, Viṣṇu with Nara let the gods drink of the Amṛta; the Dānava Rāhu also drank of it in the disguise of a god, but was discovered by Sūrya (i.e. the Sun) and Soma (i.e. the Moon); then Nārāyaṇa instantly seized his discus and cut off his head, which to this day swallows Sūrya and Soma. In a dreadful battle on the shores of the salt-water sea the gods, headed by Nārāyaṇa with his discus Sudarṣana and Nara with his celestial bow, discomfited the Asuras, who entered the bowels of the earth or plunged into the sea of salt waters. The gods replaced Mandara on its own base, and, headed by Indra, they entrusted the keeping of the vessel of Amṛta to Kīrtiṇ (i.e. Nara), (I, 19).

Amṛtāṃcūdbhava = Viṣṇu (1000 names).

Amṛtapa¹, a Dānava. § 93 (Amṛtāvat.): I, 65, 2537 (*Danuputra*).

Amṛtapa² = Viṣṇu (1000 names).

Amṛtapā = ̐iva (1000 names¹).

Amṛtavapus = Viṣṇu (1000 names).

Amṛteçaya: XII, 12864 (Mahāpurushastava).

Amṛtyu = Viṣṇu (1000 names).

Amukha = ̐iva (1000 names¹).

Amukhya = ̐iva (1000 names²).

Amūrtarayas, an ancient king. § 381 (Gaya): III, 95, 8528 (*‘aḥ pulro Gayo*).

Amūrtarayasa, an ancient king. § 656 (Khadgotp.): XII, 1668, 6194 (among those to whom the sword successively passed).

Amūrtarayasa = Gaya.

Amūrti = Viṣṇu (1000 names).

Amūrtimat = Viṣṇu (1000 names).

Anabhijñeya = Kṛṣṇa.

Anaçvan. § 156 (Pūruvaṃç.): I, 95, 3793, 3794 (cf. Amṛta).

Anādhṛaṣṭi¹. § 150 (Pūruvaṃç.): I, 94, 3702 (seems to be the same as Rçeyu).

Anādhṛaṣṭi². § 253 (Haranaṣharaṇap.): I, 221, 7990 (a companion of Kṛṣṇa).—§ 273 (Rājasūyārambhap.): II, 14, 623 (a mahāratha among the Vṛṣṇis).—§ 553 (Vaivāhikap.): IV, 71, 2357 (a follower of Kṛṣṇa).—§ 572 (Sainyaniryāṇap.): V, 151ç, 5164 (surrounds Kṛṣṇa and Arjuna).

Anādhṛaṣṭi³, son of Dhṛtarāṣṭra (apparently = Anādhṛaṣya). § 585 (Bhishmavadhap.): VI, 96, 4349 (among the sons of Dhṛtarāṣṭra who were killed by Bhīmasena).

Anādhṛaṣṭisuta. § 150 (Pūruvaṃç.): I, 94, 3703 (*‘o to astā rājasūyāçvamedhahṛt Matindra iti khyāto rāja paramādharmikaḥ*).

Anādhṛaṣya, a son of Dhṛtarāṣṭra (cf. Anādhṛaṣṭi). § 130 (Amṛtāvat.): I, 67, 2739.—§ 182 (Dhṛtarāṣṭra-putranāmak.): I, 117, 4552.

Anādi¹ = Kṛṣṇa.

Anādi² = Viṣṇu (1000 names).

Anādi³: XII, 12864 (Mahāpurushastava).

Anādi-madhya-nidhana = Viṣṇu.

Anādi-madhya-paryanta = Kṛṣṇa.

Anādi-nidhana = Brahman, Kṛṣṇa, Purushottama, Viṣṇu.

Anādya = Kṛṣṇa.

Anagha¹. § 6 (Antukram.): I, 1, 228 (belongs to the past).

Anagha², a Deva-Gandharva. § 191 (Arjuna): I, 123, 4811 (among the Deva-Gandharvas who sang at the birth of Arjuna).

Anagha³ = ̐iva (1000 names², etc.).

Anagha⁴ = Viṣṇu (1000 names).

Anagha⁵ = Skanda.

Anagha⁶, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101, 3597.

Anakadundubhi = Vasudeva.

Anala¹ ("Fire"), one of the eight Vasus (§ 116), son of Prajāpati (?) or Dharma (?) and Çāṇḍīli, and father of Skanda. See Agni, Viṣṇu, Kṛṣṇa, ̐iva.

Anala², a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101, 3594.

Analā. § 127 (Amṛtāvat.): I, 66, 2632, 2633 (one of the Krodhavaçāḥ).

Analaputra = Skanda.

Analasūnu = Skanda.

Analātmaja = Skanda.

Anāmaya = Viṣṇu (1000 names), Skanda.

Ananda¹, one of the warriors of Skanda. § 615u (Skanda): IX, 457, 2567.

Ananda² = Viṣṇu (1000 names).

Anaṅga¹, son of Kardama. § 641 (Rājadh.): XII, 59, 2212, 2213 (a protector of creatures; fully conversant with the science of chastisement).

Anaṅga² = Kāma, ̐iva.

Anaṅgāṅghara = ̐iva.

Ananta¹ ("infinite"), the prince of Snakes. § 28 (Amṛtamanthana): I, 17, 1107 (*‘o kalpaṃ*); 18, 1118, 1119.—§ 48 (Çesha): I, 36, 1587 (the same as Çesha), 1588 (Pitāmaha gave him Suparṇa as a friend).—§ 100 (Amṛtāvat.): I, 65, 2549 (a Kādraveya).—§ 576 (Bhadvadgītāp.): VI, 34, 1233 (*‘oami Nāgānam*, says Kṛṣṇa about himself).—§ 581 (Bhishmavadhap.): VI, 97, 3023 (*Çeshan devam*).—§ 585 (do.): VI, 90, 4044 (*iva rogavān*).—§ 730 (Ānuçāsanik., Meghavāhamop.): XIII, 14, 915 (*bhujageshu*, i.e. ̐iva).—§ 770 (Ānuçāsanik.): XIII, 151a, 7088 (*mahoragāya*), 7119 ("Dharma, Kāma, Kāla, Vasu, Vāsuki, Ananta, and Kapila are the seven upholders of Earth, *dharanīdharāḥ*").—§ 795 (Svargārohaṇap.): XVIII, 5μ, 169 (incarnate as Balarāma, gone to Rasātala). Cf. Çesha.

Ananta², a warrior of Skanda's. § 615u (Skanda): IX, 457, 2559.

Ananta³ = Kṛṣṇa, Viṣṇu, ̐iva, Mahāpurusha, Nārāyaṇa, the Sun (Sūrya).

Anantā, a Mādhava princess, wife of Pūru's son Janamejaya. § 156 (Pūruvaṃç.): I, 95, 3735 (*Mādhaviṇ*).

Anantabhoga ("with infinite serpent body"). § 552 (Goharaṇap.): IV, 55, 1719 (*anantabhogo bhujagaḥ kṛtānn iva mahārçave*; presumably allusion to Ananta). See also Mahāpurusha.

Anantaṣṭri—Vishṇu (1000 names).

Anantagati—Mahāpuruṣa.

Anantākhyā—Mahāpuruṣa.

Anantaparimeya—Kṛṣṇa.

Anantarūpa—Çiva (1000 names¹), Viṣṇu (1000 names), Skanda.

Anantātman—Viṣṇu (1000 names).

Anantavijaya, the conch of Yudhiṣṭhira. § 576 (Bhagavadgītāp.): VI, 25_κ, 845.—§ 578 (Bhīṣmavadhap.): VI, 51_{αα}, 2166.

Anaranya. § 6 (Anukram.): I, 1, 230 (belongs to the past).—§ 760 (Ānuṣāsanik.): XIII, 115_γ, 5661 (among the ancient kings who have abstained from meat in the month of Kārttika).—§ 775 (do.): XIII, 166_γ, 7684 (among the kings whose names should be recited at sunset and sunrise).

Anartha—Viṣṇu (1000 names).

Anartta¹, pl. (°āḥ), a people. § 279 (Arjuna): II, 26, 997 (conquered by Arjuna).—§ 318 (Arjunābhigam.): III, 13, 610 (Kṛṣṇa said that if he had not been absent from the A. country he should have prevented the gambling).—§ 319 (Saubhavadhop.): III, 14, 622, 631.—§ 320 (Saubhavadhop.): III, 15, 649 (chase all dancers); 20, 777 (°nagarām = Dvārakā).—§ 553 (Vairāhikap.): IV, 72, 2350 (many Dācārhas from the A. country came with Kṛṣṇa to Upaplavya).—§ 562 (Bhagavadgītāp.): V, 83, 2964 (entertained Kuntī).—§ 574 (Jambūkh.): VI, 9, 359 (°Nairṣṭāḥ).—§ 604 (Karnap.): VIII, 5, 96; 7, †197 (°Vādaḥ *Īrḍikātmaṃ saṃsāraḥ . . . Sāttvātānāṃ varishṭhaḥ*).—§ 783 (Anugītāp.): XIV, 52, 1525, 1535 (°purīm = Dvārakā).

Anartta², sg., chief (or country) of the Anarttas. § 452 (Mārkaṇḍeya-samāsya-p.): III, 183, †12582 (*Anarttam evābhimukhāḥ çivena gatvā dhanurveda-ratipradhānāḥ | tavātmajāḥ Vṛṣṇi-puram pravṛṇṇya tadairva tebhyaḥ sprhayanti, Kṛṣṇa*, says Kṛṣṇa to Draupadī).—§ 611 (Çalyap.): IX, 17, 947 (=Sātyaki).

Anaupama—Çiva (1000 names¹).

Anaushadha—Çiva (1000 names²).

Anavadyā, an Apsaras. § 102 (Amṛtāvat.): I, 65, 2553 (daughter of Prādhā).—§ 191 (Arjuna): I, 123_α, 4817 (among the Apsaras who danced and sang at the birth of Arjuna).

Anāyush (B. Da°), erratum for Danāyus.

Anda—Çiva (1000 names¹), the Sun.

Andadhara—Çiva (1000 names¹).

Andaja(m janma). § 717_b (Nārāyaṇīya): XII, 348_{ηη}, 13492 (Brahmā's sixth birth); 349 VI, ††13590 (*andaje janmani*).

Andajāh—Çiva (1000 names¹).

Andanāçana—Çiva (1000 names¹).

Andha, pl. (°āḥ), a people, presumably for Andhaka. § 555 (Sainyodyogap.): V, 19, 586 (*Kṛtavarṇa sa Harāddīkyo Bhojāndha-Kukuraiḥ saha*).

Andhaka¹, pl. (°āḥ), a people. § 82 (Kṛṣṇa): I, 63, 2432 (°Vṛṣṇiṣṭu).—§ 203 (Droṇa): I, 132, 5220 (became the pupils of Droṇa).—§ 233 (Svayamvarap.): I, 187, †7012 (*Vṛṣṇy-Andhakāçca . . . yathāpradhānam, came to the svayamvara of Kṛṣṇa*).—§ 251 (Arjunavanavāsap.): I, 218, 7902, 7903 (*Bhoja-Vṛṣṇy-Andhakātmaṃjāiḥ*; welcome Arjuna).—§ 252 (Subhadrāharanap.): I, 219, 7906, 7907 (*Bhoja-Vṛṣṇy-A°*); 220, 7942, 7943 (*Vṛṣṇy-A°*), 7962.—§ 253 (Harapāharanap.): I, 221, 7988, 7993 (*Vṛṣṇi-Bhoja°*), 7998 (*Vṛṣṇy-A°*), 8002 (id.), 8018 (id.), 8019 (*Kuru-Vṛṣṇy-Andhakottamāḥ*), 8022 (*Vṛṣṇy-A°*).—§ 275 (Rājasūyārambhap.): II, 19, 767 (the Kukuras, Andhakas,

and Vṛṣṇis chose not to fight with Jarāsandha).—§ 289 (Arghāharanap.): II, 36, 1322 (*A°-Vṛṣṇiṣṭu samçsa*).—§ 296 (Dyūtap.): II, 52, 1907 (*A°-Vṛṣṇayaḥ*).—§ 298 (id.): 62, 2101 (*Andhaka Yadava Bhojāḥ samotāḥ Kṛṣṇam atyajan*).—§ 317 (Arjunābhigam.): III, 12, 461 (visit the Pāṇḍavas in the great forest).—§ 320 (Saubhavadhop.): III, 15, 654 (*Vṛṣṇy-A°-pura*, i.e. Dvārakā); 48, 744 (*A°-Vṛṣṇayaḥ*).—§ 402 (Tirthayātrāp.): III, 120, 10278 (*sa-Vṛṣṇi-Bhoja°*).—§ 452 (Mārkaṇḍeya-samāsya-p.): III, 183, 12588 (*Kukurā°*).—§ 511 (Draupadī-Satyabhāmā-samvādap.): III, 235, 14736 (*A°-Vṛṣṇayaḥ*).—§ 522 (Draupadīharanap.): III, 268, 15654 (*sāndhaka-Vṛṣṇi-viro Janārdanaḥ*).—§ 552 (Vairāhikap.): IV, 72, 2360 (*Vṛṣṇy-A°*).—§ 554 (Sainyodyogap.): V, 7, 131 (*Vṛṣṇy-A°*).—§ 556 (Sañjayayānap.): V, 27, 768 (*Vṛṣṇy-A°-rājya*); 28_ι, †804, †805 (*Vṛṣṇy-A°āḥ . . . Kṛṣṇa-praṇītaḥ*).—§ 561 (Yānasandhip.): V, 48, 1885 (*Vṛṣṇy-A°*); 51, 2056 (*A°-Vṛṣṇayaḥ*); 57, 2233 (*Vṛṣṇiṣṭu mukhyaṃ Kṛṣṇam*); 65, 2488 (*A°-Vṛṣṇiṣṭu*).—§ 562 (Bhagavadgītāp.): V, 86, 3043 (*Vṛṣṇy-A°*); 128, 4298 (*A°-Vṛṣṇayaḥ*); 131, 4420 (id.), 4426.—§ 569 (id.): V, 140, 4738 (*A°-Vṛṣṇayaḥ*), 4749 (do.).—[§ 571 (Ulūkādūt.): V, 160, 5510 (read with B. *Dravidāndhra Kūṇyaiḥ*; so also v. 5555).]—§ 580 (Bhīṣmavadhap.): VI, 59, 2606 (*A°-Vṛṣṇi-nātha*, i.e. Kṛṣṇa).—§ 599 (Jayadrathavadhap.): VII, 104, 3891 (*Vṛṣṇy-A°-Kurātṭamaḥ*, i.e. Kṛṣṇa and Arjuna); 142, 5931 (*Vṛṣṇy-A°-vyāghraṃ*, i.e. Sātyaki), 5942 (do.); 143, 5965 (*Vṛṣṇy-A°*).—§ 603 (Nārāyaṇāstram.): VII, 198, 9138 (*A°-Vṛṣṇiḥhiḥ*), 9179 (do.), 9180 (do.); 199, 9220 (*Vṛṣṇy-A°-vṛtaḥ*, i.e. Sātyaki).—§ 611 (Çalyap.): IX, 17, 911; 21, 1104 (*Vṛṣṇy-A°-mahārathau*, i.e. Sātyaki and Hārdikya).—§ 617 (Aishikap.): X, 11, 639 (*Vṛṣṇy-A°*).—§ 621 (Rājadh.): XII, 7, 159 (do., °pure).—§ 641 (Rājadh.): XII, 81, 3031 (*A°-Vṛṣṇayaḥ*), 3052 (do.).—§ 785 (Anugītāp.): XIV, 59, 1768 (*Bhoja-Vṛṣṇy-A°*); 66, 1959 (*Vṛṣṇy-A°-kulaḥ*); 71, 2066 (°A°vyāghrai); 83, 2480 (*Vṛṣṇy-A°-patih*, i.e. Ugrasena?); 86, 2565 (id. = Kṛṣṇa).—§ 793 (Mausalap.): XVI, 1, 12, 14 (*Vṛṣṇy-A°*), 19 (*Vṛṣṇy-A°-vināçya*), 26 (id.), 29 (*Vṛṣṇy-A°-kuleṣṭu*); 2, 33, 36 (*Vṛṣṇy-A°*), 40 (id.), 49 (id.); 3, 58 (id.), 63 (id.), 64 (*A°-Vṛṣṇayaḥ*), 69 (*Vṛṣṇy-A°*), 86 (*Bhoja°*), 90, 93, 98 (*Kukurā°*); 4, 123 (*A°-Vṛṣṇi*); 5, 134 (*sa-Bhoja°-Kaukurān Vṛṣṇyān*), 140 (*Vṛṣṇy-A°*); 7, 186 (id.), 203 (id.), 210 (*A°-Vṛṣṇiṣṭu*), 213 (id.), 215 (*Bhoja-Vṛṣṇy-A°*), 239 (*Vṛṣṇy-A°*); 8, 263 (*Bhoja-Vṛṣṇy-A°*), 279 (*Vṛṣṇy-A°*), 292 (id.).—§ 794 (Mahāprasthānikap.): XVII, 1, 1 (id.).—§ 795 (Svargārohanap.): XVIII, 4, 142 (*Sādhyānam atha devānāṃ Viçvashāṃ Maruṭam api | gaṇeṣṭu paçya rājendra Vṛṣṇy-A°-mahārathān*).

Andhaka², an Asura killed by Rudra. § 593 (Abhimanyuvadhap.): VII, 49, 1937 (*pureva Tryambakāndhakaḥ*).—§ 595 (Rāma Dācārathi): VII, 59, 2229 (*pureva Tryambako 'ndhakaḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, 155, †6726 (*yathā 'ndhako pratinihate Haram surāḥ*); 156, 6818 (*Mahāçvara ivāndhakaḥ*).—§ 603 (Nārāyaṇāstram.): VII, 201, 9463 (*Andhaka-nipātine*, i.e. Rudra).—§ 604 (Karnap.): VIII, 5, 146 (*yathā Rudreṇa oāndhakaḥ*).—§ 605 (do.): VII, 20, 788 (*Tryambakāndhako yathā*).

Andhaka-Bhoja. § 273 (Rājasūyārambhap.): II, 14, 624 (*putrau oāndhakabhojasya vṛddhau*, among the defenders of the fortifications upon the Gomanta mountains, when Jarāsandha made his attack).

Andhaka-ghātin—Çiva (1000 names¹).

Andhakāraka, a mountain in Krauñcadvīpa. § 576 (Bhūmip.): VI, 12, 459, 463 (°*deśat*).

Andhra, pl. (°*āḥ*), a people. § 284 (Sahadeva): II, 31a, 1175 (in the South).—§ 458 (Kali-yuga): III, 188, 12839.—§ 569 (Bhagavadgītā): V, 140β, 4751.—§ 571 (Ulūkādūt.): V, 160, 5510 (*Dravida° kāñcayaiḥ*; C. °*Andhak°*); 161, 5555 (do.).—§ 574 (Jambūkh.): VI, 9μ, 357 (a country in Bhārata-varsha).—§ 589 (Dronap.): VII, 4β, 122 (*Kalīṅga°*, have been vanquished by Karna).—§ 641 (Rājadh.): XII, 650, 2439 (°*Madrakāḥ*; among the people mentioned by Indra in setting forth the kshatriya duties).—§ 744 (Ānuśāsanik.): XIII, 48γ, 2587 (*°A° vahirgrāma-pratiṣṭayāḥ*, a mixed caste sprung from the Vaidehika).—§ 785 (Anugītāp.): XIV, 83, 2476 (towards the southern ocean). Cf. *Andhrakāḥ*.

Andhraka. § 264 (Sabhākriyāp.): II, 4, 119 (among the kings present when Yudhishtira entered his palace).

Andhrakāḥ, a people. § 287 (Rājasūyikāp.): II, 34, 1270 (in the enumeration of kings who came to Yudhishtira's rājasūya).—§ 342 (Indralokābh.): III, 51, 1988 (*Cola-Dravida°*).—§ 605 (Karnap.): VIII, 20δδ, 779 (*Pulinda-Khasa-Vāhika-Nishāda° Kuntalān*, among those slaughtered by Pāṇḍya, in the army of Karna).—§ 608 (do.): VIII, 73, 3653 (mentioned as fighting for the sake of Duryodhana).—§ 664 (Mokshadh.): XII, 207η, 7559 (mentioned among the sinful creatures of the earth, born in the southern region). Cf. *Andhra*.

Anekamūrti = Vishṇu (1000 names).

Anenas, son of Āyus and Svarbhānavī. § 141 (Purūravas): I, 75, 3150.

Āṅga¹, pl. (°*āḥ*), a people (country) descended from Āṅga. § 208 (Astradarṣana): I, 136, 5414 (°*vishaya*; Duryodhana installed Karna king of Āṅga), 5415 (°*rājyanya*); 137, 5422 (°*rājyābhishekarātram*, i.e. Karna), 5425 (°*rājyañ ca*), 5435 (°*rājyam*), 5441 (°*ecvaram*, i.e. Karna).—§ 249 (Arjunavansāvāp.): I, 215, 7820 (°*Vaṅga-Kalīṅgashu*).—§ 290 (Çicupālavadhāp.): II, 44, 1527 (*Vaṅga°-vishayādhyakṣam*, i.e. Karna).—§ 295 (Dyūtap.): II, 52, 1872 (among those who brought tribute to Yudhishtira).—§ 391 (Rahyaçrṅga): III, 110, 10008 (°*ānām icvaro Lomapādāḥ*), 10018 (°*patir* = Lomapāda); 113, 10077 (°*ādhipateḥ*, i.e. Lomapāda), 10084 (°*rājam* = do.), 10087 (°*patim* = do.).—§ 512 (Ghoshayūtrāp.): III, 247, 15052 (°*rājānam* = Karna).—§ 515 (Karnadigvijaya): III, 254, 15243.—§ 547 (Kuṇḍalāharānap.): III, 309, 17167.—§ 574 (Jambūkh.): VI, 9μ, 353 (country in Bharatavarsha).—§ 576 (Bhagavadgītāp.): VI, 17, 664 (°*patinā* = Karna's son Vṛshaketu, PCR).—§ 589 (Dronābhisheka): VII, 11γ, 396 (had been vanquished by Kṛṣṇa).—§ 595 (Paraçu-Rāma): VII, 70β, 2436 (*Āṅga-Vaṅga-Kalīṅgāṃ ca*, slain by Paraçu-Rāma).—§ 599 (Jayadrathavadhāp.): VII, 93, 3368 (they and the Kalīṅga king, on elephants, fought against Arjuna, who caused a great carnage among them, on the fourteenth day of the battle).—§ 604 (Karnap.): VIII, 8, 236 (caused by Karna to pay tribute to Duryodhana, cf. § 515).—§ 605 (Karnap.): VIII, 17, 671 (*Kalīṅga-Vaṅgāṅga-Nishādavītrāḥ*, attacked Arjuna with a division of elephants, which is broken, on the sixteenth day of the battle); 22pp, 863 (fought against Dhṛṣṭadyumna, etc., on the sixteenth day of the battle), 881.—§ 608 (Karnap.): VIII, 70, 3500 (*Kalīṅga-Vaṅga°-Nishāda-Magadhāḥ*, were being slain by Bhīma on the seventeenth day of the battle).—§ 621 (Rājadh.): XII, 5, 134 (Karna became king not only of the *A.*, but forthwith

also over Campā, having vanquished Jarāsandha).—§ 641 (Rājadh.): XII, 122, 4469 (*Āṅgashu rāja Vasuhomo*, discourse between him and king Māndhātṛ at Muñjaprahṭha).—§ 748 (Vipulop.): XIII, 42, 2350, 2351 (°*ecvaram* *Citrarathasya*, married to the sister of Ruci), 2352 (°*pater* = do.), 2353 (Āṅgendra-varāṅganā = Prabhāvatī).—§ 7720 (Kaçyapa): XIII, 154, 7214 (*tyaktvā mahitvāṃ bhāmīḥ tu spardhaya 'nganṛpasya ha | nācam jagāma, tām vipro vyastham-bhayata Kaçyapaḥ*).—§ 785 (Anugītāp.): XIV, 83, 2469.

Āṅga¹. § 6 (Anukram.): I, 1, 226 (belongs to the past).

Āṅga² (= Āṅga³?). § 170 (Dirghatamas): I, 104, 4219: Dirghatamas ~ Sudeshṇa

Āṅga, Vaṅga, Kalīṅga, Puṇḍra, Suhma.

I, 4220 (*Āṅgasyāṅgo 'bhavaddego*, etc.).—§ 267 (Yamasabhā-v.): II, 8, 326 (in the palace of Yama).

Āṅga¹ (= Āṅga²?). § 595 (Paurava): VII, 57, 2206 (= Paurava); cf. XII, 924, etc. (= Brhadratha).—§ 632δ (Shoḍaçarājika): XII, 29, 924, 928, 981.

Āṅga¹. § 768δ (Kṛṣṇa Vāsudeva): XIII, 147, 6828 (*Manoh putrah*, incarnation of Kṛṣṇa).

Āṅga¹. § 7720 (Kaçyapa): XIII, 155, 7232 (wished to give away the whole earth to the brahmana; cf. Āṅgāḥ, XIII, 7214).

Āṅga¹, the Āṅga king at the time of Yudhishtira. § 264 (Sabhākriyāp.): II, 4β, 119, 120 (among the kings present when Yudhishtira entered his palace).—§ 342 (Indralokābhig.): III, 51, 1988 (*sa-Baṅgāṅgān mahipālān*).—§ 592 (Samçaptakavadhāp.): VII, 26, 1142 (called Mleccha king; was slain by Bhīmasena on the twelfth day of the battle).—§ 605 (Karnap.): VIII, 22, 873 (called Mleccha king, and was slain by Nakula on the sixteenth day of the battle), 877, 878. Cf. *Āṅgaputra*.

Āṅga¹, the Āṅga country or adj. § 170 (Dirghatamas): I, 104, 4220 (*Āṅgasyāṅgo 'bhavaddego*).

Āṅga¹, one or the other of the Āṅga kings of the past. § 277 (Jarāsandhavadhāp.): II, 21, 804 (°*Vaṅgādāyāḥ rājāṇāḥ*).

***Āṅga**¹, neut. pl. (°*āni*) = Vedāṅgāni: I, 62 (*sāṅgopaniśadāṃ Vedāṇāṃ*), 645 (do.), 3140 (*sāṅgaṃ Vedāṃ*), 4001 (do.), 4003 (*sāṅgopāṅgaṃ çāstram*), 4150 (*Vedāṅgāni*), 4182 (*śhaḍāṅgaṃ Vedāṃ*), 6756 (*śhaḍbhīr*), 6823 (*śhaḍāṅgaḥ vedāḥ*); II, 137 (*śhaḍāṅgavid Nāradaḥ*); III, 2417 (*sāṅgopāṅgaḥ Vedāḥ*); VII, 9126 (*sāṅga vedāḥ*), 9601 (*Vedāṅgaḥ upaniśadaḥ*); XII, 1354 (*Vedān angopavṛṇhitān*), 1569 (*caturō Vedān sa°*), 7201 (*śhaḍ°-vid*), 7202 (*śhaḍ°*), 7266, 8484 (*Vedān sa° Opanishadaḥ*), 8613 (°*tāḥ*), 8730 (*arjate sarvato 'ṅgāni tatthā Vedā yuge yuge*), 10467 (*Vedāḥ śhaḍ°*), 10940 (*śhaḍ°*), 11772 (*sāṅgopāṅgān Vedān*), 12346 (*sa° vedeshu*), 12674 (*sa° Opāṅgeshu Vedeshu*), 12750 (*sāṅgopaniśadāṃ*), 13099 (*sa° Vedān*), 13183 (*Vedān sāṅgopāṅgān*), 13364 (*Vedān sa°*), 13649 (do.); XIII, 1542 (*śhaḍbhīr*), 1566 (*sa° caturō Vedāḥ*), 4296 (*śhaḍ° vid*); XIV, 2628 (*ashaḍ° vid*).

Āṅgada¹, a monkey chief, son of Vālin. § 534 (Hanūmat-pratyāgam.): III, 282, 16224 (*Vāli-putro*).—§ 535 (Setubandhana): III, 283β, 16287 (protected the army of Rāma), 16322 (was sent by Rāma as his envoy to Rāvāṇa).—§ 536 (Lankāpraveça): III, 284, 16329, 16341 (his deportment in Lankā).—§ 540 (Indrajidyuddha): III, 288, 16451, 16453 (fought Indrajit).—§ 541 (Indrajidvadhā): III, 289a, 16468, 16477 (was among those who surrounded Rāma and Lakṣmaṇa against Indrajit).—§ 542 (Rāvāṇavadhā): III, 290a, 16500 (attacked Rāvāṇa).—§ 543 (Rāmābhisheka): III, 291, 16589 (was installed as yuvarāja in Kiṣkindhyā).

Āṅgada, son of Dhṛtarāṣṭra (?). § 592 (Samṣaptakavadhap.): VII, 25, 1101 (fought Uttamañjas on the twelfth day of the battle). Cf. Cārucitrāṅgada.

Āṅgaka, pl. (°aḥ), a people presumably = Āṅga. § 607 (Karpap.): VIII, 45, 2101 (praised by Karna before Ōalya, sixteenth day).

Āṅgalubdhā = Ćiva (1000 names?).

Āṅgaputra = Āṅga'. § 605 (Karpap.): VIII, 32, 880 (slain by Nakula).

Āṅgāra. § 632 (Shoḍaṇarājop.): XII, 29, 981 (nṛpatiṃ), 982 (was vanquished by Māndhātṛ).

Āṅgāraka, the planet Mars. § 208 (Astradarṇana): I, 134, 5331 (sāṅgāraka śaṅcumān).—§ 270 (Brahmasabhā-v.): II, 11a, 446 (in the palace of Brahman).—§ 569 (Bhagavad-yānap.): V, 1430, 4841 (omens).—§ 574 (Jambūkh.): VI, 3a, 81 (omens).—§ 578 (Bhishmavadhap.): VI, 45¹⁰, 1710 (A°-Budhāv iva); 45¹⁶, 1726 (Çukrāṅgārakayor iva).—§ 599 (Jayadrathavadhap.): VII, 109, 4130 (bhūmanu Āṅgārako yathā; PCR. translates "charcoal").—§ 605 (Karpap.): VIII, 15, 581 (A°-Budhāv iva); 19, 711 (Āṅgāraka iva grahaḥ). Cf. Bhauma.

Āṅgāraka = the Sun. § 310 (Āraṇyakap.): III, 3a, 147 (in Dhaumya's enumeration).

Āṅgāraka, a Sauvira prince. § 522 (Draupadiharanap.): III, 265a, 15597 (among Jayadratha's standard-bearers).

Āṅgārapparna, a Gandharva king (also name of his forest) = Citraratha. § 11 (Paryas.): I, 2, 386 (all. to § 221).—§ 221 (Caitrarathap.): I, 170, 6448 (Gandharvaṃ), 6449, 6460 (vanquished by Arjuna), 6473 (°tām).

Āṅgarishṭha, an ancient king. § 641 (Rājadh.): XII, 123, 4534 (discourse between him and the rshi Kamanda), 4535.

Āṅgāvaha. § 287 (Rājasūyikap.): II, 34, 1275 (among the kings, especially Vṛshnis, who came to Yudhisṭhira's rājasūya).

[**Āṅgavidhi**] ("the arrangement of the moon's limbs"), i.e. XIII, 110.

Āṅgeyī = Sudevā, I, 3777.

Āṅhrika, son of Viçvāmītra. § 621 (Rājadh.): XII, 9, 253 (Āṅhriko Naikadyk caiva).

Āṅgi, an ancient queen, wife of Ariha and mother of Mahābhauma. § 156 (Pūrvamṣ.): I, 95, 3772.

Āṅgrahsuta = Bṛhaspati. § 693b (Vṛtravadha): XII, 280, 10126.

Āṅgiraja (B. has °so): XIII, 2126.

Āṅgiras, one of the maharshis, Brahman's spiritual sons (mānasāḥ putrāḥ). § 86 (Sambhavap.): I, 65, 2518 (six maharshis).—§ 109 (Amṣavat.): I, 66, 2568 (do.).—§ 110 (do.): 66, 2569 (father of Bṛhaspati, Utathya, and Samvartta).—§ 145 (Kaca): I, 76, 3201 (reher A°aḥ paṇtram Kacam), 3231; 77, 3267 (A°aḥ paṇtra, i.e. Kaca), 3268 (rahīr).—§ 165 (Satyavatlābhop.): I, 100, 4003 (A°aḥ putrāḥ, i.e. Bṛhaspati).—§ 191 (Arjuna): I, 123a, 4808 (among those who came to the birth of Arjuna).—§ 201 (Droṇa): I, 130, 5122 (A°aḥ kula, sc. Droṇa).—§ 270 (Brahmasabhā-v.): II, 11a, 436 (in the palace of Brahman).—§ 299 (Dyūtap.): II, 68, 2335.—§ 371 (Tuṅgaka): III, 85, 8189 (muner A°aḥ sutāḥ, i.e. Sārasvatāḥ).—§ 373 (Prayāga): III, 85, 8214 (°pramukhāḥ brahmarshayaḥ; dwelt at Prayāga).—§ 378 (Tīrthayātrāp.): III, 92, 8437 (had protected the Sun).—§ 421 (Ākāṣa-Gaṅgā): III, 142, 10904 (muttered his daily prayers at Ākāṣa-Gaṅgā).—§ 488 (Āṅgirasa): III, 217, 14101, 14106, 14107, 14112, (14116), 14117, 14120 (excelled Agni and became his first son).—

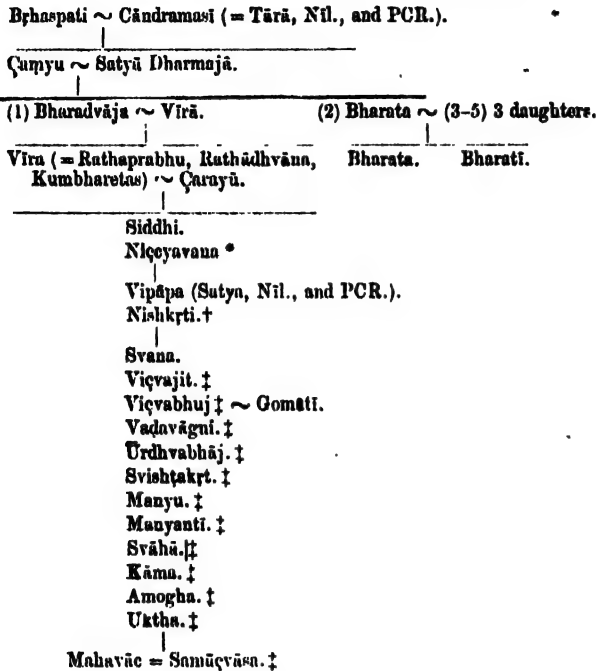
§ 489 (Āṅgirasa): III, 216, 14124 (devi Bhānumati nāma prathamā 'āṅgirasaḥ sutā), 14125 (ragād Rāgoti yam ahur doittya 'āṅgirasaḥ sutā), 14126 (Sinvālī was his third daughter), 14127 (his fourth to sixth daughters were Arcishmatī, Havishmatī, and Mahishmatī; the seventh was Mahāmatī), 14129 (his eighth daughter was Kuhu).—§ 491 (do.): 220, 14164 (Bhānur Āṅgiraso dhīrah putro . . .).—§ 493 (do.): 221, 14183 (Asurāḥ janayan ghorān martyāṃs caiva pṛthag-vidhān | tapasaḥ ca Manuṃ putram Bhānuṃ cāpy Āṅgirāḥ srjat).—§ 493 (do.): 222, 14224 (Bhṛgu-Āṅgirādibhir bhāyas tapasotthāpitas . . . Çikhi).—§ 494 (do.): 222, 14238 (eka evaisa bhagavān vijñeyaḥ prathamō 'āṅgirāḥ).—§ 496 (Skandotp.): 225, 14299 (Çiva bhārya to A°aḥ), 14301.—§ 570 (Sainyaniryānap.): V, 151, 5114 (sakhā oḥo nṛpaḥ Drupado).—§ 581 (Bhishmavadhap.): VI, 68, 3041 (referred to in a hymn to Nārāyaṇa).—§ 595 (Shoḍa-ṇarāj.): VII, 66, 2343 (A° yathā).—§ 599 (Jayadrathavadhap.): VII, 94, 3453 (invoked by Droṇa when clothing Duryodhana in invulnerable armour), 3475 (Indra gave to A. mantramayaṃ bandhaṃ), 3476 (A. said it to his son Bṛhaspati); 103, 3861 (idam A°o prādād Devoḥ varma bhāvaram).—§ 606 (Tripurākyāna): VIII, 34, 1497 (Atharvau), 1505 (Bhṛgu-Āṅgiro-manyu-bhavaṃ krodhāgniṃ, sc. çaram?).—§ 615u (Skanda): IX, 45, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, 47, 1597 (among those who surrounded Bhishma on his bed of arrows).—§ 641 (do.): XII, 69, 2666 (two verses sung by his son Bṛhaspati); 122, 4505 (Vishnu made chastisement over to A., and A. to Indra and Marici).—§ 656 (Khad-gotp.): XII, 166a, 6135 (among the sons begotten by Brahman, seven besides Pracetas and Rudra), 6142 (β) (among those who accepted the religion of the Vedas).—§ 664 (Mokshadh.): XII, 207, 7534 (among the seven will-born sons of Brahman).—§ 665 (do.): XII, 208a, 7570 (Atry-A°au among Brahman's seven sons enumerated by Bhishma, mentioned in the Purāṇas as seven Brahman).—§ 677 (do.): XII, 235, 8602 (Karandhama's son Maruta ascended to heaven, by giving away his daughter to A.; cf. XIII, 6260).—§ 694b (Jvarotp.): XII, 284a, 10218 (°pramukhāḥ deva-śhayaḥ; among those who waited upon Çiva and Pārvatī or Meru).—§ 702 (Mokshadh.): XII, 297, 10877 ("originally only four gotras arose: Āṅgiras, Kaçyapa, Vasishṭha, and Bhṛgu").—§ 717b (Nārāyaṇiya): XII, 335a, 12685 (among the twenty-one Prajāpatīs who were first born).—§ 717c (Uparicara): XII, 336β, 12724 (among the seven rshis, etc. who promulgated an excellent treatise on duties on Mount Meru; printed in C. A°, in B. A°); 337, 12752 (A°aḥ putre, i.e. Bṛhaspati).—§ 717b (Nārāyaṇiya): XII, 341, 13040 (among the eight Prakṛtis, i.e. Marici, etc., and Manu, upon whom all the worlds depend), 13075 (among the seven Mānasāḥ who will become the preceptors of the Vedas, following the religion of Pravṛtti and created for procreating offspring—Prajāpatīyo).—§ 730 (Ānuçāsanik.): XIII, 14ββ, 990 (among those who were seen by Kṛṣṇa in the presence of Çiva).—§ 733 (do.): 25a, 1690 (his enumeration of the sacred waters), 1691, (1694), 1755 (had obtained the discourse from Kaçyapa), 1757 (°matam).—§ 734 (do.): 26a, 1761 (among the maharshis who had come to see Bhishma on his arrow bed).—§ 747b (Suvarṇotp.): XIII, 85, 4122 (created by Brahman from a sacrifice; etymology from āṅgāra, 'charcoal'), 4124, 4141 (considered as the offspring of Agni), 4143 (he and Bhṛgu and Kavi were all of them prajānām patayaḥ), 4147(θ) (his eight sons called Vāruḍa), 4152, 4154 (jagrāhāṅgirasam

devaḥ Śikhī . . . [*śaśmāḍ Āngirasaḥ jñeyāḥ sarva eva tad-
anoṣyāḥ*].—§ 749 (Ānuṣāṇik.): 928, 4392 (among the
masters of yoga).—§ 751b (Çapathavidhi): 94a, 44550
(among the ṛshis assembled at Prabhāsa), 4566(β) (took his
oath that he is innocent of the theft of lotus-stalks).—§ 759
(Ānuṣāṇik.): 105, 5141 (his utterance to Bhīṣma about
the merits of fasting which he had declared formerly to the
maharāhis), (5143), 5179, 5201, 45203; 107, 5209 (con-
tinuation), 5263.—§ 766 (do.): 127 (6082): recommended
standing every night for a full year under a karañjaka tree
with a lamp and the roots of a Suvarcala plant.—§ 767
(do.): 137a, 6260 (*Maruṭtaḥ* . . . *kanyām Āngirasaḥ
dattvā divam āṣu jagāma saḥ*; cf. XII, 8602).—§ 770 (do.):
151f, 7108 (his son Bala is mentioned among the Mānavāḥ),
7112 (Tyṇasomā°, the sixth of the seven ṛtvijes of Yama in
the South, ṛ), 7157 (v, among the old brahmārshis who have
worshipped certain mantras).—§ 772d (Pavanārjunasaṃvāda):
The brahmans are always unconquerable in heaven as on
earth; in days of yore Āngiras drank off the water as milk,
but did not feel his thirst slaked, and once more caused the
earth to be filled by a great flood. When A. became angry
with me (i.e. Vāyu), I fled away leaving the world, and
dwelled for a long time in the agnihotra from fear of A.
Kavi (i.e. Agni, Nīl.), who is of the complexion of gold and
blazes with effulgence when destitute of smoke, and whose
flames, uniting together, burn upwards, when cursed by the
angry Āngiras, became divested of all these attributes (read
guṇair with B.): XIII, 154, 7215 (*apibat tejasaḥ hy apah*),
7217, 7220 (*Kavir Āngirasaḥ çapto*).—§ 775 (Ānuṣāṇik.):
166γ, 7664 (among the learned brahmans in the eastern
region).—§ 778e (Avikṣhit): XIV, 4, 85 (the priest of
Avikṣhit Kārāṇḍhama); 5, 95 (A.'s sons were Bṛhaspati and
Sāmavartta (v. Sāmavartta-Maruṭṭiya), 99 (was formerly the
family priest of king Karāṇḍhama, so also of his son
Avikṣhit); 6, 134 (*Āngirasaḥ putram Bṛhaspatim*, had in
vain been solicited by Maruṭta for his sacrifice), 137 (*Āngirasaḥ
putraḥ Sāmavartta*).—Cf. Agnisambhava.

Āngiras¹, pl. (°aḥ), the descendants of Āngiras. § 206
(Droṇa): I, 132, 5280 (*Āngirasaṃ varaḥ*, i.e. Droṇa).—
§ 207 (Droṇa): I, 133, 5299 (*Āngirasaṃ varaḥ*, i.e. Droṇa).
—§ 324 (Dvaitavanaprav.): III, 26, 970 (the Dvaitavana
wood became filled with A., etc.).—§ 393 (Paraçu-Rāma):
115, 10126 (among the ascetics presented to Yudhiṣṭhira by
Lomaça).—§ 496 (Skandotp.): III, 224, 14270 (*Bhṛgubhiḥ
cāngirobhiḥ eva hutam*).—§ 506 (Skandayuddha): III, 231,
14555 (*Bhṛgva° obhiḥ*).—§ 555 (Indra): V, 16, 511
(*Āngirasaṃ varishṭhe Bṛhaspatau*).—§ 578 (Ambop.): 193a,
7572 (*Droṇam Āngirasaṃ varam*, read with B. *Āngi°*).—
§ 602 (Droṇavadhap.): VII, 190, 8728 (*Bhṛgavo 'ngirasaç
caiva*, etc., among those who reproach Droṇa for using the
Bṛhma weapon).—§ 605 (Karpap.): VIII, 17, 4683
(*Āngirasaṃ varishṭhaḥ = Açvatthāman*).—§ 615u (Skanda):
IX, 45γ, 2510 (among those who came to the investiture of
Skanda).—§ 621 (Rājadh.): XII, 23, 50 (*cakrāngirasaṃ
gṛahṣṭhād Dhanurvedaṃ guroḥ tādā*, i.e. Karna from Droṇa),
59 (do. = do.).—§ 665 (Mokshadh.): XII, 208δ, 7590
(*Āgṇinau tu smṛtau çūdrau tapasy ugre samasthītau | smṛtāḥ
tv aṅgiraso devā brahmanā itī niçayāḥ*).—§ 717 (Uparicara):
XII, 337, 12800 (*Āngirasaṃ varam = Bṛhaspati*).—§ 795
(Svargārohanap.): XVIII, 5, 159 (*Bṛhaspatim °am varam*).
Āngiras² = Bṛhaspati. § 145 (Kaca): I, 76, 3188 (*deva
caurī 'ngirasaṃ muninī*, perhaps *Āngirasaṃ*, i.e. Bṛhaspati).
—§ 555 (Indra): V, 11, 367 (*Bṛhaspater Āngirasaḥ*); 18,

548 (P).—§ 641 (Rājadh.): XII, 68, 2595 (discourse
between him and Vasumanas).—§ 717b (Nārāyaṇiya): XII,
343 VI, 443206 (Āngiras Bṛhaspati curses the Ocean
that it should be tainted with fishes, etc.).—§ 746
(Ānuṣāṇik.): XIII, 62, 3196 (Indra gave him the
whole earth).
Āngiras³ = Sārasvata. § 368 (Tīrthayātrāp.): III, 83,
7058 (*yatra Sārasvato yātāḥ so 'ngirāḥ tapaso nidhiḥ*, i.e.
Dadhīcaṣya tīrtham).
Āngiras⁴ = Utathya. § 641 (Rājadh.): XII, 90, 3369
(the duties of kings proclaimed by Āngiras Utathya to
Mādhātṛ Yauvanāçva).—§ 772 (Utathya): XIII, 155, 7254
(married to Bhadrā, the daughter of Soma, etc.).
Āngiras⁵ = Viṣṇu. § 493 (Āngirasa): III, 221, 14188
(*Viṣṇur nāmeḥa yo 'gnis tu Dhṛtimān nāma so 'ngirāḥ*).
Āngirasa¹ = Bṛhaspati. § 145 (Kaca): I, 76, 3188
(v. Āngiras = Bṛhaspati).—§ 168 (Satyavatt): I, 103, 4151
(*Çukrāngirasaḥ iva*, sc. Bhīṣma's knowledge).—§ 488
(Āngirasa): III, 217, 14118 (the firstborn son of Fire).—
§ 554 (Sainyodyogap.): V, 6, 112 (*prajñāyā sadṛçaç cāni
Çukreṇā ngirasaḥ eva*, sc. the purohita of Drupada).—§ 589
(Droṇābhishhekap.): VII, 5, 151 (*Çukrāngirasaṇḍarçandī*, i.e.
Droṇa).—§ 746 (Ānuṣāṇik.): XIII, 62, 3195 (discourse
between Indra and Bṛhaspati).—§ 778b (Sāmavartta-Maruṭṭiya):
XIV, 6, 121.—§ 782 (Guruçāhyas.): XIV, 35 (δ), 962.
Āngirasa² = Utathya. § 772j (Utathya): XIII, 155, 7260.
Āngirasa³ = Sāmavartta. § 778b (Sāmavartta-Maruṭṭiya):
XIV, 10, 281.
Āngirasa⁴ = Kaca. § 146 (Devayāni): I, 80, 3335 (*Kacaṃ*).
Āngirasa⁵ = Sudhanvan. § 300 (Prahāda): II, 68, 2315
(*Prahādaṣya eva saṃvādam munor Āngirasaṣya eva*).
Āngirasa⁶ = Cyavana. § 491 (Āngirasa): III, 220, 14156
(*Agnir Āngirasaç caiva Cyavanas Trisuvarcakaḥ*).
Āngirasa⁷ = Bala. § 665 (Mokshadh.): XII, 208, 7593
(*Balaç cāngirasaḥ smṛtaḥ*).
Āngirasa⁸ = the planet Jupiter. § 605 (Karpap.): VIII,
17, 661 (*Çukrāngirasaḥ avareṇsor, Çukrāngirasaḥ iva*, i.e. Arjuna
and Açvatthāman).
Āngirasa⁹, pl. (°aḥ), the descendants of Āngiras. § 747
(Suvarnotp.): XIII, 85, 4154 (the descendants of Fire—or
Āngiras—are all called A°). Cf. Atharvan.
Āngirasa¹⁰ (adj.). § 602 (Droṇavadhap.): VII, 191, 8766
(°am dhanuḥ, used by Droṇa).—§ 616 (Sauptikap.): X, 7, 306
(°kule, i.e. Açvatthāman).—§ 665 (Mokshadh.): XII, 208,
7593 (cf. Āngirasa⁷ = Bala).—§ 682 (do.): XII, 267, 9482
(°e kule, said of Çirakārin).—§ 717c (Uparicara): XII, 336,
12749 (*utpanno 'ngiraso caiva yuge prathamakalpī*; cf.
°Āngirasaḥ kale, XIII, 4326).—§ 747b (Suvarnotp.):
XIII, 85, 4143 (*Bhārgavaṅgirasaḥ loke lokasantānalakṣhaṇau*).
—§ 772j (Utathya): XIII, 155, 7240 (*Utathyaṣya jātasya
āngiraso kule*).
Āngirasa¹¹ (adj.). § 11 (Parvas.): I, 2, 469 (°am ākhyānam,
Āngirasa or Āngirasopākhyāna).
Āngirasa(ṃ) ("on the descendants of Āngiras"). § 488
(Mārka.): Asked by Yudhiṣṭhira, Mārkaṇḍeya related the
following "old story" (*itihāsaṃ purāṇanam*): Āngiras (the
third son of Brahmān, v. 14122) in days of yore practised
austerities in his hermitage, so that he excelled Agni, who,
thinking that Brahmān had created a new Fire, was greatly
depressed, but Āngiras, saying that Agni had been created by
Brahmān to officiate as fire, asked him to occupy his proper
place, and when Agni only wished to be the second or *Prajā-
pati*ya fire, at last prevailed upon him to remain and make

him (i.e. Āngirasa) his first son. *Āngirasa* also had a son, *Brhaspati*; knowing him the *Āngirasa* to be the firstborn son of Fire, the gods came and learned the matter from *Āngirasa* (III, 217).—§ 489: The children of *Āngirasa* and *Çubha* (B. *Subha*): the son *Brhaspati*, and the eight daughters, *Bhānumati*, *Rāgā*, *Sinibālī*, also called *Kapardinūtā*, because she was both visible and invisible, *Aroishmati*, *Havishmati*, *Mahishmati*, *Mahāmāti*, and *Kuhā* (III, 218).—§ 490:



§ 491: With *Kāçyapa*, *Vāsishṭha*, *Prāna*, son of *Prāna*, *Agni Āngirasa*,|| and *Cyavana Trisuvarcaka*,|| he,§ after a penance lasting for many years, obtained the son *Pāñcajanya* ("appertaining to five men and the progenitor of five tribes," v. 14160). *Pāñcajanya* (= *Tapas*, v. 14166-8, 14173, 14174), after 10,000 years of penances, produced the fire of the *Pitṛs*; from his head he created *Brhat* and *Rathantara*, from his mouth *Vāta* and *Rasāhara*,¶ in his navel *Çiva*, from his might (*balād*) *Indra*, from his soul (*prāṇato*) *Vāyu* and *Agni*, from his arms *Anudātta*,** and *Viçvo*†† (!) and the elements (*bhātāni*), and then the five sons of the *Pitṛs*. *Brhadratha's* son was *Prañidhi*, *Kāçyapa's* *Mahattara*, *Āngirasa's* *Bhānu*, *Vareca's* *Saubhara*, and *Prāna's* *Anudātta*, in all twenty-five. —§ 492: He also produced three times five *devāḥ*: *Yajñamushaḥ* ("who steal the sacrifices"), *Subhima*, *Atibhima*, *Bhīma*, *Bhīmabala*, *Abala*, *Sumitra*, *Mitravat*, *Mitrajña*,

* We are not told in the text whose son Niçyavana is. He might be the second son of Brhaspati, and that is apparently the opinion of Nil. and PCR.

† It is not said in the text whose son he is. PCR. takes Nishkṛti to be another name of Satya.

‡ PCR. supposes Viçvajit to be Brhaspati's third son, Viçvabhuj the fourth, Vadavāgni the fifth, Urdhvabhāj the same as Vadavāgni, Śvishṭakṛt the sixth son of Brhaspati, Manyu (fury) as predicate to Manyanti, "daughter of Prajāpati," Svāhā the same as Manyanti; Kāma, Amogha, and Uktha the sons of Svāhā, by satten, rajas, and tamas respectively; Mahavāc to mean "the great word, i.e. the word of God," and Samūçvāsa ("the means of rest") as epithet of Uktha.

|| Nil. and PCR. takes "agnir Āngirasaçceira" to be an epithet of Cyavana, and Suvarcaka (sic!) to stand alone as the fifth name.

§ I.e. Uktha, according to Nil. and PCR.

¶ Otherwise PCR. and Nil.

** I.e. Udātta and Anudātta, Nil. and PCR.

†† I.e. the five senses, Nil. and PCR.

Mitravardhana, *Mitradharmā*,* *Surapravira*, *Vira*, *Suvoca*, *Suravarcas*, and "Surāṇam api hanti".—§ 493: *Brhaduktha* and *Rathantara* (cf. § 491) or *Mitravinda*, sons of *Tapas* (III, 220). Many "fires" enumerated, among others the five *Urjaskarāḥ* (*Purandara*, *Ushman*, *Manu*, *Çambhu*, and *Avasathya*), sons of *Tapas*; the six sons of *Bhānu* with his wives *Suprajā* and *Brhadbhāsa* *Sūryajā* (*Balada*, *Manyumat*, *Viçhu* = *Dhrtimat* = *Āngirasa*, *Āgrayana*, *Agraha*, *Stubha*). *Niçā* was likewise the wife of *Bhānu*, and gave birth to one daughter, to *Agni* and *Soma*, and to five Fires (*Pavakān*). The Fire (*Pavaka*) who in company with *Parjanya* is honoured with the first *havis* at the *Cāturmāsya*s is *Agni Viçvānara*. He who is called the lord of all the world is *Viçvapati*, the second son of *Manu*, etc. (III, 221). Genealogy of the Fires continued. The Fire *Saha*, from fear of his grandson the Fire *Bharata* (*Bhara*, *Niyata*), who burns the dead bodies, hid himself in the sea,† asking *Atharvan* to carry the oblations to the gods. When his place of concealment had been divulged by the fishes, *Saha* cursed them, saying that they should become the food of all creatures in various ways. Then *Saha* gave up his body and entered the earth, where he created various metals: from his pus (*pāyāt*) force (*tejaḥ*) and scent, from his bones the *devadāru*, from his phlegm glass (*aphāṭikam*), from his bile *māvakata*, from his liver the black iron, the clouds from his nails, the corals from his veins, etc., and remained absorbed in meditation, whence he was roused by the *tapas* of *Bhṛgu*, *Āngirasa*, etc. Seeing the *ṛṣhi* (i.e. *Atharvāṅgirasa*, Nil. = *Atharvan*, PCR.), he again took refuge in the water. The whole world with the gods sought the protection of *Atharvan*, who searched the sea, and finding the Fire, created the worlds (so Nil. and PCR.). So *Agni* was formerly destroyed by *Atharvan*, and called back (*ahataḥ* (¶), PCR.) he carries the oblations, and travelling about various countries and living there (i.e. in the sea, PCR.), he produced the various fires mentioned in the *Vedas*.—§ 494: Enumeration of rivers that are said to be the mothers of the fires. The wife of *Adbhuta* was *Priyā*, and his son *Vibhārasi* (14234). There are as many *somas* (i.e. kinds of *soma* sacrifices, Nil. and PCR.) as the number of fires mentioned. Also in the race of *Atri* [these] mind-born sons of *Brahmānu* (?)‡ sprang forth. *Atri*, wishing to procreate sons, conceived these [fires] in his mind, and the fires came out of his, the brahman's, body.|| The powers of these fires are the same as those of the *Adbhuta* fire as related in the *Vedas*, for they are all one and the same, the first *Āngirasa*, sprung from [his] body in various forms like the *vyotishṭoma* sacrifice (III, 222).

Āngirasa¹. XIII, 2126 (vanquished the Nīpas, v. Āngiraja).

Āngirasaka, adj. § 749 (Ānuçāsanik.): XIII, 21, 4826 (*Bhṛgo-Āngirasako kālō*, i.e. in the time when the world was peopled by only the descendants of *Bhṛgu* and *Āngirasa*; cf. *Āngirasa yugo*, XII, 12749).

Āngirasi¹ (a female descendant of *Āngirasa*). § 229 (Vaçishṭhop.): I, 182, 6908 (a brāhmaṇi who cursed *Kalmāshapūda*).

Āngirasi² ("daughter of *Āngirasa*"). § 489 (*Āngirasa*): III, 218, 14128 (*mahāmakkheṣu Āngirasi* . . . *Mahamatiti vikhyatā sapṭami kathyate sūtā*, so. *Āngirasa's*).

* Compare the notes of PCR.

† Nil.: *Bhṛguçāpaddhi sarvabhakshatam prāpto 'gnir ātmānam bahudhā kṛt' gñihotvādiṣhu çmaçṇādīṣhu ca sthita ity upakhyāyate*.

‡ *Brahmaṇs* might be an opposition to *Atri*, as in the following verse.

|| Nil.: *eam ca rṣhyantvāṇām apy upakshapam, tatid ca sarvaṇ karmāgnidāsatyaṇ sarve brāhmaṇā agniantatir ity uktaṁ bhavati*.

Āṅgirasopākhyāna, v. Āṅgira¹.

Aniṣa = Viṣṇu (1000 names).

Anikajit = Kṛṣṇa: V, 2566.

Anikasāha = Kṛṣṇa: XII, 1506.

Anikavidāraṇa, brother of Jayadratha. § 522 (Draupadīhar.): III, 265, 15599 (PCR. translates "Anika and Vidāraṇa").

***Anila**¹ ("Wind"). § 116 (Amṛavat.): I, 66, 2582 (one of the eight Vasus, son of Prajāpati (?) or Dharma (?) and Cīvāś, husband of Cīvā, and father of Manojava and Avijñātagatiḥ), 2589.—§ 485 (Pativratop.): III, 213, 13959.—§ 615* (Skanda): IX, 45, 2506 (Anilānala, came to the investiture of Skanda).—§ 770 (Anuśāsanik.): XIII, 1518, 7094 (one of the eight Vasus). Cf. Vāyu.

Anila² = Cīva, Viṣṇu (1000 names).

Anila³, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101, 3594.

Anila, a Serpent. § 47 (Sarpanāmak.): I, 35, 1553 (*Nīlanīlau nāga*).

Anilābha = Cīva (1000 names²).

Anilaprabhava = Bhīma, q.v.

Anilasambhava, v. Agni.

Anilasārathi, v. Agni.

Anilātmaja¹ = Bhīma, q.v.

Anilātmaja² = Hanūmat, q.v.

***Animan** ("minuteness"). § 705 (Mokahadh.): XII, 303, 11229 (among the attributes of Āmbhu).—§ 707 (do.): XII, 313, 11602 (among the attributes of Āmbhu Prajāpati).

Animāṇḍavya (a ṛṣi, of. Māṇḍavya). § 11 (Purva.): I, 2, 375 (*Dharmasya ṛṣhu saṁbhātir Animāṇḍavya-śapajā*).—§ 80: I, 63, the ṛṣi Animāṇḍavya having been accused of theft, though innocent, and impaled, as a punishment for having in his childhood pierced a little fowl in a reed, cursed Dharma (for having killed a brahman, the most heinous of sins), saying that he should be born on earth in the Cūdra caste. Therefore Dharma was born as Vidura: I, 63, 2422.—§ 172 (Animāṇḍavyopākhyāna): I, 108, 4329 (4333).—§ 264 (Sabhākriyāp.): II, 4a, 107 (among the ṛṣhis who were present when Yudhishtīra entered the palace).

Animāṇḍavyopākhyāna(m). § 172 (Sambhavad.): The history of *Māṇḍavya* (§ 80) is more fully described. Suspicion had fallen upon him, because thieves had hid their plunder in his hermitage, while he was sitting for years with his arms upraised observing the vow of silence. When impaled, he by his ascetic power not only preserved his life, but summoned other ṛṣhis to the scene, who came in the night in the shape of birds (I, 107). Hearing that he was alive, the king asked his pardon and endeavoured to extract the stake from his body, but was obliged to cut it off outside the body. *Māṇḍavya* henceforth walked about with the stake in his life, and thereby conquered *loka*s unattainable by others and was called *Animāṇḍavya* (v. 4329). He ruled that an act should not be sinful when committed by one below the age of 14 years (I, 108).

Animat. § 268 (Varuṇa-sabhāv.): II, 9, 362 (among the Nāgas in the palace of Varuṇa; B. has *Māsiman*, PCR. has *Matimat*).

Animiśa¹, a Suparṇa. § 564 (Mātaliyop.): V, 101, 3595.

Animiśa² = Cīva (1000 names²), Viṣṇu (1000 names).

Anindita = Cīva (1000 names²).

Anirdeśyavapus = Viṣṇu (1000 names).

Aniruddha¹ (son of Pradyumna). § 262 (Bhagavadgītā): II, 2, 56.—§ 264 (Sabhākriyāp.): II, 4b, 123 (among the kings present when Yudhishtīra entered the palace), 130 (learnt the science of arms from Arjuna).—§ 452 (Mārkaṇḍeya): III, 183, 12584.—§ 581 (Bhishmavadhap.): VI, 65f, 2968 ("son of Pradyumna and known as the eternal Viṣṇu; created Brahman").—§ 589 (Dronā-bhishekap.): VII, 11f, 408 (among those who would take up their position in the Pāṇḍava host).—§ 599 (Jayadrathavadhap.): VII, 110a, 4193.—§ 717 (Nārāyaṇīya): XII, 340n, 12903, 12905 ("Pradyumna or Mind gives origin to Aniruddha or the Creator = Īcvara = Consciousness"), 12937, 12938 ("Brahman springs from Aniruddha's navel"); 341, 13036 (= Mahān ātmā or Ahaṅkāra sprang from Avyakta or Pradhāna, and from him sprang Pitāmaha, i.e. Brahman and the five elements), 13077 (*lokasargakaraḥ prabhū*), 13098 (the Supreme God in the form of Aniruddha showed himself to Brahman, with a vast horse's head, etc.); 342, 13144 (from Nārāyaṇa—Aniruddha's grace arose Brahman, and from his wrath Rudra); 344, 13309 (Çaunaka asked why Nārada, having seen the Supreme Lord in the form of Aniruddha—*A° tanau sthitam*—again proceeded so quickly to Nara and Nārāyaṇa); 345, 13385 (the Emancipate entering the Sun; thence reduced to invisible atoms they enter into Nārāyaṇa, and thence into Aniruddha, and thence, transformed into mind alone, into Pradyumna, etc.); 348, 13466, 13470 (Junamejaya inquires why Hari had appeared to Brahman in the form of Aniruddha with the horse's head; Brahman develops into Puruṣa = Aniruddha = Pradhāna, who, yielding to *yoga*-sleep, lays himself down on the waters reflecting on creation; A. develops into Ahaṅkāra = Brahman, etc. = Hiranyagarbha, who takes birth within the lotus that springs from Aniruddha), 13512 (Madhu and Kaiṭabha saw Puruṣa in the form of Aniruddha in *yoga*-sleep on the water, white, imbued with stainless *satva*, on the hood of a snake, surrounded with garlands of flames; they awakened him and were slain by him; thence he came to be called Madhusūdana); 352, 13759 (§ 717d: Brahmarudra-saṁvāda: learned brahmins called Mahāpuruṣa by the name of Aniruddha).—†§ 773b (Kṛṣṇa): XIII, †159, †7392 (when Kṛṣṇa becomes Jīva, he comes to be called Saṅkarṣaṇa; next he transforms himself into Pradyumna, and then into Aniruddha).—§ 793 (Mausalap.): XVI, 30, 101 (slain).

Aniruddha² = Viṣṇu (1000 names).

Aniruddha³. Cf. *Anu*^o.

Anirvinṇa = Viṣṇu (1000 names).

Anīti = Cīva (1000 names²).

Anivartin = Viṣṇu (1000 names).

Aniyasām aniyān = Kṛṣṇa.

Añjana¹, a locality? § 305 (Anudyūtap.): II, 78, 2574 ("formerly thou wert instructed . . . near A. by the great ṛṣi Asita . . .").

Añjana², an elephant. § 564 (Mātaliyop.): V, 99, 3561 (among the elephants in Pātāla, born in the race of the elephant Supratika).—§ 581 (Bhishmavadhap.): VI, 64v, 2866 (among the Dig-nāgas ridden by Rākṣasas).—§ 599 (Jayadrathavadhap.): VII, 112, 4323 (the Kirātas, q.v., have elephants sprung from the race of A., of impenetrable hides, well trained . . . with armour made wholly of gold, resembling Airāvata, having come from the northern hills, ridden by fierce robbers); 1217f, 4829 (many elephants of the race of A., etc., were slain). Cf. Añjanaka.

Añjanābha, a mountain. § 575 (Ānuśāsanik.): XIII, 166, 7658 (among the mountains whose names, if recited at morning, etc., remove sin).

Añjanaka (B. *A°*; cf. Añjana). § 599 (Jayadrathavadhap.): VII, 112, 4307 (*kulam A°am nāma*: Sātyaki, i.e. Yuyudhāna, would crush the elephants of the A.-breed mounted by Mlecchas).

Añjanaparvan (son of Ghaṭotkaca). § 573 (Ambop.): V, 1947, 7600 (among Yudhishtira's allies).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6809 (*pautreṇa Bhīmasenasya*), 6811, 6815 (*Ghaṭotkacasutām*), 6817, 6818 (slain by Aśvatthāman).

Āṅkṛtī. § 264 (Sabhākriyāp.): II, 43, 126 (among the kings who were present when Yudhishtira entered his palace).

Anna = Īva (1000 names¹), Viṣṇu (1000 names).

Annabhoktr = Īva (1000 names).

Annabhuj = Īva (1000 names¹).

Annada = Īva (1000 names¹).

Annāda = Viṣṇu (1000 names).

Annapati = Īva (1000 names¹).

Annasrashtṛ = Īva (1000 names¹).

Anṛcāmsa (?) = Īva.

Antacāra. § 574 (Jambūkh.): VI, 90, 375 (a people in Bharatavarsha, in the East and North).

Anta(h)devānām = Īva (1000 names¹).

***Antaka**¹ (Death). I, 2708 (*Mahādevāntakābhyān ca Kamāt Krodhāc ca . . . jayno . . . Aśvatthāmā*), 7028 (*°opamāh*); III, 1376, 1655 (*murtimantam ivā°m*), † 1931 (*spṛhto 'ntakāḥ sarvāharo Viḍhātṛ bhaved yathā*); IV, 763 (*daṇḍapanir ivā°h*), 815 (do.), 817 (*iva*), 1580 (*Pavano Mrtyuḥ*); V, 3210 (*yathāntakau, Bhīmarjunau*); VI, 2236 (*daṇḍapānim ivā°m*), 2790 (*daṇḍapānir ivā°h*), 3638 (do.), 4678 (*daṇḍahasta ivā°h*), 4959 (*daṇḍahastam ivā°m*), 4985 (*iva*), 5254 (*Kālā°samadyutiḥ*), 5326 (*iva*); VII, 3135 (*iva*), 4727 (*Kālā°-Yamopamaṃ*), 6099 (*iva*), 7570 (*iva*), † 8168, 8308 (*iva*), 8980 (*iva*); VIII, 596 (*Kālā°-Yamopamau*), 800 (*iva*), 814 (*°daṇḍasannibhān iśhūn*), 909 (*Mrtyu-Kālā°opamaṃ*), 2459 (*Kālā°-Yamopamaṃ*), 2708 (do.), 3995 (*Kālā°vapuh*), 4390 (*Yama-Kālā°opamau*); IX, 151 (*daṇḍapānir ivāntakāḥ*), 153, 298 (*°pratimam yudhi*), 485 (*atishṭhata raṇe viraḥ kruddharāpa ivā°h*), 555 (*Kālā-spṛṣṭha ivā°h*), 594 (*pāśahastam ivā°m*), 737 (*A°m iva kruddham*), 870 (*Mrtyum ivā°m*), 894 (*yathā*), 1044 (*daṇḍapānir ivā°h*), 1057 (*mārayaty Antakāḥ sadā*), 1368 (*daṇḍapānir ivā°h*), 1402 (*daṇḍahastam yathā kruddham A°m prāṇahāriṇam*), 3270 (*kruddhāv ivā°au*, i.e. Bhīmasena and Duryodhana); X, 40 (*vāyāntakāḥ*, i.e. the owl), 360 (*Kālāspṛṣṭha ivā°h*), 395 (do.), 397 (*vam teshām tathā Drauṇir Antakāḥ samapadyata*), 669 (*Kālāntaka - Yamopamaḥ*), 703 (*Pāṇḍavayānam Antakāyābhi-samhitam*); XI, 156 (comparison of the human body to a well: *yas tatra vasate 'dhaṣṭān mahāhiḥ Kālā eva saḥ | Antakāḥ sarvabhūtānām dāhinām sarvadhāry asau*), 338 (*yathāntakam anuprāpya jīvan kaṣcin na mucyate*), 404 (*putrāṇām Antako*); XII, 2578, 4264 (*krurāḥ Kālā ivāntakāḥ*), 6164 (*Kālā 'ntaka ivodyataḥ*), 6546 (follows everyone who is born), 6551 (*satyena-ivāntakam jayati*), 11061 (*na Yamo nāntakāḥ kruddho na Mrtyur bhīma-vikramaḥ | iṣṭe nṛpate sarve yogasāyāmitajasaḥ*), 11838 (*kair nāpnoti jarāntakau*), 11841 (= do.), 12078 (*purā mṛtāḥ prāṇiyo Yamaśya rājācāsanāt | tvam Antakāya dāruṇaiḥ prayatnam āryaso kuru*), 12081 (*Māruto 'ntakāḥ*), 12085 (*purā caritram Antako 'dhinatti rogāśātraiḥ*), 12107 (*purā karoti so 'ntakāḥ pramādaḥ 'aukham samam*); XIII, 184 (*Kālāntakopamaḥ*), 863 (*sarvāhastam anirdeśyam pāśahastam ivāntakam*), 2226 (*nāpnoti tṛpyati kālāntakam nāpnoti mahāśāstrī | nāntakāḥ sarvabhūtānām na pūṣṇam vānācāsanāḥ*),

2230 (*Antakāḥ Pavano Mrtyuḥ . . .*), 7497 (*so Kālāḥ so 'ntako Mrtyuḥ . . .*, i.e. Īva); XIV, 2167 (*Kālāntaka-Yamopamaṃ*).

Antaka² = Viṣṇu (1000 names).

Antakajvalana (the fire of the universal destruction): I, † 1180 (*°samānāvārasam*).

***Antakāla** (the time of universal destruction). § 615u (Skanda): IX, 46x, 2689.

Antakṛt. § 615u (Skanda): IX, 45, 2560 (a warrior of Skandas; PCR. has 'bhrakṛt').

Antaradvīpa, pl. (*°āḥ*). § 623 (Rajadh.): XII, 14, 408 (*doṣpāc ca sántaradvīpāḥ*).

Antarātman = Īva (1000 names²).

Antardhāman. § 768b (Kṛṣṇa): XIII, 147, 6828, 6829 (incarnation of Hari, son of Aṅga and father of Havirdhāman).

Antardhāna ("disappearance"), a celestial weapon. § 334e (Kairātāp.): III, 41, 1702 (given by Kubera to Arjuna; A. sends the foe to sleep, etc., used to burn the Asuras when Čaṅkara slew Tripura).

Antarhitātman = Īva (1000 names²).

Antarikshacara, pl. (*°āḥ*), ("moving in the air"). § 615ff (Asita Devala): IX, 50, 2879.

Ante'vasāyin, son of a Nishādi and a Cāṇḍāla: XIII, 2590 (*śmaśānagocaram vāhyair api vahishkṛtam*).

Anu, son of Yayāti. § 144 (Yayāti): I, 75, 3160, 3162 (did not take upon himself his father's decrepitude), (v. Nahusha).—§ 147 (Devayāni): I, 83, 3433 (son of Čarmishthā).—§ 148e: I, 84, Yayāti cursed his older sons; Anu should be overcome by decrepitude and not be able to perform sacrifices before Agni, and his progeny should die as soon as they attained to youth: I, 84, 3488 (3489); his sons were the Mlecchāḥ: I, 85, 3520, 3533.—§ 156 (Pūruv.): I, 95, 3762.

Anu = Īva (1000 names¹), Viṣṇu (1000 names).

Anucakra, a companion of Skanda. § 615u (Skanda): IX, 45, 2542 (given to him by Tvastṛ).

Anūcānā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsarases who danced at the birth of Arjuna).

***Anucara**, pl. ("companions"). § 615u (Skanda): IX, 45y, 2517 (*Ārāvataḥ ānucarāḥ*), 2519 (*Yamaśya*), 2537 (3: Anṛcā gave five *anucarān* to Skanda: Paragha, Vaṭa, Bhīma, Dahati, and Dahana), 2539 (e: Viṣṇu gave three *anucarān* to Skanda: Cakra, Vikramaka, and Saṃkrama), 2617 (the companions of Skanda); 46, 2619 (*Mātṛ-gaṇān Kumārānucarān*).—IX, 45, 2527 (*satvatham āyānucarāṇ khyātam Kumudamālinam | tataḥ Sīhānur mahāteja mahāpāriśadam prabhuḥ*).—§ IX, 45, 2532 (*tataḥ pradād anucarau Yamaḥ Kālo pamānu ubhau*), 2534 (*Somo 'py anucarau čārau parasaṇiyo pratāpinau*), 2535, 2542, 2550.

Anuśāsa ("instruction"). § 11 (Parvas): I, 2, 599, 603 (i.e. Ānuśāsanikaparvan).

Anuśāsanika ("relating to instruction"). § 10 (Parvas.): I, 2, 353 (*°am parva*, i.e. Ānuśāsanikaparvan).

[**Ānuśāsanikaparvan**] ("the section relating to instruction," the 91st of the minor parvas of Mahābhārata; cf. Anuśāsanika). § 719: Yudhishtira's despondency at the slaughter of his kinsmen on the field of Kurukṣetra; he enquired how he might be cleansed of his sins; Bhīṣma comforted him by telling him that the soul is not the cause of our acts, citing the ancient story Gautamī-lubdhaka-vyāla-Mrtyu-kāla-sampāda (3), "This evil has neither been of thy own creation, nor of Duryodhana's, but of Kālā's." Yudhishtira became consoled (XIII, 1).—§ 720:

Asked by *Yudhiṣṭhira* if any householder had ever succeeded in conquering *Mṛtyu* by virtue, *Bhīṣma* recited the ancient story *Sudarśanopākhyāna* (b), "To a householder there is no higher divinity than the guest; the blessings of an honoured guest are more efficacious than the merit of 100 sacrifices. Whenever a deserving guest seeks the hospitality of an householder and is not honoured by him, he takes away [with him] all the virtues of the latter, giving him his sins [in return]." Blessing upon the reader (XIII, 2).—§ 721: *Yudhiṣṭhira* asked how the *Kaśattriya Viçvāmitra* became a brahman, mentioning his destroying of the 100 sons of *Vasiṣṭha*, etc. (a), and comparing the instance of *Matanga*, who was born as a *Caṇḍāla* and could not attain to brahmanhood (XII, 3). *Bhīṣma* related how in olden times *Viçvāmitra* attained to the position of a brahman and B.-r, i.e. *Viçvāmītropākhyāna* (b), (XIII, 4).—§ 722: *Yudhiṣṭhira* wished to know the merits of compassion and the characteristics of devout men. *Bhīṣma* recited the ancient story of the discourse between *Indra* and the parrot (in the territories of the *Kaśi* king) who did not desert the blasted tree wherein it had been born, though the tree had withered, being pierced by a Fowler with a poisoned arrow. The parrot, by his penances, knew *Indra* (who came in the shape of a brahman), and, being granted a boon, made *Indra* revive the tree; and after death he came to the region of *Indra* (XIII, 5).—§ 723: *Yudhiṣṭhira* enquired which of the two, Exertion and Destiny, is more powerful. *Bhīṣma* related the ancient story of the conversation of *Vasiṣṭha* and *Brahmdn*, in which *Brahmdn* showed the necessity of exertion, notwithstanding the force of destiny, under reference to the example of the gods, etc. (a); *Janamejaya*, who followed in the footsteps of *Indra*, was checked and put down by the gods on account of his having killed a brahman woman; the *viprarshi* *Vaiçampāyana* was put down by the gods for killing a brahman by ignorance and a child (XIII, 6).—§ 724: Asked by *Yudhiṣṭhira*, *Bhīṣma* related the various fruits of various good acts. The *Kuru* princes became filled with wonder at his doctrine, as narrated by R. of old (XIII, 7). *Yudhiṣṭhira* enquired who should be honoured and who liked, etc.; *Bhīṣma*'s answer about the duty of honouring good brahmans (XIII, 8).—§ 725: *Yudhiṣṭhira*'s enquiry about the misery that awaits those who refuse to make gifts to brahmans after having promised to give them. *Bhīṣma* set forth the various kinds of misery that await such men, citing the old narrative of the discourse between a jackal and an ape: While both were human beings they were intimate friends; after death one of them became a jackal and the other an ape, the former because he had not given to a brahman what he had promised to give, the latter because he used to appropriate the fruits belonging to brahmans. *Bhīṣma* had heard this from his preceptor and from *Kṛṣṇa* (XIII, 9).—§ 726: *Yudhiṣṭhira* wished to know whether any fault is incurred by one who gives instruction to a person belonging to a low caste. *Bhīṣma* recited what he had heard certain R. say in days of yore: instruction should not be imparted to one that belongs to a low or mean caste. He related the following instance that occurred in days of old: There was a sacred hermitage on the *Himavat*, inhabited by Śi., Cā., *Palakhyas*, etc. (description). A *Çūdra* asked the head of the college (*kulapati*) to initiate him into a life of renunciation, but he was refused. He then, at some distance, made a hut, etc., for himself, and began to live according to rigid vows, made sacrifices to the gods, etc. (description).

A. R. used to come to him, and, at his request, promised to assist him in *Pitṛ-yajña*. As the *Çūdra* placed the [stool called] *bṛat* towards the south with its head turned towards the west, R. told him to place the *bṛat* with its head turned towards the east, and to sit with his face turned towards the north, and gave him all directions about the *çrāddha* as laid down in the ordinances, and after the rites had been accomplished R. returned to his own abode. After a long time the *Çūdra* ascetic met with his death in those woods, and in his next life took birth in the family of a great king; the R. in his next life took birth in the family of a priest, and became well versed in the *Atharvaveda*, etc. (a); the reborn *Çūdra* was installed king after his father's death. He appointed the reborn R. as his priest, and ruled his kingdom righteously; but every day, when he saw his priest, he smiled or laughed. The priest made him swear to tell him the truth, and he was then informed by him about their former births, where the penances of R. had all been frustrated by the instruction he had given to the *Çūdra*. In order that he might not obtain a still lower birth in his next life, he caused him to relinquish his present office as priest, make gifts, and observe vows, repairing to many sacred places, and at last, his soul having become purified, living in that very asylum where he had lived in his former birth, practising very severe penances; thus he succeeded in attaining to the highest success (XIII, 10).—§ 727: *Yudhiṣṭhira* enquired after the nature of the man or the woman in whom the goddess of Prosperity always dwells. *Bhīṣma* related the conversation between *Rukmiṇi* (the mother of *Pradyumna* with the *Makara* banner) and the goddess *Çri*, whom she once asked this question in the presence of *Devaki*'s son (XIII, 11).—§ 728: *Yudhiṣṭhira* enquired which of the two, man or woman, derives the greater pleasure from sexual union. *Bhīṣma* told the old story of the discourse between *Bhaṅgāsavana* and *Çakra*, i.e. *Bhaṅgāsavanopākhyāna* (b), (XIII, 12).—§ 729: *Yudhiṣṭhira* asked how one should act in order to live happily both here and hereafter; *Bhīṣma*'s answer indicating the chief duties of commission and omission (XIII, 13).—§ 730: Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed about the different names of *Mahādeva* and his puissance, but soon caused *Kṛṣṇa* to take up the topic before the conclave of R. with *Vyāsa*, just as R. *Tanḍin*, the offspring of *Brahmdn*, had in days of yore told the 1,000 names of *Mahādeva* before *Brahmdn* in *Brahmaloka*. "After twelve years had expired from the time when *Pradyumna* (the son of *Rukmiṇi*) slew the *Asura Çambara* in days of yore, my spouse *Jāmbavatī* (seeing the sons of *Rukmiṇi*—*Pradyumna*, *Çarudeshṇa*, etc.) asked me to grant her a heroic son, saying: 'By worshipping *Mahādeva* for twelve years and emaciating thyself in observing vows, thou hast begotten the sons *Çarudeshṇa*, etc., with *Rukmiṇi* (a).' She prayed that *Brahmdn*, etc. (b), would protect me; I took leave of *Ahuka*, etc. (c), and *Garuḍa* bore me to *Himavat*, where I dismissed him; I there saw the asylum (description) of *Upamanyu Vaiyāghrapadya*, revered by D., G., and K., adorned with *Gaṅgā*, etc. *Upamanyu* directed me to devote myself to penances and gratify *Çiva*, here where D. and R. had in days of yore gratified him, who took his birth as Dā. *Hiraṇyakaçipu* (b), who was the father of *Mandara* (c), irresistible even to *Viṣṇu*'s discus *Sudarśana* (d); *Çiva* had further granted boons to the *Dānavas* (or *Asuras*) *Vidyutprabha* (e), *Çatamukha* (f), and to *Brahmdn*, etc. (g); the sacrifice *Saptakapala*, etc. (h).

Having narrated his former relations to *Mahādeva*, *Upamanyu* (g) there pointed out to me Si., R., V.-D., Y., G., Aps., etc., and said that in the sixth month from that time I should behold *Mahādeva* and obtain twenty-four boons from him and *Uṃā*. He gave me certain *mantras*, by reciting which I was sure to behold *Ṣaṅkara*. On the eighth day I underwent the *dīkṣā*, etc. (description); for one month I lived on fruits, etc.; then I beheld *Mahādeva* (description) and *Uṃā* in a cloud (description), surrounded by 1,100 *Rudras*, etc., praised by Ā., V., V.-D., A., *Indra*, etc. (w), uttered the *Rathanlara Sāman* in the presence of *Bhava* (Çiva). Innumerable masters of *Yoga*, etc. (aa), were bowing down to him; *Sanatkumāra*, etc. (ββ), were beheld by me standing there in their bodily forms; Lp., etc. (γγ), were seen to bow down to *Çiva*; G. and Aps. sang and hymned him; V.-D., etc. (δδ), were adoring him in thought, word, and deed; *Brahmān*, *Çakra*, etc., looked at me; I, however, had not the power to look at *Mahādeva*. I saluted *Mahādeva*: 'Thou art,' etc. (εε). *Çiva* roared like a lion; the innumerable brahmins there present, etc. (ζζ), bowed down to *Çiva*. *Çiva*, looking at *Uṃā*, *Indra*, and myself, told me to ask for eight boons" (XIII, 14). *Kṛṣṇa* went on to enumerate the eight boons, including hundreds upon hundreds of children and (granted by *Uṃā* in the name of *Çiva*) a son *Çāmba*. "Uṃā also granted me eight boons" (including 100 sons), "and said that I should have 16,000 wives, etc.; and that 7,000 guests would daily feed at my palace. Then *Çiva* and *Uṃā* disappeared with their *gaṇas*. All this I related to *Upamanyu*" (XIII, 15). *Upamanyu* said: There was in the *Kṛta* age a R. *Taṇḍi* who devoutly adored the god [Çiva] for 10,000 years. He succeeded in beholding *Mahādeva* and praised him (ηη), and further said: Neither *Brahmān*, etc. (θθ), know thee. *Çiva* said that *Taṇḍi* should be imperishable and eternal, etc., and his son become the author of *Sātras*, etc., and granted him a boon. *Taṇḍi* said: Let my devotion to thee be steady. Then the god disappeared. Then *Taṇḍi* came to my (i.e. *Upamanyu*'s) asylum and told me all that had happened to him. Dost thou hear all those celebrated names [of *Mahādeva*] that *Taṇḍi* said unto me. *Brahmān* had at one time enumerated 10,000 names of *Mahādeva*; in the scriptures 1,000 names of him occur. They are not known to all, but were uttered in days of yore by *Brahmān* for the purpose of adoring *Çiva*. Having acquired them by the favour of *Brahmān*, *Taṇḍi* communicated them to me (XIII, 16). *Kṛṣṇa* said: "B.-r. *Upamanyu* said: I shall adore [Çiva] with names uttered by *Brahmān*, R., in the *Vedas* and *Vedāṅgas*, applied by *Taṇḍi*, etc. [i.e. *Mahādeva-sahasra-nāma-stotra*]." Blessing upon the reader; "Dā., Y., Rā., Pç., *Yatudhāna*, and Gh. can do no injury to him" (XIII, 17). *Vyāsa* told *Yudhiṣṭhira* to gratify *Çiva* with this hymn consisting of 1,008 names; *Vyāsa* had himself recited it in former days, when engaged in penances on *Meru* in order to obtain a son, and he had obtained the fulfilment of all his wishes. After this *Kapila*, etc. (u), obtained boons from *Çiva*. Then [*Rāma*] *Jamadagnya*, etc. (κκ), narrated to *Yudhiṣṭhira* the boons they had been granted by *Çiva*. *Vaiṣampāyana* continued: Hearing these marvellous feats of *Mahādeva* related by the ascetics, *Yudhiṣṭhira* became amazed. Then *Kṛṣṇa* said to *Yudhiṣṭhira*: *Upamanyu* said to me: Unrighteous men, stained by *Rajas* and *Tamas*, do not succeed in attaining to *Īçāna* (Çiva); even if a person lives in the enjoyment of every pleasure

and luxury, yet he comes to be regarded as the equal of pure-minded forest recluses if he is devoted to the Supreme Deity; if *Rudra* is pleased with a person, he can confer upon him the position of either *Brahmān* or *Kṛṣṇa* or *Çakra* with all the deities under him, or the sovereignty of the three worlds; a person who devastates the whole universe does not become stained with sin if he adores and worships *Çiva*. . . . Then *Kṛṣṇa* said to *Yudhiṣṭhira*: *Āditya*, etc. (λλ), have sprung from that creator of all creatures (Çiva); indeed, that subtle *Brahmān* is the cause of life. Blessing upon the reader (XIII, 18). [§ 730, i.e. XIII, 14-18, is called *Maghavāhanopākhyāna*.]—§ 731: *Yudhiṣṭhira* enquired after the purport of the scriptural injunction to husband and wife about the joint performance of all duties. *Bhīṣma* related the old narrative of the discourse between *Aśtāvakra* and *Diṣṭa*, i.e. *Aśtāvakra-Dik-sampvāda* (δ), (XIII, 19-21).—§ 732: Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed on the question who is worthy of receiving gifts, etc., quoting R. *Mārkaṇḍeya*, etc. (e), (XIII, 22). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed the ordinances regulating the actions to be perpetrated towards the deities and the *Pitṛs* on the occasions of *çrāddhas*: "One should carefully perform all acts relating to the deities in the forenoon, and all acts relating to the *Pitṛs* in the afternoon; that gift that is made untimely, etc., is appropriated by Rā."; the brahmins that must not be invited to *çrāddhas*, and those that should be invited, etc.; *Jātakarma*, etc. (XIII, 23). Asked by *Yudhiṣṭhira*, *Bhīṣma* discussed the circumstances under which a person may become guilty of brahmanicide without actually slaying a brahman (XIII, 24).—§ 733: Asked by *Yudhiṣṭhira* about the holy places on earth, *Bhīṣma* repeated the enumeration of them (a) made by *Āṅgiras* to *Gautama*, who put this same question, especially mentioning the result of bathing in *Candrabhāgā*, etc. (b), in *Pushkara*, etc. (c), in *Hiraṇyabindu*, etc. (d), in *Indratoya*, etc. (e), in *Gaṅgādvāra*, etc. (f), at *Sapta-gaṅga*, etc. (g), at *Kanyākūpa*, etc. (h), in *Devika*, etc. (i), *Mahagaṅgā*, etc. (j), *Vaimānika*, etc. (k), in *Çarastamba*, etc. (l), *Citrakūṣa*, etc. (m), *Matāṅgavāpi*, etc. (n), *Gaṅgāhrada*, etc. (o), *Gaṅgā-Yamunayog* *Īritham*, etc. (p), *Marudyaṇa*, etc. (q), *Upātāka*, etc. (r), *Açmaprahṣṭha*, etc. (s), *Viçāla*, etc. (t), *Punarāvartanandā*, etc. (u), *Rāmahrada*, etc. (v), *Narmadā*, etc. (w), *Cāṇḍalīkagrama* (B. *Āṇjalī*), etc. (x), *Ujjānaka*, etc. (y), *Kālodaka*, etc. (z). For the purpose of repairing to all the *Īrithas* in the world, one should mentally think of those amongst them that are wholly or almost inaccessible. *Āṅgiras* had obtained this discourse from *Kaṣyapa*. Blessing upon the reader (XIII, 25).—§ 734: *Vaiṣampāyana* said: Though equal unto *Brhaspati* in intelligence, *Brahmān* in forgiveness, *Indra* in prowess, and *Sārya* in energy, *Bhīṣma* (the son of *Gaṅgā*) had been overthrown in battle by *Arjuna*. Accompanied by his brothers, etc., *Yudhiṣṭhira* asked him these questions. He was lying on a bed of arrows in expectation of the time of death. Many M.-r. had come there to see him: *Ātri*, etc. (a). *Yudhiṣṭhira* with his brothers duly worshipped those R., who then sat down and conversed about *Bhīṣma* (who became delighted), and then, taking leave of *Bhīṣma* and the *Pāṇḍavas*, made themselves invisible. The *Pāṇḍavas* then waited upon *Bhīṣma*, and seeing the quarters of the sky blazing forth with splendour on account of the penances of the *Rishis*, they became filled with wonder, and talked it over with *Bhīṣma*. *Vaiṣampāyana* continued: After that

conversation was over, *Yudhishthira* touched *Bhishma's* feet with his head, and then resumed his questions relating to morality and righteousness. *Yudhishthira* asked which countries, retreats, mountains, and rivers are foremost in point of sanctity. *Bhishma* related the old narrative of a conversation between a brahman who was a *ṣiḷoṇha-vṛtti* (subsisting upon gleanings) (or *ṣilavṛtti*) householder and a *siddha* (crowned with ascetic success) R., who roamed over the earth and once had passed the night in the house of the *ṣilavṛtti*, who, when they had conversed on subjects connected with the *Vedas* and *Upanishads*, asked him this very question, and was instructed by him about the superior sanctity of *Gaṅga*. Then the *siddha* ascended the firmament, and the *ṣilavṛtti* sought the protection of *Gaṅga* and attained to great success. *Yudhishthira*, etc., were filled with delight. Blessing upon the reader (XIII, 26).—§ 735: *Yudhishthira* asked how a *Kṣhattriya*, *Vaiśya*, or *Çādra* may acquire the position of a brahman. *Bhishma* said that the brahmanhood cannot be acquired except by birth, relating an old story of a conversation between *Matanga* and a she-ass, etc., i.e. *Indra-Matanga-samvāda* (b), (XIII, 27-29).—§ 736: *Yudhishthira* mentioned that in former times the position of a brahman was acquired by *Viçdāmītra*, and asked how king *Vitahavya* in ancient times succeeded in obtaining brahmanhood. *Bhishma* told the *Vitahavyo-pākhyāna* (b), (XIII, 30).—§ 737: Asked by *Yudhishthira* as to who are worthy of reverent homage, *Bhishma* repeated the old narrative of the discourse between *Nārada* and *Vasudeva*, who asked him the above question. *Nārada* answered: "I worship them who constantly worship *Varuṇa*, etc." (a), (XIII, 31).—§ 738: Asked by *Yudhishthira* about the merits of those persons who grant protection to living creatures, *Bhishma* told the *Çyenakapotākhyāna* (b), (XIII, 32).—§ 739: Asked by *Yudhishthira* which act is the most important of all those that have been laid down for a king, *Bhishma* said it was the worship of *brahmins*; they are older than P., D., men, U., and Rā., and incapable of being vanquished by D., P., G., Rā., As., or Pç.; it is owing to the absence of *brahmins* that the *Kṣhattriya* tribes, the *Çakas*, etc. (a), have become degraded into the state of *Çādras*; the great R. have said that brahmanicide is a heinous sin (XIII, 33); they have *Soma* for their king; "this was said to me by *Nārada*"; *Aditya*, etc. (b), enter the body of the brahman and take what the brahman eats; in the house where *brahmins* do not eat, P. refuse to eat; examples of *brahmins* (γ) who have conquered *Kṣhattriyas*; "in this connection the old story of the conversation between *Vasudeva* and the *Earth*," who instructed the former, is told; examples of discomfiture arising from acts hurtful to the *brahmins* (δ), (XIII, 34). *Bhishma's* characterisation of *brahmins*; the *Mekalas*, etc. (a), and numerous other *kṣhattriya* tribes have become degraded to the state of *Çādras* through the wrath of the *brahmins*; having disregarded the *brahmins*, As. have been obliged to take refuge in the depths of the ocean; through the favour of the *brahmins* D. have become denizens of heaven; comparisons with *brahmins* (ζ): the *brahmins* are incapable of being subjugated (XIII, 35).—§ 740: *Bhishma* told the old history of the discourse between *Çakra* (in the guise of an ascetic—description—on an ugly car) and As. *Çambara*, who ascribed his success to his never cherishing any ill-feeling towards the *brahmins*, referring to the encounter between D. and As. in days of old; *Çambara's* father had obtained instruction from

Çandramas (*Soma*, the Moon) as to how the *brahmins* attain to success. *Çakra* began to worship the *brahmins*, and therefore succeeded in obtaining the supremacy of the gods (XIII, 36).—§ 741: Asked by *Yudhishthira*, *Bhishma* discussed the comparative eligibility of *brahmins* for receiving presents; "one pays off the debt one owes to the gods by performing sacrifices, to P. by procreating children, to the *brahmins* by making presents unto them, and to the guests by feeding them" (XIII, 37).—§ 742: Asked by *Yudhishthira* about the disposition of women (who are said to be the root of all evil and exceedingly frail), *Bhishma* told the old story of the discourse between D.-r. *Nārada* and the courtesan *Aps. Pañcavādā*, in ancient times, in the region of *Brahmān* (*Brahmīn*, so PCR.), (XIII, 38). *Yudhishthira* observed that women are in possession of the illusive power of As. *Çambara*, etc. (a), and the political knowledge of *Çakra* and *Bṛhaspati*; "it seems to me that *Bṛhaspati* and other great thinkers evolved the science of politics from observation of the understanding of women" (XIII, 39).—§ 743: *Bhishma* approved of what *Yudhishthira* had said: "There is no creature more sinful than woman; she is the illusion that *Dai. Maya* created, etc.; I am told that all persons of the human race in course of natural progress attain to the state of gods; this circumstance alarmed the gods; they repaired to *Brahmān*, who created women by an *Ātharvan* rite; in a previous creation women were all virtuous; but those that sprang from this creation by *Brahmān* with the aid of an illusion became sinful; *Brahmān* bestowed the desire of enjoying all kinds of carnal pleasures upon them." *Bhishma* repeated the old story of how, in days of yore, *Vipula* had succeeded in restraining his preceptor's spouse, i.e. *Vipulopākhyāna* (b), (XIII, 40-43).—§ 744: Asked by *Yudhishthira*, *Bhishma* explained upon what person one should bestow one's daughter in marriage; the different forms of marriage (a); various ordinances about marriage, quoting *Prajāpati* and *Manu* and the *Maruts* and the *Rakhs*; what constitutes or completes the union of marriage; the passing and acceptance of a dowry do not constitute marriage. *Bhishma* referred to the opinion of *Bāhika* and his own conduct in liberating *Ambā*, whom he had abducted for his brother *Vicitravatya*, having defeated the *Magadhas*, etc. (b), quoting prince *Satyavat* (XIII, 44). Asked by *Yudhishthira*, *Bhishma* expounded how a girl's kinsmen should act after having received a dowry if the giver goes away without marrying and does not return for some time, comparing the instance of *Savitri* and quoting *Sukratu* (the grandson of the *Vidols* king *Janaka*); the unrighteous dereliction of eternal usage is regarded as the practice of the *Asuras*. Asked by *Yudhishthira* upon what authority the wealth of men is inherited by others when they happen to have daughters, *Bhishma* explained the different rules of succession, and recited some verses sung in days of yore by *Yama* about the man who sells his son or bestows his daughter for a dowry (he has to sink into seven terrible hells named *Kala*); the *Ārsha* marriage is also a sale; "even a human being with whom one has no relationship of blood should not form the subject of sale" (XIII, 45); a verse of [*Dakṣa*] *Prācetas*; how women should be treated; "those houses that are cursed by women meet with destruction and ruin as if scorched by some *Ātharvan* rite"; *Manu*, on the eve of his departure for heaven, entrusted women to the care and protection of men; a verse sung by a princess of the house of the *Vidols* king *Janaka* on the duties of women (XIII, 46). Asked by *Yudhishthira*, *Bhishma* discussed

the comparative eligibility of different kinds of sons to the father's inheritance, quoting *Manu* and *Ṛ.* and *M.-ṛ. Kaṣyapa* (B. *Ka*) *Mūrtas*; "if a brahman, led by lust, acts in a different way, he shall come to be regarded as a *Candāla* among brahmins" (XIII, 47). Asked by *Yudhishtira*, *Bhishma* discussed the duties of persons born in the mixed castes; in the beginning *Prajāpati* created the four castes for the sake of sacrifice; the son begotten by a *brahman* upon a *Ṣādra* wife is called *Paraśava* (etymology); a *Kahattirya*'s son with a *Ṣādra* wife is called an *Ugra*, etc. (γ); only the duties of the four principal castes have been laid down in the scriptures; as regards the others, the scriptures are entirely silent. Asked by *Yudhishtira*, *Bhishma* discussed the signs by which the origin of men of impure birth may be known (XIII, 48). Asked by *Yudhishtira*, *Bhishma* discussed the different kinds of sons: *Niruktaja*, etc. (δ), (XIII, 49).—§ 745: Asked by *Yudhishtira* about compassion, etc., *Bhishma* told the ancient story of a conversation between *Nahusha* and *M.-ṛ. Cyavana*, i.e. *Cyavanopākhyāna* (δ), including *Cyavana-Kuṣika-samvāda* (XIII, 50-56).—§ 746: *Yudhishtira* became stupefied with grief at the thought of the millions of men he had slaughtered; he feared that the *Paṇḍavas* would have to sink in hell, their heads hanging downwards, and desired to practise severe penances. *Bhishma* expounded the different rewards of different kinds of acts. *Yudhishtira* desired to attain the end that is reserved to heroes, and no longer expressed any disgust at leading a householder's mode of life, and all the *Paṇḍavas* with *Draupadi* approved of his words (XIII, 57). Asked by *Yudhishtira*, *Bhishma* spoke of the rewards attached to the planting of trees and the digging of wells and tanks; D., men, G., P., U., and *Rā.*, etc., all resort to a tank full of water as their refuge; the same and *Ṛ.* all have recourse to trees (XIII, 58). Asked by *Yudhishtira*, *Bhishma* discussed what gift is distinguished before all other gifts (XIII, 59). Asked by *Yudhishtira*, *Bhishma* discussed which gift is more meritorious, that bestowed on one who asks for it or that given to an unsoliciting person (XIII, 60). Asked by *Yudhishtira*, *Bhishma* explained where one meets with the rewards attached to gifts and sacrifices, adducing the instances of king *Çibi* and *Manu* (XIII, 61). Asked by *Yudhishtira* what is the best of all gifts, *Bhishma* declared it to be earth (called, therefore, *Priyadattā*); *Mṛtyu*, etc. (α), are incapable of touching the person that makes a gift of earth; the verse hearing which [*Rāma*] *Jāmadagnya* gave away the whole earth to *Kaṣyapa* is quoted; a gift of earth is a high expiation for the sin of those who betake themselves to *Atharvan* rites in order to do injuries to others; *Ā.*, etc. (β), applaud the man who makes a gift of earth; he further told the old narrative of a discourse between *Brhaspati* and *Indra*: having adored *Viṣṇu* in 100 sacrifices, *Indra* put this same question to *Brhaspati*, and was instructed by him; "that man who does not keep a promise of a gift of earth, or who recalls it, is tied with the noose of *Varuṇa* at the command of Death; those men have never to go to *Yama* who honour and worship brahmins, etc."; that king who makes gifts of earth sports in bliss in heaven, adored by D. and G., and is approached by 100 Aps., etc. *Indra* gave the whole earth to *Brhaspati*; if these verses are recited at a *çrāddha* neither *Rā.* nor *As.* can succeed in appropriating any share of the offerings made (XIII, 62). Asked by *Yudhishtira*

as to what gifts kings should make, what gifts immediately gratify the brahmins, what fruits attach to them, what gifts are productive of rewards both here and hereafter, *Bhishma* related the answer he had received from *Nārada* when he put the same question to him: a gift of food made to even a *Candāla* or a dog is never lost; in a former *Kalpa* (*purā kalpe*) *Prajāpati* said that food is *amṛta*, etc.; *Agni* and *Soma* in the body create and maintain the vital seed; thus the sun and wind (*Pavanaḥ*) and the vital seed spring and act from food; description of the regions of heaven reserved to those that make gifts of food (XIII, 63). *Yudhishtira* enquired after the conjunctions of the planets and stars in relation to gifts. *Bhishma* repeated the ancient narrative of the discourse between *Devaki* and *Ṛ. Nārada* at *Dvārakā*, where *Nārada* answered this very question. *Devaki* in her turn told it to her daughters-in-law (XIII, 64). Various merits of various kinds of gifts, *Bhishma* referring to *Atri*, etc. (γ); ghee is said to gratify *Brhaspati*, etc. (δ), (XIII, 65). Asked by *Yudhishtira*, *Bhishma* commented on the gift of sandals and shoes, and of sesame, and land, and kine, and food; sesame seeds were created by *Brahmā* as the best food of the *Pitṛs*, etc.; *Āpastamba*, etc. (ε), have all ascended to heaven by means of making gifts of sesame seeds. Once the gods, desirous of performing a sacrifice on the earth, repaired to *Brahmā* on the *Himavat* and obtained from him a clod of earth (which the *muni*s should always adore); there came *Agastya*, etc. (ζ); the gods attached one-sixth of the merit arising from their sacrifice to the gift of earth; in days of yore king *Rantideva* performed a grand sacrifice, in which an immense number of kine were slaughtered; from the juice of their skins the river *Carmanvatī* was formed; king *Rantideva*, in days of yore, ascended to heaven on account of his having given gifts of food; the cow should never be given away for slaughter; what kine should not be given to brahmins; he referred to *Parāśara*; the seasons when gifts of food produce particular merits (XIII, 66). Asked by *Yudhishtira*, *Bhishma* dealt with the merits that attach to gifts of drink, quoting *Savitṛi* and *Lomaśa* and *Manu*, and mentioning *Çibi*; *Soma*, etc. (η), has sprung from water; D. have *amṛta* for their food, N. have *Sudhā*, P. have *Snadha* (XIII, 67). *Yudhishtira* asked about the merits that attach to gifts of sesame and lamps for lighting darkness, as also of food and robes; *Bhishma* told the narrative of the conversation between a brahman and *Yama*, in ancient times, in the large town of *Parnaçalā* (inhabited by brahmins) between *Yamunā* and *Gaṅgā*, at the foot of the *Yamunā* hills; one day *Yama* commanded a messenger of his (description) to bring the person named *Çarmin* of *Agastya*'s race from this town (*Agastyaṃ gotṛatāḥ*), not confounding him with another of the same *gotra*; he should be worshipped with respect. The messenger did the very reverse; *Yama* ordered this man to be taken back and *Çarmin* to be brought; the former was, however, first instructed by *Yama* regarding gifts. Then the messenger conveyed him back and fetched *Çarmin*; *Yama*, having given him the same instructions, dismissed him to be taken back to his abode. The giver of a lamp is regarded as benefiting the *Pitṛs* and *Yama*; it enhances the power of vision of D., P., and one's self; citing *Manu* about a gift of gems (XIII, 68). *Bhishma*, at *Yudhishtira*'s solicitation, reverted to the topic of the merits of gifts, with especial reference to the gift of earth; a cow should never be given to a person that is not righteous (XIII, 69). The tale of the calamity that befell king *Nṛga*, who had unwittingly

taken a cow belonging to a brahman and given it away to another brahman. Formerly, when *Dvāravastī* was founded (read with *B. niviṣṭāntyaṁ*), a huge lizard was seen (or met with?) in a well; *Kṛṣṇa* took it out and learnt that it was king *Nṛga*, who in days of old had performed many sacrifices and repeatedly made gifts of hundreds upon hundreds of thousands of kine to the brahmins; a brahman's cow had accidentally come among *Nṛga's* and been given to another brahman, whose weak child it nourished; neither of them would take the most exorbitant gifts in exchange; after death, when he came to the region of the *Pitṛs*, *Yama* let him choose as his punishment for this little sin to become a lizard for 1,000 years, till he was rescued by *Vāsudeva*. Then *Nṛga* mounted a celestial car and proceeded to heaven; a verse of *Kṛṣṇa's* is quoted (XIII, 70). *Yudhiṣṭhira* asked *Bhīṣma* to further detail the merits attainable by gifts of kine. *Bhīṣma* told the old story of *R. Uddalaki* and his son *Naciketa*, whom he had cursed to go and see *Yama*, because *Naciketa* had not found the articles (enumeration) he was sent for, as they had been washed away by the current. *Naciketa* fell down, deprived of life; *Uddalaki* indulged in lamentations; when the night came, *Naciketa*, drenched with his father's tears, revived, and in the midst of the *Rāhis* told that he had been honoured in *Yama's* delightful palace, which extended over 1,000 *yojanas*; "*Yama* said that I was not dead, but had only come to see *Yama* in compliance with the words of my father"; *Yama*, at his request, had caused him to be mounted on a vehicle and showed him all those delightful regions that are reserved for the righteous (description), who make gifts in the world of men, especially gifts of kine, etc. (considerations of propriety or otherwise); in the absence of kine, a person by making gifts of a substitute of kine (e.g. a cow made of ghee) wins the merit of making gifts of kine; gifts of kine on *kāmyādharma*, etc.; "I then took leave of *Yama* and have now come back" (XIII, 71). *Yudhiṣṭhira* asked about the regions of kine, which are the residence of givers of kine. *Bhīṣma* related the old tale of the conversation between *Brahmān* and *Indra*, who, seeing that the residents of the regions of kine surpassed the denizens of heaven, asked *Brahmān* about them (XIII, 72). The comments of *Brahmān* to *Indra* on the subject of kine, reference being made to *Rāhis*, etc. (XIII, 73). Asked by *Indra*, *Brahmān* spoke about the end of him who consciously steals a cow or sells one from motives of cupidity. *Bhīṣma* explained how *Brahmān's* discourse had been handed down from *Indra* to *Bhīṣma*: *Brahmān* > *Indra* > *Dāśaratha* > *Rāma* [*Dāśarathi*] > *Lakṣmaṇa* > the *Rāhis* (while dwelling in the woods) > from generation to generation > *Bhīṣma's* preceptor > *Bhīṣma*. Blessing upon the reader (XIII, 74). Asked by *Yudhiṣṭhira*, *Bhīṣma* explained the rewards that attach to the observance of different kinds of vows: many millions of *R.* are residing in *Brahmaloka* (XIII, 75). Asked by *Yudhiṣṭhira*, *Bhīṣma* commented upon the ordinances that regulate gifts of kine, quoting the instruction given by *Brhaspati* to king *Mandhātṛ*; "kine have that in them that partakes of the nature of both *Sarya* and *Soma*"; application of the words *bhavitavya*, etc. (8); all the three [cow-givers], etc., and he who is well conversant with the *Mahābhārata* attain to the regions of *Vishnu* and *Soma*; names of kings who have attained to regions of great felicity as the reward of such gifts of kine as they made according to the instructions of *Brhaspati*: *Ugras*, etc. (9).—*Vaiṣampāyana* said: King *Yudhiṣṭhira* did all that *Bhīṣma* wished; he

from that time began always to make gifts of kine and to support himself on grains of barley and on cow-dung as his food and drink, and he began to sleep from that day on the bare earth, and gave up the practice of harnessing kine to his vehicles, and used cars drawn by horses (XIII, 76). *Vaiṣampāyana* continued: Asked by *Yudhiṣṭhira*, *Bhīṣma* once more went into detail on the merits attaching to the gift of kine: a *Kapila* cow is the best of all kine; *Yudhiṣṭhira* asked why; *Bhīṣma* said he had heard old men tell the following story: In days of yore *Brahmān* commanded *Dakṣa* to create living creatures; *Dakṣa*, in the first instance, created food; he drank *amṛta*, a fragrant eructation came out, and gave birth to the cow *Surabhi*, whose daughters came to be regarded as the mothers of the world; they were all *Kapilas*; some froth from the calves fell upon the head of *Mahādeva*, who, filled with wrath, turned his third eye towards them, which produced various complexions in them; some escaped to the region of *Soma* and retained their colour. *Dakṣa* informed *Śiva* that this froth was *amṛta* and not impure; *Candramas* (the Moon), after drinking the *amṛta*, pours it out again; but it is not, on that account, regarded as impure. *Dakṣa* then presented *Mahādeva* with a bull and certain kine; *Mahādeva* was gratified and made that bull his vehicle, and after the form of that bull adopted the device on his standard; it was on that occasion also that the gods, uniting together, made *Mahādeva* the lord of animals. Cows yield *Soma* in the form of milk. Blessing upon the reader.—*Vaiṣampāyana* continued: *Yudhiṣṭhira* and his brother began to make gifts of both bulls and cows of different colours to brahmins, *Yudhiṣṭhira* performing many sacrifices (XIII, 78). *Bhīṣma* said: In days of yore, king *Saudāsa* of *Iksvaku's* race asked his *purohita* *R. Vasishṭha* what is most sacred and most productive of merit; *Vasishṭha* enlarged upon the mystery relating to kine; *svadha* and *vashat* are for ever established in kine; what is meant by *Gomati* (XIII, 79). Continuation of *Vasishṭha's* discourse on the pre-eminent sanctity of kine; the diverse merits attaching to gifts of different kinds of kine: *Brahmaloka*, etc. (α), (XIII, 79). *Vasishṭha* commented on the purificatory *mantras* having reference to kine; "those who make gifts of 1,000 kine, departing from this world, proceed to the region of *G.* and *Aps.*, where there are many palatial mansions made of gold, and *Vasor dhara* (i.e. *Mandakini*, *Nil.*); . . . by giving away a *Kapila* cow, etc., one succeeds in entering the palace of *Yama* that is so difficult to enter."—*Bhīṣma* said: *Saudāsa*, honouring these words of *R. Vasishṭha*, made gifts of a very large number of kine unto the brahmins, and attained to many worlds of felicity in the next life (XIII, 80). *Yudhiṣṭhira* asked what is the most sacred of all sacred things in the world, and which is the highest of all sanctifying objects. *Bhīṣma* said: Kine are the most excellent of all objects, etc.; *Mandhātṛ*, etc. (λ), always used to give away kine in thousands, and have attained to such regions as are unattainable even by the gods; he quoted a discourse delivered of old. *Čuka* (having finished his morning observances) asked *R. Vyāsa* what is the foremost of all sacrifices, and was instructed by him, who praised kine and described the region of kine which the blessed only attain; *Aps.* always entertain them there; those regions that have for their lords *Pashan* and the *Maruts* are attained to by givers of kine; they attain to wealth like that of *Varuṇa* himself; one should daily recite these *mantras* (μ) declared by *Prajāpati*

himself. [In this section *Yudhishtira* has repeatedly been addressed instead of *Çuka*.] The man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes free of sins as grave as the slaughter of a brahman: after their defeat at the hands of Dai., the gods practised this penance, owing to which they regained their position; the efficaciousness of the *Gomati mantras*.—*Bhishma* said: From that time *Çuka* began to worship kine every day (XIII, 81). *Yudhishtira* asked how it is that the dung of the cow is possessed of *Çri*. *Bhishma* told the old story of the conversation between the kine and *Çri*, who once in a beautiful form entered a herd of cows, saying: "The *Daityas*, forsaken by me, have been lost for ever; the gods *Indra*, etc. (ν), having obtained me, are sporting in joy and will do so for ever; R. and D. only when they are favoured by me become crowned with success"; she wished to reside in the kine; they refused her, saying she was fickle and restless. *Çri* said: "D., Dā., G., Pç., U., Rā., and men succeed in obtaining me only after the severest austerities"; they agreed that she should live in their urine and dung (XIII, 82). *Bhishma* continued his discourse on kine, repeating the old tale of the discourse between *Brahmán* and *Indra*, after Dai. had been defeated and all creatures grew in prosperity; then once R., G., K., U., Rā., D., As., the birds, and the *Prajāpatis* all adored *Brahmán*; *Nārada*, etc. (ξ), sang, etc. (ο); *Indra* asked him about the region of kine; *Brahmán* said that *Indra* had always disregarded kine, and commented to him on the superiority of kine. He explained to him why kine have descended to earth: In days of yore, when in the *Deva-yuga* the *Dānavas* became lords of the three worlds, *Aditi* underwent the severest austerities (standing upon one leg for many years) and begot *Viṣṇu*; seeing *Aditi* perform penances, *Surabhi*, the daughter of *Dakṣa*, also underwent austerities on *Kailāsa* (resorted to by D. and G.), in *yoga*, standing upon one leg for 11,000 years; "D., R., and M.-U. became scorched and repaired thither with me (*Brahmán*); as she did not herself ask a favour, I granted her the boon of immortality, and that she should dwell in *Goloka*, while her offspring, engaged in doing good acts, would reside in the world of men (description of *Goloka*)."
Bhishma continued: From that time *Çakra* began to worship kine every day. Blessing upon the reader, etc. (XIII, 83).—§ 747: *Yudhishtira* asked why gold, in the *Çrutis*, is declared to be even superior to kine as a *dakṣiṇā*, and what gold is, etc. *Bhishma* related the circumstances connected with the origin of gold: "When my father *Çāntanu* was dead, I went to *Gaṅgādvāra* to perform his *çrāddha*; *Gaṅgā* came and rendered me great help (description); a handsome arm, adorned with *aṅgādas*, etc., rose up piercing the ground; the P. did not come in their visible forms to take the cake; I, therefore, disregarding the hand, offered the whole cake on blades of *kuça*-grass, according to rule; then the arm of my father vanished. In that night the *Pitṛs* appeared to me in a dream, pleased by my adherence to the rules, whereby I had honoured the authority of the scriptures, etc. (α); I had made gifts of earth and kine; now I should make gifts of gold. Listen now to this old story, that extends the period of life for him who listens to it; it was first recited to *Rāma Jāmadagnya*, who in former days exterminated the *Kṣatriyas* twenty-one times; by performing a horse-sacrifice he became free from sin, but he still failed to attain to perfect lightness of heart; he repaired to R. and D., then to

Vasiṣṭha, etc. (β); they told him that in days of yore *Agni* burnt all the world; from his seed sprang gold; he should make gifts of gold; *Vasiṣṭha* in especial commented on gold: it is the essence of *Agni* and *Soma*, etc. (γ); such is the teaching of the *Smṛtis*; in churning the entire universe a mass of energy (i.e. gold) was found; hence gold is superior; D., G., U., Rā., men, and Pç. keep it with care; *Agni* is all the deities in one, and *Agni* is the essence of gold. I formerly heard this in the *Purāṇa*; it represents the speech of *Prajāpati* himself." Then he related *Suvarṇotputti* (δ), (XIII, 84-85).—§ 748: Asked by *Yudhishtira* (who refers to § 747δ), *Bhishma* related *Tārakavadhohpākhyāna* (δ), (XIII, 86).—§ 749: Asked by *Yudhishtira* (who perhaps refers to § 641—XII, 60 ff.), *Bhishma* explained the ordinances respecting the *çrāddha*. D., As., men, G., Pç., K., every one should always worship P. P. are worshipped before the gods. The merits and demerits of the different lunar days for performing the *çrāddha*: 1st-13th days of the bright fortnight are auspicious; all the young men in the family of him who performs it on the 14th day meet with death, and he himself becomes entangled in war; the day of the new moon and 10th-13th days of the dark fortnight are auspicious; the dark fortnight is better than the bright one, the afternoon better than the forenoon (XIII, 87). Asked by *Yudhishtira*, *Bhishma* explained what, if presented to P., becomes inexhaustible and eternal, and the periods for which different offerings presented at *çrāddhas* gratify the P., quoting some verses [originally] sung by P. and communicated to him by *Sanatkumāra*, recommending *pāyasa* with ghee on the 13th day [of the dark fortnight, PCR.] under *Maghāḥ* during the Sun's southward course, and, under the same constellation, meat of goat, etc., and *çrāddhas* at *Gaya* (δ), (XIII, 88); the different merits acquired by persons by performing optional (*kāmyāni*) *çrāddhas* under various *nakṣatras*, and which were [first] explained by *Yama* to *Çaṇabindu*: by performing such a *çrāddha* under the *Īrttikāḥ*, "a man acquires the merit of a sacrifice after establishing the sacred fire, and ascends to heaven with his children" (PCR.), etc. (α). Having listened to these ordinances about the *çrāddha*, *Çaṇabindu* acted accordingly, and easily subjugated and ruled the earth (XIII, 89). Asked by *Yudhishtira*, *Bhishma* explained to what kinds of brahmans the offerings made at *çrāddhas* should be given away, quoting the *Vaikhāṇasa Rahis* (XIII, 90). Asked by *Yudhishtira* by whom the *çrāddha* was first conceived, etc., in the time when the world was only peopled by the descendants of *Bhr̥gu* and *Angiras* (*Bhr̥gu-Angirasako kāl*), etc., *Bhishma* said: *Brahmán* > *Atri* > *Dattatraya* > *Nimi* > *Çrīmat*. After 1,000 years *Çrīmat* died, having undergone the severest austerities; *Nimi*, filled with grief, collected various agreeable objects on the 14th day of the moon, and the next morning he conceived the idea of a *çrāddha*; on the day of the new moon he invited a number of respected brahmans, gave food to seven such brahmans, and made an offering of cakes of rice to his dead son, uttering his name and family (*nāma-gotraṃ*). He then became filled with regret, having done an act that was not laid down in the scriptures [that a father had done with reference to his son what sons ought to do with reference to their fathers, PCR.]; he thought of *Atri*, who came and comforted him, saying that this sacrifice in honour of the *Pitṛs* had been laid down and its rites regulated by *Brahmán* himself in days of yore: one should pour out libations to *Agni*, etc. (β); the gods named *Pitṛs* [and] *Viṣṇavas* [so

B. and C.; cf. BR., v. *Uśhmapa*] were created by *Svayambhū* (i.e. Brahman) and consist of seven classes (*saptakāṣṭha pīṭvaṃśas*); when they are honoured by a *grādha*, they become freed from sin; the *Viśvadevas* [sixty-four (7) are enumerated], having *Agni* for their mouth, they are eternal (? *Kālasya gati-gocarāḥ*; C. °*ayāga*°; "eternal and conversant with all that occurs in time," PCR.). Articles that should not be offered at *grādhas*. From the place of a *grādha* a *Cūṇḍala* and a *Ṣaṇḍa* should be excluded, as also one who wears yellow clothes (*Kūśhāyavāsāḥ*), a leper, an outcast (*patitaḥ*), etc. Having said this to R. Nimi, *Atri* went back to the celestial palace of *Pitāmaha* (Brahman) (XIII, 91). After Nimi had acted in this way, M.-r. performed a *grādha*. The *Pitṛs* and gods became afflicted with indigestion in consequence of the offerings (*nirāpn*) made by persons of the four castes. They repaired to *Soma*, and thence to *Svayambhū* (on the summit of *Meru*), and thence to *Agni*. *Agni* told them to eat those offerings together with him. It is for this reason that in making offerings at *grādhas* a share is first offered to *Agni*; then also the *Brahma-Rakshasas* cannot do any injury to the *grādha*; but the *Rakshasas* fly away from it (v. 4383-4). The cake should first be offered to the [deceased] father, then to the grandfather, then to the great-grandfather; at each cake the *Sāvitrī* should be uttered (*Somāyeti ca vaktavyam tathā pīṭmateti ca*); a woman of another *gotra* (*anyavaṃśajā*), etc., should not assist at a *grādha*; while crossing a river, one should offer oblations of water to one's P., and also on the day of the new moon (*māsardhḥ kṛṣṇapakṣasya*); this gives prosperity, etc.; *Brahman*, etc. (i), are great masters of *yoga* and [numbered among] P. (XIII, 92).—§ 750: Asked by *Yudhiṣṭhira*, *Bhishma* said that brahmins who are observant of vows not mentioned in the *Vedas* may eat at *grādhas* without incurring sin; but not so those who are observant of vows mentioned in the *Vedas*. Penance is not really identifiable with fast; one should not torment one's own body; renunciation is the best of penances; the brahmin should eat *Vighasa* or *Amṛta* (i.e. food that remains after the guests, etc., have eaten); one should only eat morning and evening at the prescribed hours, etc.; such men obtain felicity in the abode of *Brahman* in the company of Aps. and G. If the giver happens to be unrighteous, the receiver sinks into hell. In this connection an old tale of a conversation between *Vṛshādarbhi* and the seven *Rakṣis* is told: *Bisastainyopākhyāna* (b) (XIII, 93).—§ 751: *Bhishma* said: In this connection the old story of the oaths on the occasion of a *Ārtthayatra* [i.e. *Ṣaṇḍavidhi*] is told (b) (XIII, 94).—§ 752: Asked by *Yudhiṣṭhira* by whom the custom of giving umbrellas and sandals at *grādhas* was introduced, *Bhishma* related the story of the discourse between *Jamadagni* and *Sūrya* [i.e. *Chattropānahotpatti*] (b). "Do thou, therefore, give away umbrellas and shoes to brahmins. He who gives away a white umbrella with 100 ribs to a brahmin attains to eternal felicity after death in *Ṣakra-loka*, being respected by brahmins, Aps., and D." (XIII, 95-96).—§ 753: Asked by *Yudhiṣṭhira* about the duties of a householder, *Bhishma* recited the old story of *Vasudeva* (*Kṛṣṇa*) and the goddess *Prithivī* (Earth), who instructed *Vasudeva* on this very topic: R., D., P., and men should be worshipped . . . ; he should perform an *Agni-Shoma*, *Vaiṣṇaveya*, and *Dhānavantarya* offering, and separately an offering to *Prajāpati* and *bali* to *Yama*, etc. (a); he should daily perform a *grādha* (description); he should take his food last of all (*śiṣṭāṅgi*); he should with *madhuparka*

honour a king, *ṛtvij*, *guru*, father-in-law, and *enātaka*; in the evening and morning he should place food on the ground for dogs, *ṣaṇḍas*, and birds: this is called the *Vaiṣṇaveya* offering. *Vasudeva* acted accordingly (XIII, 97).—§ 754: Asked by *Yudhiṣṭhira*, *Bhishma*, in order to explain the gift of lamps, flowers, and incense, told the old story of the discourse between the *Prajāpati Manu Svayambhū* and the learned and noble brahmin *Surarna* (so called from his golden complexion) on the golden mountain *Meru*. Asked by *Surarna* about the above-named topic, *Manu* related the old history of the discourse between *Ṣakra Bhārgava* and the *Asura* king *Bali Vairocana*, who ruled the three worlds. Asked by *Bali* about this very topic, *Ṣakra* discoursed on the plants (having *Soma* for their lord), of which some are *amṛta* (and agreeable to the gods, etc.) and some poison; some are acceptable to As., some to the gods, R., U., Y., men, P.; garlands of water flowers should be offered to G., N., and Y.; plants with red flowers and keen scent and having thorns have been laid down in the *Atharvans* as fit for incantation in order to injure foes, etc.; D. become gratified with the scent of flowers, Y. and R. with their sight, N. with their touch, men with all three. Among incenses, all exudations (except that of the *Boswellia serrata*) are agreeable to the gods; that of *Aquilaria Agallocha* to Y., R., and N.; that of *Boswellia serrata*, etc., to D., etc. [For avoiding] *Andhatamas* (B. °*an ta*°; a certain hell, Nil.), darkness, and the sun's southward course, one should give lights during the sun's northward course (Nil. and the note of PCR., p. 477); D. are resplendent, R. dark; hence one should always give lights, etc.; thereby a man attains to the same world as the celestial lights (*dyotishāṇa lōkyaṃ*). The merits of *bali*-offerings made to D., Y., U., men, *Bhūtas*, and R. Y., R., Pn., D., P., etc., are supported by the food offered by the householder; the *bali* offered to Y. and R. should be rich in blood and meat, wines and spirits, etc.; *bali* with lotuses and *utpalas* are agreeable to N.; sesame seeds with sugar to the *Bhūtas*. He who eats without first serving brahmins and gods and guests and children, should be known as a R. Thus said *Kāṇva Bhārgava* to *Bali*; then *Manu* > *Surarna* > *Nārada* > *Bhishma* (XIII, 98).—§ 755: *Yudhiṣṭhira* (referring to § 754) once more questioned *Bhishma* on this subject; *Bhishma* told the old story of the discourse between *Nahusha* and *Agastya* and *Bṛghu* [i.e. *Nahushopākhyāna*] (b) (XIII, 99-100).—§ 756: Asked by *Yudhiṣṭhira* where those men go who steal articles belonging to brahmins, *Bhishma* related the old conversation between a *Cūṇḍala* and a *Kṣhatṛiya* (*Kṣhatṛabandhoḥ*), who wondered that the old *Cūṇḍala*, whose body was besmeared with the dust raised by dogs and asses, without minding that dust, was anxious to wash off the small drops of milk that had fallen upon his body; the *Cūṇḍala* related that formerly some kine belonging to a brahmin were stolen, and some milk from them fell upon some *Soma* plants that grew by the roadside; the king who performed the sacrifice with this *Soma*, the brahmins who drank its juice, those who had assisted at the sacrifice, and those who drank milk, etc., in the palace of this king, had to fall into hell, as also the sons and grandsons of those who had stolen them, and the queen, although she treated the animals with great care. The *Cūṇḍala* himself, who had lived in the observance of *brahmacarya* in that place, and whose alma had been sprinkled with the milk of the kine, had in this life become a *Cūṇḍala*. It is for this reason that the *Soma* plants become unsaleable, and the persons who sell and who purchase them both sink into the *Raurava*-hell, when

they repair to the region of *Yama*, etc. "Behold also this miserable dog!" In a former life the *Candala* was born in a noble family, but out of pride he ate the meat attached to the vertebral column of animals, and thence he had attained to his present state; in consequence of some meritorious act in a former life, he had retained the memory of his previous existences. Asked by the *Candala*, the *kshatriya* told him (in order to obtain emancipation (*moksha*) from his state of a *Candala*) to give up his life for the sake of a brahman. This the *Candala* did in a battle for protecting a brahman's wealth, and attained to a desirable end (XIII, 101).—§ 757: Asked by *Yudhishtira* whether there is a difference of position among righteous men after death, *Bhisma* related the old narrative of the conversation between the muni *Gautama* and *Indra* [i.e. *Hastikūṭa*] (δ) (XIII, 102).—(†) § 758: Asked by *Yudhishtira* what constitutes the highest penance, *Bhisma* said that there is no penance superior to abstention from food, and told the old story of the conversation between king *Bhagiratha* and *Brahman*. *Bhagiratha* had transcended the world of the gods, that of kine, and that of the *Rakhs*; beholding this, *Brahman* asked him how he had attained to that region, where neither gods, nor G., nor men succeed in coming without having practised the severest austerities; *Bhagiratha* enumerated his sacrifices, his penances on the *Jahnvi* (*Gaṅgā*), etc. (α); those on the banks of *Saraya*, etc. (β), he gave away millions of kine to the brahmins. "It is not through the merits of those acts that I have attained to this region, but through the vow of fast, which had been known to *Indra*, who had kept it secret, but which *Bhārgava Uṣanas* had learnt through penance († v. 5945); all brahmins and *Ṛ.* gratified me, saying that I should repair to *Brahmaloka*." *Bhagiratha* was honoured by *Brahman* (XIII, 103).—§ 759: Asked by *Yudhishtira*, *Bhisma* discussed the reason why, a man's period of life being said to extend over 100 years, one becomes short-lived or long lived; one should awake at the *Brāhma muhūrta* [i.e. at the hour when the sun is just below the horizon, PCR.]; *Ṛ.* by adoring the two twilights became long-lived; one should avoid atheism (*nāstikyaṃ*), calumniating the *Vedas*, censuring the gods, etc.; one should also wash one's feet before sitting down to recite the *Vedas* or to eat any food; one should perform the *homas* for propitiating the gods (*śāntihomān*) and recite the *Sāvitra* mantras (*Sāvitrāṇi* or *dharayet*; i.e. *mantraviśeṣān*, Nil.); persons conversant with ancient history cite a *gāthā* sung by *Yama* in days of old (about running—*prādravati*, B.—or studying with uncleaned mouth); "he who studies at forbidden times, loses his *Veda* and shortens his life" (v. 5028-8); nor should one eat at the *grāddha* of an enemy; the spots of the hand named *Brāhma tirtha*, etc. (α); having drunk water thrice, etc., one should worship the P. and gods according to the ordinances of the *Vedas* (v. 5065); a brahman should perform [the *ācamana*] (*samupaspṛśet*) in all the purificatory acts with the *Brāhma tirtha* (v. 5066); one should never perform any act in honour of P. in the night-time (v. 5075); one should wash his head before performing any act in honour of P. or gods (v. 5081); one should never perform [a *grāddha*] under the constellation of one's nativity, nor under the two *Prokṣhapadas*, nor under *Āgneya* (i.e. *Kṛttikā*, Nil.), nor under fierce [*nakṣatras*, such as *Aśleṣa*, etc., PCR.], nor under those that are hostile (*pratyaṇi*), or those mentioned [i.e. forbidden] in the *Jyotiṣa* (v. 5082-3); a woman of the same *pravara* (*samāraṇa*), etc., should be

avoided [in wedding] (v. 5086); one should accomplish all acts ordained in the *Veda* or by the *Brāhmanas* (v. 5092); one should study the *Dharmaveda* and the *Veda* (v. 5100); "you should know the science of reasoning (*Yuktiśāstraṃ*), the science of words (*Śabdāśāstraṃ*), the *Gāndharvaśāstra*, and the [64] *Kālas*, [and] one should always hear the *Purāṇa* and *śikhāṣas* and the narratives that exist (*akhyānāni yāni ca*), and the biographies (*caritaṃ*) of high-minded persons" (v. 5102-3); good conduct (*dharma*) is superior to all lore (*śāstra*); this fame-producing, etc., [discourse] has been uttered by *Brahman* out of compassion on all creatures (v. 5112) (XIII, 104). Asked by *Yudhishtira*, *Bhisma* expounded how the eldest brother should behave towards his younger brothers and the younger ones towards the eldest; "the *upādhyaya* is superior to 10 *ādhyas*; the father to 10 *upādhyayas*; the mother to 10 fathers or [even] to the whole earth; there is no *guru* equal to the mother" (v. 5126-7) (XIII, 105). Asked by *Yudhishtira* if only brahmins and *kshatriyas* should observe fasts (the very *Mlecchas* observe them), *Bhisma* related what *Ṛ. Āgiras* had said to him in answer [essentially in the negative] to this same question, indicating the merits of fast on different days and different months (β), by which fasts the merit of different sacrifices (γ) are acquired, or the abode of the Aps., or *Brahmaloka* attained; there is no penance superior to fast: by fasts the gods became denizens of heaven, and *Ṛ.* attained to the highest success (*siddhim*); witness *Viśvāmitra*, and *Cyavana*, etc. (δ), who attained to heaven through fasts. In former days *Āgiras* declared so to M.-Ṛ.†* (XIII, 106). *Yudhishtira*, saying that sacrifices are incapable of being performed by people that are poor, as they require a large store of diverse kinds of articles, wherefore the merit attaching to them can only be acquired by kings and princes, asked *Bhisma* about acts fraught with merit equal to that of sacrifices and capable of being performed by persons destitute of means. *Bhisma* related the ordinances about fasts that were promulgated by *Āgiras*; the regions attainable by them (ε) and the sacrifices they are equal to (ζ) (XIII, 107). Asked by *Yudhishtira* about that which is the foremost of all *tirthas*, *Bhisma* mentioned and described *Mānasa tirtha* [in the figurative sense of the soul]; but also the *tirthas* of the earth are possessed of merit; by reciting the name of a *tirtha*, by bathing there, and by gladdening P. there, one casts off one's sins and goes to heaven (v. 5365) (XIII, 108). Asked by *Yudhishtira* as to what is the highest, etc., kind of fast, *Bhisma* said: [A = "that man who fasts on the 12th day of the moon in the month so called"; B = "and, for the whole day and night, worships *Kṛṣṇa* as *Keçava*, etc."; C = "obtains the merits of the horse sacrifice, etc."; D = "and freedom from sin, etc."]

A.	B.	C.	D.
(1) <i>Māyāśrīṣa</i> ...	<i>Keçava</i> ...	Horse sacrifice	becomes free from all his sins.
(2) <i>Paṇḍita</i> ...	<i>Nārāyaṇa</i> ...	<i>Vājapriya</i> ...	the highest success.
(3) <i>Māgha</i> ...	<i>Mādhyama</i> ...	<i>Rājāsya</i> ...	rescues his race.
(4) <i>Phālguna</i> ...	<i>Govinda</i> ...	<i>Atirātra</i> ...	<i>Somaloḥa</i> .
(5) <i>Caitra</i> ...	<i>Viṣṇu</i> ...	<i>Paṇḍarika</i> ...	<i>Dovaloka</i> .
(6) <i>Vaiśākha</i> ...	<i>Madhusūdana</i> ...	<i>Agniśtoma</i> ...	<i>Somaloḥa</i> .
(7) <i>Jyāishtha</i> ...	<i>Trivikrama</i> ...	<i>Gaṇḍa madha</i> ...	rejoices with Aps.
(8) <i>Aślāṣha</i> ...	<i>Vāmana</i> ...	<i>Narasmedha</i> ...	rejoices with Aps.
(9) <i>Grāmasa</i> ...	<i>Grīdhara</i> ...	<i>Pañcayājñā</i> ...	a <i>vimāna</i> .
(10) <i>Bhādrapada</i> ...	<i>Hṛshikeṣa</i> ...	<i>Saṅkrānti</i> ...	becomes purified.
(11) <i>Āṣvika</i> ...	<i>Padmanābha</i> ...	1,000 cars ...	—
(12) <i>Kārtika</i> ...	<i>Dāmodara</i> ...	all sacrifices...	—

The result of adoring *Kṛṣṇa* as *Puṇḍarikākṣa*, etc. (γ). At the conclusion of one's vow, one should feed a number of brahmins or make gifts of ghee to them. *Vishṇu* has said that there is no fast superior to that (XIII, 109). *Vaiṣampāyana* said: Approaching *Bṛishma*, who was lying on his bed of arrows, *Yudhishtira* asked how one does acquire beauty, etc. *Bṛishma* said that a *Candrarata* should be commenced in *Mārgaśrēṣa*, when the moon comes in conjunction with *Māla*:

(1) <i>Māla</i> [19]	being in his feet,
(2) <i>Rohiṇi</i> [4]	„ calf,
(3) <i>Aśvini</i> [1]	„ knee-joints,
(4) <i>Aśādhau</i> [20-21]	„ thighs,
(5) <i>Phalguni</i> [11-12]	„ anus,
(6) <i>Kṛttikā</i> [3]	„ waist,
(7) <i>Bhādrapada</i> [26-27]	„ navel,
(8) <i>Revati</i> [28]	„ eyes,
(9) <i>Dhanishṭhā</i> [24]	„ back,
(10) <i>Anurādhā</i> [17]	„ belly,
(11) <i>Viśākhā</i> [16]	„ arms,
(12) <i>Hasta</i> [13]	„ hands,
(13) <i>Punarvasu</i> [7]	„ fingers,
(14) <i>Aślāhā</i> [9]	„ nails,
(15) <i>Jyeshṭhā</i> [18]	„ neck,
(16) <i>Cravana</i> [23]	„ ears,
(17) <i>Puṣya</i> [8]	„ mouth,
(18) <i>Svāti</i> [15]	„ teeth and lips,
(19) <i>Chāttishā</i> [25]	„ smile,
(20) <i>Maghā</i> [10]	„ nose,
(21) <i>Mṛgaśīras</i> [5]	„ eye,
(22) <i>Citra</i> [14]	„ forehead,
(23) <i>Bharaṇi</i> [2]	„ head,
(24) <i>Ārdrā</i> [6]	„ hair.

[The figures in brackets indicate the number in the ecliptic; *Abhijit* [22] is wanting.] Then gifts of ghee to learned brahmins; one becomes as accomplished (*paripūrṇaṅga*) as the full moon (XIII, 110).—§ 760: *Yudhishtira* asked, what regulates rebirth, etc. *Bṛishma* directed him to ask *Brhaspati*, as none else was capable of explaining the matter. *Vaiṣampāyana* said: While they were thus speaking *Brhaspati* came from heaven; *Yudhishtira* with *Dhṛtarāṣṭra*, etc., honoured him; then *Yudhishtira* asked him, what is truly the friend of mortal creatures, and what follows man to the next world. *Brhaspati* said: Righteousness. *Yudhishtira* asked, how righteousness can accompany the dead body. *Brhaspati* said that the soul (*jīva*) obtains a new body according to its merit, *Yama*, etc. (α), being the witnesses, etc. Deities dwelling in the body, viz. earth, etc. (β). After birth *jīva* receives woe and death from the messengers of *Yama*; if imbued with unrighteousness, *jīva* has to go to the dominions of *Yama*, and after suffering great misery there, he has to undergo rebirth as an animal, or as some other kind of being, as declared in the *Vedas* and the scriptures (*śāstre*) with the histories (*śāhās*). In the regions of *Yama* there are places worthy of being the abodes even of the deities, and which are equal to *Brahmaloka*, but also such as are worse than [those of animals]. Different forms in which *jīva* has to take birth in consequence of different acts (e.g. as a *Brahma-Rakṣasa*; as *Mlecchā*). [The periods that elapse before one recovers human existence are here generally very short, some few months or years.] “I heard all this in days of old from *Brahma* himself in the midst of the

śvarāṇi” (XIII, 111). Asked by *Yudhishtira*, *Brhaspati* explained by what acts people, having committed sin, attain to an auspicious end in this world and in heaven, especially recommending gifts of food (praised by D., R., P., and men), citing *Rautideva* (δ) (XIII, 112). Asked by *Yudhishtira*, *Brhaspati* discoursed on the six doors of righteousness (abstention from injury, the observance of the Vedic ritual, meditation, restraining the senses, penances, and obedience to preceptors), saying that the man who practises the religion of universal compassion achieves the highest good, etc. *Vaiṣampāyana* said: Then *Brhaspati* ascended to heaven. [XIII, 111-113 are called *Samādra-akṛā*] (XIII, 113).—§ 761: *Vaiṣampāyana* said: After this *Yudhishtira*, addressing *Bṛishma* (lying on his bed of arrows), said: R., D., and brahmins, led by the authority of the *Vedas*, praise the religion of compassion; but how does a man who has injured others in word, thought, and deed, succeed in freeing himself from misery? *Bṛishma* recommended abstention from meat; meat, moreover, enslaves the mind by taste (XIII, 114). *Yudhishtira* (referring to § 749) wondered how, when abstention from injury is the highest religion, persons should make offerings of meat in *grādhas* in honour of P. *Bṛishma* referred to the innumerable discourses on this topic that had taken place between R., and strongly recommended abstention from honey and meat, referring to the seven R. (*Saptarāṣya*), etc. (α), and quoting *Manu*, etc. (β); he who eats flesh of animals slain by others incurs the sin that attaches to the slaughter; he who purchases flesh slays living creatures through his wealth (the eater's demerit is, however, not so great as the slayer's); by eating flesh left from sacrifices [to D. and P.; v. especially *Agastya*] and of animals that have been slain for feeding brahmins, one incurs a small fault. In old time persons who wanted to attain to regions of merit hereafter, performed sacrifices with seeds. Especially in the month of *Kārttika* or in its bright fortnight one should abstain from [honey and] meat, which many ancient kings have done: *Nabhaga*, etc. (γ); those who abstain from flesh for months or fortnights continuously, have *Brahmaloka* reserved to them. (It is by truthfulness that *Hariścandra* roves through heaven like a second *Candrama*.) Also the kings *Cyavacitra*, etc. (δ), did not eat flesh during the month of *Kārttika*, and, therefore, attained to *Brahmaloka*, adored by G. and surrounded by 1,000 beautiful damsels. The eaters of meat go to Hell; he who practises the religion of abstention from meat or teaches it to others will never have to go to Hell, even if he be exceedingly wicked in other respects* (XIII, 115). Asked by *Yudhishtira* what can be eaten, etc., *Bṛishma* discoursed on what is flesh, and continued the preceding discourse, again mentioning *Agastya*; snakes, etc. (ε), never hurt him who is devoted to compassion; those who are covetous of meat are cooked in the hell called *Kumbhipāka*; etymology of the word *māṃsa* (flesh) (XIII, 116).—§ 762: Asked by *Yudhishtira* what end those attain to who give up their lives in battle, though to give up life is difficult for men, whether they are in prosperity or adversity, *Bṛishma* explained the old narrative of the conversation, in former times, between *Vyāsa* and a worm: *Kiṭopākhyāna* (δ) (XIII, 117-119).—§ 763: Asked by *Yudhishtira* about the relative superiority of knowledge, penances, and gifts, *Bṛishma* told the old narrative of the conversation between *Maitreya* and *Vyāsa*: *Maitreya-bhikṣā* (δ) (XIII, 120-122).—

and then to perform one's ablutions; to offer cooked food with honey, in an *uḍumbāra* vessel, as *bali* to the moon on the evening of the day of full-moon, which offer is accepted by Śā., etc. (γ), and whereby *Soma* and the Ocean increase* (spoken by *Vishṇu*). *Bhishma* said that these mysteries (respected by D. and promulgated by *Vyāsa*) are even superior to the whole earth († v. 6198), and should not be imparted to any unbeliever, etc. (XIII, 134).—§ 767: Asked by *Yudhishthira*, *Bhishma* enumerated those persons from which a brahman, a *kṣattriya*, a *vaiśya*, and a *śūdra* may take his food, etc. (XIII, 135). Asked by *Yudhishthira*, *Bhishma* expounded the expiations which purify a brahman of the sin he incurs by accepting forbidden food (especially offered to D. and P.); without having performed his ablutions, a brahman should not say his evening prayers, etc.; for this reason the *grādha* has been ordained to be performed in the afternoon (XIII, 136). Asked by *Yudhishthira* which is better, charity (*dāna*) or devotion (*tapas*), *Bhishma* enumerated the pious princes who have attained to heaven (*lokaḥ*) (a). "These and many other men (householders) have attained to heaven by charity and penances, and return again and again. As night approaches, I shall explain to thee in the morning whatever doubts may arise in thy mind" (XIII, 137). Asked by *Yudhishthira* (who refers to XIII, 137), *Bhishma* discoursed on the five kinds of gifts: from desire of merit, from desire of profit, from fear, from free choice, and from pity; *Brahmān* has said that one should always make gifts according to one's power (XIII, 138).—§ 768: *Yudhishthira*, complaining of the distress of the time, asked *Bhishma* to discourse on religion and profit in the presence of *Kṛṣṇa* and all the king: *Vaiṣampāyana* said that *Bhishma* recited the discourses on the puissance of *Vishṇu* in days of yore (and the doubt of *Rudra* and his spouse). Once *Kṛṣṇa* observed a vow for twelve years in order to obtain a son; *Nārada*, etc. (a), came there with Si., etc. (description of their seats); fire issued from the mouth of *Kṛṣṇa* and consumed the summit of the mountain with all its living creatures, then it came back and touched his feet; he cast a benignant look upon the mountain, which once more became adorned and peopled as before. Asked by R., *Kṛṣṇa* explained that, in consequence of his penances, his soul became transformed into fire and repaired to *Brahmān* (who told it that half of the energy of *Çiva* would take birth as *Kṛṣṇa*'s son), and then went back; "I now ask you to tell me something that is highly wonderful, which you have heard of or seen on earth or in heaven." R. glorified *Kṛṣṇa*, and asked by them, *Nārada* described the wonderful incident on *Himavat*, "which was witnessed by R. on their *tirthayatra*" (XIII, 139). *Bhishma* said: Then R. *Nārada*, the friend of *Kṛṣṇa*, told the following story of the discourse between *Çiva* and *Uma*: *Umā-Maheçvara-samvāda* (b) (XIII, 140-148). *Bhishma* said: *Kṛṣṇa* paid honour to R., who praised *Kṛṣṇa*, approving of what *Çiva* had said of him, and saying that they had told him [about the discourse of *Çiva* with *Uma*], only to please him, since he had asked them; but "there is nothing in the three worlds that is unknown to thee." R. took leave of *Kṛṣṇa*, promising him that he would soon get an excellent son. *Kṛṣṇa* returned to *Dvārakā*. *Bukmiṇi*, after the tenth month, bore a son who is identified with *Kāma*, which exists in every creature and moves within the hearts of both gods and *Asuras*. Praise of *Kṛṣṇa* = *Vishṇu Trivikrama* = the thirty-three gods with *Indra* = *Adideva* (the first god), etc. *Bhishma* congratulated

the *Pāṇḍavas*, especially *Arjuna*, and pitied *Duryodhana*; many Dai. and Dā. have been slain by *Kṛṣṇa*, witness *Çiva*'s utterances (*puṛuṣaṃ*) on *Himavat* to R.; the greatness, etc., of *Arjuna* can only come up to one-third of that of *Kṛṣṇa*. *Bhishma* consoled *Yudhishthira* (it is Time = *Kṛṣṇa* who has slain the warriors), citing *Vyāsa* and *Nārada*. *Nārada* and *Vyāsa* have told me that "*Kṛṣṇa* and *Arjuna* (*triyugau*) practised penances in *Badari* for 10,000 years"; he mentioned his slaying of *Kaṃsa*; the destruction of the *Kurus* is due to *Duryodhana*, etc. (c). *Yudhishthira* remained silent; the kings with *Dhṛtarāṣṭra*, and R. with *Nārada*, applauded *Bhishma* and worshipped *Kṛṣṇa*. When *Bhishma* had rested and become refreshed, *Yudhishthira* once more asked him (XIII, 148).—§ 769: *Vaiṣampāyana* said: *Yudhishthira* asked *Bhishma*: who is the one god, which the foremost of all religions, and by what prayer does one become freed from the bonds of birth and transmigration (*janmasaṃsāra-bandhanāt*). *Bhishma* answered: "Always uttering the 1,000 names of the eternal *Vishṇu Puruṣottama*, the great *Brahmān*, etc., which were sung by the R." (v. 6949 wants in B.: *Vishṇor nāmasahasasya Vedavyāso mahān rṣiḥ | Chando 'nushyup tatha Devo Bhagavān Devakīputaḥ*). Then he enumerated *Vishṇu*'s (= *Kṛṣṇa*'s v. 7057 = *Vasudeva*'s v. 7061, 7066, etc. = *Kṛṣṇa*'s v. 7071) 1,000 names.* "The moveable and immoveable world with D., As., G., Y., U., and Rā., is under the sway of *Kṛṣṇa*; R., P., D., etc., have sprung from *Nārāyaṇa*; the *Yoga*, the *Sāṅkhya*, the crafts (*çilpāḥ*), the *Vedas*, the *Çāstras*, etc., have sprung from *Janārdana*; one should recite this hymn in praise of *Vishṇu*, composed (*kirtitaṃ*) by *Vyāsa*" (XIII, 149).—§ 770: Asked by *Yudhishthira* about the [mantra] which gives righteousness and success on setting out on a journey, or on entering [a new building], or at the commencement of any undertaking, or in sacrifices to D. and P., etc., *Bhishma* recited a mantra promulgated by *Vyāsa* and ordained by *Sāvitṛi*, and which purifies from all sins, and which was recited in days of yore by the foremost R. († v. 7088-9): Salutations (*namaḥ*) to *Vasishṭha*, etc. (a); the eleven *Rudras* (the lords of the three worlds) are: *Ajaiṭapād*, etc. (b); in *Çatarudra* they are 100; *Aṃṣa*, etc. (γ), are the twelve *Adityas*, the sons of *Kaçyapa* according to the *Çruti*; *Dhara*, etc. (δ), are the eight *Vasus*; *Nāsatya* and *Daura* are the two *Açvins*, the sons of *Martāṇḍa*, who came out of the nose of *Saṅjñū*; *Mṛtyu*, *Kāla*, V.-D., P. (endowed with forms), Mu., and Si. (devoted to penances and emancipation) are the invisible witnesses of all the good and bad acts of all beings, giving the regions of felicity (*lokān stān*) created by *Prajāpati* to those that praise them, and residing in all the worlds; by praising these 33 [i.e. 11 + 12 + 8 + 2] gods (the lords of all hosts of beings) [and] *Nandiçvara*, etc. (e), one is cleansed of all sins; the R. [called] *Mānava* are *Yava-kṛita*, etc. (z); blazing like *Rudra*, *Anala*, and the *Vasus*, they rejoice in heaven with the gods after having performed good deeds on earth; the seven *gurus* of *Indra* [i.e. presumably *Yavakṛita*—*Bala Āngirasa*] live in the East, and by praising them one enjoys felicity in *Indraloka*; *Unnuu*, etc. (γ), are the seven *ṛtvijs* of *Dharmarāja* [i.e. *Yama*], and live in the South; *Dṛghyeu*, etc. (δ), are the *ṛtvijs* of *Vasura*, and dwell in the West; *Ātri*, etc. (i), are the seven *gurus* of *Kubera*, and dwell in the North; there are seven other Mu. in all the quarters, bestowers of fame, etc.; *Dharma*, etc. (x), are upholders of the earth; *Rāma*, *Vyāsa*, *Droṇa*'s son *Açvatthāman*, and *Lomaça*; these are the celestial

munis, distributed into seven groups [of] seven; they are the creators of peace (*śānti-*) and good (*-svasti-*) and the regents of the quarters (*diśām pālāḥ*); one should turn his face in that direction in which one of these R. live, and take refuge with him; they are the creators of all creatures and the purifiers of the worlds [this is the order in B., where v. 7121: *Rāmo Vydāsa . . .* is placed before v. 7120: *Śānti-svastikāḥ loka . . .*]; *Samvartta*, etc. (including *Saṃkhyā* and *Yoga*) (λ), have practised severe penances and are celebrated over the three worlds; there are others resembling *Rudra*, in *Brahmaloka*, through whom the soulless obtains a son, and the poor obtains wealth; one should also praise *Pṛthu*, etc. (μ), [and] *Saṃkhyā* and *Yoga*, *Havya* and *Kavya*, and Supreme *Brāhmaṇ*; one should praise them morning and evening; then there is no fear from fire or thieves, nor from P. and Rā., etc.; P. eat that man's *karya*, and the gods his *havya* (so B.), who recites [these names: *Sāvitrī*, v. 7146, 7149, 7158; *mahad brāhma Sāvitrīgunakīrtanam*, v. 7150; *Sāvitrīṃ paramam gatim*, v. 7155; *Sāvitrī brāhma śānvati*, v. 7161] at his rites for D. and P.; they contribute to the peace (*śāntim*) of all the four castes; when setting out on a journey, etc., on every occasion one should recite them; it is a great mystery of R., etc. This ancient tale contains the opinion of the accomplished (*siddhasya*) *Parācāra*, and in former days was recited to *Indra*; [it is] the veritable eternal *Brāhmaṇ*, the heart of all creatures and the eternal *ṛuṭi*; all [the princes] of the race of *Sūrya* and of *Soma*, i.e. the *Rāghavas* and the *Kurus*, always recite it after having purified themselves (*śucyāḥ*); there is rescue from every calamity in always reciting [the names of] D., seven R. (*Saptarāṣṭam*), and *Dhruva*; [† v. 7157-8 are each of 38 syllables; † v. 7159-60 are each of 2 × 28 syllables]: the old B.-ṛ. *Kācya*, etc. (ν), have worshipped them; [being] the opinion of *Bhāradvāja* they were obtained by the sons of *Roṭka*; having acquired them again from *Vasiṣṭha*, *Čakra* and the *Vasus* vanquished all Dā.; the man who makes a present of 100 cows with their horns covered with gold to a learned brahman, and he who causes the excellent *Bhārata* story to be always recited, these two acquire [equal] merit; the benefits obtained by praising *Bhṛgu*, etc. (ξ) (XIII, 151).—§ 771: Asked by *Yudhiṣṭhira* what course of conduct towards the various classes of persons is regarded faultless, *Bhishma* eulogised the brahmins, who are attentive to P., D., and guests; who eat the first portions of *havya* and *kavya*; who by their very eating rescue the three worlds from great fear; whose wealth consists in all the *ṛikāḥ* and the *ṛuṭi*; whose wrath yet burns in the *Dandaka* wood, etc. (XIII, 152).—§ 772: Asked by *Yudhiṣṭhira* what is the reward attached to the worship of brahmins, *Bhishma* told the old narrative of a conversation between *Pavana* (the Wind) and *Arjuna* [*Kārtavīrya*]: *Pavanārjunasamvāda* (b) (XIII, 153-159).—§ 773: Asked by *Yudhiṣṭhira* about the prosperity resulting from the worship of the brahmins, *Bhishma*, saying that the time of his death is not distant, and that he has recited all the duties mentioned in the *Purāṇas*, referred him to *Kṛṣṇa* (b) (XIII, 159). Asked by *Yudhiṣṭhira* what prosperity results from the worship of the brahmins, *Kṛṣṇa* related what he in former times in *Dvāravāṭi* had answered his son *Pradyumna*, who was greatly excited by [some] brahmins and put this same question to him; they have *Soma* for their king. He related the visit of *Durvāsas* (c) (XIII, 160). Asked by *Yudhiṣṭhira* about the knowledge he had acquired from *Durvāsas*, *Kṛṣṇa* said that he would recite that *Čatarudṛitya* which he repeats

every morning, and which was composed by *Prajāpati* at the end of his penances. Then he praised *Čiva* (d) (XIII, 161-162).—§ 774: *Vaiṣampāyana* said: After *Kṛṣṇa* had said these words, *Yudhiṣṭhira* once more asked *Bhishma* which of the two, perception (*pratyakṣam*) or the scriptures (*āgamaḥ*), should be [regarded as] authoritative for arriving at a conclusion (*kāraṇam bhavet*): *Bhishma* answered that to affirm that perception is the only authority (as some persons do) is foolish; that knowledge which is derived from reasoning can scarcely be said to be knowledge.—Asked by *Yudhiṣṭhira* as to [which of these four is most authoritative, viz.] perception (*pratyakṣam*), inference (*lokataḥ siddhir*, i.e. *anumānam*, Nil.), the teaching of the scriptures (*lokaḥ āgamaḥ pūrvaḥ*), and the various kinds of good men's practice (*śiṣṭādāro bahuvividhaḥ*), he declared that as the might of unrighteous persons causes doubts to attach to perception, inference, and good conduct, good people who let themselves be led by the scriptures, and who are ever contented, should be resorted to for the solution of doubts.—As *Yudhiṣṭhira* remarked that, the *veda*, *pratyakṣa*, and *dāro* being all three *pramāṇa* (authority) [as to what is *dharma*, i.e. righteousness], the one *dharma* would become threefold, *Bhishma* answered that *dharma* is really one, though capable of being viewed from three different points; he should not engage in such [unfruitful] speculations, but simply follow his instructions like a blind man, knowing that righteousness consists in abstention from injury, truth, absence of wrath, and liberality, and that conduct towards the brahmins that has been observed by his sires and grandsires. The fool who would deny that to be authority that [has always been accepted as] authority, does not deserve to become an authority, for he creates [only] fright.—Asked by *Yudhiṣṭhira*, *Bhishma* said that those who hate righteousness have their hearts overwhelmed with passion and darkness and go to hell; those who observe righteousness go to heaven. The brahmins, who are the eldest sons of *Brahmaṇ*, represent righteousness, and, therefore, they are worshipped by the righteous as a ripe fruit by a hungry man.—Asked by *Yudhiṣṭhira*, *Bhishma* indicated the acts that are characteristic of wicked and good men (curious enumeration): the good never talk while eating, and never go to sleep with wet hands; two times have been appointed by the deities for taking food, viz. morning and evening; in the meantime, one should not eat anything; when following this rule, one is said to observe a fast; one who never approaches his spouse at any other time save after her courses, is said to observe the vow of *brahmacarya*; *amṛta*, brahmins, and kine are regarded as equal; one does not incur any fault by eating the meat of animals slain in sacrifices with *mantras* from the *Yajurveda*; the flesh of the backbone, or that of animals not slain in sacrifices, is as the flesh of one's own son; one should eat in privacy; well-cooked frumenty, *yāvaka* (B. *yavūgām*), *kṛsāra* (C. °śś°), and *haviḥ* [should be used in] the *Aśṭakās* of gods and P. and [in] worshipping the planets; one should not shave without calling down a blessing upon oneself; if one sneezes, he should be blessed ("čataṃ jīva," Nil.) by those present; having committed a sin, one should confess it in the presence of those that are good; they would then destroy it; one should achieve righteousness in private, not make a show of righteousness; those are traders in righteousness who draw profit from it; one should lay up for oneself a treasure in the world to come, consisting in gifts made [here] to deserving persons (XIII, 163). *Yudhiṣṭhira* observed

that the acquisition of wealth very often seems to be independent of exertion and learning, etc.; *Bhishma* said that when one, notwithstanding great exertion, fails to earn wealth, he should practise severe austerities, make gifts, abstain from cruelty, etc.; then happiness will be obtained [in the next life]; unless seeds be sown, no crops appear; even in the case of insects and ants, their acts [of this and past lives] and Nature are the cause of happiness and woe [i.e., the explanation of what seems unintelligible to *Yudhishtira* is to be sought for in the actions in past lives] (XIII, 164); to put faith in righteousness is the mark of wisdom; Time [which is the supreme disposer of all things] can never make righteousness the cause of misery, and unrighteousness is incapable of touching righteousness, which is protected by time; righteousness is fraught with victory (XIII, 165).—§ 775: *Vaiçampāyana* said: Desirous of obtaining such goods as are destructive of sins, *Yudhishtira* questioned *Bhishma*, who was lying on a bed of arrows. *Yudhishtira* said: What is beneficial for a person in this world? how can one be freed of all one's sins? *Vaiçampāyana* said: In this connection *Bhishma* recited the names of the gods to *Yudhishtira*. *Bhishma* said: These names of the gods and It., if recited morning, noon, and evening, become purifiers of sins; then one has never to become blind or deaf, etc., and never takes birth as an animal or in the mixed castes, nor goes to Hell; the names of the gods and It., etc., rivers, mountains, etc.; *Brahmān*, etc. (α); the Aps. (β); learned brahmins in the eastern region (γ), in the southern region (δ), in the western region (ε), in the north (ζ); the principal kings (η) [to be recited at sunset and sunrise] (XIII, 166).—§ 776: *Janamejaya* said: When *Bhishma* was lying on a bed of arrows, and the *Pāṇḍavas* were sitting around him, my great-grandfather *Yudhishtira* heard these expositions of mysteries, etc.; what else did *Yudhishtira* do? *Vaiçampāyana* said: When *Bhishma* became silent, all the kings became silent; then *Vyāsa*, saying that *Yudhishtira*, etc., had now been restored to their own nature, asked *Bhishma* to give *Yudhishtira* leave to return to the city, which he did, giving *Yudhishtira* some final exhortations, and friendly asking him to return when the hour came for his death. Then *Yudhishtira* with his relatives and followers set out for *Hāstinapura*, and entered the city with *Dhṛtarāṣṭra*, *Gāndhārī*, It., the citizens, the inhabitants of the country, and his counsellors (XIII, 167).

Anūdara, son of *Dhṛtarāṣṭra*. § 131 (Amṣāvat.): I, 67, 2734.—§ 182 (*Dhṛtarāṣṭra*-putra-nāma-kathana): I, 117, 4547.

Anudātta ("the lower accent"), a Fire. § 491 (Āngirasa): III, 220, 14163 (*Anudāttau*, i.e. *Udātta* and *Anudātta* PCR., produced by *Pūñcajanya* from his arms), 14165 (son of *Prāpa*).

Anudyūta ("renewal of the gambling"). § 10 (Parvas.): I, 2, 319 (sc. *parva*, i.e. *Anudyūtaparvan*).

Anudyūtaparvan. § 302: When the *Pāṇḍavas* had left *Hāstinapura* with all their wealth and jewels, *Duḥśāsana* complained of it to *Duryodhana*, who, with *Karṇa* and *Çakuni*, quoting the words of *Brhaspati* when counselling *Indra* about politics, and declaring that the *Pāṇḍavas* would certainly revenge themselves, prevailed upon *Dhṛtarāṣṭra* to invite them a second time to a match of gambling between *Yudhishtira* and *Çakuni*, on the condition that the defeated party should repair to the woods for twelve years, dressed in deer-skins, and spend the thirteenth year in some inhabited country unrecognized, and if recognized, be exiled for another

twelve years. If the *Pāṇḍavas* should succeed in observing this vow for thirteen years, the *Dhṛtarāṣṭras* would in the meantime have made alliances and have assembled an invincible army, so that they could defeat them if they reappeared. *Droṇa*, *Somadatta*, *Bāhlika*, *Gautama*, *Vidura*, *Açvatthāman*, *Vaiçyāputra* (i.e. *Yuyutsu*), *Bhāriçravas*, *Bhishma*, and *Vikarṇa* dissuaded in vain (II, 74).—§ 303: *Gāndhārī* reminded *Dhṛtarāṣṭra* of the counsel *Vidura* had given, when *Duryodhana* was born, to kill him, and recommended him to do it now, and not to let the gambling match take place, saying that it would cause the destruction of the whole race of the *Kurus*. But *Dhṛtarāṣṭra* could not act contrary to the will of his sons (II, 75).—§ 304: The royal messengers overtook *Yudhishtira* when he had already gone a long way. *Yudhishtira* having said, "Although a golden animal was an impossibility, *Rājma* suffered himself to be tempted by a golden deer," they returned. The gambling began on the above-mentioned conditions (cf. III, 1362 ff., where the conditions are stated somewhat differently), and *Yudhishtira* lost (II, 76). The *Pāṇḍavas*, casting off their royal robes, attired themselves in deer-skins. *Duḥśāsana* exulted, and exhorted *Kṛṣṇa* to abandon the fallen *Pāṇḍavas* and choose a husband among the *Kurus*. As *Bhīma* rebuked him and threatened to slay him with his followers, *Duḥśāsana*, dancing around, said, "O cow! O cow!" *Bhishma* again swore to drink his blood and to kill all the *Dhṛtarāṣṭras*. As the *Pāṇḍavas* were going away, *Duryodhana* mimicked the tread of *Bhīma*, who then said: "I will slay *Duryodhana* with my mace, and place my foot on his head. *Dhananjaya* will slay *Karṇa*, and *Sahadeva* will slay *Çakuni*, and I will drink the blood of *Duḥśāsana*." *Arjuna* and *Sahadeva* approved of it. *Nakula*, "the handsomest of men," vowed to kill all the *Dhṛtarāṣṭras* that had insulted *Draupadī* (II, 77).—§ 305: *Yudhishtira* bids farewell to *Bhishma*, *Somadatta*, *Bāhlika*, *Droṇa*, *Kṛpa*, *Açvatthāman*, *Vidura*, *Dhṛtarāṣṭra*, the *Dhṛtarāṣṭras* *Yuyutsu*, *Sañjaya*, etc. *Vidura* kept *Prithā* in his abode, and consoled *Yudhishtira*: "Formerly thou wast instructed on the *Himavat* by *Meru-Sācarṇi*, in *Vāraṇavata* by *Dvaipāyana*, on *Bhṛgutunga* by *Rāma*, on the *Dṛshadvatī* by *Çambhu*, near *Añjana* by the great *ṛṣi Asita*, by *Bhṛgu* on the banks of *Kalmāṣī*; *Narada* always beholds thee, and this *Dhaumya* is thy *purohita*,—resolve to win victory like *Indra*, to control thy wrath like *Yama*, to give in charity like *Kuvera*, to control all passions like *Varuṇa*." So *Yudhishtira* went away, bowing to *Bhishma* and *Droṇa*, (II, 78). When *Kṛṣṇa* took leave of *Kuntī*, *Kuntī* broke out in complaints, and especially recommended her ever to keep her eye on *Sahadeva*. When *Kuntī* beheld her sons clad in deer-skins, surrounded by rejoicing foes, she embraced them and broke out in complaints, asking why *Kṛṣṇa*, who dwells in *Dvārakā*, and is without beginning and without end, does not deliver them from such woe. "O *Sahadeva*! cease to go! thou art my dearest child, O son of *Mādrī*!" The *Pāṇḍavas*, having consoled her, set out for the woods, and *Vidura* led her to his house. The ladies of *Dhṛtarāṣṭra*'s house wept, blaming the *Kauravas*; and *Dhṛtarāṣṭra*, anxious, sent for *Vidura* (II, 79).—§ 306: Questioned by *Dhṛtarāṣṭra*, *Vidura* described the attitude of the *Pāṇḍavas*, etc., when going away (a). The citizens cried out in grief, blaming the *Kurus*. Flashings of lightning and other terrible omens appeared. *Narada* appeared, surrounded by great *ṛṣis*, and foreboded that on the fourteenth year thence the *Kauravas* would all be destroyed by *Bhīma* and *Arjuna*. Then he disappeared through the

skies. *Duryodhana*, *Karna*, and *Çakuni* offered the kingdom to *Drona*, who said that the *Pāṇḍavas* were incapable of being slain; that they would practise the *brahmacharya* for twelve years, and then return in anger; that he (*Drona*) would protect the *Dhrtarāshtra*s, who had sought his protection, to the best of his ability; but that he would himself be slain by *Dhrishtadyumna*, whom *Drupada* had obtained (together with *Kṛṣṇa*) from the fire by the ascetic power of *Yāja* and *Upayāja*; "it is widely known in the world that *Dhrishtadyumna* will slay *Drona*." *Dhrtarāshtra* sent *Vidura* to bring the *Pāṇḍavas* back, or, if they did not come back, to send them off with respect, with their weapons, cars, and infantry, etc. (II, 80).—§ 307: *Saṅjaya* spoke to *Dhrtarāshtra* about the perversity of his policy. *Dhrtarāshtra* related that when *Kṛṣṇa* was dragged into the court the grief was so great that the enraged brahmins did not that evening perform their *agnihotra*; he also related the omens which had appeared on the occasion, etc. (II, 81).

Anugītā ("repetition of the Bhagavadgītā"). § 10 (Parvas.): I, 2, 354 (*parva* . . *adhyātmavivakam*, i.e. *Anugītāparvan*).

[**Anugītāparvan**] ("the section containing the repetition of the Bhagavadgītā," the 94th of the minor parvas of *Mbh.*; cf. *Anugītā*). § 782: *Janamejaya* said: When *Kṛṣṇa* and *Arjuna*, after having slain their enemies, dwelt there in the palace, what conversation took place between them? *Vaiçampāyana* said: *Arjuna*, having recovered his kingdom, spent his time joyously in the company of *Kṛṣṇa* in that beautiful palace. There they repaired to a particular part of the palace with their friends and relatives. *Arjuna* asked *Kṛṣṇa* to repeat to him what he had taught him before the battle [i.e. *Bhagavadgītā*], especially as he would soon repair to *Dvārakā*. *Kṛṣṇa* is discontented because *Arjuna* cannot remember it; he would now, however, recite an old story upon the same topic. "There came a brahmin from *Svargaloka* and was honoured by us; hear what he said, asked by us." The brahmin said: There came a brahmin *Kāçyapa*, possessed of penance, etc., to some other brahmin, who had become conversant with all the authorities on religion, etc., crowned with ascetic success (*siddham*), able to move everywhere at will (*kramamānaḥ*), knowing the science of disappearing at will, roving with invisible *Siddhas* and celestial musicians (? *cakradharaiḥ*, PCR.); *Kāçyapa* honoured him as his *guru*, and the brahmin spoke to him about transmigration, comparing his own example; at last he had renounced the world and attained to his present success, and should not have to return to this world, but would come to "*Brahman's* eternal abode"; he promised to answer *Kāçyapa's* questions (XIV, 16). *Kṛṣṇa* said: Asked by *Kāçyapa*, the brahmin discoursed on how *Jiva* casts off and then attains to a body, how Emancipation is achieved, and where acts do exist when *Jiva* becomes divested of body, etc.; how death is brought about; the happiness and misery of *Jiva* determined by acts (XIV, 17); how *Jiva* enters the womb; *Brahman* first formed a body of his own, then he created *Pradhāna*, the material cause (*prakṛtim*) of all embodied creatures; indifference to pleasure and pain leads to the Supreme Seat (XIV, 18); who is said to be emancipated; on the science of *yoga*; how *Jiva* attains to emancipation.—*Kṛṣṇa* said: Then the brahmin disappeared; this discourse was, in fact, what thou (*Arjuna*) heardest on thy car; this is a great mystery even to the gods; at no time or place has this been heard by man in this world; by adhering to this religion, even those who are of sinful birth, women, *vaiçyas*, and *çūdras*, attain to the highest goal; *yoga*

takes place in his case who devotes himself to its constant practice (*nityayuktasya*) for a period of six months (XIV, 19). In this connection the ancient narrative of a discourse between a married couple is cited: [*Brāhmaṇagītā*] (δ) (XIV, 20-34). Asked by *Arjuna* about *Brāhmaṇ*, *Kṛṣṇa* recited the old story of the discourse between a preceptor and his disciple on this subject: *Guruçishyasamvāda* (g). Asked by *Arjuna*, *Kṛṣṇa* said that he is the preceptor, and the mind his pupil; "formerly, when the hour of battle came, this very religion was declared by me; and now, it is long since I saw my father; I wish to see him again with thy leave."—*Vaiçampāyana* said: *Arjuna* replied: "We shall go to-day from this town to *Hastinapura* and inform *Yudhishtira*" (XIV, 35-51).—§ 783: *Vaiçampāyana* said: *Kṛṣṇa* caused *Dāruka* to yoke his car, and then set out for *Hastinapura* with *Arjuna*. *Arjuna* praised *Kṛṣṇa*, "the soul of the universe, etc.," as he had learned from *Nārada*, etc. (a), saying that *Çrī* is always established in him, and mentioning *Duryodhana*, etc. (β). Arrived at *Hastinapura*, they entered the palace of *Dhrtarāshtra*, where they saw *Dhrtarāshtra*, etc. (γ). *Kṛṣṇa* passed the night in the apartments of *Arjuna*. At morning they proceeded to *Yudhishtira*, who sat with his ministers; *Yudhishtira* mentioned *Vasudeva* (his maternal uncle), etc. (δ), and asked *Kṛṣṇa* to think of *Yudhishtira*, etc. (ε), and to come back to his horse-sacrifice. *Kṛṣṇa* took no gifts from him, took leave of *Kuntī* (his maternal aunt), *Vidura*, etc., and then set out from *Hastinapura* with *Subhadra* on the car, accompanied by *Arjuna*, *Sātyaki*, etc. (ζ); then, having caused them to return, he with *Dāruka* and *Sātyaki* proceeded to the city of the *Ānarttas* (XIV, 52).—§ 784: *Arjuna* repeatedly embraced *Kṛṣṇa*, etc. (omens). As he came to the desert, he beheld *Utanka* (b) (XIV, 53-58).—§ 785: *Janamejaya* said: What did *Kṛṣṇa* next do, after having granted that boon to *Utanka*? *Vaiçampāyana* said: Having granted that boon to *Utanka*, *Kṛṣṇa*, accompanied by *Sātyaki*, proceeded to *Drākā* on his car, passing many lakes and rivers and forests and hills. He came there when the festival of *Raivataka* had begun; the *Raivataka* hill shone with great splendour (description; the trees looked like the *kalpa*-trees of *Indra's* garden; the mountain looked like *Meru*); gifts were ceaselessly being made to the distressed, or blind, or helpless. *Kṛṣṇa* recounted the incidents of the great battle to his father (XIV, 59). *Vasudeva* said: Tell me about the battle between the *Pāṇḍavas* and *Bhishma*, etc. (a). *Vaiçampāyana* said: *Kṛṣṇa* narrated, also in the presence of his mother, how the *Kaurava* heroes had been slain in battle. *Kṛṣṇa's* narrative of the battle (β). *Vaiçampāyana* said: The *Vṛshnis* became filled with grief (XIV, 60). *Kṛṣṇa* had passed by the slaughter of *Abhimanyu*; *Subhadra* noticed it and fell down; *Vasudeva* then also fell down, and then asked *Kṛṣṇa* to tell the whole truth (γ). *Kṛṣṇa* consoled him (δ) (XIV, 61). *Vasudeva* and *Kṛṣṇa*, etc. (ε), made excellent obsequial offerings to *Abhimanyu*, and *Kṛṣṇa* fed six millions of brahmins and gave away heaps of gold, etc. Also the *Pāṇḍavas* at *Hastinapura* were filled with grief for *Abhimanyu*; *Uttara* totally abstained from all food, and her relatives feared for her embryo; *Vyāsa* came and predicted to *Prthā*, *Uttara*, *Arjuna*, and *Yudhishtira*, that the son of *Uttara* would become a great prince, through the influence of *Kṛṣṇa* and *Vyāsa*; *Abhimanyu* had gone to the regions of the gods. *Arjuna* became cheerful; the child in *Uttara's* womb grew like the moon in the bright fortnight; *Vyāsa*

urged *Yudhishtira* to perform the horse-sacrifice, and disappeared; *Yudhishtira* set his mind on the journey for bringing wealth (XIV, 62). *Janamejaya* said: Having heard these words of *Vyāsa*, what steps were taken by *Yudhishtira*?—how did he succeed in obtaining the wealth of *Marutta*? *Vaiṣampāyana* said: Having heard the words of *Vyāsa*, *Yudhishtira* summoned all his brothers, reminding them of the words of *Vyāsa*, *Bhishma*, and *Kṛṣṇa* about *Marutta's* gold; *Bhishmasena* was of his opinion, saying that they must worship *Īśa* and his followers; then the Ks. who protected the treasures, would certainly yield; *Yudhishtira* was pleased; the others, headed by *Arjuna*, approved. The *Pāṇḍavas* ordered their army to march under the *nakṣatra* *Dhruva* (i.e. *Rohiṇī*, Nil.), and on the day *Dhruva* (i.e. Sunday, Nil.), and set out, having worshipped *Īśa* with *modakas*, *frumenty*, and cakes of meat, taking leave of *Dhṛtarāṣṭra*, etc. (κ), and keeping *Yuyutsu* in the capital (XIV, 63). Then they set out (description); arrived at the spot, they pitched their camp, placing the brahmins and *Agniveśya* (i.e. *Dhaumya*, Nil.) in the van; then the *Pāṇḍavas* and the other kings, and the brahmins and priests, having performed propitiatory rites, and placing the king and his ministers in the middle, caused the camp to be pitched by laying out six roads and nine divisions; king *Yudhishtira* caused a separate encampment to be made for the infuriated elephants; the brahmins declared this very day to be an auspicious one; on this day they would live upon water alone, and they should all fast; they passed the night on beds of *kuśa*-grass, listening to the discourses of the learned brahmins. When the cloudless morning came, the brahmins told *Yudhishtira* (XIV, 64) to make offerings to *Īśa*. *Dhaumya* performed the rites (description), and gave *bali* to the servants of *Īśa*; offerings were next made to *Kubera*, *Maṇibhadra*, and to the other Y. and lords of Bh. (with *kṛcāra*, and meat, and *nivāpas* mixed with sesame seeds); the king gave thousands of cows to the brahmins; then he ordered *bali* for the night-wandering Bh. Then the king, placing *Vyāsa* ahead, proceeded to the spot where the treasure was, once more worshipping *Kubera*, etc. (η). Numerous costly vessels were dug out and placed in wooden chests, etc.; there were 60,000 camels, 120,000 horses, and 100,000 elephants, etc. (description). Once more worshipping *Īśa*, they set out for *Hastinapura* with the permission of *Vyāsa*, and placing *Dhaumya* in the van, marched a *goyuta* (four miles, PCR.) every day (XIV, 65). Meanwhile, *Kṛṣṇa* with *Pradyumna*, etc. (δ), came to see *Draupadī*, etc. (ι), and was received by *Dhṛtarāṣṭra*, etc. (α). *Uttarā* gave birth to *Parikṣit*, who was born without life, afflicted with the *Brahma* weapon; *Kuntī*, etc. (λ), lamented, and *Kuntī* asked *Kṛṣṇa*, who came with *Yuyudhāna*, to revive him and rescue *Uttarā*, etc. (μ), reminding him that *Abhimanyu* had said to *Uttarā* that her son would learn the art of weapons, etc., by the *Vṛshnis* and *Andhakas*; *Kṛṣṇa* comforted her (XIV, 66). Then *Subhadrā* lamented (ν) (XIV, 67). *Kṛṣṇa* entered the lying-in room (description; with articles destructive of Rā.); *Uttarā* lamented (ξ) (XIV, 68), and so did *Kuntī*, etc. *Kṛṣṇa* touched water and withdrew the *Brahma* weapon, and “as *Kaṁsa* and *Keçin* have rightly been slain by me, etc.” (*tena satyena*), he revived the child (XIV, 69). *Parikṣit* illumined the lying-in room with his energy; Rā. fled or were destroyed; a voice in the sky applauded *Kṛṣṇa*; the *Brahma* weapon returned to *Brahman*; at the command of *Kṛṣṇa* the brahmins were made to utter benedictions;

Kuntī, etc. (ο), were glad and praised *Kṛṣṇa*, and so did wrestlers, actors, astrologers, etc.; *Kṛṣṇa* and the other *Vṛshni* chiefs made precious gifts to the child, whom *Kṛṣṇa* called *Parikṣit* (etymology). When he was a month old, the *Pāṇḍavas* came back with the wealth, and were received by those *Vṛshnis* and the citizens; *Vidura* ordered various kinds of worship to be offered to the gods in their temples, etc.; with dancers and singers, the city resembled the mansion of *Kubera*, etc. (description) (XIV, 70). *Kṛṣṇa* and his ministers went out to see the *Pāṇḍavas*, who entered the city together with the *Vṛshnis*, and worshipped *Dhṛtarāṣṭra*, etc. (π), and also *Kṛṣṇa*, having heard how he had revived *Parikṣit*; after a few days *Vyāsa* came and was worshipped by the *Vṛshnis* and *Andhakas*, and he permitted *Yudhishtira* to perform the horse-sacrifice, “a purifier of all sinners.” *Yudhishtira* asked *Kṛṣṇa* to perform the sacrifice; but *Kṛṣṇa* told *Yudhishtira* to appoint them to whatever tasks he likes; “when thou sacrificest, *Bhishmasena*, etc. (ρ), will be sacrificing” (XIV, 71). *Yudhishtira* asked *Vyāsa* to cause him to be initiated; *Vyāsa* said that he and *Paila* and *Yājñavalkya* would perform the rites; the initiation would be performed on the day of full moon in the month of *Caitra*; “let *sūtas* and brahmins well versed in the science of horses select a worthy horse”; all the articles were duly procured; *Vyāsa* ordained that the *sphya* and the *kūroa* should be made of gold; “let the horse be loosened to-day.” Asked by *Yudhishtira*, *Vyāsa* ordained that *Arjuna* should protect the horse; *Bhishmasena* the kingdom aided by *Nakula*; *Sahadeva* should attend to all the relatives invited (with the permission of *Dhṛtarāṣṭra*); *Yudhishtira* asked *Arjuna* to spare all hostile kings as much as possible and to invite them to the horse-sacrifice (XIV, 72). *Yudhishtira* was initiated by the *Ritvijs* (description); the horse was let loose. *Arjuna* with *Gāṇḍīva* followed the horse; all *Hastinapura* came out wanting to behold him; a disciple of *Yājñavalkya* followed him in order to perform auspicious rites for him; and also many brahmins and *kṣattriyas*. During the horse's wanderings many great and wonderful battles were fought; the horse wandered over the whole earth; from the north it turned to the east: kings in myriads fought against *Arjuna* because they had lost their kinsmen on the field of *Kurukṣetra*, and innumerable *Kirātas*, *Yavanas*, *Mlecchas*, and *Āryas*; “I shall narrate only the principal battles” (XIV, 73). The *Trigartas* (the sons and grandsons of the slain) attacked *Arjuna*, who in vain asked them to forbear; the *Trigarta* king *Sūryavarman* & *Arjuna*, who slew *Sūryavarman's* younger brother *Ketuvarman*; *Dhṛtavarman* & *Arjuna*, who was wounded in his hand and let fall *Gāṇḍīva*, but took it up again and slew eighteen warriors; the *Trigartas* fled and accepted *Arjuna's* dominion (XIV, 74). In *Pragjyotiṣa*, *Bhagadatta's* son king *Vajradatta* (description) attacked *Arjuna* on his elephant, but, after a fierce battle (XIV, 75) lasting three days, he on the fourth day had his elephant slain, and he promised to come to the horse-sacrifice (XIV, 76). Recollecting *Jayadratha*, the *Saindhavas*, mounted on cars, attacked *Arjuna*, who was on foot; a terrible wind began to blow, and *Rahu* swallowed up both the sun and the moon at the same time, etc.; *Kaikāsa* began to tremble; the seven R. and the other R. of heaven breathed hot sighs; Indra's bow appeared in the sky, and clouds poured flesh and blood on the earth; *Gāṇḍīva* fell down; the gods, D.-r., *Saptarishis*, and B.-r. recited (*jepuṣ*) “victory” to *Arjuna*, who once more used his bow; the *Saindhavas* fled (XIV, 77), but once more rallied; *Arjuna* urged them to

surrender, but in vain, because they only thought of *Jayadratha*; many were slain; then *Duhçalā*, taking her grandson, the son of *Suratha* [the son of *Jayadratha*], in her arms, repaired to *Arjuna*; *Arjuna* dropped his bow and asked about *Suratha*; she said that he had died from sorrow when he heard of *Arjuna's* arrival; she drew a parallel between *Suratha's* [orphan] son and *Abhimanyu's* [orphan] son *Parikshit*. Recollecting *Dhṛtarāṣṭra* and *Gāndhārī*, and censuring *kṣhattriya* practices and *Duryodhana*, *Arjuna* consoled and embraced her; *Duhçalā* asked her warriors to desist, and returned home. At last the horse arrived at *Maṇipāra* (XIV, 78), where *Babhruvāhana*, *Arjuna's* son by *Citrāṅgadā*, humbly approached *Arjuna*, together with a number of brahmins, bringing treasure in his van; *Arjuna* angrily blamed him for having neglected his duty as a *kṣhattriya*. *Ulāpi* came from within the earth and beheld her [step-]son standing cheerless, and incited him to fight *Arjuna*, which he did (description of his car); he even caused the sacrificial horse to be seized; gravely wounded, *Arjuna* praised his son highly; he cut off his standard, which was set with gold and resembled a golden palmyra, and then he slew his steeds; at last *Arjuna* fell down in a swoon, and so did *Babhruvāhana*; *Citrāṅgadā* repaired to the battlefield weeping piteously (XIV, 79); she indulged in copious lamentations, lost her senses, and fell down on the earth; regaining consciousness and seeing *Ulāpi*, she blamed her for having brought about *Arjuna's* slaughter by *Babhruvāhana*, and asked her to revive him; "I do not grieve for my slain son, I only grieve for my husband"; otherwise she would sit in *prāya* and die; the horse she had set free. Regaining consciousness *Babhruvāhana* lamented piteously, saying that now he had slain his father, he would wander over the earth, covering himself with his father's skin, or with the two halves of his head, as an expiation, or else he would die; he took an oath (touching water) that, if *Arjuna* was not revived, he would emaciate his own body, sitting on the field of battle; "I shall without doubt have to sink into hell; he who has slain a heroic *kṣhattriya* becomes purified by making a gift of 100 cows; I, who have slain my father, cannot be rescued." *Ulāpi* thought of the gem that has the virtue of reviving a dead man; the gem, thus thought of, came there; she said that *Arjuna* had not been vanquished by *Babhruvāhana*, but *Ulāpi* had exhibited this illusion for the benefit of *Arjuna*. As soon as the prince had placed the gem on the breast of *Arjuna* the latter revived. *Indra* poured down celestial flowers, etc. *Arjuna* wondered why the two ladies were present, and why everything seemed to indicate grief, and asked *Babhruvāhana* who told him to question *Ulāpi* (XIV, 80). Asked by *Arjuna*, *Ulāpi* recited the curse of the *Vasus* (approved by *Gaṇḍa*) because *Arjuna* had slain *Bhishma* in unfair fight (while he was engaged with *Çikhaṇḍin* and had ceased to fight); if *Arjuna* had died without having expiated his sin he would have fallen into Hell; hearing the curse of the *Vasus*, *Ulāpi* had consulted her father, who prevailed upon the *Vasus* that *Arjuna* should be freed from their curses when he had been slain by *Babhruvāhana*. *Arjuna* highly approved of *Ulāpi's* action, and told *Babhruvāhana* to come with his mother and counsellors and officers to the horse-sacrifice; *Babhruvāhana* promised to come and to take upon himself the task of distributing food among the brahmins (*dvijātīpariveçakāḥ*). He asked *Arjuna* to pass the night in the city with his two wives; but *Arjuna* was prevented by his vow of following the horse; he took leave and proceeded

on his way (XIV, 81). The horse, having wandered over the whole earth, turned its face towards *Hāstinapura*. At *Rājagṛha*, the *Magadha* king *Meghasandhi*, son of *Sahadeva*, attacked *Arjuna*, who was on foot, from his chariot; *Meghasandhi* was worsted, but spared and told to come to the horse-sacrifice. The horse then proceeded along the sea-coast through the country of the *Vāṅgas*, *Puṇḍras*, and *Koçalas*; in these countries *Arjuna* vanquished innumerable *Mleccha* armies (XIV, 82). *Arjuna* proceeded towards the south. The horse came to *Cuktimati*, the beautiful city of the *Cedis*. *Çarabha*, the son of *Çiçupāla*, fought *Arjuna*, and then worshipped him. Then the horse came to the *Kūçis*, *Aṅgas*, *Koçalas*, *Kirātas*, and *Taṅgaṇas*; then to the *Daçārnas*, whose ruler *Citrāṅgada* was vanquished by *Arjuna*; then to the dominions of the *Nishāda* king, the son of *Ekalavya*, who was vanquished after a furious battle; then towards the southern ocean, where the *Dravīdas*, *Andhras*, *Māhishakas*, and *Kolvagiroyas* (B. *Kolla*°) were subjugated; then to the *Surāshtras*, *Gokarna*, *Prabhāsa*, and *Draṇavati*, where the *Yādava* youths were going to beat the horse, but were forbidden by King *Ugrasena*, who came to *Arjuna* with *Vasudeva*. Then the horse proceeded along the coast of the western ocean to the prosperous country of the five rivers; then to the *Gāndhāras*, where a fierce battle ensued with the *Gāndhāra* king, the son of *Çakuni* (XIV, 83), who wanted to avenge the slaughter of *Çakuni*; many *Gāndhāras* were slain; at last the king, disregarding *Arjuna's* peaceful advice, fought alone; *Arjuna* shot off his headgear; then he and all the *Gāndhāras* fled; the mother of the king and all the aged ministers came out and forbade her son to fight; *Arjuna* said he had spared him for the sake of *Gāndhārī* and *Dhṛtarāṣṭra*, and told him to come to the horse-sacrifice (XIV, 84). The horse then turned towards the road that led to *Hāstinapura*. As these tidings reached the *Kuru* court through the intelligence-bearers, *Yudhishtira* rejoiced, and on the twelfth day of the bright fortnight of *Māgha*, under a favourable constellation, he summoned his brothers (°), and caused *Bhīma* to let learned brahmins select a beautiful spot for the sacrificial compound (description). Then *Bhīma* sent messengers to invite the kings of the earth; they brought gems, female slaves, horses, and weapons. All the foremost brahmins also came there with their disciples; likewise many dialecticians disputing with each other. All was made of gold. One hundred thousand brahmins were fed; many mountains of food, many large tanks of curds, and many lakes of ghee were seen there. The entire population of *Jambudvīpa* was collected together (XIV, 85). *Yudhishtira* appointed *Bhīmasena* to pay proper honours to the royal guests and to their attendants. *Kṛṣṇa* came with the *Vṛkṣṇis*, *Baladeva*, etc. (°); *Kṛṣṇa* told *Yudhishtira* about *Arjuna* (having heard it from a confidential agent of his in *Dvāraka*), that he had become very much emaciated, and that he was near at hand; he had warned against a carnage similar to that at the presenting of the *Arghya*, and he had especially recommended *Babhruvāhana* (XIV, 86). *Yudhishtira* enquired of *Kṛṣṇa* why *Arjuna* had to suffer such hardships in life; *Kṛṣṇa* attributes it to the elevation of *Arjuna's* cheek-bones; *Draupadī* looked angrily at *Kṛṣṇa*, who approved of her love. *Bhīmasena*, etc., became gratified with *Arjuna's* triumphs. A messenger announced the arrival of *Arjuna*, and was presented with large gifts. On the second day *Arjuna* entered the city (description); people said that he had surpassed even *Sagara*, etc. *Arjuna* saluted *Yudhishtira*, etc. (v). *Babhruvāhana*

came with his mother and entered the abode of *Kuntī* (XIV, 87); *Citrāngadā* [and *Ulapi*] saluted *Prthā*, etc. (φ); *Babhruvāhana* saluted *Dhṛtarāṣṭra*, etc. (χ); *Kṛṣṇa* gave him an excellent chariot and steeds, and the others likewise gave him presents. On the third day *Vyāsa* told *Yudhiṣṭhira* to commence the sacrifice, and to make the *dakṣiṇā* threefold. *Yudhiṣṭhira* underwent the *dikṣā*. The sacrifice was duly performed (description); 300 animals were tied to the stakes in addition to the horse; this sacrifice was honoured by the presence of D.-ṛ., G., Aps., Kp., and Ku.; there were the disciples of *Vyāsa*, etc. (ψ) (XIV, 88); having cooked the other animals, the priests sacrificed the horse; after having cut it into pieces (B. cooking), they caused *Draupadī* to sit near it; then the brahmins cooked its marrow; *Yudhiṣṭhira* and his brothers smelled the sin-destroying smoke of that marrow; the limbs (heart, tongue, breast, etc., Nil.) the sixteen *ṛiṃjī* offered into the fire. *Vyāsa* and his disciples eulogised *Yudhiṣṭhira*, who gave 1,000 crores of golden *nishkas* to the brahmins, and the whole earth as *dakṣiṇā* to *Vyāsa*; *Vyāsa* returned it to him, telling him to give the purchasing value instead; *Yudhiṣṭhira* said that the *dakṣiṇā* for the horse-sacrifice is the earth, and that he would enter the woods and tell them to divide it into four parts, one for each of the four principal priests (? *cāturhotrapramāṇataḥ*; PCR. "according to what is done in the *cāturhotra* sacrifice"); his brothers and *Draupadī* approved of his words, as did also a voice in the sky; *Vyāsa* and *Kṛṣṇa* prevailed upon him to retain the earth and give away millions of golden coins, trebling the *dakṣiṇā* for the horse-sacrifice; no other king would be able to accomplish what *Yudhiṣṭhira* thus did after the manner of *Marutta*; *Vyāsa* gave the wealth (the price of the earth) to the officiating priests, in four parts, and they distributed it among the brahmins, who were also permitted to take the ornaments of gold, etc.; the remaining wealth was allotted to *kṣattriyas*, *Vaiśyas*, *Çādras*, and *Mlecchas*. *Vyāsa* gave away his own share to *Kuntī*, who devoted it to various meritorious acts. *Yudhiṣṭhira* performed the final sacrificial bath, and dismissed the kings, etc. (ω), with proper honours and gifts. There were oceans of wine of different kinds, etc. (description); people of different realms speak of this sacrifice to this day. Then *Yudhiṣṭhira* entered his capital (XIV, 89).—§ 786: *Janamejaya* said: Tell me of any wonderful incident that occurred in the sacrifice of my grandfather. *Vaiçampāyana* related how a mongoose disparaged the sacrifice: *Nakulākhyāna* (δ); then the mongoose disappeared, and the brahmins returned home. "Thou shouldst not think highly of sacrifice; millions of R. have ascended to Heaven with the sole aid of their penances; abstention from injury, contentment, proper conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice" (XIV, 90). Seeing that kings are given to sacrifice, M.-ṛ. to penance, and learned brahmins to tranquillity, etc., *Janamejaya* cannot but think that nothing can be compared with the result of sacrifices, since *Indra* obtained the sovereignty over the gods by his many sacrifices; and when *Yudhiṣṭhira*, *Bhīma*, and *Arjuna* resembled *Indra*, "why did then that mongoose depreciate *Yudhiṣṭhira*'s horse-sacrifice?" *Vaiçampāyana* said: Formerly, when *Indra* was performing a sacrifice the R. felt compassion on the animals, and said to *Indra* that the slaughter of animals in sacrifices had not been ordained; according to the [true] scriptural ordinances the sacrifice should be performed with

seeds of grain which had been kept for three years. As *Indra* did not accept their words, a great dispute arose; they referred to the *Cedi* king *Vasu*, who declared that a sacrifice may be performed with whichever of the two kinds of objects is ready; he therefore had to enter *Rasātala*; therefore no one should singly be relied upon, when a doubt arises, except *Brahmān*; gifts made by a sinful person and with wealth acquired by unrighteous means became lost; while men possessing the wealth of penances acquired great merit and proceeded to Heaven, by giving away, to the best of their ability, grains of corn, or roots, etc., or water or leaves. The same results are also won by compassion, *brahmacarya*, truthfulness, kindness, fertility, and forgiveness, which are the eternal foundations of eternal righteousness; having made gifts of articles lawfully acquired, *Viçvāmitra*, etc. (α), have attained to high success; those amongst brahmins, *kṣattriyas*, *vaiśyas*, and *Çādras*, who betake themselves to penances, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven (XIV, 91). *Janamejaya* said: If Heaven is the result of wealth acquired by lawful means, please tell me all about it; thou hast told me the great result that accrued to the brahmin living by gleanings from his gift of powdered barley. *Vaiçampāyana* cited the old narrative of what occurred in former days at the great sacrifice of *Agastya* (ε).—Asked by *Janamejaya*, *Vaiçampāyana* explained that the mongoose (v. *Nakulākhyāna*) with a golden head was *Dharma*, who had been cursed by P., but freed from his curse by disparaging himself in the form of *Yudhiṣṭhira*; "the mongoose disappeared there in our very sight" (XIV, 92).

Anugotr, a *Viçvadeva*. § 749 (*Ānuçāsanik*): XIII, 91γ, 4362.

Anuḥa. § 6 (*Anukram*): I, 1, 226 (belongs to the past).

Anuḥlāda (B. °*hrā*°), son of *Hiraṇyakaṣipu*. § 89 (*Hiraṇyakaṣipu*): I, 65, 2526.—§ 130 (*Amṣāvat*): 67, 2643 (incarnated as *Dhṛṣṭaketu*).—Cf. *Daitya*.

Anukampaka. § 678b (*Mokṣadh*): XII, 257, 9150. *Bhīṣma* said: In the *Kṛta*-age king *Anukampaka* (B. *Akampana*) had been brought under the sway of his foes in battle, and his son *Hari*, who was like *Nārāyaṇa* himself, had been slain in that battle with all his followers and troops. The king devoted himself to a life of tranquillity. *Nārada* told him *Mṛtyuprajāpatisampvāda* (c).—Cf. § 594 (*Akampana*).

Anukārin = *Çiva* (1000 names?).

Anukarman, a *Viçvadeva*. § 749 (*Ānuçāsanik*): XIII, 91γ, 4357.

Anukramanī ("table of contents"), the first chapter (*Anukramanikā-parvan*) of *Mahābhārata*, perhaps also the second (*Parvasaṅgrahaparvan*): I, 1, 256.—Compare *Anukramanikādhyāya*; *Parvanukramanī*.

Anukramanikādhyāya(h) ("table of contents chapter"), cf. *Anukramanī*: I, 1, 102 (= *Parvasaṅgraha*?), 255 (i.e. *Anukramanikā-parvan*?).

[**Anukramanikā-parvan**], the first of the minor parvas (cf. *Anukramanī*). § 1: The *Sūta Ugraçravas* (*Sauti*), son of *Lomaharṣana*, had heard the *Mahābhārata*, which had been composed by *Vyāsa*, recited—under the direction of *Dvāipāyana* (i.e. *Vyāsa*) himself—by *Vaiçampāyana*, disciple of *Vyāsa*, at the serpent-sacrifice of king *Janamejaya*, son of *Parikṣit*; he had thereupon undertaken a pilgrimage to the *tīrthas* (holy places) and visited *Samantapañcaka* (δ); thence he came to the twelve years' *sattra* (long sacrifice) of

Çaunaka in the Naimisha forest, where he related the Mahābhārata, (§ 2) beginning with the adoration of Vishnu identified with the Absolute (Brahmān), and (§ 3) a brief exposition of the creation and succession of beings from the Absolute through Brahmān, the 21 Prajāpatis (α), gods, etc. (β), down to the families of the Kurus, etc. (γ), mentioned in the poem.—§ 4: The Mahābhārata contains an enlarged and an abridged form; some make it begin with Manu (i.e. I, 75, 18 = 3143; otherwise Nīl.), some with Āstika (i.e. I, 13, 1 = 1020), and some with Uparicara (i.e. I, 63, 1 = 2334) (v. 52). Vyāsa had composed the Mahābhārata in a moment, and, at the counsel of Brahmān, had Gaṇeṣa to write it down as fast as he dictated to him. (An enumeration of the first sixteen books is contained in v. 88–91.) The portion destined for men (100,000 śloka out of six millions) he taught Vaiçampāyana, who narrated it in the intervals between the parts of the serpent-sacrifice of Janamejaya, first giving a survey of the principal contents (α), partly in the form of a conversation between Dhṛtarāṣṭra and Sanjaya.—§ 5: Sanjaya, in order to console Dhṛtarāṣṭra, first enumerated 24 great kings (α), who were formerly mentioned by Nārada to Çaivya (B. Çvaitya) when lamenting the loss of a son, and thereupon (§ 6) 66 others (α), who had all died.—§ 7: He, who hears or reads the Mahābhārata, is purified from the most atrocious sins (261 ff. = 254 ff.).

Anukūla = Vishnu (1000 names).

Anumati. § 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Anūpā. § 102 (Amṣāvat): I, 65, 2554 (one of the daughters of Prādhā).

Anūpadeça ("the land lying on the sea-coast"). § 641f (Pṛthu Vainya): XII, 59, 2234 (given by Pṛthu Vainya to Sūta).

Anūpapati ("the lord of the sea-coast") = Arjuna Kārtavīrya: III, 10189.

Anūparāja ("the king of the sea-coast"). § 264 (Sabbākriyāp.): II, 4β, 123 (*Durdharahā*? among the kings who were present when Yudhishtira entered his palace).

Anupāvṛtta. § 574 (Jambūkh.): VI, 9μ, 356 (*Upāvṛtta*°, a people in Bharatavarsha).

Anurādhā, a nakshatra. § 569 (Bhagavadānup.): V, 1436, 4841 (omens).—§ 746 (Ānuçāsanik.): XIII, 64, 3273.—§ 749 (do.): 89, 4262.—§ 759 (do.): XIII, 110, 5391 (a candravṛata should be instituted, when the moon is in conjunction with Mūla, A. being in his belly, etc.).

Anuruddha. § 761 (Ānuçāsanik.): XIII, 115γ, 5662 (among the kings who had abstained from meat in the Kārttika month; B. has Anī°).

Anurūpa = Kṛṣṇa.

Anushpā. § 574 (Jambūkh.): VI, 9λ, 331 (among the rivers in Bharatavarsha).

Anushṭubh = Vishnu (1000 names).

Anuttama = Vishnu (1000 names).

Anuvākāh = Kṛṣṇa.

Anuvinda°. § 281 (Sahadeva): II, 31, 1114 (*Vindānu-vindāu Avantya*, conquered by Sahadeva on his Digvijaya).—§ 290 (Çiçupālav.): II, 44, 1539 (do.).—§ 561 (Yāna-sandhip.): V, 68α, 2503 (*Vindā°av Avantya*).—§ 572 (Rathāt.): V, 166, 5753 (do.).—§ 593 (Ambop.): V, 1956, 7607 (do.).—§ 576 (Bhagavadg.): VI, 16, 622 (*Vindānu-vindāu*); 17, 673 (*Vindā°av Avantya*).—§ 578 (Bhishma-vadhap.): VI, 45, (21), 1742 (do.); 51φ, 2107 (do.).—§ 580 (do.): 56γ, 2408 (do.); 59μ, 2584 (*Vindā°au*;

ordered to attack Arjuna).—§ 584 (do.): 81α, 3533 (*Vindā°av Avantya*), 3557 (1) (do.; fights Irāvāt); 83, 3654 (8) (= do.), 3656; 86, 3823 (9) (*Vindā°av Avantya*; attacked Dhṛṣṭadyumna), 3827 (*Vindā°au*; attacked by Yudhishtira, ib. 10).—§ 586 (do.): 102ι, 4666 (*Vindā°av Avantya*; surrounded Arjuna).—§ 587 (do.): 108δ, 5051 (do.); 113ι, 5240 (fought Bhīmasena; do.), 5245 (do.), 5249 (*Vindā°au*), 5261 (*Vindā°av Avantya*); 114κ, 5309 (do.; fought Arjuna).—§ 590 (Droṇābhish.): VII, 14, 542 (fought Cekitāna).—§ 592 (Saṃçaptakav.): VII, 25, 1083 (*Vindā°av Avantya*; fought Virāṭa); 32ω, αα, 1410 (do.).—§ 596 (Pratiññāp.): 74β, 2629 (do.).—§ 598 (Jayadrathav.): 85α, 3025 (*Vindā°yoh*).—§ 599 (do.): 95ξ, 3526 (*Vindā°av Avantya*; fought Bhīmasena), 3533 (do.); 99, 3691 (slain by Arjuna), 3693.—§ 604 (Karpap.): VIII, 5, 99 (*Vindā°av Avantya*; "gone to the abode of Yama").—§ 608 (Karpap.): VIII, 72vvv, 3612 (*Vindā°av Avantya*; mentioned as having been vanquished by Arjuna).—§ 619 (Strivil.): XI, 25κ, 733 (*Vindā°av Avantya*; lamented as slain).—Cf. Anuvinda°.

Anuvinda°, a Kaikeya prince (brother of Vinda). § 605 (Karpap.): VIII, 13, 492 (*Vindā°au Kaikeyau*), 507 (°çiro 'harat; slain by Sātya).

Anuvinda°, son of Dhṛtarāṣṭra (brother of Vinda; among the above quotations those not marked by *Avantya* might be referred to these two brothers). § 130 (Amṣāvat.): I, 67, 2729 (*Vindānuvindau*).—§ 182 (Dhṛtarāṣṭraputra-nāmak.): I, 117, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, 242, 14920 (*Vindā°av* . . . ; seized by the Gandharvas).—§ 599 (Jayadrathav.): VII, 127vv, 5177 (*Vindā°au*; Bhīma passed them and Duḥçala, etc., when he rushed against Droṇa's division), 55, 5209 (do.; slain by Bhīma).

Anuyāyin, a son of Dhṛtarāṣṭra. § 130 (Amṣāvat.): I, 67, 2737 (V. has *Agrayāyin*).—§ 600 (Ghaṭotkacav.): VII, 157o, 6938 (slain by Bhīma; C. and PCR. *Ugrayāy api*).

Anvaghānu. § 150 (Pūrv.): I, 94, 3698 (one of the ten sons of Raudrāçva and the Āpsaras Miçrakeçi).

Anyagocarā, a Mātṛ. § 615w (Skanda): IX, 46θ, 2645.

Āpa, a Fire. § 493 (Āngirasa): III, 222, 14208 (*Āpasya duhita*—B. *Muditā—bhārya Sahasya paramā priyā* . . .).

Āpaddharma ("the duties in need"). § 10 (Parvas.): I, 1, 351 (°aḥ parva).—§ 11 (do.): I, 2, 595 (°aḥ), i.e. Āpaddharmaparvan.

[**Āpaddharmaparvan**] ("the section relating to the duties in cases of need," the 89th of the minor parvas of Mbhbr.; cf. Āpaddharma). § 642: Yudhishtira enquired of Bhīshma what should be done by a weak and timid king, as also by one that is in great distress. Bhīshma's answer recommending peace and even the surrender of territory. The king should never surrender his person as long as he can avoid doing so. If the invading enemy be righteous, the assailed king should make peace; if otherwise, the assailed should fight bravely and fall (XII, 131). How a *brahman* should subsist in times of calamity. Bhīshma began his exposition of the moral standard of unlucky times; in times of calamity the king may take from the wicked and give it to the good; at such times censurable acts do not become censurable; the king should never oppress *brahmans*, even at such times. Slander should be avoided. The tests of righteousness; difficulty in finding the course of duty. "Some regard ancient usage as the highest test of righteousness; they that are in favour of the conduct of *Caṅkha* towards *Likhita* do not hold this opinion" (XII, 132). How a king should fill his treasury. The king

should establish laws which he should never transgress (XII, 133). The two duties of a *kshatriya* are the acquisition of religious merit and of wealth. The advantages of Power (XII, 134).—§ 643: The old story of a robber who having in this world been observant of restraint did not meet with destruction in the next: *Kāyavya-carita* (b) (XII, 135).—§ 644: What wealth should not be taken by the king (XII, 136).—§ 645: Who enjoy happiness: *Çākulopākhyāna* (b) (XII, 137).—§ 646: How a king should behave who is weak and threatened on all sides by powerful foes: the old story of the mouse, the cat, the owl, the mongoose, and the hunter, i.e. *Mārjāra-mūshika-samvāda* (b). The moral of the story (XII, 138).—§ 647: *Bhishma* related the conversation between the bird *Pūjanī* and king *Brahmadatta*, i.e. *Brahmadatta-Pūjanī-samvāda* (b) (XII, 139).—§ 648: How a king should behave when there is a general decadence of righteousness: the old story of the discourse between *Bhāradvāja* and king *Çatruñjaya*, i.e. *Kaṇikopadeça* (b) (XII, 140).—§ 649: How a *brahman* should live when there is terrible distress around. *Bhishma* said that the *Kṛta*, etc. (a), are all dependent on the king's conduct, citing the old story of the discourse between *Viçvāmitra* and the *Cāṇḍāla* in a hamlet inhabited by *Cāṇḍālas*. Towards the end of *Tretā* and the beginning of *Dvāpara* a frightful drought occurred extending over twelve years; the planet *Brhaspati* began to move in a retrograde course, and *Soma* receded towards the south, etc. (description); the *brahmanas* abstained from sacrifices and recitations of the *Vedas*, and no longer uttered *vashats*, etc.; the very *Rishis*, giving up their vows, began to wander hither and thither. M.-r. *Viçvāmitra*, leaving his wife and son, wandered fireless and homeless, and regardless of food, clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters, etc. (description of a *Cāṇḍāla* hamlet). *Viçvāmitra*, in rage of hunger, wanted to steal a dog's haunch ("theft is allowable in a season of distress even for an eminent person; . . . in the first place one should steal from a low person . . ."). He was discovered and harshly addressed by the owner; but when the *Cāṇḍāla* learned who he was he addressed him respectfully, and dissuaded him from eating dog's meat, as the dog is less clean than a jackal, and the haunch of a dog is much worse than other parts of his body; "only the five kinds of five-clawed animals are clean food for *brahmanas* and *kshatriyas* and *vaigyas*, as laid down in the scriptures" (*yathācāstram*). *Viçvāmitra* said that it is the duty of the *brahmanas* to behave like *Agni* (as it is the duty of the *kshatriyas* to behave like *Indra*), that the *Vedas* are fire, and that fire at times becomes a consumer of everything; "life is better than death; if living one may acquire virtue"; he mentioned that *Agastya*, when hungry, ate up the *Aura Vātāpi* ("a man who is a *Rshi* cannot do what is sinful"). Notwithstanding the warnings of the *Cāṇḍāla*, *Viçvāmitra* took away that haunch of dog's meat into the woods and wished to eat it with his wife, having gratified the gods and the *Pitṛs*; igniting a fire according to the *Brahma* rites and cooking a *saru* according to the *Aindrāgneya* rites, dividing the *caru* into due portions, he invoked the gods, including *Indra*. Meanwhile *Indra* began to pour rain copiously. *Viçvāmitra*, having completed the rites, himself ate that meat. Afterwards he destroyed all his sins by his penances and acquired the most wonderful success (XII, 141).—§ 650: *Yudhishtira* was distressed at the

possibility of such acts of impiety being mentioned as a duty. *Bhishma* said that kings should gather wisdom from various sources, and not from the *Vedas* alone. Those who blame the injunctions of the scriptures, etc., are hucksters in learning and *Rakshasas* among men; it has been heard by us that the texts of morality cannot be understood solely by discussion or by one's own intellect; *Indra* has said that this is the opinion of *Brhaspati*; . . . in days of old *Uçanas* told the *Daiteyas* this truth, that scriptures are no scriptures if they cannot stand the test of reason; . . . the sin of killing a person is equal to the sin of not killing one that deserves to be killed. *Indra* has said that in times of distress the great duty of a king is chastising the wicked and protecting the good (XII, 142).—§ 651: *Yudhishtira* enquired after the merits of protecting suppliants. *Bhishma*, reminded of *Çibi*, etc., told the story (that purifies the heart from every sin) that *Bhārgava* (i.e. *Rāma*, PCR.) had recited to king *Mucukunda*, how a pigeon won success (*siddhi*), i.e. *Kapota-lubdhaka-samvāda* (b) (XII, 143-149).—§ 652: Requested by *Yudhishtira* about how a person can be purified after having committed sin from want of judgment, *Bhishma* related the old tale, applauded by R., of what the *brahman* *Indrota Çaunaka* said to *Janamejaya*, i.e. *Indrota-Pārikshitiya* (b) (XII, 150-152).—§ 653: Asked by *Yudhishtira* if he had ever seen or heard of any mortal restored to life after having succumbed to death, *Bhishma* related the story of the discourse between a vulture and a jackal as it had happened of old in the forest of *Naimisha*, i.e. *Gṛdhra-gomāyu-samvāda* (b) (XII, 153).—§ 654: *Yudhishtira* asked *Bhishma* as to how a weak king who incurs the wrath of a powerful one should behave in the hour of danger. *Bhishma* told the story of the discourse between *Parana* and the *çālmali*, who, having dared the Wind-god, saved himself by causing his branches to be lopped off: *Pavana-çālmali-samvāda* (b). "One should overlook the wrongs inflicted by a person of superior strength, and even consider them like the acts of a child, an idiot, or one that is blind or deaf. The eighteen *akshauhīnīs* were not equal in might to *Arjuna*" (XII, 154-157).—§ 655: Covetousness is the cause of sin; it is not known in its real nature by D., G., As., M.-U., etc. (XII, 158). Discourse on ignorance; it has its origin in covetousness; *Janaka*, etc. (a), acquired heaven in consequence of their having repressed covetousness (XII, 159). The moral laws laid down by M.-r. are many; the highest among them all is self-restraint; it surpasses charity and sacrifice and study of the *Vedas* (XII, 160). Penance (*tapas*) is the root of everything; by penance *Prajāpati* created the universe, etc., and R. acquired the *Vedas* and acquired their sixfold divine attributes (*aicvaryam*); renunciation (*samnyasa*) constitutes the highest penance (XII, 161). Discourse on Truth and its indications; it is applauded by *brahmanas*, R., and P.; it is *yoga*, it is *Brahmān*, sacrifice, etc.; it has been found to weigh heavier than 1,000 horse-sacrifices (XII, 162). Discourse on the thirteen vices that are powerful foes of all; all these thirteen faults stained the sons of *Dhṛtarāshtra* (XII, 163). The characteristics of malevolent persons (XII, 164). How *brahmanas* should be provided for. At the end of every year one should perform the *Vaiçvānara* sacrifice (*ishtim Vaiçvānarīm*). The practice of an act laid down in an alternative is not destructive of virtue; fearing death, V.-D., Sā., the *brahmanas*, and M.-r. make use of the alternative instead of the

principal rule in seasons of distress. The five kinds of falsehood that are not sinful. The three sins that cannot be expiated. Acts that are never sinful ("amṛta, if extracted from poison, can be quaffed"). Different kinds of expiation for different kinds of sin (XII, 165).—§ 656: Questioned by *Nakula*, *Bhishma* related *Khaḍgotpattikathana* (q.v.) (XII, 166).—§ 657: When *Bhishma* became silent *Yudhishtira* returned home. *Yudhishtira's* question to *Vidura* and his own brothers about the three things (*trivarga*, i.e. virtue, wealth, and desire). *Vidura* assigned precedence to virtue. *Arjuna* assigned precedence to wealth (or profit). *Nakula* and *Sahadeva* assigned the precedence to both wealth and virtue. *Bhishma* assigns precedence to desire ("it is from desire that R. devote themselves to penances"). *Yudhishtira* applauded withdrawal from the three things, recommending emancipation (*moksha*) ("we do not know, however, what emancipation is") or extinction (*nirvāṇa*), and quoted *Brahman*.—All of them were filled with delight and applauded *Yudhishtira*, who once more addressed *Bhishma* (XII, 167).—§ 658: Asked by *Yudhishtira* with whom friendship is delightful, *Bhishma*, having also stated with whom friendship should be avoided, related an old story that had occurred in the country of the *Mlecchas*, that lies to the north, about an 'ungrateful person, i.e. *Kṛtaghnopākhyāna* (b). *Bhishma's* observations on ingratitude (XII, 168-173).

Apagā¹, a river. § 364 (Tirthay.): III, 83, 6038 (*Siddha-nishevita*).

Apagā², a river in the country of the Madras. § 607 (Karnap.): VIII, 44, 2033.

Apagāsuta ("son of the river") = *Bhishma*, q.v.

Apageya ("son of the river") = *Bhishma*, q.v.

***Āpaḥ** ("the Waters"). I, 13017 (witness one's actions); III, 147 (= the Sun); III, 16554 (witness one's actions); XII, 11614 (person).

Apakshakshayamkara = *Çiva* (1000 names).

Apām garbha, v. *Agni*.

Apām hrada, a tirtha. § 733 (Ānuçāsanik.): XIII, 26, 1701 (the result of bathing there is equal to that of a horse-sacrifice).

Apām nidhi = *Vishṇu* (1000 names).

Apām pati ("the lord of the Waters") = *Varuṇa*. I, 1121; IX, 2723 (*Varuṇa*), 2731, 2737.

Apām prapatana, a tirtha. § 733 (Ānuçāsanik.): XIII, 26, 1715 (*Apām prapatanaśorī sevayate so 'paroganaḥ*).

***Apāna**¹ ("inhalation"). § 660c (Bhṛgu-Bharadv.-s.): XII, 185, 6871: *Apāna*, having recourse to the heat (*pāvakaṇ*) that is in the urethra and the abdominal intestines (*bastimūlāṃ gudaṃ caiva*), moves, engaged in carrying out urine and faeces (cf. *Prāṇa*).—§ 714 (Çukakṛtya): XII, 329, 12397 ("the senses are dominated over by the *Sādhyas*, etc.; these gave birth to an invincible son named *Samāna*; from *Samāna* sprang a son called *Udāna*; from him *Vyāna*; from *Vyāna* arose *Apāna*; and lastly, from *Apāna* sprang the wind called *Prāṇa*").

Apāna² = *Çiva* (1000 names).

Apāntaratama(s), son of *Sarasvatī*. § 717 (Nārāyaṇīya): XII, 350, 13675 (*Sarasvatāḥ*, created by *Nārāyaṇa*, distributed the Vedas in the Manvantara of *Manu Svāyambhuva*, and shall do so in each Manvantara, and when *Kali-yuga* has set in he shall be reborn as *Vyāsa*, etc.), 13695 (*Sarasvatam rshim Apāntarataman tatha*), 13696, 13704 (*Apāntaratamāç caiva Vedādṛyaḥ sa ucyate | Prācinagarbham tam rshim pravandantiha kocaṇa*).

Apara = *Çiva* (1000 names).

Aparājita¹, a serpent. § 47 (*Sarpanāmak*): I, 35, 1558.—§ 564 (*Mātalyop*): V, 1037, 3631.

Aparājita², a king, incarnation of the second of the *Kāleyas*. § 130 (Amçāv.): I, 67, 2685.

Aparājita³, a son of *Dhṛtarāshṭra's*. § 130 (Amçāv.): I, 67, 2736.—§ 182 (*Dhṛtarāshṭraputranāmak*): I, 117, 4549.

—§ 585 (*Bhishmav*): VI, 88, 3901, 3905, 3908 (slain by *Bhishmasena*).

Aparājita⁴ = *Mahāpurusha* (°stave), *Vishṇu* (1000 names).

Aparājita⁵ ("invincible")? III, 14451 (*śaśaṣṭhīm yām brāhmaṇāḥ prāhur Lakṣmīm aṁṣu sukhapradām | Sintoḷāṇi Kūhāṇ caiva sadṛṣṭim aparājitaṃ*).

Aparanandā, a river. § 249 (*Arjunavanavās*): I, 215, 7818 (visited by *Arjuna*).—§ 390 (*Tirthayūtiāp*): III, 110, 9968 (visited by *Yudhishtira*).—§ 775 (*Ānuçāsanik*): XIII, 166a, 7654 (among the rivers whose names are to be recited as purifiers of sins).

Aparānta, a people in *Bhāratavarsha*. § 574 (*Jambūkh*): VI, 9μ, 355.

Aparaseka, pl. (°āḥ), a people conquered by *Sahadeva* on his *Digvijaya*. § 281 (*Sahadeva*): II, 31, 1113.

Aparimita, **Aparinirmita**, **Aparinindita**: *Mahāpurushastave*.

Āpastamba, a brahman. § 545 (*Pativratāmūhātmyap*): III, 298, (16875), (among the brahmins who consoled *Dyumatsena*).—§ 746 (*Ānuçāsanik*): XIII, 66e, 3320 (among those who have ascended to heaven by having made gifts of sesame seeds).

Āpava = *Vasishṭha*. § 163 (*Bhishmotp*): I, 98, 3918 (had cursed the *Vasus*).—§ 164 (*Āpavopākhy*): I, 99, 3920, 3924 (*Vasishṭho nāma munih*), 3951, 3955 (cf. § 163).—§ 638b (*Rūmop*): XII, 49, 1756, 1757 (cursed *Arjuna* *Kūrtavīrya*, while *Agni* had burnt his retreat).

Āpavarga: XII, 1673 (°bhūtānāmparataḥsthitaḥ, i.e. *Kṛshṇa*).

Āpavopākhyāna ("episode relating to *Āpava*, i.e. *Vasishṭha*"). § 164 (cf. *Bhishmotp*): *Gāṅgā* fully related to *Çāntanu* the reason why the *Brahmarshi Vasishṭha* (or *Āpava*), the son of *Varuṇa*, had cursed the *Vasus*. When the *Vasus*, *Prithu* (or *Dhara*), etc., were wandering with their wives in the wood near *Vasishṭha's* hermitage, frequented by the *devarshis*, *Dyaus* was prevailed upon by his wife (assisted by his brothers), in the interest of her friend *Jitavati*, daughter of *Uçinara*, to steal *Vasishṭha's* homadhenu [*Nandini*] (daughter of *Kacyapa* and *Surabhi*, the daughter of *Dakṣha*), by drinking whose milk one could remain in unchanged youth for 1,000 years. *Vasishṭha*, however, was prevailed upon to let among them *Dyaus* alone (who was to be conversant with all *çāstras*, etc.) dwell on earth for a long time without marrying. Then *Gāṅgā*, taking with her the child (*Gāṅgeya* or *Devavrata*, i.e. *Bhishma*), went away, and *Çāntanu* returned to his capital—"I shall now recount the virtues of the *Bhārata Çāntanu*, whose splendid story is called the *Mahābhārata*" (I, 99). (For continuation v. *Satyavatilabhop*.)

Āpoda, v. *Āyoda*.

Āpamada = *Çiva* (1000 names).

Āpamatta = *Vishṇu* (1000 names).

Āpameya = *Vishṇu* (1000 names), *Skanda*.

Āpameyātman = *Vishṇu* (1000 names).

Āpratarkya: *Mahāpurushastave*.

Āpratiratha = *Vishṇu* (1000 names).

Āpratirūpa = *Çiva* (1000 names).

Aprekshya = *Kṛshṇa*: XII, 1625.

Apsaras', mostly pl. (°ah). § 11 (Parvas.): I, 2, 398 (all to the five *Aps.* in Nārītirthāni).—§ 21f (Pramadvarā): I, 8, 943, 944, 945, 970 (*Gandharvāpasarasō sūtā*, i.e. Pramadvarā).—§ 28 (Amṛtam.): I, 18, 1113 (on the Māṇḍara mountain).—§ 39 (Rāmaṇīyaka): I, 27, 1311 (*Gandharvā°ām priyaṇ*, sc. Rāmaṇīyakam).—§ 62 (Sarpasattra): I, 56, 2122 (°ām gaṇaiḥ).—§ 75 (Vasu): I, 63, 2366 (*Gandharvā°o*).—§ 76 (Matsyu): I, 63, 2388.—§ 84 (Paraṇu-Rāma): I, 64, 2495; 2503 (*Gandharvā°ām gaṇān*).—§ 85 (Aṃcāv.): I, 65, 2515 (*Gandharvā°ām sambhavam*).—§ 102 (do.): I, 65, 2556 (°ām vaṃcām).—§ 105 (do.): I, 65, 2560 (*Gandharvā°ah*).—§ 106 (do.): 65, 2561 (*Gandharvā°ām sambhavaḥ*).—§ 132 (do.): I, 67, 2788 (*gaṇas tv A°ām*), 2795 (*Gandharvā°ām aṃcācataraṇam*).—§ 133 (Dushyanta): I, 68, 2799 (do.); 70, 2858 (*Gandharvā°ām gaṇaiḥ*).—§ 134 (Viçvām.): I, 71, 2916 (*gaṇair A°ām dīyair*).—§ 135 (Çukuntalop.): I, 74, 3055 (*śhaḍ svīpasaraṇām varāḥ*), 3063 (*Menakā°ām cṛsaṭhā*).—§ 149 (Yayāti): I, 89, 3595.—§ 165 (Satyavatīl.): I, 100, 4062.—§ 167 (Vicitraviryop.): I, 102, 4083 (*Kūcīpatoh kanyās tiaro 'psaropamāḥ*).—§ 185 (Sambhavaḥ): I, 120, 4649 (*Gandharvā°ām ākṛḍabhūmim*).—§ 191 (Arjuna): I, 123, 4806 (*Gandharvā°ah*), 4808 (do.), 4809 (°ām gaṇāḥ), 4816 (*Anūcānā*, etc.).—§ 200 (Droṇa): I, 130, 5103.—§ 233 (Svayamvarap.): I, 187, 7011 (*sahasā°obhīḥ*).—§ 250 (Arjunavanavāsap.): I, 217, 7882.—§ 264 (Sabhākriyāp.): II, 4, 131 (*Gandharvā°as*).—§ 266 (Çakrasabhāv.): II, 7, 305.—§ 267 (Yamasabhāv.): II, 8, 349 (*A°o-gaṇāḥ*).—§ 268 (Varuṇasabhāv.): II, 9, 378 (*Gandharvā°ām gaṇāḥ*).—§ 269 (Vaiçravaṇas.): II, 10, 391 (*gaṇair A°ām*), 395 (*Gandharvā°ām gaṇāḥ*), 396 (do.).—§ 270 (Brahmasabhāv.): II, 11, 445 (do.), 472 (*Gandharvā°as*).—§ 271 (Lokapālas.): II, 12, 481 (do.).—§ 322 (Dvaitavanapr.): III, 24, 925 (*yaḥ sarvaloka-dvārāṇi nityaṇ sañcarate vacī | dovalokād Brahmālokam Gandharvā°ām api*).—§ 335 (Indralokābh.): III, 42, 1726, 1741 (*°agaṇasankīrṇa*, i.e. Himālaya?), 1750 (°ām gaṇān).—§ 336 (do.): III, 43, 1758 (*Nandanam vanam A°agaṇa-sevitam*), 1764, 1786.—§ 338 (do.): III, 45, 1801 (°ām varām Urvāçīm); 46, 1836 (°ām vare, i.e. Urvāçī), 1844 (*sarvā°su*), 1846.—§ 354 (Nalop.): III, 78, 3043 (*divi Çakram ivāpsarāḥ*).—§ 357 (Tīrthay.): III, 82, 4064 (*Gandharvā°ah*).—§ 359 (Vadavā): III, 82, 5036 (*Gandharvā°ām gaṇāḥ*).—§ 361 (Kurukshetra): III, 83, 5076 (*Gandharvā°o*).—§ 370 (Tīrthay.): III, 84, 8164 (*Kāverīm vṛtām A°ām gaṇaiḥ*).—§ 373 (Prayāgu): III, 85, 8215 (*Gandharvā°o*).—§ 377 (Dhaumyatīrthak.): III, 90, 8391.—§ 382 (Agastyop.): III, 96, 8568 (*Satyavati rūpeṇūpasaraso 'py ati*).—§ 389 (Agastyop.): III, 108, 9929.—§ 395 (Jamudagni): III, 115, 10145 (°amā, ~ Rōika, i.e. Satyavati).—§ 423 (Gandhamādanapr.): III, 143, 10968 (*Gandharvā°ām priyaṇ Gandhamādanam*).—§ 424 (Bhima-kadalikhaṇḍapr.): III, 146, 11092 (°o-nūpurarataiḥ).—§ 425 (Hanūmad-Bhīma-s.): III, 148, 11220.—§ 432 (Saugandhikāh.): III, 153, 11358; 154, 11372 (*Gandharvā°ah*).—§ 436 (Yakshayuddhap.): III, 158, 11623; 159, 11645 (*Gandharvā°ām gaṇāḥ*), 11653.—§ 438 (Yakshayuddhap.): III, 161, 11777 (°ām gaṇāḥ).—§ 441 (Nivātakavacay.): III, 166, 11920 (*Gandharvā°ām gaṇāḥ*).—§ 443 (do.): III, 168, 12001 (*gaṇāç cū°ām*), 12035 (*Gandharvā°ām prabhātam*), 12061.—§ 447 (do.): III, 175, 12307 (*A°ām gaṇāḥ*).—§ 450 (Ājagarup.): III, 178, 12368 (°ana-sevitān deçān Himavataḥ).—§ 456 (Sarasvati-Tārکشya-s.): III, 186, 12721.—§ 459 (Mārkaṇḍeyas.): III, 188, 12925 (*Gandharvā°o*).—§ 474 (Dhundhumārop.): III, 201, 13485 (*kathām Kīna-*

ra°ām).—§ 501 (Skandop.): III, 229, 14440 (*A°ām gaṇaiḥ*).—§ 502 (Manuṣhyagrahak.): 230, 14493 (*ya janīrt to A°ām garbham āste pragṛhya*).—§ 505 (Skanday.): III, 231, 14539.—§ 506 (do.): III, 231, 14557 (°ām gaṇāḥ).—§ 512 (Ghoṣhay.): III, 240, 14870 (*gaṇair A°ān caiva*); 246, 15026.—§ 520 (Vṛthidraup.): III, 261, 15446 (*Gandharvā°as*).—§ 523 (Draupudihar.): III, 265, 15589.—§ 533 (Rāmop.): III, 281, 16178 (do.).—§ 548 (Pāṇḍavapr.): IV, 9, 257.—§ 552 (Goharaṇap.): IV, 58, 1895 (*Gandharvā°as*).—§ 555 (Sainyodyogap.): V, 9, 235, 247; 11, 354, 356 (*Gandharvā°ām gaṇaiḥ*); 17, 541 (°ām gaṇāḥ); 18, 544 (*Gandharvā°ām gaṇaiḥ*), 546; 29, 824 (*Gandharva-yakṣhā°o*).—§ 560 (Sanatsujātap.): V, 44, 1704 (*rāpam A°ām abhūt*).—§ 565 (Gālavacar.): V, 111, 3841 (*atra Vidyutprabhā nāma jajñire 'psaraso daça*).—§ 566 (Yayāti): V, 121, 4052; 123, 4100 (*Gandharvā°ām gaṇaiḥ*).—§ 573 (Ambop.): V, 176, 6054 (*Gandharvā°as*).—§ 574 (Jambūkh.): VI, 6, 212 (°o-gaṇa-saṇyuktāḥ), 227 (*striyaç cūpasarasopamāḥ*), 229 (°ām saṅghaiḥ); 7, 261 (*striyaç cūpasarasopamāḥ*).—§ 581 (Bhīṣṇamav.): VI, 66, 2997.—§ 595 (Dilīpa): VII, 61, 2266 (only in B.); VII, 69, 2403 (*Gandharvā°o*; v. Prthu Vainya), 2418 (do.).—§ 596 (Pratijñāp.): VII, 80, 2852.—§ 600 (Ghaṭotkacav.): VII, 156, 6921; 160, 7292 (°ām gaṇāḥ), 7312, 7313 (*Siddhā°ām gaṇaiḥ*).—§ 602 (Droṇavadhap.): VII, 188, 8611.—§ 603 (Nārāyaṇāstram.): VII, 202, 9617 (*Gandharvā°o*).—§ 606 (Tripurākḥ.): VIII, 34, 1513 (°ām gaṇāḥ), 1514 (*ām vṛndair*), 1536 (°ām gaṇāḥ).—§ 608 (Karnap.): VIII, 49, 2373 (°saṅghaiḥ), 2374 (*gaṇāḥ*); 57, 2852; 61, 3098; 69, 3445 (°o-gīta-rūḍitraiḥ); 87, 4424 (*Gandharvā°ām gaṇāḥ*); 88, 4490 (*Gandharva-Rakshopsarasāñ ca saṅghaiḥ*); 90, 4640 (*śabālavayajanaṇir divyair divisthair A°o-gaṇaiḥ*).—§ 610 (Çalyap.): IX, 5, 276 (°ām gaṇāḥ), 276.—§ 615c (Subhūmika): IX, 37, 2121, 2123 (°ān gaṇāḥ), 2125; 38i (Saptasūrasvata), 2194 (°o-gaṇāḥ); 42 (Vasīṣṭhāpavāha), 2397; 45u (Skanda), 2509; 46, 2656 (do.), 2677 (°o-gaṇāḥ); 49oe (Ādityatīrtha), 2848; 51gg (Sārasvata), 2941 (°ān gaṇāḥ); 57 (Gadāyuddhap.), 3243; 58 (do.), 3306; 61 (do.), 3443.—§ 619 (Strivil.): XI, 20, 593, 594.—§ 635 (Rājadh.): XII, 33, 1200.—§ 639 (do.): XII, 52, 1685 (°ān gaṇāḥ).—§ 641 (do.): XII, 98, 3657 (*varā°asaharāñi*).—§ 656c (Dakṣha): XII, 166, 6137.—§ 662 (Jāpakop.): 200a, 7343 (°saṅghāḥ).—§ 669 (Mokṣadh.): 221, 8019.—§ 674b (Çri-Vāsava-s.): XII, 229, 8346.—§ 677 (Mokṣadh.): XII, 244, 8871 (°ām loko jāmuyo, sc. prabhūḥ).—§ 686 (do.): XII, 273, 9825.—§ 693b (do.): XII, 282, 10114; 283 (Vṛtravadha), 10185, 10187, 10189 (°ān gaṇāḥ).—§ 694b (Jvarotp.): XII, 284, 10219 (°agaṇasaṅghāḥ).—§ 695b (Dakṣha-yajña-vināça): 285, 10276 (*Gandharvā°akīrṇa*), 10279 (*Gandharvā°o*).—§ 709b (Sulabhā-Junakus.): XII, 321, 12102 (°gaṇāḥ).—§ 712 (Çukotp.): XII, 324, 12176; 325, 12200 (°gaṇāḥ).—§ 713 (Çukakṛti): XII, 326, 12249.—§ 714 (Çukakṛtya): XII, 328, 12315.—§ 716 (Çukābhipat.): XII, 333, 12591 (*Gandharvā°ān gaṇāḥ*), 12594 (*sarvā°gaṇāḥ*); 334, 12624 (°ān gaṇāḥ), 12635 (do.).—§ 717b (Nārāyaṇiya): XII, 343 (VII), ††13211 (*deva-striyaḥ*); 351 (°717d: Brahma-Rudra-s.), 13733.—§ 730 (Ānuçāsanik.): XIII, 14, 766, 958 (*Gandharvā°o*), 995 (do.).—§ 731b (Aṣṭāvakra-Dīks.): XIII, 19, 1422 (*gaṇāḥ*), 1426.—§ 733c (Pushkara): XIII, 25, 1697, 1710 (°ām nīvdā, a tīrtha?), 1715 (°ān gaṇaiḥ), 1731.—§ 738b (Çyenakapotākḥ.): XIII, 32, 2075.—§ 742 (Ānuçāsanik.): XIII, 38, 2208 (°ottamā, i.e. Pañcaouḍā).—§ 745c (Çyavana-

Kuṇḍika-s.: XIII, 54, 2837 (*°ām saṅghān*), 2846 (*°ām gaṇḍāh*).—§ 746 (*Ānuśāsanik.*): XIII, 62, 3190; 64, 3268 (*°ām loka*), 3282 (*°ām gaṇḍān*); 79b, 3779 (*Gaṇḍharvā°ām lokam*); 80, 3789 (*Gaṇḍharvā°*); 81, 3832 (*°ām gaṇḍāh*).—§ 750 (do.): 93, 4411.—§ 752 (do.): XIII, 96, 4647.—§ 757d (*Mandākinī*): XIII, 102, 4860, 4865 (§ 757f: *Nandana*).—§ 759 (*Ānuśāsanik.*): XIII, 106, 5168 (*°ām adhvāsa nṛtyagita*), 5186; 107, 5216, 5222, 5233, 5292 (*°gaṇasevitam*), 5296, 5305 (*°gaṇaiḥ*), 5315 (do.), 5316, 5328; 109, 5378, 5379.—§ 768b (*Umā-Maheçvara-s.*): XIII, 140a, 6340 (*°gaṇā*), 6347 (*pranṛtāpsarasam sadas*); 142, 6547; 145, 6688; 146e, 6805 (*Gaṇḍharvā°*).—§ 772j (*Utathya*): XIII, 155, 7368.—§ 773 (*Ānuśāsanik.*): XIII, 162, 7518 (*Gaṇḍharvā°*).—§ 775 (do.): XIII, 166β, 7640 (*°ām gaṇḍāh*; among the names that are to be recited morning, noon, and evening in order to be freed from sins).—§ 778b (*Samv.-Mar.*): XIV, 8, 184 (*Gaṇḍharvā°*); 10, 262.—§ 782g (*Guruçishyas.*): XIV, 43θ, 1185 (*striṇām uttamāh*).—§ 784b (*Utanka*): XIV, 54, 1566.—§ 785 (*Anugitāp.*): XIV, 88, 2639 (*°ām gaṇaiḥ*).—§ 786e (*Agastya*): XIV, 92, 2870 (*°ām saṅghāh*).—§ 789 (*Putradarç.*): XV, 31, 848 (*Gaṇḍharvā°*); 32, 883 (*°sām gaṇaiḥ*).—§ 793 (*Mausalap.*): XVI, 3, 62 (*Kṛṣṇa's* and *Baladeva's* standards were taken away by *Aps.*, who day and night called upon the *Vṛṣṇis* and *Andhakas* to set out on a pilgrimage to some sacred water); 4θ, 129, 131.—§ 795 (*Svargārohanap.*): XVIII, 3, 104; 5μ, 173 (the 16,000 wives of *Kṛṣṇa* are transformed into *Aps.*); 6, 217 (§ 795c, *Mahābhārata* §: mentioned in the *Mhbhr.*), 235 (*°gaṇa-saṅkirṇam*), 242 (*sū°gaṇam*), 248 (*°saṅghaiḥ*), 252.

Apsaras¹ (mostly sing.), special Apsarases, etc. § 21f (*Pramadv.*): I, 8, 943, 944, 945, 970 (i.e. *Menakā*).—§ 76 (*Matsya*): I, 63, 2396 (*varā°=Adrikā*), 2388 (do.).—§ 135 (*Çakuntalop.*): I, 74, 3056 (*Menakā Brahmayoni-varāpsarāh*), 3057 (*Menakā°*), 3063 (*Menakā°ām çreshṭhā*).—§ 150 (*Pūruvaṃç.*): I, 94, 3698 (*Micçrakaçyām daçāpsarasi sūnavah Raudrāçvasya*).—§ 162 (*Çāntanūp.*): I, 97, 3894 (*Çāntanu* asks *Gaṅgā* if she is an *Aps.*).—§ 171 (*Vicitravīrya-sutotp.*): I, 106, 4297 (*dāstm Apsaropamām*, i.e. the mother of *Vidura*).—§ 198 (*Çaradvat*): I, 130, 5078 (*dṛṣṭvā Gautamo 'psarasam vane*, i.e. *Jānapadīm*).—§ 200 (*Drona*): I, 130, 5103 (*Bharadvāja iti khyātāh . . . dadarçāpsarasam*—C. *°ām . . . Ghṛtācīm*).—§ 217 (*Caitrarathap.*): I, 166, 6329 (do.).—§ 250 (*Arjunavanavāsap.*): I, 216, 7853 (*Vargū* in *Nārītīrthāni*).—§ 338 (*Indralokūbhig.*): III, 45, 1801 (*°ām varām Urvāçīm*); 46, 1836 (*°ām vare*, i.e. *Urvāçī*), 1857 (i.e. *Urvāçī*).—§ 354 (*Nalop.*): 78, 3043 (*divi Çakram ivāpsarāh*).—§ 391 (*Rçyaçrṅga*): III, 110, 10002 (*dṛṣṭvāpsarasam Urvāçīm*).—§ 523 (*Draupadihar.*): III, 265, 15589 (*Koṭikāçya* asks *Draupadī* if she is a *D.*, *Y.*, *Dā.*, or *varāpsaras*, or a *Dai.*).—§ 615aa (*Çrutāvati*): IX, 48, 2826 (*Ghṛtācī*); 51 (§ 615gg: *Sārasvata*), 2931 (*Alambushā*), 2937 (id.).—§ 712 (*Çukotp.*): XII, 325, 12188 (*Ghṛtācīm*), 12169, 12191.—§ 721 (*Ānuśāsanik.*): XIII, 3, 191 (*Rambhā*).—§ 742 (do.): XIII, 38, 2204 (*Brāhmīm Pañcācūdām*, discourse between her and *Nārada*), 2205 (do.), 2208 (*°ottamā=do.*).—§ 745c (*Cyavana-Kuṇḍika-s.*): XIII, 53, 2816 (*°sopamām*).

Apsaroganasevita=*Çiva* (1000 names¹).

Apsuhomya, a. rshi. § 264 (*Sabbhākriyāp.*): II, 4a, 107 (among the rshis who were present when *Yudhisṭhira* entered his palace).

Apsujātā, a. matr. § 615u (*Skanda*): IX, 46, 2622.

Apta, a serpent. § 47 (*Sarpanāmak.*): I, 35, 1553.—§ 564 (*Mātaliy.*): V, 103γ, 3628.

Apūraṇa. § 47 (*Sarpanāmak.*): I, 35, 1551.—§ 564 (*Mātaliy.*): V, 103γ, 3626.

Āraṇeya=*Çuka*. § 712 (*Çukotp.*): XII, 325, 12207.—§ 713 (*Çukakṛti*): XII, 326, 12253.—§ 714 (*Çukakṛtya*): XII, 328, 12339.

Āraṇeya ("belonging to or named after the firesticks—*araṇi*"), in the enumerations of the parvans of *Mhbhr.* § 10 (*Parvas.*): I, 2, 327 (*parva*).—§ 11 (do.): I, 2, 477 (*upākhyānam*)=Āraṇeyaparvan.

[**Āraṇeyaparvan**] ("the section relating to the wood for producing fire by friction," the 51st of the minor parvans of *Mhbhr.* = ch. III, 311–315). § 548: Asked by *Janamejaya*, *Vaiçampāyana* related what the *Pāṇḍavas* did after having rescued *Kṛṣṇā* (from *Jayadratha*). The *Pāṇḍavas* left *Kāmyaka* and returned to *Dvaitavana* with *Kṛṣṇā*. Once a deer carried off a brahman's *araṇi* and mantha, was pursued by the *Pāṇḍavas*, and suddenly became invisible. *Bhīma* repented that he had not slain the *pratikāmin*, *Arjuna* that he had not slain *Karna*, and *Sahadeva* that he had not slain *Çakuni*. *Nakula*, *Sahadeva*, *Arjuna*, and *Bhīma* were successively sent to fetch water, but caused to drop down dead by a *Yaksha*. At last *Yudhisṭhira* himself went, answered thirty-four questions put by the *Yaksha*, chose that *Nakula* should be revived, rescued all his brothers, learnt that the *Yaksha* was his father *Dharma* (c), was granted the boon that the brahman would recover his *araṇi* and mantha, that the *Pāṇḍavas* would manage to live the thirteenth year unrecognized in *Virāṭa's* kingdom, and that *Yudhisṭhira* (who was born of *Dharma*, as *Vidura* of a portion of *Dharma*) should overcome covetousness, etc. The *Pāṇḍavas* asked permission of the brahman to live the thirteenth year in concealment from the *Dhārtarāṣṭras*, *Duryodhana*, etc., and *Karna* and *Saubala*. *Dhaumya*, etc., consoled *Yudhisṭhira*: "Even the gods (*Indra*, d; *Vishnu*, e; *Agni*, f; *Aurva*, g; *Vivasvat*, h) have wandered in disguise for the purpose of overcoming foes." The brahman (*yatis*, *munis*) went back to their homes, and the *Pāṇḍavas* and *Dhaumya* set out with *Kṛṣṇā*, and the next day proceeded for a kroça, and then sat down in order to take counsel of each other.

Arāṇi, a son of *Viçvāmītra*. § 721 (*Viçvāmītrop.*): XIII, 4β, 257.

Āraṇiparvan=Āraṇeyaparvan. § 4 (*Anukram.*): I, 1, 89.—§ 795 (*Mahābhārata*): XVIII, 6p, 268 (at its conclusion waterpots full of water should be given away).

Āraṇisuta=*Çuka*. § 714 (*Çukakṛtya*): XII, 328, 12342.

Arantuka, a dvārapāla. § 369 (*Kurukshetra*): III, 83, 7078 (*Tarantukārantukayor yad antaram Rāmahrādānā ca Macakrukasya ca | etat Kurukshetrasamantapañcakam Pitamahasyottaravedir ucyate*).—§ 615kk (*Kurukshetrakathana*): IX, 53, 3032 (=do.). Cf. the reading of B. III, 83, 6022.

***Āraṇyāçāstra**, plur. (*°āṇi*) (the rules for the forest mode of life). § 184 (*Pāṇḍu*): I, 119, 4627.

Aranyaka¹, the *Āraṇyaka* or *Āraṇyakas*, considered as appendices to the *Vedas* and as containing the rules for the forest mode of life; often called *çāstra*. § 7 (*Anukram.*): I, 1, 258 ("better than the *Vedas*").—§ 18 (*Paulomap.*): I, 4, 856 (*çāstre cāraṇyake guruḥ*, i.e. *Çaunaka*).—§ 573 (*Ambopākh.*): V, 175, 6014 (do., i.e. *Çaikhāvatya*).—§ 625 (*Rājadh.*): XII, 19, 591 (*vedavādān . . . çāstrāṇy A°ca*).—§ 641 (do.): XII, 61, 2328 (*°çāstrāṇi*).—§ 717c (*Uparicara*): XII, 337, 12762 (no animals were slain in his

sacrifice but *°padodbhūtaḥ bhāgāś tatropakalpitaḥ*, i.e. presumably that the portions of offerings were made according to the prescripts of the Aranyakas; differently PCR.).—§ 717b (Nārāyaṇi): XII, 340, 12872 (Nārāyaṇa with his mouth uttered the syllable Om, Gāyatrī, the Aranyaka, and the four Vedas); 343x, 13257 (*sahasraçākhaṃ yat sūma yo vai vedavido janāḥ | gāyanty Aranyake viprah*, i.e. Nārāyaṇa); 344ββ, 13316 ("as the Aranyaka from the Vedas . . ."); 349 (IV), 13577 (in that kalpa, when Brahman took his birth in the ear of Nārāyaṇa; the Aranyakas, etc., sprang from Nārāyaṇa's mouth), 13629 ("the Sāṅkhya-yoga, the Veda and Aranyakas—*Vedāranyakam*—and the Pañcarātra are parts of one whole—*parasparāṅgāni*"); 350, 13637 (= do.).—§ 787 (Ācramavāsik.): XV, 19, 532 (Çatayūpa instructed Dhṛtarāṣṭra in the *Aranyakam vidhiṃ* with the permission of Vyāsa).—§ 788 (do.): XV, 28, 744 (Vyāsa asked Dhṛtarāṣṭra if he followed the rules of the Aranyaka—*carasy Aranyakam vidhiṃ*?).

Aranyaka = Aranyakaparvan. § 10 (Parvas.): I, 2, 319 (*parva*).—§ 11 (do.): I, 2, 417 (*ataḥ param tṛtīyaṃ tu jñeyam Aranyakam mahat* = Vanaparvan), 478 (*etadāranyakam parva tṛtīyam parikīrtitam* = Vanaparvan).—§ 596 (Pratijñāp.): VII, 81, 2905 (*varam Aranyake dattaṃ*, all. to Kairātaparvan, *Ā.* therefore is = Vanaparvan).—§ 795c (Mahābhārata): XVIII, 6μ, 268 (when one has arrived at the *Ā.* one should feed the foremost brahmins with roots and fruits).

Aranyakaparvan ("section relating to the forest life of the Pāṇḍavas," the 30th of the minor parvas of Mbhr.). § 308: The Pāṇḍavas set out from Hastinapura through the *Vardhamāna* gate with their weapons, accompanied by Kṛṣṇā, in a northerly direction. Indrasena and other servants, 14 in number (see BR. s.v. *pari*; Nil. and PCR. take it to be = 15), with their wives, followed them on swift cars. The citizens wished to leave the town and follow them, but were prevailed upon by Yudhishtira to return and cherish Bhīṣma, Dhṛtarāṣṭra, Vidura, Kuntī, etc. About the close of the day the Pāṇḍavas reached the banian *Pramāṇa* on the banks of the Gaṅgā, purified themselves by touching the water, and passed the night there, taking water alone as their sole sustenance, in the company of brahmins with and without fire, who had followed them (III, 1). When the day broke in, Yudhishtira tried to prevail upon the brahmins to leave him, in order that they might not undergo sufferings, living on fruits, roots, and deer. But they declared that they would follow him, themselves providing their own food.—§ 309: Then a learned brahman, Çaunaka, versed in Sāṅkhya and Yoga, quoting the *çlokas* of Janaka, told Yudhishtira not only to retire from the world, but also in his heart not to mind the loss of his wealth. Yudhishtira declared that it was not from avarice, but only because he could no more support the brahmins, that he regretted his wealth; "nobody should cook his food for himself alone, and nobody should slay an animal without devoting it to the gods, the pitrs, and guests, nor should one eat of that food which had not been duly dedicated to the gods and the pitrs." Çaunaka said that sacrifices, study, gifts, and penance pave the way to the world of the *Pitrs*—truth, forgiveness, subduing the senses, and renunciation of desire to the heaven of the gods, and they should be practised without reference to self (*abhimāna*). It was by their wealth of yoga that the Rudras, Sadhyas, Ādityas, Vasus, and Āśvins rule over the creatures. So Yudhishtira, who had already achieved success as to his

indebtedness towards his ancestors and as to sacrifices, now ought to seek success in yoga and in ascetic austerities; then he would be able to realize all his wishes (III, 2).—§ 310: Yudhishtira then, having consulted Dhaumya, was taught by him (as Bhīma, Kārtavīrya, Vaisya, and Nahusha had by ascetic meditation delivered the people from affliction) 108 names of Sārya (a), [originally] proclaimed by Svayambhū (i.e. Brahman)* (the Sun). Yudhishtira, touching the water of Gaṅgā, with his senses under control, and feeding upon air alone, stood engaged in *prāṇāyāma*, and began a hymn in praise of Sārya (b) (the Sun). The Sun then showed himself to Yudhishtira and gave him a copper vessel, saying that if Pāṇḍā (i.e. Kṛṣṇā) kept this vessel fruits, roots, meat, and vegetables, cooked in their kitchen, would be inexhaustible for twelve years. Then the god vanished. Rising from the water, Yudhishtira took hold of Dhaumya's feet and embraced his brothers. The clean food that was dressed, however little, became inexhaustible, and only after the brahmins, the brothers, Yudhishtira, and at last Kṛṣṇā had eaten the day's food became exhausted. Having then performed sacrifices, they set out for the Kāmyaka wood, accompanied by Dhaumya and the brahmins (III, 3).—§ 311: Dhṛtarāṣṭra asked Vidura what they should do to secure the good-will of the citizens. Vidura said that he must give back to the Pāṇḍavas all that had been theirs, let Duryodhana, Çakuni, and Karṇa wait upon them, and Duḥçāsana ask their forgiveness in open court, and if Duryodhana would not consent to reign in peace jointly with Yudhishtira, he ought to abandon him and let Yudhishtira reign alone. Dhṛtarāṣṭra did not approve, and saying "stay or go, as thou listest," he suddenly rose and went away, and Vidura went away to the Pāṇḍavas (III, 4).—§ 312: Starting from the Gaṅgā, the Pāṇḍavas went to Kurukshetra, performed ablutions in the Sarasvatī, Drçadvatī, and Yamunā, and, travelling in a westerly direction, they arrived at the Kāmyaka wood on the Sarasvatī. There Vidura came to them in a single car. When seeing him, Yudhishtira was afraid that he brought an invitation to a new match at dice with Çakuni about their weapons. Vidura told them that he had been forsaken by Dhṛtarāṣṭra, and gave them advice how to secure adherents (III, 5).—§ 313: After Vidura had gone Dhṛtarāṣṭra repented and fell down senseless, and having regained consciousness caused Sañjaya to bring Vidura back (III, 6). Duryodhana, being afraid because Vidura had returned, held counsel with Çakuni, Karṇa, and Duḥçāsana, who were of opinion that the Pāṇḍavas would remain the promised space of time in the wood. As Duryodhana, however, was not contented, Karṇa proposed to set out and slay them. When they had gone out Kṛṣṇa *Dvaipāyana* came upon them and commanded them to desist, and then appeared before Dhṛtarāṣṭra (III, 7). Vyāsa warned Dhṛtarāṣṭra against permitting Duryodhana to try to slay the Pāṇḍavas (III, 8).—§ 314: As Dhṛtarāṣṭra said he was unable to cast off his senseless son, Vyāsa told him: One day, when Indra saw Surabhi weeping in heaven, and asked her why she wept, she told him that one of her offspring (a cow) was exceedingly harassed by a husbandman; and although she had 1,000 offspring, and her affections flowed equally towards all, yet she felt greater compassion for the weak. Indra poured down a shower of rain and caused obstruction to the husbandman's work. "So I feel anxious regarding the Pāṇḍavas in distress; let thy affections be greater towards

the weak, and let *Duryodhana* make peace with them" (III, 9).—§ 315: *Maitreya-cāpa* (q.v.) (III, 10).

Āraṭṭa, a people. § 584 (*Bhishmavadh.*): VI, 85, 3784 (*°jān vāhaṇ Sindhu-rājasya*).—§ 585 (do.): VI, 90, 3973 (horses).—§ 592b (*Bṛhanta*): VII, 23, 1024 (B. *°jāh haya-grashtāh*; C. *aridhvajāh*).—§ 603 (*Nārāyaṇāstram.*): VII, 193, 8905 (*Kalinga°-Vāhlikaiḥ*; among the troops of *Kṛta-varman*).—§ 607 (*Karnap.*): VIII, 44, 2056 (*Āraṭṭa nāma te deṣā nashṭadharmā, na tān vrajat*), 2061 (*Āraṭṭa nāma Vāhika varjanīya vipaśaitā*), 2064 (*Āraṭṭa nāma Vāhika, na tesu āryo dvy-aham vaset*), 2068 (*Āraṭṭa nāma te deṣā Vāhikam nāma taj jalam | brāhmaṇāpasādā yatra tulyakālāḥ Prajāpataḥ*; v. also 2069), 2070 (*Prasthala Madra-Gāndhāra Āraṭṭa nāmataḥ Khaṣṭāḥ | Vasūti-Sindhu-Sauvirā iti prāyo 'tikutsitāḥ*); 45, 2081 (*satī purā hṛta kācid Āraṭṭāt kila dasyubhiḥ*, etc.; the Āraṭṭas had been cursed by a chaste woman), 2100 (*Āraṭṭānām — var. °kān — Pañcanadān dhig astu*), 2110 (*Āraṭṭajān Pañcanadān dhig astu*).

Araudra = Vishṇu (1000 names).

Aravindāksha = Sūrya, Vishṇu (XII, 13586; 1000 names).

Arbuda¹, a Serpent. § 277 (*Jarāsandhav.*): II, 21, 806 (among the Nāgas who formerly dwelt at Girivraja).

Arbuda², a tirtha. § 358 (*Tirthay.*): III, 82, 4097 (*Himavat-sutam Arbudam*, "where there was formerly a hole in the earth").

Arcayanty arkam arkinah = Īva (1000 names¹).

Ārcikaparvata, a holy place. § 406b (*Tirthay.*): III, 125, 10411, 10416: The place of the Maruts, with the caityas of the gods, the tirtha of the Moon, inhabited by *Vaikhānasas*, *Vālikhilyas*, *Pāvakas*, living upon air; where *Qāntanu* and *Çunaka*, *Nara* and *Nārāyaṇa* have attained eternity; where gods, Pitṛs, and great Ṛshis have practised austerities.

Arcismantah, one of the three classes of Pitṛs. § 684 (*Mokshadh.*): XII, 270a, 9650.

Arcismat = Vishṇu (1000 names).

Arcismatī, a daughter of *Āṅgiras*. § 489 (*Āṅgirasa*): III, 218, 14127 (*paçyaty A°ibhābhiḥ*).

Arcita = Vishṇu (1000 names).

Arçyaçrṅgi, v. *Arshyaçrṅgi*.

Ardana = Īva (1000 names²).

***Ardhacandravyūha**, a certain array. § 580 (*Bhishmav.*): VI, 56, 2418 (employed by *Arjuna* and *Dhr̥ṣṭadyumna*); see *vyūha*.

Ardhakila, a tirtha. § 368 (*Tirthayātrāp.*): III, 83, 7024.

Ardhamāsa¹ = *Skanda*.

***Ardhamāsa**², pl. (*°āḥ*), the half-months, person. § 615u (*Skanda*): IX, 45, 2517.

Ārdrā, a nakṣatra. § 746 (*Ānuçāsanik.*): XIII, 64, 3259 (*Ārdrāyām kṛṣharām dattvā tilamiçram upoṣhitāḥ | naraḥ taratī durgāṇi kahuradhāraṃç ca parvatān*).—§ 749 (do.): XIII, 89, 4257 (by performing a çṛiddha under *Ā.* a man becomes a performer of fierce deeds—*kṛurakarmā*).—§ 759 (do.): XIII, 110, 5395 (description of the *candravata*).

Ardracarman = Īva (1000 names²).

Arghābhiharana (the handing over of the gift of honour = *Arghāharanaparvan*). § 10 (*Parvas.*): I, 2, 318.

[**Arghāharanaparvan**] ("on the handing over of the gift of honour," the 26th of the minor parvas of *Mhbhr.*). § 289: On the *abhishecanīya* day *maharishi* and *Nārada* entered the *antarvedi* and sat down together with the *rājashis* engaged in various topics of conversation and dispute. No *gādra* was then near the *antarvedi*, nor anybody without vows

(*avratin*). *Nārada* sat there with feelings of awe, remembering the words he had heard of old in the mansion of *Brahman* regarding the incarnation of the deities, and knowing that *Kṛṣṇa* was the incarnation of *Nārāyaṇa* and would himself destroy all these assembled *kṣattriyas*. *Bhishma* then proposed to *Yudhishtira* that *arghas* should be offered to the kings, and first to him who was the foremost. As *Bhishma* declared *Kṛṣṇa* to be foremost, he caused *Sahadeva* to present the first *argha* to *Kṛṣṇa*, which filled the *Cedi* king *Çiçupāla* with envy (II, 36). *Çiçupāla* gravely censures *Bhishma*, *Yudhishtira*, and *Kṛṣṇa* (saying that he was a servant and cowherd and no king, and speaking depreciatingly of his exploits), and accompanied by the kings left the assembly (II, 37). *Yudhishtira* ran after *Çiçupāla* and spoke sweetly to him in order to conciliate him; *Bhishma* maintained the fitness of giving *Kṛṣṇa* the first *argha* (II, 38). *Sahadeva* and *Nārada* declared it to be highly improper not to worship *Kṛṣṇa*. *Sumitha* (i.e. *Çiçupāla*) stirred the kings up in order to obstruct the completion of the sacrifice (II, 39).

Arghasamvāda = *Arghāharanaparvan*. § 11 (*Parvas.*): I, 2, 410 (*rājasūyo 'rgha-samvāde Çiçupālavadhas tathā*).

Arha¹ = Vishṇu (1000 names).

Arha², a people. § 295 (*Dyūtap.*): II, 52, 1859 (among the people who brought tribute to *Yudhishtira*).

Ariha¹, son of *Avācina*. § 156 (*Pūruv.*): I, 95, 3771, 3772.

Ariha², son of *Devātithi*. § 156 (*Pūruv.*): I, 95, 3776, 3777.

Ariha³ ("slayer of foes"), seems to be a son of *Dhṛtarāshṭra*s. § 611 (*Çalyap.*): IX, 26, 1405.

Arimejaya, a Ṛṣhi. § 589 (*Dronābhishek.*): VII, 11, 409.

Ariṣṭā. § 130 (*Aṃçāvat.*): I, 67, 2718 (mother of the *Gandharva* king *Haṃsa*, who was reborn as *Dhṛtarāshṭra*, the son of *Vyāsa*).

Arishtanemi¹ ("whose folly is unhurt"), a ṛshi, sometimes identified with *Tārksya* and sometimes named together with him. § 99 (*Aṃçāvat.*): I, 65, 2548 (*Tārksyaç çāriṣṭanemiç ca*, among the *Vainateyas*, the sons of *Vinatā*).—§ 191 (*Arjuna*): I, 123, 4830 (do.).—§ 267 (*Yamasabhāv.*): II, 8, 320 (among the ṛshis in the palace of *Yama*), 333 (do.).—§ 454 (*Brāhmaṇamāhātmyak.*): III, 184, 12660 (as a prince of the *Haihayas* had killed a brahman by error, the *Haihayas* repaired to the *viprurshi* *Ā.* (*jagmuç çāriṣṭanemno 'tha Tārksyasyādçramam añjasa*)).—§ 665 (*Mokshadh.*): XII, 208, 7574 (*Marici* had a son *Kuçyapa* or *Arishtanemi*).—§ 700 (do.): XII, 289, 10613 (*Bhishma* told *Yudhishtira* the old narrative that was uttered by *Tārksya* *Arishtanemi* to *Sagara*).

Arishtanemi². § 549 (*Pāṇḍavapr.*): IV, 10, 284 (*Sahadeva* introduced himself to *Virāṭa* as a *vaiçya* named *Ā.*).

Arishtasena. § 610 (*Çalyap.*): IX, 6, 294 ("there they passed the night: *Çalya*, etc.").

Arivindavaktra = *Skanda*.

Ārjava. § 585 (*Bhishmav.*): VI, 90, 3997 (together with his brothers *Çakuni*, etc., he fought *Irāvāt*, on the eighth day of the battle).

Arjuna¹ *Kārtavīrya*, *Haihaya* king. § 169 (*Paraçu-Rāma*): I, 104, 4173 (*Haihayādhipatiḥ*; killed by *Paraçu-Rāma*).—§ 376 (*Tirthay.*): III, 85, 8273 (*Kārtavīryārjuno yathā*).—§ 394 (*Tirthay.*): III, 115: The *Haihaya* king *Arjuna* had 1,000 arms, and, by the favour of *Dattātreyā*, he had obtained a golden *vimāna* that could proceed everywhere without obstruction, and ruled over all beings (*Bhūtān*!). The gods and ṛshis asked *Vishṇu* to kill him. On his celestial *vimāna*,

Arjuna affronted Indra, when he was sporting with Çaçi. After having held a consultation with Indra, Vishnu went to his hermitage Badarī (for continuation v. Jamadagni), 10135 (*Haihayādhīpatiḥ*), 10140.—§ 397 (Jamadagni): III, 116: Once, when the sons of Jamadagni had gone out, Arjuna Kārtavīrya, the lord of the country near the sea-shore (*Anūpapatīḥ*), came to the hermitage, and, being received hospitably by Renukā (the wife of Jamadagni), carried off the calf of the *homadhenu* and pulled down the trees. As Jamadagni told Rāma this, Rāma rushed towards Arjuna, and cut down his 1,000 arms with his arrows, and killed him. The heirs of Arjuna came while Rāma was away, and shot Jamadagni to death with their arrows. When they had gone away Rāma returned to the hermitage (III, 116), 10195.—§ 398 (Paraçu-Rāma): III, 117: After having lamented for and cremated his father, Rāma vowed the slaughter of the entire kshattriya caste, killed Kārtavīrya's sons, etc.—§ 638b (*Rāmop.*): XII, 49: Meanwhile the virtuous kshattriya, the Haihaya king Arjuna Kārtavīrya, with 1,000 arms through the grace of Dattātreyā, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmins in a horse-sacrifice. Solicited by Agni, he once gave alms to that deity, who sprung from the point of his shaft, i.e. Agni burnt villages, etc., and he burnt also the retreat of Āpava (=Vasishṭha), who cursed Arjuna, saying that Rāma should lop off his arms. Always devoted to peace, always regardful of brahmins, etc., Arjuna did not mind that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's *homa*-cow, without the knowledge of Arjuna. Rāma lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni in the absence of Rāma, who vowed to free the earth of kshattriyas, and slaughtered all the sons and grandsons of Arjuna, and 1,000 Haihayas, and freed the earth of all kshattriyas, etc., 1750 (*Kṛtavīryātmaḥ*), *Haihayādhīpatiḥ*, 1757, 1758, 1759, 1763, 1764 (*°aya sūtibh.*).—§ 772b (Pavanārjunas.): XIII, 153ff: The Haihaya king Arjuna Kārtavīrya with 1,000 arms became the lord of this whole world (i.e. the earth), residing in Māhishmatī; he gave large gifts to Dattātreyā, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously; and reign with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. A. now regarded himself as having no equal. An invisible voice said that the brahman is superior to the kshattriya; A. maintained that the brahmins take refuge with the kshattriyas; "I shall bring the skin-clad brahmins under my sway." Vāyu (Wind) warned A., addressing him from the air, etc. At last Arjuna praised the brahmins, mentioning Dattātreyā. Vāyu told him always to protect them; "a terrible danger threatens thee from the Bhṛgu; that will take place after a time," 7186 (*Arjunasya samvādam Pavanasya ca*), (7199), 7207, (7211); 154, 7225; 157, 7291, 7305; 158, 7326, 7349, (7350).—§ 782c (*Brāhmanagītā*): XIV, 29, 818, (822): The 1,000 armed king Kārtavīryārjuna conquered the whole earth with his bow; once he showered hundreds of arrows at the ocean. The ocean asked him to desist, as he injured the creatures in the waters; Arjuna asked if there existed any bowman who was his equal in shooting. The Ocean named Rāma Jāmadagnya. Arjuna came and began to trouble him; Rāma burnt his troops and prostrated him with his battle-

axe and drove away his kinsmen to the mountain fastnesses; their progeny became Vṛshalas owing to their inability to find brahmins: so the Dravīdas, etc. Cf. Paraçu-Rāma (*ḍ*).—Cf. also Anūpapati, Haihaya, Haihayendra, Haihayādhīpati, Haihayarshabha, Haihayācreshṭha, Kārtavīrya.

Arjuna² Pāṇḍava. § 4 (Anukram.): I, 1, 109, 123, 125, 127, 129, 149, 150, 152, 160, 162, 165, 169, 172, 178, 179, 184, 187, 190, 191, 193, 212.—§ 10 (Parvas.): I, 2, 315, 320 (*°syābhigamanam parva*).—§ 11 (do.): I, 2, 386, 389, 438, 439, 459, 493, 505, 546, 622.—§ 71 (*Bhāratasūtra*): I, 61, 2267 (*udātm*, sc. *ajayat*), 2271, 2274.—§ 83 (*Kṛṣṇā*): I, 63, 2449 (his son with Subhadrā was Abhimanyu), 2451 (his son with Kṛṣṇā was Çrutakīrti).—§ 130 (*Aṃçavat*): I, 67, 2746 (son of Indra), 2748 (*Abhimanyur Arjunasya suto 'bhavat*), 2751.—[§ 131 (do.): I, 67, 2779 (for his sake Indra asked Karna for his mail and earrings).]—§ 157 (*Pūrv*): I, 95, 3814 (son of Indra and Kuntī).—§ 159 (do.): I, 95, 3827 (his son with Kṛṣṇā was Çrutakīrti), 3830 (his son with Subhadrā was Abhimanyu). After Pāṇḍu had been cursed, that he should have no progeny, he caused Dharma to procreate Yudhisṭhira in Kuntī, then Vāyu to procreate Bhīmasena, and then Indra to procreate Arjuna.—§ 190d (*Pāṇḍavotp.*): I, 123: In order to propitiate Indra (before summoning him), Pāṇḍu, took counsel with the *maharshis*, and caused Kuntī to observe an auspicious vow for a full year, while he himself began to stand upon one leg, etc. After the birth of A. a bodyless voice said that he should subjugate the *Madras*, the *Kurus*, the *Somakas*, the *Cedis*, the *Kāçis*, and the *Karūshas*, and satiate *Haryavāhana* (Fire) in the *Khāṇḍava* wood with the fat of all beings, and, with his brothers, perform three sacrifices; in battle he would gratify Çāṅkara, and receive from him the *Pāçupata* weapon, and, at the command of Indra, slay the *Nivātakavacas*, and acquire all sorts of celestial weapons: 4791, 4795.—§ 191: On hearing this voice, the ascetics dwelling on Çataçṛṅga became exceedingly glad. There was heard the sound of *dundubhis*, and flowers were showered down. The various tribes of celestials (*devagāṇāḥ*), etc. (*a*), came there (enumeration, among others, of *Devagandharvas*, *Apsarasas*, the twelve *Adityas*, the *Rudras*, the *Vainateyas*). Then the Açvins procreated the twins Nakula and Sahadeva in Mādri.—§ 192 (*Pāṇḍavotp.*): I, 124, 4854 (the third son of Kuntī). Having been procreated on Çataçṛṅga in behalf of Pāṇḍu by the gods Dharma (Yudhisṭhira), Vāyu (Bhīmasena), Indra (Arjuna; the mother of these three was Kuntī), and the Açvins (Nakula and Sahadeva, who were twins and sons of Mādri) in Pāṇḍu's wives Kuntī and Mādri, the five Pāṇḍavas after the death of Pāṇḍu were brought to Hāstinapura and educated by Droṇa, under the supervision of Bhīshma. Their cousins (the sons of Dhṛtarāṣṭra) hated them, especially Duryodhana, who tried to murder Bhīmasena and later on all the Pāṇḍavas and Kuntī (Mādri had burnt herself with the corpse of Pāṇḍu), and Karna hated Arjuna from jealousy.—§ 203b (cf. Droṇa): I, 132: One day Droṇa asked his pupils to promise to accomplish what he had on his heart; only Arjuna promised it. Arjuna became the foremost of all his fellow-pupils. Droṇa gave every one of his pupils a narrow-mouthed vessel (*kamaṇḍalu*) for fetching water, in order that much time might be spent in filling it, but to Açvatthāman he gave a broad-mouthed vessel (*kumbha*), and in the intervals so gained he used to instruct his son in several superior methods; but Arjuna filled the vessel by means of the *Vāruṇa* weapon, and used

to come at the same time as *Açvatthāman*. *Droṇa* told the cook never to give *Arjuna* his food in the dark, but not to tell him that it was he (*Droṇa*) that had ordered this. One day a wind put the lamp out when *Arjuna* was taking his food; but his hand went up to his mouth from habit. His attention being thus called to the force of habit, *Arjuna* practised with his bow in the night, and *Droṇa* promised him that there should not be a bowman equal to him in the world. He taught him also to fight on horseback, etc., with the mace, etc.: 5217, 5218, 5224, 5225, 5230, 5232, 5233, 5238.—§ 204 (*Ekalavyu*): I, 132, 5252 (*Droṇa* took from *Ekalavya* as his fee the thumb of his right hand in order that he might not surpass *Arjuna*).—§ 205 (cf. *Droṇa*): I, 132, 5273, 5274: *Arjuna* excelled everyone in every respect, and alone became an *atiratha* ("a charioteer capable of fighting at one time with 60,000 foes," PCR.).—§ 206 (*Droṇa*): I, 132f, 5293, 5296. One day *Droṇa* caused an artificial bird to be placed on the top of a tree, and first repeatedly asked *Yudhishtira* to tell what he did see, while aiming at the bird. He answered that he saw the tree, *Droṇa*, his brothers, and the bird. *Droṇa* reproachfully told him to stand apart. Then *Droṇa* repeated the experiment with his other pupils, with the same result (ch. 132). At last *Arjuna's* turn came; he said first that he saw only the vulture, and then that he saw only its head, and, when *Droṇa* gave the order, he struck off its head with his shaft (I, 133).—§ 207 (do.): I, 133: *Arjuna* rescued the life of *Droṇa* by shooting with five arrows an alligator in the *Gaṅgā* that had seized his thigh. *Droṇa* gave him the weapon *Brahmaçiras* on the condition that he should not use it against a human foe, as it might burn the whole universe.—§ 208 (cf. *Astradarçana*): I, 135: Then *Arjuna* appeared, while *Kuntī* wept with joy, and *Dhṛtarāṣṭra* learned from *Vidura* who it was. By the *Āgneya* weapon *Arjuna* created fire, by the *Vāruṇa* water, by the *Vāyavya* air, by the *Pārjanya* clouds; by means of the *Pārvata* a mountain came into being (v. 5366, read with V. "*abhavadgiriḥ*" or with B. "*aṣṛjadgiriḥ*"), and by the *Antardhāna* weapon it again disappeared, etc.; he at one time shot five shafts together into the mouth of a moving iron boar, and discharged twenty-one arrows into the hollow of a cow's horn hung up in a rope and swaying to and fro (v. 5370, instead of "*bale*" read with B. and V. "*cale*").—§ 208 (*Astradarçana*): I, 137, 5440, 5442: At the show of arms *Karna* in vain challenged *Arjuna*.—§ 209 (*Drupadaçāsana*): I, 138, 5484, 5492, 5499, 5500, 5501. *Arjuna* helped *Droṇa* to subjugate *Drupada*, which favour *Droṇa* had asked as his fee.—§ 210 (cf. *Sambhavadparvan*): I, 139: *Droṇa* taught *Arjuna* *Brahmaçiras* (that he had learnt from *Agniveça*, the disciple of *Agastya*), on the condition that he should not hurl it at any human being (cf. § 207), and obtained from him as his fee the promise that he would fight with him [in the great battle]. Then *Arjuna* went away to the northern region.—§ 211 (*Sambhavad*): I, 139, 5537, 5538. Headed by *Arjuna*, the *Pāṇḍavas* in war slew *Sauvira*, who had performed a three years' sacrifice at the inroad of the *Gandharvas*. The *Yavana* king, whom even *Pāṇḍu* had failed to subject, was subdued by *Arjuna*; as was also the *Sauvira* *Vitula* (B. *Vipula*), who had always shown a disregard for the *Kurus*; and the *Sauvira* *Sumitra*, called *Dattāmītra* (LIA. i, pp. 656/804, n. 2); assisted by *Bhīma*, *Arjuna* with only a single chariot subjugated all the kings of the east (*prācyāḥ*) backed by 10,000 chariots; and in the

same way the south. *Dhṛtarāṣṭra's* sentiments towards the *Pāṇḍavas* suddenly became poisoned, and from anxiety he could not sleep (I, 139).—§ 213 (*Jatugrhap*): I, 161, 5911 (has escaped from the lac house).—§ 214 (*Hiḍimbav*): I, 154, 6019, (6027), (6034), 6039 (*A.* offered to assist *Bhīmasena* against *Hiḍimba*, and exhorted him to kill him without delay; then he caused the *Pāṇḍavas* to proceed to a town not far off); 156, 6096.—§ 217 (*Caitrarathap*): I, 166, 6346 (a brahman related how *Bhīshma* prevailed upon *Droṇa* to teach the princes, etc.; both *Arjuna* and the others promised to do whatever he might ask as his fee, etc.).—§ 219 (do.): I, 168, 6419 (the brothers set out for the town of *Drupada*).—§ 221 (do.): I, 170, (6451), (6462), (6472), 6474, (6493), 6499 (while the *Pāṇḍavas* were wandering from *Ekacakrū* to the town of the *Pāṇḍavas*, *Arjuna* walking before them torch in hand, the *Gandharva* king *Citraratha* opposed them at the *Gaṅgā*, but was vanquished by *Arjuna*, whom he then gave the *Gandharvic* *māyā* called *Cākshuṣhī*, and on whom and each of his brothers he bestowed 100 *Gandharva* horses; he gave them the counsel to select a fit *purohita*; *Arjuna* in return gave him the *Āgneya* weapon).—§ 222 (*Tapatyup*): I, 171, (6516) (as *Citraratha* had called *A. Tāpatya*, *Arjuna* caused him to relate *Tapaty-upākhyāna*). 173, 6633 ("their son was *Kuru*, the ancestor of *Arjuna*").—§ 223 (*Vāsishṭha*): I, 174, 6634 (*Citraratha* told *Arjuna* about *Vāsishṭha*). 175, (6649), 6659 (*Citraratha* related the hostilities between *Viçvāmitra* and *Vāsishṭha* to *Arjuna*).—§ 229 (*Vāsishṭhop*): I, 182, (6888) (asked by *Arjuna*, *Citraratha* related why *Kulmāshapāda* commanded his queen to go to *Vāsishṭha*, etc.).—§ 230 (*Dhaumyapuroh*): I, 183, (6913), 6915 (according to the counsel of *Citraratha*, the *Pāṇḍavas* installed *Dhaumya* as their *purohita*, and resolved to go to the *svayamvara* of *Kṛṣṇā*).—§ 231 (*Svayamvarap*): I, 184: The *Pāṇḍavas* went to the *Pāṇḍala* land in the company of brahmanas who told them of the *svayamvara*, etc.). 185: On their way they beheld *Vyāsa*; they took up their quarters in the house of a potter; and adopting the brahmanical profession, they began to lead an eleemosynary life. *Drupada* always wished to bestow his daughter on *Kiṛiṭin* (i.e. *Arjuna*), and therefore caused a very stiff bow to be made which was incapable of being bent by anybody except *Arjuna*.—§ 233 (do.): I, 187: When *Duryodhana*, etc., had in vain tried to string the bow, and *Karna*, though having succeeded in stringing it, had, as a *sūta*, been rejected by *Kṛṣṇā*, *Jishnu* (i.e. *Arjuna*) came forward. 188, 7049, 7051, 7052: Some of the brahmanas spoke reproachingly of *Arjuna's* daring undertaking, some approved of it. Bending his head unto *Īçāna* and remembering *Kṛṣṇa*, *Arjuna* accomplished the task; *Kṛṣṇā* approached *Arjuna*, who soon after left the lists, followed by her.—§ 234 (do.): I, 189, 7075, 7080: When *Drupada* expressed his desire of bestowing his daughter on that brahman the kings resolved to slay *Drupada* and burn *Kṛṣṇā*, but spare *Arjuna*, whom they took for a brahman; *Arjuna* and *Bhīmasena* rescued them; *Kṛṣṇa* knew the *Pāṇḍavas*. 190, 7086, 7094, 7098, 7099: *Karna* is defeated by *Arjuna* ("accomplished in the *Brāhma* and the *Paurandara* weapons," v. 7105), etc. *Bhīmasena* and *Arjuna* with difficulty escaped from the throng, followed by *Kṛṣṇā*.—§ 235 (do.): I, 191, (7138), 7141: When they came with *Kṛṣṇā*, *Kuntī* said "enjoy ye all"; *Yudhishtira* declared that *Arjuna* should wed her, but agreed that she should be the common wife of them all.—§ 236 (do.): I, 192: *Dhṛṣṭadyumna* secretly followed *Bhīmasena* and

Arjuna, and from their conversation learned who they were.—§ 237 (Vaivāhikap.): I, 193, 7192: Dhṛṣṭadyumna related what had happened; Arjuna is said to have large red eyes (v. 7175); from their conversation he concluded that they were the Pāṇḍavas of whom it had been heard that they had all escaped from the house of lac. 195, 7226, 7235, 7237: Drupada vowed to restore Yudhishtira on his paternal throne; he became very perplexed at the project of marrying Kṛṣṇā to all the five brothers; meanwhile Vyāsa arrived.—§ 241 (Vidurāgam.): I, 200, 7367: Vidura and Dhṛtarāṣṭra became glad at the Pāṇḍavas having won Kṛṣṇā; but Duryodhana and Karṇa tried to stir Dhṛtarāṣṭra up against them. 201, 7408: Duryodhana proposed several means of getting the better of the Pāṇḍavas, etc.—§ 244 (Rājyalābhap.): I, 207, 7547: Dhṛtarāṣṭra caused the Pāṇḍavas together with Kuntī and Kṛṣṇā to repair to Khāṇḍavaprastha (Indraprastha), giving them half the kingdom.—§ 247 (Arjunavanavāsap.): I, 213, (7774): The Pāṇḍavas reigned in prosperity at Indraprastha; once Arjuna, having violated an established rule regarding Kṛṣṇā, set out to live twelve years in the forest.—§ 248 (do.): I, 214, (7796), 7804: Arjuna was drawn away to the bottom of the water by Ulūpi (upon whom he begat a son); she said that he would be invincible in water.—§ 249 (do.): I, 215: A. visited many tirthas, married Citrāṅgādā at Muṇipūra, where he dwelled for three years; she gave birth to a son.—§ 250 (do.): I, 216f, 7850: A. visited the tirthas of the southern ocean, where he liberated the apsaras Vargā, etc., in Nārtitirthāni.—§ 251 (do.): I, 218, 7890, 7894: A. visits Kṛṣṇa.—§ 252 (Subhadrahāhar.): I, 219, 7920, (7923), 7928, 7929. 220, 7961: A. carried away Subhadrā, the sister of Kṛṣṇa.—§ 253 (Haraṇāharanap.): I, 221, 7969, 7987, 8032, 8039, 8048: Kṛṣṇa reconciled A. with the Bhojas, etc.; A. married Subhadrā and passed a whole year at Dvārakā; then Kṛṣṇa remained for some time with A. at Indraprastha; Subhadrā brought forth Abhimanyu, who became the favourite of Kṛṣṇa and from his father acquired the Dhanurveda. Kṛṣṇā also obtained five sons (Çrutakarman by Arjuna), who, after having studied the Vedas, from Arjuna acquired knowledge of all weapons celestial and human.—§§ 254–260 (Khāṇḍavadah.): I, 222–234: 224, 8161, 8167; 225, 8201, (8203); 227, 8238, 8245, 8247, 8275, 8278, 8282; 228, 8298, 8301, 8308, 8309, 8310, 8312, 8317, 8322, 8326; 234, 8466, 8476, 8478: Kṛṣṇa and Arjuna assisted Agni in burning the Khāṇḍava forest; Agni caused Varuṇa to give Arjuna the Gāṇḍīva bow, two inexhaustible quivers, and a car yoked with horses; then Agni gave Kṛṣṇa the discus Sudarçana; Varuṇa gave Kṛṣṇa the mace Kaumodakī; Indra in vain poured down showers of rain in order to prevent the burning. An incorporeal voice said that Kṛṣṇa and Arjuna, being really the old ṛṣhis and gods Nara and Nārāyaṇa, were invincible. Indra appeared and promised to give Arjuna all his weapons (both the Āgneya and the Vāyavya), when Mahādeva had been pleased by him; he granted Kṛṣṇa that his friendship with Arjuna should be eternal. The car (I, 8183 ff.) which Varuṇa gave to Arjuna was furnished with celestial weapons, etc., and incapable of being vanquished by gods or Asuras; its banner bore a large monkey; the car was drawn by horses white as silver, born in the region of the Gandharvas (Gāṇḍharvaiḥ), and harnessed with gold, and in speed resembling the wind or the mind; its splendour was great, and the sound of its wheels was tremendous; it had been created by the

Prajāpati Bhaumana (Viçvakarman) after severe ascetic meditation; no one could gaze at its splendour; it was the very car riding upon which Soma had vanquished the Dānavas; it was furnished with an excellent flagstaff of golden colour, upon which was seen a celestial ape apparently bent upon burning everything it beheld; and upon the flags were seen various creatures of large size whose roars and yells caused the enemy's soldiers to faint.—§ 261 (Sabhākriyāp.): II, 1, (3), (6): Maya asked Arjuna to tell him what he was to do for him because he had been rescued by him in the Khāṇḍava forest; Arjuna told him to do something for Kṛṣṇa, who causes him to build a palace for Yudhishtira.—§ 262 (do.): II, 2, 37 (Kṛṣṇa departed for Dvārakā).—§ 263 (do.): II, 3, 58, 78: Maya told Arjuna about the huge riches on Hiranyaçrṅga, and gave Arjuna the conch-shell Devadatta, etc.; the palace was constructed in fourteen months.—§ 264 (do.): II, 4, 128: Among those who waited on Yudhishtira in the palace were the princes who, dressed in deer-skins, learned the science of arms under Arjuna.—§ 272 (Rājasūyār.): II, 13, 557: Yudhishtira consulted his brothers, etc., as to the rājasūya; all people lived happily; Arjuna protected the people from enemies, etc.—§ 274 (do.): II, 15, 643: Deliberation about slaying Jarāsandha. 16, 661: Some objections made by Yudhishtira are refuted by A.—§ 275 (do.): II, 17, 676: Approving the words of Arjuna, Kṛṣṇa related the origin of Jarāsandha.—§ 276 (Jarāsandhavadhap.): II, 20, 774, 775, 787: A. set out with Bhīmasena and Kṛṣṇa to slay Jarāsandha.—§ 277 (do.): II, 21, 804: They entered the city of Girivraja in the guise of anātakas, etc. 24, 938, 954, 971: The combat between Bhīma and Jarāsandha having lasted for thirteen days, Bhīma killed him on the fourteenth night; they installed Jarāsandha's son Sahadeva as king of Magadha, then they returned to Indraprastha on Jarāsandha's celestial car; Kṛṣṇa set out for Dvārakā.—§ 278 (Digvijap.): II, 25, (984): Having obtained the bow, A., etc., prevailed upon Yudhishtira to let him subdue the north; A. set out on that celestial car which he had obtained from Agni and subdued the north, while his brothers subdued the other regions, and Yudhishtira stayed at Indraprastha.—§ 279 (cf Digvijayaparvan): Arjuna subdued the Kulindas, Anarttas, Kūlakūtas, Sumanḍala, and with him Çakala-dvīpa and king Prativindhya and the kings in Çakala-dvīpa and the Seven Islands (Saptadvīpashu, i.e. the Earth), and together with them he vanquished Bhagadatta, king of Pragjyotiṣa and friend of Indra, who was surrounded by Kirātas, Cīnas, and other warriors dwelling on the sea-coast; after eight days of combat, Arjuna prevailed upon him to give tribute to Yudhishtira at his will (II, 26), 999, (1007). Having vanquished all the mountain kings of the north, he subdued Brhanta, the mountain king dwelling in Ulūka, and with him Senāvindu; at the command of Yudhishtira, he stayed at Devaprastha, the city of Senāvindu, while his troops subjugated Modāpura, Vamadeva, Sudāman, Susāṅkula, and the Northern Ulūkas. Then, having vanquished the mountaineers, he conquered the town of the Paurava king Viçvagaçva; then the seven tribes of the Utsavasāṅketas, etc. Having conquered the Himavat and Nishkuṣa (? see BR.), he came to Çetaparvata (II, 27). Having crossed Çetaparvata, he subdued the country of the Kimpurushas ruled by Drumaputra, then by conciliatory proceedings the country named Hapaka defended by Guhyakas. Then he came to the Mānasa lake and all the sacred waters (rahikulyāḥ).

Then he conquered the region of the *Gandharvas*, and took as tribute from the *Gandharva* city horses spotted as partridges and named *maṇḍukas* ('frogs'). At the entrance to *Northern Harivarsha* he was encountered by huge guardians (*dvārapālāḥ*), who told him that this city could not be conquered, that he who entered it was sure to perish, that nothing might be seen there by one with a human body, for this was the abode of the *Northern Kurus*, but that they would do anything else he would ask of them. At his request they gave him heavenly clothes, etc., as a tribute for *Yudhishtira*. Then he returned to *Indraprastha*, and gave all he had won to *Yudhishtira* (II, 28), 1048, 1051.—§ 286 (*Rājāsūyikā*): II, 33, 1221, 1234: Under *Yudhishtira*'s rule the people were very happy, and great riches filled the treasury; then he resolved to celebrate the *rājasūya*; he engaged *Indrasena* and *Viçoka* and *Puru*, with *Arjuna* for his charioteer, to collect food, etc. *Kṛṣṇa* himself had arrived there.—§ 290 (*Çiçupālav*): II, 42, 1475: In the quarrel between *Kṛṣṇa*, etc., and *Çiçupāla* on the occasion of the handing over of the gift of honour (*Arghāharanap*), in which *Çiçupāla* was ultimately killed by *Kṛṣṇa*, *Çiçupāla* also spoke with depreciation about *Arjuna*'s, etc., slaying *Jarāsandha*.—[§ 292a (*Rājāsūyikā*): II, 45a, 1607 (*Dhananjaya*, i.e. *Arjuna*, followed *Yajñasena*, i.e. *Drupada*).]—§ 293 (*Dyūtap*): II, 46, 1640: Terrible omens had appeared at the *rājasūya*, which *Vyāsa* explained as foreboding the destruction of the *kshatriyas* after thirteen years by *Bhīma*, *A.*, etc.; *A.* prevailed upon *Yudhishtira* to give up his intention to die.—§ 294 (do.): II, 47 ff., 1670, 1755: *Bhīma*, *Arjuna*, etc., laughed at *Duryodhana*'s mistakes in the palace; *Çakuni* caused him to invite the *Pāṇḍavas* to a match of dice.—§ 295 (do.): II, 52, 1890 (*Kṛṣṇa* is the soul of *Arjuna*, and *vices versa*).—§ 299 (do.): II, 68, (2257): At the match of dice *Yudhishtira* lost his kingdom, his brothers, himself, and *Draupadī*, etc.; *Bhīma* wanted to burn his hands, but was appeased by *Arjuna*.—§ 301 (do.): II, 70, 2363, 2376: The admonitions of *Arjuna*, etc., retained *Bhīma* from killing the *Dhṛtarāṣṭras*. 71, 2383, 2388, 2399, (2400): *Duryodhana* said that if *Bhīma*, *Arjuna*, and the twins would declare that *Yudhishtira* was not their master, then *Draupadī* would be free; *A.* said that he was certainly their master before the play; terrible omens appeared; *Draupadī* was granted a boon, and chose the liberty of *Yudhishtira* and his brothers. 72, (2423): *Bhīma* threatened to slay all his foes instantly, but was restrained by *Arjuna* and *Yudhishtira*. 73, 2447: *Dhṛtarāṣṭra* sent *Yudhishtira* with his brothers and *Kṛṣṇa* upon their cars to *Indraprastha*; he said that *Arjuna* is patient, etc.—§ 304 (*Anudyūtap*): II, 77, (2543), (2545), 2546: Having been vanquished in the second match of dice, the *Pāṇḍavas* had to live thirteen years in the forest and a fourteenth among men without being recognized; when they were going away they threatened that *Arjuna* would slay *Karna*, etc.—§ 306 (do.): II, 80a, 2634, 2653, 2665: When going away, *Arjuna* had scattered sand-grains, thus alluding to the arrows he would shower in the battle; terrible omens appeared; *Nārada* declared that in the fourteenth year hence the *Kauravas* would all be destroyed by *Bhīma* and *Arjuna*.—§ 311 (*Āraṇyakap*): III, 4, 228: Saying that neither *Bhīma* nor *Arjuna* would spare their foes, *Vidura* in vain exhorted *Dhṛtarāṣṭra* to give back to the *Pāṇḍavas* all they had lost at play.—§ 313 (do.): III, 6, 275: *Dhṛtarāṣṭra*, who has banished *Vidura*, sent *Saṅjaya* to the *Pāṇḍavas* to bring

Vidura back; *Saṅjaya* was honoured by *Bhīma* and *Arjuna*.—§ 316 (*Kirmīrav*): III, 11, 411, 425: *A.* strung the *Gāṇḍīva* against *Kirmīra*; but *Bhīma* made him desist and slew him himself.—§ 317 (*Arjunābhigam*): III, 12, 468, (471), 537, 593: *Kṛṣṇa* said: "The earth shall drink the blood of *Duryodhana*"; *Arjuna* tried to pacify him by reciting the feats achieved in his former life; then *Arjuna*, "the soul of *Kṛṣṇa*," became silent, and *Janārdana* (i.e. *Kṛṣṇa*) replied that he was identical with *Arjuna*; *Kṛṣṇa* mentioned that *A.* won her at the *svayamvara*; *Kṛṣṇa* promised that she should be avenged; "Arjuna will slay *Karna*, etc."—§ 321 (*Saubhavadhop*): III, 22, 894: *Kṛṣṇa* took leave of *A.*, etc., and set out for *Dvārakā*.—§ 322 (*Dvāitavānapr*): III, 23, 903, 917: Description of the *Pāṇḍavas*' going to the forest; *A.* told the citizens, etc., that they would carry off the good name of their enemies into their exile, and asked them to beseech the ascetics to bless them.—§ 325 (*Draupadiparītāp*): III, 27, 1012, 1015: *Kṛṣṇa* lamented their present state (she compared *A.* to *Arjuna Kārtavīrya*, etc.).—§ 327 (do.): III, 30, 1123 (discourse between *Kṛṣṇa* and *Yudhishtira*); 33, 1325 (*Arjuna* is incomparable in battle).—§ 329 (*Kāmyakav*): III, 36, 1441 (*A.* is a mighty *rshi*, the friend of *Nārāyaṇa*, ancient, eternal, a god himself).—§ 330 (*Indradarçana*): III, 37, 1457, 1504: *Yudhishtira* taught *A.* in private the [*Pratīsmṛti*] science, etc., and sent him away to *Indra* to obtain his weapons.—§ 331 (*Kairātāp*): III, 38, 1520, 1527, 1533, 1536, 1537: *Arjuna* on his way to *Indra* practised austerities for four months. 39, 1558, (1576), 1582, 1584, 1601: Combat between *A.* and *Çiva* in the guise of a *Kirāta*, etc.; *Çiva* gave him "*çakshuḥ*".—§ 332 (do.): III, 39: *A.* worshipped *Çiva*, (1624).—§ 333 (do.): III, 40, 1643, 1656, 1661: *Çiva* said to *A.*: "Thou wast in thy former life *Nara*, the friend of *Nārāyaṇa*; in *Badari* thou wast engaged in ascetic austerities for thousands of years; the *Gāṇḍīva* (which I got from thee by my power of illusion) is the bow with which thou assistedst *Kṛṣṇa* in chastising the *Dānavas* during the coronation of *Indra*." When granted a boon, *Arjuna* asked *Çiva* to give him the *Pāçupata* weapon named *Brahmaçiras* (c). Having purified himself, he was instructed in its use on the condition that he should not hurl it against any human being, for then it would destroy the universe. The earth trembled, etc.; the gods and *Dānavas* beheld the weapon in its embodied form by the side of *Arjuna*. Then *Arjuna* was touched by *Çiva*, and all that was bad in his body was dispelled. Having said to *Arjuna*, "Go thou into heaven," *Çiva* went up into the skies accompanied by *Umā*.—§ 334 (do.): III, 41, 1665, 1672, 1676, 1680, 1705, 1711, 1713: Then the *Lokapālas*, etc., came to *A.* on the *Himavat*; they granted him "vision" (*dṛṣṭi*) that he might see them; *Yama* gave him his staff as a weapon, *Varuṇa* his nooses, *Kubera* (saying that in ancient *kulpas* *A.* had ever gone through ascetic austerities along with them) gave him his favourite weapon *Antardhāna* (c), etc.—§ 335 (*Indralok*): III, 42, 1723, (1728), 1733, 1742: *A.* ascended with *Mātali* to heaven on *Indra*'s car.—§ 336 (do.): III, 43, 1778: *A.* dwelt with *Indra* at *Amarāvati*.—§ 337 (do.): III, 44: *A.* dwelt there for five years.—§ 338 (do.): III, 45, 1812: *Urvaçī* becomes enamoured of *A.*, who had studied the four *Vedas* with the *Āngas* and *Upanishads* and the *Ākhyāna* (i.e. the *Purāṇa*) as the fifth. 46, 1833, (1836), 1852, (1853), (1861), 1867: As *Arjuna* said that he regarded *Urvaçī* as his mother, she cursed him, saying that he would have to pass his time among females as a dancer

and destitute of manhood; Indra told him that this would come to pass in the thirteenth year of their exile, then he should regain his manhood; (the desire of the man that listens to this history of *A.* never runs after lustful ends, etc.)—§ 339 (do.): III, 47: One day Lomaça came to the abode of Indra; as Lomaça wondered how *A.*, who was a kshatriya, had attained the seat of Indra, Indra explained to him who Arjuna really was; *A.* had dwelt with Vishṇu in Badarī, which the gods and ṛṣhis were unable to behold, and whence the Gaṅgā, worshipped by Siddhas and Cāraṇas, springs forth; he and Kṛṣṇa had, at Indra's desire, been born on earth and would lighten its burden, etc. Lomaça was sent to Yudhishtira in order to bring him news about *A.* and accompany him on a tirthayātrā.—§ 340 (do.): III, 48, 1919, 1926: Dhṛtarāṣṭra expressed his anxiety at Arjuna's exploits to Sañjaya; 49, 1952, especially his encounter with Īva in the guise of a Kirāta, etc.—§ 341 (do.): III, 50, 1966: Arjuna's absence lasted for five years.—§ 342 (do.): III, 51, 1973, 1993: Dhṛtarāṣṭra expressed his anxiety before Sañjaya.—§ 343 (Nalop.): III, 52, 2018: One day, when the Pāṇḍavas were grieving for Arjuna, the ṛṣhi Bṛhadāçva came and told the history of Nala, who was yet more unfortunate than Yudhishtira.—§ 356 ff. (Tirthay.): III, 80, 4001: The Pāṇḍavas, etc., lamented Arjuna. 81 ff.: Pulastya's enumerations of tirthas.—§ 377 (do.): III, 86, 8289, 8295: Yudhishtira told Dhaumya that he did not like to live longer in the Kāmyaka wood without Arjuna. 87 ff.: Dhaumya described the tirthas of the various regions to Yudhishtira.—§ 378 (do.): III, 91, 8424, 8428: Lomaça arrived and told that Arjuna had obtained Brahmaçiras (*b*), learned the Gāndharva Veda, etc. 92, 8439: Lomaça said that Arjuna had asked him to accompany Yudhishtira to all the tirthas. 93 ff.: Accompanied by Lomaça, the Pāṇḍavas (except Arjuna), etc., visited all the tirthas.—§ 400 (do.): III, 118, 10218, 10219, 10220: At the Nāritirthas they heard of, and praised the deed of Arjuna.—§ 402 (do.): III, 120, 10282: Kṛṣṇa said that Arjuna, etc., would never renounce the rules of his caste.—§ 418 (do.): III, 139, 10838: Kṛṣṇa always sought the protection of Bhīma, whether Arjuna were near or not.—§ 420 (Gandhamādanapr.): III, 141, 10896: Yudhishtira complained to Bhīma that he had not seen Arjuna for five years; they now ought to enter Gandhamādāna (*b*) in company with brahmins of strict vows.—§ 424 (Bhīmakadalikhaṇḍaprav.): III, 146, 11101: Bhīma thought "as Arjuna has gone to heaven and I have come here for the sake of the flowers, what will Yudhishtira do?"—§ 436 (Yakshayuddhap.): III, 159, 11658: When they had come to the hermitage of Āraṣṭiṣheṇa, Āraṣṭiṣheṇa told the Pāṇḍavas that they must not attempt to proceed further, but wait for Arjuna there.—§ 438 (do.): III, 162: Arjuna had never uttered an untruth; in heaven he was honoured by gods, Pitṛs, and Gandharvas, and by Čāntanu, who, after having performed seven great sacrifices on the Yamunā, resided in the world of Čakra, and had enquired about his welfare.—§ 440 (do.): III, 164, 11883, 11902: Since the departure of Arjuna the Pāṇḍavas had not felt joy. After having dwelt in the abode of Indra for five years and obtained all celestial weapons from him, viz., Āgneya, Vāruṇa, Saumya, Vāyavya, Vaiṣṇava, Aindra, Paçupata, Brāhmya, Pāramesthya, likewise those of Prajāpati, Yama, Dhātṛ, Savitr, Tvastṛ, and Vaiçravaṇa, Arjuna took leave of Indra and came to Gandhamādāna.—§ 441 (Nivātakavacayuddhap.): III, 165 f., 11903: One

day the Pāṇḍavas saw Arjuna descending to them with Mātali on Indra's car; *A.* gave Draupadī precious gems, presented to him by Indra; the next morning Indra visited them.—§ 442 (do.): III, 167, 11937, (11943): When Indra had gone, *A.* related his journey; against the Kirāta he had in vain employed the Vāyavya, Sthūṇākarna, Jāla, and the Čalabhāstra, and showers of shafts and stones, as the Kirāta had swallowed them all, and he had in vain discharged the Brahmāstra.—§ 443 (do.): III, 168: Arjuna continued his tale; he enumerated a great many weapons, the use of which Indra promised to teach him; Mātali wondered that Arjuna was not jerked on the car of Indra, though Indra himself got jerked at the first pull of the steeds; when he had learned the use of the weapons, Indra had said that not even the gods could now conquer him; he had received fifteen weapons and learnt five ways of using them; Indra had asked him as his fee to slay the Nivātakavacas, and had given him the car (conducted by Mātali) upon which he (Indra) had vanquished Bali, etc., and "this" diadem and ornaments of his own and the impenetrable mail, and he had fastened "this" durable (*ajarāṇi*) string to the Gāṇḍīva, and the gods gave him the shell Devadatta by which Indra had conquered the worlds (cf. § 446).—§ 444 (do.): III, 169 f., 12173, 12181: Arjuna related his victory over the Nivātakavacas; Indra had formerly been told by Svayambhū that he himself would destroy them in another body; as the gods were unable to slay them, Indra had presented those weapons to Arjuna in order to have them killed. Then Arjuna and Mātali again went to the abode of the gods.—§ 445 (do.): III, 173: While returning, *A.* destroyed Hiraṇyapura, inhabited by Paulomas and Kūlakhaṇjas, who could not be slain even by the gods, etc.; therefore Brahmān had determined that Arjuna, a mortal, should kill them; he employed the Raudra weapon. Mātali took Arjuna to the abode of Indra, and in detail related Arjuna's achievement to Indra, and Indra praised him, and said that gods, etc., would not be able to stand him in fight, etc.—§ 446 (do.): III, 174, 12281, (12289): Indra said that in the battlefield Bhīṣma, Droṇa, etc., would not be equal to one-sixteenth part of Arjuna. Then Indra gave him "this" golden garland, the shell Devadatta, etc. (see § 443). Then Indra told him to depart. *A.* promised that he would show Yudhishtira all the celestial weapons the next morning.—§ 447 (do.): III, 175, 12292, 12309: The next morning, when Arjuna was about to show the celestial weapons to Yudhishtira, the earth trembled, etc. Vāyu laid celestial garlands on Arjuna; sent by the gods, Nārada came and prevailed upon Arjuna not to charge the celestial weapons without necessity, which would destroy the three worlds; then the gods departed.—§ 448 (Ājagarap.): III, 176, 12317: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera.—§ 450 (do.): III, 179, 12427: Bhīma having been seized by a serpent (Nahusha), Yudhishtira directed Arjuna to protect Draupadī, while he himself with Dhaumya set out on the tracks of Bhīma.—§ 452 (Mārkaṇḍeyas.): III, 183, 12559: In the Kāmyaka wood Kṛṣṇa, "the friend of Arjuna," came accompanied by Satyabhāmā, etc.—§ 512 (Ghoshayātrāp.): III, 236, 14752, 14770: While the Pāṇḍavas were dwelling at the lake [of Dvāitavana], Dhṛtarāṣṭra was much afflicted, thinking that Arjuna would not have left heaven, where he received the celestial weapons, if it were not for the purpose of avenging himself and his brothers. 243, 14941, 14956: Duryodhana, etc.

having set out to insult the Pāṇḍavas under the pretext of supervising their cattle stations, was vanquished by the Gandharva king Citrasena; Duryodhana was made captive, and the soldiers took refuge with Yudhishtira, who prevailed upon Arjuna to rescue Duryodhana, he being himself prohibited by a sacrifice. **244**: As the Gandharvas would not set free Duryodhana, etc., as requested by Arjuna, a fierce battle ensued. **245**, 14984, 15001, 15002, 15003, 15004, 15005: The Gandharvas in vain attempted to break the cars of the Pāṇḍavas; especially Arjuna sent millions of them to the abode of Yama by means of his Āgneya weapon. The Gandharvas then rose up to the skies, taking the Dhārtarāshṭras with them, showering maces, darts, etc., upon Arjuna, who killed them with his weapons Sthūṇākarna (C. Sthūlā°), Indrajāla, Saura, Āgneya, and Saumya. At last Citrasena rushed at Arjuna, armed with a mace of iron; when Arjuna had cut that mace into seven pieces with his arrows, Citrasena, by means of his science, concealed himself from the view of Arjuna, and thus continued to fight with him; but Arjuna destroyed his power of concealing himself by shooting at him with his celestial arms, guided by the sound (*śabdavedham samūṣṛitya*). Then Citrasena showed himself to Arjuna, reminding him that he was his friend, and the battle was interrupted. **246**, 15010: Citrasena relates that he had been acquainted with the purpose of Duryodhana, etc., and had been requested by Indra to bring Duryodhana thither in chains; Arjuna entreated him to set Duryodhana free, but, at the request of Citrasena, they left the matter to be decided by Yudhishtira; Yudhishtira then liberated all the Kauravas. **249**, 15070: Duryodhana renounced all food from shame, as he had been liberated by Arjuna.—§ 513 (do.): III, **252**, 15173, 15189: The Dānavas (Daityas) in Pātāla comforted Duryodhana, saying that Naraka, who had been reborn as Karṇa, would slay Arjuna, etc., and that the Saṃcāptakas, possessed by the Rākshasas, were desirous of slaying Arjuna, etc.—§ 514 (do.): III, **252**, 15196: Karṇa promised to slay Arjuna; Duryodhana was comforted.—§ 518 (Mṛgasvapn.): III, **258**: The Pāṇḍavas left Dvāitavana and repaired to the Kāmyaka forest.—§ 522 (Draupadīharanap.): III, **264**: The Sindhu king Jayadratha saw Kṛṣṇā and became enamoured of her. **265**: Koṭikāśya introduced him to Kṛṣṇā. **266**: She said that her husbands were hunting, Arjuna to the west, etc. **267**: Jayadratha was treated hospitably by Kṛṣṇā, and asked her to leave the miserable Pāṇḍavas and become his wife. **268**, 15656: She threatened him with Kṛṣṇa and Arjuna, etc., but at last she was obliged to ascend his chariot. **269**: The Pāṇḍavas overtook Jayadratha. **270**, 15695: Kṛṣṇā showed Jayadratha each of the five Pāṇḍavas. **271**, 15717, 15759, 15767: Arjuna killed the twelve Sauvira heroes, etc.; Jayadratha, etc., fled; Arjuna exhorted Bhīma to refrain from slaughtering the remnant of the Saundhava host; Bhīma and Arjuna went in search of Jayadratha; Arjuna killed the horses of Jayadratha, but entreated Bhīma not to kill himself.—§ 524 (Jayadrathavim.): III, **272**, 15805: Jayadratha obtained from Śiva that he should be able to defeat all the five Pāṇḍavas; but Arjuna was invincible, being in reality Nara, who had formerly practised austerities in Badarī, and had acquired the thunderbolt, etc., from the Lokapālas, and was protected by Kṛṣṇa. The Pāṇḍavas continued to dwell in Kāmyaka.—§ 546 (Kupḍalāharanap.): III, **300** ff.: Lomaśa had conveyed a message from Indra to Yudhishtira: "That intense fear of thine which thou dost never express to

anyone I will remove when Dhanañjaya (i.e. Arjuna) has left." After twelve years of the exile of the Pāṇḍavas had passed away, Indra obtained for Arjuna the earrings and mail of Karṇa, giving him a lance instead; **301**, 16974, 16976; **302**, 16984, 16989.—[§ 547 (do.): III, **309**: Karṇa was always desirous of fighting with Phālguna (i.e. Arjuna), and he and Karṇa used to challenge each other.]—§ 548 (Āraṇeyap.): III, **313**, 17409, 17412: When the Pāṇḍavas had left Kāmyaka and returned to Dvāitavana, and a deer carried off a brahman's *araṇi* and *mantha*, Arjuna repented that he had not slain Karṇa; Arjuna and his brothers were sent after water and dropped down dead, until Yudhishtira resuscitated them all by answering the questions of the Yaksha (i.e. Dharma).—§ 549 (Pāṇḍavapr.): IV, **1**, 8, (9), (19); **2**, 41, 51, (52), 60; **5**, 149, 150, (154); **11**, 305: Yudhishtira asked Arjuna to select some spot where they might dwell during the fourteenth year without being recognized; Arjuna mentioned some countries surrounding the kingdom of the Kurus; Yudhishtira chose the city of Virāṭa, where Arjuna presented himself as one of the neuter sex, Brhannalā by name, saying that he had been a waiting-maid of Kṛṣṇā's; Arjuna carried Kṛṣṇā; Arjuna caused them to stow away their weapons on a ṣami tree near a cemetery; they assumed secret names, Vijaya (i.e. Arjuna), etc.; Arjuna (§ 549e), "who proceeded to the Khāṇḍava forest and gratified Agni on a single car, vanquishing and slaying Nāgas and Rākshasas, and who married the sister of the Nāga king Vāsuki . . . the tenth Rudra, the thirteenth Āditya, the ninth Vasu, the tenth Graha," said: "I sing, dance, and play on instruments; I will be dancing-master to Uttara."—§ 550 (Samayapāl.): IV, **13**, 332: Arjuna distributed among his brothers the proceeds of the sale of worn-out clothes which he received in the inner apartments of the palace, etc.; he pleased the king and all the ladies of the inner apartments by singing and dancing.—§ 551 (Kicakavadhap.): IV, **14-24**: **19**, 576; **24**, 846: The senāpati Kicaka tempted Kṛṣṇā, and was slain by Bhīmasena.—§ 552 (Goharanap.): IV, **35-69**: **35**, 1168; **36**, 1179, 1180, 1188; **37**, 1198, 1206, 1213, 1229; **38**, 1264, 1272; **39**, 1299; **41**, 1324; **43**, 1344, 1354, 1362; **44**, 1368, (1371), (1374), 1375, 1378, (1380), 1387; **45**, (1395), 1398, 1399, 1407, 1425; **46**, 1445, (1446); **47**, 1492; **48**, 1514, 1516; **50**, 1574; **51**, 1602; **53**, 1630, 1640; **54**, 1684; **55**, 1703, 1715, 1726, 1728, (1738); **56**, 1764, 1772; **57**, 1785, 1787, 1790, 1811, 1819; **58**, 1824, 1833, 1853, 1871, 1873, 1874, 1878, 1882, 1886; **59**, 1901, 1905, 1916; **60**, 1949; **61**, (1963), 1966, 1989, 1992; **62**, 1998, 2014; **64**, 2054, 2065; **65**, 2086, (2101); **66**, 2120, 2122, (2140), 2142: Duryodhana, etc., invaded Virāṭa's country and plundered his cattle and wealth. The Pāṇḍavas helped Virāṭa; Uttara with Brhannalā (i.e. Arjuna) for his charioteer encountered the Kurus; Arjuna seized his own weapons, defeated the foes, and was recognized; but the appointed time had passed; the conquered cattle and wealth was recovered and the Kurus fled; when Uttara became afraid he was comforted by Arjuna: (§ 552d) "At Indra's command I formerly slew . . . the Paulomas and Kālakhañjas; aham Indrād dṛḍham muṣṭim, Brahmaṇaḥ kṛtahaṣṭatām | pragaḍhe tumulaṁ citram anividdham (B. iti viddhi) Prajāpatēḥ; on the other side of the Ocean I vanquished 60,000 of car-warriors residing in Hiranyapura . . . I have obtained the Raudra from Rudra, the Vāruṇa from Varuṇa, the Āgneya from Agni, the Vāyavya astra from Mātariṣvan, the thunderbolt (*vajra*) and other weapons from

Çakra."—§ 552 (ß) (44, v. 1375 f.): Enumeration of A.'s ten names.—§ 552 (γ) (45, v. 1429 ff.): Combat with the Gandharvas on the occasion of the Ghosha-yātrā; conflict at Khāṇḍava against D. and Dā.; combat on behalf of Indra against the Nivātakavacas and Paulomas; svayamvara of Kṛṣṇā.—§ 552 (δ) (45, v. 1433 f.): Droṇa, Çakra, Vaiçravaṇa, Yama, Varuṇa, Agni, Kṛpa, Kṛṣṇa (Mādhava), Pinākapāṇin (Çiva) [have been my preceptors].—§ 552 (ε) (49, v. 1535 ff.): Alone he saved the Kurus (from the Gandharvas), satiated Agni, led the life of a brahmachārī for five years; taking up Subhadra on his car, he alone challenged Kṛṣṇa to single combat; he fought with Rudra as a forester; rescued Kṛṣṇā (from Jayadratha); for five years studied the use of arms under Indra; vanquished all foes; vanquished the Gandharva king Citrasena; vanquished the Nivātakavacas and Kālakhaṇjas.—Arjuna caused Uttara to bring away the white garments of Droṇa and Kṛpa and the yellow ones of Karṇa and the blue ones of Duryodhana and Açvatthaman, but not those of Bhīṣma, because he was not stupefied; these garments he presented to Uttara.—§ 553 (Vaiivāhikap.): IV, 70, 2267, 2289; 71, (2291), 2297, 2299, 2303, 2306, 2324; 72, (2327), 2346: After the victory over the Kurus, Arjuna praised Yudhishtira before Virāṭa, and showed him all the Pāṇḍavas; Uttara spoke about Arjuna's prowess, and described each of the Pāṇḍavas, especially Arjuna ("it was by him that Bhīṣma, Droṇa, and Duryodhana were vanquished"). Virāṭa offered to bestow his daughter Uttara upon Arjuna, who accepted her for Abhimanyu. The nuptial festival was held at Upaplavya, where a great many kings came with akshauhīṇis of troops.—§ 554 (Sainyodyogap.): V, 1, 5; 7, 140, (167): After the nuptials the assembled kings took counsel of each other about the preparations of war; after Kṛṣṇa had set out for Dvārakā, Arjuna and Duryodhana came thither while Kṛṣṇa was asleep; Arjuna chose Kṛṣṇa himself, who was not to fight, and Kṛṣṇa promised to become Arjuna's charioteer; Arjuna came back to Yudhishtira with Kṛṣṇa and the foremost Daçārhas.—§ 555 (do.): V, 8, 199, 214, 215; 18, 561, 567: Çalya came with an army to the Pāṇḍavas, but was enlisted in the cause of Duryodhana; he, however, promised Yudhishtira to dispirit Karṇa as his charioteer, and related the misery endured by Indra and his queen.—§ 556 (Saṁjaya-yānap.): V, 20-32: 22, 658, 668, 706, 711; 26, 758, 759; 27, 785; 29, 861; 30, 868: Drupadu's purohita was sent as a messenger to Dhṛtarāṣṭra; he said, "Nobody can fight Arjuna and Kṛṣṇa"; Dhṛtarāṣṭra sent Drupadu's purohita back to the Pāṇḍavas. Praising Arjuna, etc. (22a, etc.), Dhṛtarāṣṭra sent Saṁjaya to Upaplavya, where he saluted Dhanañjaya (23γ); Yudhishtira said that by a single effort of his hand (23c) A. could shoot sixty-one whetted and keen-edged shafts, furnished with excellent feathers, etc.; Yudhishtira demanded Indraprastha, compared Arjuna, etc., with Duryodhana, etc.; the Pāṇḍavas might be compared with a tree of righteousness, whose trunk was Arjuna, etc.; Saṁjaya then bade farewell to A., etc. (30ν); Yudhishtira declared Saṁjaya to be as dear to him as Dhanañjaya (i.e. Arjuna); Saṁjaya, having returned to Hāstinapura, spoke to Dhṛtarāṣṭra about Arjuna's ascending to the very heavens, etc.—§ 561 (Yānasandhip.): V, 47-71: 48, 1810, 1815, 1816, 1831; 49, 1933, 1940, 1963; 51, 2031, 2037, 2084; 52, 2092; 53, 2109, 2111; 54, 2131, 2135; 55, 2182, 2184, 2195, 2202; 56, 2215, 2219; 57, 2246, 2247, 2292; 59, 2329, 2352, 2358; 6C, 2366, 2378; 65, 2497; 66, 2499;

67, 2522; 68, 2523; 69, 2545: The next morning Saṁjaya in the council hall related that Arjuna (! cf. § 556, V, 23-28) had said with Yudhishtira's sanction that Saṁjaya should threaten Duryodhana, etc., saying that the Pāṇḍavas only wished for war; Arjuna said (§ 561b, V, 48) that one morning when he had finished his water rites and prayers, a brahman said to him that he would have to fight with his foes, and that either Indra riding on his steed would walk before him, or Kṛṣṇa would protect him from behind riding on his car drawn by Sugriva; and Arjuna had preferred Vāsudeva (Kṛṣṇa) as his ally to Indra. Arjuna also said that Duryodhana thought of imprisoning Kṛṣṇa and seeks to create a sudden disunion between Kṛṣṇa and Arjuna, and relates terrific omens; "I will hurl the Sthūpā-karṇa, Pācupata, and Brāhma weapons, and all those that Çakra gave me." Bhīṣma said that Nara and Nārāyaṇa are Arjuna and Kṛṣṇa; Arjuna with an arrow severed in battle the head of the Asura Jambha, etc., and Bhīṣma rebuked Karṇa, who had seen his brother in the city of Virāṭa slain by Arjuna; Saṁjaya mentioned Arjuna's burning of the Khāṇḍava forest. Dhṛtarāṣṭra was most afraid of Bhīma (who in height is higher than Arjuna by the span of the thumb); yet he was also afraid of Arjuna; "33 years have passed away since the burning of the Khāṇḍava forest; we have never heard of his being defeated anywhere"; Duryodhana alluded to the resolution of the Saṁçaptakas to slay Arjuna.—§ 561h (Yānas.): V, 56: *Bhaumana* (i.e. Viçvakarman, Nil.) and Çakra had always created wonderful forms, [he who is] *Tvaṣṭṛ*, [and] *Dhātṛ* (i.e. Prajāpati, Nil.); for on this (i.e. Arjuna's) flagstaff they (i.e. Tvaṣṭṛ, Çakra, and Dhātṛ, Nil.) have made forms by divine illusion (*devamāyayā*); and at *Bhīmasena's* request *Hanumat* will also place his own image on it. The banner in all directions both perpendicularly and laterally covered one *yojana*, and even if trees stood in its way its course could not be impeded; it was ever varying like Çakra's bow (i.e. the rainbow). And to that chariot were yoked 100 white celestial steeds with the speed of the winds, given by *Citraratha*; neither on earth, nor in the sky, nor in heaven, their course could be impeded; a boon had been granted that their number would always remain full, however often they might be slain.—Arjuna had got Karṇa, Jayadratha, etc., assigned as his share in the combat. Arjuna was protected by the celestials; Saṁjaya had seen two straight lines on his foot soles; Agni would help him as in Khāṇḍava; he took up 500 arrows at a time, and Kṛṣṇa protected him; on a single chariot Arjuna conquered the whole earth, etc.; he had said that Bhīṣma, etc., were all on the eve of death, if they did not give up to Yudhishtira his own share of the kingdom.—§ 562 (Bhagavad-yānap.): V, 72-95: 74, 2739; 77, 2799; 78, (2802); 79, 2838; 81, 2865; 82, 2907, 2916; 83, 2949; 90, 3156, 3209, 3210: A. and Yudhishtira were averse from war, and A. told Kṛṣṇa to exert himself sincerely to bring about peace; if, however, Duryodhana would not give them what they demanded, he would annihilate the Kṣatriya race. During Kṛṣṇa's embassy Kuntī compared A. to Arjuna Kārtavīrya, and mentioned the invisible voices in the night of Arjuna's birth.—§ 563 (Dambhodbhavop.): V, 96, 3494, 3496 (identified with Nara).—§ 567 (Bhagavad-yānap.): V, 124-132: 124, 4172, 4173, 4178, 4180; 125, 4199, 4201; 126, 4229; 131, 4425: Kṛṣṇa mentioned Arjuna's exploits before Duryodhana, and said that Bhīṣma, etc., could not contend with Bhīma and A.—§ 569 (do.): V, 137, 4644, 4663; 138, 4680; 140, 4747; 144, 4887; 145, 4924,

4925, 4926; **146**, 4949, 4950, 4951: Kuntī asked Kṛṣṇa to remind A. of the voice heard at his birth, and tell him always to tread in the path pointed out by Draupadī; that Bhīma and Arjuna, like two Yamas, were capable of slaying the very gods, etc. Bhīshma and Droṇa reminded Duryodhana of the exploits of A.; Droṇa said that his affection for A. was greater than for Aśvatthāman. Duryodhana had chosen Karna as the antagonist of Arjuna. Kṛṣṇa described Arjuna's banner, made by Bhaumana by means of celestial illusion; his Aindra, Āgneya, and Māruta weapons, etc. Karna promised Kuntī, that except Arjuna, her other sons should not be slain by him.—§ 570 (Sainyaniryānap.): V, **151-159**: **153**, 5197; **154**, 5232; **157**, 5318, 5328: At the commencement of the battle Anādhṛṣṭi, etc. (ζ), marched surrounding Kṛṣṇa and Arjuna, all of them blowing their conchs on entering Kurukshetra. As Yudhishtira complained that he had to slay his preceptors, etc., A. reminded him of what Kuntī and Vidura had said through Kṛṣṇa. Bhīshma said that he did not know of any warrior upon earth who was equal to him, except Arjuna; but Arjuna would never openly fight with him. Karna wanted to fight with Arjuna, but not before Bhīshma was slain. Arjuna "of curly hair" was made the leader of all the leaders of the Pāṇḍava army, and Kṛṣṇa the leader of Arjuna and the driver of his steeds. Bhīshma's son Rukmin offered Arjuna his assistance if he was afraid; A., mentioning his exploits, and that he had paid his homage to Rudra, etc. (ν), for battle's sake, would not say he was afraid.—§ 571 (Ulūkādūt.): V, **160-164**: **160**, 5460, 5513; **161**, 5558; **162**, 5578, 5586, 5640; **163**, 5651, 5695, 5697; **164**, 5704, 5706: Ulūka had to state before A. that among the Kuru troops were the Kāmbhojas, etc. (γ); "I know that thy Gāṇḍīva is full 6 cubits long"; Ulūka repeated the statement to the Pāṇḍavas, etc., and once more repeated his words to A.; A. said that Duryodhana's contrivance of seeking cover behind Bhīshma would be of no avail, as he would himself slay Bhīshma.—§ 572 (Bhātātīrathas.): V, **165-172**: **172**, 5935.—§ 573 (Ambop.): V, **173-196**: **185**, 7308; **193**, 7560; **194**, 7587: "A. had been ordained by Śrayambhū to slay Bhīshma." Karna having said that he could annihilate Bhīma and Arjuna in the course of five nights, Bhīshma ridiculed him, saying that he would think otherwise when he had encountered Arjuna and Kṛṣṇa; to Yudhishtira Arjuna said that with Kṛṣṇa as his ally he might exterminate the three worlds with the gods, etc., in the twinkling of an eye, etc. In the array of Yudhishtira, Bhīma and Arjuna were in the second division, then, with Kṛṣṇa, in the middle division together with Virāṭa, etc.—§ 576 (Bhagavadg.): VI, **13-42**: **19**, 713, (714), 723; **20**, 754, 759; **21**, 761, 765; **22**, 785; **23**, 793, 795, (796), 813; **25**, 833, 878; **26**, 880, 923, (932); **27**, (951), 957, (986); **28**, (997), 998, 1002, 1030; **29**, 1036; **30**, 1080, 1096, (1097), (1101), 1110; **31**, 1127, 1137; **32**, (1142), 1157, 1168; **34**, (1216), 1236, 1243, 1246; **35**, (1247), 1293, 1296, (1297), 1300; **36**, (1302); **37**, (1322); **38**, (1375); **41**, (1427); **42**, (1455), 1463, 1515, (1527), 1530: Yudhishtira told Arjuna to array the troops in a needle-mouthed (*guṇimukha*) array in conformity with the words of M.-r. Brhaspati. Arjuna said that he would make a *vajra*-array, which was designed by Indra. Çikhaṇḍin was protected by A. Yudhishtira sorrowfully addressed Arjuna, who consoled him, mentioning his truthfulness, righteousness, etc. At Kṛṣṇa's instance Arjuna recited a hymn to Dūrgā, who appeared and gave him assurance of victory. Arjuna asked Kṛṣṇa to place his chariot between the

two armies, so that he might see who had assembled to fight. Beholding his relatives, etc., Arjuna was filled with compassion and overcome with despondency, and refused to fight. Kṛṣṇa appeals to Arjuna to shake off his despondency, but in vain. Kṛṣṇa then explained to Arjuna the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to fulfil the duties of his caste by fighting like a man, and to concern himself with work for work's sake and not for the sake of its results, etc. (Bhagavadgītā) Arjuna praised Kṛṣṇa; his delusion was destroyed, and he once more seized the Gāṇḍīva.—§ 577 (Bhīshmar.): VI, **43**, (1543), 1560: Beholding A. again seizing the Gāṇḍīva, the Pāṇḍavas and Somakas were filled with joy.—§ 578 (do.), VI, **44-51**: THE FIRST DAY'S ENCOUNTER: **45**, 1678; **49**, 1994, 1998, 2017; **50**, 2072: Bhīshma attacked Arjuna; Abhimanyu was regarded equal to Arjuna; placing himself in front of Çaṅkha, A. attacked Bhīshma; Çaṅkha mounted Arjuna's chariot; Bhīshma abandoned Arjuna, and attacked Drupada. The Pāṇḍavas were routed, the sun set, and the Pāṇḍavas withdrew their forces. Arjuna was indifferent; Kṛṣṇa consoled Yudhishtira, who recommended the array called Krauñcārūpa. When morning dawned, Dhṛṣṭadyumna placed Arjuna in the van of the army; (§ 578e, VI, **50**) A.'s standard was created at Indra's command by the celestial artificer. A. blows the Devadatta.—§ 579 (do.), VI, **52-55**: SECOND DAY: **52**, 2128, 2132, 2142, 2144, 2163, 2167, 2168, 2172, 2189; **55**, 2383, 2391, 2393: Bhīshma shot on A., etc. (a); A. told Kṛṣṇa to drive his chariot before Bhīshma; only Bhīshma, Droṇa, and Karna were able to encounter Arjuna; encounter between Bhīshma and A., who was surrounded by Sātyaki, etc.; the Kurus were routed; A. and Kṛṣṇa blew their conchs.—§ 580 (do.), VI, **56-59**: THIRD DAY: **58**, 2487; **59**, 2563, 2586, 2588, 2621, 2639, 2646: Arjuna and Dhṛṣṭadyumna formed an array in the shape of the half-moon, with Arjuna on the left wing; Arjuna fought with the Kauravas, who could not be defeated, as they were protected by Droṇa; and the Pāṇḍavas could not be defeated as they were protected by Arjuna and Bhīma; at last Bhīshma, etc. (c), broke the ranks of the Pāṇḍavas. D., Dā., G., Pç., U., and Rā. eulogized Arjuna. Arjuna routed the Kaurava army, and their flight could not be checked by Bhīshma and Droṇa, but was checked by Duryodhana. Kṛṣṇa told Arjuna to fight Bhīshma; he and Arjuna were both wounded by Bhīshma, and the Pāṇḍava army was routed; Bhīshma ordered Droṇa, etc. (u), to attack Arjuna; the grandson of Çini (i.e. Sātyaki=Yuyudhānu) came to Arjuna's assistance. Kṛṣṇa jumped down from the chariot with his discus Sudarçana in his hand, and rushed towards Bhīshma, but was held back by Arjuna; then Duryodhana, etc. (ν), attacked Arjuna, who invoked the Māhendra weapon and checked the Kaurava host; A. then produced a river of blood, with Rākshasas on its banks. At sunset the Kurus (Bhīshma, etc.) withdrew their forces; Arjuna did the same. There was a great uproar among the Kurus: "the Sauvīras (π) have all been slain by Arjuna, and he has vanquished Çrutāyus, etc. (ρ)."—§ 581 (do.), VI, **60-68**: FOURTH DAY: **60**, 2656, 2673; **61**, 2697: Bhīshma, Droṇa, etc., attacked Arjuna. Arjuna and Kṛṣṇa as incarnations of the old ṛṣhis Nara and Nārāyaṇa.—§ 582 (do.), VI, **69-74**: FIFTH DAY: Bhīshma proceeded in a Makara-array, the Pāṇḍavas in a Çyena-array; Arjuna attacked Bhīshma; Duryodhana protected Bhīshma, who was attacked by the Pāṇḍavas headed by Arjuna. (§ 582b, VI, **71**): A.'s standard bore the device of a lion's tail and looked like

a blazing mountain in the welkin . . . of celestial workmanship . . . with various hues; looking like a rising comet it could not be obstructed by trees. The Kurus were afraid and seemed to melt away. Arjuna encountered Droṇa (ζ). Duryodhana urged 25,000 to slay Arjuna, who, however, slew them all. The Matsyas and Kekayas surrounded Arjuna and Abhimanyu. At sunset both parties withdrew their troops.—§ 583 (do.), VI, 75-80: SIXTH DAY: 75, 3303, 3310: The next day the Pāṇḍavas were arranged in the Makara-array, headed by Drupada and Arjuna. The Pāṇḍava army was protected by A.; the Kauravas fled, mangled by Bhīma and Arjuna.—§ 584 (do.), VI, 81-86: SEVENTH DAY: 81, 3572; 82, 3584; 84, 3743, 3748; 85, 3760; 86, 3828, 3834: The next day Yudhisṭhira disposed his troops in a vajra-array; many kings attacked Arjuna, among others the Trigarta king with his brothers; Arjuna invoked the Aindra weapon; the foes fled and were rescued by Bhīshma. When the Kuru army had been routed by Arjuna, and Bhīshma had proceeded against the chariot of Arjuna, Duryodhana exhorted the kings to protect Bhīshma. Fighting with Alambusha, Sātyaki employed the Aindra weapon which he had obtained from Arjuna, and destroyed the productions of Alambusha's illusive force. Arjuna caused Kṛṣṇa to drive the chariot towards Bhīshma; A. fought with Suçarman, and slew many. The Trigarta king and thirty-two others attacked Arjuna, who slew sixty of them and then hastened to slay Bhīshma. The Trigarta king attacking Arjuna, Çikhaṇḍin, etc., came to his aid. Arjuna shot at them with the Gāṇḍīva. Duryodhana and Jayadratha, etc., came in order to protect Bhīshma against Arjuna; A. fought against many foes. At sunset Arjuna (having vanquished Suçarman, etc.), etc., proceeded to their tents.—§ 585 (do.), VI, 87-98: EIGHTH DAY: 89, 3949, 3965; 90, 3977, 3979, 3981, 3983, 3986, 4022, 4040, 4048, 4052; 95, 4243, 4322; 96, 4358; 98, 4476, 4495: Dhṛṣṭadyumna formed a Çṛṅgāṭaka-array: Bhīmasena and Sātyaki, etc., in the wings, next to them Arjuna and Kṛṣṇa, etc. A., etc. (ξ), rushed against all the kings under the command of Duryodhana with horses of the Kāmboja, etc. (ρ), breed. Arjuna's son Irāvata (δ) attacked the Kauravas, but was slain by the Rākshasa, Rshyaçṛṅga's son [Alambusha]. Arjuna, etc., slew many; he complained of Irāvata's death before Kṛṣṇa; he fought Bhīshma, etc. (η). When dark night set in, both parties withdrew their armies. "Yudhāmanyu protects Arjuna's left wheel, Uttamaujas his right wheel, and Arjuna protects Çikhaṇḍin"; A. told Dhṛṣṭadyumna to place Çikhaṇḍin before Bhīshma; he would himself be his protector.—§ 586 (do.), VI, 99-107: NINTH DAY: 101, 4589, 4597, 4622, 4642; 102, 4650, 4655; 104, 4729; 106, 4848, 4871; 107, 4912, 4924, 4968, 4976, (4989): A. fought Bhīshma, Kṛṣṇa, and Droṇa; then the Trigarta king and his son; A. employed the Vāyavya weapon; the Trigarta division turned their backs; Duryodhana, etc. (ι), surrounded A. A. slew all the followers of Suçarman; fought Duryodhana. Kṛṣṇa urged Arjuna to slay Bhīshma; Kṛṣṇa left the chariot and rushed at Bhīshma, whip in hand, but was brought back by Arjuna. When the sun set, both parties withdrew their forces. Kṛṣṇa said that Arjuna, etc. (χ), were invincible; they went to Bhīshma himself in order to ask him about the means of killing him; Bhīshma advised A. to fight with him, placing Çikhaṇḍin before him; A. grieved at the prospect of killing Bhīshma, but was reminded by Kṛṣṇa of his vow to

slay Bhīshma. The Pāṇḍavas and Kṛṣṇa went away with rejoicing hearts.—§ 587 (do.), VI, 108-120: TENTH DAY: 108, 5011; 110, 5094, 5114, 5115, 5125, 5139; 111, 5195; 112, 5213, 5218; 113, 5284, 5287, 5289, 5290; 114, 5298, 5308, 5324; 115, 5340, 5341; 116, 5428, 5429, 5430, 5433, 5434, 5435; 117, 5455, 5459, 5465, 5470, 5472; 119, 5627, 5632, 5642: The Pāṇḍavas went out for battle, placing Çikhaṇḍin in their van; Bhīmasena and Arjuna became the protectors of his wheels, etc.; headed by Arjuna, they proceeded against Bhīshma; Arjuna urged Çikhaṇḍin to slay Bhīshma, while he himself would check Droṇa, etc. (δ); A. defeated the Kuru army; Duryodhana complained of A. before Bhīshma, etc. Urged by A., Çikhaṇḍin, etc., attacked Bhīshma; Duḥçāsana attacked Arjuna and Çikhaṇḍin; A. could not advance further than to the chariot of Duḥçāsana; A. compelled Duḥçāsana to turn back, and then crushed the Kuru troops; Duḥçāsana again resisted him; Arjuna and Çikhaṇḍin approached Bhīma (for aid); Duryodhana urged the Trigarta king Suçarman to slay Arjuna and Bhīmasena; A. fought Çalya, etc. (κ); Droṇa, etc., fought Arjuna and Bhīmasena; so did Bhīshma; Droṇa, etc. (ξ), fought the Pārthas, especially Arjuna, etc. (ο); the sons of Dhṛtarāṣṭra fought with Çikhaṇḍin and A.; A. fought with Bhīshma and Bhagadatta, and urged Çikhaṇḍin to slay Bhīshma; the Kurus attacked Arjuna; no chariot-warrior ventured to approach Bhīshma except Arjuna and Çikhaṇḍin; Bhīshma did not defend himself against Çikhaṇḍin, whom Arjuna urged quickly to slay Bhīshma; Duḥçāsana fought with Arjuna and all the Pārthas, but was vanquished by A.; the Videhas, etc. (ρ), attacked Arjuna, who defeated them all by means of celestial weapons; then A. fought with Duḥçāsana, etc., Bhīshma, etc.; Kṛṣṇa urged A. to slay Bhīshma; the Pāṇḍava king Dhṛṣṭaketu, etc. (υ), were afflicted by Bhīshma and rescued by Arjuna; protected by Arjuna, Çikhaṇḍin rushed against Bhīshma; A. slew all Bhīshma's followers, and then rushed at him himself; Droṇa, etc. (employing celestial weapons), fought with A.; Bhīshma said to Duḥçāsana that A. was invincible, and that he himself was not able to be vanquished by D., Dā., and Rā.; Dhṛtarāṣṭra's sons surrounded Bhīshma, but fled before Arjuna. Bhīshma fell down from his chariot a little before sunset, but put off his death, as the sun was in the southern solstice; both parties desisted from battle; as Bhīshma's head hung down he asked for a pillow; Arjuna supported his head with three arrows shot from the Gāṇḍīva and consecrated by means of mantras, at which Bhīma was highly gratified.—§ 588 (do.), VI, 121-122: ELEVENTH DAY: 121, 5776, 5780, 5781: The next morning, as Bhīshma asked for water, Arjuna mounted his chariot and from the Gāṇḍīva shot an arrow consecrated with mantras and identified with the Pārjanya weapon, therewith piercing the earth, and there arose a jet of pure and cold water; Bhīshma praised Arjuna: "even Nārada spoke of thee as an ancient ṛshi . . ."; he said to Duryodhana that the weapons appertaining to Agni, etc., were known only to Arjuna and Kṛṣṇa. Bhīshma tried to win over Karna to the side of his uterine brothers, but he said that he would fight Arjuna, etc., though protected by Kṛṣṇa.—§ 589 (Dronābhish.), VII, 1-11: 2, 67, 82; 3, 110; 6, 164; 7, 197; 8, 226; 10, 327; 11, 419, 422: Karna waited upon Bhīshma, mentioning the danger menacing the Kurus from Arjuna with the Gāṇḍīva, etc., Arjuna's battle with Çiva, etc. Yudhisṭhira disposed his troops in the form of a krauñca (crane), with Kṛṣṇa and Arjuna at the head. The Pāṇḍavas

and Śrījayas were defeated by Droṇa; Yudhiṣṭhira asked *A.* to check Droṇa. Dhṛtarāṣṭra regretted that Duryodhana did not know Kṛṣṇa and Arjuna.—§ 590 (do.), VII, 12-16: ELEVENTH DAY (Sañjaya begins his narrative in detail): 12, 453; 13, (472): Droṇa promised to seize Yudhiṣṭhira, if he was not protected by Arjuna (with his weapons received from Indra and Rudra, etc.); Arjuna must therefore be withdrawn from Yudhiṣṭhira. Yudhiṣṭhira learnt through his spies that Droṇa had promised to seize him; *A.* consoled him. A fierce battle commenced; protected by Droṇa and Arjuna, both hosts seemed to stand inactive. In order to rescue Yudhiṣṭhira, *A.* attacked Droṇa's division. When the sun set, both parties withdrew their troops. The Pāṇḍavas, etc., praised Arjuna.—§ 591 (Samcāptakavadhap.), VII, 17, 680, 688, 709: Droṇa confessed his inability of seizing Yudhiṣṭhira if Arjuna were by; the Trigarta king, saying that Arjuna had always injured them, said that they would take an oath that either Arjuna or the Trigartas should be slain. Then they summoned Arjuna to the southern part of the field. Arjuna told Satyajit to guard Yudhiṣṭhira, and went out against the Trigartas.—§ 592 (do.), VII, 18-32: TWELFTH DAY: 18, 728, 733, 734, 736, 737; 19, 753, 756, 763, 764, 765, 770, 773; 23, 1017; 26, 1130; 27, 1208, 1212, 1219; 28, 1232, 1234, 1235, 1241; 29, 1265, 1266, 1274; 30, 1303, 1306, 1312, 1319, 1321, 1324, 1325, 1326, 1328, 1329, 1336, 1339; 32, 1418, 1423, 1426, 1428, 1443: The Samcāptakas rejoiced at the prospect of fighting with *A.*, who terrified them with the sound of Devadatta, and attacked them; Subāhu and Suçarman, etc. (*a*), fought with *A.*; they fled to Duryodhana, but, urged by the Trigarta king, they once more returned to the field with the Nārāyaṇa cowherds. Kṛṣṇa conveyed Arjuna to the Samcāptakas. The Nārāyaṇas fought with Arjuna. *A.* blew the Devadatta and employed the Tvāṣṭra weapon, that confounded the foes, who began to strike each other; Arjuna crossed the Lalithas, etc. (*β*), and used the Vāyavya weapon to frustrate the downpour of arrows shot by his foes, and Vāyu bore away crowds of Samcāptakas with their steeds, etc. Yudhiṣṭhira disposed his troops in the form of a semicircle. Yudhiṣṭhira fled. Arjuna's son Çrutakīrti fought with the son of Duḥçāsana. *A.*, etc. (*v*), fought with Bhagadatta (upon his elephant). Urged by Arjuna, Kṛṣṇa began to proceed against Bhagadatta; the Samcāptakas (14,000, including 10,000 Gopālāḥ or Nārāyaṇāḥ) challenged Arjuna, and he encountered them, discharged the Brāhma weapon, defeated and slew them, and then turned against Bhagadatta; but as Suçarman with his brothers followed him from behind, he again attacked Suçarman, and then again Bhagadatta; Bhagadatta, at last, consecrated his hook with mantras so as to become the Vaiṣṇava weapon; Kṛṣṇa received it on his breast, and it became a garland. As *A.* taxed Kṛṣṇa for fighting himself, Kṛṣṇa related the history of the Vaiṣṇavāstra (*c*); "the great Asura has now been divested of that supreme weapon; now slay Bhagadatta, that enemy of the gods, just as I formerly slew the Asura Naraka for the good of the worlds"; *A.* then slew both Bhagadatta and the elephant. Then *A.* slew the two brothers Vṛṣa and Acala. Dhṛtarāṣṭra's sons attacked Arjuna, and Çakuni employed magics in order to confound him and Kṛṣṇa: producing clubs, etc., and asses, etc., which *A.* slew with celestial weapons; then darkness, whence harsh voices were heard; this *A.* dispelled with the weapon Jyotishka; then waves of water, which were dried up with the Āditya weapon; Çakuni fled. *A.* slaughtered

the Kuru army: some followed Droṇa, others Duryodhana; a fierce battle took place on the southern side between Arjuna and the Kurus. The Pāṇḍavas regretted that Arjuna was engaged on the southern part of the field in slaughtering the Samcāptakas and the Nārāyaṇa force. Having slain the Samcāptakas, Arjuna fought with Droṇa, etc., employing the Āgneya weapon; *A.* slew three of Karna's brothers (*γγ*). At sunset the armies retired.—§ 593 (Abhimanyuvadhāp.), VII, 33-51: THIRTEENTH DAY: 33, 1456, 1466, 1468; 35, 1520, 1521; 36, 1545; 40, 1661; 45, 1824; 51, 1989, 1991: Being overcome by *A.*, and Droṇa having failed to seize Yudhiṣṭhira, the Kurus were regarded as defeated; they heard everybody praise *A.* and Kṛṣṇa. Next morning Duryodhana blamed Droṇa for not having seized Yudhiṣṭhira; Droṇa said that nobody could defeat the force protected by Arjuna and Kṛṣṇa, save Mahādeva. The Samcāptakas challenged Arjuna and took him away to the southern side of the field. The Pāṇḍavas were headed by Bhīmaśema. Abhimanyu defeated all the warriors that encountered him with the weapons he had received from Arjuna and Kṛṣṇa. At last Abhimanyu was slain by Duḥçāsana's son, after Jayadratha had checked those who tried to follow Abhimanyu.—§ 595 (do.), VII, 71, 2465: Vyāsa consoled Yudhiṣṭhira, who became free from grief; but "what shall we say to Arjuna?" —§ 596 (Pratijñāp.), VII, 72-81: 72, 2485, 2537, 2562, 2563; 73, 2581, 2610; 74, 2636, 2637; 75, 2666, 2667, 2672; 76, (2679), 2704; 77, 2716; 78, 2774; 79, 2775, 2787, 2790, 2791, 2795, 2799, 2801, 2803, 2808; 80, 2842, 2868, 2872, (2874), 2885; 81, 2889, 2895, 2905, 2909: In the evening Arjuna, after having slain large numbers of Samcāptakas, proceeded towards his tent and told Kṛṣṇa that his heart was afflicted; he saw indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Droṇa had this day formed the circular array, which none save Abhimanyu could break; but he had not taught him how to come out of it after having pierced it; he had heard the leonine shouts of the Dhṛtarāṣṭras, and Kṛṣṇa had heard Yuyutsu censuring them for having slain a child instead of Arjuna, and then Yuyutsu had cast up his weapons afflicted with rage and grief. Kṛṣṇa consoled Arjuna, talking about the kṣatriya duties and heaven. None save Kṛṣṇa and Yudhiṣṭhira (who were always acceptable to him) could address Arjuna. Yudhiṣṭhira addressed him and told (VII, 72) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the sun set the following day (his oath); even as to As., D., men, birds, snakes, P., wanderers of the night, B.-r., and D.-r., etc., he said that they would not succeed in protecting him, even if he entered Rasātala, or ascended the firmament, or repaired to the city of the gods (*Devapuram*) or the city of Diti (*Ditih puram*); if the sun set before he had slain him, he would himself enter the fire. Arjuna bent the Gāṇḍīva, Kṛṣṇa blew the Pāñcajanya, Arjuna the Devadatta (VII, 73). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Droṇa (*a*), not even D., G., As., U., Rā., could protect him against Arjuna. He wished to return home. Duryodhana comforted him saying that he, Karna, etc. (*β*), would protect him. Accompanied by Duryodhana, Jayadratha that very night repaired to Droṇa and questioned him about the difference between himself and Arjuna. Droṇa said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life he had led; Droṇa would, however, protect him, forming an

impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, 74). Kṛṣṇa remonstrated with A. for his rash vow; the Kurus had expected an attack by A.; now they would protect Jayadratha (who had mentioned A.'s encounter with Çiva, Hiranyapura, etc.); Karna, etc. (γ), would be in Jayadratha's van; Droṇa's array would be half a çakaṭa and half a lotus with a needle-mouthed array in the middle (VII, 75). A. assured Kṛṣṇa of his competence to accomplish his vow, notwithstanding Droṇa, Sā., R., V., A., M., with Indra, V.-D., D., P., G., Garuḍa, etc., by means of the Gāṇḍīva and the weapons he had obtained from Yama, etc. (δ) (VII, 76). The gods, including Indra, became very anxious. Sinister omens appeared in nature. Kṛṣṇa went to A.'s abode and consoled Subhadra (mentioning the kṣatriya duties, etc., and revenge) (VII, 77). Subhadra bewailed Abhimanyu, and said "Shame on Bhīmasena, etc. (ε)," because they had not protected him. Draupadī and Uttara came to her, lamenting. Kṛṣṇa said that Abhimanyu had attained the most laudable and enviable goal. Then he returned to A. (VII, 78). A. performed his usual nightly sacrifice to Çiva. Kṛṣṇa with Dāraka repaired to his own tent. None in the Pāṇḍava camp slept that night, thinking of A. In the middle of the night Kṛṣṇa said to Dāraka that he had resolved to fight the next day [if necessary]; he must equip his chariot, placing Kaumodakī, etc., on it, making room for Garuḍa, and yoking Balāhaka, etc. (ζ), to it; when hearing Pāṇḍava emitting the shrill Rśhabha note, he should come to Kṛṣṇa (VII, 79). A. saw Kṛṣṇa in a dream, who told him not to grieve, and mentioned the Pācupata weapon (with which Çiva slew all the Daityas in battle); if he remembered it now, he would be able to slay Jayadratha next day; otherwise he must pray to Çiva. At the Brāhma hour A. saw himself sojourning through the sky (Himavat, Maṇimat, frequented by Si. and Cā., etc. (η)), with Kṛṣṇa, to where Çiva was seated with Pārvatī (description) (θ); Kṛṣṇa and A. praised Mahādeva (VII, 80). A. beheld the offerings that Çiva made every night to Kṛṣṇa, and he mentally adored both Kṛṣṇa and Çiva. Çiva told them to bring Çiva's bow and arrow from a lake of amṛta. In the lake they saw two terrible snakes; when they had uttered the Brahma Çatarudriya, the snakes assumed the forms of a bow and arrow; from Çiva's body there came out a brahmācārīn with blue throat and red locks, and having showed A. the use of the bow and arrow and the mantras, he sped these weapons to that same lake. Having thus once more obtained the Pācupata weapon, A. and Kṛṣṇa came back to their own camp (VII, 81).—§ 597 (do.), VII, 82-84: FOURTEENTH DAY: 83, 2958, 2969, 2970; 84, 2975, 2977, 2982, 2983, 2995, 2998: Yudhishtira underwent his morning rites (very copious description); Kṛṣṇa visited Yudhishtira (VII, 82). Then also Virāṭa, etc. (α), arrived. Yudhishtira asked Kṛṣṇa to rescue the Pāṇḍavas, quoting Nārada. Kṛṣṇa assured Yudhishtira of Arjuna's success (VII, 83). A. came and acquainted Yudhishtira with his dream, then he and Kṛṣṇa and Yuyudhāna (these two on one chariot) set out for A.'s pavilion. Kṛṣṇa equipped A.'s chariot (which had previously been sanctified with mantras), which A. circumambulated with his bow and arrow in hand. A., Yuyudhāna, and Kṛṣṇa mounted the chariot. Many and auspicious omens appeared. A. charged Yuyudhāna to protect Yudhishtira in his absence (only he or Pradyumna was able to do it). Yuyudhāna proceeded to Yudhishtira (VII, 84).—§ 598 (Jayadrthavadhap.), VII, 85-88: 85, 3047, 3053, 3056; 86, 3082; 87, 3095:

The warriors of Droṇa shouted in anger "where is A.?" etc. (η). After the Rudra-hour had set in, A. made his appearance, while omens appeared in nature. Durmarshana (Dhārtarāṣṭra) took up his position in the van in order to oppose A. A. was at the very van of his army. Kṛṣṇa and A. blew their conchs. The Kuru army was afraid (VII, 88).—§ 599 (do.), VII, 89-152: FOURTEENTH DAY: 89, 3174, 3180; 90, 3185, 3186; 91, 3230, 3236, 3241, 3242, (3250), 3256, 3259; 92, 3265, 3270, 3272, 3286, 3288, 3294, 3297, 3299, 3301; 93, 3346, 3347, 3366, 3392, 3402, 3405; 94, 3413, 3436, 3446, 3484; 99, 3668, 3674, 3677, 3683, 3684, 3694, 3696, 3697, 3700, (3705), 3720, 3721; 100, 3738, 3743; 101, 3804; 103, 3843, 3847, (3853), 3864, 3873, 3876, 3877, 3879, 3880; 104, 3908, 3913, 3914, 3924; 105, 3954, 3955, 3956, 3963; 106, 3965; 110, 4181, 4198, 4222, 4224, 4233, 4235; 111, 4264, 4265, 4268, 4272, 4274, 4280; 112, 4371; 114, 4467, 4470, 4471, 4473, 4475, 4485; 118, 4700; 119, 4713, 4757; 120, 4758, 4787; 121, 4806; 124, 4991, 5014, 5016; 126, 5110, 5136, 5141; 127, 5191, 5193; 128, 5245; 129, 5279; 130, 5311, 5317, 5338; 131, 5357, 5363; 137, 5629; 139, 5774, 5780, 5810, 5815; 140, 5835, 5841; 142, 5883, 5926, 5928, 5930, 5932, 5933, 5941, 5947; 143, (5967), (5997), 6007; 145, 6056, 6066, 6069, 6085, 6088, 6099, 6103, 6127, 6134, 6139, 6145; 146, 6196, 6204, 6210, 6211, 6252, 6255, 6274, 6288, 6294; 147, 6324, 6386; 148, 6394, 6408, 6418; 149, 6497; 150, 6522; 151, 6535, 6549, 6552, 6576; 152, 6587: A. fought with Durmarshana and caused a terrible carnage (VII, 89); then with Duḥçāsana, whose division was routed (VII, 90). A. met Droṇa and asked leave to slay Jayadratha; Droṇa refused leave and attacked A.; A. avoided him and penetrated into the Kuru army, the Pāṇḍava princes Yudhāmanyu and Uttamaujas being the protectors of his wheels; he was opposed by Jaya, etc. (α), and the Abhisūhas, etc. (β) (VII, 91). A. employed the Brāhma weapon against Droṇa, avoided him again, fought with Kṛtavarma and the Kāmboja king Sudakṣiṇa; Kṛtavarma prevented Yudhāmanyu and Uttamaujas from following A., who did not slay Kṛtavarma. Çrutāyudha (δ) attacked A. and was slain by Kṛṣṇa. Then A. slew Sudakṣiṇa; all the troops fled away (VII, 92). A. slew the Abhisūhas, etc. (γ), and slew Çrutāyus and Aeyutāyus with the Aindra weapon, and then their sons Niyutāyus and Dirghāyus. A. caused a great carnage among the Aṅgas (on elephants), the Kalinga king, etc. (on elephants), the Mlecchas, Yavanas, etc. (δ); A. slew the Ambastha king Çrutāyus (VII, 93). Droṇa acknowledged his inability to oppose Arjuna, clad Duryodhana in invulnerable armour and urged him to oppose A. Duryodhana and the Trigartas, etc., proceeded towards the chariot of A. (VII, 94). A. and Kṛṣṇa steadily proceeded towards Jayadratha (description). A. slew Vinda and Anuvinda. While Kṛṣṇa led Arjuna's steeds, A. on foot kept the whole Kuru army in check, and piercing the earth with a weapon made a lake for his steeds to drink from and a hall of arrows for them to rest within; Nārada came to see the lake (VII, 99). Si. and Cā., etc., applauded (VII, 100). The progress of Arjuna (with Kṛṣṇa) became irresistible. Duryodhana (VII, 101) fought with Arjuna (VII, 102), who had also got the same invulnerable armour from Indra; A. shot terrible shafts consecrated with mantras at Duryodhana; this weapon could not be used again lest it should slay A. himself; A. deprived Duryodhana of his chariot, steeds, and weapons; when Kṛṣṇa blew the Pāṇḍava-

janya and A. bent the Gāṇḍīva, the Kurus fell down on the ground. The protectors of Jayadratha attacked Kṛṣṇa and A. (VII, 108). A. fought Bhūriṣṭravas, etc. (μ), (and blew the Devadatta), Duryodhana, Aṣvatthāman (VII, 104), and slew many chariot-warriors. A.'s standard bore the sign of an ape with fierce face and tail like that of the lion (ν) (VII, 105). Yudhishtira heard the blare of Pāñcājanya and thought A. to be in distress; he requested Sātyaki to go to A. and bring him intelligence of his safety; A. had said in the Draita wood to Yudhishtira, "even if Kṛṣṇa, etc. (σ), assists us, I shall yet appoint Sātyaki for our aid, since there is none equal to him," and Yudhishtira had witnessed his reverence for A. at Dvārakā, after his return from the tīrthas, etc.; "the day is about to end"; Pradyumna and Sātyaki are equal to A. in bravery (VII, 110). Sātyaki hesitated to comply with Yudhishtira's request on the ground of a counter-command by A.; "the Sauvirakas, etc. (τ), D., As., men, Rā., K., M.-U., etc., cannot cope with A. in battle" (VII, 111). Sātyaki agreed to obey Yudhishtira's order; "the distance from here is 3 yojanas"; he would crush the elephants of the Añjāna breed mounted by Mlecchas (named Rukmarathas), who at Karna's command had returned from the pursuit of A. and were waiting for Sātyaki, and likewise crush those 700 elephants mounted by Kirātās (c) and formerly given by the Kirāta king to A. (VII, 112). Yuyudhāna proceeded towards the chariot of A. (VII, 120). Yudhishtira was anxious because he had not obtained any news of A. and Sātyaki, and thought of sending Bhīma after Sātyaki; Bhīma penetrated to Arjuna, making his presence known by a roar; A. and Kṛṣṇa uttered loud roars in return; Yudhishtira understood that all was safe, and recalled A.'s feats (ππ) (VII, 128). A. bent the Gāṇḍīva, and Kṛṣṇa blew the Pāñcājanya (VII, 129). Yudhāmanyu and Uttamaujas proceeded towards A. (VII, 130). Bhīma was attacked by Karna; Kṛṣṇa and A. became anxious for Bhīma (VII, 132). Bhīma gladdened A., etc. (ψψ) (VII, 136). Bhīma's weapons being exhausted, he fled away from Karna and defended himself with the bodies of the elephants slain by A.; but, recollecting A.'s vow, he did not take the life of Karna; and Karna, recollecting his promise to Kuntī, did not take the life of Bhīma; A. then turned Karna and then Aṣvatthāman to flight (VII, 139). Sātyaki slew the steeds of Duḥśāsana, gladdening A. and Kṛṣṇa (VII, 140). Sātyaki approached A., who was anxious for Yudhishtira (σε) (VII, 141). As Sātyaki succumbed to Bhūriṣṭravas, A. urged by Kṛṣṇa, cut off one of the arms of Bhūriṣṭravas (VII, 142). Bhūriṣṭravas rebuked A. (ηηη); A. justified his conduct (θθθ). Bhūriṣṭravas (d) desired to die in prāya (description); he acknowledged the justice of A.'s plea, and was blessed by Kṛṣṇa and A. (uu). Though forbidden by Kṛṣṇa, etc. (κκκ), Sātyaki slew Bhūriṣṭravas sitting in prāya (VII, 143). A. proceeded to Jayadratha's chariot; Duryodhana, etc. (μμμ), encountered A. Duryodhana prevailed upon Karna to protect Jayadratha (ννν); A. deprived Karna of his steeds, chariot, and charioteer. A. invoked the Vāruṇa weapon and caused a great carnage (VII, 145). A. employed the Aindra weapon, etc. (description). A. cut off Jayadratha's standard and slew his charioteer; Jayadratha was put into their centre by six chariot-warriors. Kṛṣṇa covered the sun by means of his yoga power, so that all, except A., thought the sun to have set, and he urged A. to cut off Jayadratha's head without delay; A. caused such a carnage that the warriors abandoned Jayadratha

in fear and fled away; Kṛṣṇa again urged A. to cut off Jayadratha's head without delay, telling him about the curse of Jayadratha's father Vṛddhakṣhatra (g), who was still engaged in penances outside Samantapūcaka; therefore A. should make the head fall upon the lap of Vṛddhakṣhatra himself, lest A.'s head should crack into 100 pieces; this A. did, and as the head fell down from Vṛddhakṣhatra's lap the latter's head split into 100 pieces. Kṛṣṇa then withdrew the darkness he had created; Kṛṣṇa and A. blew their conchs, etc.; A. fought with many mighty chariot-warriors (VII, 146); Kṛpa (at whose death-like swoon A. grieved), Aṣvatthāman (who fled), Karna; Kṛṣṇa told A. to avoid Karna, because the latter was still in possession of the lance that Indra had given him. "In this world there are only three mighty archers, Kṛṣṇa, A., and Sātyaki," said Sanjaya (VII, 147). Bhīma tried to induce A. to permit him to slay Karna; A. vowed to slay Karna's son Vṛshasena in his presence. Kṛṣṇa congratulated A. (φφφ), who attributed the victory to Kṛṣṇa; Kṛṣṇa pointed out to A. the results of that day's battle (VII, 148). Kṛṣṇa and A. congratulated Yudhishtira (ψψψ) (VII, 149). A fierce battle ensued (VII, 152).—§ 600 (Ghaṭotkacavadhap.), VII, 153-183: THE NIGHT COMBAT AFTER THE FOURTEENTH DAY: 159, 7024, 7044, 7049, 7107; 164, 7325, 7346, 7350; 165, 7371; 167, 7479, 7502, 7503, 7505, 7508; 170, 7660, 7661; 171, 7704, 7705, 7706, 7707, 7709; 172, 7760; 181, (8213); 182, 8275; 183, 8298: A dreadful battle took place between the Pāñcālas and the Kauravas (VII, 153); A., etc. (β), fought with Droṇa (VII, 154); do.; Duryodhana urged Çakuni to proceed against A. together with Karna, etc. (κ) (VII, 156). Drupada's division, which fled before Droṇa, was rallied by A. and Bhīma, followed by the Kaikayas, etc. (σ) (VII, 157). Karna vowed to slay A., etc. (ν) (VII, 158). Aṣvatthāman, etc. (ββ), fought with A. in order to rescue Karna; A. slew the steeds and driver of Karna, etc.; Duryodhana fought with A.; Kṛpa urged Aṣvatthāman to proceed against A.; he made Duryodhana desist from an encounter with A. (VII, 159). A. slew the Yaudheyas, etc. (ξξ); the Pāñcālas fled, but were rallied by Bhīma and A.; the Kauravas fled (VII, 161). Kṛṣṇa told Yudhishtira not to fight with Droṇa, he should go to Duryodhana, A., and Bhīma (VII, 162). Duryodhana commanded his troops to take up lighted lamps and torches (VII, 163). "Karna will vanquish A., etc.," said Droṇa; A. fought against the Kauravas (VII, 164). Alambusha fought with A. (VII, 165). A. vanquished Alambusha and attacked Droṇa (VII, 167). A new battle ensued (description) (VII, 169); the Gāṇḍīva and the rattle of A.'s chariot were heard; Duryodhana despatched Çakuni against A. (VII, 170). A. deprived Çakuni of his chariot, etc.; Kṛṣṇa and A. blew their conchs (VII, 171). The Pāṇḍava host fled; A. and Kṛṣṇa rallied the retreating troops (σσ) (VII, 172). Dhṛṣṭadyumna was deprived of his chariot by Karna, and ascended the chariot of A. A. and Kṛṣṇa and Yudhishtira conversed about Karna; A. asked Kṛṣṇa to proceed towards Karna. Kṛṣṇa said that none except A. and Ghaṭotkaca could encounter him; but A. must not do it as long as he retained the lance presented by Indra; "but Ghaṭotkaca will vanquish Karna." They prevailed upon Ghaṭotkaca to encounter Karna (ττ) (VII, 173). Ghaṭotkaca slew Alambusha and fought with Karna (VII, 174). Kṛṣṇa urged A. to proceed in Bhīma's wake and resist Droṇa's division (VII, 177). A. shot many Kṣhatṛiyas (VII, 178).

Karna slew Ghaṭotkaca with his celestial dart (VII, 179). Kṛṣṇa with transports of delight embraced A., because Karna's dart could no more kill A. (VII, 180). Kṛṣṇa's policy was the reason why Karna had never hurled the fatal dart at A. (VII, 182). — § 601 (Droṇavadhap.), VII, 184-185: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: 184, 8395; 185, 8431, 8440, 8441, 8445, 8448, 8449: A. granted permission to the warriors to sleep. D., R., and soldiers applauded A.; all the combatants lay down on the field to sleep (description); the Kaurava troops blessed A. for his act of kindness. When the moon rose, both hosts rose from sleep and again prepared for battle (VII, 184). Droṇa described the extent of A.'s might and prowess (γ); Duryodhana vowed that he would slay A. that day. Droṇa was of opinion that it was only right that Duryodhana and Çakuni should proceed against A. (VII, 185). — § 602 (do.), VII, 186-192: FIFTEENTH DAY: 186, 8462, 8465; 187, 8540, 8543; 188, 8597, 8605, 8607, 8608, 8610; 189, 8691; 190, 8701, 8702; 192, 8875: When three-fourths of that night had worn away the battle once more commenced. Urged by Kṛṣṇa A. moved to the left of Droṇa and Karna. Bhīma urged A. to put forth all his vigour. A. fought with Droṇa, Karna, etc. (ζ) (description); he was assisted by Drupada, etc. Soon the morning sun arose (VII, 186). The battle was revived (VII, 187). D., G., R., Si., Aps., Y., and Rā. applauded Droṇa and A., saying that "this is no human, etc. (μ), but an exalted Brāhma encounter"; both employed the Brāhma weapon; the engagement became general (VII, 188). A. attacked the Kurus, and Droṇa attacked the Pāṇḍavas (VII, 189). The Pāṇḍavas feared, thinking that A. would not fight with Droṇa. Kṛṣṇa told A. to abandon virtue and let some one tell Droṇa that Aṣvatthāman had been slain in battle. A. did not approve; others approved, Yudhishtira, however, with great difficulty (VII, 190). A fierce encounter took place between Droṇa and Dhr̥ṣṭadyumna; Sātyaki rescued Dhr̥ṣṭadyumna and was applauded by Kṛṣṇa, A., and Si., etc. (VII, 191). Dhr̥ṣṭadyumna cut off Droṇa's head, though forbidden by A. and blamed by everybody (VII, 192). — § 603 (Nārāyaṇa-nāstram.), VII, 193-202: THE LAST PART OF THE FIFTEENTH DAY: 193, 8957, 8958; 195, 9002; 196, 9037, (9054); 197, 9082, 9119, 9123, 9125; 198, 9132; 199, 9246, (9247); 200, 9259, 9267, 9337; 201, 9426, 9429, 9431, 9444, 9479; 202, 9645: Aṣvatthāman was filled with rage; he said there was none equal to him and A. in knowledge of arms; he had a weapon (the Nārāyaṇa weapon) that neither A., etc. (δ), knew, presented by Nārāyaṇa to his father, with the promise that no man should ever be his equal in battle; only this weapon must never be used in haste, etc., and never be hurled upon persons that abandoned their chariots and weapons in battle, etc.; with this he would rout and slay the Pāṇḍavas, etc. (ι) (VII, 195). Terrible signs appeared in nature. Yudhishtira spoke about the matter to A. (κ); A. in reply described the prowess of Aṣvatthāman and the unrighteousness of the Pāṇḍavas in slaying Droṇa (λ); "all of us have passed the greater parts of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained what is left; . . . I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame" (VII, 196). Bhīmasena, reproaching A., vindicated the deed (μ) (VII, 197). A. cast oblique glances upon Dhr̥ṣṭadyumna; Dhr̥ṣṭadyumna taunted Sātyaki for the slaughter of Bhūriçravas (ρ); Sātyaki would

slay Dhr̥ṣṭadyumna; Dhr̥ṣṭadyumna asked Bhīma to let him slay Sātyaki (τ); then he and A. would slay the enemies. Kṛṣṇa and Yudhishtira restored peace (VII, 198). Aṣvatthāman invoked the Nārāyaṇa weapon (description). Kṛṣṇa prevailed upon the troops to lay down their weapons and alight from their chariots; Bhīmasena alone refused to do so. A. said that his vow was that the Gāṇḍīva should not be used against the Nārāyaṇa weapon, kine, and brahmins. Bhīma attacked Aṣvatthāman, but was overwhelmed by the energy of the Nārāyaṇa weapon (VII, 199). A. covered Bhīmasena with the Vāruṇa weapon; he and Kṛṣṇa forcibly brought Bhīma down from his chariot, making him abandon his weapons. Then the Nārāyaṇa weapon became pacified. It could not be used twice. A., etc. (γγ), fought with Aṣvatthāman (VII, 200). A. addressed Aṣvatthāman in harsh words (δδ), though A. and Aṣvatthāman loved each other. Aṣvatthāman became angry with A. and especially with Kṛṣṇa, touched water, and invoked the Āgneya weapon, the result being sinister omens and a great slaughter in the Pāṇḍava army; A. invoked the Brāhma weapon; the darkness was dispelled, etc., a full akshauhini of the Pāṇḍava troops had been felled; Kṛṣṇa and A. were unwounded; Aṣvatthāman lost heart and ran away; he met Vyāsa, who told him the history of Nārāyaṇa (δ); "Nara and Nārāyaṇa are A. and Kṛṣṇa" (VII, 201). A. met with Vyāsa and inquired of him about the invisible person who aided him in the battle. Vyāsa said that it was Mahādeva himself, and related the tale of the sacrifice of Dakṣha, the destruction of Tripura (d), etc. — § 604 (Karna.), VIII, 1-9: THE NIGHT AFTER DROṆA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAY: 3, 72; 5, 101, 143, 146; 9, 267, 313: The Kurus made Karna their leader; he fought for two days and was then slain by A. (VIII, 1). Sañjaya related to Dhṛtarāṣṭra that Karna was made generalissimo and slain by A. on the second day (VIII, 3). — § 605 (do.), VIII, 10-32: SIXTEENTH DAY: 11, 428; 16, 610, 611, 616, 618, 621, 627, 628, 633, 639, 640, 641, 642; 17, 663, 665, 666, 667, 674, 675, 677, 679, 686; 18, 688, 694, 695, 697, 708; 19, 715, 718, 719, 721, 729, 731, 762; 20, 772, 774; 21, 821, 824; 26, 1053; 27, 1080, 1081; 30, 1217, 1219, 1223, 1227, 1237, 1245; 31, 1249, 1257, 1286, 1289, 1295, 1298, 1311, 1315; 32, 1340, 1344: After Droṇa's fall the Kauravas fought for a long time with the Pāṇḍavas (Arjuna). On the approach of the evening twilight the Kauravas retired to their encampment; they held a consultation in the night; Karna was installed as generalissimo (ι) (VIII, 10). Yudhishtira asked A. to array the Pāṇḍava army and slay Karna. The Pāṇḍava army was arranged after the form of a half-moon, A. in the middle (ω); Yudhāmanyu and Uttamaujas became the protectors of A.'s chariot-wheels (VIII, 11). A. fought with the Samçaptakas (VIII, 13, 16) and Aṣvatthāman (VIII, 16). The Kalinga, Vaṅga, and Nishāda heroes attacked A. with a division of elephants, which was broken; Kṛṣṇa urged A. not to spare Aṣvatthāman, who was at last borne away by his steeds; Kṛṣṇa and A. proceeded towards the Samçaptakas (VIII, 17). Urged by Kṛṣṇa, A. slew the Magadha chief Daṇḍadhāra (lord of Girivraja), (on an elephant), and then his brother Daṇḍa; A. once more proceeded against the Samçaptakas (VIII, 18), whom he slaughtered; A. slew Ugrāyudha's son; urged by Kṛṣṇa, A. defeated the remnant of the Samçaptakas in order not to lose any time in slaying Karna (VIII, 19). Kṛṣṇa said to A. that he did

not see Yudhishtira (VIII, 21). A. fought the Trigartas, etc. (λλ), slew king Qatruñjaya, and Suçruta's son and Candradeva; king Satyasena wounded Kṛṣṇa and was slain by A., who then slew Citravarma and Mitrasena, etc., and wounded Suçarma; all the Saṃcāptakas attacked A., who invoked the Aindra weapon (description); the hostile army fled away almost entirely (VIII, 27). Karna slaughtered the Pāñcālas, A. the Trigartas, etc., when the sun had passed the meridian (VIII, 28). In the afternoon A. and Kṛṣṇa (having said their daily prayers and worshipped Bhava) destroyed the Kurus; A. fought Duryodhana, Aṣvatthāman, Karna. At the close of the day both armies withdrew; Rā. and Pç., etc., came (VIII, 30). Dhṛtarāṣṭra exalted the prowess of A. (cc). Karna assured Duryodhana that he would slay A. next day; at dawn he repeated his pledge: "A. is superior to me only by having Kṛṣṇa, the creator of the universe, for his charioteer, the chariot given him by Agni, his steed, and his standard with the ape." He wanted Çalya ("who is superior to Kṛṣṇa") as his charioteer (VIII, 31).—§ 606 (do.), VIII, 35, 1657: Duryodhana prevailed upon Çalya to be Karna's charioteer by relating how Brahman had acted as such to Rudra, and by pointing to the fact that Kṛṣṇa had become the charioteer of A., and would fight if A. were slain (VIII, 35).—§ 607 (do.), VIII, 36-45: 36, 1688; 37, †1722, †1728, †1735, †1740, †1741, †1745; 38, 1756, 1757, 1758, 1760, 1763, 1766, 1768, 1771, 1774; 39, 1791, †1794, †1796, †1797, †1798, 1806; 40, 1818, 1829; 41, 1958, 1960, 1961; 42, 1962; 45, 2111: When the morning came, Duryodhana prevailed upon Çalya to become Karna's charioteer. Karna told Çalya to urge the steeds that he might slay A., etc. (β) (VIII, 36). Karna boasted (γ); Çalya ridiculed him and praised A. (δ). Karna proceeded on his chariot and inquired after A. (VIII, 37), promising every Pāṇḍava soldier that he who pointed out to him A. would receive whatever wealth he desired (VIII, 38). Çalya said that Karna would have a sight of A. without troubling to make a search, and asked him to abandon his desire for a single combat with A. (VIII, 39). Karna said that Kṛṣṇa and A. were well known to him but did not inspire him with fright; notwithstanding the curse of Paraçu-Rāma he would slay A.; he would employ the Brāhma weapon, which A. would never be able to escape, if only the wheels of Karna's chariot did not sink into the earth that day according to the brahman's curse whose homa-cow's calf he had inadvertently struck (VIII, 42).—§ 608 (do.), VIII, 46-96: THE SEVENTEENTH DAY'S BATTLE: 46, 2130, 2132, 2152, 2154, 2161, 2177, 2193, 2197, 2199, 2201, 2206; 47, 2212, 2217, 2219; 50, 2415, 2421; 53, 2574, 2598, 2604; 56, 2774, 2784, 2801, 2810, 2828; 57, 2849; 58, 2857, 2858, 2894, 2898, 2903; 59, 2955, 2966, 2970; 60, 3039, 3055, 3063; 61, 3079; 62, 3142; 63, 3198; 64, 3217, 3219, 3223, 3230, 3231, 3240, 3241, 3272; 65, †3292, †3293, †3294, 3307; 66, 3309, 3317, 3335; 68, 3386; 69, (3440), (3470), 3483; 70, 3492, 3515; 71, 3562; 72, 3605, 3615; 73, 3634; 74, 3791, 3803; 76, 3842, 3859, 3860; 77, 3861, 3862, 3874, 3875, 3876, 3878, 3879, 3881; 79, 4004, 4025, 4032, 4037, 4066, 4067, 4068, 4072, 4075, 4085; 80, 4118; 81, 4124, 4145, 4146, 4157, 4159, 4161; 83, 4257; 84, 4301; 85, 4329, 4340, 4347; 86, 4349, (4364); 87, 4383, 4408, 4409, 4415, 4416, 4421, 4423, 4425, 4429, 4430, 4437, 4461, 4462, 4476, 4479; 88, 4505; 89, 4524, 4532, 4533, 4534, 4535, 4536, 4539, 4559, 4591; 90, 4623, 4625, 4626, 4632, 4633, 4635, 4658, 4662, 4664,

4667, 4670, 4671, 4672, 4675, 4685, 4688, 4690, 4696, 4698, 4701, 4715, 4718, 4720, 4725, 4731, 4736, 4741; 91, 4766, 4780, 4807, 4811, 4816; 92, 4819, 4826, 4829; 93, 4834, 4851, 4867; 94, 4905, 4919, 4947, 4956, 1960; 95, 4977; 96, 4990, 4992, 4997, 5008, 5016, 5027: Yudhishtira spoke to A. of the hostile array; A. should proceed against Karna, etc.; Çalya pointed out to Karna the chariot of A. (δ). A.'s chariot of which Agni Vaiçvānara, the first (*pūrvāḥ*), the brahmān, Indu (i.e. Soma), had become the steeds, [and] that was originally (*prathamam*) born from him, [that chariot] the gods and the brahmins knew; which had in days of old borne Brahman, Içāna (i.e. Çiva), Indra, and Varuṇa; riding on that primeval (*ādyam*) chariot, Keçava (i.e. Kṛṣṇa) and A. now proceeded to battle . . . with white steeds. How the Saṃcāptakas threatened to slay A., etc.; Çalya dissuaded Karna from trying to slay A. (VIII, 46). A. arrayed his troops, headed by Dhṛṣṭadyumna (with steeds white like pigeons); by the side of Dhṛṣṭadyumna were the Draupadeyas. A. fought the Saṃcāptakas (VIII, 47). A. fought the Saṃcāptakas, etc. (η); A. fought Suçarma; A. repeatedly invoked the Nāga weapon, paralyzing the logs (encircled with snakes) of the Saṃcāptakas; Suçarma invoked the Sauparṇa weapon; birds came down and devoured the snakes; A. sat down, recovered, and invoked the Aindra weapon; the battle became awful (VIII, 53). A. fought the Saṃcāptakas; he addressed Kṛṣṇa upon beholding Karna's (ε) prowess, and as the Saṃcāptakas were defeated (when the sun had ascended the meridian), A. pierced through the Kuru host. Duryodhana once more urged the Saṃcāptakas against him. Having slain 10,000 kṣatṛīyas, A. came to the further wing of the Saṃcāptakas, which was protected by the Kāmbojas; the younger brother of the Kāmboja chief Sudakṣiṇa was slain by A.; the Kāmbojas, etc. (τ), were slain. A. fought Aṣvatthāman; Si. and Cā. arrived; Kṛṣṇa urged A. not to spare Aṣvatthāman, who swooned away and was borne away by his charioteer; A. slaughtered the Kuru troops, etc. (VIII, 56). A. pointed out to Kṛṣṇa that the Pāṇḍava army was fleeing before Karna, and that Yudhishtira was nowhere to be seen; "the third part of the day still remains." A. proceeded to Yudhishtira; Kṛṣṇa described the field of battle to A. (γγ). A terrible battle ensued (VIII, 58). A remnant only of the Saṃcāptakas were left unslaughtered. Dhṛṣṭadyumna was worsted by Aṣvatthāman and rescued by A.; A. proceeded towards the Saṃcāptakas (VIII, 59). Kṛṣṇa pointed out to A. that Yudhishtira was being pursued by many Dhṛtarāṣṭras and was in great danger; Karna would soon come against A. and was protected by Duryodhana; he should be slain. A. then destroyed the remnant of his foes; the Saṃcāptakas fled (VIII, 60). A. fought against Aṣvatthāman (VIII, 61). A. appeared (VIII, 62). Çalya exhorted Karna to fight with A., but in vain; he once more reminded Karna of A., etc. (ηη) (VIII, 63). A. fought with Aṣvatthāman; Aṣvatthāman employed the Aindra weapon, which A. neutralized with a mighty weapon created by Indra; at last Aṣvatthāman was borne away by his steeds. The Śrījāyas called upon A. and Kṛṣṇa. A. spoke to Kṛṣṇa about Karna; Kṛṣṇa asked him first to find Yudhishtira (VIII, 64). A. met with Bhīma and asked him to bring intelligence of Yudhishtira; but they agreed that A. should go to Yudhishtira while Bhīma should resist the Saṃcāptakas. A. and Kṛṣṇa found Yudhishtira lying on his bed (VIII, 65). A. swore to slay Karna and all the

foes that day (VIII, 67). Yudhishtira censured A., thinking that he had run away from the battle leaving Bhīma unsupported (λλλ), several times invoking him to give up the Gāṇḍīva to somebody else (VIII, 68). A. drew his sword in order to strike off Yudhishtira's head in fulfilment of his vow regarding the person who would tell him to give up the Gāṇḍīva (μμμ); Kṛṣṇa addressed A. on the nature of truth (ννν); A. said he must keep his vow (ξξξ); Kṛṣṇa suggested that A., by insulting Yudhishtira, by addressing him with "thou," would be regarded as having slain him (ooo) (VIII, 69). Urged by Kṛṣṇa, A. insulted Yudhishtira in a long speech (πππ); then he became despondent and desired to cut off his own head; Kṛṣṇa urged him to utter his own praises, as self-praise was equal to self-destruction. A. praised himself (ρρρ) and asked for Yudhishtira's forgiveness, promising to slay Karna and rescue Bhīma. Kṛṣṇa induced him to forgive both himself and A. (σσσ) (VIII, 70). Speeches of Kṛṣṇa, A., and Yudhishtira on the same topic (τττ) (VIII, 71). A. proceeded to slay Karna, having obtained Yudhishtira's leave; Kṛṣṇa addressed A. in order to raise his spirits (υυυ) (VIII, 72); continuation (υυυ) (VIII, 73). A.'s cheerful reply to Kṛṣṇa (ψψψ) (VIII, 74). Sañjaya related: A. slew many (VIII, 75). Bhīma said to his charioteer Viçoka that he was anxious about A. and Yudhishtira; Viçoka pointed out to Bhīma that A. was returning to battle (ωωω) (VIII, 76). A. and Bhīma attacked the Kaurava army (description) (VIII, 77). A. produced a river of blood (description). Requested by A. (ζ'), Kṛṣṇa brought him to Karna; Duryodhana attacked A.; A. vanquished Aśvatthāman, Kṛpa, and Kṛtavarma; Çikhaṇḍin, etc. ('), proceeding towards A., checked the foes (VIII, 79). A., avoiding Karna, proceeded to the rescue of Bhīma; he informed Bhīma that Yudhishtira was well; he slew ten sons of Dhṛtarāṣṭra (VIII, 80). A. was assailed by ninety Saṃçaptakas as he was proceeding towards Karna's chariot; he slew them; so also many Kauravas and a force of Mlecchas, mounted on 1,300 elephants under the command of Duryodhana. Bhīma rushed towards A., and destroyed a small unslaughtered remnant of the Kauravas; then he followed A. in his rear (VIII, 81). Kṛṣṇa urged A. to slay Karna; A. proceeded with Bhīmasena (VIII, 82). Bhīmasena took up a little of Duḥçāsana's blood and drank it (μ'), addressing Kṛṣṇa and A., and vowing soon to slay Duryodhana (VIII, 83). Urged by Bhīma and Nakula, A. proceeded towards Vṛshasena (VIII, 84). A. slew Karna's son Vṛshasena, and threatened to slay Karna, as Bhīma would slay Duryodhana; A. attacked Karna (VIII, 85); Kṛṣṇa addressed A. (τ'); A.'s reply (υ') (VIII, 86); description of A. and Karna (φ'); As., Yātudhāna, Gh., etc., sided with Karna; the Vedas, etc. (χ'), took the side of A.; the smaller snakes all sided with Karna; V., M., Sā., R., V.-D., A., and Agni, etc. (χ'), sided with A., while all Ā. sided with Karna; the Vaiçyas, etc. (ψ'), sided with Karna; P., etc. (χ'), with A.; the Pretas, Pç., Rā., etc., with Karna; D.-r., B.-r., R.-r., with A., as also G. headed by Tumburu. With the Prādehyas and Mauneyas, G., and Aps., and many wise sages, having wolves for their vehicles, came to witness the encounter that was also witnessed by D., Dū., G., N., Y., etc., M.-r., P. (subsisting upon Svadhā), etc., and Brahman with B.-r., and Prajūpatis, and Bhava. Indra wished that A. should vanquish Karna; Sūrya, that Karna should vanquish A.; the gods urged Brahman that the success of both should be equal, Indra that A. and Kṛṣṇa should win; Brahman

and Içāna (i.e. Çiva) said that the victory of A. was certain (ω): "let Karna obtain identity with V. or M., let him be worshipped in heaven with Droṇa and Bhīshma." Indra acquiesced by their words. Description of Karna's and A.'s chariots; the ape on A.'s banner attacked the elephant's rope on Karna's banner. Kṛṣṇa and Çalya darted keen glances at each other, and so did A. and Karna. Çalya said that he would slay both Kṛṣṇa and A. if Karna was slain; Kṛṣṇa said that Karna could not slay A.; otherwise, the destruction of the universe would be at hand, and he would himself slay Karna and Çalya. A. said that that day the wives of Karna would become widows (aa') (VIII, 87). In the welkin D., N., As., Si., Y., G., Rā., Aps., and B.-r., etc., looked on. The battle commenced. A. defeated Duryodhana, etc. (VIII, 88); description of the battle between A. and Karna; A. employed an Āgneya weapon, which was neutralized by Karna with a Vāruṇa weapon by means of clouds, which was in its turn dispelled by A. by means of a Vāyavya weapon; A. employed the Aindra weapon (? *dayitam deva-rājñah*; *Mahendrayāstram*), Karna the Bhārgava weapon. Seeing A.'s weapons neutralized by Karna, Bhīma (aa') and Kṛṣṇa (aξ') urged A. to put forth his strength. A. bowed to Brahman and invoked the Brāhma weapon, which could be applied by the mind alone; Karna neutralized it; urged by Bhīma, A. applied a second Brāhma weapon, which caused a great carnage among the Kaurava troops (description). A. shot at Karna and Çalya and slew Sabhāpati, etc. The Kauravas urged Karna to slay A. Yudhishtira appeared in order to witness the encounter. A.'s bowstring burst; Karna pierced A. (aδ). Karna employed five snakes as arrows; they were cut off by A., who slew 2,000 Kurus. The Kurus fled, leaving Karna to fight alone with A. (VIII, 89). The snake Açvasena entered into Karna's quiver in the form of an arrow. Karna and A. were fanned and sprinkled with fragrant sandal-water by many Aps., staying in the welkin, and Çakra and Sūrya gently brushed their faces with their hands. Karna aimed that arrow which he had long kept for A.'s destruction. Omens appeared; Karna did not know that Açvasena had entered his arrow. Kṛṣṇa with his feet pressed A.'s ear about a cubit into the earth and the snake-arrow only broke his diadem (made by Svayambhū for Indra > A.); incapable of being crushed by Rudra, etc. (a'). Karna would not shoot the same weapon again. Açvasena then of his own accord came towards A. in the shape of an arrow; Kṛṣṇa informed A.; A. cut off the snake, and Kṛṣṇa raised the chariot from the earth. Once, when Karna was stupefied, A. did not wish to slay him, but he was taught by Kṛṣṇa never to spare an enemy. Karna invoked the Brāhma weapon and A. the Aindra weapon, which was neutralized by Karna; urged by Kṛṣṇa to shoot "high weapons," A. shot the Brāhma weapon. Karna cut off eleven bowstrings of A.'s one after another, not knowing that A. had 100 strings to his bow; urged by Kṛṣṇa to strike Karna with "superior weapons," A. then consecrated another celestial weapon with mantras, uniting the Raudra weapon with it. At that time the earth swallowed up Karna's wheels. Karna asked A. to wait for a moment till he had raised his sunken wheel (VIII, 90). Kṛṣṇa urged A. to pierce Karna with a celestial weapon; A. kindled with fury; blazing flames of fire seemed to emanate from all the pores of his body. Both Karna and A. invoked the Brāhma weapon; A. shot an Agni weapon, which was neutralized by Karna with the Vāruṇa weapon, spreading darkness in all directions, which A. dispelled

with the Vāyavya weapon. Pierced by a shaft of Karna's, *A.* began to reel, etc.; Karna in vain endeavoured to extricate his chariot. Recovering his senses, *A.* took up an Añjalika weapon. Urged by Kṛṣṇa, *A.* cut off Karna's standard, and then struck off Karna's head with an Añjalika weapon (the R. loudly crying out "Peace be to the universe!") (VIII, 91). *A.* fought the chariots of the Kauravas. *A.* and Kṛṣṇa blew their conchs; D., G., men, Cā., M.-r., Y., and M.-U. congratulated *A.* (VIII, 94). Urged by Kṛṣṇa (*aṇ*), *A.* presented himself to Yudhishtira, who greeted *A.* and Kṛṣṇa. Yudhishtira, with Kṛṣṇa and *A.*, came back to the field to have a look at Karna's body (VIII, 96).—§ 609 (Çalyap.), IX, 1-2: 2, 119: Çalya was made the commander of the army (IX, 1). Dhṛtarāshṭra's lament (IX, 2).—§ 610 (do.), IX, 3-7: 3, 143, 160; 4, 207, 208, 234; 5, 251; 7, 351: *A.* proceeded towards the chariots; he fought with 25,000 foot-soldiers; Cekitāna, etc. (*κ*), having slain a large number, *A.* attacked the rest (IX, 3). The troops passed the night at the foot of Himavat (IX, 6). Kṛṣṇa said that Çalya was equal to Bhīma and superior to *A.* (*χ*) (IX, 7).—§ 611 (do.), IX, 8-28: THE BATTLE OF THE FORENOON OF THE EIGHTEENTH DAY: 8, 398; 9, 448; 11, 567; 14, 705, 708, 710, 714, 730, 737, 749, 750, 751; 18, 961; 19, 1015; 24, 1325; 25, 1364, 1395; 27, 1471, 1480, 1485: *A.* went against Kṛtavarman and the Saṃçaptakas (IX, 8). *A.* and Bhīmasena stupefied their foes (IX, 9). *A.*, having slaughtered the Saṃçaptakas, encountered Çalya (IX, 10). Duryodhana fought with *A.* (IX, 11). *A.* fought with Açvatthāman (IX, 12). *A.* fought against Açvatthāman and the Trigartas; he destroyed 2,000 cars (IX, 14). The Pāṇḍavas (in the very sight of Kṛṣṇa and *A.*) were afflicted by the Kurus; *A.* fought with Kṛpa and Kṛtavarman. Yudhishtira said that *A.* should protect his rear; *A.* began to slay the Kaurava troops (IX, 16). Yudhishtira slew Çalya with a celestial dart (IX, 17). *A.*, etc. (*ββ*), began to slaughter the Madrakas (IX, 18). Also the sons of Dhṛtarāshṭra almost all turned away from the fight at midday; *A.* fought against the chariots; Duryodhana rallied a small force by a spirited address (*ζζ*); the Pāṇḍavas, and especially *A.*, rushed against them (IX, 19). The whole army of Duryodhana fled except Duryodhana (IX, 21). *A.* (desiring to exterminate the Kurus) addressed Kṛṣṇa, recounting the loss sustained by the Kurus (*νν*), and attacked the remnant of the Kuru army, and caused a great slaughter (IX, 24). *A.* and Bhīma, etc. (*οο*), slew 3,000 elephants, encompassing the Pāṇḍava brothers; *A.* had afflicted Sañjaya's men; Bhīma and *A.* destroyed the elephants (IX, 25). Kṛṣṇa urged *A.* to destroy the remnant of Duryodhana's troops (*σσ*); *A.* ascended his chariot (*ττ*); *A.* fought against Suçarman and Çakuni, the Trigartas, slew Satyakarman, Satyeshu, and the Prasthala ruler Suçarman, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the Bharata host (IX, 27).—§ 612 (Hradapr.), IX, 29-31: 29, 1568, 1600; 30, 1725: the followers of Çakuni attacked the Pāṇḍavas; *A.* and Bhīmasena came to the rescue of Sahadeva; *A.* slew them. Duryodhana abandoned his slain steed, and fled away without a companion, on foot towards a lake, taking up his mace. The Pāṇḍavas with *A.* baffled the purpose of the Kurus. In Duryodhana's army no great chariot-warrior was alive save Açvatthāman, Kṛpa, and Kṛtavarman (IX, 29). When the sun had set, *A.*, etc. (*ε*), started towards the lake (IX, 30). Yudhishtira in vain exhorted Duryodhana to come out from the lake and fight with

them (IX, 31).—§ 613 (Gadāyuddh.), IX, 32-33: 33, 1890, 1921: Yudhishtira (though reproved by Kṛṣṇa) granted Duryodhana that if he could slay even one of the five Pāṇḍavas he would continue king (IX, 32); Bhīmasena undertook to encounter him with the mace (IX, 33).—§ 614 (do.), IX, 34: Bala-Rāma (*δ*) came to see the encounter.—§ 615 (do.), IX, 35-65: 58, 3246; 61, 3416; 62, 3474, 3477: According to the proposal of Bala-Rāma, Yudhishtira, with his brothers and Duryodhana, proceeded to Samantapañcaka (IX, 55). *A.* inquires of Kṛṣṇa about the relative merits of the two combatants. Kṛṣṇa said that by fighting fairly Bhīma would never succeed in vanquishing Duryodhana. *A.* struck his own left thigh before the eyes of Bhīmasena, who understood the sign and fractured Duryodhana's thigh with his mace (IX, 56). Kṛṣṇa caused *A.* to take down the Gāṇḍīva and his inexhaustible quivers, and then to dismount; then Kṛṣṇa also dismounted; the celestial Ape on his standard disappeared, and the chariot (burnt by Droṇa and Karna with the Brāhma weapon) with its steeds, etc., was reduced to ashes. At Kṛṣṇa's suggestion the Pāṇḍavas and Sātyaki resolved to pass the night at a spot outside the camp, on the banks of the Oghavati. They then despatched Kṛṣṇa to Hāstinapura in order to pacify the wrath of Gāndhārī and console her and Dhṛtarāshṭra (IX, 62). Duryodhana induced Kṛpa to instal Açvatthāman as the Kuru generalissimo; then they took leave of Duryodhana and left him alone (IX, 65).—§ 616 (Sauptikap.), X, 1-9: 4, 171; 9, 509: Açvatthāman, Kṛpa, and Kṛtavarman murdered all who were present in the Pāṇḍava camp during the night. "*A.* is incapable of being vanquished by D., As., G., Y., and Rā." They went to Duryodhana and informed him; Duryodhana died (X, 9).—§ 617 (Aśhikap.), X, 10-18: 10, 550; 13, 652 (*satya-karma*); 14, 670, 671; 15, 695, 696, 706: The Pāṇḍavas with Kṛṣṇa proceeded in the track of Bhīmasena and Nakula in pursuit of Açvatthāman: Kṛṣṇa, *A.*, and Yudhishtira on Kṛṣṇa's chariot. Açvatthāman shot a celestial weapon "for the destruction of the Pāṇḍavas" (X, 13). Urged by Kṛṣṇa, *A.* shot the [Brāhma] weapon. Extraordinary omens appeared in nature; Nārada and Vyāsa, seeking to save the three worlds, stood between the two fires (X, 14). *A.* withdrew his weapon, but Açvatthāman could not. Vyāsa praised *A.* for not having used the Brahmaçiras weapon before (X, 15). Kṛṣṇa said that Uttara's son Parikshit would be stillborn, but be brought to life by Kṛṣṇa, etc. Açvatthāman's gem was placed upon Yudhishtira (X, 16).—§ 618 (Jalaprādānikap.), XI, 1-15: 15, 412: Dhṛtarāshṭra resolved to visit the field of battle accompanied by the Kuru ladies (XI, 10). Yudhishtira and his brothers set out to meet Dhṛtarāshṭra, accompanied by Kṛṣṇa, etc. (*κ*); they met the weeping ladies on the way (*λ*), and saluted Dhṛtarāshṭra, who reluctantly embraced Yudhishtira and broke an iron statue of Bhīma (XI, 12). Commanded by Dhṛtarāshṭra, the Pāṇḍava brothers proceeded with Kṛṣṇa to see Gāndhārī (XI, 14). *A.* moved away to the rear of Kṛṣṇa (XI, 15).—§ 619 (Strivil.), XI, 16-25: 18, 540; 23, 660; 24, 684, 696: With the Pāṇḍavas and Kṛṣṇa and all the Kuru ladies Dhṛtarāshṭra proceeded to the field of battle. The Pāñcāla and the Kuru ladies were plunged into unutterable distress (description). Gāndhārī cursed Kṛṣṇa.—§ 620 (Çrāddhap.), XI, 26-27: 27, 807: Urged by Dhṛtarāshṭra, Yudhishtira ordered Sudharman, etc. (*α*), to cause the funeral rites of the slain (*β*) to be duly performed; they burnt them upon funeral pyres. Then Yudhishtira and

Dhṛtarāṣṭra proceeded towards the Gaṅgā (XI, 26). The Kuru ladies, etc., performed the water rites for their fallen kinsmen on the Gaṅgā. Kuntī, in a paroxysm of grief, disclosed to her sons the truth about the birth of Karna (γ), whom A. had slain, being in reality his brother (XI, 27).—§ 621 (Rājadh.): XII, 1, 13, 34, 36, 39; 2, 47, 55; 7, 158 (Yudhishtira's lament before A.); 8, 201, (203) (A. addressed Yudhishtira, justifying the battle and applauding the acquisition of wealth, quoting Nahusha, etc.); 9 (unmoved by A.'s words, Yudhishtira desired to lead the life of a religious recluse).—§ 622 (do.), XII, 11, (305), (331): A. recited the story of the discourse between Çakra (in the form of a golden bird) and certain youths (R.) desirous of leading a forest life.—§ 623 (do.), XII, 12, 333; 15, 424, (425): A. applauded [him who wields] the rod of chastisement; 16, 482.—§ 624 (do.), XII, 18, 535, (536), (571): A. recited the story of the discourse between the Videha king Janaka and his queen, in which the latter explained the claims of a life of poverty and renunciation.—§ 625 (do.): XII, 19, 579, 595: Yudhishtira's reply to A. on the vanity of wealth.—§ 627 (do.): XII, 22, 636 (A. justified before Yudhishtira the slaughter of foes in battle, citing Indra).—§ 629 (do.), XII, 25: Seeing A. angry, Yudhishtira declared to Vyāsa that earthly rule could not give him any delight.—§ 630 (do.), XII, 27, 809 (Yudhishtira's reply to A. approving a life of yoga and austerities).—§ 632 (do.), XII, 29, (894), 897: A. asked Kṛṣṇa (who from his earliest years was dearer to Yudhishtira than even A. himself) to dispel Yudhishtira's grief.—§ 635 (do.), XII, 33, 1175; 37, 1377: Directed by Nārada to apply to Bhīṣma for instruction and exhorted by Jishnu (Arjuna), etc. (γ), Yudhishtira with his brothers, etc., headed by Dhṛtarāṣṭra, set out for Hāstinapura. The procession described (δ): A. held a white umbrella of great effulgence, etc., over his head. 38, 1396: The citizens welcomed Yudhishtira and Draupadī and A., etc. (ε). Yudhishtira entered the palace; the brahmins slew Cārvāka with their yells.—§ 637 (do.), XII, 40a, 1445: Bhīma and A. sat one on each side of Yudhishtira at his installation on the throne. 41β, [1479: A. was appointed to resist hostile forces and chastise the wicked]; 44δ, 1517, 1524 (obtained the palace of Duḥçāsana), 1530 (Çaurin and Sātyaki entered the palace of A.); 47, [1694 (Yudhishtira and A. went in one chariot to see Bhīṣma, together with Kṛṣṇa)].—[§ 638 (do.), XII, 48: Kṛṣṇa and the Pāṇḍavas, etc., proceeded to Kurukshetra (description).]—§ 639 (do.), XII, [50: The Pāṇḍavas and Kṛṣṇa, etc., descended from their chariots and approached and saluted the R., who surrounded Bhīṣma on his arrow-bed]. 52ε: [The Pāṇḍavas, etc., returned to Hāstinapura after having saluted Bhīṣma]; 53, [1910 (Yudhishtira asked A. to see that his chariot was made ready)], 1914 (the Pāṇḍavas proceeded towards Kṛṣṇa's abode; the princes set out to see Bhīṣma), [having come to Bhīṣma, they alighted from their chariots].—§ 640 (do.), XII, 54a, 1929 (the Pāṇḍavas asked Bhīṣma to discourse on morality).—§ 654 (Āpaddh.), XII, 167, 5874 ("the 18 akshauhīnis were not equal in might to the single-handed A.").—§ 657 (do.), XII, 167, (6220) (A. assigned precedence to Wealth, not to Virtue and Desire).—§ 717 (Nārāyaṇya), XII, 342, (13133), 13136, 13186: Vaiçampāyana related what Kṛṣṇa had said to A., when the latter asked him about the signification of his names mentioned by M.-r. in the Vedas and Purāṇas. 343, (13186), 13236, (13277): Asked by A.

about the identical origin of Agni and Soma, Kṛṣṇa (in prose) related some ancient stories about the gods, etc.; asked by A. about the battle between Rudra and Nārāyaṇa, Kṛṣṇa related some particulars thereof: "that being, whom, at the time of all the battles, thou beheldest stalking in thy van, is no other than Rudra . . . those foes whom thou hast slain, were all, in the first instance, slain by him." 349, 13554: When the Pāṇḍava and Kuru armies were drawn up for the battle and A. became distressed, Kṛṣṇa himself explained the religion of Devotion . . . Pārtha put that question to Nārada in the midst of R. and in the presence of Kṛṣṇa and Bhīṣma.—§ 734 (Ānuçāsanik.), XIII, 26, 1759: Bhīṣma had been overthrown in battle by A.; he was lying on a bed of arrows in expectation of the time of death; the Pāṇḍavas, etc., waited upon him, while he answered their questions relating to morality and righteousness.—§ 777 (Svargāroḥ. p.), XIII, 169a, 7771: When they burnt the corpse of Bhīṣma, Bhīmasena and A. held a couple of Yak-tails of pure white in their hands; then the Pāṇḍavas, etc., proceeded to Gaṅgā, where they offered oblations of water to Bhīṣma; Gaṅgā wept; Kṛṣṇa comforted her; he declared that Bhīṣma had not been slain by Çikhaṇḍin, but by A.—§ 781 (Açvamedh.), XIV, 15, 396, 399, 406: Asked by Janamejaya what Kṛṣṇa and A. did when the Pāṇḍavas had reconquered and pacified their kingdom, Vaiçampāyana said that Kṛṣṇa comforted A. for the death of his relatives (α) and then wished to go to Dvāravātī; A. sorrowfully assented.—§ 782 (Anugītāp.), XIV, 16, 407, 410: When Kṛṣṇa and A., after slaying the enemies, dwelt in the palace, A. asked Kṛṣṇa to repeat the contents [of the Bhagavadgītā], because he would soon repair to Dvārakā. Kṛṣṇa was discontented that A. could not remember it; he now, however, recited what the brahman Kāçyapa had heard from a brahman crowned with ascetic success about Jīva (the individual Soul), etc. (i.e. Anugītā).—§ 782b (Brāhmanagītā), XIV, 34, (932): When Kṛṣṇa had finished the Brāhmanagītā, A. asked where that brāhmaṇī and that brahman were now; Kṛṣṇa said: "My mind (manas) is the brahman, my understanding (buddhi) is the brāhmaṇī; he who has been called *kshetrājña*, I am myself."—§ 782 (Anugītāp.), XIV, 35, (934): Asked by A. about Brāhman, Kṛṣṇa recited the old history about the discourse between the preceptor and his disciple on this subject (Gururçishyasamvāda). 51, (1470): Asked by A., Kṛṣṇa said that he was the preceptor and the mind his pupil; "I wish to see my father again with thy leave"; A. replied: "We shall go to-day from this town to Hāstinapura and inform Yudhishtira."—§ 783 (do.), XIV, 52: Kṛṣṇa and A. set out for Hāstinapura; A. praised Kṛṣṇa, "the soul of the universe, etc."; they saw Dhṛtarāṣṭra, etc. (γ); Kṛṣṇa passed the night in the apartment of A.; at morning they proceeded to Yudhishtira; then they set out from Hāstinapura with Subhadrā, etc.; A. returned.—§ 784 (do.), XIV, 53: A. repeatedly embraced Kṛṣṇa; as he came upon the desert he beheld Utanka.—§ 785 (do.), XIV, 62: Vyāsa came and predicted to Pṛthā, Uttarā, A., and Yudhishtira that the son of Uttarā would become a great prince through the puissance of Kṛṣṇa and Vyāsa; A. became comforted. 63, 1874, 1887: Yudhishtira summoned all his brothers, and spoke to them about performing the horse-sacrifice, and about obtaining the wealth of Marutta; Bhīmasena proposed to worship Çiva; A., etc., approved. 64: The Pāṇḍavas, etc., set out for the gold of Marutta. 65: They

made offerings to Īiva, etc.; then they again set out for Hāstinapura. 66: Meanwhile Kṛṣṇa, etc., arrived; Uttarā gave birth to Parikshit, who was still-born. 67, 1969: Subhadṛā lamented (ν). 68: Kṛṣṇa entered the lying-in-room (description). 69: Kṛṣṇa touched water and withdrew the Brāhma-weapon and revived the child. 70: When Parikshit was a month old, the Pāṇḍavas came back with the wealth. 71, 2081: A., etc. (ρ), would officiate at Yudhishtira's sacrifice. 72, 2105: According to the counsel of Vyāsa, A. was charged with the protection of the horse. 73, 2115, 2139: Yudhishtira asked A. to spare all hostile kings as much as possible and to invite them to the horse-sacrifice; A. with the Gāṇḍīva followed the horse; all Hāstinapura came out to see him; a disciple of Yājñavalkya followed him in order to perform auspicious rites for him, and also many brahmins and kṣatriyas. In course of the horse's wandering many great and wonderful battles were fought. The horse wandered over the whole earth; from the North it turned to the East; myriads of kings fought with A., because they had lost their kinsmen on the field of Kurukṣetra, the same did innumerable Kīrātas, Yavanas, Mlecchas, and Āryas. 74: The Trigartas attacked A., who in vain asked them to forbear; the Trigarta king Sūryavarman fought with A., who slew his younger brother Ketuvarman; then he fought Dhṛtarāṣṭra, was wounded in his hand and dropped the Gāṇḍīva, but took it up again and slew eighteen warriors; the Trigartas fled and accepted A.'s dominion. 75, 2188, 2190: In Prāgyotisha, Bhagadatta's son king Vajradatta (description) attacked A. on his elephant, but, after a fierce battle—76, 2195, 2197, 2207, 2208, 2209—during three days, he on the fourth day had his elephant slain, and promised to come to the horse-sacrifice. 77: The Saindhavas seated on chariots attacked A., who was on foot, recollecting Jayadratha; omens appeared; the Gāṇḍīva fell down; the gods, etc., shouted "victory" to A., who once more used his bow; the Saindhavas fled. 78, 2265, 2273, 2280: The Saindhavas once more rallied; A. urged them to surrender, but in vain; then Duḥṣalā, taking her grandson, the son of Suratha, in her arms, repaired to A.; A. cast off his bow, and asked after Suratha (the son of Jayadratha); she said that he had died from sorrow when he heard of A.'s arrival; A. comforted her; Duḥṣalā asked her warriors to desist, and returned home; at last the horse arrived at Manipūra—79, 2338—where Babhruvāhana, A.'s son by Citrāṅgadā, approached A. with humility; A. angrily blamed him for having fallen away from kṣatriya duties. Ulūpi pierced through the earth and beheld her [step-]son standing distressed, and incited him to fight A., which he did; he even caused the sacrificial horse to be seized; gravely wounded, A. praised his son highly; at last A. fell down in a swoon, and so did Babhruvāhana. 80, 2371: Citrāṅgadā lamented. At last Ulūpi thought of the gem that has the virtue of reviving a dead man; the gem came; she placed it on the breast of A.; he revived. 81, (2402): Asked by A., Ulūpi recited the curse of the Vāsu for A.'s having slain Bhīṣma in unfair fight; if A. had died without having expiated his sin, he would have fallen into Hell; A. highly approved of her deed and told Babhruvāhana to come with his mother, etc., to the horse-sacrifice; Babhruvāhana promised to come and to take upon himself the task of distributing food among the brahmins. He asked A. to pass the night in the city with his two wives; but A. was prevented by his vow of following the horse. 82, 2456, 2462: The horse at last

turned its face towards Hāstinapura; at Rājagṛha, the Magadha king Meghasandhi, the son of Sahadeva, mounted on his chariot, attacked A., who was on foot; he was told to come to the horse-sacrifice. In Vaṅga, Puṇḍra, and Koṣala A. vanquished innumerable Mleccha armies. 83: A. proceeded towards the south. At the beautiful city of the Cedis, Ārabha, the son of Īcupāla, fought A. and then worshipped him, etc. Citrāṅgada was vanquished by A.; the Nishāda king, the son of Ekalavya, was vanquished after a furious battle, etc. King Ugrasena came to A. with Vasudeva. Then along the coast of the western ocean; then to the Gāṇḍhāras, where a fierce battle ensued with the Gāṇḍhāra king, the son of Ākuni. 84, 2491: At last the king, disregarding A.'s peaceful advice, fought alone; A. shot off his headgear; the mother of the king came out and forbade her son to fight; A. told him to come to the horse-sacrifice. 85, 2511: At the news of his arrival to Hāstinapura, Yudhishtira rejoiced, etc., and made magnificent preparations for the sacrifice. 86, 2559: Kṛṣṇa, etc., came and told about A. that he had been very much emaciated, and that he was near at hand. 87, 2587, 2592, 2593: Yudhishtira enquired of Kṛṣṇa why A. was fated to bear such hardships in life; Kṛṣṇa attributed it to the elevation of A.'s cheekbones. Bhīmasena, etc., became gratified with A.'s triumphs. A messenger announced the arrival of A., and received large gifts. On the second day A. entered the city (description). A. saluted Yudhishtira, etc. 88: The sacrifice was duly performed; 89, 2655.—§ 786 (do.), XIV, 91, 2814: "Yudhishtira, Bhīma, and A. resembled Indra." —§ 787 (Ācramavāsap.), XV, 1: For fifteen years the Pāṇḍavas did everything under the advice of Dhṛtarāṣṭra; Bhīmasena alone did not forget his grievances. 2: From fear of Yudhishtira nobody dared to speak evil of Duryodhana or Dhṛtarāṣṭra. Bhīma, however, revered the old king outwardly, but with a very unwilling heart. 3: After fifteen years Dhṛtarāṣṭra, afflicted by the cutting words of Bhīma, asked Yudhishtira's permission for himself and Gāṇḍhārī to retire to the woods clad in rags and barks in order to practise austerities; 10, 333, 346. 11: Yudhishtira and A. applauded Dhṛtarāṣṭra's intention to perform the ṛddha of Bhīṣma, etc., before setting out for the woods; Bhīma was unwilling; A. sought to pacify him, seconded by Yudhishtira. 12, (382), 387, 392: A. urged Bhīma to forget the injuries of Duryodhana. 13, 403: Vidura reported the speeches of Yudhishtira, A., and Bhīma to Dhṛtarāṣṭra. 15, 434: When Dhṛtarāṣṭra and Gāṇḍhārī set out with his daughters-in-law on the day of full-moon in the month of Kārttika, Yudhishtira and A. were filled with grief. 16, 455: Vidura and Sañjaya and Kuntī retired with Dhṛtarāṣṭra and Gāṇḍhārī into the woods; Dhṛtarāṣṭra caused Kṛpa and Yuyutsu to remain and made them over to Yudhishtira.—§ 788 (do.), XV, 22: Afflicted with grief, the Pāṇḍavas did not attend to their kingly offices; they set their heart upon seeing Dhṛtarāṣṭra, etc., and proceeded towards the forest. 23, 618, 628: Headed by A. (on a chariot with white horses) and Kṛpa, they proceeded slowly (description of the expedition). 24, 646: Sahadeva and Kuntī informed Gāṇḍhārī of the arrival of the Pāṇḍavas, and then advanced towards A., etc. (β), dragging the childless old couple. 25, 658, 662: To the ascetics who had come from diverse regions to see the Pāṇḍavas, Sañjaya pointed out each of them (†γ). 26: Vidura entered the body of Yudhishtira, but was not cremated; 28, 747 (ε).—§ 789 (Putradarṣanap.), XV, 29: The Pāṇḍavas passed about a month in that

forest; Vyāsa came; Dhṛtarāshṭra wished to see his dead children and kinsmen; the grief of Gāndhārī, etc. (δ), was revived; she said that for sixteen years Dhṛtarāshṭra never slept for grief; and also Kṛṣṇā, etc. (ε), grieved exceedingly; asked by Vyāsa to tell what she wished—30—Kuntī told the story of Karna's birth; Vyāsa promised to show her Karna. 31: They all proceeded towards the Bhāgīrathī, and waited for the advent of night; at sunset they bathed and finished their evening rites. 32: When night came, Vyāsa plunged into the Bhāgīrathī for a bath and summoned all the deceased warriors, who all rose up from the water with a loud uproar. 33: When they had sported with one another for that night, Vyāsa dismissed them within the twinkling of an eye.—§ 791 (do.), XV, 36, 1004 (β): Dhṛtarāshṭra became released from his grief; all returned home; the Pāṇḍavas had passed more than a month in the wood.—§ 792 (Nāradaḡamanap.), XV, 37-39: Two years later the Pāṇḍavas were visited by Nārada, who told them that Dhṛtarāshṭra, etc., had been burnt by a forest conflagration; only Sañjaya had escaped. The Pāṇḍavas and the citizens all proceeded to Gaṅgā in order to offer oblations of water to them, etc.—§ 793 (Mausalap.), XVI, 4, †107: After the mutual slaughter at Dvārakā, Kṛṣṇa sent Dārūka to inform A. and tell him to come quickly; Kṛṣṇa, entering Dvāravatī, told his father to protect the ladies till A. came. Bala-Rāma and Kṛṣṇa died. 5, 135, 138: A. with Dārūka proceeded to Dvārakā; when Kṛṣṇa's 16,000 wives saw A., they uttered a loud cry. The city seemed to A. to be like the terrible river Vaitaraṇī. A., Satyā, and Rukmiṇī fell down and weiled; then praising Kṛṣṇa and comforting the ladies, A. went to Vasudeva. 6, 151, 153, 154, 157, 169: Vasudeva lamented and said he would die by abstaining from food. 7, 183, 224, 227, 230, 253: A. said that the hour had come also for the Pāṇḍavas to depart [from the world] (λ); he would, however, first move the women, the children, and the aged of the Vṛṣṇis to Indraprastha. Then he entered the hall of the Yādavas called Sudharmā (*sudharmāṃ yādavīm sabhām*), where he told the citizens and ministers that he would take away with him the remnants of the Vṛṣṇis and Andhakas, as the sea would soon engulf the city, etc. A. passed that night in the mansion of Kṛṣṇa. At dawn Vasudeva by yoga attained to the highest goal; his four wives ascended the funeral pyre. When A. had caused Vasudeva and his four wives to be burnt, he visited the place where the Vṛṣṇis had been slaughtered, and caused the last rites to be performed and Rāma and Kṛṣṇa to be burnt. On the seventh day he set out with the ladies and children, the Yādava troops and other inhabitants, with Kṛṣṇa's 16,000 wives, and Vajra; they numbered many millions in all; then the ocean flooded Dvārakā; they proceeded in slow marches; at Pañcanada the Ābhīras (Mlecchas) conspired to rob the cavalcade. A. only with great difficulty succeeded in stringing his bow. His celestial weapons would not come to his mind; the women were snatched away by the robbers; A.'s shafts soon became exhausted; formerly they had been inexhaustible. A. became very distressed; he escorted the remnant of the cavalcade to Kurukshetra; he established the son of Kṛtavarma in the city of Mārttikāvata with the remnant of the women of the Bhoja king; the remainder, with children and old men and women, at Indraprastha with Vajra for their ruler; the son of Yuyudhāna (with old men, etc.) on the banks of the Sarasvatī, etc.; then A. entered the retreat of Vyāsa. 8, 254, 255, (261): A. informed Vyāsa of

what had passed (ν) ("500,000 warriors have thus been laid down"). Vyāsa said that Kṛṣṇa, as also the Pāṇḍavas, had finished their work; "the time has come for your departure from this world," etc. (ξ). A. entered Hāstinapura and informed Yudhisṭhira of what had taken place.—§ 794 (Mahāprasthān.), XVII, 1, 2, 5, 20, 31, 37, 38: The Pāṇḍavas set their heart on leaving the world; the kingdom was made over to Yuyutsu, and Parikshit installed as king in Hāstinapura, while Vajra ruled in Indraprastha. Kṛṣṇa was installed as the preceptor of Parikshit. The subjects tried in vain to dissuade them; they and Draupadī divested themselves of their ornaments and dressed in the barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pāṇḍavas, Draupadī, and a dog; wandering towards the east they reached the sea of red water. Agni came (α) and caused A. to throw the Gāṇḍīva and his inexhaustible quiver into the water and thus restore them to Varuṇa. They now proceeded towards the south, etc., wishing to make a round of the whole earth. 2, 67: Having crossed Himavat, etc., Kṛṣṇa dropped down, in consequence of her partiality for A.; then Sahadeva, then Nakula, then A. fell down; A., because he had said that he would consume all the foes in a single day, but had not accomplished it. 3, 92: Yudhisṭhira's second test.—§ 795 (Svargārohanap.), XVIII, 1-3: Yudhisṭhira's third test: 2, 36, 66. 4, [128: When arrived in heaven Yudhisṭhira saw there Govinda (Kṛṣṇa) in his Brāhman-form (description), adored by Phālguna (Arjuna)].—Of the following synonyms:—

Aindri ("son of Indra"), q.v.

Bhārata ("descendant of Bharata"), q.v.

Bhimānuja ("younger brother of Bhīma"): IV, 1668.

Bhīmasenānuja (do.): V, 5759.

Bibhatsu ("loathing"): I, 2273, 2275, 2278, 4809, 5302, 5310, 5364, 5389, 5523, 6492, 7887, 8037, 8063, 8165, 8233, 8243, 8258; II, 523, 1928, 2370; III, 551, 589, †915, 1246, 1275, 1387, 1910, 2020, 2061, 8290, 8292, 8421, 10885, 11429, 11526, 11935, 14833, 17261, 17274; IV, 46, 367, 1184, 1227, 1283, 1307, 1311, 1376 (enumeration of Arjuna's ten names), 1378, 1385 (etymology), 1441, 1474, 1475, 1479, 1486, 1493, 1508, 1512, 1527, 1610, 1625, 1649, 1653, 1698, 1702, 1712, 1718, 1939, 1946, 1988, 1997, 2028, 2038, 2125, 2350; V, †852, 2216, 2672, 2800, 2823, 2855, 2969, 3177, 4649, 4709, 4785; VI, 717, 2020, 2552, 3211, 3746, 4834, 4839, 4973, 5212, 5286, 5488, 5558, 5609, 5612, 5621, 5739, 5788, 5790; VII, 320, 420, 669, 768, 787, 1309, 1995, 2486, 2536, 2561, 2815, 2816, 2823, 2829, 3223, 3240, 3251, 3268, 3293, 3356, 3374, 3685, 4218, 4294, 5354, 6083, 6075, 6091, 6094, 6219, 6283, 6411, 6768, 6780, 6966, 7085, 7088, 7091, 7216, 7714, 7834, 8081, 8289, 8386, 8465, 9007, 9103, 9105, 9115, 9246, 9399, 9402; VIII, 159, 1636, 2129, 2179, 2584, 2863, 3237, 3245, 3578, 3581, 3582, 3751, †3833, 4009, 4112, †4778, 4843; IX, 135, 201, 781, 1570; XI, 376, 662, 689; XII, 652, 819; XIV, 1792, 2155, 2182, 2224, 2230, 2283, 2488, 2506, 2579; XV, 370, 397, 400; XVI, 167, 170, 177.

Brhannalā (the name which A. gave himself with king Virāṭa): IV, 54, †306, †307, †308, (849), 850, (852), 852, 1186, †1190, 1193, 1205, 1206, 1212, 1214, 1217, 1220, 1222, 1223, 1228, 1229, 1248, 1256, (1259), 1274, 1276, 1314, (1315), 1342, (1343), †2151, †2159, 2167, †2169, †2175, 2181, 2199, 2204, 2214, 2216, 2229.

Ākhāṃrgadhvaṇa (= Kapidhvaṇa): VII, 5802.

Ākraja ("son of Indra"): XIV, 2580.

Ākranandana ("son of Indra"): III, 1843.

Ākrasūnu ("son of Indra"): VI, 4731; VII, 1804; VIII, 13845, 13521.

Ākrasuta ("son of Indra"): VI, 13753.

Ākrātmaṇa ("son of Indra"): III, 1724, 11912; VII, 6575; XIV, 2325.

Āvetāṇva ("with white horses"): II, 1683; III, 10881; VI, 5451, 5470; VII, 4712; VIII, 1076, 1578; X, 631; XIV, 2135, 2183; XV, 73.

Āvetahaya ("with white horses"): V, 2133; VII, 1228; VIII, 4346.

Āvetavāha ("with white horses"): III, 10847; V, 5759; XII, 30.

Āvetavāhana ("with white horses"): I, 7374; III, 10532, 10863; IV, 1349, 1375 (enumeration of Arjuna's ten names), 1377, 1382 (etymology), 1648; VII, 3287, 3294, 6584, 7329; VIII, 4475; XII, 25; XIV, 2222, 2466; XVII, 64.

Devendratanaya ("son of Indra"): VII, 7716.

Dhanaijaya ("conqueror of booty"): I, 1161, 1168, 1192, 388, 496, 608, 2292, 2444, 4921, 5272, 5275, 5289, 5483, 5496, 5498, 5531, 5539, 5654, 5741, 6439, 6461, 6468, 6518, 6891, 7124, 7136, 7375, 7503, 7753, 7762, 7766, 7770, 7790, 7822, 7829, 7848, 7851, 7878, 7931, 7972, 7979, 8028, 8034, 8079, 8326, 8472; II, 130 (*śakha Tumburuḥ*), 647, 823, 970, 987, 995, 996, 1003, 1010, 1011, 1017, 1478, 1607, 1707, 1716, 1889, 1890, 1920, 2157, 2260, 2411, 2422, 2539, 2569; III, 595, 918, 922, 943, 1361, 1439, 1458, 1469, 1489, 1497, 1508, 1508, 1509, 1517, 1588, 1685, 1710, 1712, 1813, 1818, 1864, 1877, 1888, 1918, 2009, 2016, 2017, 3087, 4021, 8280, 8432, 8446, 10283, 10870, 10872, 10873, 10880, 10898, 11069, 11821, 11833, 11894, 11905, 11917, 11925, 11926, 11931, 11942, 11987, 12011, 12059, 12270, 12284, 12290, 12293, 12295, 12302, 12311, 12316, 12443, 12569, 12579, 14758, 14768, 14791, 14832, 14954, 14972, 14976, 14989, 14991, 15004, 15007, 15012, 15015, 15019, 15065, 15066, (*śakhaṭmānam darṣayām āsa . . . Citrasenāḥ*), 15069, 115655, 115673, 115694, 115706, 15742, 15770, 15771, 16608, 16920, 17273, 17294, 17297, 17299; IV, 39, 148, 1309, 1311, 572, 573, 575, 583, 587, 620, 649, 845, 1211, 1233, 1260, 1265, 1266, 1269, 1271, 1286, 1318, 1376 (enumeration of the ten names of A.), 1378, 1380 (etymology), 1391, 1459, 1564, 1569, 1571, 1580, 1582, 1618, 1620, 1638, 1758, 1781, 1822, 1857, 1921, 1995, 2006, 2022, 2024, 2025, 2035, 2044, 2055, 2065, 2083, 2087, 2093, 2110, 2129, 2130, 2318, 2323, 2324, 2345, 2368; V, 130, 134, 144, 146, 150, 620, 629, 1677, 1688, 1724, 1736, 1763, 1872, 1809, 1810, 1956, 1957, 2085, 2099, 2187, 2196, 2199, 2324, 2418, 2480, 2490, 2500, 2508, 2512, 2800, 2974, 3071, 3072, 3162, 3195, 3199, 3200, 3204, 3490, 3496, 3707, 3976, 4171, 4358, 4425, 4652, 4691, 4707, 4708, 4722, 4777, 4817, 4869, 4937, 5136, 5142, 5165, 5167, 5295, 5344, 5370, 5487, 5514, 5559, 5623, 5784, 5868, 5873, 7588, 7630, 7639; VI, 18, 697, 707, 762, 844, 927, 1034, 1118, 1178, 1241, 1260, 1310, 1483, 1526, 1533, 1541, 1554, 1677, 1822, 1982, 1999, 2075, 2115, 2136, 2150, 2153, 2167, 2375, 2425, 2554, 2558, 2565, 2568, 2595, 2633, 2644, 2647, 2679, 3004, 3070, 3088, 3119, 3126, 3163, 3269, 3282, 3557, 3563, 3581, 3586, 13751, 13756, 13757, 3759, 13775, 4323, 4339, 4587, 4618, 4621, 4643, 4645, 4738, 4844, 4944, 4970, 4971, 4988, 5066, 5073, 5118, 5227, 5282, 5288, 5300, 5311, 5325, 5356, 5366, 5487, 5527, 5542, 5548, 5577, 5613, 5647, 5726, 5778, 5803, 5848,

5853; VII, 163, 95, 194, 199, 225, 246, 328, 331, 333, 341, 346, 352, 353, 417, 460, 468, 670, 675, 700, 707, 725, 759, 760, 774, 777, 779, 1063, 1221, 1237, 1246, 1247, 1248, 1249, 1254, 1255, 1307, 1322, 1425, 1491, 1523, 1527, 1637, 1758, 1990, 2476, 2582, 2648, 2655, 2660, 2701, 2706, 2789, 2791, 2804, 2820, 2822, 2827, 2841, 2966, 2974, 2979, 3057, 3089, 3132, 3140, 3154, 3176, 3183, 3193, 3239, 3244, 3253, 3339, 3342, 3344, 3348, 3352, 3353, 3354, 3382, 3395, 3397, 3415, 3417, 3428, 3432, 3434, 3435, 3441, 3648, 3688, 3697, 3706, 3707, 3759, 3763, 3764, 3777, 3798, 3801, 3805, 3811, 3832, 3834, 3874, 3875, 3886, 3889, 3899, 3901, 3902, 3934, 4196, 4197, 4228, 4236, 4243, 4246, 4270, 4281, 4392, 4404, 4480, 4484, 4637, 4708, 4724, 4954, 4971, 5018, 5106, 5131, 5140, 5167, 5168, 5244, 5252, 5255, 5256, 5264, 5324, 5326, 5373, 5451, 5547, 5776, 5805, 5807, 5810, 5812, 5813, 5818, 5824, 5842, 5852, 5885, 5934, 5987, 5989, 6074, 6083, 6113, 6122, 6123, 6140, 6142, 6144, 6153, 6155, 6170, 6172, 6197, 6223, 6244, 6246, 6257, 6275, 6302, 6347, 6391, 6393, 6455, 6473, 6474, 6781, 6849, 7093, 7100, 7108, 7274, 7497, 7670, 7710, 7724, 7781, 7802, 7810, 7817, 8058, 8182, 8189, 8218, 8227, 8264, 8267, 8283, 8288, 8290, 8291, 8293, 8310, 8323, 8347, 8369, 8463, 8471, 8605, 8690, 8706, 8802, 8803, 8804, 8865, 8873, 8945, 9039, 9052, 9082, 9098, 9112, 9258, 9390, 9398, 9495; VIII, 42, 61, 105, 114, 232, 299, 368, 421, 427, 494, 614, 655, 656, 683, 1697, 1701 (*jighāṃsur Indravarajam Dhanaijayam*; so also B. and Nil., who explains *Indravarajam* to be Kṛṣṇa; ought we not to read *śuḥ sendravarajam Dha?*), 823, 1093, 1096, 1102, 1166, 1384, 1674, 1689, 1693, 1694, 1739, 1751, 1755, 1763, 1771, 1781, 1782, 1789, 1800, 1803, 1805, 1807, 1809, 1813, 1825, 1956, 1972, 1974, 1980, 1987, 2151, 2159, 2165, 2421, 2607, 2815, 2833, 2960, 2964, 2974, 3041, 3273, 3279, 3281, 3285, 3294, 3309, 3322, 3323, 3324, 3327, 3380, 3388, 3405, 3420, 3433, 3449, 3516, 3520, 3564, 3565, 3568, 3583, 3584, 3586, 3631, 3680, 3797, 3804, 3845, 3850, 3851, 3869, 4026, 4034, 4036, 4043, 4068, 4069, 4077, 4086, 4086, 4091, 4092, 4094, 4097, 4102, 4106, 4114, 4116, 4126, 4130, 4144, 4273, 4274, 4298, 4330, 4350, 4373, 4382, 4395, 4410, 4419, 4429, 4431, 4438, 4473, 4477, 4494, 4504, 4507, 4511, 4525, 4546, 4558, 4590, 4598, 4604, 4612, 4614, 4617, 4622, 4684, 4691, 4768, 4777, 4795, 4805, 4823, 4863, 4866, 4876, 4907, 4926, 4959, 4983, 5011, 5041; IX, 142, 155, 158, 209, 210, 450, 706, 725, 799, 820, 1020, 1026, 1029, 1063, 1286, 1338, 1444, 1477, 1569, 1599, 3252, 3261, 3266, 3318, 3469, 3483; X, 443, 610, 681, 687, 691, 692, 705, 707; XI, 359, 613, 647, 816; XII, 54, 192, 195, 581, 732, 768, 771, 772, 775, 1694, 1911, 1913, 13236, 13250, 13303, 13322; XIII, 6925 (*triṇyugau puṇḍarikākṣau Vāsudeva-Dhanaijayau*), 7019 (= Viṣṇu, 1000 names), 7791; XIV, 372, 373, 417, 933, 1471, 1476, 1482, 1511 (*grhāḥ*), 1512, 1589, 1862, 1867, 2116, 2121, 2123, 2149, 2150, 2152, 2168, 2170, 2171, 2186, 2187, 2213, 2215, 2218, 2267, 2269, 2277, 2283, 2291, 2294, 2298, 2303, 2319, 2336, 2345, 2379, 2396, 2397, 2409, 2416, 2438, 2439, 2465, 2470, 2503, 2516, 2570, 2585, 2586 (*kathāḥ*, i.e. A.'s adventures when following the sacrificial horse); XV, 387, 408, 853 (in reality = Nara); XVI, 112, 145, 156, 171, 182, 210, 220, 236, 240, 244, 287; XVII, 34, 42, 62.

Gāṇḍivabhṛt ("armed with the Gāṇḍīva"): V, 711; XIV, 2253, 2258, 2445.

Gāṇḍivadhanvan ("having the Gāṇḍīva for his bow"): I, 524; II, 2083; III, 1269, 1921, 2049, 2060, 11532,

11826, †14760, †15657, 17471; IV, 46, 1401, 1632 (*°inam*; so also B.), †1675, 1692, 1723, 1894, 2112; V, 56, 99, †654, †656, †657, †1815, 2086, 2087, 2294, 2486, 3199, 4796, 5302, 5334, 5773, 5805; VI, 729, 2078, 2142, 2642, 3122, 3199, 3204, 3206, 4741, 5626, 5633; VII, 329, 666, 684, 1486, 1908, 2622, 2746, 2785, 3059, 3131, 3326, 3935, 4877, 6207, 7046, 7111, 8285, 8338, 8443, 9430; VIII, 233 (*Çāringa-Gāṇḍivadhānau*), 3233, 3307, 3540, 3608, 3610, 4160, 4467, †4678, †4792, 4999, 5025; IX, 225, 841, 3467, 3470, 3471, 3473, 3480, 3482; X, 195, 196, 631, 676, 723 (*°aḥ anushā Vīrāṣaya autā*, i.e. Uttarā); XI, 571 (*°aḥ anushā Vīrāṣa-duhitā*, i.e. Uttarā), 584 (*°aḥ autāṃ svastīyaṃ Vānu-devasya*, i.e. Abhimanyu), 605, 653, 818; XII, 52, 142, 1484, 1921; XIII, 6924; XIV, 1783, 2266, 2373, 2429.

Gāṇḍivadhārin ("holding the Gāṇḍiva"): VIII, 1820.

Gāṇḍivin ("possessing the Gāṇḍiva"): VIII, 6898 (*IIari° vīgraham*).

Gudākeṣa: I, 5524, 7964; III, 1715, 1781, 1905, 10848, 10878, 11833, 12565, 15754, 17263; IV, 45; V, 5328, 5644, 5865; VI, 790, 854, 887, 1253; VII, 3083, 4215, 5134; XII, 651, 893; XIV, 382, 2157, 2168, 2201, 2353, 2486, 2519; XV, 362.

Indrarūpa ("having the form of Indra"), q.v.

Indrasuta ("the son of Indra"), q.v.

Indrātmaja ("the son of Indra"), q.v.

Indrāvaraja (VIII, 701), v. Dhanañjaya.

Jaya ("Victory"): II, 770; III, 10270 (*°atmajasya*, presumably = Abhimanyu), 11525, 15608; V, 162 (?), †710; VII, 1228 (*Çetahayaḥ*), 3137, 6304, 6539, 8283; VIII, 625, †4070; XIV, 2296, 2376, 2424; XVI, 252.

Jishnu ("victorious"): I, 5228, †7014 (*Bhīmaḥ sa°*), †7033, †7078, †7079, 7091, 7130, 7141, †7158, 8244; II, †2229; III, 425, 1401, 1443, 1567, 1593, 1596, 1609, 1790, 1891, 8277, 11818, 11823, †11896, †11897, †12321, †15645, 17297; IV, 1375 (enumeration of Arjuna's ten names), 1378, 1388 (etymology), 1570, †1692, 1702, 1786, 1986, 1990, 2063, †2092, †2147; V, †654, †717, 3161, 3495, 3824, 3840, 4177, 5557; VI, 2074, †2611, †3758, 4982, 5296, 5313, 5315, 5352, 5633; VII, 1240, 1414, 2973, 2978, 6175, 6411, 6413, 6496, 6736, 6775, 6778, 8353; VIII, 711, 1103, 1118, 1435, 2739, †3357, †4560, †4682; XII, 1370 (? *Devasthānena Jishnuna*), 4079; XIV, 2098, 2124, 2145, 2156, 2165, 2167, 2193, 2384, 2392, 2505, 2560 (*Çakrajam*), 2563, 2577; XV, 410.

Kapidhvaja ("with the ape-banner"): V, 3495; VI, †2659, 5663; IX, 521.

Kapiketana (do.): XIV, 2457.

Kapipravara ("with the excellent ape"): X, 631.

Kapivaradhvaja ("with the excellent ape in his banner"): VII, 326.

Kaunteya ("son of Kuntī"), q.v.

Kaurava, Kauravaçreshṭha, etc.

Kauraveya, Kauravya, q.v.

Kirītabhrt ("wearing the diadem"): XIV, 2436.

Kirītamālin ("adorned with a diadem as a garland"): III, †11906, †12570; IV, †1678, 1997, 2068; VI, †2625; VII, 5262, †6296.

Kirītavat ("having a diadem"): XI, 696.

Kirīṭin ("having a diadem"): I, †163, 400, 426, 434, 460, 471, 488, 489, 546, 5478, 6952, 7103, 7115, 8024, 8013; II, 1021, 1029, 1888; III, 1928, †1931, †11895, †11905, †11916, †12318, †12578, †15653; IV, †1294,

1375 (enumeration of the ten names of A.), 1377, 1384 ("formerly, when I fought the Dānavas, Çakra put a diadem resplendent as the sun on my head, therefore men called me Kirīṭin"), †1661, †1677, †1680, †1684, †1687, †1688, 1720, 1724, 1846, †2100, †2134, †2149; V, 137, 138, 165, 621, 622, 629, †761, †1811, †1814, †1910, 2099, †2104, †2421, 5910, 5930; VI, †1281, 2149, 2380, †2585, †2632, 2635, †2641, †2649, †2650, †2660, †2671, 2692, 3137, 5224, 5231, 5338, 5491, 5557, 5568, 5581, 5584, 5590, 5597, 5650; VII, †81, †83, 105, 287, 419, 486, 663, 723, 741, 1218, 1298, 1332, 1434, 1463, 2987, 3183, 3194, 3200, 3202, 3215, 3429, 3748, 4709, 5821, 5856, 5952, 6072, 6097, 6101, †6149, 6174, 6283, †6445, 6450, 6520, 6527, 6571, 6579, 6965, 6968, 7123, 7135, 7209, 7215, 7219, 8910, 9330; VIII, 154, 285, 428, †673, †704, 763, 826, 1948, 2189, 2219, 2609, 2794, 2906, 3234, †3517, †3530, †3533, †3591, †3832, †3854, †3858, 4041, †4082, 4101, 4109, 4118, 4128, 4143, †4192, †4303, †4304, †4331, †4336, †4343, †4346, 4378, †4561, †4564, †4566, †4575, †4584, †4585, †4608, †4630, †4660, †4683, †4702, †4708, †4780, †4785, †4796, †4809, †4818, 4838; IX, 113, 114, 131, 1340, 1390, 1473; XIV, 2141, 2144, 2145, 2221, 2270, 2322, 2472, 2476, 2481, 2485; XV, 364.

Kṛṣṇa, q.v.

Kṛṣṇasārathi ("having Kṛṣṇa for his charioteer"), q.v.

Kuntiputra ("son of Kuntī"), q.v.

Mahendrasūnu ("son of Indra"), q.v.

Mahendrātmaja ("son of Indra"), q.v.

Nara, q.v.

Pākaçāsani ("son of Indra"), q.v.

Pāṇḍava, Pāṇḍaveya, etc., **Pāṇḍunandana**, etc., q.v.

Pārtha ("son of Pṛthā"), q.v.

Paurava ("descendant of Puru"), etc., q.v.

Phālguna: I, 396, 576, 4407, 5228, 5231, 5355, 5362, 5397, 5403, 5414, 5467, 5474, 5528, 5872, 7104, †7137, 7408; II, 977, 1016, 1031, 1651, †2161; III, 469, †1369, 1515, 1547, 1558, 1561, 1562, 1595, 1603, 1612, 1618, 1623, 1634, 1660, 1687, 1750, 1801, 1816, 1832, 1837, 1875, †1878, 1925, 1938, 1953, 1985, 4011, 10882, 10889, 11820 (*Bhīmasenā avarajaḥ*), 11927, 12010, 12070, 12566, 14803, 15190, 15342, 15773, 15782, 16983, 17171; IV, 90, 641, 1299, 1375 (enumeration of A.'s names), 1378, 1383 (*Uttarābhyām Phalgunībhyām nakṣatrabhyām aham divā | jūto Himavataḥ prāhṭho : tena mām Phalgunam viduḥ*), 1816, 1849, 1852, 1875, 2052, †2135, 2153, †2157; V, †657, †660, †760, †852, †858, 2092, 2094, 2132, †2228, 2846, 5518, 5519, 5524, 5526 (*°anām çatāni vā*), 5515, 5639, 5714, 5814, 7587; VI, 606, 707, 2158, 2462, 2465, 2467, †2639, 3200, 3203, 4020, 4148, 4547 (*vi° imam lokam*), 4552, 4740, 4875, 4914, 4918, 4922, 5235 (*dvitīya iva Phalgunāḥ*), 5310, 5477, 5481, 5556, 5585, 5586, 5592, 5594, 5625, 5654, 5730, 5732, 5812, 5833; VII, 461, 718, 761, 1039, 1220, 1269, 1415, 1456, 1519, 2610, 2620, 2635, 2779, 3172, 3228, 3321, 3361, 3432, 3918, 4208, 4247, 4275, 4292, †4685, 4786, 4816, 4878, 4880, 5104, 5118, 5119, 5155, 5187, 5250, 5257, 5258, 5263, 5266, 5267, 5857, 5858, 5990, 6073, 6096, 6101, 6119, 6121, 6128, 6130, 6209, 6290, 6299, 6389, 6553, 6575, 6577, 6767, 6778, 6977, 6987, 6992, 7015, 7053, 7059, 7090, 7099, 7115, 7117, 7119, 7120, 7199, 7757, 7798, 8167 (C. has *Pāṇḍavasya*), 8248, 8249, 8250, 8280, 8287, 8296, 8362, 8392,

9189; VIII, 16, 256, 304, 370, 423, 963, 1301, 1315, 1576, 1645, 1658, †1794, 1824, 1834 (°*anām galāni vā*), †1965, †1989, 2311, 2419, 2595, 2825, 3191, 3244, †3344, †3355, †3380, †3533, 3570, 3596, 3767, †4062, 4113, 4129, 4135, †4302, 4365, 4444, †4522, †4600, †4650, 4765, †4804, 5017; IX, 1455, 1830, 1883, 1900, 3521; XII, 32, 51, 57, 602, 1479, 1910, 13131, 13132; XIV, 366, 414, 1475, 1524, 1537, 1954, 2104, 2202, 2240, 2260, 2262, 2274, 2304, 2463, 2588, 2596, 2612; XV, 363, 371, 384, †135; XVI, 204; XVII, 39, 68; XVIII, 128, 165 (°*aya suto*, i.e. Abhimanyu).

Prabhañjanasutānuja: VII, 6268.

Savyasācin ("ambidexter"): I, †198, 459; II, 2621, 2624, 2635, 8235, 8277, 8311; III, †228, 575, 4005, 8412, 12006, 15176, 16974; IV, 1246, 1295, 1376 (enumeration of A.'s ten names), 1386 (etymology, v. Gāṇḍīva); V, †657, 2293, 2350, 2477, 3194, 3403, 4649, 4770, 4772, 4786, 4801, 4825, 4950, 5115, 5238, 5241, 5466, †5651; VI, †1279, 2048, 5044; VII, 2661, 2793, 2807, 3011, 3124, 3410, 4465, 4707, 4807, 5255, 5337, 5781, 6328, 7023; VIII, 125, 128, 130, †676, 706, 1949, †3843, †4563, †4577; IX, 1, 133, 167, 215, 732, 1322, 1326, 1327, 1366, 1571 (*lokavireṇa*), 3485; XI, 607; XIV, 383, 1781, 2108, 2163 (°*karād*), 2231, 2415, 2448, 2451; XV, 35, 816 (*mātaram °aḥ*), 1067, 1068; XVI, †116; XVII, 5; XVIII, 35, 118.

Surasūnu ("son of a god"): III, 8282.

Tāpatya ("descendant of Tapati," cf. *Tapatyupākhyāna*): I, 6514, 6516, 6517 (*Tapati nāma kā caishā Tāpatyā yatkṛte vayan*), 6520, 6633.

Tridaçavarātmaja ("son of Indra"): VII, †167.

Vānaradhva (= Kapidhva): VI, 5490.

Vānaraketana (= Kapidhva): XIV, 2430, 2446.

Vānaraketu (= Kapidhva): V, 4683.

Vānaravaryaketana (= Kapidhva): XIV, 1533.

Vāsava ("son of Indra"): IV, †1674.

Vāsavanandana ("son of Indra"), v. *Vāsava*.

Vāsavyātmaja ("son of Indra"): VII, 1739 (*Vāsavyātmaajātmajaḥ*, i.e. Abhimanyu).

Vāsavi ("son of Indra"): V, 5115; VII, 1250, 1371, 2583, 2704; XII, 12963; XVI, 143.

Vijaya ("Victory"): I, 5232; III, 15346, 17261; IV, [176 (one of the five secret names which Yudhisṭhira gave to the Pāṇḍavas when with Virāṭ)], [804 (do.)], 1376 (enumeration of A.'s ten names), 1377, 1381 (etymology); V, 1995, 5234; VI, 3572, 3578, 4510, 5470; VII, 325, 2819, 4171, 4188, 4203, 6899, 7094, 7754; VIII, 2834, 3143, 3572; IX, 628; XII, 30, 896; XIV, 356, 1967, 2029, 2161, 2162, 2192, 2353, 2423, 2471, 2477, 2512, 2575, 2576, 2587; XV, 480, 1066 (°*aya janani*).

Arjuna², a ṛshi in the palace of Yama. § 267 (Yamasubhāv.): II, 8, 328.

Arjunābhigamanaparvan. § 317: Hearing that the Pāṇḍavas had been banished, the *Bhojas*, *Vṛshnis*, *Andhakas*, the heirs of *Pañḍala*, the *Codī* king *Dhṛṣṭaketu*, the brothers *Kaikya* went to see them. As *Kṛṣṇa* (ḁ) said: "the earth shall drink the blood of *Duryodhana*, etc." *Arjuna* tried to pacify him by reciting the feats achieved in his former lives (ḁ); then *Arjuna*, the soul of *Kṛṣṇa*, became silent, and *Jandardana* (i.e. *Kṛṣṇa*) (ḁ) replied that he was identical with *Arjuna*. Then *Pañḍali* (i.e. *Kṛṣṇa*), surrounded by *Dhṛṣṭadyumna* and her other brothers, praised *Kṛṣṇa* (ḁ). She then blamed him and the Pāṇḍavas for having let her endure the shame of being dragged in the assembly, etc.

("lie on that *Gāṇḍīva* (o)"), and relates the persecutions of *Duryodhana* (cf. § 197) and the valour of *Bhīma* until the *svayamvara*. *Kṛṣṇa* promised that she should be avenged, and *Dhṛṣṭadyumna* said: "I will slay *Droṇa*; *Çikhaṇḍin* *Pitāmaha* (i.e. *Bhīshma*); *Bhīmasena* *Duryodhana*; and *Dhananjaya* (i.e. *Arjuna*) *Karna*; assisted by *Rāma* and *Kṛṣṇa* we are invincible in battle even to *Indra*" (III, 12).

—§ 318: *Kṛṣṇa* said that if he had not been absent from *Dvārakā* (v. 610: the *Anarita* country) at that time, he should have come and prevented the gambling by either persuading *Dhṛtarāṣṭra* (relating how the son of *Vīrasena* was formerly deprived of his kingdom, etc.), or compelling him by force; on arriving at *Dvārakā* he had learnt from *Yuyudhāna* what had happened and had instantly come to see them (III, 13). —§§ 319–321: Saubhavadhop. (q.v.). —§§ 322–324: *Dvaita-vanapravoça* (q.v.). —§§ 325–327: *Draupadī-paritāpa-vākya* (q.v.). —§§ 328–329: *Kāmyakavana-pravoça* (q.v.). —§ 330: *Indradarçana* (q.v.). For continuation v. *Kairātaparvan*.

Arjunadāyāḍa = Abhimanyu. § 581 (*Bhīshma*): VI, 61, 2689 (γ). —§ 590 (*Droṇābhishok*): VII, 14, 570.

Arjunāgraja = *Bhīmasena*: I, 5472.

Arjunaka, a hunter. § 719 (*Gautamī-lubdhuka-vyālu-Mṛtyu*): XIII, 1, 18, 21, 35, 61, 69, 71, 77, 79, 80.

Arjunanandana = Abhimanyu: VII, 1634.

Arjunapūrvaja = *Bhīmasena*: VI, 4356.

Arjunasuta: VI, 90, 4022 (= *Irāvāt*); 100, 4579 (= Abhimanyu).

Arjunasyābhigamana ("the visit of Arjuna to the heaven of Indra"). § 10 (*Parvas*): I, 2, 320 (*parva* = *Arjunābhigamanaparvan*).

Arjunasya vanavāsah ("the dwelling of Arjuna in the wood"). § 11 (*Parvas*): I, 2, 363 (= *Arjunavanavāsa-parvan*).

Arjunasya vane vāsah (do.). § 10 (*Parvas*): I, 2, 315 (= do.).

Arjunātmaja¹ = Abhimanyu: VII, 1534, 1591, 1631, 1807, 1893.

Arjunātmaja² = *Irāvāt*: VI, 3979, 4048.

Arjunavanavāsaparvan ("the section relating to Arjuna's dwelling in the wood," the 16th of the minor parvas of *Mbh.*). § 247: The *Pāṇḍavas* continued to reside there, and by their prowess they brought many kings under their sway, and on account of their virtue the whole race of the *Kurus* grew in prosperity. After some time robbers lifted the cattle of a *brahman*, who then repaired to *Khaṇḍava-prastha* and reproved the *Pāṇḍavas*. *Arjuna* heard it; but the chamber where the *Pāṇḍavas* had their weapons being then occupied by *Yudhisṭhira* with *Kṛṣṇa*, *Arjuna* was obliged to violate the established rule by entering the chamber. Then, armed with the bow and attired in mail and riding on his war-chariot decked with flagstaves, he pursued the thieves and compelled them to give up the booty. Then, notwithstanding *Yudhisṭhira*'s objections, he went to the forest to live there for twelve years (I, 213). —§ 248: *Arjuna* set out followed by *brahmanas* conversant with the *vedas* and *vedāṅgas* and devoted to the contemplation of the Supreme Spirit (*adhyātmacintakāḥ*), by mendicants (*bhāikṣhāḥ*) devoted to *Bhagavat* (*Bhagavadbhaktāḥ*), by reciters of the *Purāṇas* (*sūtāḥ Paurāṇikāḥ*), and by reciters of sacred stories (*divyākhyānāḥ*), etc., and settled at *Gāṅgādvara*, where the *brahmanas* performed innumerable *agnihotras*. One day when *Arjuna* had performed his ablutions in the *Gāṅgā*, and offered the oblations of water to his deceased ancestors, and when he was about to rise up from

the stream desirous of performing his sacrificial rites before the fire, he was drawn away to the bottom of the water by *Ulupi*, the daughter of the *Nāga* king *Kauravya* of the lineage of *Airavata*, urged by the god of desire. There he saw a sacrificial fire, where he performed his sacrificial rites, by which *Agni* was much gratified. *Ulupi* persuaded him that it was a greater merit to give himself up to her than to keep the vow of a *brahmacharin*, and having spent the night there, he in the morning, accompanied by *Ulupi*, came back to *Gaṅgādvara*. *Ulupi*, taking leave of him there, said that he would be invincible in water (I, 214).—§ 249: Then he set out towards the *Himavat* and came to *Agastyavata* and the mountain of *Vasishṭha*; in *Bhṛgutuṅga* he bestowed many thousands of kine, etc., on *brahmins* and visited many *tirthas* (especially all those in *Āṅga*, *Vaṅga*, and *Kalinga*). At the gate of the kingdom of *Kalinga* the *brahmins* desisted from following him further; he crossed *Kalinga*, beheld the *Mahendra* mountain adorned with the ascetics, and went to *Manipūra*, proceeding slowly along the seashore. There he married *Citrāṅgadā*, the daughter of king *Citravāhana* (b), and dwelt there for three years. When *Citrāṅgadā* had given birth to a son, *Arjuna* set out on his wanderings again (I, 215).—§ 250: Then *Arjuna* went to the *tirthas* at the southern ocean. There five *tirthas* were shunned on account of five crocodiles that seized the devotees: *Agastyatirtha*, *Saubhadra*, *Pauloma*, *Kārandhama* (giving the results of a horse-sacrifice), and *Bhāradvāja's tirtha*. *Arjuna* plunged into the *Saubhadra* (so called after a *maharshi*), and was seized by a crocodile, which he dragged to the shore. It then became the *apsaras Vargā*, the friend of *Dhanapati* (Kubera). When she with her four companions (*Saurabhoyī*, *Samteti*, *Vudvudā*, and *Latā*), going to the abode of *Kubera*, had in vain tempted an ascetic *brahman*, that *brahman* had cursed them, saying that they should become crocodiles for 100 years (I, 216). *Vargā* said: "As we asked the *rshi* to grant us pardon, he said: '100 and 100,000 are all indicative of eternity; but the words 100 as employed by me is to be understood as a limited period; you will be delivered by an exalted individual, and those waters shall become sacred and purifying under the name of *Nāritīrtkāni*.' The *devarshi Nārada* directed us to these lakes, and said that *Dhananjaya* (i.e. *Arjuna*) would soon deliver us." *Arjuna* then also delivered the other four *apsaras*. Then he proceeded to *Manipūra* to see *Citrāṅgadā*; with her he had begotten king *Babhruvāhana*. Then he proceeded towards *Gokarna* (I, 217).—§ 251: Then *Arjuna* visited the *tirthas* on the shores of the western ocean, and arrived at *Prabhāsa*. There *Madhusūdana* (= *Kṛṣṇa*) visited him, and he and *Arjuna*, who were the *rshis Nara* and *Nārāyaṇa*, sported there for some time. Then they went to the *Raivataka* mountain, after *Kṛṣṇa* had caused this mountain to be well adorned by many artifices; there he saw the performances of the actors and the dancers. The next morning they set out for *Dvārakā*, welcomed by the *Bhojas*, *Vṛṣṇis*, and *Andhakas*. There he dwelt in the mansion of *Kṛṣṇa* for many days (I, 218).

Arjunāvara (VII, 1550, "inferior to *Arjuna*," sc. *Ārjunir*, i.e. *Abhimanyu*); but B. has *Arjunād varaḥ* ("better than *Arjuna*").

Ārjuni¹ = *Abhimanyu*: I, 8027; VI, 1824, 2365, 2373, 2460, 2730, 3223, 3436, 3559, 4560, 4684, 4613, 4747, 5158, 5406; VII, 546, 548, 556, 1509, †1550 (cf. *Arjunāvaraḥ*), 1553, 1557, 1564, 1579, 1597, 1623, 1626, 1630, 1636, 1659,

1725, 1786, 1788, 1783, 1786, 1803, 1818, 1821, 1840, 1852, 1855, 1856, 1874, 1897, 1898, 1909, 1920, 1963; XIV, 1958.

Ārjuni¹ = *Ārjuni*: III, 14731 (*Ārjunakarma*); VII, 1095 (*Ārjunakirtin tu Draupadīyaṇ*), 4059.

Ārjuni² = *Irāvāt*: VII, 1738.

***Arka**¹ = *Sūrya* (the Sun): I, 42, 2771, 4388; III, 146 (*Dhaumya's* enumeration of the 108 names of the Sun), 192 (*Yudhisṭhira's* hymn to the Sun); XII, 11744 (has given the *Yajurveda* to *Yājñavalkya*).

Arka² = *Vishnu* (1000 names).

Arka³, an ancient king. § 6 (*Anukram.*): I, 1, 230 (belonging to the past).

Arka⁴. § 130 (*Amṛgavat.*): I, 67, 2668 (a *Dānava* incarnated as the *rājārshi Rshika*).

Arkaja. § 562 (*Bhagavadgītā*): V, 74γ, 2730 (born among the *Balihas*).

Arkapaṇa. § 101 (*Amṛgavat.*): I, 65, 2551 (one of the sixteen *Devagandharvāḥ* *Mauneyāḥ*).

Arkaputra = *Karna*: I, †7026.

Arṇavālaya = *Īva* (1000 names¹).

Ārohana = *Īva* (1000 names²).

***Ārsha**, adj. ("belonging to or named after the *rshis*"): XII, 349 (*vidhiḥ*).

Ārshabha. § 596 (*Pratijñāp.*): VII, 79, 2813 (practically like the note *Rshabha*).

Arshṭishena¹, a *rshi*. § 11 (*Parvas.*): I, 2, 456 (*°ācrame*).—§ 22 (*Pramadvarā*): I, 8a, 962.—§ 434 (*Saugandhikāḥ*): III, 156, 11445 (*°ācrame*).—§ 436 (*Yukshay.*): III, 158, 11626 (*°aya rājārsher ācramam*), 11627; 159, (11643).—§ 437 (*Yakshay.*): III, 160, 11661 (*°ācrame*; here the *Pāṇḍavas* dwelt for some time), 11666, 11672 (*°ācrame*).—§ 438 (do.): III, 161, 11741 (the *Pāṇḍavas* entrusted *Draupadī* to him); 162, 11812 (*°aya rājārsher . . . ācramam*).—§ 439 (do.): III, 163, 11841, 11842.—§ 448 (*Ājagarap.*): III, 176, †12338.—§ 615 (*Baladevatīrth.*): IX, 39, 2270 (had formerly undergone austere penances and acquired *Brahmanhood* at a certain *tirtha*), 2281; 40, 2285, 2287, 2293 (§ 615m). In the *Kṛta* age *Ā*. (*dvijottamah*), though residing for a long time in his preceptor's house, and attending to his lessons every day, could not master any branch of knowledge or the *Vedas*. By austere penances he then acquired the mastery of the *Vedas* and great learning and became perfect (*siddhaḥ*) in that *tirtha*, and bestowed three boons on it: (1) from this day a person who bathes in this *tirtha*, shall obtain the benefit of a horse-sacrifice; (2) from this day no fear from snakes and wild beasts will be in this *tirtha*; (3) small exertions in this place will lead to great results. Then the *muni* proceeded to heaven.—§ 707 (*Mokshadh.*): XII, 319β, 11783.—§ 733 (*Ānuṣṭupnik.*): XIII, 25, 1741 (by touching water in his hermitage one is cleansed from all sins).

Arshṭishena², a *rshi* in the palace of *Yama*. § 267 (*Yamasabhāv.*): II, 8, 325.

Ārshyaacrṇga (B. *°im*): VI, 4019 (= *Alambusha*).

Ārshyaacrṇgi: VI, 4039 (kills *Irāvāt*), 4552 (= *Alambusha*), 4570, 4585 (*Alambushaḥ*), 4593, 4595 (do.), 4601, 5052 (*rakshasam*), 5140; VII, 3980, 4067 (*Alambusham*); IX, 76 (v. *Alambusha*), 95 (do.).—Cf. *°ga*.

Ārtāyani = *Chalya*.

Artha (profit). § 641 (*Rājadh.*): XII, 59, 2253 (son of *Dharma* and *Crī*), 2254; XII, 10407 (= *Īva*, 1000 names¹); XIII, 1166 (do., 1000 names²); XIII, 6995 (= *Vishnu*, 1000 names).

***Arthaśāstra** (pl. -śāstra) ("the practical sciences"). § 11 (Parvas.): I, 2, 646 (Mahābhārata).—§ 641 (Rājadh.): XII, 71, 2728 (°parāḥ).—§ 645 (Āpaddh.): XII, 137, 4911.—§ 647 (Brahmadatta-Pūjanī-s.): XII, 139, 5203.—§ 657 (Āpaddh.): XII, 167, 6219.—§ 663 (Mokṣadh.): XII, 201, 7369.—§ 704 (do.): XII, 302, 11206.—§ 742 (Ānuṣāsanik.): XIII, 39, 2241.

Arthakara = Īva (1000 names').

Ārtimat (a mantra?). § 68 (Āstika): I, 58, 2188 (who recalled Ā. to his mind, would have no fear from serpents).—Cf. Asita¹.

Aruja. § 537 (Rāma-Rāvaṇa-y.): III, 285a, 16365 (a rūkṣhaśa, a warrior of Rāvaṇa's).

Aruṇa¹ (the charioteer of Sūrya). § 27 (Kaṣyapa): I, 16, 1091: Son of Kaṣyapa and Vinatā; came out of the egg, though not yet full-grown, and cursed his mother.—§ 34 (Garuḍa): I, 24, 1263, 1264: Carried by Garuḍa and placed in the east.—§ 35: I, 24, 1275, 1277, 1278: At this time Sūrya, who was in danger of being devoured by Rāhu, and did not obtain any help, became wroth, and from the mountains of the west began to destroy the world with heat. The gods and ṛshis repaired to Brahmān, who ordered Aruṇa to become the charioteer of the Sun and take away the Sun's glow.—§ 45 (Vālikhilya): I, 31, 1469: Begotten in consequence of the Vālikhilyas having cursed Indra, and destined by Kaṣyapa to become the brother and helpmate of Indra.—§ 99 (Amṣāvāt.): I, 65, 2548 (one of the six Vainateyāḥ).—§ 120b (Devaganāḥ): I, 66, 2603.—§ 128 (Çyenī): I, 66, 2633 (*Aruṇasya bhāryā Çyenī*; her sons are Sampātī and Jaṭāyus).—§ 129 (Amṣāvāt.): I, 66, 2634.—§ 191 (Arjuna): I, 123, 4830 (among the Vainateyas present at the birth of Arjuna).—[§ 370 (Tīrthay.): III, 84, 8134: v. Aruṇā; B. has *Kauṣikya-Aruṇayor*.]—§ 600 (Ghaṭotk.): VII, 175, 7906 (*Aruṇena yathā Raviḥ*).—§ 602 (Dronav.): VII, 186, 8458 (*Ādityasya purāṣaraḥ*).—§ 605 (Karnap.): VIII, 32, 1347 (*Aruṇena yathā . . . Sūryo*, 1349 (*Sūryarūṇau yathā*).—§ 615u (Skanda): IX, 45y, 2518; 46, 2652 (the Mūṭras are *aruṇabhāsa* "of the colour of Dawn"), 2664 (the banner which was given to Skanda had the colour of the Dawn and the Sun), 2669 (*A. gave Skanda a cock—tāmraoḍam . . . oaraṇāyudham*).—§ 748 (Tārakavadh.): XIII, 86β, 4207 (gave Skanda a cock of the splendour of Fire).

Aruṇa² = Īva (1000 names'), etc.

Aruṇa³ = Sūrya (the Sun): III, 148 (Dhaumya's enumeration of Sūrya's 108 names).

Aruṇa⁴, pl. (°aḥ). § 630 (Rājadh.): XII, 26a, 774 (*Ajāḥ oa Pṛṇayaḥ caiva Sikatāḥ caiva, Bhārata!* | *Aruṇāḥ Ketavaḥ caiva vādhyāyena divam gatāḥ*; Nil. *Ajādayo Vālikhilyanvād rehinām gaṇa-viśeṣāḥ*).

Aruṇā¹. § 103 (Amṣāvāt.): I, 65, 2558 (among thirteen Apsarases, daughters of Prādhā and Kaṣyapa).

Aruṇā², a river. § 370 (Tīrthay.): III, 84, 8134 (v. Aruṇa; C. has *Kauṣikārūṇayor: Kālikā-saṅgama . . . K°yor*).—§ 610 (Çalyap.): IX, 5, 289 (*Aruṇam*—C. has *A°—Sarasvatīm*; PCR. "Sarasvatī of red water").—§ 615p (Vasishṭhāp.): IX, 43, 2429 (in order to cleanse the Rā., Sarasvatī united *A.* with herself), 2430.—§ 615t (Indra): IX, 43, 2439, 2441, 2443: Formerly the presence of that river at its site was concealed. Sarasvatī repaired to the Aruṇā and flooded it with her waters. This confluence of Sarasvatī and Aruṇā is highly sacred. Brahmān caused Indra to bathe in the Aruṇā.—§ 775 (Ānuṣāsan.): XIII,

166a, 7647 (*Tāmra°*; among the rivers whose names, if recited morning, noon, and evening, become purifiers of sin).

Aruṇānuja = Garuḍa.

Aruṇātmaja = Jaṭāyu (cf. Sampātī).

Arundhatī, the wife of Vasishṭha. § 240 (Vairāhikap.): I, 199, 7352 (*Vasishṭhe cāpy A°*).—§ 259 (Çāringop.): I, 233b, 8456: *A.* became jealous of Vasishṭha, one of the seven ṛshis, etc.; in consequence of this her presumption she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible: *apadyānena sū tena dhāmārūṇasamaprabhā | lakṣhya 'lakṣhya nābhīrupa nimittam iva paçyati*.—§ 270 (Brahma-sabhā-v.): II, 11, 459 (in the palace of Brahmān).—§ 391 (Rahyaçrīga): III, 113, 10092 (*Vasishṭham yathā*).—§ 410 (Plakṣhāvataranagam.): III, 130, 10553 (*°sahayaḥ Vasishṭho*, obtained tranquillity at Ujjānaka).—§ 496 (Skandotp.): III, 225, 14313 (*A.* was the only one of the wives of the seven ṛshis whose form Svāhā was unable to assume, as a consequence of her ascetic merit and devotion to her husband).—§ 497 (do.): III, 226, 14346 (the only one of the wives of the seven ṛshis who was not divorced).—§ 565 (Gālavacar.): V, 111, 3834.—§ 574 (Jambūkh.): VI, 2a, 65 (*yā caishā vigrūṭā, rājāṃs! trailokyā sādhu-sammata | Arundhatī tayā 'py osha Vaçishṭhaḥ prasthataḥ kṛtaḥ*, an omen).—§ 599 (Jayadrathav.): VII, 94a, 3452 (was invoked by Droṇa to bless Duryodhana).—§ 615s (Badarapācana): IX, 48: *Indra* related to *Çrutāvati*: In this very *tīrtha* the seven Ṛ. had, on one occasion, left *Arundhatī* while they went to *Himavat* in order to gather fruits and roots. A drought occurred extending for twelve years; the Ṛ., having made an asylum for themselves, continued to live there in a forest of *Himavat*. Seeing *Arundhatī* devoted to penances, *Çiva* in the form of a brahman came to her and asked for alms, and, as her store of food was exhausted, he told her to cook jujubes. While she listened to his discourses and cooked, without food, that twelve years' drought passed away to her as if it were a single day. Then the seven Ṛ. returned; *Mahādeva*, in his own form, said that the ascetic merit of *Arundhatī* was much greater than theirs, and granted her the boon that this spot should become an excellent *tīrtha* named Badarapācana, resorted to by Si. and D.-ṛ., and that he who observes a fast there and resides there for three nights after having cleansed himself should obtain the benefit of a twelve years' fast. Then he repaired to heaven. Ṛ. wondered at the sight of the god and because *Arundhatī* was unfatigued and still possessed the hue of health: 2795, 2798, 2805, 2810, 2814, 2815, 2818.—§ 707 (Mokṣadh.): XII, 318, 11711 (one who, having previously seen [the star] *A.*, fails to see it . . . has but one year left to live).—§ 750 (Bisastainyop.): XIII, 93, 4416, (4445), 4455, 4460, (4497), (4528).—§ 751 (Çapathavidhi): XIII, 94a, β, 4551, (4584).—§ 764 (Ānuṣāsan.): XIII, 123, 5877 (*Arundhatīva . . . Svargaloke mahityate*).—§ 766 (do.): XIII, 130, 6102, (6103), 6112: *A.* once explained to Ṛ., P., and D. the mysteries of Dharma; Brahmān granted her that her penances would continually increase.

Arundhatīpati = Vasishṭha: I, 6638.

Arundhatīvaṭa, a tīrtha. § 370 (Tīrthay.): III, 84, 8019.

Aruṇī¹ Pāñcālya, disciple of the ṛshi Āyoda Dhaumya. § 14: I, 3, 684, 685, 686, 689, 691, 692: *A.* stopped a break in the dike of a field by laying himself down there, thence he was called Uddālaka.

Aruṇī². § 99 (Amṣāvāt.): I, 65, 2548 (a Vainateya).—§ 191 (Arjuna): I, 123, 4830 (= do.); present at the birth of Arjuna.

Āruṇi¹, a serpent. § 67 (Sarpasattra): I, 57, 2160 (of Dhṛtarāṣṭra's race).

Āruṇi⁴. § 600 (Ghaṭotk.): VII, 156, 6851 (attacks Arjuna).

Ārushī. § 122 (Bhṛgu, Cyavana): I, 66, 2610 (daughter of Manu, wife of Cyavana and mother of [Pramati and] Aurva).

Ārvāvasu. § 264 (Sabhākriyāp.): II, 4, 105 (a rshi in the palace of Yudhishtira).—§ 414 (Yavakṛitop.): III, 135, 10704 (*Raibhyasya tu sūtāv astām Ārvāvasu-Parāvasu*) (hardly the same).—§ 417 (do.): III, 138, 10792, (10800), 10801, 10804, 10809: Deceived by his brother Parāvasu, he composed the Rahasyaveda of the Sun, etc.—§ 665 (Mokshadh.): XII, 208, 7592 (*°Parāvasu*).—§ 717 (Uparicara.): XII, 337, 12758 (*°Parāvasu*).—§ 770 (Ānuçāsan.): XIII, 151, 7108 (*°Parāvasu*; among the R. [called] Mānavas).

Ārvuka (pl. *°āḥ*), a people. § 281 (Sahadeva): II, 31, 1119 (conquered by Sahadeva).

Āryā¹. § 500 (Skandop.): III, 228, 14396 (a Mātṛ, one of the mothers of Çiçu).—§ 502 (Manushyagrahak.): III, 230, 14495 (a grha).

Āryā² = Umā, q.v.

***Āryāḥ** ("Aryans"): II, 2040 (*nāryā mleccchanti bhāṣābhīḥ*).—§ 574 (Jambūkh.): VI, 9, 321 (*Āryā Mlecchāç ca*); VI, 1636 (*Mlecchāç cāryāç ca*); XIV, 2137 (*mlecchāḥ . . . āryāç ca prthivīpālāḥ*).

Āryaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1552.—§ 197 (Bhīmasenarasap.): I, 128, 5026 (the great-grandfather of Pṛthā; he caused eight jars of the Serpents' rasa to be given to Bhīmasena).—§ 564 (Mātaliyop.): V, 103, 3627, 3635 (Sumukha is the grandson of Ā° Kauravya), 3639; 104, (3656).

Aryaman¹ ("comrade who negotiates wedding"), one of the Ādityas. § 88 (Amçāvat.): I, 65, 2523.—§ 191 (Arjuna): I, 123, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavadah.): I, 227, 8267 (attacked Kṛṣṇa and Arjuna with a bludgeon furnished with sharp spikes).—§ 266 (Çakrasabha): II, 7, 302 (in the palace of Indra).—§ 576 (Bhagavadgītāp.): VI, 34, 1233 (Kṛṣṇa said: *Pitṛnām Aryama cāsmi*, i.e. the Sun?).—§ 615 (Skanda): IX, 45, 2507.—§ 615 (Baladevat.): IX, 54, 3049 (on the Yamunā Indra, Agni, and Ā. in days of yore had obtained great happiness).—§ 665 (Mokshadh.): XII, 208, 7581 (an Āditya).—§ 730 (Ānuçāsan.): XIII, 18, 1368 (has sprung from Çiva).—§ 770 (do.): XIII, 151, 7093 (an Āditya).

Aryaman² = the Sun: III, 146 (Dhaumya's enumeration).—§ 630 (Rājadh.): XII, 26, 776 (*dakṣiṇena ca pantiṇam Aryamaṇo yo divaṁ gatāḥ | etān kriyāvatāṁ lokān uktavān pūrvam apy aham*).—§ 665 (Mokshadh.): XII, 208, 7576 (enumerated by Bhīṣma among the Prajāpatīs; Ā. and his sons were leaders and creators of all creatures).

Aryaman³ = Çiva (1000 names²).

Aryāvarṭta, a country in Bharatavarsha, Hindustan (v. BR.). § 713 (Çukakṛti): XII, 326, 12229 (*imaṁ deçam*).

Asahāya = Çiva: XIII, 1233 (*Nitya Ātmāsahāyaç ca*) (1000 names²).

Asahya = Çiva: X, 256.

Asamāmnāya = Çiva (1000 names²).

Asamañjāsuta = Amçumat: III, 8884.

Asamañjas¹. § 388 (Tīrthay.): III, 107, 8888, 8891, 8892: At the request of Yudhishtira, Lomaça related: *Asamañjas*, the son of *Sagara* and *Çaibya*, used to seize the children of the citizens by the throat and throw them into the river. At the request of the citizens, *Sagara* caused his ministers (*sacivān*) to drive *Asamañjas* immediately from the

city.—§ 640 (Rājadh.): XII, 57, 2054, 2055 (the eldest son of *Sagara*, who exiled him, because he used to drown the children of the citizens in the Sarayū).

Asamañjas². § 298 (Dyūtap.): II, 62, 2100 (*viditam me, mahāprajā! Bhojashv evāsamañjasaṁ | putraṁ santyaktavān pūrvam paurāṇam hitakūmyā*; the last half-çloka is omitted in V.; ought we not to translate "I for my part know that something like the story of *Asamañjas* has really happened among the *Bhojas*"?).

Asaṅga ("without affections"), a name of Chastisement. § 641 (Rājadh.): XII, 121, 4430.

Asañjā, v. Mahāpurushastava.

Asaṅkhyeya = Vishṇu (1000 names).

Asat = Çiva (1000 names²); = Mahāpurusha, XII, 12864; = Vishṇu (1000 names).—**Asataḥ prabhava-**, etc. = Çiva (1000 names¹).

Asatyā (P). § 490 (Āngirasa): III, 219, 14133 (*Çamyor apratīnā bhūryā Satyā Satya'tha Dharmajā*).

Āshāḍha¹. § 130 (Amçāvat.): I, 67, 2699 (a king, incarnation of the gaṇa *Krodhavaçāḥ*).—§ 554 (Sainyody.): V, 4, 80.

Āshāḍha² = Çiva (1000 names²).

Āshāḍha³, adj. ("named after the nakshatra *Āshāḍhāḥ*"). § 759 (Ānuçāsanik.): XIII, 106, 5157 (*māsam*; the man or woman who during this month subsists upon one meal, obtains incomparable lordship); 109, 5379 (do.; the man who fasts on the twelfth day of the moon in the month *Ā*, and for the whole day and night worships Kṛṣṇa as *Vāmana*, attains to the merit of *Narmedha* and sports with *Apsarasas*).

Āshāḍha⁴, pl. (*°āḥ*), a nakshatra (v. Sū. Si.). § 746 (Ānuçāsanik.): XIII, 64, 3276 (*pūrvāsu*), 3278 (*uttarāsu*).—§ 749 (do.): XIII, 89, 4264 (*[pūrvāsu]-uttarāsu*).—§ 759 (do.): XIII, 110, 5390 (do.; at the candravṛata the two *Ā* should be in the moon's thighs).

Āshāḍhī (the day of full-moon of the month of *Ā*). § 658 (Kṛtaghnop.): XII, 171, 6384.

Ashtādaçāvarāḥ. § 273 (Rājasūyār.): II, 14, 599 (*kulair °aiḥ*, some tribes who thought they would be unable to check *Jarāsandha* in 300 years), 604 (*saṁgrāme'shṭādaçāvarā*; there *Hamsa* is slain by *Rāma*), 620 (*kṣattriyaair °aiḥ*, fortify *Gomanta*).

Ashtaka. § 149 (Yayāti): I, 86-93: 86, 3539 (*rajñā*; Yayāti ascended to Svarga accompanied by *Ā*, etc.). 88, †3569 (*rajaraḥivaraḥ*; when falling from heaven Yayāti was beheld by *Ā*). 89, †3579, †3586, †3588, †3589, †3590: Yayāti, who was the maternal grandfather of *Ā*, discoursed with him on haughtiness, etc., and told him his own history. 90, †3600, †3602, †3605, †3608, †3611, †3615, †3616, †3620: Yayāti spoke to *Ā* of those who talk about their own merit, etc. 91, †3627, †3634, †3636: Continuation. 92, †3645, †3650, †3653, †3655: Yayāti said that he should now fall into the *Bhauma* hell. 93, †3673, †3675, †3680, †3683, †3688: The kings, *Ā*, etc., offered him their 'lokas,' and would themselves go to hell; Yayāti did not accept the offer; then appeared five golden cars, in which they all five ascended to heaven; Yayāti told them that he was their maternal grandfather, etc.—§ 378 (Tīrthay.): III, 93, 8465.—§ 467 (Rājanyamāh.): III, 198, 13301 (to the horse-sacrifice of king *Ā*. *Vaiçvāmitri* all kings came), 13304, 13305 (*Ā* should first come down from heaven, because he had praised himself for having given away thousands of kine).—§ 552 (Goharaṇap.): IV,

565, 1768.—§ 565 (Gālavacar.): V, 119, 4019, 4021 (begotten by Viçvāmitra upon Mādhavi; A. then went to a certain city).—§ 566 (Yayāti): V, 121, 4057 (as Yayāti was falling from heaven, he fell among his daughter's sons Pratarāna, Vasumanas, Çibi, and A., in the Naimisha wood, where they performed a Vājapeya; they gave him their virtues and the merits of all their sacrifices).—§ 566 (Khaḍgotpattik.): XII, 166, 6200.—§ 751 (Çapathavidhi): XIII, 94, 4551, (4582) β.—§ 775 (Ānuçāsan.): XIII, 166, 7681 (among the principal kings to be recited at sunset and sunrise as purifiers of sins).

Aṣṭāvakra¹, a rahi. § 11 (Parvas.): I, 2, 449 (*viprarahi*).—§ 412 (Aṣṭāvakra): III, 132, 10599 (*Kahodasānuh*), †10601, †10603, †10608, †10613, †10614, †10620: Cursed by Kahoda; Çvetaketu informed him who his father was; they both go to the sacrifice of Janaka. 133, (†10623), (†10626), (†10629), (10631), (†10637), (†10643), (10645), (10647), (10648): A. defeats Bandin. 134, (†10651), †10657, (†10659), (†10661), (†10663), (10665), (†10667), (†10669), (†10670), †10671, †10672, (†10673), (†10676), (10680), †10681, (†10688): Defeated by A., Bandin was merged into the sea; Kahoda let A. bathe in the river Samāṅga, at which all his limbs were immediately made straight.—§ 731 (Aṣṭāvakra-Dik-s.): XIII, 19, 1390 (*Aṣṭāvakraśya saṃvādam Diçayā saha*), 1391, 1395, (1406), 1417, (1454), (1469): A. asked for Suprabhā and made a journey to the north. 20, (1496), (1498), (1500), (1505), (1508): Here the goddess of the north put him upon a trial. 21, 1513, 1521 (*viprarahi*), 1529: A. came back to his own hermitage, was wedded to Suprabhā, and continued to dwell in his own hermitage.

Aṣṭāvakra², a tīrtha. § 733 (Ānuçāsan.): XIII, 25, 1727: Bhishma mentioned the profit of bathing in A., etc.

[**Aṣṭāvakra-Dik-saṃvāda(h)**] ("discourse between Aṣṭāvakra and the goddess of the North"). § 731b (Ānuçāsanik.): XIII, 19 ff.: Bhishma said: In days of yore Aṣṭāvakra (of severe penances) asked R. Vādānya for his beautiful daughter Suprabhā. Vādānya first caused him to make a journey to the North, indicating the road: (1) *Himavat* (peopled by Si. and Cā.); (2) the sacred river *Bahudā*, where he bathed in one of the *tīrthas*, etc. (description), and worshipped *Rudra* and *Umā*; (3) *Kailāsa*, where he saw a golden gate, etc. (a), and was honoured by *Kubera* among Y. (with *Maṇibhadra*, G., and K., and where Aps. (β) danced; there he remained a celestial year; (4) having crossed *Kailāsa* and *Mandara* as also the golden mountains, he came to the region where *Mahādeva* resides attired as an ascetic, *Pārshadas* of which are frolicsome and fond of dance and possessed of faces of diverse forms, which was peopled by Si., Cā., and Pç., where *Umā* had practised austerities for the sake of [obtaining] Çiva; where, in days of yore, on the *Mahāpārçya* [mountain] (to the north of the god) the Seasons, etc. (a'), in their material forms had adored *Mahādeva*; (5) a beautiful forest (description), where the river *Mandākinī* was seen, with an old and decrepit female ascetic (with many beautiful maidens), who in vain tempted him with love (XIII, 19), at last appearing in a beautiful form (XIII, 20). She turned out to be the goddess of the North (*Uttarāṃ diçam*), who, having been gratified by R. Vādānya, had devised this trial and now instructed him, showing him the levity of women, even when aged; "thou hast subjugated all the worlds by thy strength of mind; thy journey back will not be irksome; thou wilt obtain the wife thou hast chosen;

she will bear thee a son." Aṣṭāvakra came back to his own abode, and then to Vādānya, who wedded him to the girl. There he continued to dwell joyously in his own hermitage (XIII, 21).

Aṣṭāvakra³ (m) ("episode relating to Aṣṭāvakra").

—§ 51 (Parvasaṅgr.): I, 2, 449: A. *atraiva vīrado yatra Bandinā*, etc.—§ 412 (Tīrthay.): III, 132 ff.: *Uddālaka* gave his own daughter *Sujātā* in marriage, together with sacred learning (*çrutam*), to his disciple the brahman *Kahoda*, who had served him long. The embryo in her womb had become versed in the *Çāstras* and the *Vedas* with the *aṅgas*, and blamed *Kahoda*, who had been reading the whole night. The great *rahi* *Kahoda* cursed him to become crooked on eight parts of his body, wherefore he, when born, was called *Aṣṭāvakra*. In order to procure wealth for *Sujātā*, *Kahoda* went to king *Janaka* (son of *Indradymna*, v. 133, 10624), where he was defeated in a controversy with the *sūta* (v. 10613, etc., *sūtaputram* v. 10671) *Bandin* and was immersed into water. *Uddālaka* prevailed upon *Sujātā* to keep it a secret from *Aṣṭāvakra*, who regarded *Uddālaka* as his father and *Çvetaketu*, the son of *Uddālaka*, who was of the same age with himself, as his brother, until in his 12th year *Çvetaketu* in anger happened to disclose the matter to him. He and *Çvetaketu* then went to the sacrifice of *Janaka*, and on being driven from the entrance *Aṣṭāvakra* met the king (III, 132), and in the course of a conversation with him and the doorkeeper he compared *Janaka* to *Yayāti*, and said that he had heard that *Bandin* caused those whom he had vanquished in disputation to be drowned in the sea by men sent by *Janaka*, and he declared that he had come to maintain the unity with *Brāhman* (*Brāhmādevaitam*) and to defeat *Bandin*, then he answered several enigmatical questions (about the wheel of Time, the thunder and lightning, the fish, egg, stone, and river) and was admitted (III, 133). Here they disputed in such a way that *Bandin* enumerated things of which there is only 1 (fire, Sun, *Indra*, and *Yama*), *Aṣṭāvakra* groups of 2 (*Indra* and *Agni*, 2 devarehis: *Nārada* and *Parvata*, 2 *Açvins*, 2 wheels of a chariot; husband and wife), *Ba*° of 3 (3 times the creatures are born, etc.; see Nil.), *A*° of 4 (4 are the *āçramas* of the *brahmanas*; 4 orders perform this sacrifice (!), etc.), *Ba*° of 5 (5 fires, etc.), *A*° of 6 (6 cows, it is asserted by some, are the *dakṣhiṇā* for establishing the sacred fire, "*adhāne*," etc.), *Ba*° of 7 (7 domesticated animals, 7 wild animals, etc.), *A*° of 8 (8 *çāpas* make a *çatamāna*, see BR., 8 are the legs of the *çarabha*, etc.), *Ba*° of 9 (9 are the *sāmidhant* verses for the *Pitṛs*, etc.), *A*° of 10 (10 are the cardinal points, etc.), *Ba*° of 11 (11 are the *ekādāśinas* of the creatures, see Nil., 11 are there the *yūpas*, etc.), *A*° of 12 (12 months, etc.). As *Bandin* had said the first half-*çloka* with 13 (the 13th *tīthi* is deemed most auspicious, 13 are the islands of the earth), he stopped, and *Aṣṭāvakra* fulfilled the *çloka*. *Bandin* was then deemed to be vanquished, and at the request of *Aṣṭāvakra* he merged into the sea, after he had declared himself to be the son of *Varuṇa* and that he had caused the *brahmanas* to be drowned in order that they might see the twelve years *sattra* of *Varuṇa* that was performed simultaneously with that of *Janaka*. They at once reappeared, and *Kahoda* let *Aṣṭāvakra* bathe in the river *Samāṅga*, and all his limbs were immediately made straight, and the *Samāṅga* became a remover of sin. "Therefore you also should bathe there" (III, 134).

***Asi(h)** ("the sword," person). § 656d (Khaḍgotpattik.): XII, 166, 6162, 6165, 6166, 6168, *dharma-garbhena*; 6191,

its forms are the different sorts of punishment; ib. a, its eight mysterious names, Asi, etc.; 6203 foll., etc.

Asikni (a river in Bhāratav.). § 574 (Jambūkh.): VI, 9, 330.

Asiloman (a Dānava). § 92 (Amṛāvāt.): I, 66, 2531.

Asipatravana ("the forest where the leaves of the trees are like swords," a locality in hell). § 710 (Mokshadh.): XII, 322, 12075.—§ 795 (Svargāroh.): XVIII, 2, 49.

Asita¹ or **Asita Devala** (very often *A° D° aṣ caiva*) or

Devala, a ṛshi. § 4 (Anukram.): I, 1, 106 (A.D.).—§ 59 (Sarpasattra): I, 53a, 2048 (A.D.).—§ 68 (Āstika): I, 58, 2188 (*Asitam oartimantān oa Sunītham oapi yah smaret*, a mantra?).—§ 116 (Amṛāvāt.): I, 66, 2590

(*Pratyūṣhasya viduḥ putram ṛshim nāmnā 'tha Devalam*; the same?).—§ 165 (Satyavatīl.): I, 100, 4045 (*devarāshih*; Pūṣara had rejected A. when he asked for the hand of Satyavatī).—§ 230 (Dhaumya-puroh.): I, 183, 6914 (D., the elder brother of Dhaumya).—§ 264 (Sabhākriyāp.): II, 4a, 105 (A.D.).—§ 270 (Brahmasabhāv.): II, 11a, 441.—§ 296 (Dyūtap.): II, 53, 1917 (A.D.; sprinkled Yudhishtira with sacred water).—§ 298b (Dyūtap.): II, 59, 2038: A.D.

("who always perambulates these doors of the worlds") has said that gambling is sinful, as is all deceitfulness.—§ 301 (Dyūtap.): II, 72, 2420 (D.).—§ 317 (Arjunābhigam.): III, 12, 510 (A.D.).—§ 376 (Tirthay.): III, 85, 8263 (A.D.; among the ṛshis who expected Yudhishtira at the tirthas).—§ 576 (Bhagavadgītāp.): VI, 34, 1217 (A.D.).—§ 581 (Bhishmav.): VI, 68p, 3042 (D.).—§ 599 (Jayadrathav.): VII, 94c, 3453 (Drona invoked A.D., etc., when casing Duryodhana in invulnerable armour).—§ 615 (Bala-

devatīrth.): IX, 49, 2852 (A.D. obtained great yoga powers in Ādityatīrtha); 50, 2864 (A.D.), 2859 (*D° asyācrame*), 2861 (D.), 2862 (D.), 2863 (D.), 2864 (D.), 2865 (D.), 2866 (D.), 2870 (A.), 2875 (A.D.), 2878 (D.), 2880 (A.D.), 2887 (D.), 2889 (D.), 2891 (D.), 2892 (D.), 2893 (A.), 2894 (A.), 2895 (A.), 2896 (A.), 2897 (D.), 2898 (A.), 2900 (D.), 2902 (A.D.), 2903 (D.), 2905 (D.), 2906 (D.), 2907 (D.), 2908 (D.), 2912 (D.), 2914 (D.), 2916 (D.), 2917 (D.), 2920 (A.) (B.; C. has *yoshitam*), 2922 (A.): In

Ādityatīrtha R. A.D. lived in days of yore, observant of the duties of a householder (description); he always practised the vow of *brahmacharya*. Once the ascetic mendicant (*bhikṣhukah*)

Jaigishavya, devoted to *yoga*, came to *Devala*'s hermitage and attained to success (*siddhim*). *Devala* always kept his eyes on him. After a long time, *Devala* on one occasion lost sight of *Jaigishavya*; at the hour of dinner, however, he

approached *Devala* in order to solicit alms, and D. worshipped him, after the rites laid down by R., for many years; but *Jaigishavya* never spoke a single word to him. D. proceeded to the shore of the ocean, journeying through the welkin and bearing his earthen jug with him; there he saw *Jaigishavya*, who had arrived there before him, at which M.-r. A. wondered much. Having finished his ablutions and silent prayers, D. returned to his hermitage, bearing with him his earthen vessel filled with water. Entering his own hermitage, he saw *Jaigishavya* seated there. D. then soared aloft into the sky in order to ascertain who *Jaigishavya* really was. He saw crowds of sky-ranging Si. rapt in meditation, and he saw *Jaigishavya*, reverentially worshipped by them, and he became filled with wonder at the sight. He saw *Jaigishavya* set out for the *Pitrloka* > *Yāmyaloka*, etc. (μ). At last he was seen to pass into the regions of the *brahmasattvins*, then through three other regions to those of chaste women and such as are devoted to their husbands. At this point A. lost sight of him, and

enquiring of the foremost of Si. in the regions of the *brahmasattvins*, he was told that *Jaigishavya* had gone to the eternal region (*loka*) of *Brahman*. A. endeavoured to soar aloft; but he soon fell down, and the Si. declared that he was not worthy to proceed thither. D. came down, descending from one region to another in due order, to his hermitage, where he again beheld *Jaigishavya*, who taught him the religion of Emancipation (*moksha*) and the ordinances of *yoga*, etc., and performed all the acts according to the rites for that end. Then all creatures with P. began to weep, saying, "Who will henceforth give us food?" D. then thought of renouncing the religion of *moksha*; then all kinds of fruits and roots, etc., began to weep, saying, "The wicked-hearted D. will once more pluck and eat us, having once assured all creatures of his perfect harmlessness." Then D. abandoned the religion of a householder and adopted that of *moksha*, and obtained the highest success (*siddhi*) and the highest *yoga*. D. with Brh. applauded *Jaigishavya*; only *Nārada* contradicted.—§ 621 (Rājadh.): XII, 1, 34 (D.).—§ 637 (do.): XII, 47, 1594 (A.).—§ 664 (Mokshadh.): XII, 207β, 7521 (A.D.).—§ 675 (do.): XII, 230, 8431 (A.), 8432 (A.D.), (8433) (D.), 8436 (D.), 8439 (D.).—§ 688 (do.): XII, 276, 9874 (A.D.), 9875 (D.), (9877) (A.).—§ 702 (do.): XII, 293a, 10761 (A.D.).—§ 707 (do.): XII, 319, 11742 (D.); β, 11782 (A.D.).—§ 730 (Ānuṣāsan.): XIII, 18xx, 1313 (A.D.).—§ 746 (do.): XIII, 66ξ, 3332 (A.D.).—§ 768 (do.): XIII, 139a, 6298 (D.).—§ 775 (do.): XIII, 166ξ, 7671 (D.).—§ 777 (Svargā-rohanika p.): XIII, 168, 7718 (A.D.); 169β, 7778 (A.).—§ 783 (Anugītāp.): XIV, 52a, 1492 (D.).—§ 786 (do.): XIV, 91a, 2843 (A.).—§ 787 (Ācramavāsap.): XV, 20ββ, 538 (D.).—§ 789 (Putradarṣanap.): XV, 29a, 774 (D.).—§ 795 (Mahābhārata): XVIII, 5c, 199 (A° D° aṣ *Pitṛn aṣṛārayat*).

Asita², a king conquered by Māndhātṛ. § 595 (Māndhātṛ): VII, 62a, 2282.—§ 632b (Shoḍaṣarājop., Māndhātṛ): XII, 29, 981.

Asita³ = Kṛṣṇa: IX, 3351.

Asita⁴, a mountain. § 377 (Dhaumyatīrthak.): III, 89, 8364.

Asitadhvaja. § 191 (Arjuna): I, 123, 4830 (a Vainateya present at the birth of Arjuna).

Asnehana = Īva (1000 names²).

***Asta**, the place (mountain) in the west where the sun sets:

I, 717 (*°acala*), 1270 (*girim*), 1894 (= do.), 4143 (= do.), 4697 (= do.), 6058 (*prag A° gamanād raveḥ*); III, 11834 (*girivaraṣṣeṣṭham*), 11850 (*parvatarājānam*), 11870, 16730, 17330, 17331; IV, 1731; V, 7162, 7216, 7246; VI, 2398 (*girim ṣṣeṣṭham*), 2401, 3831a, b (only in B.), 4231 (*Saryūsta-manavelāyām*); VII, 1452 (*girim*), 1969 (*parvatam*), 2800, 3666 (*°cīkharām*), 5530, 6058, 6059, 6221, 6257 (*mahādharam ṣṣeṣṭham*), 6291, 6410 (*girim*), 6614, 9261 (*girim*); VIII, 704, 1241 (*girim*), 4664, 4705, 4809; IX, 1651, 1654; X, 24 (*parvataṣṣeṣṭham*), 650; XII, 743 (*girim*), [1575 (*astam ite Bhīshmo*)], 2119 (*upaiti Savitā hy astam*), [11735 (*astam evābhyavartata*)], [12518], 12519; XV, 867 (*girivaram*).

Āstika(h). § 3 (Anukr.): I, 1, 52: "Some read the Mahābhārata beginning with Ā."—§ 25 (Paulomap.): I, 11, 1013: "The deliverance of the Serpents by the brahman A.; mighty in spiritual energy (*tapovīrya-balepotād*) and having mastered the Vedas and the Vedāngas (*Veda - Vedānga - pārāgat*)."

I, 12, 1015 (v. Sahasrapād), 1016 (*°caritam*).—§§ 26–69, cf. Āstikaparvan.—§ 26: I, 13, 1021, 1024 (*Āstikasya purāṇarāshē brahmanasya*), 1028 (his father was

Jaratkāru, q.v.); I, 15, 1060 (his mother was Jaratkāru, q.v.), 1063 (rescued the Serpents at the Snake-sacrifice of Janamejaya, etc.), 1067.—§ 27: I, 16, 1069: *Āyā kavāḥ sādheḥ*.—§ 49 (Vāsuki): I, 38, 1634: Destined by Brahman to rescue the harmless (*dharmaodriṣaḥ*) among the Serpents.—§ 51 (Parikshit): I, 40, 1660.—§ 55, I, 48, 1929, 1930: *Ā.* was born and reared in Vāsuki's house; etymology of his name (*astityuktvā gato yasmat pītā garbhasthām ora tam | vanaṃ, tasmād idam tasya nāmadāstiki eṣṭam*).—§§ 60-62 (Sarpasattra): How he appeared at the Snake-sacrifice and rescued the remaining Serpents: I, 53, 2065; 54, 2069 2088, 2089, 2090, 2093, 2094; 55, 2097; 56, 2135, 2136, 2139.—§ 68: The reason why Takshaka had not fallen into the fire was that *Ā.* had said thrice, "Stay." Janamejaya let the sacrifice come to an end; he bestowed wealth upon Lohitāksha, etc. *Ā.* returned home after having promised that he would become a *sadasya* at Janamejaya's horse-sacrifice; he obtained the boon from the Snakes that those, who in the morning or the evening cheerfully read the sacred account of his act, should have no fear from them; nor should those who recall *Āstika*, *Ārtimat*, and *Suntika* to their minds; nor those who would say, "I recall the famous *Āstika*, etc., to my mind." *Ā.* at last died, leaving sons and grandsons behind him. I, 58, 2166, 2170, 2172, 2173, 2174, 2180, 2182, 2184, 2186, 2189, 2190, 2191, 2196: *Āstikasya kaver caritam*.—§ 790 (Putradarṣana): XV, 35 (on the occasion of the account how Dhṛtarāṣṭra, obtaining eyesight, beheld his children, Vyāsa brought Parikshit from Heaven and showed him to Janamejaya; Janamejaya addressed *Ā.*, who praised Vyāsa and mentioned the Snake-sacrifice, etc.); XV, 35, 948 (*Āyā Yāyavarakuloṭpannam Jaratkāruṇam*), 949, 950.—§ 795b (Janamejaya): XVIII, 5, 179 (Sauti said: Hearing this (i.e. the Mahābhārata) at the intervals of sacrificial rites, king Janamejaya became filled with wonder. *Ā.*, having rescued the Snakes, became filled with joy).

Āstika(ṃ) = Āstikaparvan: I, 1, 88 (*Paulomāstika-mālavān*, i.e. *Bharatadrumah*); 2, 304, 312, 360, 365 (*Āstika sarva-nāgāṇaṃ Garuḍasya ca sambhavaḥ | kshiroda-manthanān saiva ianmoochaiḥgravaṇaṃ tathā | yajataḥ sarpa-saṅgaṃ rājānāḥ Parikshitasya ca*). XVIII, 6, 266: "When the *Ā.* is being recited, [brahmins] should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar (*guḍandanam*)."

Āstika(ṃ) ākhyāna(ṃ) ("the story of *Āstika*, cf. *Āstika-parvan*): I, 13, 1023, 1027; 15, 1068; 16, 1072; 58, 2194, 2197.

[**Āstika-parvan(°va)**], the 5th of the minor parvans. § 26: I, 13-15: Sauti related how the ascetic Jaratkāru (q.v.), upon a woman, likewise-named Jaratkāru, being the sister of the Serpent-king Vāsuki, begot a son (*Āstika*) destined to neutralize the curse inflicted on the Serpents by their mother (Kadrū).—§ 27 (Kācya): I, 16: Origin of the Serpents and of Garuḍa and Aruṇa.—§ 28 (*Amṛtamanthana*): I, 17-19: In order to explain the origin of Uccaiḥgravaṇa, Sauti related the churning of the Ocean and the consequent production of the Amṛta, etc.—§§ 29-46 (Kadrū, Samudra, Samudradarṣana, Garuḍa, Aruṇa, Indra, Rāmanīyaka, Supratika, and Vālikhilya): I, 20-34: Kadrū and Vinatā made a bet as to the colour of the tail of Uccaiḥgravaṇa, and Vinatā (having been cursed by Aruṇa, § 27) became the slave of Kadrū; Kadrū cursed the Serpents, her sons, to be burnt at the Snake-sacrifice of Janamejaya; exploits of Garuḍa; Aruṇa became the charioteer of the

Sun; Garuḍa set out to bring the Amṛta to the Snakes, who had promised that he and his mother should on this condition be freed from bondage; Vibhāvasu and Supratika, and Garuḍa's meeting with the Vālikhilyas; omens foreboding fear (of losing the Amṛta) appeared among the gods, owing to Indra's having formerly been cursed by the Vālikhilyas; Garuḍa snatched the Amṛta, made friendship with Viśhnu and Indra, and placed the Amṛta before the Snakes, who declared Vinatā to be free; but Indra took it from them.—§ 47: I, 35: Enumeration of the principal Snakes.—§ 48: Ōsha (q.v.).—§ 49: Consultation of the Serpents under Vāsuki (q.v.); it became known that *Āstika* would be born and save the harmless serpents.—§ 50: Etymology of Jaratkāru.—§ 51: King Parikshit (q.v.), the son of Abhimanyu, was cursed and consequently struck to death by Takshaka; Kācya was bribed to return without curing him.—§ 52: Janamejaya (q.v.) succeeded his father Parikshit.—§ 53: The story of Jaratkāru repeated (see § 26) and somewhat enlarged.—§ 54: Jaratkāru (q.v.) left his wife.—§ 55: *Āstika* (q.v.) was born, and reared by Vāsuki.—§ 56: The ministers of Janamejaya told him about Parikshit (q.v.).—§ 57: The ministers of Janamejaya (q.v.) learned what had happened between Takshaka and Kācya. Janamejaya resolved to avenge his father and Utanka.—§ 58: Janamejaya (q.v.) made preparations for a Snake-sacrifice.—§§ 58b-69 (Sarpasattra): Janamejaya's Snake-sacrifice (cf. also *Āstika*); enumeration of the principal Snakes that fell into the fire, of Vāsuki's (§ 63), Takshaka's (§ 64), Airāvata's (§ 65), Kauravya's (§ 66) and Dhṛtarāṣṭra's race (§ 67). § 69: Sauti said. "This story I have told, as Pramaṇi narrated it to Ruru, after having heard what was said by the *ḍuṇḍubha*."

Astradarṣana ("the show of arms"). § 208 (Sambhav.): I, 134: When the princes had become accomplished in arms Droṇa addressed Dhṛtarāṣṭra in the presence of Kṛpa, Somadatta, Baklika, Bhishma, Vyāsa, and Vidura, asking him to let them show their proficiency. Vidura then let Droṇa measure out a place, and Kuntī, Gandhārī, etc. ("like celestial ladies ascending *Mṛu*"), and the citizens came out to behold the princes' skill. Droṇa and Aśvatthāman appeared like the Moon (*Amṇumat*) accompanied by the planet Mars (*Angāraka*). The spectators, seeing the prowess of the princes, fancied they were beholding the city of the Gandharvas. Vidura described all the feats of the princes to Dhṛtarāṣṭra, and Kuntī to Gandhārī (I, 134). A combat with maces between Duryodhana and Bhīma divided the spectators into two parties, until Droṇa caused Aśvatthāman to separate them. The exploits of Arjuna (ś) were quite wonderful. Droṇa stood surrounded by the five *Pārikas* like the Moon in conjunction with the five-starred *Savitra* (i.e. *Hasta*), and Duryodhana, mace in hand, surrounded by his 100 brothers and Aśvatthāman, was like *Purandara* (i.e. *Indra*) encircled by the hosts of gods on the occasion of the victory over the *Dānavas* (I, 135). Karna (e) enters and challenges Arjuna. The Dhṛtarāṣṭras stood by Karna, while Droṇa, Kṛpa, and Bhishma remained with Arjuna. Kuntī swooned away, and was restored to consciousness by Vidura, who caused sandal paste and water to be sprinkled on her person. Kṛpa rejects Karna; but Duryodhana then installed Karna as king of *Anga* (I, 136). The sun went down; Duryodhana led Karna out of the arena, and the *Pāṇḍavas*, accompanied by Droṇa, Kṛpa, and Bhishma, returned to their abodes (I, 137).

Asura¹, pl. (°āṣ), the enemies of the gods: I, 163, 845. — § 28 (Amṛtam.): I, 17-19, 1110, 1125 (°Dānarāḥ), 1129 (sura°ganān), 1130 (sura°), 1168, 1170, 1172 (mahā°), 1181 (°ganān), 1182, 1185 (°ganā°); 1186 (mahā°): participated with the gods in the churning of the Ocean, would possess themselves of the ambrosia, but were vanquished. — § 30 (Samudra): I, 21, 1211, 1219 (the Ocean is called the "abode of the Asuras": *Asurāṇāṃ ca dānāhavam*, i.e. *garapaṇ*, Nīl., I, 21, 7). — § 31 (Samudradarṣ.): I, 22, 1231 (*Pātālajvalanāvāsam A°anāṃ tathalayaṃ*). — § 32 (Kadrū, Garuḍa): I, 23, 1245 (°Ardenāḥ, i.e. the gods). — § 44 (Garuḍa): I, 30, 1418 (saṅgrāma dōdāsure), 1434 (°pura-vidūranāḥ surāḥ). — § 49 (Vāsuki): I, 39, 1643 (dōdāsuraḥ). — § 84 (Ādivamṣ.): I, 64, 2481 (*jajñire kshetre rājān tu*), 2483 (*jajñire bhuvī dhātushu teshu teshu Asurā, vibho!*), 2491 (mahā°), 2498 (sura°-lokānām). — § 96 (Amṣāvāt.): I, 65, 2541 (*Dandayushaḥ punaḥ putrāḥ catvāro 'nurapungavāḥ*). — § 98 (do.): I, 65, 2544 (*Asurāṇāṃ upādhyāyāḥ Cukras tv rshisuto 'bhavat khyātāḥ ṣoṇasasaḥ putrāḥ catvāro 'sura-yājakaḥ*), 2546. — § 118 (Amṣāvāt.): I, 66, 2598 (*Kaṣyapaṇi Sura-suraḥ*). — § 130 (Amṣāv.): I, 67, 2647 (*pañcamahā°*), 2655 (*Tuhyaḍa ita vikhyāto . . . Asurottamaḥ*, incarnated as king Brhadratha), 2656 (*teshām*), 2666 (*teshām*), 2694 (v. Sūrya²). — § 131 (do.): I, 67, 2781 (dōd°manushyāṇām). — § 145 (Kaca): I, 76, 3187, 3191, 3200 (°endrapuro Cukraṃ drakṣvā), 3219, 3225, 3233, 3238; 77, 3265. — § 146 (Devayāni): I, 78, 3304 (°maṇḍiram); 80, 3340, 3342 (°endriyāṇām); 81, 3367 (°guruḥ Cukro), 3369 (°endrasuta, i.e. Cārmishthā). — § 147 (do.): I, 83, 3442 (°dharmaṃ). — § 165 (Satyavatīl.): I, 100, 4002, 4047 (*yaasya hi tvam aspatnaḥ syā Gandharvasyāsurasya vā*). — § 166 (Citrāṅgadap.): I, 101, 4073. — § 167 (Vicitravīryop.): I, 102, 4104 (adject.: dōdāsura). — § 175 (Karnasambhav.): I, 111, 4410. — § 215 (Bakavadhap.): I, 160, 6208 (*Asurardṣ = Baka*). — § 233 (Svayamvarap.): I, 187, 7017. — § 257 (Khāṇḍa-vadahanap.): I, 225, 8202 (sura°). — § 258 (do.): I, 227, 8256, 8262 (*Asurasūdanaḥ = Indra*). — § 264 (Sabbhākriyāp.): II, 4, 118 (*yathā°an Kālakēyān*). — § 265 (Lokapāla-sabbhākhy°): II, 5, 141 (*Sura°an*). — § 277 (Jarāsandha-vadhap.): II, 22, 872. — § 298 (Dyūtap.): II, 62, 2105 (mahā°). — § 310 (Āraṇyakap.): III, 3, 1159. — § 317 (Arjunābhigamanap.): III, 12, 487. — § 320 (Saubha-vadhop.): III, 20, 799. — § 327 (Draupadiparītāpav.): III, 31, 1188; 33, 1323, 1349 (*Asurān iva Vṛtrah*). — § 331 (Kairātāp.): III, 39, 1690 (sg.), 1626 (sādōd°mānu-śaiḥ). — § 334 (do.): III, 41, 1703 (Mahā°). — § 339 (Indralokābhigamanap.): III, 47, 1893 (*kevin Nivātaka-śodāḥ*), 1899. — § 378 (Tirthay.): III, 94, 8492 (*dharman tatayajiro*), 8493 (*tīrthāni nāviṇa*), 8496 (*Alakṣmīr agamad A°an*). — § 387 (Sagara): III, 107, 8873 (*°oraga-rakṣaṇas*). — § 405 (Sukanyop.): III, 124, 10390 (sura°aiḥ). — § 418 (Tirthay.): III, 139, 10834 (dōd°śbhayāḥ). — § 436 (Yakṣay.): III, 158, 11530 (sura°nishevitāṃ). — § 444 (Nivātakav.): III, 170, 12112, 12116, 12121 (mahā°); 171, 12157 (°ottamāḥ); 172, 12182 (°saṅghaḥ). — § 445 (do.): III, 173, 12201, 12206 (*maharshi-Yakṣa-Gandharva-Pannagā°-Rākṣasaiḥ*), 12209 (*Kālakēyāḥ ca Paulomaiḥ ca mahā°*), 12228, 12257 (sura°air), 12264 (mahā°), 12269 (*atidōd°korma*), 12272 (sa-Yakṣa°-G°dharvaiḥ). — § 452 (Mārkaṇḍēyas.): III, 183, 12569 (*°tarjanena Dhamajayena*). — § 457 (Vaivasvatop.): III, 187, 12798 (sa-dōd°mānuśaiḥ prajāḥ). — § 458 (Mārkaṇḍēyas.): III, 188, 12817 (dōd°guṇa), 12877 (sa-dōd°D°). — § 459 (do.): III, 188, 12891 (dōd°-

guṇa); 189, 12995 (sura°aiḥ). — § 462 (do.): III, 193, 13216 (dōd°saṅgrāmaṃ). — § 471 (do.): III, 200, 13427 (*Vajrapāṇir iva Asurān*). — § 474 (Dhundhumārop.): III, 201, 13494 (sasura°mānavāḥ prajāḥ), 13498 (dōd°mahoragaḥ), 13502. — § 495 (Skandotp.): III, 223, 14243 (dōd°aiḥ); 224, 14262 (sura°namaskṛtāḥ). — § 496 (do.): III, 224, 14268 (dōd°m saṅgrāmaṃ). — § 507 (Skandayuddha): III, 231, 14580, 14585 (mahā°). — § 509 (Kārttikeyastava): III, 232, 14640 (*tvam bhāvanāḥ sarva-sura°āṇām*, i.e. Skanda). — § 513 (Ghoshayātr.): III, 252, 15165 (*Bhīṣma-Droṇa-Kṛpādīṃṣ ca pravakṣhyanty āgare 'surāḥ*). — § 516 (Duryodhanayajña): III, 257, 15341 (*°vratam*, i.e. *suvra-hitam vratam*, Nīl.). — § 526 (Rāmopākhyānap.): III, 275, 15913 (*Gandharva-dōd°to*); 276, 15932 (dōd°aiḥ). — § 537 (do.): III, 285, 16374 (dōd° = the war between the gods and the Asuras). — § 543 (do.): III, 291, 16578 (mānuśa°-bhogināṃ), 16579 (sādōd°-G°). — § 544 (do.): III, 292, 16604 (sura°) - § 548 (Āraṇyakap.): III, 313, 17319. — § 549 (Pāṇḍavapr.): IV, 6, 180. — § 550 (Samayapāl.): IV, 13, 340 (*Kālakhāṇḍa iva dōd°aiḥ*). — § 552 (Gohāraṇap.): IV, 32, 1040 (dōd°soma); 35, 1167 (*Vajrapāṇir iva Asurān*); 39, 1295 (*sarvair api surā°aiḥ*); 50, 1571; 59, 1902 (dōd°somaḥ sannipāto); 61, 1981 (*Vajrapāṇir iva°an*). — § 555 (Indra): V, 19, 292 (sa-dōd°mānuśaṃ tribhuvanāṃ), 309 (= do.); 12, 369 (*jagad sāsura-G°*); 15, 459. — § 558 (Vīrocana): V, 35, 1199. — § 560 (Sanatsujātap.): V, 42, 11580 (*pramādaḥ vai para-bhavan*). — § 561 (Yānasandhip.): V, 48, 11887; 49, 1925, 1927 (dōd°e yuddho), 1936 (sura°); 61, 2395 (dōd°-bhāvanāṃ), 2401. — § 562 (Bhagavadyanap.): V, 74, 2728; 78, 2808. — § 564 (do.): V, 100, 3571 (*A° Kālakhāṇḍa ca tathā Viśvupadodbhāvāḥ*, etc.); 102, 3612 (*devair A°-sannipatāḥ*); 104, 3645 (dōd°eshu yuddhesu). — § 565 (Gālavacarita): V, 107, 3756 (*sarvān surā°ān*); 108, 3776; 115, 3928; 116, 3940 (*bahu-dōd°-alokaḥ*). — § 567 (Bhagavadyanap.): V, 124, 4172 (*sarvair api surā°aiḥ*), 4175 (sa-Yakṣa°-pannagān); 128, 4301, 4302 (dōd°mānuśayā ca); 130, 4401, 4407 (mahā°). — § 570 (Sainyaniryānap.): V, 156, 5297 (sa-sura°-Rākṣasaṃ jagat). — § 572 (Rākṣa-tīrth.): V, 165, 5725 (*dōd°uresho api*). — § 573 (Ambop.): V, 178, 7031 (*jahi Bhīṣmaṃ raga Rāma garjantam A°m yathā*); 184, 7288 (sa-dōd°-Rākṣasaḥ loka). — § 574 (Jambūkh.): VI, 6, 212 (G°A°Ra°), 247 (*dōd°surāṇāṃ sarvāḥ Cētaparvataḥ ucyate*). — § 576 (Bhagavadgītāp.): VI, 21, 774 (sura°); 35, 1268 (G°-Y°-A°-S°-sanghaḥ). — § 578 (Bhishmavādh.): VI, 45, 1754 (*pratikṣanta tad rṇaṇaḥ ghorāṃ dōd°sura-samāṃ yudhi*); 48, 1900 (*Cakrapāṇir iva Asurān*); 50, 2073 (*yaṃ Brhaspatiḥ Indrāya tadā dōd°suro 'bravit*). — § 579 (do.): VI, 52, 2185 (*dōd°sura-Gandharvair lokair*). — § 580 (do.): VI, 58, 2474 (*yathā dōd°surāṇāṃ yuddham*). — § 581 (do.): VI, 65, 2970 (*atrasuravādham kṛtvā*); 66, 2980. — § 583 (do.): VI, 77, 2348 (dōd°e yuddho); 79, 3474 (do.); 80, 3529 (mahā°). — § 584 (do.): VI, 82, 3631 (*Vajrapāṇir iva°m*); 83, 3649 (dōd°opamaṃ); 86, 3828 (*Vajrapāṇir iva°an*). — § 585 (do.): VI, 94, 4250; 98, 4450 (sa-dōd°-G°-lokaṃ), 4493 (*yathā dōd°yuddho*). — § 586 (do.): VI, 100, 4583 (*yathā dōd°e yuddho*); 107, 4960 (*sarvair api surā°aiḥ*), 4961 (do.). — § 587 (do.): VI, 108, 5027 (*Vajrahastaṃ iva°aiḥ*); 116, 5411 (*yathā dōd°e yuddho*); 118, 5567 (*yuddho dōd°opama*). — § 588 (do.): VI, 121, 5804 (sura°). — § 589 (Droṇābhishek.): VII, 3, 103 (*Vajrapāṇir iva°aiḥ*); 5, 154 (*jigraṇto 'surān saṅkhye Kārttikeyam iva°marāḥ*); 10, 333 (dōd°air). — § 590 (do.): VII,

Asurāḥ - salileṣayāḥ. — § 740 (do.): XIII, 36, 2175 (*devāsuram purā*). — § 744 (do.): XIII, 44, 2410. — § 746 (do.): XIII, 62, 3197; 83, 3886 (*devā° Suparṇāc ca*), 3923 (*Asūdana*, i.e. Indra). — § 747 (do.): XIII, 84, 4013; 85, 4029, 4181 (*jaghāna Tārakam cāpi Daityam anyāṃs tāthā Asurān*). — § 748b (*Tārakavadhop.*): XIII, 86, 4211. — § 749 (*Ānuṣāsan.*): XIII, 87, 4224 (*devā°manuṣhyānām*). — § 766 (do.): XIII, 126, 6010 (*jagat sa-devā°mānuṣhām*); 133, 6176 (*trīn lokān sa-devā°mānuṣhān*). — § 768b (*Kṛṣṇa-Vāsudeva*): XIII, 147, 6809 (*romabhyaḥ ca surāsurāḥ*). — § 768 (*Ānuṣāsan.*): XIII, 148, 6890. — § 769 (*Ānuṣāsan.*): XIII, 149, 7071 (*sa-surā° G°am . . . jagat*). — § 772k (*Agastya*): XIII, 156, 7266, 7274, 7275. — § 772m (*Atri*): XIII, 157, 7294, 7295, 7301 (*mahā°*), 7302 (*hata°*). — § 773b (*Kṛṣṇa*): XIII, 159, †7366, †7371 (*Daityān Asurāṃs ca sarvān*), †7373, †7395. — § 773d (*Çiva*): XIII, 161, 7467, 7471 (*surā°*), 7482 (*Asūdanam purāṇi trīni*), 7488. — § 775 (*Ānuṣāsan.*): XIII, 166, 7634 (*devā°gurur = Brahman*). — § 777 (*Svargārohan.*): XIII, 168, 7742 (*surā°namasakṛta*). — § 778 (*Açvamedhik.*): XIV, 3, 46. — § 778b (*Saṃvartta-Mar.*): XIV, 5, 94; 9, †224. — § 782 (*Brāhmaṇagītā*): XIV, 26, 752, 755. — § 782g (*Guruçishyas.*): XIV, 42, †1169 (*surā°ūc ca*); 51, 1434 (*Pç°a° Ra°*). — § 785 (*Anugītāp.*): XIV, 79, 2321 (*devā°raṇaparakhyam*). — § 788 (*Āçramavāsikap.*): XV, 28, 753. — § 789 (*Putradarçanap.*): XV, 29, 779 (*devā°vimicṛitāḥ*). — § 795c (*Mahābhārata*): XVIII, 6, 218 (*jagat surā°*, is to be found in the *Mahābhārata*). — Seems to have been totally synonymous with *Dānava* and *Daitya*.

Asura¹, sg. (cf. *Asura*¹): XII, 8164 (v. Çrī), 13918 (v. *Uñchavṛtti*). — § 747b (*Suvarṇotp.*): XIII, 85, 4073 (*As°ah kaçcit*). — Names of single Asuras:

Açva: I, 2649 (*mahā°*).
Bali: III, †976, 8759 (*mahā°*); XII, 8182 (do.), 8324, 12943 (do.).
Balina: I, 2679 (*ottamāḥ*).
Bāpa: I, 2528 (*mahā°*).
Bhagadatta: VII, 1290 (*mahā°*).
Candrahantṛ: I, 2673 (*pravaro 'surah*).
Çarabha: I, 2663 (*mahā°*).
Çatamukha: XIII, 674 (*mahā°*).
Çaṭha: I, 2537 (*mahā°*).
Damça: XII, 93 (*prāg D°*; *mahā°*).
Dhundhu: III, 13511 (*mahā°*), 13541, 13543 (*mahā°*), 13598, 13613.
Ekacakra: I, 2657 (*mahā°*).
Gaviṣṭha: I, 2670 (*mahā°*).
Hiranyakaçipu: I, 7620.
Hiranyāksha: IX, 1751 (*mahā°*).
Ilvala: III, 8545, 8616 (*çreshṭhaḥ*), 8620, 8625, 8628 (*mahā°*), 8629 (do.).
Jambha: III, 8160; VIII, 3304 (*mahā°*).
Jarāsandha: XII, 12981.
Kaiṭabha: IX, 2850; XII, 13477, 13506.
Kāleyāḥ: I, 2684 (*pravaraḥ . . . mahā°*), 2686 (*mahā-muyo mahā°*), 2688 (*pravaro mahā°*), 2689 (*matimān mahā°*).
Keçin: III, 14255, 14259 (*mahā°*).
Krathana: I, 2693 (*mahā°*).
Krodhahantṛ: I, 2681.
Kupatha: I, 2664 (*mahā°*).
Mada: III, 10389 (*mahā°*); XIV, †251 (*As° viçva-āpam*).

Madhu: VI, 3025 (*mahā°*); IX, 2850 (*As M°-Kaiṭabha*); XII, 7531 (*mahā°*), 13477 (*Asottamau*, i.e. *Madhu* and *Kaiṭabha*), 13506 (*As*).

Maya: I, 2278 (*mahā°*), 8323; II, 3 (*mahā°*), 66, 76 (*mahā°*); VIII, 1406 (*mahā°*).

Mayūra: I, 2671 (*mahā°*).

Mrtapā: I, 2669 (*ottamāḥ*).

Namuci: V, 497 (*mahā°*).

Naraka: XII, 7610 (*N°adyā mahā°ah*).

Nicandra: I, 2661 (*ottamāḥ*).

Piṭha: VII, 386 (*mahā°*).

Prahlāda: III, 1030 (*Asurendram*).

Sunda: I, 7616 (*Asu*, i.e. 8° + *Upas°*), 7635, 7670 (*mahā°au*, i.e. do.), 7698 (*ābhyām*, i.e. do.), 7720 (do. = do.); IX, 1755 (*Asu*, i.e. do.).

Sūrya: I, 2694 (*āṇām*).

Svarbhānu: I, 2648 (*mahā°*).

Tāraka: XIII, 4011, 4015, 4066, 4068, 4205, 4215.

Upasunda: I, 7616, 7670, 7698, 7720; IX, 1755. — Cf. *Sunda*.

Vātāpi: III, 422 (*mahā°*), 8549, 8551 (*mahā°*), 8617 (*mahā°*), 8618 (do.), 8623 (*mahā°*), 13679 (do.); XII, 5389.

Viçvarūpa: V, 504 (*Trāṣṭro mahā°*).

Vikshara: I, 2677 (*pravaro 'surah*). 2678 (*dvitīyo Viksharāt, mahā°*).

Vināçanah Candrasya: I, 2674 (*mahā°*).

Virūpāksha: I, 2658 (*mahā°*).

Vṛshaparvan: I, 3344 (*mahā°*).

Vṛtra: I, 2680 (*mahā°*); III, †8728 (do.); V, 311, 324 (*mahā°*), 327 (do.), 522; VII, 9038 (*mahā°*); XII, 10069 (*As°praviro*); 10133 (*As°çreshṭham*), 10138 (*mahā°*), 10149 (do.), 10204 (do.), 10268 (do.).

Asurā, one of the daughters of *Prādhā*. § 102 (*Amçvāt.*): I, 65, 2553.

Asura, adj.: I, 2962 (sc. *virāha*), 2964 (do.), 2965 (do.); III, 765 (*im māyām*), 12227 (*puram*); V, 2242 (*vyūham*), 3549 (*Agniḥ . . . vāriḥhojanah*); VI, 696 (*vyūham*, known by *Bhishma*), 757 (= do.), 1181 (*im prakṛtim . . . çritāḥ*), 1406 (*sampadam im*), 1407 (*As, sc. sampad*), 1408 (*drau bhūtasargau loka 'smin daiva Asura eva ca*), 1421 (*ishv eva yonishu*), 1432 (*tān viddhy Asura-niçayān*), 3193 (*im iva Vṛtrahū*), 5009 (*yuddhān*, performed by *Bhishma*); VII, 26 (*Asiva yathā senā*), 1581 (*im camūm*), 7084 (do.), 7728 (*senām Asim Maghavān iva*), 7815 (*astrāṇi*), 8614 (*yuddham*); VIII, 562 (*im camūm*), 2125 (*senām Asim*), 2242 (do.), 2358 (do.), 3687 (= do.); IX, 1016 (*bale*); XII, 2160, 6735 (*nakshatreshu*), 6736 (*im yonim*), 7544 (*As prajā*), 7839 (*gunau*), 8151 (*im*), 10112 (*devā°*), 10811 (*bhāvah*), 10812 (*karmāṇi*), 11105 (*vishayān*); XIII, 1382 (*dharmaḥ*), 2412 (id.), 2468 (id.), 2476 (id.), 4289, 4700 (*māyāni*).

Asuraçreshṭha: (a) = *Namuci*, IX, 2435; (b) = *Vṛtra*, XII, 10133.

Asurādhipa¹ = *Bali*: XII, 8082; XIII, 4688.

Asurādhipa² = *Prahlāda*: XII, 6667.

Asuradvish, pl.: I, 7662 (v. *Sundopasundop.*) = the brahmarshis and brahmans.

Asurahan = *Çiva*: XIII, 612.

Asurārāj ("king of the As.") = *Baka*: I, 6208.

Asurārdana ("the tormentor of As.") = *Indra*: I, 8225 (*Çatakratum*, etc.).

Asurasūdana ("the slayer of As.") = *Indra* (I, 8262; XII, 3923); = *Vishnu* (V, 299).

Asurāyāni, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 255 (*rakṣiḥ*).

Asurendra ("king of As."): (a) = Bali, XIII, 4290, 4741; (b) = Prahlāda, XII, 4602, 8067; (c) = Vṛtra, XII, 10028, 10060, 10110; (d) °as = Madhu and Kaiṭabha, XII, 13518.

Asurendrasutā = Çarmīsthā: I, 3369.

Asurī ("a female Asura"): I, 3286 (= Çarmīsthā); III, 12203 (= *Kālaka mahāsuri*); IV, 260.

Asuri. § 668b (Pañcaçikhavākya): XII, 218, 7890 (*Ā°ah prathamam çishyam*, i.e. Pañcaçikha), 7893, 7894 (his wife was Kapilā).—§ 707 (Mokshadh.): XII, 319β, 11784.

Asūrya ("sunless"). § 746 (Ānuçāsan.): XIII, 77, 3700 (*asūrya nāma ta loka gām dattvā tan na gaohati*).

Ataka (Ā°?), a Nāga. § 66 (Sarpasattra): I, 57, 2154 (among the serpents of Kauravya's race that fell into the fire).

Atandrita = Çiva (1000 names¹).

Atapana = Çiva (1000 names¹).

Āṭavī. § 284 (Sahadeva): II, 31a, 1175 (*purīm ramyaṁ*, a city conquered by Sahadeva).

Āṭaviçikhara, pl. § 574 (Jambūkh.): VI, 9μ, 355 (a people—country—in Bharatavaraha).

Āṭavika, pl. (°ah) ("people dwelling in the forest"). § 613 (Gadāyuddh.): IX, 32a, 1820 (*prthivi sarvā sa-Mlecchāṭavikā*).

Atharva = Çiva: XIII, 901; do. (C.) or Ā° (B.), pl. = Atharvaveda: XIII, 4706.

Atharvaçiras¹, an Upanishad (v. BR.): I, 2882; III, 17066; XIII, 4298. Do.² = Mahāpuruṣa (Ma° Pu°st°).

Atharvaçirsha = Çiva (1000 names¹).

Atharvan (a rahi). § 493 (Āngirasa): III, 222, 14215 (finds out Agni in the sea), 14218, 14225, 14226, 14227.—§ 560 (Sanatsujātap.): V, 43, †1670.—§ 606 (Tripurākhya): VIII, 34, 1497 (*Atharvāngirasaṁ*).—§ 730 (Ānuçāsan.): XIII, 14ββ, 991 (*sa-Bṛhaspatiḥ*).

Atharvan¹ = Atharvaveda: XII, 13136 (*Rgvedo sa-Yajurvedo 'thairātharva-Sāmasu*), 13258 (*pañcakalpam Atharvānam kṛtyābhiḥ parivṛṇhitam*); XIII, 4590 (*vedam*).

Atharvan², pl. = Atharvaveda: III, 12963 (*Atharvaṇaḥ*); V, 1711 (*Atharvasu*); XII, 8613.

Ātharvaṇa ("belonging to or named after Atharvan"): V, 1391; VII, 2851 (*sthānam Ātharvaṇasya*); VIII, 1848, †4625 ("which in efficacy equalled an Atharvan rite," PCR.); XIII, 1086 (*Ātharvaṇa dvijāḥ*).

Atharvāna = Atharvaveda: XII, 13259 (°vidah).

Atharvāngiras = Āngirasa. § 555 (Indravijaya): V, 18, 549 (°e), 551 (°am).

Atharvāngirasa¹ = Āngirasa: II, 437 (?; in the palace of Brahman); V, 550 (°o nāma vede 'emin vai bhaviṣhyati). Do.², adj.: VIII, 3488 (*Atharvāngirasaḥ grutiḥ*), 4795 (*kṛtyām °im iv ograṁ*); IX, 907 (= do.).

Atharvāngirasaḥ (pl.), a kind of rahi? (II, 437; = Atharvaveda?).

Atharvāngirasaḥ (pl.): XII, 12736 (*Yajur-Rk-Sāmabhir juṣṭam Atharvāngirasaḥ tattha*, i.e. Atharvaveda).

Atharvaveda: I, 2888 (°pravaraḥ); II, 450; III, 15147 (°proktaiḥ); V, 548 (°mantraiḥ); XIII, 469 (°vedo vedo ca).

Āthida, v. Alinda.

Atibāhu. § 103 (Amçāvat.): I, 65, 2559 (among four Gandharvasattamāḥ, whose mother was Prādhā).

Atibala¹. § 615w (Skanda): IX, 45, 2546 (given to Skanda by Viṣṇu).

Atibala². § 641b (Rājadh.): XII, 59, 2218 (*Anangaputra*): Obtaining an extensive empire after the demise of his father, he became a slave of his passions.

Atibhīma. § 492 (Āngirasa): III, 220, 14166 (among the five yajñamushaḥ devāḥ "of the gods").

Atiçrīga. § 615w (Skanda): IX, 45, 2551 (given to Skanda by Vindhya; PCR. has Agniçrīga).

Atidhūmra = Çiva (1000 names¹).

Atidīpta = Çiva (1000 names¹).

Atikāla = Çiva (1000 names¹).

Atikrochra = Mahāpuruṣa (Ma° Pu°st°).

Atindra = Viṣṇu (1000 names).

Atindriya = Viṣṇu (1000 names).

Atiratha. § 150 (Pūrv.): I, 94, 3704 (among the sons of Matināra).

Atisāra, v. Abhisāra.

Atishaṇḍa. § 793 (Mausalap.): XVI, 4η, 120 (among the nāgas who received the white Nāga who issued from the mouth of Bala-Rāma).

Atishthira. § 615w (Skanda): IX, 45, 2550 (given to Skanda by Manu).

Ātithi(n). § 632b (Shoḍarājop.): XII, 29, 917 (*Suhotraṁ caivātithinam mṛtam çuçuma Śrājaya*); 921 (*atho 'tithiḥ*; = Suhotra).

Ativarcas. § 615w (Skanda): IX, 45, 2548 (given to Skanda by Himavat).

Ativṛddha = Çiva (1000 names¹).

Ātiyaças = Kṛhṇa: XII, 13139.

Ātiyama. § 615w (Skanda): IX, 45, 2547 (given to Skanda by Varuṇa).

***Ātman**¹ (the Supreme Soul): IX, 2352; do.² = Çiva (1000 names¹), Kṛhṇa (XIV, 1491).

Ātmanirāloka = Çiva (1000 names¹).

Ātmasambhava = Çiva (1000 names¹).

Ātmastha = Kṛhṇa: XII, 1641.

Ātmavat = Viṣṇu (1000 names).

Ātmayoni¹ = Kṛhṇa: XII, 1623; XIII, 7392, 7395; do.² = Viṣṇu (1000 names).

Ātreya¹ (descendant or descendants of Atri): § 59 (Sarpasattra): I, 53a, 2048.—§ 324 (Dvaitavanapr.): III, 26, 971 (pl.) (in the speech of Baka Dālbhya: perform their religious practice in the forest protected by Yudhishtira).—§ 376 (Tirthay.): III, 85, 8236 (among the rahiḥ who expect Yudhishtira at the Tirthayātrā).—§ 461 (Vāmadevacar.): III, 192, †13184 (disciple of Vāmadeva).—§ 559 (Prajāgarap.): V, 36, 1260 (*Ā°eya sa saṁvaddam Sādhyānam oti*).—§ 637 (Rājadh.): XII, 47η, 1594 (among the rahiḥ who surround Bhīṣma on his arrow-bed).—§ 665 (Mokshadh.): XII, 208a, 7598 (one of the seven rahiḥ in the North).—§ 677 (do.): XII, 235, 8592 (*Indradamaṇaḥ*), 8596 (*Saṅkṛtiḥ*).—§ 767 (Ānuçāsan.): XIII, 137a, 6247 (among the pious princes, etc., who have attained to heaven by charity and penances).—§ 793 (Mausalap.): XVI, 4, †124 (i.e. Duvāsas).

Ātreya², pl. (°ah). § 574 (Jambūkh.): VI, 9o, 376 (among the peoples in Bharatavaraha in the North and East).

Ātreya¹. § 268 (Varuṇasabhāva): II, 9, 374 (among the rivers in the palace of Varuṇa in their personified forms).

Ātreya² (a kind of menstruating woman, v. BR.). § 651 (Āpaddh.): XII, 165, 6094 (*dviguṇa brahmahatyā vai Ā° nidhano bhavati*).

Atri¹, a rahi. § 306 (Samudra): I, 21, 1217 (*brahmarsihḥ*).—§ 86 (Amçāvat.): I, 65, 2518 (one of the six maharahiḥ,

Brahmān's spiritual sons).—§ 109 (Amṣūvat.): I, 66, 2568 (among the sons of Brahmān, *maharshayaḥ*).—§ 111 (do.): I, 66, 2570 (has many sons, all of them *siddhāḥ*, *maharshayaḥ*).—§ 130 (do.): I, 67, 2721 (his—i.e. Vivasvat's, Nil.—son is born in the world as Vidura; cf. I, 4807).—§ 191 (Arjuna): I, 123a, 4807 (*yaḥ codito bhāskaro 'bhāt pranaśṭe*).—§ 228 (Aurvop.): I, 181, 6872 (rescues the Rā. from the sacrifice of Parācāra).—§ 270 (Brahmasabhāv.): II, 11, 436 (among the *Prajānām patayaḥ*, etc., who surround Brahmān in his palace).—§ 347 (Nalop.): III, 64, 2462 (*Vaṣiṣṭha-Bhṛgu-Atri-samāḥ . . . tāpasāḥ*).—§ 455 (Brāhmaṇamāh.): III, 185: His discourse with Gautama as to who is to be styled the foremost of sovereigns; he gets large gifts from king Vainya: (12684), 12691, 12709, 12713. —§ 494 (Āngirasa): III, 222, 14235.—§ 599e (Çini): VII, 144, 6028 (*Atreḥ putro 'bhavat Somah*, etc.).—§ 602 (Droṇavadhap.): VII, 190v, 8727.—§ 615 (Baladevatīrthay.): IX, 43, †2447 (had been the hotṛ at Soma's Rājasūya sacrifice).—§ 615u (Skanda): IX, 45γ, 2512.—§ 656 (Khadgotp.): XII, 166a, 6135 (among the sons of Brahmān); β, 6142 (among those who accepted the eternal religion laid down in the Vedas).—§ 664 (Mokshadh.): XII, 207δ, 7534 (among the spiritual sons of Brahmān).—§ 665 (do.): XII, 208a, 7570 (among the seven sons of Brahmān), 7572 (°-vaṃṣe), 7597 (*Atreḥ putraḥ . . . Sāravataḥ*, among the ṛshis in the West).—§ 667 (do.): XII, 214, 7786 (*maharshir bhagavān Atrir veda tau-chukra-sambhavaṃ*).—§ 702 (Mokshadh.): XII, 293a, 10762.—§ 717b (Nārāyaṇi): XII, 335a, 12685 (among the twenty-one Prajāpatia).—§ 717c (Uparicara): XII, 336β, 12724 (among the seven Ṛshis, the Citraçikhaṇḍina).—§ 717b (Nārāyaṇi): XII, 341v, 13040 (among the eight Prakṛtis upon whom all the worlds depend); ξ, 13075 (among the seven Mānasāḥ).—§ 730 (Ānuçāsan.): XIII, 14, 684: The wife of Atri abandoned her husband and sought the protection of Mahādeva, who granted her that she should obtain a son without Atri, 686; ββ, 990.—§ 734 (do.): XIII, 26a, 1761.—§ 746 (do.): XIII, 65γ, 3289 (*Pitāmahasutaḥ*); 66ξ, 3332.—§ 747 (Suvarṇotp.): XIII, 85ξ, 4125.—§ 749 (Ānuçāsan.): XIII, 91, 4329 (*Svāyambhuvāḥ*), 4343-4, 4371.—§ 750b (Bisast.): XIII, 93a, γ, δ, ε, 4416, 4436, 4458 (*°pramukhāḥ maharshayaḥ*), (4462), 4481, (4482), (4514).—§ 770 (Ānuçāsan.): XIII, 151e, ι, ν, 7115 (*°eḥ putraḥ Sāravataḥ*, one of the seven *Varuṇasya ṛtviḣaḥ*, in the West), 7116 (the first of the seven *Dhaneçvarasya guravaḥ*, in the North), 7157 (*Bhṛgu-Āngiro-adibhiḥ*).—§ 772j (Utathya): XIII, 155, 7243 (gave Bhadrā to Utathya).—§ 772m (Pavanārjuras.): Vāyu said: Once the gods and Dā. were fighting each other in the dark. Rāhu pierced both Sūrya (the Sun) and Soma (the Moon) with his arrows. The gods repaired to the brahman R. Atri, who becoming the Moon and Sun dispelled the darkness and burnt the As., who were now slain by the gods. "Name thou a kṣattriya superior to Atri": XIII, 157, 7291, 7294, 7298, 7299, 7301-4.—§ 775 (Ānuçāsan.): XIII, 166e, ζ, 7669 (*°eḥ putraḥ Sāravataḥ*, among the Ṛshis in the West), 7670 (among the Ṛshis in the North).—§ 782 (Guruçishya): XIV, 35z, 961.

Atri' § 98 (Amṣūvat.): I, 65, 2545 (among the four sons of Çukra who were *Aurayājakaḥ*).

Atri' = Çiva (1000 names²)

Atrisuta = the Moon: VIII, 4594.

Atryānamaskartr = Çiva (1000 names³).

Atulya = Çiva (1000 names⁴), = Viṣṇu (1000 names).

Atyugra: X, 259 = Çiva.

Auçanasa ("belonging to or named after Uçanas"). § 370 (Tīrthay.): III, 84, 8034 (°im).—§ 615 (Baladevatīrthay.): IX, 39, 2249 (*tīrtham Kapalamoçanaṃ nama*), 2261 (*Sarasvatyaḥ tīrthavarām*), 2263 (*tīrtham*; purifies from every sin).—§ 641 (Rājadh.): XII, 122, 4479 (*çāstram*).—§ 717 (Uparicara): XII, 336, 12741 (*çāstram*).—§ 759 (Ānuçāsanik.): XIII, 107ξ, 5298 (*lokam*).

Auçanasī = Devayāni: I, 3376; VII, 2297.

Auçija. § 264 (Sabhūkriyāp.): II, 4a, 112.—Cf. Aushija.

Auçinara' (= Çibi). § 149 (Yājāti): I, 53, †3669 (*Çibiḥ*), †3680 (do.).—§ 232 (Svayamvarap.): I, 186, 6996 (*Çibiḥ*).—§ 378 (Tīrthay.): III, 84, 8503 (do.).—§ 463 (Çibi): III, 194, 13249 (only B.), 13252 (*mahipatiḥ*).—§ 466 (do.): III, 197, ††13274 (*Çibim mahipatiṃ*)—§ 467 (Rājanyamāh.): III, 198, ††13302 (*Çibiḥ*).—§ 480 (Pativratop.): III, 208, 13808 (*Çibiḥ*).—§ 545 (Pativrutāmāh.): III, 204, 16674 (*Çibir Au'o yathā*).—§ 562 (Bhagavadyānap.): V, 90v, 3146 (*Çibiḥ*).—§ 566 (Yājāti): V, 121, 4057 (*Çibiḥ*); 122, 4085 (do.).—§ 574 (Jambūkh.): VI, 9aa, 314 (*Çibiḥ*).—§ 589 (Droṇābhishek.): VII, 10, 373 (*Çaibyāt*).—§ 595 (Shoḍaça-rājika; v. Çibi): VII, 58, 2209, 2216 (*tāvatir adadad gā vai Çibir Au'o 'dhvare*).—§ 599 (Jayadrathap.): VII, 143, 5998 (*gaocha puṇyaktāl lokān Çibir Au'o yathā*).—§ 632b (Shoḍaça-rājop.; cf. Çibi): XII, 29, 932 (*Çibim*), 934 (*Çibiḥ*), 936 (*Çaibyād-rājaraḥ*).—§ 677 (Mokshadh.): XII, 235, 8693 (*Çibi*; ascended to heaven, having sacrificed his limbs and his son for the sake of a brahman).—§ 761 (Ānuçāsan.): XIII, 115γ, 5663 (*Çibina*).—§ 767 (do.): XIII, 137a, 6248 (*Çibiḥ*; cf. XII, 8593).—§ 786 (Nakulākhy.): XIV, 90, 2790 (*Çibiḥ*).

Auçinara', adj. ("belonging to the Uçinara"). § 565 (Gālavacarita): V, 118, 3982 (*nṛpaṃ*, i.e. Uçinara, king of Bhojanagara).

Auçinari. § 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).—§ 463 (Çibi): III, 194, 13249 (B. Auçinara).

Auçinari. § 277 (Jāṣāṇḍhavadhap.): II, 21, 802 (*çādrāyām*; bore by Gautama the sons Kākshivat, etc.).

Audbhida. § 575 (Bhūmip.): VI, 12ξ, 453 (the first varsha in Kuçadvīpa).

Auddālaka. § 370 (Tīrthay.): III, 84, 8139 (a tīrtha).

Auddālaki. § 412 (Aṣṭāvakra): III, 132, 10597 (*Çvetaketuḥ*), 10599 (do.).—§ 615 (Saptasāravata): IX, 38, 1V 2207 (a ṛshi).—§ 775 (Ānuçāsan.): XIII, 166ξ, 7671 (*Çvetaketuḥ*; among the ṛshis of the North).

Audra (pl. °aḥ). § 574 (Jambūkh.): VI, 9μ, 365 (a people in Bharatavarsha; B. has *Aumdrāḥ*).

Audra (pl. °aḥ). § 785 (Anugītāp.): XIV, 83, 2476 (a people vanquished by Arjuna).

Audumbara (pl. °aḥ). § 295 (Vyūtap.): II, 52, 1869 (among the peoples who bring tribute to Yudhishtira).

Aupanishada ("belonging to or named after the Upanishads"): XII, 8898 (*dharmah*; printed *Upa°* in C.).

Auraga ("belonging to or named after the Serpents") XII, 11103 (*viṣṭayān*).

Aurasikāḥ (pl.). § 589 (Droṇābhishekap.): VII, 11v, 397 (have been vanquished in battle by Kṛṣṇa).

Aurva (a ṛshi). § 61 (Sarpasattra): I, 55, 2112.—§ 122 (Gyavana): I, 66, son of Gyavana and Ārushī and father of Reika: 2610 (*Au'o tanyām*—i.e. Ārushī—*samabhavad aruṃ bhittva mahāyāçāḥ*), 2613 (had 100 sons *Jamadagni-purogamam*, i.e. Reika?).—§ 227 (Aurvop.): I, 179, 6833; 180, (6842), 6862 (he throws his wrath into the

Ocean).—§ 548g (Āraṇyap.): III, 315, 17465 (the office that *A.* at one time performed for the gods, concealed in his mother's thigh).—§ 747 (Suvarṇotp.): XIII, 857, 4145 (the fourth of Bhṛgu's seven sons).—§ 772g (Pavanārjunas.): XIII, 154, 7223 (Vāyu said: "The mighty kshatriya Tālajangha was destroyed by the single [brahman] *A.*").—Cf. Bhārgava, Bhṛgunandana.

Aurva Akhyāna ("the story relating to Aurva"). § 11 (Purvas.): I, 1, 387, i.e. Aurovākhyāna.

Aurovākhyāna(m) ("the episode relating to Aurva"). § 227 (Parācāra): King Kṛtavīrya, the *yāya* of the Bhṛgu, at the end of the Soma sacrifice gratified the brahmins with large offerings. After he had ascended to heaven, it came to happen that his descendants were in want of wealth. Knowing that the Bhṛgu were rich, they went to them and begged. Some amongst the Bhṛgu buried their wealth under the earth, some gave it away to brahmins, and some duly gave it to the kshatriyas. Some kshatriyas, while digging at the house of a Bhārgava, came upon a large treasure. The kshatriyas then began to kill the Bhṛgu with their arrows all over the earth, even the embryos. A Bhṛgu woman fled to Himavat, holding an embryo in one of her thighs ("for 100 years," v. 6822). From fear a brahman woman reported this to the kshatriyas. The kshatriyas then went to destroy that embryo, which, however, came out, tearing open the thigh and dazzling the eyes of the kshatriyas so that they lost their sight. They asked the woman that they might be restored to sight, promising to abstain from their sinful practice (I, 178). She told them to ask the child, which they did, and regaining their eyesights they went away. The child (*viprarakṣi*) was named *Aurva*, because he had been born after tearing open his mother's thigh (*aru*). *Aurva* devoted himself to the austere of penances with the object of destroying the whole world to gratify his ancestors. The *Pitṛs* then all came from *Pitṛloka*, and said: "Be propitious towards the three worlds. Having grown weary with the long periods of life allotted to us, we desired our own destruction through the kshatriyas. Such as commit suicide never attain to regions that are blessed, therefore we abstained from self-destruction" (I, 179). When *Aurva* replied that his vow must not be in vain, the *Pitṛs* prevailed upon him to throw his wrath into the waters of the ocean, the whole universe being made of water. It became a large horse-head, which, emitting fire from its mouth, consumes the waters of the ocean (I, 180).—§ 228: Hearing this the *viprarakṣi* Parācāra controlled his wrath from destroying the worlds. But he performed a great *rākṣasa* sacrifice and began to burn the *rākṣasas* in it, and *Vasishṭha* did not restrain him. Desirous of ending that sacrifice the *ṛṣi Atri* came to that place, and also *Pulastya* and *Pulaha* and *Kratu*, desiring to save the *rākṣasas*. Seeing that many *rākṣasas* had already been slain, *Pulastya* said: "That which befell thy father was brought about by his own curse! No *rākṣasa* was capable of devouring *Çakti*; he himself provided for his own death! *Vigṇamitra* was only a blind instrument in that matter. Both *Çakti* and *Kalmāshapāda* have ascended to heaven, and are enjoying great happiness, as also the other sons of *Vasishṭha*. Abandon this sacrifice of thine." Parācāra then brought his sacrifice to an end, and threw the fire into the woods on the north of the *Himavat*, where it may be seen to this day consuming *rākṣasas* and trees and stones in all seasons (*parvati parvati*) (I, 181).

Aushadaqvi. § 149 (Yayāti): I, 98, †3664 (*Vasumān*), †3688.

Aushadha = Vishnu (1000 names).

***Aushadhi** (pl. °*ayaḥ*, the herbs, personif.): IX, 2518 (cf. *ausadhibhikṣi*, XIII, 454; *oshadhi*?).

Aushija (B. *Auṣṇ*) (= Kāksīvat): XII, 7593 (K°); XII, 7108 (K°; printed *Aushtja* in C.); XIII, 7663.

Autanka (adj.): XIV, 1627 (*guruṣṛtīm*).

Autānapāda: XIII, 195 (*Dhruvasya*).

Avācīna. § 156 (Pūrv.): I, 95, ††3770, ††377.

Avaça = Çiva (1000 names*).

Avaçavartin: Mahāpuruṣastava.

Āvaçirāḥ (pl.). § 515 (Karnadigvij.): III, 254, 15244 (a people of the East conquered by Karṇa).

Āvaha. § 754 (Çukakṛtya): XII, 828g, 12401: The second wind called *Ā.* blows with a great noise; it is this wind that causes Soma and the other luminaries to rise and appear. Within the body that wind is called *Udāna* by the wise.

Avākīrṇa (a tīrtha, only in B.). § 615 (Baladevatīrtiṇy.): IX, 41, 2318

Avanti (a town, i.e. Ujjayinī, v. VP.). § 347 (Nalop.): III, 61, 2317.

Avanti, pl. (°*ayaḥ*, the people of Avanti). § 377 (Dhaumya-tīrthak.): III, 89, 8354 (B. *Anarīteshu*) (*Āṣhu pratītyāṇas*).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 12 (*Surāshṭra-vantayasa tathā*).—§ 594 (Jambūkh.): VI, 9μ, 350 (*Kuntayo 'vantayaç ca*, in Bharatavarsha).

Āvantya (inhabitant or king of Avanti).—a) sg.: § 296 (Dyūtap.): II, 53, 1915 (*Āṣa tu abhishekārtham apo—V. apo—bahuvīdhās tathā*).—§ 561 (Yānasandhip.): V, 55ν, 2206 (*Āvantyo, 'tha Jayadrathah*); 62ββ, †2126 (*Āvantya-Kālīnga-Jayadratheshu*).—§ 576 (Bhagavadgītāp.): VI, 16a, 622 (*Āvantyo, 'tha Jayadrathah, Vindānuvindhau . . .*).—§ 582 (Bhishmavadhap.): VI, 71δ, 3138.—§ 585 (do.): VI, 92χ, 4118, 4135.—§ 599 (Jayadrathav.): VII, 95, 3535.—§ 609 (Çalyap.): IX, 2ξ, 72 (*Āṣo, 'tha Jayadrathah*).—§ 619 (Strīvil.): XI, 22, 617 (slain by Bhīma), 620.—β) Dual in the phrase *Vindānuvindhau Āvantyan* (brothers): § 281 (Sahadeva): II, 31β, 1114.—§ 290 (Çiçupālavadhap.): II, 44a, 1539.—§ 561 (Yānasandhip.): V, 66es, 2503.—§ 572 (Rathātīrath.): V, 166, 5753.—§ 573 (Ambop.): V, 195δ, 7607.—§ 576 (Bhagavadgītāp.): VI, 17γ, 673.—§ 578 (Bhishmavadhap.): VI, 45", 1740; 51φ, 2107.—§ 580 (do.): VI, 56γ, 2408.—§ 584 (do.): VI, 81a, 3533, a', 3557; 86*, 3823.—§ 586 (do.): VI, 102i, 4666.—§ 587 (Bhishmav.): VI, 108δ, 5051; 113i, 5240, 5245, 5261.—§ 592 (Samçaptakav.): VII, 20e, 801; 25, 1083; 32, 1410.—§ 596 (Pratījñāp.): VII, 74, 2629.—§ 599 (Jayadrathav.): VII, 95, 3526, 3533.—§ 604 (Karnap.): VIII, 5ξ, 99 (*Vindānuvindhau Āvantyan rājaputrau mahārathau*, have been slain).—§ 608 (do.): VIII, 72, 3612.—§ 619 (Strīvil.): XI, 25, 733 (slain).—γ) Dual *Āvantyan* (no doubt = β): § 555 (Sainyodyogap.): V, 19δ, 593 (*Āvantyan ca mahāpālau mahābalau suamṛtāu | prithag akṣauhinībhyām tāv abhiyātāu Suyodhanam*).—§ 584 (Bhishmavadhap.): VI, 83, 3650 (*Āvantyan tu maheshvatsau*), 3657 (*Āvantyan rathindām varau*).—§ 584 (Bhishmav.): VI, 86*, 3826.—§ 585 (Bhishmav.): VI, 94u, 4195 (*Āvantyan ca maheshvatsau Kauravaṃ paryavārayan*).—§ 586 (do.): VI, 99γ, 4504 (*Āvantyan tu mahārathau*).—§ 587 (Jayadrathavadhap.): VI, 114, 5293 (*Āvantyan mahārathau*), 5309 (do.).—§ 599 (Jayadrathav.): VII, 99, 3682 (*Āvantyan bhāratarau*).—§ 609 (Çalyap.): IX, 2ξ, 93.—δ) pl. (°*aḥ*): § 515 (Karnadigvijap.): III, 254,

15263 (*Āṇṇṣ ca vaṣe kṛtvā*).—§ 585 (Jayadrathav.): VI, 87, 3852.—§ 589 (Droṇābhishek.): VII, 11, 397.—§ 599 (Jayadrathav.): VII, 113, 4408 (*asinyam dvantyāndam*).—§ 604 (Karnap.): VIII, 8, 235.—§ 611 (Çalyap.): IX, 24, 1298 (have been slain).

Avara = Çiva (1000 names¹).

Avarṇa = Çiva (1000 names¹).

Āvartana = Viṣṇu (1000 names).

Āvasathya. § 490 (Āṅgīrasa): III, 221, 14181 (a Fire, son of Tapas).

Āvatata = Çiva (1000 names¹).

Āveça = Çiva (1000 names¹).

Āvedaniya = Çiva (1000 names¹).

Avijñātāgati. § 116 (Vasu, pl.): I, 66, 2589 ("whose ways cannot be explored," son of Anila and Çivā).

Avijñātr = Viṣṇu (1000 names).

Avijñeya: Mahāpurushastave.

Avikalpana (B. and PCR. °mp°). § 717^b (Nārāyaṇīya): XII, 349, VI) 13593 (a king).

Avikshit¹. § 6 (Anukram.): I, 1, 231 (belongs to the past).—§ 154 (Pūruvaṃṣṇ): I, 94, 3740, 3741 (son of Kuru and father of Parikshit).

Avikshit¹. § 778^a (Samvartta-Mar.): XIV, 4, 82: King A. Kārandhama, son of Suvarcas, lived at the beginning of the Tretā age, and was equal to Indra, Bṛhaspati, and Himavat; all kings were under his control; he was given to sacrifices, he performed hundreds of horse-sacrifices, and Āṅgīras himself served as his priest; 5, 104 (father of Marutta).

Avikshita: VII, 2170 (*Avikshitāṃ Maruttāṃ*), 2177 (*rājaraṣaḥ*); XII, 613 (*Marutta*), 910 (id.), 914; XIV, 136, 149, 163, 176, 256, 275

Avimūdhāḥ (pl.), a kind of ṛshis. § 246 (Sundopasundop.): I, 211, 7683.

Avimukta. § 370 (Tirthay.): III, 84, 8057 (a tirtha, where by the sight of Devadeva one is purified even after having slain a brahman, and by renouncing one's life there one obtains emancipation—*moksha*).

Avindhya. § 532 (Sītāśāntvana): III, 280, 16148 (a Rākshasa who had spoken of Rāma, etc.).—§ 534 (Hanūmatpratyāgam.): III, 282, 16263.—§ 541 (Indrajidvadhā): III, 289, 16492, 16496.—§ 543 (Rāmābhisheka): III, 291, 16536 (after the slaughter of Rāvaṇa, A. came to Rāma with Sītā).

Avisthala (a village). § 562 (Bhagavadyānap.): V, 72^b, 2595; 82^c, 2877 (among the five villages, for which Yudh. asks Dury.).

Avrhaḥ (PCR. *Vrhaḥ*). § 191 (Arjuna): I, 123^a, 4813 (a Deva-Gandharva?).

Avṛtta (*Vṛtta*?). § 564 (Mātaliyop.): V, 103^γ, 3630 (in an enumeration of the principal Snakes).

Avyakta¹ = Kṛṣṇa: XII, 1640, 13285; do.², Mahāpurushastave (read *Avyaktamadhya*); do.³ = Viṣṇu (1000 names); do.⁴ = Çiva (1000 names¹).

Avyaktanīdhana: Mahāpurushastave.

Avyaktarūpa¹ = Çiva: XIV, 193; do.² = Viṣṇu (1000 names).

Avyaktayoni = Çiva: XIII, 589.

Avyāṅga = Viṣṇu (1000 names).

***Avyaya**¹ ("imperishable"): XII, 1437 (*devo* = Brahman), 1607 (= Kṛṣṇa), 7604 (id.), 9218 (*deveçam* = Brahman), 10682 (= Brahman), 11229 (*vyotir avyayaṃ*), 11602 (*Çambhuḥ Prajāpatiḥ* . . . *vyotir Avyayaḥ*), 12875 (*devānām adīḥ*,

i.e. Viṣṇu), 12879 (*Vīṣṇamartīḥ* = id.), 18192; XIII, 716 (= Çiva), 1185 (= do., 1000 names¹), 1262 (*prāsādan prabhavo vyayaḥ* = Çiva, 1000 names¹), 6951 (= Viṣṇu, 1000 names), 6953 (do.), 6995 (*vācam* ? = do.), 7045 (do.); XIV, 206 (= Çiva).—Do.², a serpent: I, 57, 2157.

Ayahçaṅku. § 130 (Āmçāvat.): I, 67, 2646 (among the great Asuras who were born among the Kekayas).

Ayahçiras. § 92 (Āmçāvat.): I, 65, 2531 ("Danor vaṃṣṇ," a Dānava).—§ 130 (do.): I, 67, 2646 (of. *Ayahçaṅku*).

Ayana(m) = Skanda: III, 14639 ("the half year").

Ayati. § 136 (Yayātyup.): I, 75, 3155 (brother of Yayāti).

Āyāti. § 136 (Yayātyup.): I, 75, 3155 (brother of Yayāti).

Ayobāhu. § 130 (Āmçāvat.): I, 67, 2733 (among the sons of Dhṛtarāṣṭra).—§ 192 (Dhṛtarāṣṭradutranāmak.): I, 117, 4545 (do.).

Āyoda-Dhaumya(h) (B. *Apoda[h]* Dhaumya[h]) = *Āyoda(h)* Dhaumya(h) (q.v.). § 15: I, 3, 697: *athāparaḥ çishyas tasyaiv Āyodadhaumyasyopamanyur* (B. °*podasya Dhaumyasyo*) *nāma*.—§ 16: I, 3, 740: *athāparaḥ çishyas tasyaiv Āyodadhaumyasya B. Āyodasya Dhaumyasya Vedo nāma*.—Ā's teeth were of iron (§ 15: I, 3, 737).

Āyoda(h) Dhaumya(h) (B. *Āpoda Dh*°), a Rishi. § 14: About the time of king Janamejaya, son of Parikshit, there was a Rishi named Ā. Dh. (I, 3, 21 = 684: *ṛshir Dhaumyo nāma Āyodaḥ*) with three disciples: Upamanyu, Āruṇi Pāñcalya, and Veda. I, 3, 689: *Āyodo Dhaumyaḥ*.—Cl. *Āyoda-Dhaumya(h)*.

Ayodhyā (a city, i.e. Oude, v. VP.). § 226 (Vāsishṭha): I, 177, 6780 (*khyātāṃ purīm imāṃ lokesho Āṇṇ*), 6783 (*Āṇṇaseno janāḥ*), 6784.—§ 280 (Bhīmasena): II, 29, 1076 (here Bhīm. vanquished Dirghayajña).—§ 346 (Nalop.): III, 60, 2295.—§ 348 (do.): III, 66, 2628 (*nagarīm ramyaṃ*; the city of Rṭuparṇa).—§ 351 (do.): III, 70, 2745, 2761, 2766 (*vāsinaṃ nrpaṃ Rṭuparṇam*); 71, 2795 (*Āṇṇhipatīḥ*).—§ 353 (do.): III, 74, 2906.—§ 383 (Paraçurāma): III, 99, 8657 (*Āyāṃ jātām Dāçarathīm*), 8659.—§ 425 (Hanūmad-Bhīmas.): III, 148, 11215 (the capital of Rāma Dāçarathi).—§ 461 (Vāmadovacarita): III, 192, 113145 (king Parikshit of the Ikshvāku race).—§ 475 (Dhundhumārop.): III, 202, 13515 (kings Ikshvāku, Çaçāda, etc.).—§ 534 (Hanūmatpratyāgam.): III, 282, 16231 (at the return of Hanūmat, Rāma again hopes to rule at A.).—§ 543 (Rāmābhisheka): III, 291, 16567 (*purīm ramyaṃ*), 16568, 16590.—§ 565 (Gālavacarita): V, 115, 3934 (king Haryaçva Ikshvāku).

Ayodhyādhīpati ("the king of Ayodhyā") = Rāma Dāçarathi: XII, 954.

Ayoga (pl. °āḥ), a caste: XII, 297^γ, 10869 (among the castes who spring from the original four castes by intermixture).

Āyogava (f. °ī) (son [daughter] of a çūdra with a vaiçya woman): XIII, 2574 (*çūdrād Āyogavaç çāpi vaiçyāyām grāmyadharmīḥ*), 2582 (*vāhyānām anujāyante Sairindhryāṇ Māgadhesku ca | prasādhanopacārajāṇām adāsam dāçyitvaṇām | ataç āyogavaṇ sūte vāgurābandhajivanam*), 2587 (*Āyogaviṣhu jāyante hinavarṇas tu te trayas*—so. one by a Vaidehaka, the Madranābha by a Nishāda, and the Pukkasa by a Cāṇḍāla?).

Ayonija = Viṣṇu: XII, 13488; XIII, 7010 (1000 names).

Āyu(s) (gen. °oḥ and °ushaḥ)¹ (son of Purūravas and Urvaci, and father of Nahusha, etc.). § 141 (Purūravas): I, 75, 3149, 3150.—§ 156 (Pūruvaṃṣṇ): I, 95, 113760 (*Āyusho Nahusho*, etc.).—§ 450 (Ājagarap.): III, 179, 12408 (*Nahusho* . . . *Āyor vaṃṣādharāḥ outaḥ*).—§ 599^a

(Çini): VII, 144, 6029 (*Āyusho Nahushaḥ sutaḥ*).—§ 656 (Khaḍgotp.): XII, 1662, 6193 (among those who succeeded each other in the possession of the sword.—§ 702 (Mokshadh.): XII, 2972, 10875 (cited by Parīçara in a question of caste).—§ 717 (Nārāyaṇīya): XII, 343, VII, 13214 (*°śhaḥ putro Nahushaḥ*).—§ 761 (Ānuçāsan.): XIII, 1157, 5661 (*Āyudhānārāyaṇa*).—§ 768 (Kṛṣṇa): XIII, 147, 6832 (son of Purūravas and father of Nahusha).—§ 775 (Ānuçāsan.): XIII, 1667, 7682.

Āyu² (king of the frogs). § 461 (Vāmadēvacar.): III, 192, ††13173.

Āyu(m)³ = Çiva (1000 names³).

Āyudhin = Çiva (1000 names³).

Āyurveda (the science of medicine). § 270 (Brahmasabhāḥ.): II, 11, 442 (*Ātathāshṭāṅgo*); XII, 877, 8133 (*°vido janāḥ*), 13137, 13246 (*°vidāḥ*).

Āyutāksha = Çiva: XIII, 7514.

Āyutanāyin. § 156 (Pūruvaṃç.): I, 95, ††3773 (he brought a myriad of puruṣamedhas, thence his name). 3774.

B

(What is not found under B should be sought for under V.)

Bābhraṇyāni. § 721b (Viçvāmitrop.): XIII, 48, 256 (a son of Viçvāmitra).

Bābhraṇya. § 717 (Nārāyaṇīya): XII, 3437, 13262 (. . . so 'ham evollare bhāgo kramākṣharavibhāgavit | Vāmadēçilamārgeṇa mat - prasādān mahātmanā | Pāñcālana kramāḥ prāptas tasmād bhūtāt sanātanaḥ | Bābhraṇya-gotraḥ sa bābhau prathamam krama-pūragāḥ | Nārāyaṇād varam labdhvā prāpya yogam anuttamam | kramam prapīya çikṣhāt ca prapayitvā sa Gālavaḥ).

Bābhru¹ (one or more Vṛṣṇi or Yādava princes). § 252 (Subhadraharanap.): I, 219, 7915 (a Vṛṣṇi).—§ 291 (Çiçupālavudhap.): II, 45, 1569 (his wife is ravished by Çiçupāla).—§ 608 (Karnap.): VIII, 85, †4322 (*°suta*), slays the elephant of the Kulinda chief; *Devīrçha-sānu*, i.e. Bābhru, is wounded by the son of Sahadeva).—§ 641 (Rājadh.): XII, 81, 3040 (*°Ūgrasenayoh*); belongs to the opposition against Kṛṣṇa).—§ 793 (Mausalap.): XVI, 1, 17, 29; 37, 72, 102; 4, 105, 108-9, 110.

Bābhru², pl. (*°asaḥ*) (the race of Bābhru). § 793 (Mausalap.): XVI, 77, 178.

Bābhru³ (son of Viçvāmitra). § 721b (Viçvāmitrop.): XIII, 48, 249.

Bābhru⁴ = Çiva (XIII, 589, 1000 names³), Viṣṇu (1000 names), Kṛṣṇa: XII, 1511.

Bābhru⁵. § 455 (Brāhmaṇamāh.): III, 186, 12705 (among honourable appellations of the king).

Bābhrumālin. § 264 (Sabbākriyāp.): II, 48, 111.

Bābhruvāha. § 11 (Parvas.): I, 2, 608 (= Bābhruvāhana). **Bābhruvāhana** (the son of Arjuna and Citrāṅgadā, princess of Manipūra). § 11 (Parvas.): I, 2, 398 (*°janma*).—§ 250 (Arjunavanavāçap.): I, 217, 7684.—§ 785 (Anugītāp.): XIV, 79, 2302 (king of Manipūra and son of Arjuna), 2314,

2317, 2322, 2333-4; 80, 2360, 2393, 2396; 81, 2404, 2406, 2426; 86, 2571 (*Manipūrapatiḥ*); 87, 2600; 88, 2607; 89w, 2677.—Cf. Bābhruvāha, Citrāṅgadāsuta, Citrāṅgadāt-maja, Dhanañjayasuta, Manipūrapati, Manipūreçvara.

Badarapācana (a tirtha on the Sarasvatī). § 615 (Bala-devat.): IX, 47, 2760.—§ 615y: IX, 48, 2762, 2793, 2812: There the beautiful *Çrutācālī*, *Bharadvāja's* daughter, a *brahma-cārīnī*, practised austerities for many years, desirous of obtaining *Indra* for her husband. *Indra* then came in the guise of B.-r. *Vasishṭha*, and told her that everything is attainable by penances, and asked her to boil five jujubes, when he went away to mentally recite certain *mantras* at *Indratīrtha*, that was not far away. She sat down to boil the jujubes, but in vain; the day was about to wane; her fuel was all consumed; then she first thrust her feet into the fire, without changing a muscle of her face. *Indra* then showed himself in his own proper form, and said that her wish would be accomplished; throwing off her body, she would live with him in heaven as his spouse; and this *tīrtha* would be the foremost in the world and be called B.; he granted her a boon superior to that granted to *Arundhatī* (s) by *Mahādeva*: the person who will reside in this *tīrtha* for only one night and bathe there with his soul fixed on meditation, will, after having thrown off his body, obtain many regions of blessedness difficult of acquisition. Then *Indra* went back to heaven; a shower of celestial flowers poured down, etc., and *Çrutācālī*, throwing off her body, became the spouse of *Indra*.—Cf. Badaripācana.

Badarī ("Zizyphus Jujuba," a tirtha and the hermitage of Nara and Nārāyaṇa at the sources of the Gaṅgā; LIA. I, 547/661; VP.). § 48 (Çesha): I, 36, 1567.—§ 333b (Arjunap.): III, 40, 1636.—§ 339b (Arjuna): III, 47, 1890 (*tad āçramapadaṃ puṇyam V°nāma*).—§ 377 (Dhaumya-tīrthak.): III, 90, 6396, 8397 (*tasmatīyaçasah*—i.e. Viṣṇu's—*puṇyam viçālāṃ B°im anu | āçramāḥ khydyate puṇyas trishu lokeshu viçrutāḥ*; Gaṅgā, which formerly streamed with cold water, streams here with hot water and carries golden sand, etc.).—§ 394 (Arjuna Kārtt.): III, 115, 10143 (*ramyām*).—§ 420 (Gandhamādanapraveça): III, 141, 10893.—§ 421c (Ākāça-Gaṅgā): III, 142, 10902 (the "great river" springs from B., etc.).—§ 423 (Gandhamādanapraveça): III, 145, 11024 (*to jagmur viçālāṃ B°im prati*; description of the jujube-tree and the hermitage), 11032, 11064 (*Bhāgīra-thīm . . . vikṣamāṇā . . . viçālāṃ B°im anu*).—§ 432 (Saugandh.): III, 154, 11367 (*viçālām*).—§ 434 (do.): III, 156, 11439 ("having passed Gaṅgādvāra they saw many beautiful mountains, among others Himavat; *viçālā Badarī dṛṣṭā Nara-Nārāyaṇāçramāḥ*, etc.), 11443 (*Nara-Nārāyaṇasthānam Badarītī abhiviçrutam*).—§ 449 (Ājagarap.): III, 177, †12346 (*viçālām*), †12349.—§ 457 (Vaiśvāsatop.): III, 187, 12749 (*viçālāyaṃ Badarīyam*).—§ 524b (Arjuna): III, 272, 15806.—§ 565 (Gālavacarita): V, 111, 3824 (*āçramapada*).—§ 636 (Rājadh.): XII, 39, 1432.—§ 640 (do.): XII, 127, 4662.—§ 717b (Nārāyaṇīya): XII, 335, 12659 (*°āçramam*), 12663 (id.); 340, 12975 (*°āçramam*); 343, 13270 (do.); 344, 13314 (id.), 13329 (*āçramam*), 13330 (id.), 13337 (*viçālām*).—§ 730 (Ānuçāsanik.): XIII, 14, 598.—§ 768 (do.): XIII, 148, 6924.—§ 777 (Svargārohaṇ. p.): XIII, 168, 7749.

Badarikā = Badarī. § 370 (Tīrthay.): III, 84, 8165 (*°tīrtha*; by bathing there one obtains a long life and goes to heaven).

Badaripācana (= °ra°). § 360 (Tīrthay.): III, 82, 7050 (there one should eat jujube).

Badhirāndha ("deaf and blind," a serpent). § 564 (Mātalyop.): V, 103γ, 3632 (in Bhogavati).
Bāheyika ("used among the Bāhikas"?; v. BR.; Nil. "used by the slaughter of an ox"): VIII, 2049.
Bahi (a Piçāca, progenitor of the Bāhikas): VIII, 2064.
Bāhika, pl. (°āḥ). § 578 (Bhishmavadhap.): VI, 50π, 2084 (in the wings of Yudhishtira's Kraucīcāruṇa vyūha, on the first day of the battle; B. *Bāhikāḥ*).—§ 607 (Karnap.): VIII, 44-45 (should be avoided as being devoid of virtue, etc.; Karna had had to live among them; "there is a town Çākalu, a river Āpagā, and a V°-clan Jarttikas"; description; do never perform sacrifices and are exceedingly irreligious; they are the offspring of the two Piçācas Bahi and Hika; they are not created by the Creator; the regions are called Āraṭṭāḥ, the water Bāhikam; the lowest of brahmanas are residing there from very remote times, *tulyakalāḥ Prajāpateḥ*, not possessing the Vedas, etc.); 44, 2030, 2032, 2033, 2039 (°duḥṣṭānām), 2045, 2046, 2048, 2056, 2057, 2058, 2060, 2061 (*Āraṭṭā nāma Bāhikāḥ*), 2064 (do.), 2065; 45, 2075, 2076 (sg.), 2078, 2079, 2080, 2098 (*śānāḥ*), 2108.—§ 714 (Çukakṛtya): XII, 329, 12384 (*malam prthivya Vāhikāḥ*).
Bāhika, a water among the Bāhikas: VIII, 2068.
Bahinara. § 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama).
Bāhl° (Vāhl°), v. Bāhl°.
Bāhu°. § 554 (Sainyodyog.): V, 4γ, 85.—Do.³ § 562 (Bhagavadyānap.): V, 74γ, 2731 (among eighteen kings who annihilated their kinsmen, friends, and relatives; was born among the Sundaravampāḥ).—Do.³ § 640 (Rājadh.): XII, 57, 2054 (Bāhu's son king Sagara, who exiled his eldest son Asamañjas).—§ 673b (Bali-Vāsavas): XII, 227a, 8263.
Bāhubādhāḥ (pl.; B. *Bāhubādhāḥ*; a people in Bhāratavarsha). § 574 (Jambūkh.): VI, 9, 362.
Bahubhūta = Çiva (1000 names°).
Bāhuçālīn°. § 282 (Svayamvarap.): I, 186, 6983 (among the princes who came to the svayamvara of Kṛṣṇā). Do.² = Çiva: XIV, 203.
Bahuciras = Vishnu (1000 names).
Bāhudā°. § 156 (Pūrv.): I, 95, ††3795 (*Parikshit khalu Bāhudām upayama Suyacām nāma*; mother of Bhīmasena).
Bāhudā° (a sacred river; VP. "two rivers so called"). § 370 (Tirthay.): III, 84, 8045 (having dwelled there for one night, one becomes honoured in Heaven).—§ 377 (Dhaumyatirth.): III, 88, 8323.—§ 399 (Tirthay.): III, 95, 8513.—§ 574 (Jambūkh.): VI, 9λ, 322 (*mahānādīṃ?*) (in Bhāratavarsha), 337.—§ 628 (Rājadh.): XII, 23, 669, 689.—§ 731b (Aṣṭāvakra-Dik-s.): XIII, 19, 1408.—§ 757m (Goloka): XIII, 102a, 4887.—§ 758 (Ānuçāsan.): XIII, 103β, 4944.—§ 775 (do.): XIII, 166a, 7653 (*mahānādī?*).
Bahudāmā (a Mātr). § 615u (Skanda): IX, 460, 2628.
Bāhudantaka. § 641 (Rājadh.): XII, 59, 2204 (Brahmān's treatise of ethics as abridged by Indra).
Bahudhānindita = Çiva (1000 names°).
Bahudhānyaka (a region of the West). § 285 (Nakula): II, 32, 1187 (conquered by Nakula).
Bahudhara = Çiva (1000 names°).
Bahudhātma = Hiraṇyagarbha: XII, 11232.
Bahuguna (a Devagandharva?, v. BR.). § 191 (Arjuna): I, 123, 4814 (came to the birth of Arjuna).
Bāhuka° (a Nāga). § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Bāhuka° (Nala—the sūta B.). § 348 (Nalop.): III, 66, 2627.—§ 349 (do.): III, 67, 2635, 2638, 2640, 2644.—§ 351 (do.): III, 70, 2748; 71, 2771, 2772, 2779, 2781, 2782, (2787), 2789, 2794, 2796, 2797, 2800, 2801, 2804, 2806.—§ 352 (do.): III, 72, 2814, 2816, 2817, 2819, 2823, 2825, 2827, 2828, 2834, 2835, 2836.—§ 353 (do.): III, 73, 2869, 2883, 2885; 74, 2894, (2897), (2900), 2902, (2903); 75, 2922, 2925, 2928, 2933, 2940, 2941, 2942, 2945, 2946; 76, 2953, 2959, 2960; 77, 3016.
Bāhuka°, a prince. § 402 (Tirthay.): III, 120, 10277.
Bāhukaṇṭaka (a mode of fighting). § 621 (Rājadh.): XII, 5, 132 (v. Nil.).
Bahukarkaça = Çiva (1000 names°).
Bahula°. § 562 (Bhagavadyānap.): V, 74γ, 2729 (*Tūla-jaṅghānām*; among eighteen kings who annihilated their kinsmen, friends, and relatives); do.² = Çiva (1000 names°).
Bahulā° (a Mātr). § 615u (Skanda): IX, 460, 2621.
Bahulā° (a river in Bhāratavarsha). § 574 (Jambūkh.): VI, 9λ, 334.
Bahumāla = Çiva (1000 names°).
Bahumukha = Çiva (1000 names°).
Bahumūlaka (a Nāga). § 47 (Āstikap., Sarpanāmak.): I, 35, 1561.
Bahunetra = Çiva (1000 names°).
Bahuprada = Çiva (1000 names°).
Bahuprasāda = Çiva (1000 names°).
Bahuputrikā (a Mātr). § 615u (Skanda): IX, 460, 2621.
Bahuraçmi = Çiva (1000 names°).
Bahurūpa = Çiva (1000 names°, etc.).
Bahuvadyāḥ, v. Bāhubadhyāḥ.
Bahuvēdya = Çiva (1000 names°).
Bahuyojanā (a Mātr). § 615u (Skanda): IX, 460, 2627.
Bahvācin (a son of Dhṛtarāṣṭra). § 130 (Amçavat.): I, 67, 2736 (v. Dhṛtarāṣṭrāḥ).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4550.—§ 585 (Bhishmavadhap.): VI, 88, 3901 (slain by Bhīma on the eighth day), 3904, 3915.
***Bahvrca** ("one who has studied the Rg-Veda"): XV, 312.
Bāhyakarna (a Nāga). § 47 (Āstikap., Sarpanāmakath.): I, 35, 1554.
Bāhyakunḍa (a Nāga). § 564 (Mātalyop.): V, 103γ, 3626 (in Bhogavati).
Baka° (a Rākshasa). § 11 (Parvas.): I, 2, 361 (*Hiḍimba-Bakayor vadhaḥ*), 383 (*Bakasya nidhane*).—§ 71 (Ādivampçavat., Bhāratasūtra): I, 61, 2258.—§ 158 (Pūrvamç.): I, 95, ††3825 (*tasyām apy Ekaokṛāyām Bakam nāma rākshasam hatvā Pāñcōlanagaram adhigataḥ*).—§ 215 (Bakavadhap.): I, 160ff (slain by Bhīma); 160, 6207; 163, 6287; 164, 6295, 6302, 6313 (°vanam).—§ 216 (Caitrarathap.): I, 165, 6316 (°rākshasam), 6317 (do.).—§ 315 (Maitreyaçūpa): III, 10, 368 (the Pāṇḍavas have slain the rākshases, the enemies of the gods, *Hiḍimba-Baka-mukhyānām Kirmirasya sa rākshasāḥ*).—§ 316 (Kirmiravadhap.): III, 11, 407, 415 ("mama bhrātā Bako," says Kirmira, alluding to the fact that Bhīma had slain Kirmira's brother Baka in the Vetrakīya forest), 419, 420.—§ 317 (Arjunābhigam.): III, 12, 573 (all. to § 215).—§ 435 (Jatāsuraavadh.): III, 157, 11496 (*mārgaḥ Baka-Hiḍimbayoh*).—§ 562 (Bhagavadyānap.): V, 90o, 3151.—§ 585 (Bhishmavadhap.): VI, 90, 4019 (*Ārhyacṛṇgeṇ vairiṇām Bhīmasenasya khyātām Baka-vadhena vai*).—§ 599 (Jayadrathavadhap.): VII, 108, 4076 (*rākshasapṛavaro*, brother of Alambusha Ārhyacṛṇgi; slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 176, 8006 (a kinsman of Alāyudha and a friend of Hiḍimba; an eater of brahmanas,

slain by Bhīma), 8010 (*Hidimba-Baka-Kirmīra*, kinemen of Alāyudha, and slain by Bhīshma); 178, 8077 (*°bhrātrā*, i.e. Alāyudha), 8107 (*°jñātim*, i.e. Alāyudha); 180, †8211 (*rākshasendra Hidimba-Kirmīra-Baka-pradhānā*); 18188, 8235 (*Hidimba-Baka-Kirmīra*, have been slain by Bhīmasena).

Baka' ("crane," Dharma as Yaksha). § 548 (Āraṇeyap.): III, 313, †17315.

Baka' (a Rāhi, ordinarily called Baka Dālbhya). § 264 (Sabhākriyāp.): II, 4a, 106 (D.).—§ 324 (Dvaitavanaprav.): III, 26, 968 (D.), 984 (D.).—§ 615 (Baladevatīrthay.): IX, 40, 2316 (*Bakasya*), 2317 (D.).—§ 615o: IX, 41, 2318 (D.), 2322 (D.), 2330 (D.), 2337 (*muni*), 2339: In former times the R. residing in the *Naimisha* forest had performed a sacrifice which extended over twelve years. After the *Viśvajit* had been completed, the R. went to the country of the *Pañdavas* and solicited the king to give them twenty-one calves to be given away as *dakṣiṇā*. *Dalbhya Baka* gave them his, and then applied to *Dhṛtarāṣṭra*, who, as some of his kine had died, angrily told him to take these. *B.* set his heart upon the destruction of king *Dhṛtarāṣṭra*. Cutting the flesh off from the dead animals, having ignited a fire on the *tīrtha* of the *Sarasvatī*, he poured those pieces as libations for the destruction of king *Dhṛtarāṣṭra's* kingdom, which began to waste away, until he, reminded by his counsellors, repairing to the bank of the *Sarasvatī*, had gratified R. *B.*, who, in order to free his kingdom, again poured libations into the fire. Receiving many animals as a gift, he once more proceeded to the *Naimisha* wood, and *Dhṛtarāṣṭra* returned to his capital.

Baka' (a rishi named together with Dālbhya). § 462 (Baka-Çakras.): III, 193, †13212 (*Baka-Dalbhyau*), 13215 (*Baka-Çakra-samāgamam*), 13224, 13226, (13228), (13237), 13247.

Baka', pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9a, 369 (in Bharatavarsha, in the South).

Baka-bhrātr ("the brother of B."), i.e. probably Alāyudha): XI, 792 (is burnt after death).—Cf. VII, 8077.

Baka-Çakra-samvāda(h) ("Conversation between Baka and Indra"). § 462 (Mārka.): III, 193: *Yudhiṣṭhira*, having heard that the rishi *Baka* and *Dalbhya* were long-lived and friends of *Indra*, asked *Mārkaṇḍeya* about the meeting of *Baka* and *Indra*. *Mārkaṇḍeya* related: After the conflict between the gods and *asuras* was over, and *Indra* had become the ruler of the three worlds, all people were happy and virtuous. Once *Indra*, riding on *Airāvata*, surveyed his happy subjects, and, descending to earth, he made a visit to the rishi *Baka*, who had lived for 100,000 years and was adored by gods and rishis (? *devarshigāṇasavita*, v. 13236; PCB. has the accus.), in his hermitage in the east by the seaside. *Indra* asked him about the sorrows of those who have a long life. *Baka* mentioned several common disagreeable things, and finally, the having to witness the injustices that take place. *Indra* then asked him about their joys; he mentioned the frugal life of a pious *brahman*, who only eats after having waited on his guest.

Bakanakha (son of Vicvāmītra). § 721b (*Viçvāmītrop*): XIII, 4b, 257.

Bakavadha ("the slaughter of Baka"). § 10 (Parvas.): I, 2, 313 (*Bakavadhaḥ parva*, i.e. Bakavadhaparvan).

Bakavadhaparvan ("the slaughter of Baka," the 10th of the minor parvas of Mbhbr.). § 215: I, 157 ff.: The *Pāṇḍavas* for some time dwelt in the abode of the *brahman*, living on alms; *Bhīma* alone used to eat one-half of the

alms. One day *Bhīma* and *Kuntī* overheard the *brahman* complaining (I, 157), and his wife (I, 158) and daughter asked to be sacrificed for him to a *rākshasa*, and their little son said that he would slay the *rākshasa* with a blade of grass. *Kuntī* approached (I, 159), and learned that the *rākshasa Baka* ("king of the *Asuras*," v. 6808), a cannibal, protected the town and the country, receiving as his fee a cartload of rice, two buffaloes, and the human being who brought them to him, from one after another of the householders, while the king, residing in *Vetrakītyagrha* (see BR.), did nothing to protect the country against him. Now the turn had come for the *brahman*, and as he had no wealth to buy a man, and could not part with any of his family, he would go with all his family to the *rākshasa*, in order that he might devour them all (I, 160). *Kuntī* said that one of her sons would bring the food to the *rākshasa*. This the *brahman* energetically refused, until she had told him that on account of his strength and *mantras* her son would be safe; but he ought not to disclose this fact to anybody, for then people might trouble them out of curiosity, and if her son imparted his knowledge to anybody he would himself no longer be able to profit by it. *Bhīma* also consented (I, 161). When the others returned home with their alms, *Yudhiṣṭhira* blamed his mother for her rash act; but she relied on *Bhīma* (I, 162). The next morning *Bhīma* set out for the abode of the *rākshasa*, and approaching he began himself to eat the food he carried, loudly calling the *rākshasa* by his name. The *rākshasa* came out in a fury; but *Bhīma*, disregarding his yells and blows, leisurely ate up the whole of that food and washed his hands. Then they began to hurl trees at each other, and thereupon they clasped each other with their arms. At last *Bhīma* pressed *Baka* down to the earth, and placing one knee on the middle of his back, bent him double, while he (*Baka*) roared frightfully and began to vomit blood (I, 163). *Baka* died uttering frightful yells. The *rākshasas*, his relatives, came and promised never again to kill human beings, and from that day the *rākshasas* of that region were very peaceful towards mankind. *Bhīma* placed the corpse at one of the gates of the town, and went away unobserved. The *brahman* told the citizens that it was a *brahman* skilled in *mantras* (*mantra-siddha*) who had slain the *rākshasa*, and they established a *Brahma* festival (*brahmanamahā*) (I, 164).

Bakula — Çiva (1000 names?).

Bala' (an Asura, son of Danāyus, and brother of Vṛtra). § 96 (Amṣāv.): I, 65, 2541 (*Bala-Vṛtra*).—§ 277 (Jarāsandhav.): II, 23, 897 (*Çakraṃ Bala ivāsurah*).—§ 443 (Nivātaka-vacay.): III, 168, 12073 (*Namuciṃ Bala-Vṛtrau ca Prahlāda-Narakāu api*, and many millions of Daityas had *Indra* vanquished with this car).—§ 555 (*Indra*): V, 16, 497.—§ 578 (Bhīshmay.): VI, 45¹¹, 1711 (*Balaṃ Çakra ivāhava*).—§ 586 (Bhīshmay.): VI, 100, 4561 (*devasenām yathā Balah*).—§ 590 (Droṇābhishek.): VII, 14, 542 (*yathā . . . Bala-Çakrau*).—§ 592 (Samçaptakav.): VII, 30, 1310 (*Indraṃ Vṛtra-Balā iva*).—§ 599 (Jayadrathavadh.): VII, 109, 4131 (*Balaṃ hateva Vāsavaḥ*); 118, †4698 (*vaktṛaṃ vicakṛta dehāt | yathā pura Vajradharaḥ prasaḥya Balasya samkhye 'tibalasya rājan*).—§ 608 (Karnap.): VIII, 90, †4689 (*yathendro Balam ojaś rāṇe*).—§ 641 (Rājadh.): XII, 98f, 3660.—§ 730 (Ānuçāsan.): XIII, 14a, 806 (v. Yaksha).—§ 778b (Samvartta-Mar.): XIV, 5, 114 (*nihanta tvam Balasya ca*).

Bala' (son of Varuṇa and Devī). § 124 (Çakra): I, 66, 2616.

Bala¹ (an Āṅgīrasa). § 665 (Mokshadh.): XII, 208, 7593 (Āṅgīrasaḥ, among the ṛshis in the East).—§ 770 (Ānuçāsan.): XIII, 151k, 7108 (v. Āṅgīrasa).

Bala⁴ (a companion of Skanda). § 615u (Skanda): IX, 45, 2546 (given to Skanda by Vāyu).

Bala⁴(m) (a Viçvadeva). § 749 (Ānuçāsan.): XIII, 91-7, 4355.

Bala⁴ (a monkey). § 539 (Kumbhakarnādivadha): III, 287, 16414

Bala⁷ (son of Parikshit, king of Ayodhyā). § 461 (Vāma-devacar.): III, 192, 13178.

Bala⁸ = Baladeva (Bala-Rāma): IX, 2120, 2136, 2145, 2147, 2156, 2178, 2252, 2446, 2759, 2831, 2926, 3045; XIII, 6860 (hali).

Bala⁹ = Īiva (1000 names¹); °m (1000 names¹).

Bāla = Īiva (1000 names¹).

Balabandhu. § 6 (Anukram.): I, 1, 230 (belongs to the past).

Balabhadra = Baladeva (Bala-Rāma): IX, 2284.

Bālabhadraḥ (pl.). § 604 (Karnap.): VIII, 6, 153 (the warriors of Balabhadra?).

Balabhedana = Indra: VIII, 3869.

Balabhid = Indra: I, †1188; III, 10384; V, 2772, 3646; VIII, †4514; IX, 2443; XII, 13016 (Çakraḥ); XIV, †288.

Balacārīn = Īiva (1000 names¹).

Balada (an Agni). § 493 (Āṅgīrasa): III, 221, 14186.

Baladeva¹ = Bala-Rāma: I, 2786 (an incarnation—amça—of the Nāga Çesha), 7117, †7155, †7308 (incarnation of a white hair of Vishṇu, son of Rohiṇī), 7954; III, 502 (°sahayavān has Kṛṣṇa performed his exploits as a child), 744, 833, 838; V, 66, 131 (Mādhare), †1885 (°dviṭiyo); VII, 389; VIII, 157; IX, 1988, 3342 (Mādhavottamah); XIII, (6021); XIV, 391, 1501, 1523, 1855 (sa-Sātyakiḥ), 1932, 2556, 2680.

Baladeva¹ (a Nāga). § 766 (Ānuçāsan.): XII, 132, 6163 (°prabhṛtayo ye Nāgā balavatīvarāḥ . . .).

[**Baladevatīrthayātrā**] ("Baladeva's visit to the sacred places on the Sarasvatī"; cf. *Sarasvatam parva*). § 615 (Gadā-y.-p.): *Vaiçampāyana* said: *Baladeva* first proceeded to *Prabhāsa*, where *Uḍuāj* (i.e. Soma), who had been affected with phthisis (*yakṣman*), became freed from his curse, whence its name. Asked by *Janamejaya*, *Vaiçampāyana* related *Prabhāsaṭpattikathana* (q.v.). Thence *Bala-Rāma* proceeded to *Camasodbheda*, where he passed one night and gave away costly gifts. Thence he proceeded to *Udayāna* (ḍ) (IX, 35-36), and thence to *Vinaçana* (IX, 36), called so by the R. because the *Sarasvatī* has there become invisible from contempt of *Çūdras* and *Ābhīras*. Thence to *Subhūmika* (e), *Gandharvāṇām tīrtha* (ḍ), *Gargasrotas* (e); thence ("smeared in white sandal-paste and attired in blue robes") to *Çaṅkhatīrtha* (f); thence to the *Dvaita* lake; then, along the southern bank of the *Sarasvatī*, to *Nāgadhuvān* (g). *Baladeva* then set out with his face towards the East, and one after another reached hundreds and thousands of *tīrthas* that occurred at every step. Bathing in all those *tīrthas*, and observing fasts, etc., as directed by R., and giving away wealth in profusion, etc., he (always smeared with white sandal-paste) set out for that spot where the *Sarasvatī* turns in an eastward direction in order to behold the R. in the forest of *Naimisha* (h), and he became filled with wonder. "There, at *Kurukṣetra*, O foremost one of *Kuru's* race, do thou perform great sacrifices and rites." Thence *Bala-Rāma* went to the *tīrtha* *Saptasārasvata* (description), resorted to by

Vāṇasyas and other ascetics, where the great ascetic crowned with success (*siddhaḥ*) performed his penances (IX, 37). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Saptasārasvata* (i) and *Maṅkaṇaka* (j) (IX, 39). Having passed one night there, *Bala-Rāma* went to *Auçanasa tīrtha* ("the *tīrtha* of *Uçanas*") *Kapālamocana*; the great muni *Mahodara*, whose thigh had been seized by the head of a Rā. slain by *Rāma* [Dāçarathi], was liberated. There *Kāvyas* (i.e. Çukra, Uçanas) had performed *tapas*, and the whole science of politics and morals (*nīti*) was revealed to him, while meditating on the war of Dai. and Dā. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Mahodara* (k). Thence *Bala-Rāma* went to the abode of *Rushaṅgu* (l), where *Ārṣṭishēṇa* had formerly undergone austere penances, and where the great muni *Viçvāmītra* had become a *brahman*. Then to that *tīrtha* where *Brahmdn* (*Lokapitāmahaḥ*) had created the worlds; where the great R. *Ārṣṭishēṇa* had acquired brahmanhood; where the R.-y. *Sindhudvīpa*, the great ascetic *Devāpi* (both in the *Kṛta* age, IX, 40, 2294), and the muni *Viçvāmītra* had obtained brahmanhood (IX, 39). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Ārṣṭishēṇa* (m) and of *Viçvāmītra* (n). Thence to the abode of *Baka*, where *Dālbhya* *Baka* had practised austerities (IX, 40); which resounded with the chanting of the *Vedas* (*brahma-ghoshaḥ avākīrṇam*; B. has *Brahmayoner Avākīrṇam* "from Br. to Av.," Nil.), where the R. *Baka* *Dālbhya* (o) poured the kingdom of *Dhṛtarāṣṭra* *Vaicitratīryi* (? *Vaicitratīryiṇaḥ*, genitive) as a libation into the sacrificial fire. In that *tīrtha* *Bṛhaspati* also poured libations into the sacrificial fire, by means of flesh, in order to destroy the *Asuras*, and the As. began to waste away and were destroyed by the gods. Thence to *Yāyāti tīrtha*, where, at a sacrifice of king *Yayāti* *Nāhusa*, the *Sarasvatī* produced milk and clarified butter, whereafter *Yayāti* went to heaven. Once again *Yayāti* performed a sacrifice there, and *Sarasvatī* gave to each of the brahmins everything for which he cherished a wish; they regarded the gifts as made to them by the king, and praised and blessed him; D. and G. were pleased. Thence *Baladeva* proceeded to the *tīrtha* *Vaiśiṣṭhāparāha* (IX, 41). Requested by *Janamejaya*, *Vaiçampāyana* told the history of *Vaiśiṣṭhāparāha* (p), and why it is so rapid, and the brahmanicide of *Indra* (q), who was purified by bathing in that *tīrtha*. Thence *Baladeva* went to the *tīrtha* of *Soma*, where in days of yore *Soma* had performed the *Rajasūya* sacrifice, with *Atri* for his *hotṛ*, after which the great battle took place between D. and Dā., Dai., and a Rā., named *Tāraka*, in which *Skanda* (*Mahāseṇa*) slew *Tāraka* and obtained the command of the celestial forces; in that *tīrtha* is a gigantic *Açvattha* tree, under whose shade *Karttikēya* (*Skanda*) always resides in person (IX, 43). Requested by *Janamejaya*, *Vaiçampāyana* related the investiture of *Skanda* (u). The *tīrtha*, where in days of yore *Varuṇa*, the lord of the waters, had been installed by the celestials, is named *Tujasa*. Having bathed in that *tīrtha* and adored *Skanda*, *Bala-Rāma* gave gold, etc., to the brahmins; passing one night there, he became cheerful and happy (IX, 44-46). Requested by *Janamejaya*, *Vaiçampāyana* related the installation of *Varuṇa* (v) in a former *kalpa*. Thence *Baladeva* ("the slayer of *Pralamba*") proceeded to *Agnitīrtha*, where *Agni*, disappearing, became concealed in the *Çamī* wood, wherefore the gods repaired to *Brahmdn*, and asked him to create fire. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Agnitīrtha* (w). Thence

he went to *Brahmayoni*, where *Brahmān* had exercised his functions of creation; in days of yore *Brahmān*, having bathed in that *tīrtha* with all the gods, created all the *tīrthas* for the gods, according to due rites. Thence to *Kaṁbera tīrtha*, where *Āilavila* (i.e. *Kubera*) (x), having practised austerities, obtained the mastery of all treasures (*Dhanādhipatyam*), and all kinds of wealth, etc., came to him of their own accord. *Rāma* there beheld the excellent woods of *Kubera*. Thence *Bala-Rāma* went to *Badarapācana*, where the fruits of every season are always to be found (IX, 47), and where many ascetics and Si. are dwelling. (The story of *Badarapācana* (y) and of *Arundhatī* (s).) Requested by *Janamejaya*, *Vaiṣampāyana* related the birth of *Ṛtūvātī* (aa). Then *Baladeva* proceeded to *Indratīrtha* (IX, 48). (The history of *Indratīrtha* (bb).) Thence to *Rāmatīrtha* (cc), the resort of D. and B.-r. Thence to *Yamunatīrtha* (dd). Thence *Baladeva*, adorned with garlands of wild flowers (*vanamālī*), proceeded to *Ādityatīrtha* (ee), where also R. *Asita Devala* obtained great *yoga* powers (IX, 49). (The history of *Asita Devala* (ff).) Thence *Bala-Rāma* went to the *tīrtha* of *Soma* (IX, 50), where *Soma* had in former days performed the *Rājāsūya* sacrifice, and where the great battle was fought about *Tūrā* (*Turakāmayā*). Thence *Bala-Rāma* proceeded to the *tīrtha* of the muni *Sarasvata*, where, during a drought of twelve years, *Sarasvata* in former days taught the *Vedas* to many *brahmins*. Requested by *Janamejaya*, *Vaiṣampāyana* related the history of *Sarasvata* (gg) and of *Dadhīca* (hh). Thence *Bala-Rāma* proceeded to the *tīrtha* of the old maiden (*vyddhakanyā*) (IX, 51). Requested by *Janamejaya*, *Vaiṣampāyana* related the story of the *vyddhakanyā* (ii). While there, *Baladeva* heard of the slaughter of *Čalya*. Having come out of the environs of *Samantapanca* (*Samantapañcakadvārāt*), he enquired of the R. what was the result of a visit to *Kurukṣetra*, which they told him (IX, 52). (*Kurukṣetra-kāthana* (kk) (IX, 53).) Having visited *Kurukṣetra*, *Bala-Rāma* proceeded to a large and exceedingly beautiful hermitage, overgrown with *madhukas*, etc., and was told by R.: Here *Vishnu* in days of yore undertook austere penances and performed duly all the eternal sacrifices. Here a *brāhmaṇī* girl, having from youth observed the vow of *brahmacarya*, was crowned with success (*siddhā*), and, in possession of *yoga* powers, she proceeded to heaven. The beautiful daughter of *Čaṇḍilya*, a *brahmacāriṇī*, who had performed penances difficult to women, went to heaven [here], and was worshipped by the gods and *brahmins*. *Baladeva* then began his ascent of *Himavat*, and soon came to the *tīrtha* *Plakṣaprasavaṇa*, and thence to the *tīrtha* *Kārapācana* (PCR. °vapa°), where he passed one night. > the asylum of *Mitra* and *Varuṇa*. From *Kārapācana* > that spot on the *Yamunā* where in days of yore *Indra*, *Agni*, and *Aryama* had obtained great happiness. Then he sat down with R. and Si. in order to listen to their talk. There came R. *Nārada* (U), and, asked by *Bala-Rāma*, he told him all that had happened to the *Kurus*, including the names of those chiefs that had fallen (v), and of those that were still alive (ζ), and asked him to go to the field to witness the mace-encounter between *Bhīma* and *Duryodhana*, which was to take place that very day. *Bala-Rāma* then bade farewell, and dismissed all those that had accompanied him to *Dvāraka*, and descended from *Himavat* and *Plakṣaprasavaṇa*, and sang a verse in praise of the *Sarasvatī*. Then he ascended a chariot with goodly steeds, and arrived on the field (IX, 54).

Bālādhi (a muni). § 415 (*Medhavin*): III, 135, 10736, (10739).

Bālagraha ("demon who seizes children"). § 653b (*Gṛdhra-gomāyū-s.*): XII, 153, 5677 (°-nīpīdīśā; BR. "infantile convulsions").

Balāhaka¹ (a Nāga). § 268 (*Varuṇa-sabbhāv.*): II, 9, 361 (*nāga* *Dhṛtarāṣṭra*-°au, in the palace of *Varuṇa*).

Balāhaka² (one of *Kṛṣṇa*'s *pārshnivāhas*). § 552 (*Goharanap.*): IV, 46, 1416 (*Uttara* says his right *pārshnivāha* is better than B.).—§ 596 (*Pratijñāp.*): VII, 79ζ, 2812.—§ 599 (*Jayadrathavadh.*): VII, 147ppp, 6344 (*kāmagaīḥ Čaibya-Sugriva-Meghapushpa-Balāhakaiḥ*).—§ 617 (*Aishikap.*): X, 13, 649.—§ 639 (*Rājadh.*): XII, 53y, 1917.

Balāhaka³ (brother of *Jayadratha*). § 522 (*Draupadī-haranap.*): III, 265, 15599.

Balahan = *Čiva* (1000 names¹); ao. = *Indra*: I, 3574 (*Balaha* 'pi *Čakraḥ*).

Balahantṛ = *Indra*: VII, 1202; XIII, 7493; XV, 554.

Balāka (a hunter). § 608f (*Karnap.*) VIII, 69, 3438, 3440, 3411, 3447: The hunter *Balāka* used to slay animals for the livelihood of his sons and wives, and thus he also supported his parents and others that depended upon him always speaking the truth and never harbouring malice, devoted to the duties of his own order. One day, having found no other animal, he slew a blind (*ghṛtācākṣuṣhaṇ*) beast of prey while it was drinking water. A shower of flowers fell from the skies; a celestial chariot took him to heaven, while Aps., etc., were singing. That beast of prey had by austerities obtained a boon, and had become the cause of the destruction of all creatures. For this reason he was made blind by *Brahman*.

Balākā (a *tīrtha*). § 733 (*Ānuśāsan.*): XIII, 25a, 1706.

Balākācva (a king). § 638 (*Rāmop.*): XII, 49, 1717 (son of *Aja*, father of *Kuṇika*, and grandfather of *Gādhi*).—§ 721 (*Viçvāmitrop.*): XIII, 4, 203 (*rājarshiḥ*, son of *Sindhudvīpa*, grandfather of *Kuṇika*, and great-grandfather of *Gādhi*).

Balākin (a *Dhṛtarāṣṭra*). § 130 (*Amṣvat.*): I, 67, 2733.—§ 182 (*Dhṛtarāṣṭra-putranāmak.*): I, 117, 4546.—§ 232 (*Svayamvarap.*): I, 186a, 6982.

Bālakṛīḍanaka = *Čiva* (1000 names¹).

Bālakṛīḍanakapriya = *Skanda*: III, 14634.

Balākṣha (a king of the past). § 552 (*Goharanap.*): IV, 56ζ, 1768.

Balanācana = *Indra*: V, 283.

Balandharā (a *Kāci* princess, queen of *Bhīmasena Pāṇḍava*). § 159 (*Pūruvap.*): I, 95, 3829 (mother of *Sarvaga*).

Balānika. § 600 (*Ghaṭotkacav.*): VII, 156x, 6911 (alain by *Açvatthāman*); 158x, 7011 (named among those who are fighting for the *Pāṇḍavas*).

Balanisūdana = *Indra*: III, 13218; V, 240. 421. 4042 (*Čakraḥ*); IX, 3022; XIII, 3893 (*Čakraṇ*).

Balānucaragupta = *Čiva* (1000 names¹).

Balapramathana = *Čiva* (1000 names¹).

Bala-Rāma (the elder brother of *Kṛṣṇa*; incarnation of *Česha*, or of a white hair of *Vishnu*; B. = *Bala*, R. = *Rāma*, B.D. = *Baladeva*, Hal. = *Halāyudha*, Rauh. = *Rauhineya* Sañk. = *Sañkarahana*). [§ 11 (*Parvas.*): I, 2, 390 (R.). 596 (R.), 621 (R.), 624 (R.).]—[§ 132 (*Amṣvat.*) I, 67, 2786 (B.D.).]—[§ 210b (*Bhīmasena*): I, 139, 5520 (Sañk.).]—[§ 232 (*Svayamvarap.*): I, 186a, 6997 (Sañk.).]—[§ 233 (do.): I, 187, 7012 (Hal.), 7014 (R.); 189, 7079 (Hal.), 7080 (Sañk.), 7084 (Hal.).]—[§ 234 (do.): I, 189, 7117 (B.D.).]—[§ 235 (do.): I, 191, 7155 (B.D.).]—[§ 238 (*Pañcendrop.*): I, 197, 7308 (B.D.).]—[§ 243 (*Vidurāgam.*): I, 205, 7507 (R.).]—

[§ 244 (Rājyalābhap.): I, 207, 7548 (R.).]—[§ 252 (Subhadrāharanap.): I, 219, 7912 (*Haladhara*); 220, 7953 (Hal.), 7954 (B.D.), 7955 (R.).]—[§ 253 (Harṇāharanap.): I, 221, 7987 (R.), 7998 (R.), 8000 (R.), 8015 (R., *Lāngali*, *Haladhara*), 8022 (R.).]—[§ 273 (Rājasūyārambhap.): II, 14, 598 ("Kamsa and Sunāman have been slain by me and R.," says Kṛṣṇa; Saṅk.); 15, 643 (R.).]—[§ 287 (Rājasūyikap.): II, 34, 1274 (R.).]—[§ 290 (Çiçupālavadhap.): II, 43, 1508 (Saṅk.), 1509 (R.).]—[§ 317 (Arjunābhigam.): III, 12, 502 (B.D.); °*sahāyavān*, 595 (R.).]—[§ 320 (Saubhavadh.): III, 18, 744 (B.D.); 21, 833 (B.D.), 838 (B.D.).]—[§ 212 (Indralokābhigam.): III, 51, 1977 (R.), 1993 (R.), †2009 (R.).]—[§ 400 (Tirthay.): III, 118, 10231 (R.), 10233 (R.).]—[§ 401 (Tirthay.): III, 119: B. wonders that the righteous Pāṇḍavas are so unhappy while the wicked Duryodhana is ruling the earth, which might make a person of limited sense believe a vicious life to be preferable to a virtuous one: [10240 (*vanamālī haṭi Rāmo*)]—[§ 402 (Tirthay.): III, 120, †10259 (R.), †10260 (R.), †10261 (R.), †10262 (R.), †10267 (R.).]—[§ 420 (Gandhamālanaprav.): III, 141, 10890 (Saṅk.).]—[§ 511 (Draupadī-Satyabh.): III, 235, 14736 (R.).]—[§ 549 (Pāṇḍavaprav.): IV, 8, 187 (*Saṅkarahana*—C. °*—samānanā*, i.e. Durgā).]—[§ 553 (Vaiśāhikap.): IV, 72, 2356 (*Vasudevo Vanamālī Halayudha*)]—[§ 554 (Sainyodyog.): V, 1a, †3 (R.), †4 (Rauh.); 2, (27) (B.D.); 3, 44 (*Lāngaladhvajah*); 4, 66 (B.D.); 7γγ, 131 (B.D.), 155 (Rauh.), 156 (Çauriḥ), (167) (B.D.), 162 (Hal.).]—[§ 561b (Kṛṣṇa): V, 48, †1885 (B.D.).]—[§ 561 (Yūnasandhip.): V, 55, 2177 (Saṅk.), 2197 (R.).]—[§ 562 (Bhagavadyānap.): V, 80a, 2855 (R.); 90, 3218 (R.).]—[§ 567 (Bhagavadyānap.): V, 131a, 4425 (Saṅk.).]—[§ 569 (do.): V, 145, 4926 (R.).]—[§ 570 (Sainyaniryānap.): V, 157, 5330 (Hal.), 5335 (do.), 5336 (do.), 5349 (R.); 158, 5388 (Rauh.).]—[§ 581 (Bhishmav.): VI, 65f, 2967 (*Saṅkarahanaṁ devaṁ*; B. *śreṣṭha*); 66, 3012 (Saṅk.); 67π, 3023 (*agrajaṁ sarvabhūtānāṁ Saṅkarahanaṁ*)]—[§ 588 (do.): VI, 121a, †5797 (R.).]—[§ 589 (Droṇābhishhekap.): VII, 11f, 412 (*Vanamālī Haṭi R.*)]—[§ 592 (Samçaptakav.): VII, 23p, 1042 (*Rohiṇī-utah R.*, *Raudraṁ dhanurcarāṁ çreṣṭhaṁ lobha yaṁ Rohiṇī-utah | taṁ tuṣṭiṣaḥ pradadau Rūmah Saubhadraṁ mahātmana*)]—[§ 599 (Jayadrathavadhap.): VII, 110a, 4193 (R.), 4227 (*Saṅkarahana-samo bale*)]—[§ 600 (Ghaṭotkacavadhap.): VII, 18182a, 8220 (Rauh.).]—[§ 604 (Karna): VIII, 2γ, 31 (R.).]—[§ 607 (do.): VIII, 41a, 1952 (R.).]—[§ 614b: IX, 34, 1948 (Hal., R.; "his banner bore the device of the palmyra palm, and he owned the plough for his weapon," PCR.).]—[§ 614 (Gadāyuddhap.): IX, 34, 1950 (R.), 1951 (R.), 1954 (Hal.), 1955 (Hal.), 1957 (Rauh.), 1959 (R., Rauh.), 1960 (R.), 1961 (*Haṭi*), 1964 (Rauh.), 1965 (R.).]—[§ 615 (Baladevatirthay.): IX, 35, 1969 (R.), 1971 (R.), 1972 (R.), 1979 (Rauh.), 1981 (*Haladhara*), 1983 (Rauh.), 1984 (R.), 1994 (Rauh.), †2002 (*Halabhṛt*), †2004 (R.), 2061 (Hal.); 36, 2064 (Hal.), 2117 (Hal.); 37, 2119 (Hal.), 2120 (B.), 2128 (*Rohiṇī-utah*), 2129 (*Haladhara*), 2136 (B.), 2145 (Hal., B.), 2147 (B.), 2156 (*Lāngali*, B.), 2176 (R.), 2178 (B.), 2184 (Hal.); 39, 2246 (Hal., R.), 2247 (*Lāngali*), 2248 (R.), 2249 (Hal.), 2252 (B.), 2272 (*Haladhara*), 2280 (Hal.), 2284 (*Balabhadra*); 40, 2314 (R.), 2316 (R.); 43, †2446 (B.); 46, 2724 (*Lāngali*), 2725 (do.); 47, 2754 (do.), 2759 (B.), 2760 (R.); 48, 2762 (R.); 49, 2831 (B.), 2844 (*Lāngali*); 50, †2924 (*Halabhṛt*); 51, 2926 (B.), †2978 (Rauh.); 52, 3006 (R., *Madhava*)]—[§ 615k

(*Kurukshetrakath*): IX, 53, 3008 (R.), (3010 (R.)), 3011 (R.), 3029 (Hal.).]—[§ 615 (Baladevatirthay.): IX, 54, 3038 (R., Hal.), 3045 (B.), 3046 (Hal.), 3052 (R.), 3055 (R.), 3057 (Rauh.), 3061 (Rauh.), 3064 (R.), 3067 (R.), 3068 (R.), 3072 (R.).]—[§ 615 (Gadāyuddhap.): IX, 55, 3078 (R.), 3079 (R.), 3080 (*Lāngali*), 3081 (R.), 3104 (Rauh.), 3121 (R.); 60, 3342 (B.D.), 3343 (Rauh.), 3344 (R.), 3365 (R.), 3369 (Rauh.), 3370 (R.).]—[§ 616 (Sauptikap.): X, 9, 505 (R.).]—[§ 617b (*Brahmaçiras*): X, 12, 638 (R.).]—[§ 641 (Rājadh.): XII, 122, 4471 (? R.).]—[§ 730 (Ānuçāsan.): XIII, 14γ, 630 (R.).]—[§ 768c (Kṛṣṇa): XIII, 147, 6860 (*Haṭi*), 6867 (R.), 6868 (*Lāngaladhārin*): Having a plough for his weapon (*haṭi*) he will look like a white hill; he will be endowed with might capable of uplifting the whole earth; upon the chariot of that god a tall palmyra, a three-headed golden [palmyra-] tree, will form his standard; the head of that lord of all the worlds will be shaded with great snakes; [all] weapons of attack and defence will come to him as soon as he thinks of them; he is called *Ananta*; once *Garuda*, son of *Kaçyapa*, was addressed by the gods in these words: "Do thou see if this one has any end"; *Garuda*, however, failed to find out the end of this highest god (*devasya paramātmanah*); supporting the earth on his head (*bhogena*), he resides in the nether regions (*antar vasati*) = *Çeṣha* = *Vishṇu* = [*Bala*-] *Rāma* = *Kṛṣṇa* (XIII, 147).]—[§ 793 (Mausalap.): XVI, 1, 8 (R.), 20 (R.), 29 (R.), 32 (R.); 2, 43 (R.); 3, 62 (R.), 72 (R.), 104 (R.); 4, 105 (R.), 111 (R.), 112 (R.), 114 (R.), 116 (R.); 5, 142 (R.); 6, 172 (R.); 7, 207 (R.); 8, 261 (R.).]—[§ 794 (Mahāprasthānikap.): XVII, 1, 10 (R.).]

Bālārka-varṇa = Çiva (1000 names¹).

Bālārūpadhara = Çiva (1000 names¹).

Bālārūpadhṛk = Çiva (1000 names¹).

Bālasūdana = Indra: I, 1285, 7706; III, 13226, 14411; V, 496, 523; IX, 2777 (*bhagavān*), 3251; XII, 8354, 8357; XIII, 278, 828, 3903, 4592, 7312; XIV, 115.

Balavardhana (a son of Dhṛtarāṣṭra). § 182 (Dhṛtarāṣṭraputranāmaka): I, 117, 4546.

Balavat¹ = Çiva (1000 names¹).—Do.² (?) § 677 (Mokshadh.): XII, 245β (?), 8901.

Balavira = Çiva (1000 names¹).

Balavishtambha = Çiva (1000 names¹).

***Bala-Vṛtra-ghna** = Indra: III, 16947; XIII, 2343; XIV, †277.

***Bala-Vṛtra-han** = Indra: III, 2240, 12062: XII, 1113; XIII, 1914, 1934; XIV, 167.

***Bala-Vṛtra-nisūdana** = Indra: II, 306; III, 2126.

***Bala-Vṛtra-sūdana** = Indra: XII, 3835.

Balh-, cf. also **Bahl-**.

Bālhi-jāta (probably [horses] born in Balkh). § 562 (Bhagavadyānap.): V, 86, 3045.—§ 592 (Samçaptakav.): VII, 23, 973.—§ 758 (Ānuçāsan.): XIII, 103β, 4921 (*vajirindha Dahljātānām ayutāny adadaṁ daça*, says Bhagīratha).

Bālhika¹ (king(s) who belong(s) to the past). § 5 (Anukram.): I, 1, 224.—§ 267 (Yamasabhāy.): II, 8, 327 (in the palace of Yama).

Bālhika² (son of the elder Janamejaya and brother of the elder Dhṛtarāṣṭra and Pāṇḍu). § 154 (Pūruv.): I, 94, 3745.

Bālhika³ ([great-]grandson of the elder Dhṛtarāṣṭra and son of Pratipa, and brother of Devāpi and Çāntanu). § 155 (Pūruv.): I, 94, 3750, 3751 (is made king together with Çāntanu).—§ 156 (do.): I, 95, 3797 (son of Pratipa and Çāibya Sunandā).—§ 194 (Pāṇḍu): I, 126, 4911 (*Somadatto*

'tha B^oh).—§ 208 (Astradarṣana): I, 134, 5313 (*Kṛpasya, Somadattasya, Bāhlikasya ca dhimataḥ* . . . sannidhya).—
 § 213 (Jatugrhap.): I, 143, 5707 (*Droṇaṃ ca Bāhlikāṃ caiva Somadattāṃ ca Kau.avanā*).—§ 287 (Rājāsūyikap.): II, 34, 1266 (*tathā Çalyaḥ ca bhagavān Bāhlikaḥ ca mahā-balaḥ | Somadatto 'tha Kauravyo Bhārir Bhāricravāḥ Çalaḥ*).—
 § 288 (do.): II, 35, 1293 (*Bāhliko Dhṛtarāṣṭraḥ ca, Somadatto Jayadrathaḥ | Nakulena samānītāḥ svāmivat tatra remire*).—
 § 296 (Dyūtap.): II, 53, 1912 (*Fāhliko ratham āharṣhīd jambūnada-vibhūṣhitam*).—§ 298 (do.): II, 58, 2011 (*Bāhlikena ratham yattam* [i.e. dattam, cf. 1912]); 63, 2112 (*Prātipēyāḥ Çāntanavā Bhīmasenāḥ sa-Vāhlikāḥ | Duryodhanāpavādhena kṛochraṃ prāpsyanti sarvaçakā*).—§ 302 (Anudyūtap.): II, 74, 2477 (*tato Droṇaḥ, Somadatto, Vāhlikaḥ caiva, Gautamaḥ* . . . in vain dissuaded the game).—§ 305 (Anudyūtap.): II, 78, 2560 (Yudhishtira said: *amantrayāmi Bharatāṃ tathā vṛddham pitāmahaṃ | rājānaṃ Somadattāṃ ca mahārājaṃ ca, Vāhlikāṃ*).—§ 307 (do.): II, 81, 2697 (Dhṛtarāṣṭra related: *prātiṣṭhata tato Bhīshmo Droṇena saha Sañjaya | Kṛpaḥ ca Somadattaḥ ca Vāhlikaḥ ca mahāmanāḥ*).—§ 318 (Arjunābhigamanap.): III, 13, 599 (among the means of dissuading Dhṛtarāṣṭra from permitting the game, Kṛṣṇa mentioned *Bhīshma-Droṇau samānūyā Kṛpaṃ Vāhlikam eva ca*).—§ 512 (Ghoshayātrāp.): III, 249, 15084 (Duryodhana asked Karna: "What will Bhīshma, Droṇa, Kṛpa, Drauṇi, Vidura, Sañjaya, Vāhlika, Saumadatti, etc., say to me when I come to Hāstinapura?").—§ 514 (Ghoshayātrāp.): III, 252, 15205 (*Bhāricravāḥ, Somadatto, mahārājaḥ ca Vāhlikaḥ* . . . *Kurūdvakāḥ* followed Duryodhana; *kālenalpena rājendra svu-puraṃ vivīçus tadā*).—§ 515 (Karnadigvijaya): III, 254, 15261 (Duryodhana said to Karna when the latter had fulfilled his Digvijaya: "What I have not been able to accomplish through Bhīshma, Droṇa, Kṛpa, and Vāhlika, I have obtained through thee").—§ 562 (Goharānap.): IV, 38, 1243 (Uttara said about the Kuru army: *yatra Droṇaḥ ca Bhīshmaḥ ca Kṛpaḥ Karno Vivinçatiḥ | Açvatthāmā Vikarnaḥ ca Somadattaḥ ca Vāhlikaḥ, etc.*).—§ 566 (Sañjayayānap.): V, 238, 1693 (Yudhishtira asked Sañjaya about the health of Bhīshma, Dhṛtarāṣṭra, *mahārājō Vāhlikaḥ Prātipēyāḥ* . . . *vidvān*, Somadatta, Bhūricravas, etc.); 305, 1885 (Yudhishtira asked Sañjaya to salute Droṇa, Açvatthāman, Kṛpa, etc., *sa Vāhlikānāṃ çahabho mantāhi*, who never cherishes any other wish than that there should be peace among the Bharatas, and Somadatta, Suumadatti, etc.).—§ 561 (Yānasandhip.): V, 47a, 1796 (Bhīshma, Droṇa, Kṛpa, Çalya, Kṛtavarmaṇ, Jayadratha, Açvatthāman, Vikarna, Somadatta, Vāhlika, Vidura, Dhṛtarāṣṭra, etc., entered the hall for hearing the message of Sañjaya); 55v, 2206 (the chief warriors of the Kurus are Bhīshma, Droṇa, Kṛpa, etc., Drauṇi, Vaikartana Karna, Somadatta, Vāhlika, *Prāgyotishadhīpaḥ, Çalya, Āvantiyo, 'tha Jayadrathaḥ, etc.*); 57c, 2289 (Sañjaya should inform *sa-Vāhlikān Kuraṃ* . . . *Prātipēyāṃ Çaradvataḥ, etc.*); 58r, 2300 (Dhṛtarāṣṭra, Vāhlika, Bhīshma, Droṇa, Açvatthāman, Sañjaya, Somadatta, Çāla, and Kṛpa, etc., do not wish the combat), v, 2304 (Duryodhana will challenge the Pāṇḍavas without depending upon Dhṛtarāṣṭra, Droṇa, Açvatthāman, Sañjaya, Bhīshma, Kāmbhoja, Kṛpa, Vāhlika, etc.); 62ββ, 12426 (Karna boasts that he will slay myriads of warriors in the sight of *Āvantiya-Kālinga-Jayadrathesku* . . . *Vāhliko ca*); 63, 2432 (Duryodhana says that he is not dependent on Bhīshma, Droṇa, Kṛpa, Vāhlika, etc.); 65δδ, 2493 (Dhṛtarāṣṭra exhorts Duryodhana to follow himself, Droṇa, Kṛpa, Vikarna, Bhīshma, *mahārājaṃ*

ca Vāhlikam); 66cc, 2501 (Arjuna had said that Bhīshma, Dhṛtarāṣṭra, Sañjaya, Droṇa, Kṛpa, Karna, *mahārājaṃ ca Vāhlikam, etc.*, were in the greatest danger).—§ 562 (Bhagavadgānap.): V, 80ç, 2859 (Vidura, Bhīshma, *Droṇaḥ ca saha-Vāhlikaḥ* will understand Kṛṣṇa); 83c, 2966 (Yudhishtira tells Kṛṣṇa to salute Bhīshma, Droṇa, Kṛpa, *mahārājaṃ ca Vāhlikam, Drauṇi, Somadatta, etc.*); 89λ, 3114 (Kṛpa, Somadatta, *mahārājaḥ ca Vāhlikaḥ* rose from their seats and honoured Kṛṣṇa), 3117(μ) (Kṛṣṇa accosted *Droṇaṃ sa-Vāhlikam sa-putrāṃ ca*, Kṛpa, and Somadatta); 90ρ, 3180 (Dhṛtarāṣṭra, *mahārājaḥ ca Vāhlikaḥ*, Kṛpa, Somadatta, and the Kurus had grieved at the dragging of Kṛṣṇa at the game); 91σ, 3271 (Droṇa, Kṛpa, *Bhīshmo, 'tha Vāhlikaḥ*, and [the] Kurus came to Kṛṣṇa); 95v, 3402 (Duryodhana will be irresistible, when he has Bhīshma, Droṇa, Kṛpa, Karna, Vivinçati, Açvatthāman, Vikarna, *Somadatto, 'tha Vāhlikaḥ, etc.*).—§ 567 (do.): V, 124β, 4138 (Duryodhana does not follow Dhṛtarāṣṭra, Bhīshma, Droṇa, Vidura, Kṛpa, *Somadattasya, Vāhlikasya ca dhimataḥ, etc.*); 128θ, 4284 (Duryodhana disregards Vidura, Dhṛtarāṣṭra, *mahārājaṃ ca Vāhlikam, etc.*); 129, 4350 (Bhīshma, Dhṛtarāṣṭra, and Vāhlika have given their share to the sons of Pāṇḍu from fear of disunion); 131r, 4453 (Kṛṣṇa addressed Dhṛtarāṣṭra, Droṇa, Bhīshma, Vidura, Vāhlika, and Kṛpa), 4457(ρ) (Kṛṣṇa was followed by Bhīshma, Droṇa, Kṛpa, Vidura, Dhṛtarāṣṭra, Vāhlika, etc.).—§ 569 (do.): V, 14θ, 5055, 5059, 5066, 5067 (*V.* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, permitting Çāntanu to rule the paternal kingdom).—§ 570 (Sainyaniryaṇap.): V, 155, 5275 (among the eleven men, Kṛpa, Droṇa, etc., under each of whom Duryodhana placed an akshauhini).—§ 572 (Rathātirathas.): V, 167, 5797 (is an *atiratha*).—§ 576 (Bhagavadgītāp.): VI, 17γ, 675 (the Kuru army was arrested by Droṇa, Bhīshma, Açvatthāman, Vāhlika, and Kṛpa).—§ 578 (Bhīshmavadhap.): VI, 45¹⁰, 1707 (fights Dhṛṣṭaketu = Cedirājaḥ, 1709), 1709; 48, 1925¹⁰ (he attacked Çveta with Kṛtavarmaṇ, Kṛpa, Çalya, Jārasandhi, Vikarna, and Vivinçati in order to protect Bhīshma).—§ 580 (do.): VI, 59α, 12643 (at sunset the Kurus *sa-Bhīshmaḥ, sa-Droṇa-Duryodhana-Vāhlikaḥ ca*, withdrew their troops), 12648 (Droṇa, Kṛpa, *Saindhava-Vāhlikau, Bhūricravas, Çalya-Çalau, etc.*, were vanquished by Arjuna).—§ 581 (do.): VI, 60α, 2652 (Droṇa, Duryodhana, Vāhlika, etc., accompanied Bhīshma).—§ 583 (do.): VI, 76c, 3330 (the Kuru army was protected by Droṇa, Bhīshma, Kṛtavarmaṇ, Kṛpa, Duḥçāsana, Jayadratha, etc., Bhagadatta, Vikarna, Drauṇi, Saubala, and Vāhlika).—§ 584 (do.): VI, 81c, 3533 (Bhīshma said to Duryodhana that he, Droṇa, Çalya, etc., *Vāhlikaḥ saha Vāhlikaiḥ, etc.*, would fight for him).—§ 585 (do.): VI, 92χ, 4118 (Bhīshma sent Droṇa, Somadatta, *Vāhliko, 'tha Jayadrathaḥ, etc.*, to the rescue of Duryodhana), 4129 (was wounded by Ghaṭotkaca); 96, 4340 (with Kṛtavarmaṇ he fought Sātyaki).—§ 586 (do.): VI, 102c, 4666 (Açvatthāman, Çalya, *Kāmbhojaḥ ca Sudakṣiṇaḥ | Vinḍānu-vindānu Āvantiyau, Vāhlikaḥ saha Vāhlikaiḥ*, surrounded Arjuna); 104, 4746 (fought Bhīmasena: *Bhīmasenas tu rājānaṃ Vāhlikam prapitāmahaṃ | viddhēnadan mahā-nādaṃ* . . .), 4755, 4754 (mounted upon the chariot of Lakshmana).—§ 592 (Samçaptakav.): VII, 20θ, 800 (Bhūricravas, Çalya, Somadatta, and Vāhlika were in the right wing of Droṇa's Garuda-array on the twelfth day of the battle); 25, 1081 (fought Drupada); 32, 1373 (fought Bhīmasena); 395, 1660 (Duryodhana told Karna, Vāhlika, etc., to crush Abhimanyu).

—§ 596 (Pratiññāp.): VII, 74a, 2619 (Jayadratha said that not even Droṇa, Duryodhana, Kṛpa, *Karṇa-Madroṇa-Vāhlikāḥ*, etc., could protect him).—§ 598 (Jayadrathavadhap.): VII, 85γ, 3043 (Dhṛtarāṣṭra said that the Pāṇḍavas would hear Çalya, Somadatta, Bhīṣma, Droṇa, Vikarṇa, Vāhlika, Kṛpa, etc.).—§ 599 (Jayadrathav.): VII, 95, 3527 (*Vāhlika-rājas tejasaḥ kulaputro mahārathaḥ* . . . *Draupadeyaṁ avārayat*), 3534 (fought Çikhaṇḍin); 96, 3548, 3549 (fought Çikhaṇḍin), 3553 (*Vāhlika-rājaḥ*, fought the Draupadeyas).—§ 600 (Ghaṭotkacavadhap.): VII, 155δ, 6720 (in the sight of Karṇa, Drauṇi, Duryodhana, Kṛpa, Somadatta, and Vāhlika, Bhīmasena slew Duṣlikarṇa and Durmada); 157, 6932 (Bhīma made Somadatta, the son of Vāhlika, insensible), 6933 (wounded by Bhīmasena; wounds—C. *Prātipayas* for B. *Prātipayas*—Bhīma), 6936 (slain by Bhīmasena), 6937; 158ω, 7035 (Karṇa said that Bhīṣma, Vikarṇa, Citrasena, *Bāhlikaḥ ca*, Jayadratha, etc., had been slain by Destiny).—§ 604 (Karṇap.): VIII, 1, 22 (has been slain); 5ζ, 119 (Sañjaya said to Dhṛtarāṣṭra: *pitāmahaḥ tava tathā Vāhlikaḥ saha Vāhlikaḥ* has been slain by Bhīmasena); 7, 180 (the son of Senāvindu has been slain by *Vāhlikena* . . . *Kauravendrena*).—§ 609 (Çalyap.): IX, 2ζ, 72 (. . . *Somadatto, 'tha Vāhlikaḥ*, . . . , enumerated by Dhṛtarāṣṭra among the kings who had been slain for his sake), 89 (*mahārājaḥ*).—§ 611 (do.): IX, 24vv, 1299 (*Vāhlika, Somadatto ca*, have been slain).—§ 613 (Gadāyuddhap.): IX, 32β, 1836 (enumerated by Duryodhana among the kings who had been slain for his sake).—§ 615 (do.): IX, 63, 3548 (*Bhīṣmena, Somadattena, Bāhlikena Kṛṣṇa ca* . . . have in vain exhorted Dhṛtarāṣṭra to make peace, says Kṛṣṇa).—§ 616 (Sauptikap.): X, 9κ, 523 (Açvatthāman said to the dying Duryodhana: *parishvajetha rājānaṁ Bāhlikam samahārathaṁ* in heaven).—§ 619 (Strivilāp.): XI, 22η, 621 (Gāndhārī said: *Prātipayaṁ maheshvāsaṁ hatam bhallena Vāhlikaṁ*).—§ 744 (Ānuçāsan.): XIII, 44, 2446 (Bhīṣma said: *pitā mama, mahārāja! Bāhlikaḥ vākyam abravīt*).—§ 787 (Āçramavāsap.): XV, 11, 360 (Dhṛtarāṣṭra wished to perform the çraddhā of Bhīṣma, Droṇa, Somadatta, Vāhlika, etc.), 372 (*rājaraṣeḥ*; enumerated by Bhīmasena among those whose pretakārya the Pāṇḍavas will themselves perform); 15, 414(σ).—§ 789 (Putradarçanap.): XV, 29e, 809 (*yasya tu çvaçuro dhīmān Vāhlikaḥ sa Kurūdvahaḥ | nihataḥ Somadattaḥ ca pitrā saha mahārājaḥ*); 32θ, 879.

Bāhlika = Somadatta. § 600 (Ghaṭotkacavadhap.): VII, 162, 7225 (*Bāhlikaṁ Kauravādhamam*, i.e. Somadatta, fights Sātyaki), 7241 (*Bāhlikasya* = Somadattasya).—Cf. XV, 809.

Bāhlika¹. § 130 (Amçāvat.): I, 67, 2661 (a king, incarnation of Suhara—B. Ahara).—Cf. Bāhlika¹ (?).

Bāhlika². § 130 (Amçāvat.): I, 67, 2696 (incarnation of the guṇa Krodhavaça).—Cf. Bāhlika² (?).

Bāhlika³ (pl. °aḥ), a people (probably Balh, VP.). § 279 (Arjuna): II, 27, 1030 (conquered by Arjuna).—§ 295 (Dyūtap.): II, 52, 1869 (*Kairāta Daradā Daradā* . . . *Paradā Vāhlikaḥ saha*, etc.; bring tribute to Yudhishtira).—§ 559 (Prajāgarap.): V, 39, 1525 (*malam pṛthivyā Vāhlikaḥ*, etc.).—§ 573 (Ambop.): V, 195, 7607 (*Vindānuvindhāv Āventyau Kaikeyā Vāhlikaḥ saha | prayayūḥ sarva evaite Bhāradājapurogamāḥ*).—§ 574 (Jambūkh.): VI, 9μ, 361 (in Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, 20ζ, 750 (in Bhīṣma's division were all the Dhārtarāṣṭras with *Vāhlikāṇāṁ skadeçaḥ Çalaça ca*, etc.); VI, 2084, v. Bāhika.—§ 583 (Bhīṣmavadhap.): VI, 75γ, 3293 (Kṛtavarma, accompanied by *Kāmbajavara-Vāhlikaḥ*, was

in the head of Bhīṣma's crane-array on the sixth day of the battle); VI, 3533, v. Bāhlika³; VI, 4666, v. Bāhlika³.—§ 587 (Bhīṣmavadhap.): VI, 117ρ, 5484 (many combatants belonging to the Nishādas, Sauviras, Vāhlikas, Daradas, etc., fell upon Arjuna).—§ 589 (Droṇābhishekap.): VII, 4β, 122 (a people vanquished by Karṇa).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3379 (among the peoples, among whom Arjuna caused a great carnage); 113χ, 4409 (*Vāhlikāṇāṁ mahad balam*; among the peoples that Sātyaki pointed out to his charioteer, 4412 (*nānāpraharaṇodyatāḥ*); 121εε, 4818 (among the peoples who, headed by Duryodhana, attacked Sātyaki together with the Saṁçaptakas).—§ 600 (Ghaṭotkacavadhap.): VII, 157ρ, 6949 (among the peoples whom Yudhishtira began to slay); 179, 78159.—§ 602 (Droṇavadhap.): VII, 192π, 8841 (among the peoples whom Dhṛṣṭadyumna began to slay).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 193β, 8905 (among the peoples with whom Kṛtavarma fled); VIII, 119, v. Bāhlika³.—§ 605 (Karṇap.): VIII, 20, 779 (εδ) (among the peoples that Pāṇḍya was slaughtering).—§ 608 (do.): VIII, 56pp, 2762 (among the peoples that were slaughtered by Bhīma); 74, 73801 (Arjuna boasts that he will destroy the Kurus and Vāhlikas).

Bāhlika⁴ (king or prince of B.). § 130 (Amçāvat.): I, 67, 2694 (*Asurāṇāṁ tu yaḥ Sūryaḥ çrīmāṇṣ caiva mahāsuraḥ | Darado nāma Vāhlikaḥ barah sarvamahāksilāṁ*).—§ 282 (Svayamvarap.): I, 186, 7001.—§ 287 (Rājasūyikap.): II, 34, 1272 (*Bāhlikāç çāpara çārāḥ rājānaḥ*).—§ 290 (Çiçupālavadhap.): II, 44a, 1526 (*Daradam stuhi Bāhlikam imam pāṛthivasattamaṁ | jāyamānena yoneyam abhavat dāritā mahī*).—§ 458 (Kaliyuga): III, 188, 12840 (pl.: among barbarous and sinful kings who will rule on earth when kali-yuga sets in).—§ 554 (Sainyodyogap.): V, 4γ, 77 (among the kings to whom the Pāṇḍavas ought to send messengers for support).

Bāhlika⁵ (coming from Bāhlika¹). § 253 (Haraṇāharanap.): I, 221, 8011 (Kṛṣṇa gave 100,000 *prathīyāṇāṁ api cāçvānāṁ Vāhlikāṇāṁ* as kanyādhana).—§ 593 (Abhimanyuvadh.): VII, 36η, 1574 (*Vāhlikāṁ sadhu-vājinaḥ*, among the steeds of different breeds who were slain).—§ 599 (Jayadrathav.): VII, 121, 4831 (ηη) (*parvatīyāṁ aitha Vāhlikāṁ*, among the steeds of different races who were slain).

Bāhlika-puṅgava ("the foremost of the B.") = Çalya. § 130 (Amçāvat.): I, 67, 2642.—§ 177 (Pāṇḍu-digvijaya): I, 113, 4427 (=the Madra king Çalya, brother of Pāṇḍu's queen Mādrī).

Bāhlikātmaja = Somadatta: VII, 7247.

Bāhliki (= Mādrī). § 193 (Pāṇḍu): I, 125, 4886.

Bali¹ (an Asura). § 91 (Amçāvat.): I, 65, 2528 (son of Virocana and father of Bāṇa).—§ 209 (Drupadaçāsanap.): I, 138, 5484 (*Indra-Vairocanaḥ iva*).—§ 268 (Varuṇasabhāv.): II, 9, 364 (*B²r Vairocana rāja*; in the palace of Varuṇa).—[§ 324 (Dvaitavanapr.): III, 26, 7976 (*Asurasya Vairocanaḥ*).]—§ 326 (Draupadiparītāp.): III, 28, 1029 (*Prahādasya ca saṁvādam Balor Vairocanaḥ sa*), [1044 (*Vairocana*)].—§ 384 (Agastyop.): III, 102, 8759 (*abdhyaḥ sarvabhātānāṁ Baliḥ oṣpi mahāsuraḥ*).—§ 435 (Jatāsuraavadhap.): III, 157, 11502 (*Baliḥ Vajradharaṇaṁ yatha*).—§ 443 (Nivātaka-vjasyuddhap.): III, 168, 12068 (*Baliṁ Vairocanaṁ*).—[§ 444 (do.): III, 171, 12150 (*Vairocanaḥ mahāyuddham*).]—§ 524d (Viṣṇu): III, 272, 15842, 15843, 15844, 15845 (is deluded by Viṣṇu in the shape of a dwarf).—§ 548 (Āraṇyap.): III, 315, 17462 (do.).—§ 552 (Goharanap.): IV, 58, 1984 (*Bali-Vasavayor iva*); 64, 2046 (do.).—§ 555b (Viṣṇu):

V, 10, 297 (*Baliṃ baddhō mahā-Daityaṃ Cakro devādhipaḥ kṛtāḥ*).—§ 556 (*Sañjayaṇap.*): V, 32, †962 (*rāja*).—§ 559 (*Prajāgarap.*): V, 38, 1445 (*aicvarya-mada-sammāḍhaṃ Baliṃ lokatrayād iva*).—[§ 567 (*Bhagavadyaṇap.*): V, 130, 4368 (*Indro Vairocanaṃ yathā*).]—§ 571 (*Ulūkādūt.*): VI, 160, 5411 (*yathā devāsura yuddhe Bali-Vāsavaṃ abhūt*).—§ 589 (*Dronābhishhekap.*): VII, 1, 26 (*Asurīva yathā sūdā nigṛhīte purā Balau*).—[§ 592 (*Sarpçaptakav.*): VII, 21, 859 (*Indra-Vairocanāṃ iva*); 25, 1084 (*yathādrāgnī purā Baliṃ*).—[§ 599 (*Jayadrathavadhap.*): VII, 94, 3484 (*yathā Vairocanaṃ tathā*); 117, 4649 (*Bali-Vāsavaṃ iva*); 136, 5608 (*Çakra-Vairocanī yathā*); 142, 5886 (*purā devāsura yuddhe Çakrasya Balinā yathā*).—§ 600 (*Ghaṭotkaca-vadhap.*): VII, 156, 6761 (*Baler iva suraiḥ pūvaṃ trailokyajaya-kāṅkṣaya*); 167, 7485 (*yādṛçam hy abhavad rājan Bali-Vāsavaṃ purā*); 172, 7641 (*Bali-Vāsavaṃ iva*); 174, 7873 (*Indra-Vairocanāṃ iva*).—§ 605 (*Karṇap.*): VIII, 20, †820 (*jīte Balau Viṣṇum ivāmaroçvaraḥ*).—§ 608 (*do.*): VIII, 79, †4081 (*tathā yathā Vajradharaḥ purā Balēḥ*); 87, 4376 (*trailokya-vijayo yattāṃ Indra-Vairocanāṃ iva*); 89, †4528 (*Sureça-Vairocanayor yathā purā*); 90, †4701 (*tathā yathā Çambarahā purā Baliṃ*); 93, 4880 (*devān iva purā Baliḥ*); 94, †4963 (*Baliṃ niyamyeva Sureça-Keçavaṃ*).—§ 610 (*Çalyap.*): IX, 3, 171 (*devān iva purā Baliḥ*).—§ 611 (*do.*): IX, 22, 1161 (*Baliṃ Çakra ivāhavo*).—§ 612 (*Hradapraveçap.*): IX, 315, 1750 (*kriyūbhyupāyair bahubhir Balir baddho mahātmanā*).—§ 615u (*Skanda*): IX, 46, 2700 (*Bāṇo nāmātha Daiteyo Balēḥ putro mahābalaḥ*).—§ 639 (*Strīvilāp.*): XI, 23, 646 (*Çakrasya Balinā yathā*).—§ 641 (*Rājadh.*): XII, 90, 3385 (*Vairocana Baliḥ*; on account of his hatred of the brahmins, Çṛi deserted him).—§ 656 (*Khadgotp.*): XII, 166γ, 6146. — § 659 (*Mokṣadh.*): XII, 180a, 6892. — § 671 (*do.*): XII, 223, 8059 (*Vāsavaṃ ca samvādam Baler Vairocanasya ca*).—§ 671b (*Bali-Vāsava-s.*): XII, 223, 8060, 8061, 8063, 8064, 8065, 8067, 8068, 8070, [8082 (*Asurādhipa*)], (8083); 224, 8090, (8092), 8117 (*Vairocana Baliḥ*), 8138; 225, 8149, 8150, (8151), 8152, 8154 (*Vairocana Baliḥ*), 8156 (*Balināḥ kṛte*), 8158, 8159, 8177, (8178), 8181, [8182 (*mahāsura*)], 8185 (*Daityendro Baliḥ*), 8186.—§ 673b (*do.*): XII, 227, 8218 (*Bali-Vāsava-samvādam*), 8223 (*Baliṃ Vairocanaṃ*), 8224, [8227 (*Vairocana*)], 8232 (*Balir Vairocana*), (8233), [8319 (*Vairocana*), 8324 (*Asura*)].—§ 717b (*Nārāyaṇīya*): XII, 340κ, 12943 (*Virocanasya balavān Baliḥ putro mahāsuraḥ*), 12947 (*Baliṃ caiva kariṣhyāmi Pātāla-talavāsinam | Dānavaṃ ca Baliṃ çreṣṭhīṃ abadhyaṃ sarvadaivataiḥ*, says Nārāyaṇa), 12958 (*tataḥ sutam Baler jītvā Vāṇam bahusahasraṇam*).—§ 723 (*Ānuçāsan.*): XIII, 6a, 329 (*Balir Vairocanir baddho dharmapāçena daivataiḥ*; by Viṣṇu's prowess he was made to dwell in Pātāla).—§ 742 (*do.*): XIII, 39a, 2238.—[§ 749 (*do.*): XIII, 90, 4290 (*Asurendrāya*; what is given in wrath and what is destitute of faith, all this Brahmān made the share of the Asura chief).—§ 754 (*do.*): XIII, 98, 4686 (*Çukrasya ca Balēḥ caiva samvādam vai mahātmanoḥ*), 4687 (*Baler Vairocanasyeṣa trailokyam anuçācataḥ*), [4688 (*Asurādhipaḥ*)], (4691), [4741 (*Asurendrāya*)].—§ 766 (*do.*): XIII, 126, 6016 (*vāmanaṃ rūpam āsthāya jīto rāja mayā Baliḥ*).—§ 772k (*Agastya*): XIII, 156, 7274.

Bali' (the king who rescued Dirghatamas). § 170 (*Dirghatamas*): I, 104, 4208, 4209, 4217, 4221.

Bali ~ Sudeshpā ~ Dirghatamas ~ çūdrā

Adga. Vāga. Kalīga. Pūpā. Sūma | Kākāhvat + 10 sons

Bali'. § 264 (*Sabhākriyāp.*): II, 4a, 105 (among the rāhis and kings present when Yudhishtira entered his palace).

[**Bali-Vāsava-samvāda(h)**] ("the discourse between Bali and Indra"). (a) § 671b (*Mokṣadh.*): One day, after having subjugated all As., *Indra* asked *Brahmān* where *Bali* now was, he who was *Vāyu*, etc. (a). *Brahmān* said that *Bali* might now have taken his birth among camels or bulls, etc., and be staying in a deserted house; he told *Indra* not to slay him, but to ask him for instruction in morality. *Indra* roamed over the earth on *Airāvata*, and found *Bali* in a deserted house in the form of an ass. *Indra* scoffed at him, and asked if he did not grieve, and where his 42,000 *Gandharvas* had gone who in former days used to dance before him, and also about the garland given to him by *Brahmān*. *Bali* said: "When thou becomest like me, thou wilt not indulge in speech like this" (XII, 223). *Bali* said that D., men, P., G., snakes, and Rā. were under his sway in days gone by, and that all creatures used to flatter him; but he did not grieve at all; in reality it is Time that creates and destroys all things, though living creatures brag of doing this or that; "this royal glory (*rājya-çṛī*) . . . does not dwell long in one place; she had dwelt in thousands of *Indras* before thee, who were very much superior to thee; . . . knowing thee to be full of vanity, she will very soon desert thee" (XII, 224). *Indra* saw Çṛi, adorned with head-plumes, etc., issue out of *Bali*, who did not know whether she was an As. damsel or a celestial one or a human one; *Indra* asked her who she was, as she stood there like *Māyā* herself; she said: "*Virocana* did not yet know me; *Bali* does not know me; the learned called me *Duḥśaha* ('difficult to be borne'), etc. (β); thou knowest me not, O *Indra*, nor does any one of the deities know me; nor the Creator (*Dhātā*), nor the Ordainer (*Vidhātā*) rules over me; it is Time that moves me from one place to another; do not disregard *Bali*. *Bali* has fallen off from truth, etc.; formerly he was devoted to the *brahmins*, etc.; but latterly he began to cherish feelings of animosity towards the *brahmins* and touched clarified butter with soiled hands; therefore I desert him and shall henceforth dwell in thee; there is none among D., G., As., or Rā. that can keep me for ever." Requested by *Indra*, she told him how she might be able to reside in him permanently, dividing herself into four parts, according to the ordinance laid down in the *Vedas*: one to be established on earth, one in the waters, one in Fire, one among the good, while *Indra* should continue to protect her. *Bali* said that when the Sun would shine only upon the region of *Brahmān* in the middle of *Sumera*, then a great battle between the gods and the *Asuras* would again occur, and in that fight *Bali* would certainly vanquish them all. *Indra* said that *Brahmān* had commanded him never to kill him; "never will come the day when the Sun will shine only from the meridian (*madhyataḥ sthitaḥ*); *Brahmān* has before this laid down the laws that regulate the Sun's motions . . ." *Bali* proceeded towards the South; *Indra* proceeded towards the North and ascended the skies (XII, 225).—(b) § 673b (*Mokṣadh.*): *Bhīṣma* said: After the battle between the gods and the *Asuras*, in which a large number of Dai. and Dā. fell, *Bali* became king. He was deceived by *Viṣṇu*, who once more established his sway over all the worlds. *Indra* was once more invested with the sovereignty of the gods, etc.; the three worlds once more swelled with prosperity, and *Brahmān* became glad of heart. At that time *Indra*, accompanied by R., V., Ā., A., D.-ṛ., G.,

Si., etc., seated on the four-tusked *Airāvata*, made a progress through all the worlds. Once he saw *Bali Vairocana* within a certain mountain cave on the sea-shore. *Bali* showed no signs of sorrow or agitation. *Indra* asked him how it was that he was so unmoved; "thou art bound with *Varuṇa's* noose and hast been struck with my thunderbolt." *Bali* said: "What I am now, thou wilt be in the future," explaining that only time (not merit) rules the destiny of men; "that thou regardest thyself as the actor is the root of all sorrow"; "in the course of time many thousands of *Indras* and of deities have been swept away *yuga* after *yuga*, and will be swept away in future . . . , just as *Prithu*, etc. (a)," though they were devoted to the *Vedas* and *Vedic* rites, etc., and though all of them were the offspring of *Dakṣa's* daughters; "those 1,000 [celestial years], that are the measure of thy away, will surely come to an end"; "Ā., R., Sā., V., and M. were all vanquished by me," etc. *Indra's* panegyric on *Bali*. *Indra* left the spot and was praised by the M.-r.; *Fire* once more began to bear the libations [to the gods], etc. (XII, 227)

Baliha (pl. °āḥ) (a people). § 562 (Bhagavadyānap.): V, 74γ, 2730 (*Arkaṣa ca Baliḥānām* [*kulapāṇṇanāḥ*]).

Balin = Çiva (1000 names²)

Balina (an Asura). § 130 (Amṣāvat.): I, 67, 2679 (°ottamaḥ, incarnated as Paundramātsyaka).

Baliṇvāka (B. °n°). § 264 (Sabhākriyāp.): II, 4a, 108.

Bali-Vāsava-samvāda, v. before *Baliḥāḥ*.

Ballava, the name which Bhīmasena Pāṇḍava gave himself when dwelling with king Virāṭa: IV, 28, †237, †238, 363, 560, 565, 1020, 1370, 2291; V, 6472.

Ballavāḥ (B.), v. *Mallavāḥ* (C.), a people.

Balotkatā (a Mātṛ). § 615u (Skanda): IX, 466, 2641.

Bāna¹ (an Asura, son of Bali). § 91 (Amṣāv.): I, 67, 2528 (*Mahāsura*; a follower of Rudra, and also called *Mahākāla*; cf. *Dāitya*, pl.).—§ 561 (Yānesandhip.): V, 62, †2421 (*Vāṇasya Bhaumasya ca Karna hanta* . . . *Vasudevaḥ*).—§ 567 (Bhagavadyānap.): V, 130f, 4412 (*Vāṇaḥ ca nihataḥ saṅkhye* by Kṛṣṇa).—§ 615u (Skanda): IX, 46, 2700 (v. Bali; he sought refuge in the Krauñca mountain).—§ 673b (*Bali-Vāsava*): XII, 227a, 3264.—§ 717 (Nārāyaṇīya): XII, 340, 12957, 12958 (*tataḥ sutam Valer jītaḥ Vāṇam bahusaharīṇam*).

Bāna² (a warrior of Skanda's). § 615u (Skanda): IX, 46γ, 2569.

Bāpahasta = Çiva (1000 names²).

Bandhakarṭṛ = Çiva (1000 names²).

Bandhana = Çiva (1000 names²).

Bandhana(h) Asurendrāṇām = Çiva (1000 names²).

Bāndhava, Ma°pu°st°.

Barbara, pl. ([a] barbarous people[s]). § 223 (Vāsishtā): I, 175, 6684.—§ 280 (Bhīmasena): II, 29, 1088 (vanquished by Bhīmasena).—§ 285 (Nakula): II, 32, 1199 (vanquished by Nakula).—§ 286 (Dyūtap.): II, 51, 1843 (among the peoples who brought tribute to Yudhishtira).—§ 342 (Indralokābhigam.): III, 51, 1989 (among the peoples who were present at Yudhishtira's rājasūya).—§ 515 (Karnadigvijaya): III, 254, 15254.—§ 574 (Jambūkh.): VI, 9μ, 364 (in Bhārata-varaha).—§ 599 (Jayadrathavadhap.): VII, 119, 4716, 4722 (ββ), 4747 (γγ); 121α, 4819.—§ 641 (Rājadh.): XII, 659, 2429 (Çavara°).—§ 664 (Mokshadh.): XII, 2076, 7560.—§ 739 (Ānuçāsan.): XIII, 35α, 2158 (Çavara°).

Bārhadhratha¹ (a certain Vedic section). § 560 (Sanat-sujātap.): V, 44, 1711 (Brāhman is not to be found in B., Rathantara, etc.).

Bārhadhratha² (patron. of Jarāsandha). § 273 (Rājasūyārambhap.): II, 14, 594 (°ute, i.e. Asti and Prāpti, married by Kāṁsa).—§ 274 (do.): II, 15, 651 (B°o Jarāsandhaḥ).—§ 277 (Jarāsandhavadhap.): II, 21, 811 (pl.) (the race of Jarāsandha). 851; 22, 863; 24, 966 (°puram, i.e. Rājagṛha).

Bārhaspata ("belonging to or named after Bṛhaspati"). § 650 (Āpaddh.): XII, 142, 5437 (*iti Vārhaspatam jñānam provāca Maghavā svayam*).—§ 746 (Ānuçāsan.): XIII, 76, †3692 (*Vārhaspatim bhārati*).

Bārhaspatya (= Bārhaspata). § 537 (Rāma-Rāvaṇa-y.): III, 285, 16370 (*Vārhaspatyam vidhim kṛtvā*).—§ 608 (Karnap.): VIII, 46, 2149 (*Vārhaspatyaḥ . . . mahā-vyāḥaḥ*).—§ 641 (Rājadh.): XII, 59, 2205 (*Vārhaspatyam yād uoyata*, i.e. the abridgement of Bāhudantaka, which was undertaken by Bṛhaspati).—§ 746 (Ānuçāsan.): XIII, 76, †3688 (*Vārhaspatyam vākyam*).

Barhin¹. § 102 (Amṣāvat.): I, 65, 2554 (among the ten Devagandharvāḥ Prādhēyāḥ).

Barhin². § 775 (Ānuçāsan.): XIII, 166γ, 7664 (a rshi in the East).

Barhishad¹ (pl.) (a kind of Pitṛs or munis). § 267 (Yama-sabhāv.): II, 8, 341.—§ 684 (Mokshadh.): XII, 270α, 9650.—§ 717b (Nārāyaṇīya): XII, 349, 13592 (*munayaḥ*).

Barhishad² P (a rshi). § 665 (Mokshadh.): XII, 208, 7593 (*rshir Medhātithēḥ putraḥ Karpō Barhishadas tathā*; is *Barhishadas* genitive? Westergaard proposes *Nārshadas*, a patron. of Karpva; BR. identifies him with Barhin²).—§ 770 (Ānuçāsan.): XIII, 151f, 7109 (do.; a Mānava; in the East).

Barhishada P, v. *Barhishad*².

Bāshkala (C. Vā°) (a son of Hiranyakaçipu). § 89 (Amṣāvat.): I, 65, 2526.—§ 130 (do.): I, 67, 2645 (C. Bāsk°) (incarnated as Bhagadatta).

Bhadra¹ (pl. °āḥ) (a people). § 295 (Dyūtap.): II, 52, 1870 (only B., C. has Madra°).—§ 515 (Karnadigvijaya): III, 254, 15256 (conquered by Karna).

Bhadra². § 608 (Karnap.): VIII, 56νν, 2739 (slain by Karna).

Bhadra³. § 186 (Vyushitāçva): I, 121, 4695 (*Bh°a Kūkaḥvati*, the queen of Vyushitāçva), 4698, (4699), 4711, 4713.

Bhadra⁴. § 240 (Vaivāhikap.): I, 199, 7352 (*yatha Vaiçravaṇa Bhadra . . . tvam bhava bhartṛṣu*).

Bhadra⁵. § 291 (Çiçupālavadhap.): II, 45, 1570 (*seha . . . jahāra Bhadrām Vaiçṇṇim mātulasya*).

Bhadra⁶ (daughter of Soma and wife of Uthathya). § 772j (Uthathya): XIII, 155, 7241, 7259 (ravished by Varuṇa).

Bhadra⁷ (daughter of Vasudeva) = Subhadra (q.v.).

Bhadra⁸ (a wife of Vasudeva's). § 793 (Mausalap.): XVI, 7, 194.

Bhadraçākha (a form of Skanda). § 500 (Skandopākhyāna): III, 228, 14390, 14400.

Bhadraçālavana, v. °sala°.

Bhadraçva (a "dvīpa"). § 574 (Jambūkh.): VI, 6a, 207 (a dvīpa near Meru); 7, 267 (*Meruḥ pārçvam alāp pārçvam cakṣhyāmy api yathātūṭham | tasya pārvaḥbhīḥkakas tu Bh°oya . . . ; B. mūdābhī°*). In Bh. is a large forest of *bhadraçālas* and a huge tree *kalamra*, which always has fruits and flowers, a *yojana* in height, adored by Si. and Cē.

The men there are all white, with great energy and strength; the women of the complexion of lilies (*kumudavarṇāḥ*), very beautiful, etc.; they live 10,000 years. Drinking the juice of the *kālamra*, they continue youthful for ever.—§ 623 (*Rājadh.*): XII, 14a, 407 (to the north of Meru; had been ruled by Yudhishtira).

Bhadrakālī (a form of Durgā). § 576 (*Bhagavadgītā*): VI, 23, 797 (in Arjuna's hymn to Durgā).—§ 695b (*Dakṣhaya-jñā-vināṣa*): XII, 285, 10327.

Bhadrakālī (a Mātṛ). § 615u (*Skanda*): IX, 460, 2629.

Bhadrakāra (pl. °āḥ) (a people). § 273 (*Rājastūyārambhāp.*): II, 14, 590.

Bhadrakarṇecvara (a tīrtha). § 370 (*Tirthay.*): III, 84, 8017.

Bhadrakṛt = *Skanda*: III, 14632.

Bhadrāmanas. § 127 (*Amṣāvat.*): I, 66, 2624, 2627 (one of the nine daughters of Krodha and mother of Airāvata).

Bhādrapadā (two nakṣatras, Pūrva- and Uttara-Bh°, with the junction stars α Pegasi and γ Pegasi or α Andromedæ, v. Sū° Sī°). § 746 (*Ānuṣāsan.*): XIII, 64, 3282 (*Pūrva-Bhādrapada-yogo*).—§ 759 (*Ānuṣāsan.*): XIII, 110, 5391 (*nabhiṃ Bhādrapada vindyāt*).

Bhādrapada (a month, the 5th of the solar year, the 6th of the luni-solar, Aug.-Sept., v. Sū° Sī°). § 759 (*Ānuṣāsan.*): XIII, 109, 5381 (*mās*).—§ 766 (do.): XIII, 126, 6040 (*mās*).

Bhadrakālavana (C. °āḥ) ("a forest with beautiful *Shorea robusta*"). § 574h (*Bhadrācva*): VI, 7, 268.

Bhadratunga (a tīrtha). § 358 (*Tirthay.*): III, 82, 5022.

Bhadravata ("the beautiful fig-tree," a locality). § 506 (*Skandayuddha*): III, 231, 14542.—§ 507 (do.): III, -231, 14625.

Bhaga (an Āditya). § 88 (*Amṣāv.*): I, 65, 2523.—§ 191 (*Arjuna*): I, 123, 4822.—§ 258 (*Khāṇḍavadah.*): I, 227, 8268.—§ 266 (*Çakrasabhāṣ.*): II, 7, 303 (in the palace of Indra).—§ 615u (*Skanda*): IX, 45γ, 2507.—§ 617 (*Aishikap.*): X, 18, 801 (had his eyes plucked out by Rudra), 807 (id.).—§ 665 (*Mokṣadh.*): XII, 208β, 7581.—§ 746 (*Ānuṣāsan.*): XIII, 65δ, 3295.—§ 770 (do.): XIII, 151γ, 7092 (C. *Bhagas*; enumeration of the 12 Ādityas).—§ 773δ (*Qiva*): XIII, 161, 7475 (had his eyes torn out by Rudra).—Cf. *Bhaganetra*°, etc.—Is often used to signify 'love,' etc. (e.g. XIV, 1184).

Bhaga (the nakṣatras Pūrva and Uttara Phālgunī). § 574 (*Jambūkh.*): VI, 3a, 81 (*Bhagam nakṣatram akramya Sūrya-putrena pīḍyate*).

Bhaga = the Sun. § 310b (*Sūrya*): III, 3, 146 (in the enumeration of Dhaumya).

Bhaga (a Rudra). § 108 (*Amṣāvat.*): I, 66, 2567 (son of Sthānu).—§ 191 (*Arjuna*): I, 123, 4826 (enumeration of 13 Rudras).

Bhagadā (a mātṛ). § 615u (*Skanda*): IX, 460, 2644.

Bhagadāivata ("whose divinity is Bhaga"). § 21 (*Pramadvarā*): I, 8, 953 (*nakṣatra*, i.e. Uttara Phālgunī).—§ 759 (*Ānuṣāsan.*): XIII, 106β, 5153 (*māsa* = the month Phālguna).

Bhagadatta (king of Prāgyotisha). § 11 (*Parvas.*): I, 2, 531 (*Bh° mahārāja yatra Çakrasamo yudhi | Supratikena nāgama sa hi çantaḥ Kīrtina*).—§ 130 (*Amṣāvat.*): I, 67, 2645 (incarnation of the Asura Bāskala).—§ 232 (*Svayamvarap.*): I, 186a, 6992.—§ 269 (*Vaiçravanabāḥv.*): II, 10, 409 (*Kinnarāḥ çataçus tatra dhanānam içaranam prabhūm | asato çapi rājāno Bhagadatta-purogamāḥ*).—§ 273 (*Rājastūyārambhāp.*): II, 14, 579 (the old friend of Yudhishtira's

father; he has bowed to Jarāsandha, but loves Yudhishtira as a father).—§ 279 (*Arjuna*): II, 26, 1001 (is vanquished by Arjuna; king of Prāgyotisha; surrounded by Kīrātas, Cīnas, and other warriors dwelling along the sea-coast; he was a friend of Indra and equal to Indra in battle; friend of the father of Arjuna and beloved by him), (1009); 27, 1010.—§ 287 (*Rājastūyikap.*): II, 34, 1268 (*Prāgyotishaç va nṛpatir Bhagadatto mahārathah | sa tu sarvaiḥ saha mlecchaiḥ sāgarā-naparaśibhiḥ*).—§ 290 (*Çiçupālavadhāp.*): II, 44a, 1538.—§ 295 (*Dyūtap.*): II, 51, 1834 (*Prāgyotishadhīpaḥ çaro mlecchanām adhiḥo bali | Yavanaiḥ sahito rāja Bhagadatto mahārathah*); among those who pay tribute to Yudhishtira), 1836 (do.; he brought *açmasāramayaṃ bhāṇḍam çuddha-danta-tarān asin*).—§ 513 (*Ghoṣayātrāp.*): III, 252, 15163 (*°purogamāḥ*).—§ 515 (*Karṇadigvijaya*): III, 254, 15241 (*Bhagadattah ca nirjitya Rādhyo girim aruhat | Himavantam . . .*).—§ 554 (*Sainyodyogap.*): V, 4γ, 74 (*Bhagadattāya rājñe ca pūrvasāgaravāṣiṇe*).—§ 555 (do.): V, 19, 584 (gave Duryodhana an akṣauhini, crowded with Cīnas and Kīrātas).—§ 561 (*Yūnasandhip.*): V, 66a, 2502 (on the side of Duryodhana).—§ 571 (*Ulūkādūt.*): V, 160, 5531 (*°maruṭam . . . puruṣhodadhīm*).—§ 572 (*Rathā-tirath.*): V, 167, 5804 (*Prāgyotishadhīpo vīro Bhagadattah pratāpavān | gajānkuçadharaçreṣṭho rathe caiva viçaradaḥ*; had formerly fought with Arjuna during many days; a friend of Indra; he will fight riding an elephant).—§ 576 (*Bhagavadgītāp.*): VI, 17γ, 672 (riding on his elephant), 673.—§ 578 (*Bhishmavadhāp.*): VI, 45", 1717, 1718, 1719; 51φ, 2107.—§ 580 (do.): VI, 56β, 2406.—§ 581 (do.): VI, 64", 2852, 2858, 2863, 2869 ("), 2870, 2873 ("), 2879; 65ν, 2929.—§ 583 (do.): VI, 76, 3330.—§ 584 (do.): VI, 83", 3663, 3665, 3670.—§ 585 (do.): VI, 87, 3854; 89λ, 3934; 95, 4247, 4255 (on his elephant Supratika), 4256, 4263, 4268, 4275, 4282, 4293, 4305, 4312, 4320, 4321 (κ); 96ηη, 4339, 4358.—§ 586 (do.): VI, 99β, 4503; 102κ, 4667.—§ 587 (do.): VI, 108, 5006a, 5051; 111, 5146, 5149 (*Prāgyotisho rāja Mādhaveya mahad dhanuḥ | cicocheda*, etc.); 112, 5239, 5243, 5260, 5273, 5276; 116, 5429; 119ψ, 5583.—§ 590 (*Dronābhishekap.*): VII, 14, 534, 535, 536.—§ 592 (*Samçaptakav.*): VII, 26, 1158, 1161 (*Prāgyotisham*), 1165, 1166, 1174, 1175, 1189; 27, 1196, 1203, 1206, 1225; 28, 1246, 1248, 1249, 1250; 29, 1256, 1260, 1261, 1267, 1273, 1291 (*mahāsuram*), 1292, 1295, 1297 (is slain by Arjuna), 1298 (do.); [30, 1302: *priyam Indraya satatam saḥāyam amitaujasaṃ | hatvā Prāgyotisham Pārthah pradakṣiṇam acartata*].—§ 599 (*Jayadrathavadhāp.*): VII, 147, 6387 (has been slain).—§ 600 (*Ghaṭotkacavadhāp.*): VII, 158w, 7036.—§ 603 (*Nārāyaṇāstramokṣap.*): VII, 197, 9120 (has been slain by Arjuna, though he was the friend of Arjuna's father).—§ 604 (*Karṇap.*): VIII, 5, 105, 118 (*°suto*, has been slain by Nakula).—§ 605 (do.): VIII, 18, 688.—§ 608 (do.): VIII, 72, 3612 (vvv).—§ 609 (*Çalyap.*): IX, 2ç, 72, 89.—§ 611 (do.): IX, 24, 1300 (vv).—§ 613 (*Gadāyuddhāp.*): IX, 32, 1836.—§ 615 (do.): IX, 64, 3613 (ee).—§ 619 (*Strīvilāp.*): XI, 23, 644 (*Çailālayo . . . gajānkuçadharaḥ çreṣṭhaḥ*).—§ 620 (*Çrāddhāp.*): XI, 26, 790 (β).—§ 785 (*Anugītāp.*): XIV, 76, 2198 (in Prāgyotisha, Bhagadatta's son Vajradatta was vanquished by Arjuna).—§ 787 (*Āçramavāṣap.*): XV, 20, 547 (*Çailālayo rāja Bhagadattapitāmahaḥ*, had gone to the seat of Indra).—§ 789 (*Putradarçanap.*): XV, 320, 877 (*Jarāsandhir, Bha°o, Jalasandhaç sa . . .*).

Bhagadattaja = Vajradatta: XIV, 2189.

Bhagadattasuta = Vajradatta: XIV, 2177, 2208.

Bhagadattātma = Vajradatta: XIV, 2175, 2190, 2220.

Bhagaghna = Īva: VII, 9538.

Bhagahan = Vishnu: XIII, 7009 (1000 names).

Bhagahārin = Īva: XIII, 1190 (1000 names').

Bhāgakara = Īva: XIII, 1197 (1000 names').

Bhagākshihan = Īva: XII, 6169.

Bhaganandā (a mātṛ). § 615u (Skanda): IX, 460, 2629.

Bhaganetraghna = Īva: XIII, 6565, 6806.

Bhaganetrahana = Īva: II, 420; III, 1649.

Bhaganetrahara = Īva: I, 4371, 7970; X, 249 (*Haram*); XII, 10344, 13149.

Bhaganetrānīpātana = Īva: III, 1624, 15857; VII, 3465.

Bhaganetrāṅkuṣa = Īva: XII, 10423 (1000 names').

* **Bhagavadbhakta** (pl. °āḥ) ("adoring the Exalted one").

§ 248 (*Arjunavanāvāsap.*): I, 214, 7777.

Bhagavadgītā ("the song of the Exalted one"). § 10 (*Parvas.*): I, 2, 338 (*parva*, i.e. *Bhagavadgītāparvan*).

[**Bhagavadgītāparvan**(^ova)] ("the section including the song of the Exalted one," the 69th of the minor parvas of Mbhr.; cf. *Bhagavadgītā*). § 576: *Saṁjaya* informs *Dhṛtarāṣṭra* of *Bhīṣma*'s fall in battle (VI, 13). *Dhṛtarāṣṭra*'s lament and inquiries (VI, 14). *Saṁjaya*, praising *Vyāsa* for his *yoga*-power, i.e. the celestial vision (description) he had given him, began his discourse on the battle. *Duryodhana* gave *Duhśāna* instructions about the protection of *Bhīṣma* from *Chikhaṇḍin* (VI, 15). The two hosts arrayed at sunrise (description). *Çakuni*, etc. (a), stood each at the head of an *akṣauhīni*; the 11th under *Bhīṣma* (description) stood in advance of the whole army. The *Srījaya*s, headed by *Dhṛṣṭadyumna*, looked [beholding *Bhīṣma*] like small animals beholding a lion (VI, 16). On that day *Soma* approached the region of the *Pitrā*. Omens. Every morning *Bhīṣma* and *Droṇa* prayed for victory for the *Pāṇḍavas*, though they must fight for *Dhṛtarāṣṭra* according to their pledge: *Bhīṣma* briefly addressed the *Kuru* army, mentioning *Niḥhaga*, etc. (β), as examples. *Karna*, with his friends and relatives, laid aside his weapons owing to *Bhīṣma*. Description of the proceedings of the army, especially of *Bhīṣma*, etc. (γ) (VI, 17). *Duhśāna*, etc. (δ), protected *Bhīṣma* from behind, etc. (VI, 18). *Yudhishthira* told *Arjuna*, according to the words of the M.-r. *Brhaspati*, to array the troops in newle-mouthed (*çucimukha*) array. *Arjuna* said that he would make a *Vajra* array, which was designed by *Indra*; they would all seek shelter with *Bhīma*. The leaders were *Bhīmasena*, etc. (c). Omens (VI, 19). When the sun rose the *Kauravas* stood facing the west, the *Pāṇḍavas* facing the east. Disposition of the two armies: *Duryodhana*, etc. (z) (VI, 20). *Yudhishthira* sorrowfully addressed *Arjuna*, who consoled him with his truth, righteousness, etc., which *Nārada*, *Bhīṣma*, and *Droṇa* know, and which were a powerful aid towards victory according to *Brāhman*'s words to *Indra*, etc., on the occasion of the battle between the gods and the *Asuras*; "victory clings to *Kṛṣṇa*"; it was by choosing him that the gods under *Indra* had vanquished the *Asuras* (VI, 21). Disposition of the troops in the *Pāṇḍava* army: *Chikhaṇḍin*, etc. (η) (VI, 22). At *Kṛṣṇa*'s instance *Arjuna* recited a hymn to *Durgā*. *Durgā* appeared and gave him assurances of victory. Merits of this hymn (VI, 23). The combatants of both armies were cheerful, etc. (VI, 24). Before *Droṇa*, *Duryodhana* compared the combatants of the *Pāṇḍava* army: *Bhīma*, etc. (θ), with his own; *Droṇa*,

etc. (ι). *Kṛṣṇa*, etc., blew *Pañcajanya*, etc. (κ). *Arjuna* asked *Kṛṣṇa* to place his chariot between the two armies, so that he might see who were assembled to fight. Beholding his relatives, etc., *Arjuna* was filled with compassion and overcome with despondency, and refused to fight (VI, 25). *Kṛṣṇa* appealed to *Arjuna* to shake off his despondency, but in vain. *Kṛṣṇa* then declared to *Arjuna* the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to comply with the duties of his order by fighting fairly, and to apply himself to work for work's sake, and not for the sake of its results. *Kṛṣṇa* spoke of contemplation (VI, 26); on the *Sāṅkhyas* and *Yogins*; on devotion to work (VI, 27); on his reiterated births; on the best way (VI, 28); on abandonment of actions and application to actions; he has the right view who considers *Sāṅkhyas* and *Yoga* as one (VI, 29); on the means of rising to devotion (VI, 30); on *Kṛṣṇa* identified with *Brāhman* (VI, 31); on the nature of *Brāhman* (VI, 32); on *Kṛṣṇa* as the pervader of the whole universe, and as the enjoyer of all sacrifice (VI, 33); on *Kṛṣṇa* as the source of the gods, etc. *Arjuna* believed what *Kṛṣṇa* said, and what also had been said by all the R., and the D.-r. *Nārada*, and *Aṣṭa Devala* and *Vyāsa*. *Kṛṣṇa* declared his divine perfections to *Arjuna* (VI, 34), and disclosed his supreme sovereign form; he was praised by *Arjuna* (VI, 35); he discoursed on the two kinds of worshippers (VI, 36); on the body and the soul, etc., the supreme object of knowledge (VI, 37); on the three *guṇas* (Goodness, Passion, and Darkness) (VI, 38); on the symbolical *Açvattha* (VI, 39); on godlike and demoniac natures and births (VI, 40); on the threefold nature of faith (VI, 41); on renunciation and abandonment. —*Arjuna*'s delusion is destroyed, and he once more takes up the *Gāṇḍivā* (VI, 42).

Bhagavadyāna(m) ("the journey of *Kṛṣṇa*"). § 10: I, 2, 331, i.e. *Bhagavadyānaparvan*.

Bhagavad-yāna(m) ("the departure of *Kṛṣṇa*"). § 262 (*Sabbhākr.*): *Kṛṣṇa*, after some time, desirous of beholding his father, left *Khāṇḍavaprastha*, having taken leave of *Prthā*, *Subhadra*, *Kṛṣṇa*, and *Dhaumya*. The *Pāṇḍavas*, etc., followed him half a *yojana*, *Yudhishthira* causing *Dāraka* to stand aside and, himself taking the reins, riding on *Kṛṣṇa*'s golden chariot with *Garuḍa* on the banner, and yoked with *Çaieya* and *Sugriva*. Then he caused them to retire, and with *Sāttaṭa* (PCR. has *Sātyaki*) and *Dāraka* reached *Dvārakā*, worshipped by *Ugrasena*, etc.; and having embraced *Pradyumna*, *Çamba*, *Niçatka*, *Çarudeshna*, *Gada*, *Aniruddha*, and *Bhānu*, and having worshipped *Āhuka* and (? BR. hero takes *Āhuka* to be the name of his father) his old father and mother and *Bala*, he entered the dwelling of *Rukmiṇī*. *Yudhishthira* at *Indraprastha* sported with *Draupadī*, dismissing all his friends, brothers, and sons (II, 2).

[**Bhagavadyānaparvan**] ("the section relating to the journey of *Kṛṣṇa*," the 62nd of the minor parvas of Mbhr.; cf. *Bhagavadyāna*). § 562: *Yudhishthira* spoke to *Kṛṣṇa* about the mission of *Saṁjaya* and the wickedness of *Duryodhana* and *Dhṛtarāṣṭra*; though he was supported by the *Kūçis*, etc. (a), he asked for only five villages (*Avisthala*, etc., β) or towns, and complained of the cruel duties of the *kṣatriya* order. *Kṛṣṇa* said he was willing to go to the *Kuru* court in order to negotiate a peace, and *Yudhishthira*, after some hesitation, agreed to the proposal (V, 72). *Kṛṣṇa* mentioned the offences of the *Kauravas*, and said that he thought war to be certain; all the omens pointed in that

direction; therefore *Yudhishtira* should collect everything needed for battle (V, 73). *Bhīma* told *Kṛṣṇa* to speak mildly and not threaten the *Kurus* with war. "Just as, when *Dharma* became extinct, *Kali* was born in the race of the *Asuras*, who flourished with prosperity and blazed with energy, so was *Uddavarta* born among the *Haihayas*, etc. (γ). These vile individuals sprang up, at the end of each *yuga*, in their respective races for the destruction of their kinsmen; so has *Duryodhana* been born at the end of the *yuga* among us the *Kurus*. *Yudhishtira* and *Arjuna* too are averse from war" (V, 74). *Kṛṣṇa* scoffed at *Bhīma* for his unusual mildness, though he had sworn, as the sun journeyed around *Mṛu*, to slay *Duryodhana* with his mace (V, 75). *Bhīma* mentioned his well-known valour, and said that he was for bearing their injuries, only for fear lest the *Bharata* race might be extirpated (V, 76). *Kṛṣṇa* explained that he had only spoken through affection (V, 77). *Arjuna* told *Kṛṣṇa* to strive sincerely to bring about peace; for he was able to do whatever he would; but if *Kṛṣṇa* deemed the destruction of the *Kurus* to be preferable, "let it be effected soon"; he mentioned the offences of *Duryodhana* towards themselves and *Draupadī*. At all events, *Kṛṣṇa* best knew what was for their good (V, 78). *Kṛṣṇa* said he would try to bring about what was beneficial to both the *Pāṇḍavas* and the *Kurus*; to make peace was within his power; he would do all that could be done by human exertion, but he could not control destiny; *Duryodhana*, etc. (δ), would never make peace by giving up the kingdom; many a time he had tried to withdraw *Kṛṣṇa* from *Arjuna*; about a year ago, on the occasion of attacking *Virāṭa*'s kine, *Bhīshma* had solicited *Duryodhana* about this very peace (V, 79). *Nakula* told *Kṛṣṇa* to act according to his own opinion, disregarding all he had heard. Their attachment for the kingdom was now greater than ever, as nobody could encounter *Yudhishtira*, etc. (ε). He should first speak mildly and then threaten *Duryodhana*. He did not doubt that he would accomplish his object, for *Vidura*, etc. (ζ), would understand him (V, 80). *Sahadeva* said that *Kṛṣṇa* ought to provoke a war, because of the insults to *Draupadī*. *Satyaki* approved of this, and thus did all the heroes present (V, 81). *Kṛṣṇa* approved of the words of *Sahadeva* and *Satyaki*, mentioned weeping the injustice of the *Dhṛtarāṣṭras*, and that they had refused to give even five villages, *Avisthala*, etc. (η), and was of opinion that there was no necessity for going thither in order to make peace. *Kṛṣṇa* consoled her: "Thou wilt soon see thy husbands slay their enemies, and crowned by prosperity" (V, 82). *Arjuna* once more besought *Kṛṣṇa* to try to make peace. On the next morning, at the *Maitra* hour, in the month of *Kaumuda* (*Kārttika*), under the constellation *Revati*, at the season of dews, Autumn having departed (description), *Kṛṣṇa* caused *Çini*'s grandson *Satyaki* to prepare his chariot (description); they yoked to it *Çaiḍya*, *Sugriva*, *Meghapushpa*, and *Balāhaka*. *Garuḍa* came and perched on the flagstaff. And taking *Satyaki* also upon it, he set out under auspicious omens; *Vasishtha*, etc. (θ), and D.-ṛ. and B.-ṛ. (*devabrahmarshayaḥ caiva*) walked around him (*pradakṣhiṇam avaranta*). *Yudhishtira*, etc. (θ), followed him on the way, and told him to salute *Kuntī*, etc. (ι). *Arjuna* said he was for peace, but if *Duryodhana* would not give them what they demanded, he would annihilate the *Kshatriya* race. *Bhīma* uttered a terrible shout, so that the bowmen trembled in fear, and steeds and elephants were seen to void urine and faeces. When all the kings had desisted following

him, *Kṛṣṇa* set out with *Duruka*. On his way he met with some *Rahis*, and *Jamadagni*'s son, the friend of *Brahmān* (*Surāsurapateḥ*), told him that the D.-ṛ., *brahmana*, and B.-ṛ., who had witnessed the former feats of gods and *Asuras* (*devāsurasya drashṭārāḥ purāṇasya*), had come to see and hear the assemblage at *Hastinapura* (V, 83). Ten chariot-warriors followed in *Kṛṣṇa*'s train, and 100 foot-soldiers and attendants by hundreds, carrying provisions in abundance. Sinister omens occurred over *Hastinapura*; but where *Kṛṣṇa* passed everything became auspicious. At *Vṛkashthala* he passed the night (V, 84). Meanwhile *Dhṛtarāṣṭra*, having heard from his spies that *Kṛṣṇa* was coming, respectfully addressed *Bhīshma*, etc. (κ), and said to *Duryodhana* and his counsellors that *Kṛṣṇa* ("the lord of all creatures," etc.) should be received with the greatest honour; "let pavilions be set up on the road," etc. *Bhīshma*, etc., approved of it, and *Duryodhana* made the arrangements. But *Kṛṣṇa* did not even glance at it (V, 85). When *Kṛṣṇa* was staying at *Vṛkashthala* and intended to come to *Hastinapura* the next morning, *Dhṛtarāṣṭra* spoke to *Vidura* about how he intended to treat *Kṛṣṇa* in order to honour him (V, 86). *Vidura* blamed *Dhṛtarāṣṭra* for his insincerity; "the right hospitality to be offered to *Kṛṣṇa* is to make peace with the *Pāṇḍavas*, and thou wilt not give them even five villages, and seekest only to separate *Kṛṣṇa* from the *Pāṇḍavas*" (V, 87). *Duryodhana* said that it was of no use to bestow wealth and honour upon *Kṛṣṇa*, as he could never be separated from the *Pāṇḍavas*, "and he will only think that we are worshipping him out of fear." *Bhīshma* advised them to do as *Kṛṣṇa* would say. *Duryodhana* declared that he would imprison *Kṛṣṇa*. *Dhṛtarāṣṭra* and all his counsellors became deeply afflicted, especially as *Kṛṣṇa* came as an ambassador. Inflamed with rage, *Bhīshma* rose and left the place (V, 88). The next morning *Kṛṣṇa* rose at daybreak and arrived in *Hastinapura*, and was solemnly received by all the *Dhṛtarāṣṭras* (except *Duryodhana*), etc. (λ), and the citizens (description). Having saluted *Dhṛtarāṣṭra*, etc. (μ), he went to the abode of *Vidura* (V, 89). In the afternoon he visited *Kuntī*, who wept for her sons, comparing *Yudhishtira* to *Ambarisha*, etc. (ν), mentioning the feats of *Bhīmasena* (ο), comparing *Arjuna* to *Kārtavīrya*, etc. (π), and also inquiring about *Sahadeva* and *Nakula*, and likewise about *Draupadī* (whom she had not seen for fourteen long years), mentioning how she was dragged by *Duḥśāṇa*, while *Bahlika*, etc. (ρ), grieved; but especially she praised *Vidura*. "Full 14 years have gone since *Duryodhana* first exiled my son." She mentioned the invisible voice on the night of *Arjuna*'s birth, and trusted to *Dharma* and the Creator and *Kṛṣṇa*. She asked *Kṛṣṇa* to tell her sons that she besought them to avenge themselves and *Draupadī*, as even death was better than a life gained by meanness. *Kṛṣṇa* consoled her, and then departed for *Duryodhana*'s mansion (V, 90). *Kṛṣṇa* entered *Duryodhana*'s palace (description), where he also beheld *Duḥśāṇa*, *Karna*, and *Çakuni*. *Duryodhana* asked him to dine at his house; but *Kṛṣṇa* did not accept the invitation, because he hated the *Pāṇḍavas*, and went to *Vidura*'s abode, where *Drona*, etc. (σ), came to him (V, 91). *Vidura* warned *Kṛṣṇa* against *Duryodhana*, who would never make peace, because he trusted *Bhīshma*, etc. (τ), and distrusted *Kṛṣṇa* (V, 92). *Kṛṣṇa* said that he knew *Duryodhana*; but great would be the merit earned by him who liberates the whole earth from the noose of death; and even if he should meet failure, the merit of that intended act would become his;

"moreover, I have come here in order that unrighteous, foolish, and inimical persons shall not afterwards be free to say that *Kṛṣṇa* made no attempt to restrain them from slaughtering one another, though he was competent to do so." Then he laid himself down for sleep (V, 93). In the morning *Duryodhana* and *Çakuni* came and invited him to go to the council where *Dhṛtarāṣṭra* and *Bhishma*, etc., were present; he rode thither in his chariot with *Daruka*, putting on his gem *Kaustubha*, and being protected by the *Vṛkṣas*, and he was followed by *Vidura* in his own chariot, and by *Duryodhana* and *Çakuni* in one chariot, and by *Satyaki* and *Kṛtavarman* and the other chariot-warriors of the *Vṛkṣi* race in chariots and on steeds and elephants (description). Then he entered the court with *Vidura* and *Satyaki*; before him sat *Karna* and *Duryodhana*, behind him the *Vṛkṣas* with *Kṛtavarman*. *Bhishma*, *Droṇa*, etc., with *Dhṛtarāṣṭra* rose up in his honour, etc. He beheld the *Rakṣas* staying in the skies with *Nārada* at their head, and caused *Bhishma* to offer them seats. *Duhçāsana* gave a seat to *Satyaki*, and *Vicīṇṣati* one to *Kṛtavarman* (V, 94). *Kṛṣṇa* spoke of the just complaints and claims of the *Pāṇḍavas*, and said that with them as his allies *Dhṛtarāṣṭra* would become invincible, having *Bhishma*, etc. (v). "Let not the peoples of the earth be exterminated! If thou regainest thy natural disposition, the earth may continue to be peopled as now." All the kings there present highly applauded the words of *Kṛṣṇa* in their hearts, but none of them ventured to say anything in the presence of *Duryodhana* (V, 95).—§ 563: *Jāmadagnya* then told *Dambhodbhuvopākhyāna* (q.v.). "Great, indeed, was that feat of old achieved by *Nara*. *Nārāyaṇa* again became superior to *Nara* in consequence of many additional qualities. Therefore, O king, before such weapons as *Kūkudika*, etc. (φ), are placed on the string of the *Gāṇḍīra*, go thou to *Dhunaijaya*, laying aside thy pride!" These weapons have other names corresponding to the eight passions (lust, wrath, etc.; description) (V, 96).—§ 564: *Mātalyopākhyāna* (q.v.).—§ 565: After *Karna* had spoken, *Kṛṣṇa*, *Bhishma*, and *Nārada* in vain admonished *Duryodhana*. *Nārada* related the old story *Gālavacarita* (q.v.), and—§ 566: The fall of *Yayāti* (q.v.).—§ 567: *Dhṛtarāṣṭra* complained that *Duryodhana* never listened to his, etc. (α), words, and asked *Kṛṣṇa* to admonish him. *Kṛṣṇa* reminded *Duryodhana* of what was agreeable to *Dhṛtarāṣṭra*, etc. (β), and warned him against *Duhçāsana*, etc. (γ). *Bhishma*, etc. (δ), could not fight against *Bhīma* and *Arjuna*, who had vanquished D., G., Y., A., and Pn. at *Khaṇḍavaprastha*; who encountered many at *Virāṭa's* city, etc. (ε) (V, 124). *Bhishma*, *Droṇa*, *Vidura*, and *Dhṛtarāṣṭra* recommended *Duryodhana* to follow the counsels of *Kṛṣṇa* (V, 125). *Bhishma* and *Droṇa* warned *Duryodhana* against *Kṛṣṇa*, etc. (ζ) (V, 126). *Duryodhana* complained that *Kṛṣṇa* always censured him; in the match of dice blame could not be attached to him. He quoted this saying of *Mātanga*, "one should always keep himself erect . . ." (V, 127). *Kṛṣṇa* indignantly answered *Duryodhana*, mentioning his offences against the *Pāṇḍavas*, *Vāraṇavata*, etc. (η). *Duhçāsana* said to *Duryodhana* that the *Kauravas* would bind him, and *Bhishma*, *Droṇa*, and *Dhṛtarāṣṭra* would make *Duryodhana*, *Karna*, and *Duhçāsana* over to the *Pāṇḍavas*. Disregarding *Vidura*, etc. (θ), *Duryodhana* went out of the court in anger. *Kṛṣṇa* blamed them for not having forcibly seized and bound *Duryodhana*; "I think the time has come for doing this"; he reminded them of how he had himself slain *Karna*, and then installed *Ugrasena* on the throne, for

the benefit of all the *Yādavas*, *Andhakas*, and *Vṛkṣas*; and that when the gods and *Asuras*, etc. (ι), were arrayed for battle *Parameshthin* had commanded *Dharma* to bind the *Daityas* and the *Dānavas* and make them over to *Varuṇa*, who having bound them with *Dharma's* noose and also with his own, kept them within the depths of the ocean. In the same way they ought to bind *Duryodhana*, etc. (κ) (V, 128). *Dhṛtarāṣṭra* caused *Vidura* to fetch *Gāndhārī*, who blamed *Dhṛtarāṣṭra*, because he had by his indulgence caused *Duryodhana* now to be the slave of delusion and incapable of being turned back; she then caused *Vidura* to fetch *Duryodhana*, whom she rebuked severely and asked to obey the words of his well-wishers *Dhṛtarāṣṭra*, etc. (λ); *Bhishma* and *Dhṛtarāṣṭra* and *Bahlika* [formerly] gave the *Pāṇḍavas* their share from fear of a disunion. If *Bhishma*, etc. (μ), became enraged the population of the earth would be exterminated. The affection of *Bhishma*, *Droṇa*, and *Kṛṣṇa* towards the *Pāṇḍavas* and the *Dhṛtarāṣṭras* was equal; "it is never seen in this world that men acquire wealth by avarice" (V, 129). Disregarding the words of his mother, *Duryodhana* again went away in anger, and began to consult with *Çakuni*, and *Duryodhana*, etc. (ν), resolved upon seizing *Kṛṣṇa*; then the *Pāṇḍavas* with the *Somakas* would become depressed. *Satyaki* knew it, caused *Kṛtavarman* to array the troops at the entrance of the court, and informed *Kṛṣṇa*, *Dhṛtarāṣṭra*, and *Vidura*, but laughed at the project. *Vidura* told *Dhṛtarāṣṭra* that the last hour of all his sons was at hand. *Kṛṣṇa* said to *Dhṛtarāṣṭra* that if his sons perpetrated such a deed *Yudhisṭhira's* object would be accomplished, "for this very day, seizing them with all who follow them, I can make them over to the *Pāṇḍavas*; I will not, however, commit any such censurable deed that can proceed only from wrath and a sinful understanding." *Dhṛtarāṣṭra* once more caused *Vidura* to fetch *Duryodhana* with his brothers, etc., and rebuked them; "dost thou not know *Kṛṣṇa*, who is incapable of being defeated in battle by D., men, G., A., and U.?" *Vidura* reminded *Duryodhana* that at the gates of *Saubha* the monkey *Drivida* covered *Kṛṣṇa* with a shower of stones, but could not seize him; nor could *Naraka* with all the *Dānavas* at *Prāgiyotishā*; slaying *Naraka*, *Kṛṣṇa* brought away 1,000 damsels and married them all. In the city of *Nirmocana* 6,000 mighty *Asuras* failed to seize him with their nooses. He also mentioned *Paṇḍu* *Çakuni*, etc. (f) (V, 130). *Kṛṣṇa* reminded *Duryodhana* that he was not alone, and from his body issued myriads of gods, etc. (g); all the kings were terrified and closed their eyes, except *Bhishma*, *Droṇa*, *Vidura*, *Saijaya*, and the *Rakṣas*; for *Kṛṣṇa* gave them celestial sight, etc. Then he went out with *Satyaki* and *Kṛtavarman*. The *Rakṣas* *Nārada*, etc., vanished. He found *Daruka* waiting with his chariot (description) drawn by *Çaiḍya*, and *Kṛtavarman*, who had mounted his chariot. *Dhṛtarāṣṭra* excused himself, saying that he was powerless. *Kṛṣṇa* bade farewell to *Dhṛtarāṣṭra*, etc. (κ), and set out, followed by *Bhishma*, etc. (ρ), to the abode of *Kunti* (V, 131). *Kunti* asked him to admonish *Yudhisṭhira* to attend to the duties of his own order, and not contemplate virtue alone ("thy virtue is decreasing greatly"), citing *Mucukunda* (δ). It is the king that creates the *Kṛta*, *Tṛta*, or *Dvāpara* age; if he creates the *Kṛta* age, he enjoys heaven exceedingly; if he creates the *Tṛta*, he enjoys heaven, but not exceedingly; if he causes the *Dvāpara* age to set in, he enjoys heaven according to his due; if he promotes the *Kali* age, he will reside in hell for countless

years. "That understanding according to which thou art now acting, is not in accordance with the intentions of *Pāṇḍu*, or myself, or thy grandsire, when we uttered blessings on thee before," etc. (V, 132). "In this connection is cited an old story: § 568. *Vidulāputraśāna*" (q.v.).—§ 569: *Kuntī* asked *Kṛṣṇa* to remind *Arjuna* of the voice heard at his birth (that he should rival *Indra*, vanquish the *Kurus*, conquer the earth aided by *Bhīma*; slay the *Kurus* in battle with *Kṛṣṇa* as his ally, and recover his share in the kingdom, and, with his brothers, perform three great sacrifices); to *Bhīma* he should say that "the time has come for that in view of which a *kṣātrīya* lady brings forth a son"; *Kṛṣṇa* he should praise for her behaviour towards the *Pāṇḍavas*; he should remind *Nakula* and *Sahadeva*, that they must not forgive the insults towards *Draupadī*, that was worse than the defeat at dice and the exile; *Arjuna* should always tread in the path pointed out by *Draupadī*; *Bhīma* and *Arjuna* are a pair of *Yamas* capable of slaying the very gods; they should revenge the harsh words said by *Duḥśāna* to *Bhīma*. *Kṛṣṇa* bade farewell to *Bhīshma*, etc., took *Karna* upon his chariot and set out with *Sātyaki*, deliberating with *Karna* for a long time. Then he dismissed *Karna*, and driven by *Dāraka* the steeds soon reached *Upeplavya*. The *Kurus* assembled and talked about *Kṛṣṇa* (V, 137). *Bhīshma* and *Droṇa* reminded *Duryodhana* of what *Kuntī* had said to *Kṛṣṇa*, and the exploits of *Arjuna*; they recommended peace; fearful omens appeared (V, 138). *Duryodhana* was cheerless and silent. *Bhīshma* complained. *Droṇa* said that his affection for *Arjuna* was greater than for *Açrathāman*; *Duryodhana* ought to have followed the counsels of the elders; *Yudhishtira* was invincible; the *Pāṇḍavas* had procured wealth from *Kubera*'s abode; "the periods of our lives have run out"; etc. (V, 139). Requested by *Dhṛtarāshtra*, *Sanjaya* related the conversation between *Kṛṣṇa* and *Karna* (see the note of PCR.). *Kṛṣṇa* disclosed to *Karna* that he was virtually the son of *Pāṇḍu*, and on the side of his father was related to the *Pāṇḍavas*, on the side of his mother to the *Vṛshnis*. He ought to come with him to the *Pāṇḍavas*, being the elder brother of *Yudhishtira*, and be installed as king by *Dharmya*, etc. (a), *Yudhishtira* being his heir-presumptive and ruling the kingdom under him; "during the sixth period *Draupadī* also will come to thee"; "let the *Dravīḍas*, etc. (β), walk before thee" (V, 140). *Karna* admitted that he was virtually the son of *Pāṇḍu*, *Kuntī* having, while a maiden, born him to *Sarya* and then abandoned him. But the *Sūta Adhiratha* had taken him to his home; from her affection for him *Rādha*'s breasts were filled with milk that very day, and she held his urine and faeces; "how can one like us . . . deprive her of her piṇḍa?" *Adhiratha* regarded *Karna* as a son, and *Karna* regarded *Adhiratha* as a father; he had caused all the rites of infancy to be performed on *Karna* according to the scriptures; he had caused the name *Vasudeva* to be bestowed upon him by the *brahmins*; when *Karna* attained to youth he married wives according to *Adhiratha*'s selection; with them he had begotten sons and grandsons. Through *Duryodhana* he had enjoyed sovereignty for thirteen years. His many sacrifices had always been with *Satas*, as had also his family rites and marriage rites. It was only after having got hold of *Karna* that *Duryodhana* had decided upon war with the *Pāṇḍavas*, *Karna* having been chosen as the antagonist of *Arjuna*. Their discourse ought to be kept secret, lest *Yudhishtira* should refuse to accept the kingdom; and "if the empire

becomes mine I shall certainly make it over to *Duryodhana* only." He praised *Yudhishtira*, etc. (γ), and the weapons of *Arjuna* (δ), comparing the combat to a sacrifice; and *Bhīma*'s drinking the blood of *Duḥśāna* to the *Soma*-drinking, etc. (V, 141). *Kṛṣṇa* said the victory of the *Pāṇḍavas* was very certain; he described *Arjuna*'s banner, made by *Bhaumana* by celestial illusion; his *Aindra*, *Āgneya*, and *Mārula* weapons, etc.; "then all signs of the *Kṛta*, *Treta*, and *Dvāpara* ages will disappear." He forbade *Bhīmasena*'s dancing, having quaffed the blood of *Duḥśāna*, etc. (ε). "Returning hence, say to *Bhīshma*, etc. (ζ), that the present month is a delightful one; 7 days hence it will be the day of the new moon, presided over by *Indra*; let the battle commence then" (V, 142). *Karna* ascribed the approaching destruction to *Çakuni*, etc. (η), and mentioned diverse sinister visions of planets (θ), etc., and he had seen in a vision, foreboding victory, *Yudhishtira*, etc. (i), and the inverse respecting *Bhīshma*, etc. (κ). "*Arjuna* embraced *Kṛṣṇa*, descended from his chariot, and riding in his own chariot, which was decked with gold, came back with us" (V, 143). *Vidura* approached *Kuntī* and spoke of the state and disposition of *Yudhishtira*, etc. (λ), and the allies of *Yudhishtira* (μ). *Kuntī* thought with grief on those who were going to fight (ν). Especially she was afraid of *Arjuna*; she recollected the boon of *Durvasas* and its consequences (ξ). She went to *Karna*, who was standing performing his prayers on the bank of *Gaṅgā* with his face turned towards the east and his arms upraised; and she stayed behind him, waiting for the completion of his prayers. Then, turning round, he beheld *Kuntī* (V, 144). *Kuntī* disclosed to *Karna* his birth, mentioned the justice of the *Pāṇḍava* cause and the injustice of *Duryodhana*'s, and besought him to join the *Pāṇḍavas* (V, 145). *Sarya* corroborated the words of *Kuntī*. But *Karna* represented to her the great injury she had done him; he could not now frustrate the hope of the *Kauravas*; but "except *Arjuna* thy other sons shall not be slain by me." They then left the spot, turning into different directions (V, 146). At *Upeplavya* *Kṛṣṇa* represented to the *Pāṇḍavas* all that had happened at *Hastinapura*. In the night, *Yudhishtira* again brought *Kṛṣṇa* into their midst, and caused him to repeat what had been said by *Bhīshma*, etc. (o); *Bhīshma* had related his own life (π); he mentioned a duel with *Rama* [*Jāmadagnya*], whose *Vicitravīrya* fled, having been deserted by his subjects; upon *Vicitravīrya*'s death anarchy prevailed in the kingdom, and *Indra* did not give a drop of rain; afflicted by hunger and maladies (very few of them were still alive), the subjects then asked *Bhīshma*—in vain—to ascend the throne; "when *Pāṇḍu* became king, his sons must obtain their paternal inheritance" (V, 147). *Droṇa* had related the life of *Pāṇḍu*. *Vidura* had asked *Bhīshma* to go to the woods with him and *Dhṛtarāshtra*, or to bind *Duryodhana* and rule the kingdom with the *Pāṇḍavas*. *Gāndhārī* proved that the kingdom by right belonged to the *Pāṇḍavas* and their sons and grandsons, and to no others (V, 148). *Dhṛtarāshtra* had repeated to *Duryodhana* the genealogy of the *Kuru* race from *Soma*, mentioning especially that *Yayāti* (δ) had placed his youngest son *Paru* on the throne; and that *Devāpi*'s installation was forbidden by the *brahmins* and all aged persons because of a skin disease (leprosy, Nil.), and as *Bāhlika* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, *Çantana*, the youngest of the three brothers, became king. "Being defective of a limb, I was likewise excluded

by *Pāṇḍu*; at his death the kingdom must pass to his sons . . . thou art not the son of a king, and therefore hast no right to the kingdom" (V, 149). *Kṛṣṇa* continued his relation; *Duryodhana* had repeatedly instructed the kings, saying: "To-day is *Pushya* [in conjunction with the moon]; march ye." "Eleven *akṣauhīṇis* have been assembled headed by *Bhīṣma* (with the device of the palmyra in his banner)" (V, 150).

***Bhagavat** ("illustrious, holy") is often applied to the names of persons (gods and men) of high merit, especially religious merit, or used to design them alone.—(a) The Most High: I, 7777 (*°bhaktāḥ*); III, 13936; V, 1596, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783; XII, (13095, *°ḥṛī*), 13097, 13098, (13102, *°ḥṛī*), 13122, (13136, *°ḥṛī*), (13189, *°ḥṛī*), (13278, *°ḥṛī*), (13295, *°ḥṛī*), 13307 (*Nārāyaṇa*), 13313 (*Hari*), 13318 (= *Nārāyaṇa*), 13325 (= *Kṛṣṇa*), 13350 (*Paramātmā*), 13358 (do.), 13370 (*Harīḥ*), 13372 (*Puruṣottamaḥ*), 13393, 13405 (*Nārāyaṇa*), 13425 (*Vishṇu*), 13428 (*°ākhyānaḥ*, *Harim*), 13449 (*Paramātmānaḥ*), 13473 (*Ānādinidhāna*, *Paramaśīṭhī*), 13496 (*Puruṣaḥ sarvatomukhaḥ*), 13547 (*Harīḥ*), 13554 (i.e. *Kṛṣṇa* as reciting *Bhagavadgītā*), 13658, 13663, 13672 (*Madhusūdanaḥ*), 13678 (*Harīḥ*), 13706, 13762 (*Puruṣa*).—Cf. *Kṛṣṇa*, *Vishṇu*, *Nārāyaṇa*.—(b) *Kṛṣṇa*: I, 331 (*°yānaḥ*); II, 25; III, 15542; V, 2534, 2535, (2666, *°ḥṛī*), (2822, *°ḥṛī*), (2924, *°ḥṛī*), 3042 (*trayaṇām api lokānām bhagavān prapitamaḥ*), (3308, *°ḥṛī*), 4435 (voc.), 4966; VI, (933, *°ḥṛī*), (987, do.), (994, (998), (1037, *°ḥṛī*), (1065), (1104), (1112), (1144), (1170), (1205), 1218 (voc.), 1221 (voc.), (1223), (1251), (†1278), (†1293), (1298), (1303), (1323), (1356), (1377), (1403), (1428), (1456), 2973; VII, 2699 (voc.); VIII, 3440 (voc.); XIII, 613; XIV, 355 (*Vishṭara-eravaṇa*), 412, (931, *°ḥṛī*), (933, do.), (1550, do.).—Cf. the Most High, *Vishṇu*, *Nārāyaṇa*.—(c) *Vishṇu*: III, 10140 (voc.), 13493, (13571), (13578, *°ḥṛī*); V, 3695, 3700 (voc.); XIII, 6949 (1000 names), 7009 (1000 names).—Cf. the Most High, *Kṛṣṇa*, *Nārāyaṇa*.—(d) *Nārāyaṇa*: VII, 9010, 9017.—Cf. the Most High, *Kṛṣṇa*, *Vishṇu*.—(e) *Brahmān*: I, 2503, 7701 (?); III, 12191; V, 4107 (voc., *Pitāmaḥ*), 4109 (do.); VIII, 4439; XII, 13726 (*Pitāmaḥ*, *Prajāpatiḥ*), 13729, 13730.—(f) *Īṣa*: I, 7832, 8123, 8124; V, 7393 (voc.); VII, 6041 (voc.); VIII, 4445 (*Vṛṣabhadhvaḥ*), †4569 (*Kirāta-rapi*); XIII, 603, 612, 615, 661, 665, 667, 675, 676, 681, 690, 693, 733, 743, 780, 795, 836, 841, 878, 919, 920, 930, 981, (932, *°ḥṛī*), 939, etc., (1106, *°ḥṛī*), 1147, 1242 (1000 names), 1267 (ib.), (6390, *°ḥṛī*), (6419), (6485, *°ḥṛī*), 7499, 7501; XIV, 186, 191.—(g) *Indra*: V, 325, 446; XIII, 765, 803.—(h) *Agni*, q.v.—(i) *Kubera*: VIII, †4514 (*Yakṣharāṭ*).—(j) *Dharma*: XVII, †89.—(k) *Nārada*: III, †13314, †13316, †13317; V, 4121 (voc.).—(l) *Kaṇva*: V, 3676 (voc.).—(m) *Dhṛtarāṣṭra*: V, 2897 (*°ṣvaḥ*).

Bhāgavata ("belonging to or named after *Vishṇu* or *Kṛṣṇa*, etc., an adorer of *Bhagavat*"). § 717c (*Upācāra*): XII, 336, 12718 (*tad Bhāgavataṁ sarvaṁ iti tat prakṣitaṁ sadā*); 338, 12818 ("devoted to *Nārāyaṇa*").—§ 717b (*Nārāyaṇiya*): XII, 341, 13008 (*Paramaṣvara* is devoted to *Bhagavat*—*Bhāgavata*); 344, 13358 (*Paramātmāna* is *Bhāgavata-priyaḥ*, i.e. loves the adorers of *Bhagavat*); 345, 13387 (*Sāṅkhyā Bhāgavataiḥ saha*).

Bhāgin = *Īṣa* (1000 names).

Bhāgiratha (descendant of *Sagara*). § 5 (*Anukram*): I, 1, 221.—§ 61 (*Sarpasattra*): I, 55β, †2112.—§ 232 (*Svayam-*

varap): I, 186, 7001 (a).—§ 263 (*Sabhākriyāp*): II, 3, 67.—§ 267 (*Yamasabhāp*): II, 3, 322 (in the palace of *Yama*).—§ 274 (*Rājasūyārambhāp*): II, 15, 649.—§ 296 (*Dyūtap*): II, 53, 1929.—§ 323 (*Dvāitavanapr*): III, 25, 956.—§ 376 (*Tīrthay*): III, 85, 8269 (*Nārada* exhorts *Yudhishtīra* to seek renown by visiting the tīrthas, as *Bh.*, etc.).—§ 377 (*Dhāmyatīrth*): III, 87, 8310 (on the bank of *Gaṅgā Bh.* brought many sacrifices).—§ 378 (*Tīrthay*): III, 92, 8444 (*Lomaṣa* exhorts *Yudhishtīra* to visit the tīrthas in order to be "liberated," as *Bh.*, *Gaya*, *Yuyāti*, etc.).; 94, 8504.—§ 386 (*Agastyop*): III, 106, 8626.—§ 387 (*Sagara*): III, 106, 8828 (*°pratiḥṛayāt*).—§ 389 (*Gaṅgāvatarāṇa*): III, 107, 9918 (son of *Dilīpa*); 108, 9940 (*Gaṅgā* promises him to descend in order to purify his forefathers), 9944 (practises austerities on *Kailāsa*); 109, 9947 (*°vaṇa*; *Īṣa* promises him to sustain the *Gaṅgā*), 9950, 9959 (*Gaṅgā* descends), 9961 (fills up the Ocean with the *Gaṅgā*, whom he made his daughter).—§ 573 (*Ambop*): V, 178, 7096 (*°śūta nadi*, i.e. *Gaṅgā*).—§ 574 (*Jambūkh*): VI, 8, 238 (*Bh.* dwelled for many years at *Bindusaras* after having seen *Gaṅgā*).—§ 595 (*Shoḍaḥ*): VII, 60, 2249, 2256, 2258; *Bh.* (*Aikṣvākam*, v. 2256) caused the shore of *Gaṅgā Bhāgirathī* to be covered by flights of steps (*°ayanaiḥ*) made of gold; he presented the brahmins with 1,000,000 of damsels decked with ornaments of gold, etc. (description). It is related how *Gaṅgā* became his daughter and then his "son" (see the note of PCR., p. 173); G. sang all this before R., D., and men. At last he ascended to *Brahmaloka* through the grace of the brahmins (v. 2260, v. Nīl).—§ 599 (*Jayadrathav*): VII, 94, 3450 (e) (a *rājārshi*).—§ 604 (*Karnap*): VIII, 57, 117 (*rāja Bh°o vṛddho*, has been slain).—§ 632 (*Shoḍaḥarāj*): XII, 29, 956, 962 (*Aikṣvākum*).—§ 658b (*Kṛtaghnop*): XII, 170, 6345 (*°rathākṛāntadeṣān*).—§ 734 (*Ānuṣāsan*): XIII, 26, †1851 (brought down *Gaṅgā* having gratified all D. by terrible austerities).—§ 746 (do.): XIII, 76, 3689.—§ 758 (do.): XIII, 103, 4909 (*°ṣya saṁvādaṁ Brahmanāḥ*), 4910 (transcended the world of the gods, that of kine, and that of the rāhis), 4911, 4912, (†4913), 4950 (*rājānaṁ*).—§ 767 (do.): XIII, 137a, 6270 (*rājārshiḥ*; attained to the imperishable worlds by giving his daughter *Hamsā* to *Kautsa*), 6271 (attained to the highest worlds by giving 100,000 cows with calves to *Kohala*).—§ 775 (do.): XIII, 166η, 7677.—§ 795 (*Svargāroḥ*): XVIII, 30, 107.

Bhāgiratha-sutā = *Gaṅgā*: V, 7096.

Bhāgirathī ("the daughter of *Bhāgiratha*," i.e. *Gaṅgā*): I, 372, 599 (*°putrāt* . . . *Bhīṣmāt*), †3800 (*Īṣtanu* married *Gaṅgā Bhāgirathī* and begat upon her *Devavrata* or *Bhīṣma*), 3989, 5509, 5845, 6351, 6447, 6450 (*°jalap*), 6917 (*°tīrāt*), †7283; II, 68 (*Gaṅgāṁ*), 370 (*nadī*); III, 4033 (*°tīre*), 8141, 8156, 8319 (*Mahendro* . . . *yatra Bhāṛī puṇyā sarasī—Manikarnik°ākhyo Nīl—astī Yudhishtīra*), 8646 (*puṇyā deva—Gandharva-savitā*), 10722, 10724, 11054 (*Nara—Nārāyaṇa—sthānaṁ Bhāgirathyopacōbbhitam*), 11063 (*sutīrthān ca ṣṭān vimālapāṇkajāṁ*, etc.), 11065 (*°puṇyajāle*); V, 4911, 7317 (the mother of *Bhīṣma*); VI, 223 (*Gaṅgā*), 239 (*Gaṅgāṁ*), 5567 (*Bhīṣmaṁ Bhāgirathī-putraṁ*); VII, 2249 (*Gaṅgā*), 2254 (*tathā Bhāgirathī Gaṅgā Urvācī ūbhavat purā*; became the daughter and the "son" of king *Bhāgiratha*); X, 659 (*°tīram*); XII, 8 (do.), 981 (*Gaṅgā* sat on the lap of king *Bhāgiratha*, therefore she was formerly [called] *Urvācī*), 1118 (*°tīre*), 1350 (*°putrāḥ*); XIII, 1702 (*Gaṅgā*), 1726, 1784 (*Gaṅgā*), 4070 (*Gaṅgā*), 6294 (*°putrāḥ Bhīṣmo*), 7777, 7780; XIV, 2415; XV, 510

([°]fire), 520 (do.), 527 (do.), 861, 871 ([°]jalap), 901, 1083 ([°]fire).

Bhāgīrathī-putra = Bhīshma: I, 599; VI, 5567; XII, 1350; XIII, 6294.

Bhāgīrathī-suta = Bhīshma: XIV, 24.

Bhaima (pl., patron.): III, †10268: *bhīmākramakartāro Bhīmavamçajā vā*: Schol.; VII, 4069 (*Bhaimān parijaghānācū rathāma triçatam āhave*).

Bhaimaseni¹ = Divodāsa: V, 3960 (*Divodāsas*).

Bhaimaseni² = Ghaṭotkaca: V, 5926 (*Haidimbah*); VI, 1713, 2418 (C., *Bhaimi*[°]), 3668, 3671, 4065 (*Ghaṭotkacah*), 4086, 4222 (*Ghaṭotkacah*), 5106 (*rūksasam*); VII, 4060, 4110, 4121, 4126, 6785, 6806, 6824, 6890, 7367, 7418, 7856, 7861, 7868, 7948, 7968, 7994, 8035, 8039, 8086, 8110, 8117, †8174, 8238 (*Ghaṭotkacah*), 8333.

Bhaimi = Ghaṭotkaca: VII, 8101.

Bhaimi = Damayanti: III, 2083, 2200, 2217, 2225, 2239, 2253, 2267, 2283, 2320, 2355, 2376, 2382, 2411, 2493, 2507, 2585, 2595, 2603, 2663, 2681, 2729, 2744, 2857, 2973, 2994, 2999, 3008, 3042.

Bhairava: § 67 (Sarpasattra): I, 2158 (a Nāga of Dhṛtarāṣṭra's race).

Bhaktānām paramā gatih = Īva (1000 names²).

Bhaktavatsala¹ = Mahāpurusha. — Do.² = Viṣṇu (1000 names).

Bhallāṭa (a mountain). § 280 (Bhīmasena): II, 30, 1079 (conquered by Bhīmasena).

Bhāluki (a muni). § 264 (Sabhākriyāp.): II, 4a, 110. — § 266 (Çukrasabhāv.): II, 7, 293 (in the palace of Indra). — § 324 (Dvaitavan.): III, 26a, 985.

Bhāṇḍāyani. § 266 (Çukrasabhāv.): II, 7, 294 (in the palace of Indra).

Bhaṅga. § 64 (Sarpasattra): I, 57, 2150 (a serpent of Takshaka's race).

Bhaṅgakāra¹. § 154 (Pūrv.): I, 94, 3741 (son of Avikahit).

Bhaṅgakāra². § 252 (Subhadrāharanap.): I, 219, 7916 (present at the festival on the Raivataka mountain).

Bhāṅgāsuri = Rūpama: II, 326 (in the palace of Yama); III, 2745, 2781, 2809, 2813, 2885, 2900, 2974, 3027.

Bhāṅgāsvana (a rājaraḥi). § 728b (Bhāṅgāsvanop.): XIII, 12, 529, 530, 557.

[**Bhāṅgāsvanopākhyāna(m)**] ("the episode relating to Bhāṅgāsvana"). § 728b (Ānuçāsanik.). *Bhīshma* said: In days of yore lived R.-r. *Bhāṅgāsvana*, who, being childless, from desire of obtaining issue performed the *Agnishṭuta*, that is disliked by *Indra*, but is approved of by men desirous of offspring, in order to purge themselves of their sins (*prāyaścittas*, v. the note of PCR., p. 44). He had 100 sons. *Indra* began to look for an occasion against him. Once, on a hunting expedition, he was bewildered by *Indra*, and, afflicted with thirst, he plunged into a lake after having caused his horse to drink, and found himself changed into a woman. He took leave of his wives and children and retired to the woods, joined an ascetic and bore him 100 sons, whom he took to his former children, and made them all enjoy the kingdom as their joint property. Filled with rage, *Indra*, in the form of a brahman, repaired to *Bhāṅgāsvana*'s capital, and, referring them to the example of the gods and the *Asuras* (the children of *Kaçyapa*), caused the half-brothers to slay each other. Then, in the form of a brahman, he came to the spot where *Bhāṅgāsvana* lived as an ascetic lady, afflicted with grief, and told him that he was *Indra*, and why he was

angry, but was gratified and granted him a boon. He asked that those sons of his should revive that were born by him as a woman, because the affection entertained by a woman is much greater than that which is entertained by a man. *Indra* revived all his children, and told him to choose whichever sex he liked, that of woman or that of man. He chose to remain a woman, because in sexual intercourse the pleasure that women enjoy is always much greater than what is enjoyed by men. *Indra* proceeded to heaven (XIII, 12).

Bhānu¹. § 102 (Amçavat.): I, 65, 2555 (a Devagandharva Prādheya).

Bhānu² (= the Sun): I, 42, 1103 (or 1098), 1273; III, 154 (in the enumeration of Dhaumya), 191; *XII, 150; XVIII, 162.

Bhānu³ = Īva (1000 names¹). — Do.⁴ = Viṣṇu (1000 names).

Bhānu⁴ (a man). § 262 (Bhagavadgītā): II, 2, 56 (*Bhānuḥ ca Janārdanaḥ*) — § 402 (Tirthay.): III, 120, 10277. — § 452 (Mārkaṇḍeya): III, 183, †12584.

Bhānu⁵. § 552 (Goharanap.): IV, 565, 1769 (regarded the battle from a vimāna).

Bhānu⁶ (a son of Āngirasa). § 491 (Āngirasa): III, 220, 14164 (*Bhānur Āngiraso dhīrah putro*). — § 493 (do.): III, 221, 14183 (*Bhānuḥ cāpy Āngirāḥ sṛjāt*, called by the brahmanas Bṛhadbhānu), 14184 (*Bhānor bhāryā suprajā tu Bṛhadbhāsa tu sūrya-jā*), 14186 (*tam Agniḥ Baladāṃ prāhuḥ prathamam Bhānutāḥ sutam*), 14187 (*Agniḥ sa Manumān nāma deitṛyo Bhānutāḥ sutah | darçe ca paurnamāse ca yasyeṣa havir ucyate*), 14189 (*Agnir Agrāyaṇo nāma Bhānor evāneayas tu sah*), 14190 (*cāturmāsyeshu nityānām havishām yonir Agrahāḥ | caturbhiḥ sahitaḥ putraiḥ Bhānor evānvayaḥ Stubhah*), 14191 (*Niçā tu ajanayat kanyām Agni-śchmāu ubhau tathā | Bhānor evābhavad bhāryā sushuṣe pañca pācānān*).

Bhānudeva. § 608 (Karnap.): VIII, 48, 2248 (slain by Karṇa).

***Bhānumat**¹ (= the Sun): I, †3665; III, 16949; XIV, 892 (*Bhānumantam iva grahaḥ*); XV, 832.

Bhānumat². § 579 (Bhīshmaradhap.): VI, 54¹, 2268 (king of the Kalingas, fights Bhīma), 2273 (slain by Bhīma).

Bhānumatī¹ (daughter of Kṛtavīrya). § 156 (Pūrv.): I, 95, 3768 (wife of Ahapṛyāti and mother of Sarvabhauma).

Bhānumatī² (daughter of Āngirasa). § 489 (Āngirasa): III, 218, 14124.

Bhānusena. § 608 (Karnap.): VIII, 48, 2260 (a son of Karṇa slain by Bhīma).

Bhara (an Agni). § 493 (Āngirasa): III, 222, 14213 (= Bharata, Nil; *agnishṭomo ca niyataḥ kratuçreṣṭho Bharasya tu*).

Bhārabhṛt = Viṣṇu (1000 names).

Bharadvāja¹ (a ṛshi). § 22 (Pramadvārā): I, 8a, 962. — § 83 (Ādivamçavat.): I, 63, 2434 (*Bharadvājasya ca skannam dṛoṇyām çukram avaradhata | maharshor ugratapasas, tasmād Droṇo vyajayata*). — § 151 (Pūrv.): I, 94, 3712 (helped Bharata to get a son Bhūmanyu). — § 191 (Arjuna): I, 123, 4807 (one of the seven maharshis). — § 200 (Droṇa): I, 130, 5102 (*bhagavān ṛshih*), 5103, 5105 (the birth of Droṇa), 5107 (gave the Āgneya weapon to Agniveça). — § 201 (Drupada): I, 130, 5109 ([°]sakha . . . *Prshato*), 5112 (*bhagavān*, "went to Heaven"), 5124 (*at samutpannam Droṇam*). — § 202 (Droṇa): I, 131, 5183. — § 217 (Caitrarathap.): I, 166, 6328, 6333 (C., *Bhā*[°]), 6336 (*Suto* = Droṇa). — § 221 (do.): I, 170, 6464 (Bṛhaspati gave him the Āgneya weapon), 6465 (Agniveça received the Āgneya weapon from Bh.). — § 270 (Brahmasabhāv.): II, 11, 440 (in the palace of Brahman). — § 376 (Tirthay.): III, 85, 8264 (among the

rehi who expected Yudhishtira at the tirthas).—§ 384 (Agastyaop.): III, 102, 8741 (*°āgrame*).—§ 414 (Yavakrttop.): III, 135, 10703 (*Bh° ca Raibhya ca sakṣayau sambha-
bhāratuḥ*), (10736).—§ 416 (do.): III, 137, 10772 (cursed
Raibhya), 10780, 10790 (burned the corpse of his son and
thereupon himself).—§ 417 (do.): III, 138, 10812 (was
revived by Arvāvasu).—§ 545 (Pativratāmah.): III, 288,
16873 (consoled Dyumatsena).—§ 561 (Yānasandhip.): V, 55, 2191
(*brahmuraḥ ca Bhāradvājāt Droṇo droṇyām ajāyata*).—
§ 570 (Sainyaniryānap.): V, 155, 5110 (Drupada has learned
the art of arms from Bh.).—V, 5788 (*°ātmajāḥ* = Droṇa).—VI,
526 (*°ātmajā* = Droṇa), 640 (do.).—§ 580 (Bhīṣmavādhap.):
VI, 56, 2404 (*Bh.* and Kṛtavarma were in the eyes of
Bhīṣma's Garuḍa-vyūha; so both C. and B., but we ought
certainly to read *Bhāradvājāḥ*).—§ 602 (Droṇavādhap.): VII,
190, 8727 (only B., C. has *Bh°*).—§ 615y (Bādarāpācana):
IX, 48, 2763 (father of Ārutāvati).—§ 615a (Ārutāvati):
IX, 48, 2826 (*viparāśeḥ*), 2828 (*mahāmuniḥ*).—§ 656
(Khaḍgotp.): XII, 166, 6200. —§ 660 (Mokṣadh.): XII,
182, 6769, 6770, 6774. —§ 660b (Bhṛgu-Bhāradvājas.): XII,
182, 6787, (6801); 183, (6808); 184, (6821), (6826); 185,
(6866); 186, (6883); 187, (6900), (6909); 188, (6935);
189, (6950); 190, (6977); 191, (6984), (6988), (6990);
192, (7009), 7030. —§ 665 (Mokṣadh.): XII, 208, 7592
(among the rehi of the North).—§ 667 (do.): XII, 210,
7662 (knows the science of arms).—§ 677 (do.): XII, 232,
8481 (*viparāśeḥ*).—§ 702 (do.): XII, 293a, 10762. —§ 717b
(Nārāyaṇīya): XII, 343, VIII, 13218. —§ 734 (Ānuṣaṇ.):
XIII, 26a, 1763. —§ 736b (Vīṭahavyop.): XIII, 30, 1962
(*āgramapadam °aya*; priest of Divodāsa), 1963 (*jyeshṭhāḥ
putro Brhaspatēḥ*), 1967, 1971. —§ 739 (Ānuṣaṇ.): XIII,
34, 2126 (vanquished the Vīṭahavyas and the Ainas).—
§ 750b (Bisastāyop.): XIII, 93a, 4416, (4441), (4466),
(4488), (4519). —§ 751b (Çapathavidhi): XIII, 94a,
†4651 (C. *Bh°*), (4681). —§ 770 (Ānuṣaṇ.): XIII, 151,
7116 (*sa° Gautamaḥ*; the fifth of the seven *Dharmācārasya
guravaḥ*, dwells in the North).—§ 775 (do.): XIII, 166,
7670 (among the learned brahmins in the North).—§ 782g
(Guruçhīyānapvāda): XIV, 35b, 960 (*Prajāpati°au*).
Bhāradvāja° (a Fire). § 490 (Āngirasa): III, 219, 14134
(son of Çamyu), 14138 (married to Vīrā and father of Vīra).
Bhāradvāja° (pl. °aḥ) (a people). § 374 (Jambūkh.): VI,
9, 376 (*Ātreyaḥ sa-Bhāradvājāḥ*; in Bhāratavarsha).
Bhāradvāja°. § 648b (Kaṇikop.): XII, 140, 5249 (*Bhārad-
vājasya samvādam rājāḥ Çatruñjayaś ca*), 5250. —§ 250b
(Nārītirtha): I, 216, 7842 (*°ya tirtha, pāpaprāçamanam
mahat*).—VII, 8727 (a rehi) (*Bh°*, B.).
Bhāradvāja° = Yavakṛta: III, 10700, 10701.
Bhāradvāja° (descendant of Bhāradvāja): XIII, †4551
(*Bh°*, B.), †7158; XVII, 12.
Bhāradvāja° = Droṇa: I, †176, †188, 2705, 5096, 5108,
5117, 5121, 5123, 5126, 5134, 5135, 5145, 5147, 5208,
5213, 5305, 5315, 5319, 5349, 5404, 5474, 5526, 6341,
6352, 6353, 6379, 6381, 6389, 6408, 6499, 7536; II, 2264;
III, 1683; IV, 1287, 1651, 1828, 1833, 1846, 1852, 1856,
1874, 2056; V, 1961, 4963, 5786, 7607; VI, 1595, 2104,
2201, 2303, 2205, 2208, 2212, 2225, 2230, 2394, 2432,
2879, 2883, 3072, 3078, 3079, 3211, 3292, 3305, 3307,
3308, 3387, 3402, 3555, 3590, 3596, 3599, 3801, 3849,
3853, 3953, 4190, 4206, 4638, 4644, 4645, 5110, 5189, 5715;
VII, 178, 201, 230, 259, 279, 281, 435, 467, 493, 644, 648,
792, 795, 796, 820, 881, 883, 920, 924, 946, 1028, 1455,
1462, 1507, 1512, 1513, 1515, 1620, 1624, 1645, 1654,

1665, 2646, 3097, 3115, 3243, 3256, 3495, 3543, 3644,
3787, 3965, 3990, 4010, 4134, 4187, 4141, 4143, 4144,
4155, 4157, 4159, 4252, 4255, 4259, 4261, 4293, 4484
(*°outaḥ* = *Agvatthāman*), 4557, 4608, 4652, 4660, 4665, 4856,
4860, 4864, 4898, 4904, 4910, 4918, 4933, 5020, 5048,
5049, 5050, 5053, 5068, 5069, 5072, 5087, 5230, 5291,
5292, 5687, 5698, 5762, 5769, 5954, 5986, 7205, 7217,
7259, 7344, 7351, 7438, 8810, 8869, 8442, 8491, 8553,
8719, 8721, 8724, 8761, 8782, 8790, 8821, 8824, 8827,
8828, 8840, 8862, 8865 (*Bh° oya oṭmajaḥ*, i.e. *Agva-
tthāman*), 8866, 8871, 8878, 8879, 8885, 8900, 9313 (*°outaḥ*,
i.e. *Agvatthāman*); VIII, 165, 188, 1043, 3677; IX, 75
(*Bhīmaḥ pitāmahaḥ caiva, Bhāradvāja, 'tha Gautamaḥ . . .*),
124 (*Bhāradvājasya oṭmajaḥ*), 627 (*Bhāradvājasya hantāram
Dhṛṣṭadyumnaḥ*), 740; XII, 2094 (*bhagavān*), 5249, 5250.
Bhāradvāja° = *Agvatthāman*: I, 574 (*°guru* = Droṇa); X,
349, 367, 368, 681.
Bhāradvājaguru = Droṇa: I, 574.
Bhāradvājasuta = Droṇa: I, 6336.
Bhāradvājasuta = *Agvatthāman*: VII, 4484.
Bhāradvājātmaja = Droṇa: V, 5783; VI, 526, 640.
Bhāradvājī (a river). § 574 (Jambūkh.): VI, 9, 336 (in
Bhāratavarsha).
Bharatī (pl.) (a nakṣatra, junction-star 35 or 41 Arietis,
80° Si°). § 746 (Ānuṣaṇ.): XIII, 64, 3286 (when
giving kine and sesame to the brahmins, under Bh., one
obtains great fame and abundant kine in the next life).—
§ 749 (do.): XIII, 69a, 4266 (by performing a çrāddha
under Bh. one attains to longevity).—§ 759 (do.): XIII,
110, 5394 (*Bh.* should be the head during the candravrata
under Mūla).
Bharata° (Daushmanti). § 3 (Anukram.): I, 1, 46 (his
race is descended from Sahasrajyotis).—§ 5 (do.): I, 1a, 220
bis (has died).—§ 11 (Parvas): I, 2, 371 (son of Dushmanta
and Çakuntalā; the Bhārata race is named after him).—
§ 133 (Dushyanta): I, 69 (called Sarvadamana; became
a cakravartin sārvaḥauma), 2814. —§ 135 (Çakunt.): I,
74, 3106 (etymology), 3118, 3122, 3123 (*Bharatād Bhāratī
kṛtīr*), 3124 (*°yānāvāye hi*), 3126 (*°ya vaṇçaḥ*).—§ 150
(Pūrv.): I, 94, 3709 (*Dushyantād Bh°o jāñño*).—§ 151
(do.): I, 94, 3710. With his three wives Bharata begat
altogether nine sons, with whom he was not pleased, as they
were not like him; their mothers therefore became angry
and slew them (*ninyur Yamakṣayam*). Bharata then, per-
forming great sacrifices, obtained from Bhāradvāja a son
named Bhumanyu, who became his heir-apparent; 3712.—
§ 153 (Samvarana): I, 94, 3736 (pl. ? *°adhyushītam pūrvam
. . . pūrottamam*).—§ 155 (do.): I, 94, 3752 (*°yānāvāye*).
—§ 156 (do.): I, 95, ††3782 (son of Dushyanta and Çakun-
talā), ††3785 (*°tvaṃ*; married Kāçeyī Sārvasenī Sunandā,
who bore him Bhumanyu).—§ 171 (Vicitravīryasutetp.): I,
105, 4226 (*°vaṇçanya*).—§ 177 (Pāṇḍudigvijaya): I, 113,
4461. —§ 202 (Droṇa): I, 131, 5156 (*°ānāvāye*).—§ 241
(Vidurāgamanap.): I, 202, 7432. —§ 253 (Harapāharanap.):
I, 221, 7969 (*°ānāvāye*).—§ 267 (Yama-sabha-v.): II, 8,
322 (in the palace of Yama).—§ 274 (Rajasūyārambhap.):
II, 15, 649. —§ 377 (Dhaumya-tīrthak.): III, 90, 8379
(*rājā cakravartī*; performed 35 horse-sacrifices on the Yamunā).
—§ 413 (Tīrthay.): III, 135, 10692 (*Kardamilaḥ . . .
Bharatasyābhīkṣaṇam*). —§ 516 (Duryodhanayajña): III,
257, 15329. —§ 562 (Bhagavadyanap.): V, 90, 3146. —
§ 595 (Shoḍaḥ): VII, 68: When a child in the forest
Bh. D. (Çakuntalā, v. 2387) bound the lions and checked the

tigers, etc., whence he was called Sarvadama, and his mother forbade him to torture animals. He performed 100 horse-sacrifices on the banks of the Sarasvatī, and 400 on the banks of the Gaṅgā; then once more 1,000 horse-sacrifices and 100 Rājāsūyas, etc., etc.; he gave 10,000 billions of kilo of the purest gold to Kapra. The gods with Indra and brahmins set up his sacrificial stake (of gold, 100 vyāmas in width). To brahmins he gave horses, elephants, etc.; 2377 (*Daśhmantiṇ* — *Bharatāṇ*), 2387 (*Çakuntalāḥ*).—§ 632b (*Shodāṣarājika*; cf. § 595, *Bharata*): XII, 29, 938 (*Daśhmantiṇ Çakuntalāṇ*), 940 (*Daśhmantiṇ*), 941, 942.—§ 656 (*Khaḍgotpattik*): XII, 166b, 6195 (*Daśhmantiṇ*).—§ 721 (*Viçvāmitrop*): XIII, 4, 201 (*Bhṛṣṇavāye*).—§ 746 (*Ānuçāsanik*): XIII, 76, 3690 (*caḥravartī*).—§ 761 (do.): XIII, 115b, 5668, 5669.—§ 770 (do.): XIII, 151, 7128 (*triloko viçrutāṇ vitraṇ Bharatāṇ ca prakṛittayet | gavamayena yajñena yenoṣṭhāṇ vai Kṛto yugo | Rantidavaṇ mahādevaṇ kṛttayet paramadyutim*).—§ 775 (do.): XIII, 166, 7676 (*caḥravartī*).—§ 778 (*Açvamedhik*): XIV, 3, 50 (*Daśhmantiṇ Çakuntalāḥ*).—§ 795 (*Svargārohanap*): XVIII, 30, 107.

Bharata¹ (*Dācarathi*). § 525 (*Rāmop*): III, 274, 15878, 15879 (son of Daçaratha and Kaikeyī, and uterine brother of Rāma Dācarathi).—§ 527 (do.): III, 277 (invested as yuvarāja, when Rāma was exiled), 15970, 15975.—§ 543 (*Rāmarājyābhishheka*): III, 295 (Rāma saw Bh. at Nandigrāma, and has the kingdom made over to him by Bh.), 16591, 16592, 16593, 16594, 16595.

Bharata² (two or more Fires). § 490 (*Āngirasa*): III, 219, 14135, 14136, 14137 (*pauruṣamāsyeshu sarveshu haviṣṭjyaṇ erucodyatāṇ | Bharato nāmataḥ so 'gnir dvitīyaḥ Çamyutaḥ sutaḥ | tierāḥ kanya bhavanti anyā yāsāṇ sa Bharataḥ patiḥ | Bharatas tu sutas tasya Bharaty oḥa ca putrika | Bharato Bharatas yāgnōḥ pāvakaḥ tu Prajāpateḥ | mahān atyartham ahitas tathā Bharatasattama*); 221, 14176, 14177 (*gurbhir niyamair jāto Bharato nāma pāvakaḥ | agniḥ Puṣṭimatir nāma tushṭaḥ puṣṭim prayacchati | bharaty oḥa prajāḥ sarvāḥ tato Bharata ucyaḥ*).—§ 493 (do.): III, 222, 14213 (*dahan mṛtāni bhūtāni tasyāgnir Bharato 'bhavat*; v. *Bhara*).

Bharata³ (pl. °āḥ) ("descendants of Bharata, or the people and race named Bh."): I, 367 (*kathayaṇ . . . Bha'āndam mahātmanāṇ*), 2308 (*°āndam mahaj janma*), 2320 (do.), 2321 (= do.), 3126 (*°āndam eastyayanam*), 4270 (the royal house of Hāstinapura), 5160; II, 2396 (principally the Duryodhanists), 2560, 2650 (principally the Duryodhanists), 2690 (*°āndam strīyaḥ*, i.e. those of the Duryodhanists), 2695 (*°āndam abhūtaḥ*, i.e. do.), 2700 (= do.); III, 1114 (*°āndam abhūtaḥ*, principally the Duryodhanists), †1361 (those who were assembled in the hall of Dhṛtarāṣṭra), †10245 (*°pradhānan*, principally the Duryodhanists), 15155 (*°āndam kulodvaha* = Duryodhana), 17474 (*Pāṇḍavan*); IV, 912 (*Çāntanavo Bhīshmo Bharatāndam pitāmahaḥ*), 913, 1838 (principally the Duryodhanists), 2035 (*°āndam pitāmahaḥ Bhīshmo*); V, 2105 (principally the Duryodhanists), 2914 (*°strīyaḥ*), 2966 (principally the Duryodhanists), 3399 (i.e. Pāṇḍavāḥ), 4211, 5651 (i.e. the Duryodhanists); VI, 37 (*°āndam pitāmahaḥ*, i.e. Vyāsa), 497 (*Bhīshmo . . . Bharatāndam pitāmahaḥ*), 1972 (*°āndam pitāmahaḥ* = Bhīshma), 5687, 5736; VII, †59 (i.e. the Duryodh.), 76 (*°strīyaḥ*, i.e. of the Duryodh.), 308 (*°strīyaḥ*), 1023 (i.e. the Duryodh.), 1240 (do.), 3123; VIII, 738 (*°kathayaḥ*), 1252 (i.e. Pāṇḍavāḥ), †1971 (i.e. Pāṇḍavāḥ), 2866 (*°kathayaḥ*); IX, 122 (the Duryodh.), 1664 (= do.,

°kathaya); X, 681 (*°āndam pitāmahaḥ*, i.e. Vyāsa); XI, 270 (*°strīyaḥ*), 440 (id.), 479 (*°yoshitaḥ*), 680 (*°kathayaṇ*), 761 (*°strīyaḥ*); XII, 1 (id.), 1588 (*°āndam pitāmahaḥ*, i.e. Bhīshma), 1930 (*°āndam pitāmahaṇ*, i.e. Bhīshma); XIII, 7729, 7768 (*°āndam kulodvahaḥ*, i.e. Bhīshma), 7778 (*°strībhīr*); XIV, 1505 (*Subhadrādyāḥ °āndam strīyaḥ*), 1549, 2010 (*°strīyaḥ*), 2036 (id.), 2038 (*°sindhānam*); XVII, 46 (*°sattamaḥ*, i.e. Pāṇḍavāḥ).

Bhārata¹ (pl. °āḥ) (= *Bharatāḥ*): I, 3122 (*pārve*), 3727 (the people of Bharata), 3731 (v. *Samvarana*: "the Bh. dwelt in the forests on the banks of the Sindhu for 1,000 years"), 3732 (the people of Bh.), 3733, 3735 (the people of Bh.), 4107 (the people of Hāstinapura), 4156 (the people of Bh.), 4973 (principally the Duryodh.), 6131 (i.e. Pāṇḍavāḥ), 6439 (do.); II, 2096 (*°āndam kulaghnaḥ* = Duryodhana), 2236, 2656 (i.e. the Duryodh.); III, †1363 (*°āndam carāḥ*, i.e. of the Duryodh.), 11898; V, †684, †698, †885, 923 (*°āndam pitāmahaṇ* = Bhīshma), 966 (*Bharatāndam virodhāt*, i.e. the Pāṇḍavāḥ and the Duryodh.), †2575, 2671 (the Pāṇḍ. and the Duryodh.), 2726, 3009, 4294 (= the Duryodh.), 4298 (*Bharatāndhaka-Ṛṣhṇayaḥ*), 4896 (i.e. the Duryodh.), 5314 (*pitāmahaṇ Bha'āndam* = Bhīshma); VI, 496 (*Bha'āndam pitāmahaḥ* = Bhīshma), 597 (*°āndam abhūd yuddham*, i.e. the Pāṇḍ. and the Duryodh.), 3084 (*°āndam pitāmahaḥ* = Bhīshma), 3815 (do.), 4688 (do.), 5203 (*°āndam camāṇ prati* = the Duryodh.), 5327 (*°āndam pitāmahaṇ* = Bhīshma), 5436 (do.), 5677 (do.), 5703 (*°āndam mahātmanam* = Bhīshma), 5704 (*°āndam pitāmahaḥ* = Bhīshma), 5733 (*°āndam mahāratham*, i.e. Bhīshma); VII, 96 (*Bha'āndam pitāmahaṇ*, i.e. Bhīshma), 1424 (*sarv.°harṣhaṇaḥ* = Arjuna), 1736 (*°sainyāndam*, i.e. the Duryodh.), 1943 (*°vāhinim*, i.e. the Duryodh.), 3043 (*°āndam mahātmanāṇ*), 5015 (*°sainyasya*, i.e. the Duryodh.), 5640 (i.e. the Duryodh.), 5927 (do.), 6158 (do.), 7519 (*°āndam mahārathaḥ*, i.e. Citrasena), †8155 (i.e. the Duryodh.); VIII, 3645 (*°āndam mahārathau Bhīshma-Droṇau*), †3829 (*°āndam balāṇ*, i.e. the Duryodh.), 4265 (*°ān dāḥ*, i.e. ten Duryodh.), 4958 (*°āndam patiṇ Duryodhanam*), 4976 (i.e. the Duryodh.); IX, 1672; XII, 13680 (*Kuravo nāma*); XIII, 3690, 7756; XIV, 1809 ? (*Mahābhārata-yuddham tat*), 2409 ? (do.).

Bhārata² ("a descendant of Bharata"): I, 7446.

Bhārata³, °tī (adj.): I, 371 (*°m kulam*), 534 (*°tī senā* = the army of the Kurus), 2233 (*°tīm kathāṇ* = Mahābhārata), 2324 (do.), 2759 (*°m vaṇṇam*), 3122 (*°tī kṛttir, °am kulam*), 3876 (*°m kulam*), 4271 (*°m vaṇṇam*); II, 676 (*°tī vaṇṇo*), 1219 (*°m puram*); III, 1930 (*°tī camāḥ*, i.e. the Duryodh.); IV, 1241 (*°m senām*); V, 161 (*°tī vaṇṇo*), 2102 (*senā°tī*, i.e. the Duryodh.), 2315 (*°tī*, sc. *senā*, i.e. the Duryodh.), 4190 (*°m*, sc. *lakṣmim*), 4811 (*Mahābhārataṇ ahavaṇ*); VI, 130 (*°tīṣṭa°tī*), 4548 (*°tī mahācamāḥ* = the Duryodh.), 5229 (*°tīm*, sc. *senām*, i.e. the Duryodh.), 5769 (*samitir . . . Bhārati*); VII, 28 (*°tī*, sc. *senā*), 1724 (*senām Bh°m*, i.e. the Duryodh.), 3363 (*°m senām*, i.e. the Duryodh.), 3397 (do. = do.), 4205 (sc. *senām*, i.e. the Duryodh.), 4216 (do. = do.), 4218 (do. = do.), 4873 (*senā*, i.e. the Duryodh.), 5133 (*°m camāṇ*, i.e. the Duryodh.), 5325 (do. = do.), 5846 (*°tī-madhyaṇ*, i.e. the Duryodh.), 5927 (*°m*, sc. *senām*), 6536 (*°tī*, sc. *senā*, i.e. the Duryodh.), 6668 (*°tī senā*), 6671 (*°tī senā*) (principally the Duryodh. ?), 6968 (*°tī senā* = the Duryodh.), 7219 (*°tī senā*, i.e. the Duryodh.), 8441 (*°m*, sc. *senām*); VIII, 2850 (*°tī camāḥ* = the Duryodh.), 3037 (*°tī senā*, i.e. Pāṇḍav.), 3525 (*°tī camā*, i.e. the Duryodh.), 3686 (*°tī senā* = the Duryodh.), †3815 (*°tī pṛtana*), 3843 (*°tīm*, sc. *senām*, i.e. the Duryodh.); IX, 1491 (*°tīm senām*, i.e. the

Duryodh.: XII, 12228 (*varshaṃ*), 13646 (*ākhyānam*); XVI, 51 (*yuddhe*); XVIII, 192 (*°vād*).

Bhārata⁴⁻¹⁷ = (1) Abhimanyu Arjuna, (2) Arjuna Pāṇḍava, (3) Bhīmasena Pāṇḍava, (4) Bhīshma Čāntanava, (5) Čāntanu, (6) Dhṛtarāṣṭra Vaicitravīrya, (7) Duḥśāsana Dhārtarāṣṭra, (8) Duryodhana Dhārtarāṣṭra, (9) Janamejaya Pārikṣita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sagara, (13) Vidura Vaicitravīrya, (14) Yudhishtira Pāṇḍava:—

(1) Abhimanyu: IV, 2325 (*Matsya-Bhāratayoh*).

(2) Arjuna: I, 5398, 5525, 6524, 6621, 6713, 6733, 6762, 6769, 7812; II, 4, 61, 1050, 2425, 2426; III, 507, 1459, 1486, 11948, 11992, 12026, 12192, 12288, 12309, 17268; IV, 17, †1666, †2158 (*Bhārata-Matsya-vīrau*, i.e. Arjuna and Uttara); V, 2832, 2833, 5512; VI, 892, 896, 975, 1035, 1138, 1252, 1324, 1354, 1358, 1363, 1401, 1405, 1429, 1516, 3582, 3584, 4980, 5736; VII, 5927, 6391, 6428, 7838; VIII, 2827, 2867, 2869, 2878, 2999, 3017, 3021, 3034, 3441, 3486, 3635, 3650, 3651, 3683, 3703, 3719, 3740, 3744, 3746; X, 672; XII, 596, 774, 13159, 13166, 13170, 13171, 13246, 13268, 13297, 13560, 13584; XIV, 390, 2116, 2440; XVI, 169 (ought to have been Vasudeva), 286, 290.

(3) Bhīmasena: I, 4880; II, 2423, 2431; III, 1365, 1415, 1416, 10895, 11222, 11283, 11289, 11326, 17275; IV, 524, 528, 555, 557, 588, 615, 687, 688, 722, 1085; V, 2761, 2790, 5474, 5475; VI, 2275, 3424; VII, 5511; IX, 3402, 3403; X, 756 (?); XI, 393.

(4) Bhīshma: I, 4028, 4034, 4107, 4154, 4231; II, 1352 (?), 1355 (?), 1472, 1481, 1545; V, 6071 (*C. Bhārata*, voc. instead of nom.), 7023, 7056, 7259; VI, 507, 523, 5462; VII, 98, 108; XII, 1822, 1836, 1837, 1854, 1957, 2126, 2597, 2917, 4210, 4551, (4552), 4716, 4727, 4779, 5247, 5321, 5928, 6026, 6028, 7153, 7641, 7984, 8021, 9259, 9270, 9755, 9855, 11078, 11079; XIII, 374, 1676, 1681, 2631, 2927, 2930, 3065, 3222, 3229, 3235, 3237, 3268, 3375, 3697, 5146, 6199, 6244.

(5) Čāntanu: I, 3963, 3967.

(6) Dhṛtarāṣṭra: I, 238, 4516, 4764, 5597, 5686, 7462, 7471, 7493, 7498, 7499, 7509; II, 1756, 1807, 1809, 1812, 1821, 1822, 1875, 1907, 1911, 1928, 1932, 1962, 2095, 2108, †2120, 2433, 2481, 2482, 2630, 2635, 2636, 2641; III, 285, 313, 318, 343, 459, 14837; V, †691 (?), †950, 955 (*°āgrya*!), 1038, 1066, 1099, 1167, 1256, 1286, 1345, 1388, 1392, 1415, 1431, 1488, 1441, 1444, 1447, 1543, †1553, 1566, 1656, 1691, 1788, 2121, 2142, 2147, 2159, 2163, 2174, 2185, 2189, 2197, 2200, 2203, 2210, 2211, 2272, 2278, 2324, 2384, 2387, 2388, 2391, 2563, 3061, 3386, 3389, 3395, 3409, 3428, 3443, 3494 (?), 4300, 4390, 4391, 4730, 5409, 5410, 5885; VI, 40, 64, 91, 114, 138, 146, 152, 200, 207, 227, 313, 317, 331, 344, 399, 408, 430, 487, 613, 693, 755, 756, 854, 1621, 1660, 1690, 1692, 1700, 1712, 1721, 1775, 1793, 1851, 1862, 1895, 2149, 2203, 2205, 2275, 2284, 2286, 2324, 2359, 2363, 2424, 2449, †2649, †2651, 2727, 2773, 2801, †2807, 2817, 2914, 3077, 3184, 3186, 3244, 3275, 3278, 3311, 3406, 3412, 3447, 3475, 3489, 3550, 3618, 3625, 3627, 3667, 3675, 3717, 3750, †3787, 3831 (only in B.), 3873, 3876, 3969, 3995, 4164, 4314, 4336, 4365, 4370, 4383, 4399, 4400, 4502, 4537, 4546, 4551, 4597, 4628, 4634, 4660, 4686, 4762, 4882, †4884, 4893, 5008, 5010, 5109, 5122, 5163, 5195, 5218, 5337, 5501, 5635; VII, 42, 466, 468, 492, 592, 600, 819, 890, 919, 957, 1041, 1098, 1336, †1452, 1471, 1571, 1630, 1640, 1652, 1655, 1737, 1738, 1757, 1823, 1886, 2915, 3124, 3282, 3302, 3322, 3356, 3364, 3400, 3485, 3520, 3521, 3562, 3639, 3653, 3678, 3752,

3935, 3982, 3994, 4011, 4021, 4026, 4033, 4153, 4494, 4577, †4688, 4816, 4823, 4957, 4968, 4969, 4994, 5074, 5077, 5097, 5222, 5306, 5400, 5426, 5513, 5628, 5640, 5687, 5761, 5827, 5925, 5940 (B.; C. has °aḥ-Yuyudhāna), 6238, 6453, 6615, 6618, 6625, 6636, 6724, 6774, 6861, 6878, 6881, 6897, 6924, 6943, 7100, 7197, 7252, 7253, 7285, 7319, 7369, 7409, 7437, 7439, 7496, 7504, 7520, 7542, 7550, 7594, 7598, 7606, 7608, 7615, 7768, 7794, 7911, 8111, 8392, 8394, 8482, 8520, 8539, 8593, 8608, 8693, 8722, 8816, 8898, 9027, 9279, 9358, 9369, 9415, 9421; VIII, 53, 362, 399, 547, 553, 589, 629, 712, 736, 739, 741, 749, 804, 952, 959, 979, 980, 982, 1007, 1011, 1029, 1038, 1078, 1079, 1117, 1157, 1175, 1190, 1243, 1390, 1675, 2247, 2315, 2365, 2386, 2502, 2527, 2530, 2555, 2559, 2606, 2625, 2676, 2677, 2706, 2742, 2751, 2788, 2835, 2911, 3088, 3093, 3219, 3246, 3283, 3634, 3751, †3815, †3829, 3888, 3898, 3934, 3967, 3992, 3993, 4117, 4379, 4432, †4621, †4702, †4763, 4775, †4787; IX, 32, 39, 136, 190, 328, 371, 384, 407, 417, 422, 427, 431, 456, 681, 718, 721, 738, 839, 855, 952, 971, 981, 1001, 1088 (?), 1133, 1137, 1151, 1167, 1176, 1260, 1356, 1363, 1401, 1402, 1446, 1496, 1506, 1507, 1518, 1533, 1564, 1580, 1581, 1726, 1729, 1759, 1965, 3080, 3189, 3201, 3204, 3296, 3307, 3413, 3444, 3492, 3542, 3543, 3549, 3624; X, 33, 39, 268, 271, 272, 278, 303, 330, 335, 348, 417, 434, 547; XI, 31, 49, 51, 94, 97, 166, 170, 182, 185, 190, 195, 207, 228, 236, 239, 251, 256, 306, 346, 350, 768, 776; XII, 4561, 4566; XV, 404, 749, 750.

(7) Duḥśāsana: III, 15091; VII, 4887.

(8) Duryodhana: II, 1763, 1968, 2092 (?); III, 294, 14773, 14836, 14837, 15031, 15049, 15051, 15225, 15226, 15290, 15293, 15337; IV, 881, 890, 920, 966; V, 2379, 2494, 2922, 3254, 3472, 3494, 3498, 3674, 4129, 4134, 4149, 4163, 4164, 4167, 4200, 4266, 4353, 5069, 5828, 5892, 5896, 5901, 5911, 5935, 5940, 5965, 6012, 6040, 7002, 7048, 7092, 7142, 7159, 7161, 7173, 7179, 7187, 7203, 7204, †7207, 7235, 7267, 7288, 7338, 7367, 7438, 7463, 7482, 7495, 7570, 7571; VI, 3035, 3930, 4443 (PCR.), 4469, 5816; VII, 152, 437, 3449, 5339, 6555, 6561, 6975, 7149, 7151, 7159, 7666, 8445, 8921, 9020; VIII, 359, 1286, 1287, 1291, 1318, 1626, †4829, †4832; IX, 193, 213, 974, 1686, 1768, 1773, 1776, 1777, 1805, 1858, 1876, 3333; X, 506, 529; XII, 4567.

(9) Janamejaya: I, 2175, 2496, 2498, 2521, 2522, 2527, 2529, 2538, 2553, 2609, 2632, 2708, 3110, 3117, 3124, 3125, 3162, 3205, 3207, 3212, 3424, 3712, 3720, 3721, 3749, 3908, 4020, 4040, 4049 (B. *Bhārata*, C. °*taḥ*), 4099, 4146, 4289, 4320, 4373, 4375, 4380, 4383, 4395, 4513, 4539, 4641, 4784, 4936, 4975, 4994, 4996, 5236, 5293, 5312, 5339, 5370, 5391, 5440, 5462, 5511, 5715, 5814, 5899, 5901, 5973, 6180, 6185, 6241, 6277, 6284, 6300, 6360 (?), 6953, 7206, 7250, 7524, 7528, 7742, 7780, 7783, 7811, 7814, 7816, 7818, 7821, 7858, 7874, 7912, 8023, 8029, 8066, 8069, 8120, 8293, 8327, 8337, 8348, 8435, 8448; II, 15, 75, 101, 135, 514, 541, 762, 821, 834, 943, 970, 976, 981, 1094, 1112, 1156, 1195, 1247, 1263, 1432, 1487, 2052, 2289, 2481, 2492, 2513 (?); III, 262, 410, 426, 1612, 1665, 4038, 10097, 10469, 10972, 10985, 11133, 11341, 11427, 11513, 11709, 11772, 11898, 12441, 13213, 13488, 14860, 14880, 14903, 14958, 14978, 14998, 15104, 15182, 15186, 15272, 15344, 15611, 15601, 16926, 17056; IV, 6, 462, 826, 828, 1005, 1067, 1271, 1599, 1705, 1998, 2014, 2032, 2082, 2348; V, 152, 178, 210, 598, 1572, 1802, 1917, 2212, 3002, 3376, 5243, 5276, 5390, 5696, 5698, 7614, 7622, 7652; VI, 495, 496; VIII, 10, 5041; IX, 1996, 2205, 2207, 2218, 2248, 2270, 2273, 2366, 2368, 2401,

2445, 2498, 2546, 2550, 2568, 2572, 2582, 2586, 2603, 2605, 2607, 2608, 2612, 2620, 2623, 2625, 2626, 2629, 2632, 2641, 2642, 2646, 2649, 2713, 2768, 2772, 2787, 2788, 2851, 2864, 2869, 2913, 2918, 2925, 2959, 2964 (!?), 3511; XI, 325, 412, 503 (ought to have been Kṛṣṇa), 742, 787; XII, 1383, 1395, 1399, 1411, 1466, 5632, 6127, 12999, 13029, 13615, 13632, 13718; XIII, 1304; XIV, 1624, 1627, 1635, 1717, 1738, 1739, 1741, 1759, 1862, 1886, 1887, 1964, 2041, 2045, 2063, 2125 (?), 2145, 2163, 2186, 2205, 2233, 2264, 2258, 2537, 2658 (?), 2692, 2816, 2827, 2845; XV, 134, 174, 513, 524, 589, 619, 727, 774, 917, 1055; XVI, 39, 46, 97, 149, 195, 222; XVIII, 56, 87, 177, 221, 233, 246.

(10) Nakula: V, 5476 (= Ulūka?), 5477; XII, 6149, 6172.

(11) Pāṇḍu: I, 4478, 4568, 4579, 4682, 4750.

(12) Sagara: III, 8847.

(13) Vidura: I, 7382 (Janamejaya?), 7521; II, 1782, 2130; III, 256.

(14) Yudhiṣṭhira: I, 6360 (? one expects Pāṇḍavāḥ); II, 42 (?) (Janamejaya?), 156, 161, 208, 240, 274, 286, 304, 346, 377, 420, 431, 438, 442, 448, 455, 462, 475, 478, 504, 565, 605, 743, 1327, 1428, 1639, 2445, 2492 (?), 2504 (?), 2513 (?), 2581; III, 128, 142, 618, 715, 797, 802, 812, 813, 828, 844, 995, 1001, 1016, 1120, 1121, 1145, 1251, 1271, 1345, 1351, 2077, 2104, 2135, 2200, 2216, 2219, 2264, 2350, 2391, 2516, 2687, 2705, 2867, 2874, 2919, 2945, 4075, 5010, 5031, 5040, 5052, 5056, 5062, 5076, 5082, 6028, 6030, 6049, 6052, 6058, 6060, 6065, 7006, 7046, 7088, 7089, 7098, 8026, 8029, 8040, 8050, 8060, 8067, 8068, 8101, 8115, 8181, 8184, 8221, 8225, 8260, 8326, 8355, 8357, 8376, 8465, 8493, 8528, 8532, 8562, 8632, 8640, 8643, 8667, 8813, 8832, 9902, 9984, 9985, 10133, 10134, 10201, †10214, 10304, 10316, 10409, 10457, 10497, 10523, 10546, 10704, 10714, 10753, 10764, 10805, 10820, 10830, 10847, 10849, 10861, 10991, 11448, 11485, 11804, 11824, 11882, 11962, 11994, 12009, 12051, 12093, 12100, 12122, 12140, 12142, 12169, 12230, 12252, 12275, †12327, †12328, 12872, 12873, 12888, 12904, 12908, 12976, 13113, 13376, 13422, 13491, 13621, 13647, 14119, 14232, 14432, 15357, 15386, 15952, 16074, 16228, 16505, 16526, 16658, 16712, 17245, 17435; IV, 28, 31, 77, 79, 89, 157, 226, 228, 555; V, 205, 377, 436, †689, 2585, 2688, 2689, 2711, 4470, 5083 (Bhārata, B.; C. has °am), 5087, 5140, 5427; VI, 1545, 4940; VII, 2013, 8358; VIII, 2155, †3375, †3503, †3505, 5001; IX, 350 (?), 351 (?), 1748, 1780, 1792, 3482; X, 616, 629, 768, 792; XI, 321, 2742 (ought to have been Kuçika); XII, 47, 82, 110, 115, 117, 118, 133, 290, 338, 344, 371, 376, 381, 397, 409, 410, 440, 477, 536, 606, 620, 702, 703, 1072, 1146, 1147, 1155, 1157, 1159, 1188, 1192, 1205, 1207, 1219, 1240, 1241, 1255, 1433, 1437, 1465, 1515, 1759, 1932 (?), 2044, 2086, 2136, 2248 (?), 2280, 2294, 2304, 2307, 2312, 2468, 2469, 2470, 2476, 2483, 2492, 2536, 2626, 2670, 2720, 2736, 2832, 2836, 2838, 2923, 3055, 3057, 3124, 3128, 3229, 3268, 3281, 3298, 3331, 3354, 3361, 3460, 3461, 3578, 3686, 3692, 3705, 3757, 3769, 3786, 3792, 3961, 3963, 3980, 3989, 3997, 4007, 4023, 4028, 4191, 4197, 4243, (4330), 4351, 4437, 4520, 4524, 4553 (?), 4647, 4735, 4741, 4748, 4772, 4823, 4825, 4877, 4880, 4924, 4927, 4928, 5129, 5132, 5248, 5360, 5414, 5428, 5436, 5440, 5463, 5876, 5902, 5920, 5961, 5979, 5983, 5998, 6040, 6078, 6317, 6351, 6387, 6389, 6448, 6587, 7077, 7093, 7095, 7148, 7537, 7540, 8009, 8088, 8185, 8344, 8431, 9296, 9450 (?), 9548, 9795, 9838, 9847, 9853, 10003, 10146, 10155, 10165, 10185, 10211, 10213, 10221, 10264, 10267, 10347, 10497, 10502,

10533, 11109, 11139, 11160, 11168, 11170, 11171, 11186, 11189, 11194, 11195, 11516, 11545, 11854, 12183, 12204, 12218, 12252, 12259, 12260, 12425, 12577, 12616, 12621, 12645, 12819, 12846, 12988, 13942; XIII, 89, 102, 159, 180, 220, 345, 406, 410, 426, 444, 445, 598, 602, 650, 972, 975, 998, 1033, 1380, 1576, 1578, 1588, 1591, 1607, 1610, 1617, 1635, 1637, 1656, 1658, 1662, 1666, 1672, 1675, 1939, 1947, 1958, 1970, 2084, 2192, 2274, 2349, 2255, 2358, 2427, 2498, 2508, 2513, 2517, 2519, 2554, 2613, 2619, 2630, 2722, 2730, 2762, 2806, 2828, 2833, 2859, 2951, 2995, 3016, 3047, 3076, 3077, 3080, 3081, 3098, 3100, 3282, 3347, 3348, 3364, 3366, 3723, 3831, 3877, 3930, 4320, 4321, 4325, 4374, 4378, 4415, 4422, 4644, 4649, 4652, 4678, 4679, 4755, 4793, 4814, 4910, 5059, 5076, 5080, 5081, 5082, 5083, 5095, 5098, 5103, 5114, 5115, 5128, 5130, 5141, 5146 (?), 5348, 5363, 5133, 5444, 5447, 5464, 5466, 5479, 5492, 5493, 5504, 5523, 5529, 5563, 5611, 5686, 5697, 5706, 5714, 5921, 6280, 6281, 6913, 7134, 7161, 7186, 7370, 7473, 7488, 7538; XIV, 40, 43, 48, 68, 97, 332, 335, 2080; XV, 157, 181, 187, 197, 214, 222, 223, 240, 249, 681, 708, 1024, 1046, 1078; XVII, 90, 94; XVIII, 61, 114.

Bhārata^{1a} (m) (= Mahābhārata): I, 19 (*Bhāratasyetiḥāsasya*), 52 (*Manu-ādi Bhāratam kecit . . .*), 77 (*Lekhako Bhāratasyāsyā*), 85 (*°suryeṇa*), 92 (*°drumah*), 96 (*abrarid Bhāratam i-ko mūnushye 'amin mahān rshih*), 98 (*çrāvayām āsa Bhāratam*), 101 (*caturviṃṣatisāhasrīm cakre Bhārata-saṃhitām*), 247 (*°ādhyayanam*), 255 (*anukramanikādhyayanam Bhāratasyemam aditah*), 257 (*°sya vapuh*), 259, 262 (*adhitaṃ Bhāratam tena*), 264 (*ekataṣ caturo vedān Bhāratam caitat ekataḥ*), 303 (*°ākhyānam*), 308 (*tad etad Bhāratam nāma kavibhis tapti-vyati*), 311 (*Bhāratasyetiḥāsasya . . . parvasaṅgrahaḥ*), 360 (*saṃśo Bhāratasyāyam atroktaḥ parvasaṅgrahaḥ*), 516 (*pañcamam parva Bhārato*), 526 (*shashṭham etat samākhyātām Bhārato parva*), 539 (*saptamam Bhārato parva*), 548 (*aṣṭamam parva Bhāratacinakāḥ*), 592 (*çlokasaptatī cāpi pañcasaptatisamyutā | samākhyayā Bhāratākhyānam uktaṃ Vyāsa dhimatā*), 644 (*etat survaṃ samākhyātām Bhārata-parvasaṅgrahaḥ*), †655 (*yo Bhāratam samadhigacchati . . .*), †658 (*°kathām . . .*), 2202 (*mahat*), 2313 (*yo 'dhite Bhāṣm puṇyam*), 2314 (*Bhāṣm paṭhan*), 2329, 2330 (*idam*), 2419, †3841 (*idam*); XII, 13315 (*çatasahasrād °ākhyānavistarāt*), 13649 (*°ārthān*), 13650 (*id.*), 13651 (*id.*); XIII, 3682, 6069 (?), 7159 (*°kathām*); XVIII, 196, 202 (*°ādhyayanāt*), 208 (*°Sāvitrīm*), 209, 210 (*°ākhyānam*), 211–12, 214, 218, 220, 221 (*çrutva Bhārata Bhṛm*), 233 (*id.*), 262, 290 (*bhaviṣyam*?), 295 (*°çravaṇo*), 296–8, 300.

Bhārata^{1b} = °saṃgrāma ("the war of the Bhāratas"): XII, 1716 (Nū.).

Bhārata^{2a} (m) (= *Bhaṇvarsha*). § 574 (Jambūkh.): VI, 9, 317; XII, 12228.

Bhāratācārya¹ = Droṇa: II, 1535; IV, 1591, 1592 (*Droṇāt*); X, 618.

Bhāratācārya² = Kṛpa: II, 1349 (*Kṛpo*).

Bhāratācāryaputra = Aṅvatthāman: X, 640.

Bharataçārdūla¹⁻⁵ = (1) Bhīmasena Pāṇḍava, (2) Dhṛtarāṣṭra, (3) Duryodhana Dhṛtarāṣṭra, (4) Janamejaya Pārikṣita, (5) Yudhiṣṭhira Pāṇḍava:—

(1) Bhīmasena: II, 1061.

(2) Dhṛtarāṣṭra: VI, 4237; VII, 5432; IX, 3557.

(3) Duryodhana: V, 7272.

(4) Janamejaya: I, 2016; XVII, 44.

(5) Yudhishtira: III, 8864, 15892; XII, 2189; XIII, 3199, 7087.

Bharataçārdūlau = Bhīmasena and Duryodhana: IX, 3111.
Bharataçreshthā¹⁻¹⁰ = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Dhṛtarāshṭra Vaicitravīrya, (5) Duḥçāsana Dhārtarāshṭra, (6) Duryodhana Dhārtarāshṭra, (7) Janamejaya Pārikshita, (8) Nakula Pāṇḍava, (9) Parikshit (father of Janamejaya), (10) Yudhishtira Pāṇḍava:—

(1) Arjuna: I, 6793, 6892; III, 12207; VIII, 648, 2881, 3037, 3576, 3730, 4129; XIV, 1475, 2279.

(2) Bhīmasena: III, 11208; IV, 591; VIII, 3894; IX, 1924.

(3) Bhīshma: V, 1962, 3100, 5942, 7295; VI, 4486 (Gāṅgeya), 5568, 5735; VII, 25, 102; IX, 1934 (Gāṅgeya); XII, 1994, 7519, 7522; XIII, 344, 1531, 1760, 2045, 4743, 5880, 7723.

(4) Dhṛtarāshṭra: V, 3437, 3499 (?), 5626, 5735; VI, 102, 173, 381, 410, 475, 491, 1855, 1968, 1971, 2019, 2032, 2033, 2447, 2924, 3447, 3531, 3594, 3642, 3880, 4083, 4085, 4139, 4145, 4312, 5084, 5589, 5783; VII, 28, 789, 794, 1735, 3066, 3888, 3983, 4117, 4240, 5444, 5472, 5661, 5740, 5815, 5901, 6095, 6883, 7348, 7441, 7584, 7601, 7721; VIII, 2482, 2656, 2681, 2698, 2770, 2771; IX, 378, 722, 1006, 1340, 1577, 1591, 1641, 3233.

(5) Duḥçāsana: VII, 4937.

(6) Duryodhana: III, 14842, 15334; V, 3499 (?), 4192, 4205, 4685, 5045, 5966, 5994, 6060, 6097, 7177, 7236, 7509; VI, 4411; VII, 444; VIII, 1663, 2717 (so both C. and B.); IX, 171, 3234, 3637 (*sarvalokaçvareçvaram*).

(7) Janamejaya: I, 3713; III, 13628, 15799, 16922, 17194, 17271; IX, 9, 23, 2094, 2822, 2851, 3003; X, 688; XIII, 7779; XIV, 2176, 2240; XV, 888; XVII, 43; XVIII, 208, 270, 290-1.

(8) Nakula: IX, 504.

(9) Parikshit: I, 1678.

(10) Yudhishtira: II, 427, 726; III, 608, 617, 637, 644, 670, 782, 849, 2716, 3097, 8336, 8833, 11650, 13000, 13063, 13377, 13415, 13643, 14286, 16971; VI, 2059; VII, 2974, 3982, 8318, 8357; VIII, 3563; IX, 1749, 1837, 3152; XII, 640, 700, 2267, 3267, 5541, 5798, 5804, 6038, 7536, 7568, 10696, 13938; XIII, 201, 408, 432, 441, 452, 1537, 1724 (ought to have been Gautama), 2122, 4293, 4646, 4650, 4653, 5374, 7554; XIV, 2530, 2652, 2688; XVII, 94; XVIII, 119.

Bhāratāçreshthā = Arjuna Pāṇḍava: XIV, 2482.

Bharataçreshthāh¹ (pl., "the best of the Bh.") = the Pāṇḍavāḥ: III, 2015, 12555, 15389, 15571.

Bharataçreshthāh¹ = the Duryodhanists: VII, 22.

Bharataçreshthau = Nakula and Sahadeva: VIII, 2701.

Bhāratagoptr = Çāntanu: I, 3975.

Bhāratāgrya = (1) Arjuna Pāṇḍava, (2) Duryodhana Dhārtarāshṭra, (3) Janamejaya Pārikshita:—

(1) Arjuna: XV, 434.

(2) Duryodhana: V, 766.

(3) Janamejaya: I, †2097, †2098, †2099, †2100, †2101, †2102, †2103.

Bharatamukhya = (1) Duryodhana Dhārtarāshṭra: V, †915.—(2) Janamejaya Pārikshita: I, 7151.

Bhāratāpasada = Duḥçāsana Dhārtarāshṭra: II, 2307.

Bharatapraraha = Yudhishtira: III, †909.

Bharataprarahāḥ (pl.) = Pāṇḍavāḥ: III, †944.

Bharatapraraha = Bhīmasena Pāṇḍava: III, 1372.

Bhāratarājaputra = Hrinisheva (?) Ugrāyudha (?): VIII, †207.

Bhāratarathāçreshthā = Arjuna Pāṇḍava: VII, 1424.

Bharatarshabha¹⁻¹⁵ = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Çāntanu, (5) Dhṛshṭadyumna, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Droṇa, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sahadeva Pāṇḍava, (13) Vidura Vaicitravīrya, (14) Vikarna Dhārtarāshṭra, (15) Yudhishtira Pāṇḍava:—

(1) Arjuna: I, 6492, 6651, 6689, 6874, 7781, 7816, 7839, 7932; II, 988; III, 1467, 1490, 1620, 2018; VI, 991, 1122, 1164, 1347, 1367, 1438, 1490, 5586; VII, 2546, 3849; VIII, 2829, 2997, 3024, 3025, 3030, 3032, 3061, †4578; XIV, 402, 422, 589, 596, 599; XVI, 166, 259.

(2) Bhīmasena: I, 5897; II, 922, 1069, 1079; III, 11126, 11288, 11307, 11697, 11705, 17279; IV, 558, 618; XII, 514; XV, 370.

(3) Bhīshma: I, 4052, 4481; V, 7097, 7257, 7295; VI, 533, 559, †792, 4943, 4952, 5719; VII, †86; XII, 1963, 2132, 2270, 2535, 4913, 4914, 4919, 5877, 6003, 7567, 8213, 10102, 10114, 11837; XIII, 197, 199, 344, 1381, 1688, 1689, 2008, 2970, 3006, 3241, 3955, 4551, 4601, 4677, 5166, 5688.

(4) Çāntanu: I, 3930, 3951.

(5) Dhṛshṭadyumna: VI, 2066.

(6) Dhṛtarāshṭra: I, 7467; II, 1754, 1952, 2407, 2472, 2484, 2508, 2632, 2707; III, 254; V, 995, 1004, 1032, 1044, 1143, 1194, 1319, 1465, 1960, 2001, 2013, 2123, 2134, 2185, 2195, 2386, 2467, 2468, 3395, 3404, 3412, 3419, 3420, 3421, 3426, 3430, 3434, 5626, 5698, 5776, 5859; VI, 46, 163, 271, 274, 281, 365, 387, 391, 497, 647, 654, 713, 733, 734, 735, 790, 826, 1760, 1806, 1810, 1812, 2080, 2178, 2351, 2364, 2889, 3055, 3095, 3127, 3148, 3337, 4097, 4350, 4681, 4769, 4817, 5000, 5014, 5016, 5068, 5085, 5096, 5458, 5462, 5677, 5771; VII, 760, 1597, 1724, 2713, 3065, 3696, 3698, 3932, 3950, 4007, 4129, 4486, 4669, 5066, 5210, 5299, 5356, 5454, 5511, 5601, 5619, 5936, 6362, 6503, 6655, 6669, 6894, 7019, 7072, 7108, 7282, 7476, 7507, 7512, 7571, 7516, 7678, 7723, 8362, 8394, 8522, 8774, 8915, 9214, 9311, 9496; VIII, 402, 486, 997, 1282, 2124, 2228, 2383, 2392, 2397, 2671, 2727, 3114, 3167, 3308, 3403 (so C.; B. °am, i.e. Yudhishtira), 3564, 3572, 3961, 3964, 4143, 4400, 4407; IX, 25, 38, 341, 343, 397, 405, 406, 408, 454, 459, 511, 622, 707, 728, 731, 757, 932, 1099, 1138, 1163, 1209, 1223, 1274, 1485, 1495, 1712, 1713, 1721, 3288, 3298, 3306, 3467, 3494, 3556; X, 432; XI, 54, 141, 168, 255, 260, 268, 292, 336; XV, 763.

(7) Droṇa: VII, 684.

(8) Duryodhana: II, 1935, 1937, 1944, †2134; III, 372, 15282; V, 161, 937, 1944 (v. 1926, read *Bhīshma udāra* against B. and C.), 2386, 4132, 4136, 4140, 4150, 4153, 4154, 4155, 4160, 4174, 4202, 4205, 4227, 4229, 4355, 4363, 5941, 5945, 5955, 5962, 5973, 5995, 7105, 7106, 7201, 7225, 7427, 7487; VI, 3015, 5081; VIII, 1310; IX, 227, 3640.

(9) Janamejaya: I, 2235, 2333, 2466, 2472, 2479, 2481, 2762, 3279, 3750, 3927, 4009, 4038, 4041, 4123, 4309, 4396, 4474, 4557, 4643, 5282, 5299, 5502, 5642, 6657, 6716, 8775, 5824, 5883, 5900, 5941, 6109, 6111, 6634, 6974, 8052, 8155, 8209, 8479; II, 8, 885, 979, 1000, 1099, 1142, 1161, 1262, 1660, 2215, 2454; III, 435, 9968, 11395, 11416, 11645, 11670, 11681, 13482, 15188, 15231, 15237, 15330, 15370,

16594; IV, 158, 1034, 1889, 1894, 2010, 2034, 2870; V, 555, 598, 1797, 3007, 3107, 4186, 4439, 5386, 5392; VIII, 77; IX, 53, 54, 110, 1990, 1998, 2340, 2648, 2651, 2655, 2664, 2690, 2723, 2949, 3509; X, 657; XII, 1543; XIV, 1536 (read *śha*; B. *śā*), 1680, 1750, 1765, 2013, 2032, 2040, 2128, 2195, 2314, 2445, 2550, 2629, 2631, 2647, 2683; XV, 261, 281, 354, 427, 521, 609, 630, 635, 656, 733, 894, 898; XVI, 204; XVII, 21, 156, 158; XVIII, 193 (ought to have been *Ṣaunaka*), 221, 263, 283, 293, 298, 300, 308, 311.

(10) Nakula: II, 1203; XII, 6208.

(11) Pāṇḍu: I, 4617, 4653, 4715, 4967.

(12) Sahadeva: II, 1182.

(13) Vidura: IX, 46; XV, 390.

(14) Vikarna: II, 2282.

(15) Yudhishtira: II, 157, 179, 188, 191, 255, 256, 277, 382, 423, 497, 499, 500, 567, 569, 608, 651, 656, 692, 708, 1639, 2159, 2499, 2568; III, 613, 615, 662, 760, 1206, 1261, 1272, 1281, 2956, 2996, 3068, 4087, 5003, 5005, 5011, 5013, 5020, 5046, 5058, 5094, 7023, 8003, 8052, 8071, 8073, 8098, 8121, 8298, 8309, 8329, 8426, 8534, 8833, 8859, 9919, 9989, 10102, 10169, 10828, 11535, 11784, 11964, 12011, 12031, 12095, 12146, 12241, 12286, 12507, 12790, 12792, 12794, 12833, 12855, 12873, 13016, 13017, 13136, 13555, 13588, 13592, 13603, 13638, 15872, 16568, 16594, 16609, 16614, 16637, 16722, 16859, 17325, 17388, 17424; V, 208, 235, 270, 285, 322, 494, 5322, 5419; VI, 4970; VII, 2011, 8353; VIII, †3292; IX, 347, 1788, 1883, 1893, 1900, 3150; X, 608, 621, 767; XII, 108, 278, 305, 345, 506, 643, 650, 1138, 1177, 1343, 1440, 1571, 1761, 1784, 2154, 2167, 2181, 2606, 2758, 2883, 3261, 3408, 3459, 3558, 3582, 3682, 3753, 4023, 4185, 4196, 4244, 4352, 4412, 4732, 4733, 5035, 5328, 5379, 5454, 5809, 6448, 7549, 7555, 7562, 7565, 7742, 8455, 9771, 9833, 10162, 10155, 10162, 10189, 10251, 10488, 11062, 11066, 11086, 11132, 11181, 11203, 12646; XIII, 109, 260, 386, 407, 437, 442, 445, 458, 459, 460, 461, 468, 472, 477, 507, 1582, 1593, 1594, 1598, 1600, 1604, 1630, 1649, 1650, 1655, 1669, 1723 (ought to have been *Gautama*), 2085, 2095, 2126, 2129, 2249, 2400, 2418, 2420, 2524, 2552, 2553, 2629, 2643, 2649, 2701 (ought to have been *Nahusha*), 2708, 2767, 2913 (ought to have been *Kuṇika*), 2934, 3040, 3367, 3360, 3372, 3377, 3616, 3655, 3813, 3829, 3884, 3946, 3950, 3952, 3959, 4647, 4797, 4842, 5085, 5113, 5131, 5140, 5142, 5189 (?), 5492, 5565, 5646, 5882, 7402, 7454, 7457; XIV, 311, 327, 2678; XV, 97, 139, 204, 225, 345, 604, 680, 978, 993, 1082; XVII, 77, 78; XVIII, 98.

Bharatarashabhā (pl.): I, 4966 (*Pāṇḍavān*), 5334 (the disciples of *Droṇa*); II, 2497 (= *Pāṇḍavāḥ*); III, 240 (= *Pāṇḍavāḥ*), 355 (= do.), 934 (= do.), 1453 (= do.), 2007 (= do.), 6089 (= do.), 6921 (= do.), 10695 (= do.), 11550 (= do.), 11648 (= do.), 11668 (= do.), 11832 (= do.), †12339 (= do.), †12340 (= do.), 13007 (*śau* = *Yama*), 14702 (= *Pāṇḍavāḥ*); IV, 1683 (= the *Duryodhanists*), 2259 (= *Pāṇḍavāḥ*), 2295 (*śau* = *Nakula* and *Sahadeva*); V, 4466 (= *Bhisma*, etc., in the palace of *Dhṛtarāṣṭra*); XI, 445 (= the *Duryodhanists*); XII, 1519 (= *Pāṇḍavāḥ*); XIV, 1536 (= *Pāṇḍavāḥ*; C. *śā*, read probably *śha*).

Bharatarashabhau = *Bhīma* and *Duryodhana*: IX, 3109.

Bharatasattama¹⁻¹⁰ = (1) *Arjuna* *Pāṇḍava*, (2) *Bhisma* *Ṣantanava*, (3) *Ṣantanu*, (4) *Dhṛtarāṣṭra* *Valicitravṛya*, (5) *Duryodhana* *Dhṛtarāṣṭra*, (6) *Janamejaya* *Pārikṣita*, (7)

Pāṇḍu *Valicitravṛya*, (8) *Sahadeva* *Pāṇḍava*, (9) *Vikarna* *Dhṛtarāṣṭra*, (10) *Yudhishtira* *Pāṇḍava* :—

(1) *Arjuna*: III, 1540; VI, 1458; VII, 2549, 6224; IX, 3468; XVI, 290.

(2) *Bhisma*: I, 6096; XII, 5594, 12709; XIII, 2044, 2202, 3200, 7601.

(3) *Ṣantanu*: I, 3924, 3926.

(4) *Dhṛtarāṣṭra*: V, 4329, 4331; VI, 300, 4240, 4279; VII, 6778, 7349, 7606; VIII, 1001, 1390, 2839; IX, 327, 1175, 1225, 1270, 1349; X, 412, 497.

(5) *Duryodhana*: V, 1928 (v. 1926, read *Bhisma* *urda* against B. and C.), 2296, 4203, 4712, 4996, 7104, 7200; VI, 2933; VII, 8998.

(6) *Janamejaya*: I, 1962, 2217, 2390, 2801, 3900, 4776, 4976, 5108, 8047, 8061; II, 69, 836, 1789; VIII, 75; IX, 2547, 2940; XI, 317; XIV, 1482, 1902, 2061, 2484, 2691, 2857; XV, 618; XVII, 15, 32.

(7) *Pāṇḍu*: I, 4415, 4891.

(8) *Sahadeva*: II, 1159.

(9) *Vikarna*: XI, 552.

(10) *Yudhishtira*: II, 625, 691; III, 1024, 4059, 5026, 6012, 6027, 6032, 6047, 6058, 6078, 6080, 7009, 7071, 8041, 8155, 8315, 8385, 10523, 11655, 13019, 13507, 13609, 13661, 13668, 14137, 16728; V, 5451; VII, 8355; VIII, 2993; XII, 383, 418, 2138, 2346, 2387, 3382, 3966, 3978, 5460, 5580, 6041, 6380, 6459, 7624, 10157, 10164, 13766; XIII, 429, 2081, 2287, 2654, 2710, 2807, 2920, 3043, 3339, 3423, 3481, 3804, 3852, 4548, 4650, 5137, 5346; XV, 1080; XVII, 53.

Bhāratasattama = *Duryodhana*: V, 7283 (so both B. and C.).

Bharatasattamāḥ: I, 7737 (= *Pāṇḍavāḥ*); III, 11649, 11675; V, 4181 (= the *Duryodhanists*); VI, 3135 (= *Pāṇḍavāḥ*); XVII, 46 (= do.).

Bharatasimha¹ = *Bhisma* *Ṣantanava*: VI, 3810.—Do.² = *Pāṇḍu*: I, 4631.

Bhāratasimha = *Yudhishtira*: III, 740.

Bharatavamṣa: I, 3970.

Bhārata(m)varsha(m). § 574 (*Jambūkh.*): VI, 6, 201; 9, 309, 312, 313; 10, 885, 387.—§ 575 (*Bhūmi-parvan*): VI, 12, 493.—Of *Bhārata*³

Bharatī (P) (an *Agni*). § 490 (*Āṅgīrasa*): III, 319, 14136 (v. *Bharata*).

Bhārati (a river). § 494 (*Āṅgīrasa*): III, 222, 14233.

***bhārati** (voice): XII, 1412; XIII, 3692 (*Śarhaṣṭī*); XIV, 650 (*gauḥ*), 1192.

Bharga, pl. (*śā*). § 280 (*Bhīmasena*): II, 29, 1055 (*Bharggāṇāṃ adhipaḥ oiva Nishādadhīpatiḥ tatka*) (conquered by *Bhīmasena*).

Bhārga, pl. (*śā*, B. *Bhargāḥ*). § 574 (*Jambūkh.*): VI, 9, 358 (a people in *Bhāratavarsha*).

Bhārgava¹, pl. (*śā*) (the descendants of *Bhṛgu*): VIII, 1583 (*Bhārgavāṇāṃ kula jāto . . . Jamadagniḥ*); XIII, 2753 (*śāṇāṃ kulodvahaḥ*, i.e. *Cyavana*), 4146, 4160.

Bhārgava², pl. (*śā*), a people in *Bhāratavarsha*: VI, 858.

Bhārgava³, adj. (P): I, 2602 (*Vasanaṃ Bhārgavaṃ vidyāt*); I, 865 (*śam vamaṇ*), 868 (do.).

Bhārgava⁴ (a descendant of *Bhṛgu*): XI, 661; XII, 60; XIII, 4143 (*Āṅgīrasa*); XIV, 960.

Bhārgava⁵ = *Aurva*: I, 6820, 6828.

Bhārgava⁶ = *Cyavana*: I, 445, 870, 874, 989, 1928; III, 10312, 10314, 10322, 10325, 10327, 10331, 10337, 10338,

10358, 10371, 10377, 10383, 10386, 10387, 10398, 10400, 10402; IV, 550; XII, 1354, 13935, 13937; XIII, 2643, 2692 (*viprasheṣa*), 2723, 2734, 2746, 2751, 2764, 2765, 2806, 2808, 2858, 2868, 7673 (C.; enumerated among the *ṛṣhis* of the North).

Bhārgava¹ = Çaunaka: I, 882, 1117.

Bhārgava² = Çiva: VII, 9527; XIV, 200.

Bhārgava³ = Dadhica: XII, 13212.

Bhārgava⁴ = Devaçarman: XIII, 2268.

Bhārgava⁵ = Jamadagni: XII, 1744; XIII, 4607, 4626.

Bhārgava¹⁰ = Mārkaṇḍeya: III, 12617, 12902, 13010; XIII, 1545 (*prakṛṣṭāyus*).

Bhārgava¹¹ = Paraçu-Rāma: I, 275, 2460, 2712, 3175, 4175, 5131, 5132; III, 220 (*prajñā ca te Bhārgavasyeva sūddha*), 5099, 6009, 8318, 8656, 8658 (*Reika-nandano Rāmo Ropukā-sutāḥ*), 8671, 8673, 10128, 10193; V, 1475 (?), 6051, 6085, 7001, 7012, 7022, 7038, 7040, 7065, 7086, 7112, 7119, 7132 (*Akṛtacranaḥ . . . sakṣā Bhārgavasya*), 7133, 7217, 7223, 7245, 7269, 7303, 7308, 7319, 7326; VI, 557; VII, 2439; VIII, 37, 144, 221 ? (*oittamoham idayuktam Bhārgavasya*), 1294, 1297, 1588, 1592, 1598, 1599, 1605, 1606, 1608, 1613, 3741 (*Rāmāt . . . ṛṣhisattamat*), †4710; IX, 2836; XII, 83, 96, 100, 101 (*brahman*), 102, 806, 1566, 1596, 1711, 1769, 1775, 2086 ? (PCR. Uçanas), 4572 ? (Uçanas ?), 5464 (Rāma, PCR.), 5465 (do.); XIII, 3965, 3972, 4061, 4170; XIV, 828.

Bhārgava¹² = Pramati: I, 952.

Bhārgava¹³ = Reika: III, 10146; XII, 1722, 1723; XIII, 207 (*R° Cyavanasyātmasambhavaḥ*), 211.

Bhārgava¹⁴ = Uçanas or Çukra: I, 2608, 3221, 3254, 3262, 3338, 3339, 3342, 3344, 3345, 3387, 3390, 3450; III, 7007 ? (PCR. *°priyakāmyaya*); XII, 2086 ? (PCR. *çlokaç cāyam purā gīto Bhārgaveṇa mahātmanā | akhyāno Rāmacarite nṛpatim prati Bhūrato*), 4572, 4574 (is consulted by Indra), 4575 (directs Indra to consult Prahlāda), 7662 (PCR. *nitiçāstram jagāda*), 10677 (is swallowed by Mahādeva), 10696; XIII, 1289 (*Taṇḍiḥ provāca Çukrāya, Gautamāya ca Bhārgavaḥ*), 4688, 4741 (*Kāçyaḥ*), †4945 (Çukra knows the highest penance, viz. abstention from food).

Bhārgava¹⁵ = Utaṅka: XIV, 1559, 1576, 1617, 1618, 1644, 1742.

Bhārgava¹⁶ = Vipula: XIII, 2300.

Bhārgava¹⁷, "the potter" (Nil.): I, 391, 7130, †7131, †7148, 7156, 7157, †7179.

Bhārgava¹⁸ = the planet Venus (cf. Bh° = Uçanas or Çukra): VII, 7546 (*Budha-Bhārgavayor iva*).

Bhārgavaçreshṭha = Paraçu-Rāma: V, 8048.

Bhārgavañāyāda = Uçanas: XII, 10665 (*muniḥ*).

Bhārgavanandana¹ = Jamadagni: III, 10168, 10173.—Do.² = Paraçu-Rāma: XII, 108; XIII, 4094.

Bhārgavarshabha = Reika: XIII, 242.

Bhārgavasattama = Mārkaṇḍeya: III, 13487, 14104.

Bhārgavasattamāḥ (pl.): I, 6805.

Bhārgavāstra (a certain celestial weapon): VIII, 3261 (employed by Karṇa), 3264, 3274, 3756, †4550, †4551.

Bhārgavi = Devayāni: I, 3217, 3419, 3431.

Bhārgavottama = Çaunaka: I, 2195.

Bhartr = Vishṇu (1000 names).

Bhartrṣṭhāna (a tīrtha). § 370 (Tīrthay.): III, 84, 8054.—§ 372 (do.): 85, 8202.

Bharukaccha (= Bharoch; C., Ma°). § 295 (Dyūtap.): II, 51, 1830 (*°nirdeśaḥ*, bring tribute to Yudh.).

Bhārūṇḍa (a kind of bird). § 574g (Uttarāḥ Kuravah):

VI, 7, 265 (*Bhārūṇḍa nāma çakunāḥ tīkṣṇatūṇḍa bhaya-nakṣaḥ*).—§ 641 (Rājadh.): XII, 89, 3357; 93, 3519.—

§ 658 (Kṛtaghnop.): XII, 169, 6326 (*°aḥ, manushyavadanāḥ*).

Bhārūṇḍasāman (a certain sāman). § 133 (Dushyanta): I, 70, 2881 (*°gītābhīḥ*, in the hermitage of Kaṇva).

Bhāsa (a mountain). § 782g (Guruçishyasamv.): XIV, 437, 1174.

Bhāshya (commentary). § 270 (Brahmasabbhāv.): II, 11, 453 (*Bhāshyāṇi tarkayuktāni dehavanti*, in the palace of Brahman).—§ 289 (Arghāharanap.): II, 36, 1312 (*°sarva-bhāshyavidāṇa varāḥ*).—§ 709b (Sulabhā-Janaka-s.): XII, 321, 11866 (*°sarvabhāshyavidāṇa madhye*).—§ 749 (Ānuçāsan.): XIII, 90, 4303 (*yo ca bhāshyavidāḥ kecid yo ca vyākaraṇa ratāḥ*, are pañktipāvanāḥ and should be invited to çrāddhas).

Bhāsi¹. § 102 (Amçāvat.): I, 65, 2554 (among the eight daughters of Prādhā).—Do.² (daughter of Tāmra, and mother of different birds of prey). § 126 (Tāmra): I, 66, 2620, 2621.

***Bhāskara**¹ (= the Sun): I, 5381 (*tīkṣṇāṇḍo Bhāskara-ayāṇḍaḥ Karṇo 'riganasūdanaḥ*), 5383 (*°vyātmasambhavaḥ*, i.e. Karṇa); VI, 2380; VII, 7874 (*Svarbhānu-Bhāskaraṇ*, i.e. Alambusha and Ghaṭotkaca), 7938 (*Svarbhānu iva Bhāskaram*); IX, 261, 535, 1174, 1333, 1640, 1654, 1858, 1919, 2311, 2457, 2846 (*bhagavān*); XI, 811; XII, 148 (*devana*), 4499 (*tejasām içaṇ*), 11731, 11733; XIII, 4629, 7093 (the eighth of the twelve Ādityas), 7292 (*Soma-°au*).

Bhāskara² = Çiva: XIV, 195.

Bhāskaradyuti = Vishṇu (1000 names).

Bhāskari (a muni). § 637 (Rājadh.): XII, 477, 1599.

Bhasmabhūta = Çiva: XIII, 1209 (1000 names²).

Bhasmāçaya = Çiva: XIII, 1209 (do.).

Bhasmadigdhordhvaliṅga = Kṛṣṇa: XII, 1669.

Bhasmagoptr = Çiva: XIII, 1209 (1000 names²).

Bhasmaguṇṭhita = Çiva: XIII, 695.

Bhāsvara. § 615u (Skanda): IX, 45, 2533 (a companion of Skanda's given to him by Sūrya).

Bhauma¹ = Naraka: III, 477 (*Narakaṇ*), 12590 (= do.); V, †1887 (*Narakaḥ*), †1892 (*Narakaṇ*), 5357 (do.); XII, 12956 (*Narakaṇ*).

Bhauma² = the planet Mars. § 775 (Ānuçāsan.): XIII, 166a, 7643 (among the deities whose names remove sin).

Bhauma³ (so. *astra*, a celestial weapon). § 208b (Arjuna): I, 135, 5366 (employed by Arjuna: *Bhaumena pravīçad bhumiṇ*).

Bhaumana (= Viçvakarman, Nil., BR., etc.). § 46 (Garuḍa): I, 32, 1473 (the keeper of the amṛta).—§ 257 (Arjuna): I, 225, 8185 (*bhuvanaprabhuḥ*, had fabricated the car which was given to Arjuna by Varuṇa).—§ 561a (Arjuna): V, 56, 2220 (*Tvaṣṭā, Dhātā*, etc., had decorated the flagstaff of Arjuna), †2223, †2224.

Bhava¹ (an ancient king). § 6 (Anukram.): I, 1, 226 (belongs to the past).

Bhava² = Çiva.

Bhāva¹ = Çiva (1000 names²); ² = Vishṇu (1000 names).

[**Bhava-Bhārgava-samāgama(h)**] ("the meeting of Çiva and Uçanas"). § 701b (Mokshadh.): *Bhāshya* said: Uçanas became engaged in doing what was disagreeable to the gods for an adequate cause (v. the note of PCR., p. 524). *Kubera*, the chief of Y. and Rā., is the lord of the treasury of *Indra*. Uçanas, by *yoga*, entered *Kubera*, and deprived him of his liberty and robbed him of all his wealth. *Kubera* repaired to Çiva, who prepared to slay Uçanas with his lance. Uçanas placed himself on the point of Çiva's lance. Çiva bent the lance with his hand (*pāṇinī samandamayāt*), whence

it was called *Pināka*, and threw *Uṣanas* into his mouth and swallowed him, and *Uṣanas* began to wander there. *Mahadeva* entered the waters and remained there like an immovable stake of wood for millions of years. Then he rose from the mighty lake and *Brahma* approached him. *Īva* saw that *Uṣanas* within his stomach (Nil.) had become greater in consequence of those penances of his. He once more betook himself to *yoga*-meditation. *Uṣanas*, filled with anxiety, began to wander within his stomach, and to sing his praises; but *Rudra* had stopped all his outlets; at last he let him go out through his urethra. Thence he came to be called *Īkra*, and became unable to attain the central point of the firmament. *Uma* prevented *Īva* from slaying him, and *Uṣanas* became her son (XII, 290).

Bhavabhāvana = *Īva* : X, 252.

Bhavadā (a mātṛ). § 615u (Skanda): IX, 460, 2631.

Bhavaghna = *Īva* : XIII, 908.

Bhāvana¹ = Skanda : III, †14640 (*Bh° sarvasuraśuraṇām*).

Bhāvana² = *Īva* (1000 names¹⁻²); ³ = Vishṇu (1000 names).

Bhāvinī (a mātṛ). § 615u (Skanda): IX, 460, 2629.

Bhaviṣya (a parvan of Harivamṣa). § 10 (Parvas.): I, 2, 358 (*°m parva*).—§ 11 (do.): I, 2, 642 (named besides Harivamṣa).—§ 23 (Pramudvarā): I, 9, 979 (*etad dṛṣṭam bhaviṣye hi Ruror uttamatejasah*).—§ 795c (Mahābhārata): XVIII, 6, 290.

Bhavodbhava = Kṛṣṇa : XII, 1509.

Bhaya ("Fear"). § 125 (Adharma): I, 66, 2619 (son of Adharma and Nirṛti).

Bhayakṛt = Vishṇu : XIII, 7038 (1000 names).

Bhayanācana = Vishṇu : XIII, 7038 (1000 names).

Bhayanākara¹ (a Sauvīra-prince, one of the twelve standard-bearers of Jayadratha). § 522 (Draupadīharanap.): III, 265a, 15598 (PCR. has *Prabhāṅkara*).—Do.², a Viṣṇudeva. § 749 (Ānuṣās.): XIII, 917, 4356.

Bhayanākari (a mātṛ). § 615u (Skanda): IX, 460, 2622.

Bhayāpaha = Vishṇu : XIII, 7049 (1000 names).

Bheḍī (a mātṛ). § 615u (Skanda): IX, 460, 2631.

Bherisvanamahāsvanā (a mātṛ). § 615u (Skanda): IX, 460, 2644.

Bheshaja(m) = Vishṇu : XIII, 7011 (1000 names).

Bhettr = *Īva* (1000 names¹).

Bhikshu = *Īva* (1000 names²).

Bhikshurūpa = *Īva* (1000 names³).

Bhīma¹ (an asura). § 702 (Mokhadh.): XII, 295, 10807 (slain by *Īva*).

Bhīma² (a companion of Skanda's). § 615u (Skanda): IX, 458, 2536 (given to him by Amṣa).

Bhīma³ (an ancient king). § 673b (Bali-Vāsava-s.): XII, 227a, 8261.

Bhīma⁴ = Vishṇu (1000 names).

Bhīma⁵ = *Īva* (1000 names³).

Bhīma⁶ = Bhīmasena (Bhs.) or Bhīma (Bh.) Pāṇḍava. § 4 (Anukram.): I, 1, 109 (Bhs.), 123 (Bhs.), 129 (Bh.), 134 (Bh.), 153 (Bhs.), 164 (Bh.), 195 (Bh.), 202 (Bh., Bhs.), 211 (Bhs.).—§ 9 (Parvas.): I, 2, 301 (Bh.; fought mace in hand with Duryodhana for half a day).—§ 11 (do.): 2, 389 (Bhs.), 411 (Bh.), 425 (Bhs.), 430 (Bh.), 452 (Bhs.), 456 (Bh.), 463 (Bh.), 474 (Bh.), 486 (Bhs.), 534 (Bh.), 554 (Bh.), 556 (Bh.), 558 (Bh.), 574 (Bh.), 575 (Bhs.), 582 (Bhs.).—§ 71 (Ādivamṣ. p.): I, 61, 2240 (Bh. *Vṛkodara*) (is poisoned), 2241 (Bh.; is thrown into the Gaṅgā), 2242 (Bhs.), 2255 (Bh.), 2258 (Bhs.), 2267 (Bhs.).—§ 83 (Ādivamṣ.): I, 63, [2461] (*Vṛkodara*, i.e. *Bh.*, begat Sutasoma), 2452

(Bh.).—§ 130 (Amṣvat.): I, 67, 2742 (Bhs.), 2746 (*Bh° tu Vatasya*, so. *putram*).—§ 157 (Pūrvamṣ.): I, 95, ††8814 (*Mārutād Bhīmasenah*).—§ 159 (do.): I, 95 [3827, father of Sutasoma], ††3829 (Bhs. *Kācyām Balandharām nāmopayame vīryaṇikām, tasyām putram Sarvagaṇ nāmopādayām āsa*), ††3833 (*pūrvam eva Hīdimbāyām rakshasam Chaṭotkacām putram utpādayām āsa*, Bhs.).—§ 190c (Pāṇḍavotpatti): I, 123, 4772 (Bh.): Vāyu came to Kuntī riding upon a deer; a celestial voice was also heard after the birth of *Bh.*; he fell from the lap of his mother, who had been frightened by a tiger, and broke into 100 fragments the rock on which he fell; he was born on the same day as Duryodhana.—§ 192 (Pāṇḍavotp.): I, 124, 4854 (Bhs. *tu madhyamah*).—§ 194 (R̥shisamv.): I, 126, 4920 (*Mātariṣṭhā dadau putram Bhīmaṇ nāma mahābalaṁ*).—§ 197 (Bhīmasenarasapāna): I, 128, 4979 (Bhs.), 4984 (Bh.), 4988 (Bhs.), 4993 (Bh.), 5008 (Bhs.), 5010 (Bh.), 5014 (Bh.), 5017 (Bh.), 5018 (Bh.), 5022 (Bh.), 5025 (Bh.), 5031 (Bh.), 5033 (Bhs.); 129, 5034 (Bh.), 5035 (Bhs.), 5038 (Bh.), 5042 (Bhs.), 5043 (Bh.), 5044 (Bh.), 5046 (Bhs.), 5047 (Bh.), 5061 (Bhs.), 5064 (Bhs.), 5066 (Bh.).—§ 205a (cf. Droṇa): I, 132, 5275 (Bhs.), 5288 (*Bhīmādīn*): Duryodhana and Bhīma became very skilled in the use of the mace, and were jealous of each other.—§ 206 (Droṇa): I, 132f (Droṇa tests his pupils).—§ 208 (Astradarṣana): I, 135, 5348 (Bh.), 5350 (Bh.) (a combat with maces between Duryodhana and *Bh.*); 137, 5423 (Bhs.), 5428 (Bhs.).—§ 209 (Drupadaśāsana): I, 138, 5468 (Bhs.), 5469 (Bhs.), 5470 (Bh.), 5471 (Bhs.), 5500 (Bh.), 5501 (Bhs.).—§ 210b (cf. Sambhavadparvan): I, 139, 5521 (Bh.): Vṛkodara (i.e. *Bh.*) received lessons in arms from Saṅkarṣaṇa (i.e. Balarāma), and became like to Dyumatsena himself in strength.—§ 211 (Sambhavadp.): I, 139, 5538 (Bhs.).—§ 213 (Jatugrhap.): I, 141, 5654 (Bhs.); 145, 5741 (Bh.); 146, 5780 (Bhs.), (5786) (Bhs.); 148, 5820 (Bhs.), 5828 (Bh.), 5838 (Bhs.); 150, 5871 (Bh.), 5878 (Bhs.), 5881 (Bhs.); 151, 5886 (Bh.), 5895 (Bhs.), 5896 (Bh.), 5926 (Bh.).—§ 214 (Hīdimbavadhap.): I, 152, 5941 (Bhs.), 5942 (Bhs.), 5946 (Bhs.), 5947 (Bhs.), (5956) (Bhs.), (5959) (Bh.); 153, 5964 (Bhs.), (5968) (Bh.), 5973 (Bhs.), 5982 (Bh.), 5983 (Bhs.), 5999 (Bhs.), 6000 (Bh.), 6001 (Bh.), 6002 (Bhs.), 6004 (Bhs.); 154, 6023 (Bh.), 6024 (Bh.), (6026) (Bh.), 6029 (Bh.), 6030 (Bh.), (6032) (Bh.), 6036 (Bhs.), 6037 (Bh.), 6038 (Bhs.), 6039 (Bhs.); 155, (6042) (Bhs.), 6043 (Bh.), 6046 (Bhs.), 6053 (Bhs.), 6058 (Bhs.), 6059 (Bhs.), 6060 (Bhs.), 6062 (Bhs.), 6071 (Bh.), 6072 (Bhs.); 156, 6096 (Bhs.).—§ 215 (Bakavadhap.): I, 157, 6108 (Bh.), 6110 (Bhs.), 6113 (Bh.), (6118) (Bhs.); 162, 6241 (Bh.), 6243 (Bh.), 6255 (Bh.), 6256 (Bh.), 6259 (Bh.); 163, 6268 (Bh.), 6270 (Bhs.), 6272 (Bh.), 6275 (Bhs.), 6277 (Bhs.), 6278 (Bhs.), 6281 (Bh.), 6282 (Bh.), 6283 (Bh.), 6284 (Bh.), 6285 (Bh.), 6287 (Bhs.), 6288 (Bhs.), 6289 (Bh.), 6294 (Bh.); 164, 6297 (Bh.), 6301 (Bh.), 6303 (Bh.).—§ 219 (Caitrarathap.): I, 168, 6419 (Bhs.).—§ 233 (Svayamvarap.): I, 187, †7014 (Bh.).—§ 234 (do.): I, 189, †7075 (Bhs.), †7076 (Bh.); 190, 7088 (Bh.), 7092 (Bhs.), 7111 (Bh.), 7112 (Bhs.), 7113 (Bhs.), 7121 (Bh.), 7124 (Bhs.).—§ 235 (do.): I, 191, 7138 (Bh.).—§ 236 (do.): I, 192, 7158 (Bh.), †7161 (Bh.).—§ 237 (Vairāhikap.): I, 193, 7194 (Bh.), 7195 (Bh.); 195, 7226 (Bhs.), 7235 (Bhs.), 7241 (Bhs.).—§ 241 (Vidurāgam.): I, 200, 7368 (Bh.); 201, 7405 (Bhs.), 7409 (Bhs.).—§ 243 (do.): I, 205, 7504 (Bhs.).—§ 244 (Rājyalābhap.): I, 207, 7547 (Bhs.).—§ 253 (Harapāharanap.): I, 221, 8001 (Bh.), 8042 (Bhs.).—§ 262 (Bhagavadgītā):

II, 2, 38 (Bhs.), 41 (Bhs.).—§ 263 (Sabbākriyāp.): II, 3, 64 (Bh.), 78 (*gaddā ca*, Bh.).—§ 272 (Rājasthāram-bhap.): II, 18, 523 (*Bhīmaṣya paripālanaḥ*), 556 (Bh.).—§ 274 (do.): II, 15, 643 (Bhs.), 644 (Bh.), (645) (Bh.); 16, 661 (*Bhīmarjunaḥ udbhau netra*).—§ 276 (Jārasandha-vadhāp.): II, 20, 770 (*balam Bhīma*), 772 (Bhs.), 774 (Bhs.), 775 (Bh.), 787 (Bh.), 791 (Bh.).—§ 277 (do.): 21, 823 (Bh.), 830 (*Partha-Bhīmayoḥ*); 23, 892 (Bhs.), 896 (Bh.), 897 (Bhs.), 898 (Bhs.), 920 (Bh.); 24, 925 (Bhs.), 928 (Bh.), 929 (Bh.), 932 (Bhs.), 933 (Bhs.), 938 (Bh.), 954 (Bh.), 969 (Bh.), 970 (Bhs.), 971 (Bhs.), 977 (Bhs.).—§ 278 (Digvijayap.): II, 25, 990 (Bhs.), 992 (Bhs.).—§ 280 (do.): II, 29, 1059 (Bhs.), 1064 (Bhs.), 1065 (Bh.), 1072 (Bh.), 1073 (Bh.), 1074 (Bh.); 30, 1081 (Bh.), 1104 (Bh.): *Bh.* vanquished the Pañcālās, etc.; the Dācārṇa king Sudhanvan fought with *Bh.* without weapons, and was there-fore appointed commander-in-chief (*adhishanapati*) by him; the Cedi king Ciçupāla offered his kingdom to *Bh.*, who dwelt with him for thirty nights (II, 29). *Bh.* vanquished king Çronimat of the Kumārā country, etc., and returned to Indraprastha (II, 30).—§ 286 (Rājasthārikap.): II, 33, 1221 (Bh.).—§ 290 (Ciçupālavadh.): II, 42, 1475 (Bhs.), 1478 (Bh.), 1482 (Bhs.), 1487 (Bh.), 1489 (Bhs.), 1491 (Bhs.), 1493 (Bhs.); 44, 1520 (Bhs.).—§ 292a (Rāja-sthārikaparvan): II, 45, 1607 (Bhs.): Bhīmasena followed Bhīshma and Dhṛtarāṣṭra.—§ 293 (Dyūtap.): II, 46, 1640 (Bh.).—§ 294 (do.): II, 47, 1668 (Bhs.), 1669 (Bhs.), 1716 (Bhs.); 50, 1811 (Bh. *Vṛkodarap*), 1819 (Bhs.).—§ 296 (do.): II, 53, 1920 (Bhs.).—§ 298 (do.): II, 58, 2021 (Bhs.); 63, 2112 (Bhs. pl.); 65, 2157 (Bhs.), †2163 (Bh.), 2165 (Bhs.).—§ 299 (do.): II, 68, 2257 (Bhs.), (2260) (Bhs.), 2299 (Bh.), (2300) (Bhs.).—§ 300 (do.): II, 70, †2363 (Bh.), 2370 (Bhs.), 2371 (Bhs.); 71, †2383 (Bhs.), †2385 (Bhs.), 2387 (Bhs.), 2388 (Bh.), 2391 (Bh.), 2392 (Bhs.), †2395 (Bhs.), †2399 (Bh.), 2411 (Bhs.); 72, 2419 (Bhs.), (2425) (Bh.), 2427 (Bhs.); 73, 2447 (*Bhīmasena parakramaḥ*).—§ 304 (Anudyūtap.): II, 77, †2528 (Bhs.), (†2533) (Bhs.), †2536 (Bhs.), †2538 (Bh.), 2543 (Bh.), (2544) (Bhs.), 2545 (Bhs.), 2546 (Bh.).—§ 305 (do.): II, 77, 2553 (Bh.); 79, 2569 (Bhs.).—§ 306 (do.): II, 80, 2621 (Bhs.), 2623 (Bh.), 2632 (Bh.), 2633 (Bh.), 2653 (Bh.): Bhīma had gone away looking at his arms, desiring to destroy his enemies.—§ 307 (do.): II, 81, 2703 (Bhs.), 2705 (Bh.), 2707 (Bh.).—§ 311 (Āraṇyakap.): III, 4, †228 (Bhs.), †229 (Bh.), †234 (Bhs.).—§ 312 (do.): III, 5, †246 (Bhs.), †248 (Bhs.).—§ 313 (do.): III, 6, 275 (Bh.).—§ 315 (Maitroyaçaḥap.): III, 10, 369 (Bh.), 370 (Bh.), 379 (Bh.), 382 (Bh.).—§ 316 (Kirmīravadh.): III, 11, 385 (Bhs.), 386 (Bh.), 411 (Bhs.), 413 (Bhs.), 420 (Bhs.), 423 (Bh.), 425 (Bh.), 427 (Bh.), 430 (Bh.), 436 (Bh.), 442 (Bhs.), 445 (Bh.), †453 (Bh.), †454 (Bh.), 457 (Bh.), 458 (Bh.), 459 (Bh.).—§ 317 (Arjunābhigam.): III, 12, 527 (Bhs.), 537 (Bh.), 538 (Bhs.), 540 (Bhs.), 541 (Bh.), 543 (Bhs.), 544 (Bhs.), 549 (Bh.), 555 (Bhs.), 556 (Bh.), 557 (Bh.), 560 (Bh.), 564 (Bhs.), 565 (Bhs.), 566 (Bhs.), 567 (Bhs.), 568 (Bhs.), 569 (Bh.), 574 (Bh.), 595 (*Duryodhanasya Bhīmasenaḥ . . . kṛntā*).—§ 321 (Saubhavadhop.): III, 22, 893 (Bh.).—§ 322 (Dvaitavanapr.): III, 23, †903 (Bhs.); 24, †943 (Bh.).—§ 323 (do.): III, 25, †950 (Bhs.).—§ 325 (Drau-padiparīṭhāpavākya): III, 27, 1008 (Bhs.), 1009 (Bhs.).—§ 327 (do.): III, 30, 1123 (Bhs.); 34, †1364 (Bhs.), †1367 (Bhs.), †1369 (Bhs.), †1360 (Bhs.), †1369 (Bh.), †1371 (Bhs.); 35, (1376) (Bh.).—§ 328 (Kāmyakavanaprav.): III, 36, 1411

(Bhs.), 1414 (Bhs.), 1431 (Bhs.).—§ 340 (Indralokābhigam.): III, 40, 1941 (Bh.), 1954 (Bh.).—§ 341 (do.): III, 50, †1965 (*dakṣiṇasya Bhīmasenaḥ*).—§ 342 (do.): III, 51, 1973 (Bh.), 1978 (Bh.), 1979 (Bh.), 1993 (Bh.), 2009 (Bh.).—§ 343 (Nalop.): III, 52, 2017 (Bh.), 2048 (Bh.), 2052 (Bh.).—§ 356 (Tīrthay.): III, 80, 4006 (Bhs.), 4016 (*Bhīmad avarajam*, i.e. Arjuna).—§ 378 (do.): III, 93, 8473 (Bhs.), 8477 (Bh.).—§ 402 (do.): III, 120, †10282 (Bh.).—§ 406 (do.): III, 125, 10417 (Bhs.).—§ 418 (do.): III, 139, 10832 (*Bhīmasenabalana*), †10838 (Bh.).—§ 419 (Gandha-mādanapr.): III, 140, (10847) (Bh.), 10857 (Bh.), 10862 (Bhs.).—§ 420 (do.): III, 141, 10871 (Bhs.), 10890 (Bh.), 10896 (Bh.).—§ 423 (do.): III, 143, 10976 (Bhs.); 144, 10993 (Bh.), 11006 (Bhs.), (11008) (Bhs.), 11012 (Bhs., father of Ghaṭotkaca), 11013 (Bhs.); 145, 11014 (Bh.), 11016 (Bhs.).—§ 424 (Bhīmakadalīkhaṇḍapr.): III, 146, 11072 (Bhs.), 11073 (Bh.), 11076 (Bhs.), 11077 (Bh.), 11104 (Bh.), 11108 (Bh.), 11114 (Bhs.), 11117 (Bhs.), 11118 (Bhs.), 11122 (Bh.), 11124 (Bhs.), 11130 (Bh., blows his conch), 11131 (*Bhīmasenaravēṇa*), 11134 (Bhs.), 11135 (Bh.), 11136 (Bh.), 11143 (Bhs.), 11153 (Bh.), 11154 (Bh.); 147, (11167) (Bhs.), 11169 (*Paṇḍavo Vāyutanayaḥ*, Bhs.), (11172) (Bhs.), (11174) (Bh.), (11177) (Bhs.), 11183 (Bh.), 11186 (Bh.), 11186 (Bh.), 11187 (Bh.).—§ 425 (Hanumat-Bhīma-s.): III, 148, 11218 (Bh.).—§ 426 (do.): III, 149, 11224 (Bhs.), (11233) (Bhs.).—§ 430 (do.): III, 150, (11265) (Bhs.), 11266 (Bh.), 11271 (Bh.), 11274 (Bh.), 11275 (Bh.), 11281 (Bh.).—§ 431 (Saugandhikāharaṇap.): III, 151, 11318 (Bhs.), 11319 (Bh.), 11321 (Bh.), 11325 (Bh.), 11329 (Bhs.), 11332 (Bhs.), 11336 (Bh.).—§ 432 (do.): 152, 11337 (Bh.), 11343 (Bhs.), 11346 (Bh.); 153, 11362 (Bh.); 154, (11367) (Bhs.), 11379 (Bhs.), †11383 (Bhs.), †11385 (Bh.), †11387 (Bh.), †11389 (Bh.), †11392 (Bh.), †11393 (Bh.), †11394 (Bh.).—§ 433 (do.): III, 155, 11398 (Bh.), 11403 (Bhs.), 11404 (Bh.), 11408 (Bhs.), 11412 (Bh.), 11418 (Bh.), 11420 (Bh.).—§ 434 (do.): III, 156, 11441 (Bh.), 11450 (Bhs.).—§ 435 (Jatāsūrav.): III, 157, 11462 (Bhs.), 11467 (Bhs.), 11461 (Bhs.), 11486 (Bhs.), 11490 (Bh.), 11497 (Bh.), 11500 (Bh.), 11501 (Bh.), 11507 (Bh.), 11517 (Bh.), 11518 (Bhs.), 11519 (Bh.), 11521 (Bhs.).—§ 436 (Yakṣhayuddhap.): III, 158, 11600 (Bh.), 11606 (Bh.), 11609 (Bh.), 11621 (Bh.); 159, 11629 (Bh.).—§ 437 (do.): 160, 11664 (Bhs.), 11679 (Bhs.), 11685 (Bhs.), 11686 (Bh.), 11706 (Bhs.), 11710 (Bhs.), 11713 (Bhs.), 11717 (Bhs.), 11718 (Bh.), 11724 (Bhs.), 11725 (Bhs.), 11726 (Bhs.), 11729 (Bh.), 11732 (Bh.), 11733 (Bhs.), 11737 (Bhs.).—§ 438 (do.): III, 161, 11740 (Bhs.), 11742 (Bhs.), 11743 (Bhs.), 11748 (Bh.), 11749 (Bhs.), 11753 (Bhs.), 11754 (Bhs.), 11761 (Bh.), 11778 (Bhs.), 11779 (Bhs.), 11781 (Bh.), 11782 (Bhs.), 11784 (Bhs.), 11785 (Bhs.), 11802 (Bh.); 162, 11812 (Bhs.).—§ 450 (Ājagarap.): III, 178, 12363 (Bh.), 12374 (Bh.), 12375 (Bh.), 12379 (Bh.), 12380 (Bhs.), 12381 (Bhs.), 12383 (Bhs.), 12384 (Bh.), 12385 (Bhs.), 12390 (Bh.), 12391 (Bhs.), 12392 (Bhs.), 12393 (Bh.); 179, 12396 (Bhs.), 12398 (Bhs.), 12408 (Bh.), 12420 (Bhs.), 12441 (Bh.), 12444 (Bhs.); 180, (12453) (Bhs.); 181, 12532 (Bhs.), 12537 (Bh.), 12538 (Bh.).—§ 452 (Mārkaṇḍeyas): III, 183, 12564 (Bh.), †12578 (Bh.).—§ 512 (Ohoṣhayātr.): III, 239, †14753 (Bh.), †14758 (Bh.); 239, 14803 (Bh.), 14806 (Bhs.); 239, 14828 (Bhs.); 242, 14926 (Bhs.), 14934 (Bhs.); 243, 14950 (Bh.), 14952 (Bh.); 244, 14957 (Bhs.); 245, 14986 (Bh.), 15008 (Bh.); 248, 15068 (Bh.).—§ 516 (Duryodhanayajña): III, 256, 15312 (Bh.).—

§ 519 (Vṛhidraupikap.): III, 259, 15375 (Bh.).—§ 521 (Draupadīhar.): III, 263, 15546 (Bhs.; B. *Sahadevaḥ*), 15547 (Bhs.; B. *Sahadevaḥ*), 15557 (Bhs.; B. *Sahadevaḥ*).—§ 522 (do.): III, 266, †15607 (Bhs.), †15608 (Bhs.); 268, †15644 (Bhs.), †15658 (Bh.); 269, †15673 (Bh.), †15691 (Bh.); 270, 15695 (Bhs.), †15704 (Bh.); 271, 15717 (Bh.), 15719 (Bh.), 15721 (Bh.), 15722 (Bh.), 15738 (Bhs.), 15739 (Bh.), 15741 (Bh.), 15751 (Bh.), 15754 (Bhs.), 15759 (Bh.), 15767 (Bhs.), 15770 (Bh.), 15775 (Bh.).—§ 523 (Jayadrathavim.): III, 272, 15778 (Bhs.), 15779 (Bh.), 15781 (Bh.), 15782 (Bhs.), (15783) (Bh.), 15788 (Bh.), 15790 (Bh.), 15791 (Bh.), 15792 (Bh.).—§ 544 (Yudhishtīrāgṛāsa): III, 292, 16607 (Bh.).—§ 547 (Kunḍalāhar.): III, 310, 17205 (Bhs.).—§ 548 (Āraṇyap.): III, 312, (17243) (Bh.), 17274 (Bhs.), 17276 (Bhs.), 17277 (Bh.), 17281 (Bh.); 313, 17289 (Bhs.), 17299 (Bhs.), 17409 (Bhs.), 17410 (Bh.), 17411 (Bhs.); 315, 17470 (Bhs.), 17474 (Bhs.).—§ 549 (Pāṇḍavaprav.): IV, 2, (28) (Bhs.); 5, 162 (Bhs.), 164 (Bhs.); 8, (†239) (Bh.), †243 (Bh.).—§ 550 (Samayapālānap.): IV, 13, 331 (Bhs.), 344 (Bh.), 359 (Bh.).—§ 551 (Kicakavadhāp.): IV, 16, 464 (Bhs.), 465 (Bh.), 468 (Bh.), 469 (Bhs.); 17, 506 (Bh.), †508 (Bhs.), 510 (Bh.), 511 (Bh.), 515 (Bhs.), 516 (Bhs.); 18, 556 (Bh.); 19, 569 (Bh.), 576 (Bh.), 580 (C. *Bhīmā*), 581 (Bhs.), 589 (Bhs.); 20, 609 (Bhs.), 619 (Bh.), 636 (Bhs.), 637 (Bhs.); 21, 659 (Bh.), 660 (Bhs.), 661 (Bh.), 663 (Bh.), 685 (Bhs.), 689 (Bhs.), 690 (Bh.), 693 (Bh.); 22, 717 (Bh.), (724) (Bhs.), (731) (Bhs.), 734 (Bh.), 737 (Bh.), (744) (Bhs.), 746 (Bh.), 754 (Bh.), 758 (Bh.), 761 (Bh.), 762 (Bh.), 763 (Bh.), 766 (Bh.), 767 (Bh.), 770 (Bh.), 780 (Bhs.), 782 (Bh.); 23, 795 (Bhs.), 807 (Bh.), 810 (Bhs.), 812 (Bh.), 820 (Bhs.), 821 (Bh.); 24, 839 (Bhs.), 842 (Bhs.), (844) (Bh.).—§ 552 (Goharānap.): IV, 31, 1024 (Bh.); 33, 1077 (Bhs.), 1079 (Bhs.), 1080 (Bhs.), 1084 (Bh.), 1085 (Bh.), 1086 (Bh.), 1088 (Bhs.), 1089 (Bh.), 1092 (Bhs.), 1093 (Bhs.), 1099 (Bh.), 1109 (Bh.), 1111 (Bh.), 1112 (Bh.), 1113 (Bhs.), 1115 (Bh.), 1119 (Bh.), 1123 (Bh.), 1124 (Bh.); 40, 1307 (Bh.), 1311 (Bh.); 43, 1351 (Bhs.), 1357 (Bh.), 1363 (Bhs.); 44, 1368 (Bhs.), 1371 (Bhs.); 50, 1565 (Bh.).—§ 553 (Vaiśāhikap.): IV, 71, 2289 (Bh.), 2291 (Bh.), 2297 (*Bhīmād avarajāḥ* . . . *Arjunaḥ*), 2313 (Bhs.), 2319 (Bh.).—§ 554 (Sainyodyog.): V, 1, †5 (Bh.); 3, 56 (Bh.).—§ 555 (do.): V, 8, 199 (Bh.); 18, 561 (Bh.).—§ 556 (Sañjayayānap.): V, 20, 619 (Bhs.); 22, †658 (Bh.), †678 (Bh.); 23, †688 (Bh.), 707 (Bhs.), 710 (Bhs.), 711 (Bhs.); 24, †717 (Bhs.); 26, †762 (Bhs.), †763 (Bhs.); 29, †827 (Bhs.), †858 (Bh.), †859 (Bhs.), †861 (Bhs., *gadāhastāḥ*); 30, †868 (Bhs.).—§ 561 (Yūnasandhip.): V, 48, †1816 (Bhs.), †1824 (Bhs.), †1825 (Bhs.), †1826 (Bhs.), †1831 (Bhs.); 49, †1959 (Bh.); 50, 1986 (Bhs.); 51, 2018 (Bh.), 2019 (Bhs.), 2026 (Bh.), 2029 (Bh.), 2030 (Bh.), 2031 (Bh.), 2032 (Bhs.), 2037 (Bhs.), 2040 (Bh.), 2043 (*Bhīmasenamayam*), 2053 (Bhs.); 53, 2111 (Bhs.); 54, 2135 (Bh.); 55, 2176 (Bh.), 2178 (Bh.), 2203 (Bhs.); 56, 2215 (Bhs.).—§ 561a (Arjuna): V, 56, 2222 (Bhs.).—§ 561j (Yanaa): to Bhīmasena's chariot are yoked coursers endowed with the speed of the wind and the splendour of the stars (*ṛkṣapṛakhyāḥ*): V, 56, †2228 (Bhs.).—§ 561 (do.): V, 57, 2245 (Bhs.), 2257 (Bh.); 58, 2317 (Bhs.), 2318 (Bh.), 2319 (Bh.), 2320 (Bhs.), 2321 (Bhs.), 2322 (Bhs.); 62, †2425 (Bhs.); 65, 2485 (Bhs.); 69, 2548 (Bhs.); 74, (2717) (Bhs.).—§ 562 (Bhagavadyānap.): V, 75, 2740 (Bh.), 2742 (Bh.), 2743 (Bhs.), 2745 (Bh.), 2747 (Bh.), 2760 (Bh.), 2764 (Bh.), 2760 (Bhs.); 76, 2766 (Bhs.); 77,

2785 (Bh.), 2794 (Bhs.), 2799 (Bhs.); 80, 2845 (Bhs.), 2855 (Bhs.); 81, 2865 (Bh.); 82, 2873 (Bhs.), 2901 (Bhs.), 2907 (Bh.), 2911 (Bh.), 2916 (Bh.); 83, 2949 (Bhs.); 90, 3150 (Bh.), 3154 (Bh.), 3154 (Bhs.), 3177 (Bhs.), 3210 (Bh.), 3212 (Bhs.), 3213 (Bh.), 3219 (Bh.); 95, 3403 (Bhs.).—§ 564 (Mātaliyopākhy.): V, 105, 3707 (Bh.).—§ 567 (Bhagavadyānap.): V, 124, 4169 (Bhs.); 126, 4217 (Bhs.), 4218 (Bhs.); 129^μ, 4358 (Bhs.); 131, 4426 (Bh.).—§ 569 (do.): V, 137, 4646 (Bhs.), 4654 (Bh.), 4665 (Bh.); 138, 4680 (Bh.), 4689 (*Bhīmapārājāḥ Yudhishtīraḥ*), 4690 (Bh.), 4702 (Bh.), 4745 (Bhs.); 141, 4778 (Bh.), 4781 (Bhs.), 4788 (Bh.), 4804 (Bhs.); 142, 4822 (Bhs.); 144, 4887 (Bh.); 146, 4949 (Bh.).—§ 570 (Sainyaniryānap.): V, 161, 5101 (Bhs.), (5126) (Bhs.), 5143 (Bhs.); ^ν, 5152 (Bhs.), 5153 (Bhs.); 153, 5197 (Bhs.), 5198 (Bhs.); 154, 5232 (Bh.), 5234 (Bhs.); 157, 5318 (Bhs.), 5347 (Bhs.).—§ 571 (Ulūkādūt.): V, 160, 5471 (*Bhīmasenakam*), 5519 (Bhs.), 5522 (Bhs.); 161, 5544 (Bhs.), 5563 (Bhs.), 5564 (Bhs., *śagadād*), 5568 (Bhs.); 162, 5581 (Bhs.), 5592 (Bhs.), 5608 (Bhs.), 5614 (Bh.), 5615 (Bhs.), 5617 (Bh.), 5641 (Bhs.), 5642 (Bhs.); 163, 5657 (Bhs.), 5664 (Bhs.), 5672 (Bhs.), 5696 (Bh.); 164, 5704 (Bhs.), 5706 (Bh.).—§ 572 (Rathātīrathas.): V, 166, 5759 (*Bhīmasenānuja*, i.e. Arjuna); 169, 5853 (Bhs.); 171, 5913 (Bhs.); 172, 5922 (Bhs.).—§ 573 (Ambopākhy.): V, 193, 7560 (Bh.); 194, 7598 (Bhs.); 196, 7630 (Bh.), 7637 (Bhs.).—§ 576 (Bhagavadgītāp.): VI, 19, 702 (Bh.), 705 (Bh.), 709 (Bhs.), 711 (Bh.), 715 (Bhs.), 717 (Bhs.), 724 (Bhs.), 727 (Bhs.), 740 (Bhs.); 20, 741 (*Bhīmanetrāḥ*); 22, 779 (Bhs.), 788 (Bhs.); 25^σ, 833 (Bh.), 839 (Bh.).—§ 577 (Bhīshmaavadhāp.): VI, 43 (1544) (Bhs.), 1560 (Bh.).—§ 578 (do.): VI, 44, 1640 (Bhs.), 1645 (Bhs.), 1647 (Bhs.), 1660 (Bh.); 45^τ, 1688 (Bhs.); 47, 1833 (Bh.), 1837 (Bh.), 1839 (Bhs.), 1840 (Bhs.), 1865 (Bhs.).—§ 578d (do.): VI, 47: *Bh.'s* standard was made of gold and showed the device of a lion.—§ 578 (do.): VI, 48^χ, 1962 (Bhs.), 1968 (Bhs.), 1969 (Bhs.); 49, 1994 (Bh.); 50, 2049 (Bh.), 2067 (Bh.); ^π, 2082 (Bhs.; *Bh.* and *Dhr̥ṣṭadyumna* were the wings of the *Krauñcārūpa* *vyūha*); 51, 2096 (Bh.); 52^α, 2128 (Bhs.).—§ 579 (do.): VI, 53^β, 2228 (*Bhīma* attacks *Droṇa*), 2231 (Bh.), 2234 (Bh.); 54^γ, 2237 (Bh.), 2239 (Bhs.), 2240 (Bh.), 2243 (Bhs.), 2250 (Bhs.), 2251 (Bhs.), 2253 (Bh.), 2255 (Bhs.), 2256 (Bh.), 2257 (Bhs.), 2260 (Bh.), 2263 (Bhs.), 2264 (Bhs.), 2265 (Bhs.), 2267 (Bh.); 54, 2268 (Bh.), 2269 (Bh.), 2271 (Bh.), 2278 (Bh.), 2283 (Bhs.), 2300 (Bhs.), 2301 (Bhs.), 2302 (Bhs.), 2303 (Bhs.), 2304 (Bh.), 2305 (Bh.), 2307 (Bh.), 2311 (Bhs.), 2314 (Bh.), 2316 (Bh.), 2318 (Bh.), 2320 (Bhs.), 2322 (Bhs.), 2323 (Bh.), 2327 (Bhs.), 2328 (Bh.), 2329 (Bhs.), 2331 (Bhs.), 2332 (Bhs.), 2336 (Bh.), 2337 (Bhs.), 2338 (Bhs.), 2339 (Bh.), 2340 (Bhs.), 2343 (Bh.), 2344 (Bhs.), 2346 (Bhs.), 2348 (Bh.), 2350 (Bhs.), 2355 (Bhs.), 2358 (Bh.).—§ 580 (do.): VI, 56^δ, 2413 (*Bhīmasena* on the right horn of *Arjuna's* and *Dhr̥ṣṭadyumna's* array after the form of a half-moon); 57, 2433 (Bh.); ^χ, 2454 (Bhs.); 58^θ, 2475 (Bhs. *vanquishes* *Duryodhana*), 2477 (Bhs.), 2480 (Bh.); 59, †2595 (Bh.).—§ 581 (do.): VI, 62^η, 2733 (Bh.); ^{do.}, 2747 (Bhs. *attacks* *Dury.*), 2748 (Bhs.), 2750 (Bhs.), 2753 (Bhs.), 2754 (Bh.), 2756 (Bh.), 2764 (Bhs.), 2765 (Bhs.), 2769 (Bh.), 2770 (Bhs.), 2773 (Bhs.), 2774 (Bhs.), 2777 (Bh.), 2779 (Bh.); 63^ι, 2780 (Bhs.), 2781 (Bhs.), 2784 (Bhs.), 2785 (Bhs.), 2786 (Bhs.), 2787 (Bh.), 2789 (Bhs.), 2791 (Bh.), 2795 (Bhs.), 2798 (Bhs.), 2805 (Bhs.); 64^κ, 2817 (Bhs.), 2818

(Bhs.), 2819 (Bhs.), 2820 (Bh.), 2825 (Bh.), 2826 (Bh.), 2827 (Bh.), 2831 (Bhs.), 2833 (Bh.), 2835 (Bhs.), 2837 (Bh.), 2839 (Bhs.), 2840 (Bhs.), 2845 (Bhs.), 2846 (Bh.), 2847 (Bhs.), 2848 (Bh.), 2849 (Bh.), 2851 (Bhs.), 2852 (Bh.), 2853 (Bhs.), 2854 (Bhs.), 2860 (Bhs.), 2862 (Bhs.), 2863 (Bh.), 2892 (Bhs.); **65**, 2907 (Bh.).—§ 582 (do.); **69a**, 3063 (Bhs. in the beak of the Çyena array), 3068¹ (Bh. attacks Bhishma), 3079 (Bhs.), 3080 (Bhs.); **70**, 3090 (Bhs.), 3110 (Bh.); **71a**, 3138 (Bhs. fights with Bhishma, etc.); **72**, 3165 (Bhs.), 3182 (Bhs.), 3183 (Bh.), 3186 (Bhs.); **73**, 3213 (Bhs.), 3217 (Bhs.), 3218 (Bh.); **74**, 3267 (Bhs.).—§ 583 (do.): **VI**, **75**, 3283 (Bhs.); **η**, 3303 (Bhs.), 3305 (Bhs.), 3306 (Bh.), 3307 (Bh.), 3310 (Bh.); **77²κ**, 3342 (Bhs.), 3351 (Bhs.), 3353 (Bhs.), 3354 (Bhs.), 3356 (Bh.), 3363 (Bhs.), 3364 (Bh.), 3366 (Bh.), 3368 (Bhs.), 3369 (Bh.), 3371 (Bhs.), 3373 (Bhs.), 3374 (Bhs.), †3375 (Bhs.), †3376 (Bhs.), 3388 (Bh.), 3390 (Bh.), 3391 (Bh.), 3396 (Bhs.), 3408 (Bhs.); **78^{10f}**, 3413 (Bh.), 3414 (Bh.), 3417 (Bhs.), 3422 (Bhs.), 3426 (Bhs.), 3428 (Bh.), 3430 (Bhs.); **79**, 3450 (Bh.), 3451 (Bhs.), 3465 (Bh.), 3468 (Bhs.), 3469 (Bh.); **80**, †3516 (Bh.).—§ 584 (do.): **VI**, **81**, 3558 (Bhs.), 3563 (Bh.); **82**, 3632 (Bh.), 3634 (Bh.), 3638 (Bhs.); **84**, 3737 (Bh.); **85**, †3764 (Bhs.), †3767 (Bhs.), †3782 (Bhs.), †3785 (Bhs.); **86**, 3836 (Bhs.).—§ 585 (do.): **VI**, **87**, 3864 (Bhs.); **88**, 3894 (Bhs.), 3895 (Bh.), 3898 (Bh.), 3903 (Bh.), 3905 (Bhs.), 3906 (Bh.), 3908 (Bh. slays Aparājita), 3915 (Bh.), 3917 (Bh.), 3923 (Bhs.), 3928 (Bh.); **89**, 3938 (Bhs.), 3950 (Bhs.), 3956 (Bhs.), 3959 (Bh.); **91**, 1019 (Bhs.), 4037 (Bhs.); **93**, 4145 (Bhs.), 4156 (Bhs.); **94**, 4182 (Bhs.), 4184 (Bhs.), 4186 (Bhs.), 4187 (Bhs.), 4192 (Bhs.), 4197 (Bh.), 4197 (Bhs.), 4201 (Bhs.), 4202 (Bhs.), 4205 (Bhs.), 4207 (Bh.), 4207 (Bhs.), 4210 (Bh.); **95**, 4237 (Bhs.), 4243 (Bhs.); **εδ**, 4251 (Bhs.), 4263 (Bhs.), 4266 (Bh.), 4267 (Bhs.), 4268 (Bhs.), 4269 (Bhs.), 4270 (Bhs.), 4282 (Bh.), 4304 (Bhs.).—§ 585b (Bhishmav.): **VI**, **95**, 4307 (Bhima's standard showed the device of a lion).—§ 585 (do.): **VI**, **95**, 4310 (Bhs.), 4313 (Bh.), 4316 (Bhs.), 4322 (Bhs.); **96**, 4338 (Bhs.), 4342 (Bhs.), 4345 (Bh.), 4348 (Bhs.), 4351 (Bhs.), 4354 (Bh.).—§ 586 (do.): **VI**, **99**, 4508 (Bhs.), 4515 (Bhs.); **101**, 4586 (Bh.), 4589 (Bhs.); **102**, 4668 (Bh.), 4671 (Bh.), 4673 (Bhs.), 4675 (Bhs.); **103^γ**, 4694 (Bh.); **104**, 4746 (Bhs.), 4753 (Bhs.); **105**, 4799 (Bh.); **106a**, 4803 (Bh.), 4805 (Bhs.), 4806 (Bhs.); **107^χ**, 4912 (Bhs.), 4945 (Bh.).—§ 587 (do.): **VI**, **108**, 4998 (Bhs.), 5012 (Bh.); **109**, 5073 (Bh.); **110^ξ**, 5103 (Bhs.), 5184 (Bh.); **111**, 5183 (Bhs.), 5187 (Bh.); **112^ξ**, 5228 (Bhs.); **113**, 5241 (Bhs.), 5242 (Bhs.), 5250 (Bh.), 5251 (Bh.), 5252 (Bhs.), 5255 (Bhs.), 5259 (Bhs.), 5260 (Bh.), 5262 (Bh.), 5264 (Bhs.), 5267 (Bhs.), 5272 (Bh.), 5275 (Bh.), 5279 (Bhs.), 5281 (Bhs.), 5282 (Bh.), 5284 (Bh.), 5286 (Bh.), 5287 (Bhs.), 5289 (Bh.); **114**, 5295 (Bh.), 5298 (Bhs.), 5300 (Bhs.), 5308 (Bh.), 5310 (Bh.), 5316 (Bhs.), 5318 (Bhs.), 5319 (Bh.), 5320 (Bh.), 5322 (Bhs.), 5323 (Bh.), 5325 (Bhs.); **115**, 5353 (Bhs.), 5363 (Bhs.); **116**, 5412 (Bhs.); **118**, 5553 (Bhs.); **119^χ**, 5577 (Bh.); **ω**, 5587 (Bhs.), 5684 (Bhs.); **120**, 5708 (Bhs.).—§ 588 (do.): **VI**, **121**, †5798 (Bh.), 5809 (Bhs.).—§ 589 (Dronābhishkap.): **VII**, **2a**, †82 (Bhs.); **8**, 227 (Bhs.), †248 (Bhs.); **ο**, †251 (Bh.); **10**, 319 (Bhs.).—§ 590 (do.): **VII**, **14**, 521 (Bhs.), 522 (Bh.), 524 (Bhs.); **α**, 577 (Bh.); **15**, 586 (Bh.), 587 (Bh.), 589 (Bh.), 592 (Bhs.), 594 (*paññair jāmbūnadair baddha babhūva* . . . *viddhā Bhīmena mahatī, so. gadā*), 598 (Bhs.), 599 (Bhs.), 601 (Bhs.), 606 (Bh.),

607 (*Bhīma-gadā*), 614 (Bh.); **16β**, 633 (Bh.).—§ 592 (Sampaptakav.): **VII**, **22**, 935 (Bh.), 943 (Bh.); **23**, 950 (Bh.), 1027 (Bhs.), 1030 (Bhs.); **β**, 1038 (Bhs.); **25**, 1070 (Bh.), 1071 (Bh.); **26**, 1131 (Bh.), 1134 (Bhs.), 1136 (Bh.), 1137 (Bh.), 1139 (Bh.), 1140 (Bhs.), 1142 (Bh.), 1143 (Bhs.), 1147 (Bh.), 1149 (Bh.), 1152 (Bh.), 1153 (Bh.), 1154 (Bhs.), 1155 (Bh.), 1156 (Bh.), 1174 (Bh.), 1176 (Bh.), 1177 (Bh.); **32^χ**, 1376 (Bhs.), 1379 (Bhs.); 1381 (*Bhīmaprabhṛtayaḥ*); **ββ**, 1427 (Bh.), 1435 (Bh.); **ξξ**, 1443 (Bh.).—§ 593 (Abhimanyuvadhap.): **VII**, **34**, 1485 (Bhs.), 1490 (Bhs.); **35**, 1507 (Bhs.); **ζ**, (1528) (Bh.); **39^ν**, 1657 (Bhs.); **40**, 1680 (Bh.), 1685 (Bh.); **42^π**, 1743 (Bhs.), 1752 (Bhs.); **43**, 1774 (Bh.), 1775 (Bh.).—§ 596 (Pratijñāp.): **VII**, **78^ε**, 2743 (Bhs.).—§ 597 (do.): **VII**, **83a**, 2949 (Bhs.).—§ 599 (Jayadrathavadhap.): **VII**, **95^ξ**, 3525 (Bhs.); **96^ο**, 3572 (Bhs.); **97**, 3574 (Bhs.); **98^κ**, 3660 (Bhs.); **106**, 3980 (Bhs.); **108**, 4065 (Bhs.), 4067 (Bh.), 4068 (Bh.), 4069 (Bh.), 4070 (Bh.), 4074 (*Bhīma-cāpa*), 4075 (Bhs.), 4078 (Bh.), 4079 (Bh.), 4093 (Bhs.), 4094 (Bhs.); **109**, 4107 (*Bhīmasenādūyāḥ*), 4113 (Bhs.); **110**, 4151 (Bhs.), 4197 (Bh.), 4204 (Bhs.); **111**, 4281 (Bh.); **112**, 4358 (Bhs.), 4360 (Bh.), 4361 (Bh.), 4362 (Bh.), 4364 (Bh.), 4365 (Bhs.), 4367 (Bh.), 4368 (Bh.); **113**, 4431 (Bh.), 4436 (Bhs.); **114**, 4500 (Bh.), 4505 (Bh.), 4508 (Bhs.), 4511 (Bh.), 4510 (Bhs.), 4514 (Bh.), 4516 (Bh.), 4517 (Bhs.), 4518 (Bhs.); **122⁰⁰**, 4877 (Bhs.), 4883 (Bh.); **123**, 4969 (Bhs.); **124^{κκ}**, 4983 (Bhs.), 4987 (Bhs.), 5000 (Bhs.), 5001 (Bhs.); **125**, 5074 (Bhs.); **126**, 5114 (Bh.), 5115 (Bh.), 5118 (Bhs.), 5120 (Bh.), 5122 (Bh.), 5123 (Bh.), 5123 (Bhs.), 5124 (Bh.), 5126 (Bhs.), 5134 (Bh.); **127**, (5144) (Bh.), 5147 (Bhs.), 5159 (Bhs.), 5162 (Bhs.), 5164 (Bh.), 5167 (Bh.), 5170 (Bh.), 5179 (Bhs.), 5182 (Bh.), 5188 (Bhs.), 5190 (Bh.), 5193 (Bh.), 5193 (Bhs.), 5196 (Bh.), 5199 (Bhs.), 5201 (Bh.), 5203 (Bh.), 5206 (Bh.), 5207 (Bh.), 5213 (Bhs.), 5215 (Bh.), 5215 (Bhs.), 5216 (Bhs.), 5217 (Bh.); **128**, 5222 (Bh.), 5227 (Bh.), 5230 (Bh.), 5230 (Bhs.), 5232 (Bh.), 5235 (Bh.), 5236 (Bh.), 5238 (Bhs.), 5241 (Bhs.), 5244 (Bhs.), 5248 (Bhs.), 5250 (*Bhīmasena-ravam*), 5252 (Bhs.), 5254 (Bh.), 5268 (Bhs.); **129**, 5272 (Bhs.), 5273 (Bhs.), 5276 (Bh.), 5277 (Bhs.), 5278 (Bh.), 5279 (Bh.), 5280 (Bh.), 5281 (Bhs.), 5293 (Bh.), 5285 (Bh.), 5286 (Bhs.), 5290 (Bh.), 5291 (Bh.), 5292 (Bhs.), 5293 (Bh.), 5297 (Bh.), 5301 (Bh.), 5305 (Bhs.), 5306 (Bhs.), 5308 (Bh.); **130**, 5311 (Bhs.), 5314 (Bhs.), 5316 (Bh.), 5318 (Bhs.); **131**, 5356 (Bh.); **pp**, 5357 (Bh.), 5358 (Bhs.), 5359 (Bh.), 5361 (Bh.), 5362 (Bh.), 5364 (Bh.), 5365 (Bh.), 5367 (Bhs.), 5368 (Bh.), 5369 (Bh.), 5370 (Bh.), 5371 (Bh.), 5373 (Bhs.), 5375 (Bh.), 5376 (Bh.), 5378 (Bhs.), 5380 (Bhs.), 5384 (Bhs.), 5386 (Bhs.), 5389 (Bhs.), 5393 (Bh.), 5394 (Bhs.), 5395 (Bhs.), 5396 (Bh.), 5397 (Bhs.), 5402 (Bhs.), 5403 (Bh.), 5405 (Bhs.), 5406 (Bh.), 5409 (Bhs.); **132**, 5413 (Bh.), 5414 (Bh.), 5415 (Bhs.), 5417 (Bhs.), 5418 (Bhs.), 5419 (Bh.); **σσ**, 5423 (Bhs.), 5433 (Bh.), 5434 (Bhs.), 5435 (Bh.), 5439 (Bh.), 5451 (Bh.); **133^{ττ}**, 5455 (Bhs.), 5460 (Bhs.), 5468 (Bh.), 5469 (Bh.), 5470 (Bh.), 5471 (Bh.), 5472 (Bh.), 5473 (Bh.), 5474 (Bhs.), 5476 (Bhs.), 5478 (Bh.), 5479 (Bh.), 5483 (Bh.), 5489 (Bh.), 5494 (Bhs.), 5495 (Bh.), 5496 (Bh.), 5499 (Bh.); **134**, 5500 (Bh.), 5502 (Bhs.), 5503 (Bh.), 5504 (Bh.), 5507 (Bhs.), 5509 (Bh.), 5511 (Bh.), 5515 (Bh.), 5517 (Bh.), 5524 (Bhs.), 5528 (Bhs.), 5530 (Bh.), 5531 (Bh.), 5532 (Bh.), 5533 (Bhs.); **135**, 5542 (Bh.), 5545 (Bhs.), 5547 (Bh.), 5549 (Bhs.), 5550 (Bhs.), 5552 (Bh.), 5553 (Bh.), 5554 (Bhs.), 5556 (Bh.), 5557 (Bh.), 5563 (Bhs.), 5566 (Bhs.), 5568 (Bh.), 5567 (Bhs.), 5569 (Bhs.), 5570 (Bh.),

5572 (Bhs.), 5573 (Bh.), 5574 (Bhs.); **136**, 5576 (Bh.), 5578 (Bh.), 5581 (Bhs.), 5582 (Bh.), 5584 (Bh.), 5587 (Bhs.), 5589 (Bh.), 5591 (Bhs.), 5595 (Bhs.), 5603 (Bh.), 5609 (Bh.), 5610 (Bh.); 5611 (Bh.), 5612 (Bhs.), 5613 (Bh.); **137**, 5615 (Bhs.), 5616 (Bhs.), 5628 (Bhs.), 5633 (*Bhima-cāpa*), 5634 (Bhs.), 5639 (Bhs.), 5640 (Bhs.), 5650 (Bhs.), 5660 (Bhs.), 5665 (Bh.); **138**, 5670 (Bh.), 5671 (Bhs.), 5672 (Bh.), 5674 (*Bhima-cāpa*), 5676 (*Bhima-cāpa*), 5678 (Bh.), 5679 (Bh.), 5698 (Bh.), 5695 (Bh.); **139**, 5697 (Bhs.), 5701 (Bh.), 5706 (Bh.), 5712 (Bh.), 5717 (Bh.), 5728 (Bhs.), 5729 (Bh.), 5731 (Bh.), 5733 (Bh.), 5734 (Bhs.), 5735 (Bhs.), 5737 (Bh.), 5742 (Bh.), 5747 (Bh.), 5748 (Bhs.), 5749 (Bh.), 5750 (Bh.), 5753 (Bh.), 5755 (Bh.), 5767 (Bhs.), 5768 (Bh.), 5780 (Bh.), 5782 (Bh.), 5785 (Bhs.), 5794 (Bh.), 5797 (Bhs.), 5800 (Bh.), 5805 (Bhs.), 5806 (Bh.); **140**, 5819 (Bh.), †5825 (Bh.); **143**, 5997 (Bh.), 6004 (Bh.); **145**, 6079 (Bhs.), 6094 (Bhs.), 6115 (Bhs.), 6116 (Bhs.); **146**, 6288 (Bhs.); **147**, 6368 (Bh.), 6369 (Bhs.), 6385 (Bhs.); **148**, 6388 (Bh.), 6389 (Bhs.), 6394 (Bh.), 6398 (Bh.), 6402 (Bhs.); **149**, 6482 (Bh.); **150**, 6496 (Bhs.); **152**, 6582 (Bhs.).—§ 600 (Ghaṭotkacavadhap.): VII, **153a**, 6626 (Bhs.); **154a**, 6649 (Bhs.); **155**, 6703 (Bhs.), 6704 (Bh.), 6707 (Bhs.), 6708 (Bh.), 6709 (Bhs.), 6714 (Bh.), 6716 (Bh.), 6718 (Bh.), 6719 (Bh.), 6723 (Bh.); **156**, 6763 (Bhs.), 6776 (Bhs.), 6781 (Bhs.), 6809 (*pautreṇa Bhīmaśarmā* . . . *Āṇḍya-parvāṇā*), 6817 (Bh.), 6826 (Bh.), 6853 (Bh.), 6895 (Bh.), 6898 (Bhs.); **157f**, 6923 (Bhs.), 6926 (Bh.), 6929 (Bhs.), 6933 (Bh.), 6934 (Bh.), 6935 (Bh.), 6937 (Bh.), 6939 (Bh.), 6941 (Bh.), 6942 (Bh.), 6943 (Bh.), 6945 (Bhs.), 6964 (Bhs.), 6965 (Bh.); **158**, 7015 (Bh.); **161**, 7204 (Bhs.), 7208 (Bh.), 7215 (Bhs.); **162**, 7247 (Bh.), 7274 (Bh.), 7276 (Bh.); **163ηη**, 7281 (Bh.); **164**, 7346 (Bhs.); **165**, 7363 (Bhs.); **166**, 7438 (Bhs.), 7439 (Bhs.), 7441 (Bh.), 7442 (Bh.), 7443 (Bhs.), 7444 (Bh.), 7445 (Bhs.), 7446 (Bhs.), 7448 (Bh.), 7452 (Bhs.), 7454 (Bh.), 7455 (Bh.); **170νν**, 7672 (Bhs.); **172**, 7754 (Bhs.), 7763 (Bh.); **173**, 7814 (Bh.), 7835 (Bhs.); **176**, 8008 (Bh.), 8009 (Bh.), 8016 (Bh.), 8041 (Bhs.), 8043 (Bh.), 8044 (Bhs.), 8047 (Bhs.), 8049 (Bh.), 8051 (Bhs.), 8052 (Bh.), 8054 (Bh.), 8058 (Bh.), 8064 (Bh.), 8065 (Bhs.), 8068 (Bhs.); **177**, 8073 (Bhs.); **178**, 8074 (Bh.), 8076 (Bh.), 8083 (Bh.), 8112 (Bhs.), 8114 (Bhs.); **179**, †8163 (Bh.); **181**, 8227 (Bhs.), 8235 (Bhs.); **183**, 8314 (Bhs.), 8315 (Bh.), 8330 (Bhs.), 8343 (Bhs.).—§ 601 (Drona-vadhap.): VII, **184**, 8364 (Bh.).—§ 602 (do.): VII, **186**, 8464 (Bhs.), (8465) (Bhs.), 8468 (Bh.), 8506 (Bhs.), (8508) (Bhs.); **187**, 8544 (Bhs.); **188**, 8584 (Bh.), 8585 (Bh.), 8587 (Bhs.), 8588 (Bh.), 8589 (Bh.), 8590 (Bh.), 8591 (Bh.), 8596 (Bh.); **189**, 8676 (Bhs.), 8678 (Bhs.), 8681 (Bhs.), 8689 (Bhs.), 8690 (Bhs.); **190**, 8707 (Bh.), 8709 (Bhs.), 8710 (Bh.), 8711 (Bhs.), 8735 (Bhs.), 8743 (Bhs.); **191**, 8805 (Bh.); **192**, 8811 (Bhs.), 8834 (Bh.), 8844 (Bh.), 8850 (Bhs.), 8887 (Bhs.), 8888 (Bh.), 8890 (Bh.).—§ 603 (Nārāyaṇāstramokṣap.): VII, **193**, 8946 (Bhs.), 8949 (Bh.); **195e**, 9007 (Bhs.); **197μ**, 9083 (Bhs.); **198**, 9133 (Bh.), 9175 (Bhs.), 9177 (Bh.), 9186 (Bh.), 9191 (Bh.); **199**, 9238 (Bhs.), 9247 (Bh.), 9248 (Bh.), 9252 (Bhs.), 9254 (Bh.), 9256 (Bh.), 9257 (Bhs.); **200**, 9261 (Bhs.), 9263 (Bh.), 9265 (Bh.), 9267 (Bh.), 9270 (Bh.), 9279 (Bh.); γγ, 9330 (Bhs.), †9337 (Bh.), †9338 (Bhs.), 9344 (Bhs.), 9346 (Bh.), 9348 (Bh.), 9349 (*Bhīmanāmāntikā vāpāḥ*), 9350 (Bh.), 9352 (Bh.), 9367 (Bhs.), 9368 (Bh.), 9360 (Bhs.), 9364 (Bh.), 9369 (Bhs.), 9371 (Bh.), 9372 (Bhs.), 9378 (Bh.), 9381 (Bh.), **9382** (Bhs.), 9385 (Bhs.), 9386 (Bhs.); εε, 9401 (Bh.).

—§ 604 (Karnap.): VIII, **3**, 62 (Bhs.); **4**, 89 (Bhs.); **5c**, 98 (Bhs.), 108 (Bhs.), 111 (Bhs.), 119 (Bhs.), 121 (Bhs.), 124 (Bhs.), 131 (Bhs.), 133 (Bhs.); **9**, 297 (Bhs.).—§ 605 (do.): VIII, **11x**, 426 (Bhs.); **12**, 472 (Bh.), 473 (Bhs.), 474 (Bh.), 476 (Bh.), 477 (Bhs.), 478 (Bh.), 479 (Bhs.), 481 (Bh.), 482 (Bhs.), 483 (Bh.); **13**, 492 (Bhs.); **14**, 564 (Bhs.); **15**, 566 (Bhs.), 568 (Bhs.), 572 (Bh.), 583 (Bh.), 595 (Bh.), 600 (Bh.); **21**, 829 (Bhs.); **26**, 1053 (Bhs.), 1055 (Bh.); **28**, 1167 (Bhs.); **29**, 1201 (Bh.), 1203 (Bh.).—§ 606 (do.): VIII, **35**, 1637 (Bhs.).—§ 607 (do.): VIII, **36**, 1688 (Bhs.); α, 1690 (Bhs.); β, 1694 (Bhs.), 1700 (Bh.); **37**, †1728 (Bhs.).—§ 608 (do.): VIII, **46a**, 2126 (Bhs.), 2156 (Bhs.); **48f**, 2257 (Bhs.), 2262 (Bh.), 2266 (Bhs.), 2280 (Bhs.); ρ, 2286 (Bhs.); **49**, 2334 (Bhs.), 2365 (Bhs.), 2386 (Bhs.); **50**, 2393 (Bh.), 2394 (Bh.), 2396 (Bhs.), 2397 (Bh.), 2404 (Bh.), 2409 (Bh.), 2410 (Bhs.), 2415 (Bh.), 2416 (Bhs.), 2418 (Bhs.), 2419 (Bhs.), 2422 (Bh.), 2423 (Bh.), 2424 (Bhs.), 2437 (Bhs.), 2439 (Bhs.); **51**, 2440 (Bh.), 2442 (Bh.), 2444 (Bhs.), 2445 (Bhs.), 2448 (Bhs.), 2451 (Bhs.), 2453 (Bh.), 2454 (Bh.), 2455 (Bh.), 2457 (Bh.), 2459 (Bhs.), 2461 (Bhs.), 2463 (Bh.), 2464 (Bh.), 2465 (Bh.), 2467 (Bh.), 2472 (Bh.), 2474 (Bhs.), 2481 (Bhs.), 2483 (Bh.), 2484 (Bh.), 2490 (Bh.), 2491 (Bh.), 2492 (Bh.), 2494 (Bh.), 2501 (Bh.), 2502 (Bhs.); **54**, 2625 (Bhs.); **56**, 2692 (Bhs.), 2693 (Bhs.), 2694 (Bhs.), 2701 (Bhs.), 2763 (Bh.), 2765 (Bh.), 2766 (Bhs.), 2767 (Bhs.), 2772 (Bhs.); **57φ**, 2849 (Bhs.); **58**, 2857 (Bhs.), 2901 (Bh.); **60**, 2983 (Bh.), 2995 (Bhs.), 3002 (Bh.), 3008 (Bhs.), 3033 (Bh.), 3035 (Bhs.), 3036 (Bh.), 3037 (Bhs.), 3042 (Bhs.), 3052 (Bh.), 3053 (Bhs.), 3054 (Bh.), 3056 (Bh.), 3062 (Bhs.), 3063 (Bhs.); **61δδδ**, 3067 (Bhs.), 3069 (Bhs.), 3070 (Bhs.); εεε, 3073 (Bhs.), 3081 (Bhs.), 3118 (Bhs.), 3119 (Bhs.), 3120 (Bhs.), 3126 (Bhs.), 3128 (Bh.), 3132 (Bh.), 3133 (Bh.), 3137 (Bhs.), 3139 (Bhs.), 3140 (Bhs.); **62ζζζ**, 3149 (Bhs.), 3175 (Bh.); **63**, 3178 (Bhs.), 3201 (Bhs.), 3201 (Bh.), 3202 (Bhs.), 3205 (Bh.), 3211 (Bhs.), 3213 (Bh.); **65**, †3287 (Bh.), (3288) (Bhs.), †3291 (Bh.), (†3292) (Bhs.), †3294 (Bhs.), †3295 (Bhs.), 3299 (Bh.), 3301 (Bhs.); **66**, 3322 (Bhs.); **67**, †3378 (Bh.); **68**, †3381 (Bh.), †3382 (Bh.), †3383 (Bhs.); **69**, 3405 (Bhs.), †3476 (Bh.), †3485 (Bh.); **70**, †3493 (Bh.), †3498 (Bhs.), †3499 (Bh.), †3502 (Bh.), †3532 (Bh.), †3537 (Bhs.), †3538 (Bh.); **71**, 3573 (Bh.); **73**, 3651 (Bh.), 3659 (Bh.), 3660 (Bh.), 3745 (Bh.); **74**, 3796 (Bh.), †3803 (Bh.); **75**, †3815 (Bh.), [†3820] (Bh.), †3822 (Bhs.); **76**, †3823 (Bh.), †3824 (Bh.), †3825 (Bh.), †3826 (Bh.), †3827 (Bh.), †3830 (Bhs.), †3839 (Bh.), (†3839) (Bhs.), †3840 (Bhs.), †3841 (Bhs.), †3848 (Bh.), (†3860) (Bhs.); **77**, 3862 (Bh.), 3883 (Bhs.), 3884 (Bhs.), 3885 (Bh.), 3887 (Bh.), 3889 (Bhs.), 3892 (Bh.), 3897 (Bh.), 3899 (Bh.), 3907 (Bhs.), 3908 (Bhs.), 3910 (Bh.), 3911 (Bh.), 3913 (Bh.), 3915 (Bh.), 3918 (Bh.), 3919 (Bhs.), 3920 (Bh.), 3922 (Bhs.), 3928 (Bh.), 3931 (Bhs.), 3932 (Bh.), 3935 (Bh.), 3936 (Bh.); **78**, 3940 (Bhs.), 3946 (Bhs.), 3947 (Bh.), 3948 (Bhs.); γ, 3955 (Bh.), 3959 (Bhs.), 3962 (Bhs.), 4003 (Bh.); **79**, 4010 (Bhs.); **80**, 4091 (Bh.), 4111 (Bhs.), 4113 (Bh.), 4114 (Bhs.); **81**, 4143 (Bhs.), 4145 (Bh.), 4146 (Bh.), 4162 (Bh.), 4163 (Bh.), 4165 (Bh.), 4167 (Bhs.), 4168 (Bhs.); **82**, †4193 (Bhs.), †4209 (Bh.), †4213 (Bh.), †4214 (Bh.); **83**, †4216 (Bh.), †4217 (Bh.), †4217 (Bhs.), †4218 (Bhs.), †4220 (Bh.), †4221 (Bh.), †4223 (Bh.), †4224 (Bhs.), †4228 (Bh.), †4236 (Bh.), †4239 (Bh.), †4240 (Bhs.), †4242 (Bh.), †4243 (Bh.), 4248 (Bh.), †4258 (Bhs.); **84**, 4262 (Bh.), 4264 (Bhs.), 4265 (Bh.), 4268 (Bh.), 4270 (Bhs.), 4290 (Bh.),

†4297 (Bhs.), †4298 (Bhs.), †4301 (Bh.); **85**, †4329 (Bh.), †4341 (Bhs.); **89**, †4559 (Bh.), †4572 (Bh.), †4576 (Bh.), †4585 (Bh.); **91**, 4752 (Bhs.); **92**, †4824 (Bh.); **93**, 4848 (Bhs.), 4854 (Bhs.), 4855 (Bhs.), 4856 (Bh.), 4860 (Bhs.), 4861 (Bh.), 4862 (Bh.), 4870 (Bhs.), 4891 (Bhs.).—§ 609 (Calyap.): IX, 1, 12 (Bhs.); **2**, 105 (Bhs.).—§ 610 (do.): IX, **3**, 140 (Bhs.), 146 (Bhs.), 147 (Bhs.), 148 (Bh.), 152 (Bh.), 152 (Bhs.), 153 (Bh.), 154 (Bh.), 161 (Bhs.), 181 (Bhs.); **4**, 203 (Bh.), 223 (Bhs.), 234 (Bhs.); **5**, 252 (Bhs.); **7**, 351 (Bh.).—§ 611 (do.): IX, **8**, 381 (Bhs.), 399 (Bhs.); **9**, 448 (Bhs.), 450 (Bhs.); **10**, 516 (Bhs.); **11a**, 549 (Bhs.), 565 (Bhs.), 569 (Bh.), 573 (Bhs.), 577 (Bh.), 591 (Bhs.); **12**, 595 (Bh.), 598 (Bhs.), 603 (Bh.), 604 (Bh.), 605 (Bh.), 608 (Bhs.), 609 (Bh.), 618 (Bhs.), 646 (Bhs.), 652 (Bhs.); **13**, 656 (Bhs.), 659 (Bhs.), 663 (Bhs.), 667 (Bhs.), 675 (Bhs.), 676 (Bhs.), 679 (Bh.), 687 (Bhs.), 703 (Bhs.); **15**, 768 (Bhs.), 770 (Bhs.), 775 (Bhs.), 779 (Bhs.); **16**, 798 (Bh.), 802 (Bhs.), 806 (Bh.), 820 (Bh.), 831 (Bh.), 834 (Bh.), 835 (Bhs.); **17x**, 866 (Bhs.), †871 (Bhs.), †873 (Bhs.), †886 (Bh.), †889 (Bhs.), †890 (Bhs.), †891 (Bh.), †892 (Bh.), †892 (Bhs.), †895 (Bh.), †896 (Bh.), †898 (Bh.); **18ββ**, 961 (Bh.); **19**, 1016 (Bh.), 1017 (Bh.), 1017 (Bhs.), 1020 (Bhs.), 1027 (Bhs.), 1037 (Bhs.), 1038 (Bh.), 1039 (Bhs.), 1040 (Bh.), 1042 (Bh.), 1045 (Bh.), 1058 (Bhs.); **2000**, †1084 (Bh.); **22λλ**, 1138 (Bhs.), 1144 (Bhs.), 1149 (Bhs.); **24**, 1302 (Bhs.); **25**, 1367 (Bhs.), 1370 (Bhs.), 1371 (Bhs.), 1395 (Bhs.), 1397 (Bhs.); **26**, 1401 (Bhs.), 1404 (Bhs.), 1407 (Bh.), 1407 (Bhs.), 1408 (Bh.), 1409 (Bh.), 1409 (Bhs.), 1411 (Bh.), 1413 (Bh.), 1414 (Bh.), 1420 (Bh.), 1421 (Bh.), 1424 (Bhs.), 1427 (Bhs.), 1428 (Bh.), 1429 (Bh.), 1434 (Bhs.), 1435 (Bhs.), 1436 (Bh.), 1439 (Bhs.); **27**, 1455 (Bh.); **φφ**, 1471 (Bhs.), 1473 (Bhs.), 1491 (Bh.), 1494 (Bh.), 1495 (Bh.), 1496 (Bh.); **28**, 1503 (Bh.), 1506 (Bh.), 1517 (Bhs.), 1527 (Bhs.), 1528 (Bh.), 1529 (Bhs.), 1530 (Bh.).—§ 612 (Hradapraveçap.): IX, **29**, 1568 (Bhs.), 1643 (Bhs.), 1651 (Bhs.); **30**, 1697 (Bhs.), 1706 (Bhs.), 1714 (Bhs.), 1715 (Bhs.), 1718 (Bhs.); **e**, 1725 (Bhs.).—§ 613 (Gadā-yuddhap.): IX, **32**, 1882 (Bh.); **33c**, 1893 (Bhs.), 1896 (Bh.), 1900 (Bh.), (1905) (Bhs.), 1918 (Bh.), 1918 (Bhs.), 1930 (Bhs.).—§ 614 (do.): IX, **34**, 1957 (Bhs.).—§ 615 (Baladevatīrthay.): IX, **54**, 3068 (Bh.).—§ 616 (Gadā-yuddhap.): **55**, 3078 (Bh.), 3095 (Bh.), 3097 (Bh.), 3101 (Bhs.), 3102 (Bh.), 3122 (Bh.); **56**, 3135 (Bh.), 3157 (Bhs.); **57**, 3175 (Bhs.), 3187 (Bhs.), 3191 (Bhs.), 3200 (Bh.), 3200 (Bhs.), 3201 (Bh.), 3203 (Bhs.), 3206 (Bh.), 3207 (Bhs.), 3212 (Bh.), 3213 (Bh.), 3215 (Bhs.), 3218 (Bh.), 3220 (Bh.), 3221 (Bh.), 3222 (Bh.), 3224 (Bh.), 3224 (Bhs.), 3225 (Bh.), 3228 (Bh.), 3230 (Bhs.), 3234 (Bhs.), **3235** (Bh.), 3235 (Bhs.), †3239 (Bhs.), †3242 (Bh.); **58**, 3248 (Bh.), 3249 (Bhs.), 3251 (Bh.), 3252 (Bh.), 3264 (Bhs.), 3266 (Bhs.), 3267 (Bh.), 3269 (Bhs.), 3272 (Bh.), 3283 (Bhs.), 3285 (Bh.), 3287 (Bhs.), 3290 (Bhs.), 3293 (Bhs.); **59**, 3311 (Bhs.), 3314 (Bh.), †3321 (Bhs.), 3326 (Bh.), 3329 (Bhs.), 3330 (Bhs.); **60**, 3344 (Bhs.), 3345 (Bh.), 3348 (Bh.), 3356 (Bh.), 3357 (Bh.), 3362 (Bhs.), 3373 (Bh.), 3376 (Bhs.), 3379 (Bh.), 3380 (Bhs.); **61**, 3388 (Bhs.), 3389 (Bhs.), 3393 (Bhs.), 3401 (Bh.), 3404 (Bhs.), 3415 (Bh.), 3430 (Bhs.); **62**, 3480 (Bhs.); **63**, 3510 (Bhs.); **64**, 3592 (Bhs.), 3597 (Bhs.), 3612 (Bhs.).—§ 616 (Sauptikap.): X, 1, 7 (Bh.), 15 (Bh.); **1**, 60 (Bhs.); **5**, 198 (Bh.), 199 (Bhs.); **9**, 499 (Bhs.), 500 (Bhs.), 502 (Bhs.).—§ 617 (Aśhikap.): **10**, 550a (Bhs.); **11**, 582 (Bhs.), 595 (Bh.), 595 (Bhs.), 601 (Kaunteya, Bhs.); **12**, 608 (Bh.);

13, 657 (Bhs.), 663 (Bhs.); **15**, 699 (Bhs.), 700 (Bhs.); **16**, 748 (Bhs.).—§ 618 (Jalaprādānikap.): XI, **11**, 299 (Bhs.); **12**, 325 (Bh.), 326 (Bhs. *mayam dāvam*), 327 (Bh.), 329 (Bhs.), 330 (Bh.), 333 (Bh.), 334 (Bhs.), 335 (Bh.), 339 (Bh.), 340 (Bhs.); **13**, 351 (Bh.), 352 (Bhs.), 356 (Bh.), 359v (Bh.); **14**, 378 (Bh.); **15**, 381o (Bhs.), 395 (Bhs.).—§ 619 (Strīvilāp.): **17**, 502 (Bhs.), 503 (Bhs.), 505 (Bhs.); **18**, 519v (Bhs.), 537 (Bh.), 538 (Bhs.), 543 (Bhs.), 545 (Bhs.), 546 (Bhs.); **20**, 547 (Bh.); **22**, 617v (Bhs.).—§ 621 (Rājadh.): XII, **1**, 13v (Bh.), 26 (Bh.); **2**, 51 (Bhs.); **10**, 277 (Bhs.).—§ 623 (do.): **16**, 482v (Bhs.).—§ 635 (do.): **33**, 1175 (Bh.); **37**, 1377 (Bh. Kaunteya); **38**, 1396e (Bhs.).—§ 637 (do.): **40**, 1445 (Bhs.), 1464 (Bhs. *Pāṇḍ.*); **41β**, 1475 (Bhs. *Kaunteya*); **44**, 1517 (Bh.); **47**, 1695 (Bhs.).—§ 639 (do.): **53κ**, 1914 (Bh.); **o**, 1921 (Bh.).—§ 640 (do.): **54**, 1929a (Bh.).—§ 657 (Āpaddh.): **167**, 6238 (Bhs.), †6252 (Bh.), 6239 (Bhs.).—§ 730 (Ānuçāsan.): XIII, **15**, 1033 (Bh. *°pārtaja*, i.e. Yudh.).—§ 777 (Svargārohanikap.): **169**, 7771a (Bhs.).—§ 778 (Āçvamedhikap.): XIV, **1**, 3 (Bh.).—§ 780 (do.): **14**, 356β (Bh.); **15**, 384a (Bhs.), 389 (Bh.).—§ 783 (Anugītāp.): **52**, 1504v (Bhs.), 1508 (Bh.), 1524 (Bh.), †1533 (Bh.).—§ 785 (do.): **60**, 1787 (Bh.), 1799 (Bhs.), 1802 (Bhs.); **61**, 1845 (Bh.); **63**, 1874 (Bhs.), 1880 (Bh.), 1881 (Bhs.), 1886 (Bh.); **66**, 1954μ (Bh.); **67**, 1967 (Bhs.), 1969 (Bhs.); **68**, 1997f (Bhs.); **71p**, 2081 (Bhs.); **72**, 2097 (*Bhīmasenād avaraja*, i.e. Arjuna, 2102 (Bhs.), 2108 (Bh.); **77**, 2223 (*Bhīmasenād anantarād*, i.e. Arjuna); **85δ**, 2514 (Bh.), 2515 (Bh.), 2516 (Bhs.), 2519 (Bh.), 2520 (Bhs.), 2526 (Bhs.), 2537 (Bhs.); **86**, 2553 (Bhs.), 2555 (Bhs.), 2558 (Bh.); **87**, 2586 (Bh.), v, 2598 (Bh.); **88x**, 2608 (Bh.), 2612 (Bh.), 2627 (Bhs.), 2632 (Bh.); **91**, 2814 (Bh.).—§ 787 (Āçramavāsik.): XV, **1**, 27 (Bh.); **2**, 35 (Bh.), 57 (Bh.); **3**, 61 (Bh.), 62 (Bhs.), 64 (Bh.), 66 (Bh.), 72 (Bh.), 124 (Bhs.); **10**, 333v (Bh.), 346 (Bh.); **11**, 362 (Bh.), 363 (Bhs.), 364 (Bh.), 371 (Bhs.); **12**, 382 (Bh.), 386 (Bh.), 387-8 (Bhs.), 389 (Bh.), 391 (Bh.); **13**, 399 (Bh.), 401 (Bh.); **16**, 455φ (Bhs.), 465 (Bh.); **17**, 479 (Bh.), 480 (Bhs.), 483 (Bh.), 494 (Bhs.).—§ 788 (do.): **24**, 646β (Bhs.); **25**, 658 (Bh.); **26**, 710 (Bhs.); **27**, 733 (Bhs.); **28e**, 737 (Bhs.), 747 (Bh.).—§ 789 (Putradarçanap.): **31g**, 853 (*Marudgaṇād Bhīmasenam*).—§ 791 (do.): **36**, 1003β (Bh.).—§ 792 (Nārādāgamanap.): XV, **37**, 1053 (Bhs.); **38**, 1066 (Bh.), 1073 (Bh.).—§ 793 (Mausalap.): XVI, **7**, 179λ (Bhs.); **8**, 284 (Bh.).—§ 794 (Mahāprasthānikap.): XVII, **1**, 5 (Bhs.), 20 (Bh.), 31 (Bh.), 37a (Bhs.); **2**, 50 (Bhs.), 54 (Bh.), 59 (Bh.), 61 (Bhs.), 65 (Bh.), 69 (Bh.); **3**, 92 (Bh.).—§ 795 (Svargārohanap.): XVIII, **2**, 36 (Bh.), 66e (Bhs.); **3g**, 96 (Bh.), 118 (Bh.); **4κ**, 131 (*Bhīmasenam Marudgaṇavrtam*).

Cf. also the following synonyms:

Acyutānuja ("younger brother of Yudhishtira"): IV, 236.

Anilātmaja ("son of the wind"): VI, 5279; VII, 1138.

Arjunāgraja ("elder brother of Arjuna"): I, 5472.

Arjunapūrvaja (do.): VI, 4356.

Ballava (q.v.).

Bhimadhanvan: X, 663.

Jaya: VII, 5159 (*pradeçitajayo Jayah* (B. *Dayah*) *Bhīmasenah* . . .).

Kaunteya, etc. (q.v.).

Kaurava, etc., **Kuruçārdūla**, etc. (q.v.).

Mārutātma ("son of the wind"): IX, 3245 (*Vṛkodara*).

Māruti (do.): VII, 4509; VIII, 2500, 3051, †4302.

Pāṇḍava, etc. (q.v.).

Pārtha, etc. (q.v.).

Pavanātma ("son of the wind"): III, 11275; XV, 626.

Prabhañjanasuta (do.): VII, 6268.

Rākshasakaṇṭaka ("thorn of the Rākshasa"): III, 420.

Samiranasyasuta ("son of the wind"): III, †14755.

Vāyuputra (do.): V, 3707.

Vāyusuta (do.): III, 11116.

Vṛkodara ("wolf's belly"): I, 455 (*Jaṭāsurasya ca vadho rākshasasya Vṛkodarāt*), 483 (*duṣṭātmano vadho yatra Kīcakasya Vṛkodarāt*), 547, 2210, 2257, 2288, 2444 (*Mārutā ca Vṛkodaraḥ . . . jāñe*), †3827 (*Sutasomaṃ Vṛkodaraḥ*, sc. *utpādayām āsa*), 4773, 4777, 4981, 4987, 4990, 4991, 5036, 5040, 5343, 5428, 5473, 5840, 5923, 6035, 6039, 6252, 6256, 6257, 6291, 7107, 7117, 7139, 7408, 8039 (*Sutasomaṃ Vṛkodarāt Pañcālī sushuve*); II, 782, 924, 1810, 1811, †2118, 2221, †2250, 2393, 2534, 2537; III, 421, 440, 444, 446, 449, 533 (*Sutasoma Vṛkodarāt*), 549, 567, 918, 1012, 1246, 1430, 10250, 10253, 10283, 10840, 10875, 10877, 10878, 10879, 10882, 10895, 11105, 11365, 11371, 11411, 11504, 11506, 11607, 11609, 11788, 11815, 11818 (*yathā Jishnur Mahendrasya, yathā Vāyor Vṛkodaraḥ . . .*), 11830, †11907, †12356, 12367, 12442, 12467, 12488, †14751, †14757, †14760, 14945, 14949, 14953, 15694, †15703, 15720, 15785, 15786, 15789, 17278, 17291; IV, 27, 45, 361, 366, 639, 760, 769, 771, 773, 823, 1104 (*Kuntiputraḥ*), 1121, 2302; V, 653, †724, 1988, 1989 (*Kuntiputraḥ*), 2020, 2024 (*gadāṃ bibhrad*), 2036, 2051, 2173, 2180, 2741, 2786, 2801, 2973, 3155, 3200, 3204, 3213, 4228, 4652, 4867, 5334, 5476, 5595; VI, 706, 788, 789, 844, 1554, 2115, 2333, 2751, 2768, 2769, 2803, 3118, 3367, 3372, 3398, 3401, 3511, 3783, 4149, 4355, 4357, 4670, 52340, 5236, 5271, 5288; VII, †67, †81, 376 (*sadyo Vṛkodarāj jāto māyāvī rākshasaḥ*, i.e. *Ghaṭotkacaḥ*), 593, 596, 940, 944, 951, 1046, 1063, 1145, 1149 (*°rathan*), 1152, 1157, 1158, 1373, 1769, 3047, 3082, 3083, 3095, 5109, 5152, 5169, 5188, 5249, 5326, 5363, 5384, 5392, 5401, 5431, 5436, 5443, 5565, 5578, 5585, 5619, 5624, 5632, 5641, 5653, 5700, 5714 (only in B.), 5789, 5790, 5792, 6403, 6492, 6705, 6712, †6725, †6726, †6727, 6780, 6909, 6966, 7216, 7459, 7732, 7762, 8243, 8310, 8512, 8553, 8583, 9334, 9382; VIII, 168, 453, 461, 484, 582, 2395, 2408, 2411, 2421, 2430, 2696, 2836, 3058, 3129, 3131, 3211, 3896, 4027, †4209, †4212, †4213, †4227, †4233, 4256, †4279, †4303, †4512, †4520, †4584, 4843, 4851, 4857, 4991, 4999, 5030; IX, 135, 143, 149, 560, 588, 599, 600, 761, 838, 1369, 1494, 1716, 1830 (*Pārthāt*), 1894 (id.), 1902, 1910, 1940, 1953, 3103, 3119, 3143, 3165, 3166, 3173 (*Pāṇḍavaḥ*), 3184, 3189, 3248, 3281, 3289, 3318, 3323, 3346, 3374, 3396, 3596 (*Pāṇḍuputraḥ*); X, 61, 501, 504, 581, 646; XI, 329, 341, 376 (*Pārthaḥ*), 394; XII, 1522; XIV, 3517; XV, 63, 70, 402, 403 (*°kṛta*), 435, 626 (*Pavanātmaḥ*), 664, 667 (*°sya parigrahaḥ*); XVII, 63.

Bhima¹, a Deva-gandharva Mauneya. § 101 (Amṣv.): I, 65, 2551.

Bhima². § 150 (Pūrvamṣ.): I, 94, 3708 (brother of Dushyanta).

Bhima³, an ancient king (?). § 310 (Āraṇyakap.): III, 3, 141 (*Bhīma Kṛtavyatya Vainya Nahusha ca*; had by ascetic

meditation delivered the people from affliction; PCR. "the great K.").

Bhima¹⁰, Vidarbha king. § 344 (Nalop.): III, 53, 2076 (*Vidarbhesu*, sc. king), 2078 (is granted a boon by Damana).—§ 345 (do.): III, 54, 2109 (father of Damayanti and her three brothers), 2113 (arranges the svayamvara of Damayanti); 54, 2115; 57, 2191, 2231 (marries Damayanti to Nala), 2232.—§ 346 (do.): 60, 2295 (*rājānam*; receives the children of Nala from the charioteer Vārshneya).—§ 347 (do.): 64, 2444 (*Vidarbhadhipatiḥ*), 2476 (*Vidarbhesu mahipālo Bhīma nāma mahipatiḥ*).—§ 350 (do.): 68, 2654 (sends brahmins to find out Nala), 2682; 69, 2694 (*Vidarbharājaḥ*), 2708 (*rājāḥ*, husband of the daughter of the Daśarṇa king Sudāman), 2725.—§ 353 (do.): 73, 2852 (*Rtuparna* comes to him), 2853, 2871, 2878; 76, 2955 (all but recognizes Nala), 3002; 77, 3011 (receives the recovered Nala as a son).—§ 354 (do.): 78, 3030 (after a month Nala departs); 79, 3064 (Damayanti departs).

Bhima¹¹, one of the 15 yajñamushaḥ devāḥ. § 492 (Āngirasa): III, 220, 14166.

Bhima¹², son of Dhṛtarāshṭra. § 581 (Bhīshmadhap.): VI, 64, 2838, 2845 (slain by Bhīmasena).

Bhīmā¹ (= Umā?). § 358 (Tīrthayātrāp.): III, 82, 5026 (*Bhīmāyāḥ sthānam*, a tīrtha).

Bhīmā², a river in Bhāratavarsha. § 574 (Jambūkh.): VI, 9, 329.

Bhimabala¹, one of the 15 yajñamushaḥ devāḥ. § 492 (Āngirasa): III, 220, 14166.

Bhimabala², a son of Dhṛtarāshṭra. § 130 (Amṣv.): I, 67, 2733.—§ 182 (Dhṛtarāshṭraputrānamak.): I, 117, 4546.

Bhimaçara, a son of Dhṛtarāshṭra. § 130 (Amṣv.): I, 67, 2734.

Bhimadhanvan = Bhīmasena Pāṇḍava: X, 663.

Bhimadundubhihāsa (°dundabhi, C.) = Çiva (1000 names): XII, 10369.

Bhīmāḥ. § 267 (Yamasabhāvarṇana): II, 8, 335 (*çalam*, in the palace of Yama).

Bhīmājanu. § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).

Bhīmakadalikhaṇḍapraveça (h) (Bhīma's entering the plantain thicket). § 424 (cf. Tīrthayātrāp.): There they dwelt for six nights. Suddenly a wind from the north-east brought a celestial lotus of 1,000 petals, which *Kṛṣṇa* presented to *Yudhisṭhira*; she sent *Bhīma* to bring others, in order to carry them to their hermitage in *Kāmyaka*. *Bhīma* proceeded along the slopes of the *Gandhamādāna* (b); the lions, etc., fled; invisible, the wives of *Yakṣas* and *Gandharvas* stared at him. After having bathed in a lake, he blew his shell and began to proceed into a plantain wood, but was arrested by his brother the ape *Hanumat*, who for his good obstructed the way to heaven (*divāgamaṃ mārgam*), saying that this was the path to the *devaloka*, impassable by mortals, save the way of *siddhi* (*siddhigatiṃ*) (III, 146). *Hanumat* said he was suffering from illness and could not rise; but *Bhīma* would not leap over him, and could not remove his tail.—§§ 425–430: *Hanumat-Bhīma-samvāda* (q.v.).

Bhīmamukha = Çiva (1000 names¹).

Bhīmanandini = Damayanti: III, 2490.

Bhīmaparākrama = Viṣṇu (1000 names).

Bhīmapūrvaja = Yudhisṭhira: XIII, 1033.

Bhīmaputrikā = Damayanti: III, 2659.

Bhīmaratha¹, a son of Dhṛtarāshṭra. § 130 (Amṣv.): I, 67, 2738.—§ 182 (Dhṛtarāshṭraputran.): I, 117, 4561.—

§ 581 (Bhishmavadhap.): VI, 64, 2838, 2845A (slain by Bhimasena).—§ 592 (Samçaptakav.): VII, 20, 804 (in the bosom of Droṇa's Garuḍavyūha); 25, 1089 (slays Çālva).

Bhimaratha². § 264 (Sabhakriyāp.): II, 4, 121 (Çūaro Devarāṭaṣ ca Bhojo Bhimarathaṣ ca yaḥ, among the kings who received Yudhishtira when he entered his palace).

Bhimarathi. § 377 (Dhanmyatirthak.): III, 88, 8328 (a river in the south). § 574 (Jambūkh.): VI, 9, 327A (a river in Bhāratavarsha).—§ 775 (Anuṣ.): XIII, 166, 7653a.

Bhimasena¹ (Pāṇḍava), v. Bhīma⁴.

Bhimasena². § 12 (Paushyap.): I, 3, 662 (brother of Janamejaya Pārikshita).

Bhimasena³. § 154 (Pūrv.): I, 94, 3744γ (son of Parikshit).—§ 156 (do.): I, 95, 3795-6 (son of Parikshit and grandfather of Pratiṣṭa).

Bhimasena⁴. § 101 (Amçāv.): I, 65, 2550 (a Deragan-dhārva Mauneya).—§ 191 (Arjuna): I, 123, 4811a (among the Gundharvas who sing at the birth of Arjuna).

Bhimasenarasapāna(m) ("Bhīma's drinking the magic draught"). § 197 (Sambhāvap.): The Pāṇḍavas were far superior in strength and skill to the Dhṛtarāshṭras, and Bhīma tormented the Dhṛtarāshṭras. Duryodhana then built a palace (Uḍakakṛīḍana) at Pramāṇakoṭi, on the banks of the Gaṅgā, in order to sport in the water there. There he invited the Pāṇḍavas and poured kākakūṭaka poison into the food of Bhīma, and when Bhīma had lost his senses, Duryodhana bound him and threw him into the water, where he sunk down to the dwelling of the Nāgas, who bit him, but could not penetrate his thick skin. The immovable (i.e. vegetable) kākakūṭaka poison was neutralised by the movable (i.e. animal) serpent poison. Bhīma awoke and began to crush the serpents, until Vāsuki came, and, informed by Āryaka that he was the daughter's son of Āryaka's daughter's son, let him drink as much of their rasa (containing the strength of 1,000 elephants (serpents?) in each kuṇḍa) as he could. He drank eight kuṇḍas, and then was laid on a bed (I, 128). When the Kauravas and Pāṇḍavas had returned to Hāstinapura, Yudhishtira ("himself unacquainted with wickedness, and regarding others as honest as himself," v. 5037) asked Kuntī if Bhīma had come home. Vidura consoled her. On the eighth day Bhīma awoke from his slumber, bathed in the holy waters, ate of the paramāṇna (rice boiled in milk with sugar), etc., and was placed by the Nāgas in the same gardens, whence he ran home. Yudhishtira ordered him to keep silence on this accident, and the Pāṇḍavas [with Vidura's advice] became very vigilant from this day (the words in brackets are from B., where also v. 5068a is placed after v. 5070a). [sārathim cānya dayitam apahastena jaghnivān (see Bk., s.v. apahasta, cf. iii, v. 545). Duryodhana again poured kākakūṭaka poison into the food of Bhīma. Yuyutu informed the Pāṇḍavas of this; but Bhīma swallowed the poison and digested it, and it produced no change in him.]—Duryodhana, Karṇa, and Çakuni had recourse to numerous other contrivances in order to kill the Pāṇḍavas, who, though knowing it, yet, in accordance with the advice of Vidura, suppressed their indignation. Seeing the princes passing their time in play, Dhṛtarāshṭra appointed Gautama (i.e. Kṛpa, born in a thickot of reeds and well skilled in the meaning of the Vedas and çāstras) as their preceptor (I, 129).

Bhimasenasuta ("son of Bh.") = Ghaṭotkaca: VI, 5178; VII, 7942.

Bhimasenātmaja (do.), i.e. Ghaṭotkaca: III, 11451.

Bhimasūnu (do.) = do.: VII, 8131.

Bhimasuta (do.) = do.: VIII, 6858.

Bhimasutā = Damayanti.

Bhimavega, son of Dhṛtarāshṭra. § 130 (Amçāv.): I, 67, 2733.—§ 182 (Dhṛtarāshṭrap.): I, 117, 4546.

Bhimavegarava. § 232 (Svayamvarap.): I, 186, 6981 (present at the Svayamvara of Kṛṣṇā).

Bhimavikrama. § 130 (Amçāv.): I, 67, 2733 (a son of Dhṛtarāshṭra).

Bhimavratadhara = Çiva (1000 names').

Bhīnī (a Mātṛ). § 615u (Skanda): IX, 460, 2645.

Bhishaj ("the physician") = Viṣṇu (1000 names).

Bhishajau ("the two physicians") = Açvinau: XII, 12917 (Nāsatyāṁ caiva Dasañ ca).

Bhishajāvartta (the father of the Açvina, Nīl., i.e. Kṛṣṇa): XII, 1510.

Bhishma. § 4 (Anukram.): I, 1, 138, 1176 (Çāntanavam), 1177, 1180, 1182, 1183, 1184.—§ 9 (Parvas): I, 2, 300 (ahāni yuyudhe Bhishmo daça vai paramāstraviṣ).—§ 10 (do.): I, 2, 336, 353 (Svargārohanikañ caiva tato Bhishmasya dhimataḥ, sc. parva).—§ 11 (do.): I, 2, 373 (°sya sambharah), 523 (Kṛṣṇa intends to slay him), 525 (Arjuna felled him, placing Çikhaṇḍin in front of himself), 526 (çaratāpagaṭah), 599 (Bhāgīrathīputrāt, instructs Yudhishtira lying on his arrow-bed), 603 (°sya samprāptiḥ svargasya).—§ 61 (Sarpasattra): I, 55, 12109β.—§ 79 (Ādivampç.): I, 63, 2420, "in like manner Bhishma, the son of Çāntanu, was born in the womb of Gaṅgā from the seed of the Vasus (Vasuvīryāt)."—§ 130b (Amçāv.): I, 67, 2711 (the youngest of the Vasus, son of Çāntanu, Kurūṇām abhayañkaraḥ, fought with Rāma Jāmadagnyu).—§ 156 (Pūrv.): I, 95, 3800 (son of Çāntanu and Gaṅgā; his real name was Devavrata), 3801 (marries his father to Satyavati).—§ 157 (do.): I, 95, 3818.—[§ 164 (Āpavop.): I, 99, 3965, Dyū-nāma, etc.]—§ 165 (Satyavatilābhop.): I, 100, 4065 (is called Bhishma), 4066.—§ 166 (Citṛāṅgadop.): I, 101, 4071 (places Citṛāṅgada on the throne), 4077 (Çāntanarah; performs the obsequial rites for Citṛāṅgada), 4079 (installs Vicitravīrya), 4080 (Çāntanavam).—§ 167 (Vicitravīryoparamu): I, 102, 4081, 4082 (marries Vicitravīrya to the princesses of Kāçi), 4087, 4093, 4100, 4103, 4105, 4108 (Çāntanavam; is attacked by Çālva), 4110, 4111, 4113, 4115 (Çāntanavam), 4116, 4118 (Çāntanarah), 4122 (do.; slays the horses of Çālva with the Aindroya weapon), 4125 (returns to Hāstinapura), 4131, 4132 (releases Ambā), 4137, 4145 (performs the obsequies for Vicitravīrya).—§ 168 (Bhishma - Satyavatisamvāda): I, 103, 4147, 4164, 4168 (declines to marry the widows of Vicitravīrya).—§ 169 (do.): I, 104, (4172).—§ 170 (do.): I, 104, (4199).—§ 171 (Vicitravīryasutop.): I, 105, (4223), 4225, 4239, 4240, 4241, 4244, 4253, 4255, 4264, 4271; 106, 4276.—§ 173 (Pāṇḍu-rājyābhishoka): I, 109, 4349, 4350, 4353 (is the tutor of Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4360.—§ 174 (Dhṛtarāshṭravivāha): I, 110, 4372 (Kurupitāmahaḥ), 4379.—§ 177 (Pāṇḍu-digvijaya): I, 113, 4425 (Çāntanarah), 4427 (marries Pāṇḍu to Mādri), 4429, 4432, 4436, 4441 (Sāgaragāṇḍutah), 4446, 4463 (°purogamah).—§ 178 (Pāṇḍu): I, 114, 4469, 4471.—[§ 179 (Viduraparipāya) [Āpagāṇḍutah]: married Vidura to the daughter of king Devaka—Pārasavīm kanyāṁ: I, 114, 4480.]—§ 180 (Gandhārīputrotop.): I, 115, 4507, 4510 (consultation with Dhṛtarāshṭra after the birth of Duryodhana).—§ 184 (Pāṇḍu): I, 119, 4614.—§ 194 (do.): I, 126, 4902 (receives the sons of Pāṇḍu, etc.), 4911 (Çāntanarah), 4917 (worships the rishi).—§ 195 (do.): I, 127, 4936 (performs the funeral

rites for Pāṇḍu), 4947, 4959, 4960.—§ 190 (Vyāsa): I, 128, 4964 (gives Pāṇḍu a *śrāddha*), 4975.—§ 199 (Droṇa): I, 130, 5094 (inquires about teachers for the princes), 5098.—§ 202 (do.): I, 131, 5168 (engages Droṇa), 5169, 5170, 5177, 5192, 5206, (5208).—§ 203 (do.): I, 132, 5211, 5212.—§ 208 (Aśradarç.): I, 134, 5323; 136, 5404 (sides with Arjuna); 137, 5439.—§ 213 (Jatugrhap.): I, 141, 5650 (performs the funeral rites of the Pāṇḍavas, whom he thinks burnt), 5660 (*Āntanavaḥ*), 5662 (do.), 5666, 5667; 142, 5688, 5691; 143, 5707 (*Āntanavaḥ*); 145, 5734, 5743, 5762; 146, 5790 (*pīṭamahāḥ*), 5791 (do.); 150, 5860 (*Āntanavaḥ*).—§ 217 (Caitrarathap.): I, 166, 6341.—§ 211 (Vidurā-gamanap.): I, 200, 7371; 202, 7439; 203, (7111); 204, 7461, 7471.—§ 213 (do.): I, 205, 7489 (*Āntanavaḥ*); 206, 7518 (do.), 7535 (do.).—§ 244 (Rājyalābhap.): I, 207, 7565, 7593.—§ 286 (Rājasūyikap.): II, 33, 1256.—§ 287 (do.): II, 34, 1260, 1264.—§ 288 (do.): II, 35, 1287, 1291.—§ 289 (Arghāharanap.): II, 36, 1327, 1332 (*Āntanavaḥ*), 1335, 1337; 37, 1341, 1347 (*Āntanavaḥ*), 1367; 38, 1371 (*Āntanavaḥ*), 1373, (1374); 39, 1401.—§ 290 (Cīṣupāla-vadhap.): II, 40, 1419, 1422, 1432; 41, 1437, 1438, 1439, 1440, 1441, 1444, 1446, 1448, 1453, 1455, 1457, 1460, 1462, 1464, 1465, 1466, 1471, 1472; 42, 1486, 1487, 1492, 1493; 43, (1491), (1518); 44, (1519), 1523, 1524, 1525, 1527, 1530, 1532, 1541, 1542, 1543, 1546, 1548, 1549, 1551, 1553, 1554, 1555, 1556 (*Kurupitāmahāḥ*).—§ 291 (do.): II, 45, 1561.—§ 292 (Rājasūyikap.): II, 45, 1607.—§ 294 (Dyūtap.): II, 49, 1782.—§ 298 (do.): II, 58, 2014; 60, 2052; 65, 2181.—§ 299 (do.): II, 67, 2237, (2243); 68, 2263.—§ 301 (do.): II, 69, (2333); 70, 2378; 71, 2379, †2102.—§ 305 (Anudyūtap.): II, 78, 2583; 79, 2609.—§ 307 (do.): II, 81, 2677, 2696.—§ 308 (Āraṇyakap.): III, 1, 12, 35.—§ 313 (do.): III, 6, 316, 322.—§ 314 (do.): III, 9, 324.—§ 315 (Maitreyaṇḍapa): III, 10, 347, 360.—§ 317 (Arjunābhigam.): III, 12, 525.—§ 318 (do.): III, 13, 599.—§ 328 (Kāmyakavanaprav.): III, 36, 1419, 1425.—§ 329 (do.): III, 36, 1435.—§ 330 (Indradarçana): III, 37, 1459a.—§ 333 (Kairātaparv.): III, 40, 1645, 1648.—§ 334 (do.): III, 41, 1683.—§ 339 (Indralokābhigam.): III, 47, 1904.—§ 340 (do.): III, 48, 1922.—§ 356 (Tīrthay.): III, 81, 4032, 4038, 4040, 4041, 4042 (*Kurukulaśreṣṭhah*); 82, 4045, (4046), 4070.—§ 357 (do.): III, 82, 4070.—§ 375 (do.): III, 85, 8254.—§ 376 (do.): III, 85, 8256, 8259.—§ 377 (Dharmyatīrthak.): III, 86, 8283.—§ 401 (Balarāma): III, 119, 10245.—§ 402 (Tīrthay.): III, 120, 10274.—§ 446 (Nivātakav.): III, 174, 12276.—§ 512 (Ghoshayātr.): III, 238, 14810, 14811; 249, 15084.—§ 513 (do.): III, 252, 15165, 15191.—§ 515 (Karnadigvijaya): III, 253, 15209, 15211, 15218, 15220, 15221, 15223, 15225; 254, 15261.—§ 516 (Duryo-dhanayajña): III, 256, 15302, 15332.—§ 517 (do.): III, 257, 15350.—§ 552 (Goharanap.): IV, 25, 867; 28, 912 (*Āntanavaḥ*, *Bhāratānām pīṭamahāḥ*), 915; 29, 958; 35, 1150a; 37, 1224; 38, 1240, 1243; 39, 1286, 1302; 47, 1471, 1476, 1488; 49, 1550; 51, (1583), 1599, 1600 (*Āntanavaḥ*); 52, (1606), (1622), 1626, 1627, (1628); 53, 1643; 54, †1684; 55, 1734, 1755; 59, 1908; 61, 1951 (*etan mām prapayānikam yatra tālo hiraṇmayah | yatra Āntanavo Bhīshmo rathe 'smākaṃ pīṭamahāḥ . . .*) [1751 f., *yas tu nilānusāreṇa pañcatāreṇa ketunā | . . . | yasya tārāka-oitro 'san rathe dhvajavarah sthitah*], 1967, 1984; 64, 2035 (*Āntanavaḥ*), 2040, 2042, 2044, 2045, 2046, 2047, 2049, 2051, 2053, 2054, 2056 (*Āntanavāt*), 2060 (used the

Prājāpatya weapon, etc., against Arjuna), 2061, 2063 (his bow was laid with gold), 2064, 2065, 2066, 2068, 2069, 2078 (*Gāṅgeyam*), 2080, 2081 (*Āntanavaḥ*), 2082; 65, †2086; 66, †2108 (*Āntanavaḥ*), †2118, †2121, †2122, †2129; 68, 2167 (*Āntanavaḥ*), 2201, 2203, 2233; 69, 2214.—§ 554 (Sain-yodyogap.): V, 2, †31β; 3, 52; 4, 65; 6, 118.—§ 556 (Sañjayayānap.): V, 20, 603; 21, 624, †31, (639), 641, 642; 22, †668; 23, †692; 25, †7330, †737; 27, †790; 29, †845; 30, †881f (*Kurusattamasya*); 31, 923 (*Āntanavaḥ*).—§ 559 (Prajāgarap.): V, 37, †1376.—§ 561 (Yānasandhip.): V, 47, 1798a; 48, †1818, †1916; 49, 1917 (*Āntanavaḥ*), 1951 (*Āntanavaḥ*), 1961, 1962 (*Bharataśreṣṭhah*), 1965; 50, 2001f, 2033f; 51, 2056, 2062, 2067; 55, 2149, 2159, 2162, 2164 (*Devavrataḥ*), 2185a, 2188, 2190a, 2196, 2200, 2205v; 57, 2213 (*Āntanavaḥ*, *bhāgaḥ kṛpṭah Ćikhaṇḍinah*), 2275, 2281p, 2291a; 58, 2300r, 2304v; 59, 2333, 2345 (*Kurumukhyasya*); 60, 2368, 2375x; 62, 2417, 2424, †2428; 64, 2478; 65, 2492d (*Āntanavaḥ*).—§ 562 (Bhāgavadyānap.): V, 73, 2681, 2693, 2702; 79, 2811; 80, 2859f; 82, 2900; 83, 2966r, 2989; 85, 3022k, 3031, 3052; 88, 3084 (*Kurupitāmahāḥ*), (3056), 3100; 89, 3103a, 3105, 3113, 3115u; 91, 3271a; 92, 3284r, 3285; 94, 3337, 3364, 3365; 3368, 3371 (*Āntanavaḥ*); 95, 3402v.—§ 565 (Bhāgavadyānap.): V, 106, 3717.—§ 567 (do.): V, 124, 4125a, 4170f; 125, 4186 (*Āntanavaḥ*), 4195 (do.), 4197, 4200; 126, 4214; 127, 4216; 128, 4277, 4282, 42810, 4287 (*Āntanavaḥ*), 4291; 129, 4329a, 4330, 4346, 4350, 4358a, 4360; 131, 4431, 4453p, 4457p.—§ 569 (do.): 137, 4669; 138, 4676; 139, (4706); 141, 4803; 143, 4875k; 147, 4971; 148, 5002, 5003 (Devavrata), 5011, 5014, 5015, †5035; 150, 5077, 5080, 5081, 5082, 5091.—§ 570 (Sainyaniryanap.): V, 151, 5104, 5107, 5110, 5111, 5122, 5129; 154, 5219, 5223, 5226; 156, 5278, (5293), 5302 (*Gāṅgeya*), 5303, 5309; 157, 5314 (*Āpāgeyam pīṭamahāḥ Bhāratānām*, etc.).—§ 571 (Ulūkādūt.): V, 160, 5501, 5529; 161, 5516, 5574; 162, 5606; 163, 5650; 5655, 5663, 5687; 164, 5708c.—§ 572 (Rathātīrath.): V, 165, 5714, 5716, 5718 (*Kuruvṛddhena*), 5719, (5730); 166, (5748); 167, (5770); 168, (5808), 5817, 5826, 5829, 5821, 5834, 5835, 5836, (5837); 169, (5850), 5877; 170, (5879); 171, (5893); 172, (5921).—§ 573 (Ambop.): V, 173, (5911), 5956; 174, (5966), 5970, 5972; 175, (5976), 5981, 5982, 5986, 5999, (6001), 6003, 6004, 6006, 6008 (*Āntanavaḥ*), 6009, 6010; 176, (6022), (6037), 6048, 6070, 6071, 6075, 6076, 6077, 6079; 177, 6085, 6087, 6089, 6094, 6096, (6097), 7014, 7017, 7020, 7021, 7021; 178, 7025, 7027, 7029, 7030, 7031, (7033), 7034, 7010, 7044, (7050), 7051, 7066, 7089, 7090, (7092), 7092, 7097, 7114, 7120, 7122; 179, (7124), 7126; 180, (7163), 7190; 181, (7201); 182, (7217); 183, (7218), 7262, 7263; 184, (7267); 185, (7290), †7297, 7299, 7302, 7304, 7307, 7309, (7310), 7320, 7326; 186, 7329, 7331, 7333, 7335, 7336, 7345, 7358, 7359, 7362; 187, (7370), 7371, 7372, 7375, 7379, 7380, 7382, 7388; 188, (7390), 7393; 189, (7409); 190, (7434), (7414); 191, (7456); 192, (7487), (7494), (7544), 7556, 7557; 193, (7565), 7572, 7575 (*Āntanavaḥ*); 194, 7599.—§ 576 (Bhāgavadyānap.): VI, 13, 496 (*Bhāratānām pīṭamahāḥ*), 497 (do., *Āntanavaḥ*), 499 (alain by *Ćikhaṇḍin*); 14, 608, 509, 524, 529, 529, 531, 532, 540, 541, 542, 547, 554, 555, 560, 564, 565, 568, 569 (*Āntanunandanāt*), 576, 577, 580 (*Āntanavāt*), 581, 583, 585; 15, 599, 601, 603, 607; 16, 629; 17, 647, 648, 653γ, 658; 18, 685; 19, 696, 713; 20, †741, †749f, 756, 757 (*Āntanavaḥ*), 758; 21, 761, 763, 767; 22, 767,

†791 (*Kurupitāmahā*); **25**, 838, 839, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (*Bhīṣmavādhap.*): **VI**, **43**, 1549⁸, 1553, 1559, 1562, 1563 (*Āntanavah*), (1565), (1571), (1574), (1576), 1577, 1618, 1619.—§ 578 (do.): **VI**, **44**, 1639, 1640; **45**¹, 1680; **46**, 1805, 1807^b (*ketunā pañcatāreṇa talena*); **47**^{2a}, 1809, 1811, 1813, 1814^{2a}, 1815, 1822, 1824, 1828, 1829, 1830, 1831, 1834, 1838²⁷, 1840, 1841 (*Āntanavah*), 1863³¹; **48**, 1869 (*Āntanavah*), 1872, 1891, 1897 (*Āntanavah*), 1898, 1901, 1901 (*pitā Devavratas tava*), 1905, 1907, 1908, 1912, 1914³², 1916, 1919, 1920, 1921, 1922, 1923, 1924 (*Āntanavah*), 1929, 1980, 1931, 1935, 1941, 1943, (*Āntanavah*), 1944, 1949, 1952, 1953, 1955, 1958³⁶, 1959, 1965³⁹, 1978, 1981; **49**, 1992, 1997, 2009³⁷, 2015³⁸, 2017³⁸, 2021⁴⁰, 2022⁴¹, 2025, 2026, 2029 (*Āntanavah*), 2032; **50**, 2033, 2035, 2036, 2040, 2041, 2042, 2047, 2052, 2053, 2054, 2055, 2063 (*Chikhaṇḍī . . . Bhīṣmasyāntakarah*), 2070⁴²; **51**, 2096, 2099, 2100, 2101, 2103.—§ 579 (do.): **VI**, **52**, 2127¹, 2132, 2133, 2135, 2137, 2142, 2143, 2147, 2151², 2154, 2161³, 2164, 2165 (*Āntanavah*), 2166, 2168, 2169, 2170, 2171, 2179, 2186, 2188; **53**, 2195 (*Āntanavah*), 2196; **54**, 2300, 2325¹³, 2310¹⁴, 2341 (*Gāṅgāyam*), 2349; **55**, 2376¹⁵, 2400.—§ 580 (do.): **VI**, **56**, 2402¹ (*Āntanavah*); **57**, 2452¹, 2459; **58**, 2472⁶, 2483⁷, 2484, 2489², 2491 (*Āntanavah*), 2502, 2506; **59**, 2508¹⁰, 2509, 2527 (*Āntanavah*), 2531, 2533, 2536, 2539, 2541, 2543, 2551, 2553, 2555, 2556, 2557, 2560, 2561, 2568, 2569, 2570, 2572, 2576, 2578 (*Pitāmahā*), 2580, †2588¹¹, †2591, †2593, †2594, †2597, †2598, †2608, †2612, †2620¹², †2643⁰, †2649⁰.—§ 581 (do.): **VI**, **60**, †2651¹, †2670^b [†2671 (*pañcatālochrtapāñcaketuḥ*)], †2675, †2677, †2678, †2679; **63**, 2803⁸; **64**, 2872, 2879, 2883 (*Āntanavah*); **65**, 2901, 2910, 2922, (2932); **66**, (2973), (2996); **67**, (3015); **68**, (3037), 3049.—§ 582 (do.): **VI**, **69**, 3059, 3068¹, 3069, 3070², 3074³ (*Pitāmahā*), 3080³, 3082⁶, 3085⁷, 3087⁸, 3088; **70**, 3090 (*Āntanavah*), 3110, 3117⁸, 3118; **71**, 3119, 3128 (*Āntanavah*), 3137; **72**, 3162, 3182, 3183, 3185, 3187, 3189, 3192 (*Āntanavah*), 3193, 3194 (*Āntanavah*), 3195; **73**, 3197, 3238; **74**, 3268.—§ 583 (do.): **VI**, **75**, 3304⁰, 3309²; **76**, 3329; **77**, 3345³; **78**, 3441; **79**, 3509 (*Āntanavah*).—§ 584 (do.): **VI**, **81**, 3542, 3546, 3551, 3575 (*Āntanavah*); **82**, 3581, 3584 (*Āntanavah*), 3588 (*Āntanavah*); **84**, 3738, 3744; **85**, †3758, †3761¹, †3764 (*Āntanavah*), †3770, †3772, †3774, †3775, †3776, †3777, †3780; **86**, 3792 (*Āntanavah*), 3794 (do.), 3795, 3797, 3798 (*Āntanavah*), 3800, 3801, 3803, 3804, 3805 (*Āntanavah*), 3811, 3816, 3817, 3830¹³, 3838 (*Āntanavah*).—§ 585 (do.): **VI**, **87**, 3849^a, 3851 (*pitā tava*, i.e. Dhṛtarāṣṭra's), 3852 (*Āntanavah*), 3864 (*Āntanavah*); **88**, 3887, 3889, 3890, 3891 (*Āntanavah*), 3893, 3895, 3897, 3898, 3922; **89**, 3931, 3933^λ, 3936^μ, 3942, 3945, 3946, 3947, 3948, 3969 (*Āntanavah*); **90**, 4052, 4055, 4057; **92**, 4113 (*Āntanavah*); **95**, 4234 (*Kurupitāmahā*), 4240 (*Āntanavah*), 4252; **96**, 4337, 4339 (*Āntanavah*); **97**, 4407^κ, 4411 (*Āntanavah*), 4413, 4414, 4415, 4416, 4420, 4421, 4426, 4437, 4439, 4447; **98**, 4474, 4478, 4480, 4492, 4496, 4497, 4498.—§ 586 (do.): **VI**, **99**, 4500 (*Āntanavah*), 4502^a, 4514, 4515; **100**, 4555; **101**, 4590, 4614 (*Āntanavah*), 4620, 4622; **102**, 4669; **103**, 4682, 4685, 4687, 4690, 4693, 4696, 4724[†]; **104**, 4737, 4740, 4741, 4765; **105**, 4767, 4768, 4770 (*asmākaṃ pitāmahā*), 4771, 4773; **106**, 4809, 4813, 4818, 4821, 4828, 4836, 4837, 4841 (*Kurupitāmahā*), 4842, 4843, 4846, 4847, 4850, 4852, 4853, 4855, 4857, 4859, 4860, 4861, 4863, 4876 (*Āntanavah*), 4880, 4881, †4884; **107**, 4887, 4888, 4892, 4893, 4898, 4900, 4902, 4903, 4904, 4905,

4912, 4914, 4915, 4923, 4924, 4925 (*Āntanavah*), 4928, 4930, 4933, 4938 (*Devavratā*), 4942, 4943, 4944 (*Kurupitāmahā*), (4961), 4975 (*Kurupitāmahā*), 4982, 4985, 4986, 4989, 4991.—§ 587 (do.): **VI**, **108**, 4994, 5004^b, 5009 (*Āntanavah*); every day *Bh.* formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Piṇḍas, and sometimes after that of the Rākshasas), 5011, 5017, 5021, 5027, 5034, 5037, 5042, 5043, 5045, 5046, 5047; **109**, 5057 (*Āntanavah*), 5058, 5059, 5062, 5065, 5069, 5086, 5089, 5091; **110**, 5094, 5095, 5097, 5101, 5102, 5104, 5105, 5106, 5107, 5109, 5111, 5112, 5113, 5114, 5115, 5118, 5136, 5137; **111**, 5140, 5157, 5160, 5162, 5166, 5171, 5172, 5174, 5175, 5176, 5179, 5182, 5187, 5188, 5189, 5192, 5193, 5196; **112**, 5201, 5213, 5214, 5215, 5218, 5238; **113**, 5242, 5285; **114**, 5325^λ, 5326, 5328, 5330, 5331, 5333, 5334; **115**, 5335, 5336, 5339, 5340, 5341, 5342 (*Āntanavah*), 5343, 5350, 5351, 5352, 5354, 5356, 5358, 5360 (*Āntanavah*), 5376; **116**, 5378, 5383, 5405, 5406, 5410, 5416, 5427, 5431, 5433, 5438, 5442, 5447, 5449, 5450; **117**, 5452, 5456, 5457, 5461, 5471, 5476, 5478, 5479, 5480, 5512, 5513; **118**, 5522, 5527, 5536 (*orddhah Kurupitāmahā*), 5537, 5541 (*ślasya Čatānīka*), 5543, 5547, 5548 (*Āntanavah*), 5550, 5551, 5555, 5557, 5558, 5560, 5561, 5564, 5567 (*Bhāgtrathīputraṃ*), 5568; **119**, 5572, 5573, 5579, 5580, 5581, 5582, 5590, 5593, 5596, 5598, 5602, 5603, 5606, 5607, 5608, 5609 (*Āntanavah*), 5611 (*Kurupitāmahā*), 5614, 5615, 5617, 5621 (*Āntanavah*), 5625, 5634 (*Āntanavah*), 5641, 5642, 5645, 5650, 5652, 5655, 5656, 5663 (*Kurupitāmahā*), 5665 (do.), 5666, 5669, 5676 (*Kurupitāmahā*), 5680 (*Āntanavah*), 5686; **120**, 5689, 5690, 5692, 5693, 5696 (*Kurupitāmahā*), 5697, 5699 (*Āntanavah*), 5701 (do.), 5704 (do.), 5710 (*Kauravānām pitāmahā*), 5711, 5714, 5718, 5719, 5721 (*Āntanavah*), 5735, 5750, 5753, 5755, 5756.—§ 588 (do.): **VI**, **121**, 5769, 5771, 5778, 5785, 5787 (*Kurupitāmahā*), †5812; **122**, 5818 (*Āntanunandane*), 5819, 5840, (5851).—§ 589 (*Dronābhishhekap.*): **VII**, **1**, 4, 9, 10, 15, 17, 18, 35, 40, 42, 50 (*Kauravānām upācra*); **2**, †52, †54, †55, †71, †81, †83; **3**, 90 (*Pitāmahā*), 94, 96 (*Bhāratānām pitāmahā*); **5**, 138; **7**, 187, 190; **11**, 425, 427, 428, 430.—§ 592 (*Samaptakav.*): **VII**, **23**, 1017 (*Bh° ad avāpya cūstrāṇi*, i.e. Pāṇḍya); **24**, 1056.—§ 598 (*Jayadrathavudhap.*): **VII**, **85**, 3036^β, 3042^γ, 3054; **86**, 3074.—§ 599 (do.): **VII**, **98**, 3649^α; **110**, 4228; **122**, 4884; **128**, 5270; **131**, 5360; **147**, 6387; **149**, 6479; **150**, 6505 (*mama pitāmahā*, i.e. Duryodhana's); **151**, 6535, (*yao Chikhaṇḍy avadhīd Bh° am*), 6556, 6559.—§ 600 (*Ghaṭotkacav.*): **VII**, **158**, 7035^ω.—§ 603 (*Nārāyaṇāstramokshap.*): **VII**, **196**, 9074; **198**, 9142, 9144 (*°āntakarah . . . Chikhaṇḍī*), 9168 (*Kurupitāmahā*); **199**, 9223^χ.—§ 604 (*Karṇap.*): **VIII**, **2**, 32^γ, 40; **5**, 95; **6**, 163, 186; **7**, 191; **9**, 262, 273, 287 (*Bh° am apratiyudhyantam Chikhaṇḍī śāyākottanaiḥ | pātayām āsa samare*), 294, 310, 341.—§ 605 (do.): **VIII**, **10**, 362^κ, 367, 369, 381; **11**, 411; **20**, 772^{γγ}, 774; **26**, 1057 (*Chikhaṇḍinam Bh° mṛtyuṃ*); **32**, 1332^{σσ}, 1333.—§ 607 (do.): **VIII**, **36**, 1686^a, 1687; **37**, †1715, †1719, †1736, †1745 (*sa-Bhīṣmakāḥ*); **41**, 1947^e, 1953; **45**, 2113^o.—§ 608 (do.): **VIII**, **56**, 2745^{oo}; **61**, 3082 (*Chikhaṇḍī . . . Bhīṣmahantā*); **66**, 3330^{uu}; **69**, 3432^{vvv}; **72**, 3612^{vvv}; **73**, 3644, 3646 (*Āntanavah*), 3662, 3666, 3673 (*ślain by Chikhaṇḍin*), 3685, 3722, 3734, 3735; **79**, 4035; **87**, 4455; **88**, 4510; **96**, 5013.—§ 609 (*Chalyap.*): **IX**, **2**, 75 (*Pitāmahā*), 86 (*lokānātha*), 111, 113.—§ 610 (do.): **IX**, **4**, 197, 224; **6**, 315; **7**, 340, 349,

360.—§ 611 (do.): IX, 8, 380, 383, 4020; 16, 8110; 19, 10010, 1023; 2400, 1291, 1292, 1293; 2700, 1456.—
 § 612 (Hradapraṇepa): IX, 290, 1646.—§ 613 (Gadāyuddhap.): IX, 320, 1836.—§ 615 (Buladevatīrthay.): IX, 540, 3060.—§ 615 (Gadāyuddhap.): IX, 58, 3256; 610, 3424, 3428, 34470, 3450; 6300, 3548; 6400, 3588 (Cāntanavāḥ).—§ 616 (Sauptikap.): X, 3, 137; 50, 196 (Cāntanavāḥ).—§ 617 (Aishikap.): X, 100, 563.—§ 618 (Jalapradānikap.): XI, 10, 160, 29 (Kururddhasya); 120, 320 (Pitāmaham); 130, 346.—§ 619 (Strīvilāp.): XI, 16, 4470, 454; 230, 648 (Bhishmakṛd āhara), 656 (Cāntanavāḥ); 250, 735.—§ 621 (Rajadh.): XII, 4, 120; 50, 140.—
 § 623 (do.): XII, 100, 503.—§ 635 (do.): XII, 37, 1349 (Kurupitāmaham) (Vyāsa directs Yudhishtira to consult Bhishma).—§ 637 (do.): XII, 40, 1563, 1573 (Gāṅgeyam), 1575 (Kauravāṇam dhurandhara), 1577, 1578, 1580; 47, 1589 (asked by Janamejaya, Vaiṣampāyana related how Bhishma cast off his body), 1591, 1600, 16030, (1604), 1689, 1690, 1691, 1692, 1693.—§ 639 (do.): XII, 50, 1811, 18170, 1823, 1826 (Cāntanavāḥ), 1831, 1836; 51, 18440, (1845), 1856, 1857, 1860; 52, 1862 (Cāntanavāḥ), 1876, 1879, 1882, 1888; 53, 1905, 1911, 1920.—§ 640 (do.): XII, 54, 1926 (Cāntanunandana Gāṅgeya), 1928 (Kauravāṇam dhurandhara), 1932 (Gāṅgeya), 1935, (1941), 1951, 1953, 1955; 55, (1978), 1984, 1985; 56, (1996); 57, (2047); 58, (2092), 2117, 2118.—§ 641 (do.): XII, 59, 2123, 2124, 2125, (2134); 60, (2273); 61, (2324); 62, (2346); 63, (2356); 64, (2386); 65, (2448); 66, (2453); 67, (2496), (2518); 68, (2536); 69, (2598), (2670); 70, (2702); 71, (2716); 72, (2749); 73, (2775); 74, (2808), (2827); 75, (2832), (2849), (2865); 76, (2870); 77, (2884), (2914); 78, (2918), (2920), (2930), (2936), (2955); 79, (2963), (2971); 80, (2985); 81, (3025); 82, (3055); 83, (3126); 84, (3183), (3193); 85, (3195), (3198); 86, (3229); 87, (3262); 88, (3303); 89, (3335), (3356); 90, (3362); 91, (3461); 92, (3464); 94, (3534); 95, (3536), (3541); 96, (3557); 97, (3583); 98, (3614), (3663); 99, (3664); 100, (3683); 101, (3734); 102, (3754); 103, (3795), (3846); 104, (3848); 107, (3986); 108, (3991); 109, (4026); 110, (4054); 111, (4084), (4130); 112, (4174); 113, (4197), (4207); 114, (4211); 115, (4243); 116, (4254); 117, (4279); 118, (4303); 119, (4331); 120, (4353); 121, (4416); 122, (4469), (4523); 123, (4527); 124, (4552), (4613), (4621); 125, (4629); 126, (4641); 127, (4660); 128, (4713); 129, (4718); 130, (4732).—§ 642 (Āpaddharm): XII, 131, (4782), (4788); 132, (4795); 133, (4815); 134, (4835).—§ 643 (do.): XII, 135, (4852), (4874).—§ 644 (do.): XII, 136, (4878).—
 § 645 (do.): XII, 137, (4889).—§ 646 (do.): XII, 138, 4923 (Cāntanavāḥ), (4924), (4994).—§ 647 (do.): XII, 139, (5136), (5245).—§ 648 (do.): XII, 140, (5248).—§ 649 (do.): XII, 141, (5327), (5410).—§ 650 (do.): XII, 142, (5423), (5456).—§ 651 (do.): XII, 143, (5460), (5464); 144, (5493); 145, (5510); 146, (5524); 147, (5550); 148, (5561); 149, (5574).—§ 652 (do.): XII, 150, (5595); 151, (5613); 152, (5673).—§ 653 (do.): XII, 153, (5676), (5771), (5784).—§ 654 (do.): XII, 154, (5804); 156, (5841), (5845), (5850); 157, (5861), (5867).—§ 655 (do.): XII, 158, (5878); 159, (5913), (5917); 160, (5930), 5962, 5963; 161, (5964); 162, (5979); 163, (6005); 164, (6029); 165, (6039).—§ 656 (do.): XII, 166, 6128, (6129).—§ 657 (do.): XII, 167, 6210.—§ 658 (do.): XII, 168, (6268), (6293); 169, (6317); 170, (6342), (6344); 171, (6369), (6373); 172, (6403); 173, (6430), 6456.—§ 659 (Mokshadh.):

XII, 174, (6456), (6463), (6521); 175, (6523), (6561); 176, (6563); 177, (6587); 178, (6640), (6647); 179, (6654), (6661), (6689); 180, (6691); 181, (6746).—§ 660 (do.): XII, 182, (6769); 192, (7030).—§ 661 (do.): XII, 193, (7033); 194, (7068); 195, (7129); 196, (7156); 197, (7175), (7186); 198, (7188).—§ 662 (do.): XII, 199, (7199), (7215), (7227), (7232), (7285), (7319); 200, (7332), (7362).—
 § 663 (do.): XII, 201, (7366).—§ 664 (do.): XII, 207, (7520).—§ 665 (do.): XII, 208, (7568).—§ 666 (do.): XII, 209, (7607).—§ 667 (do.): XII, 210, (7642); 211, (7689); 212, (7707), (7734); 213, (7742); 214, (7764); 215, (7793); 216, (7821); 217, (7842).—§ 668 (do.): XII, 218, (7882); 219, (7930), (7934).—§ 669 (do.): XII, 220, (7985); 221, (8005), (8007), (8013).—§ 670 (do.): XII, 222, (8023).—
 § 671 (do.): XII, 223, (8059), (8069); 224, (8088); 225, (8148), (8185).—§ 672 (do.): XII, 226, (8187).—§ 673 (do.): XII, 227, (8214).—§ 674 (do.): XII, 229, (8334).—
 § 675 (do.): XII, 230, (8430), (8434).—§ 676 (do.): XII, 231, (8455).—§ 677 (do.): XII, 232, (8483), (8487); 240, (8734); 242, (8806); 243, (8835); 245, (8884); 256, (9131), (9142).—§ 678 (do.): XII, 257, (9150); 260, (9231).—§ 680 (do.): XII, 262, (9277), (9289); 263, (9339), (9342); 264, (9441); 265, (9446), (9462).—§ 681 (do.): XII, 266, (9467), (9480).—§ 682 (do.): XII, 267, (9482).—§ 683 (do.): XII, 268, (9560).—§ 684 (do.): XII, 269, (9598).—§ 685 (do.): XII, 272, (9756), (9782), (9787), (9801), (9804).—§ 686 (do.): XII, 273, (9812).—
 § 687 (do.): XII, 274, (9832); 275, (9856).—§ 688 (do.): XII, 276, (9874).—§ 689 (do.): XII, 277, (9916).—§ 690 (do.): XII, 278, (9929), (9966).—§ 691 (do.): XII, 279, (9968).—§ 692 (do.): XII, 280, (9995); 281, (10085), (10087), (10096).—§ 693 (do.): XII, 282, (10104), (10124), (10138); 283, (10143), (10170), (10184), (10189).—§ 694 (do.): XII, 284, (10211), (10238).—§ 696 (do.): XII, 285, (10347).—§ 697 (do.): XII, 286, (10486).—§ 698 (do.): XII, 287, (10533).—§ 699 (do.): XII, 288, (10554).—
 § 700 (do.): XII, 289, (10613), (10615).—§ 701 (do.): XII, 290, (10664), (10680).—§ 702 (do.): XII, 291, (10699); 298, (10941); 299, (10942), (10991).—§ 703 (do.): XII, 300, (10993), (11036).—§ 704 (do.): XII, 301, (11038), (11047), (11079); 302, (11100), (11151), (11181).—§ 705 (do.): XII, 303, (11220); 309, (11508).—§ 706 (do.): XII, 310, (11518), (11542).—§ 707 (do.): XII, 311, (11545); 319, (11818).—§ 708 (do.): XII, 320, (11839).—§ 709 (do.): XII, 321, (11854), (11928), (12043).—§ 710 (do.): XII, 322, (12046), (12137).—§ 711 (do.): XII, 323, (12139).—§ 712 (do.): XII, 324, (12163); 325, (12187).—
 § 713 (do.): XII, 326, (12215); 327, (12260).—§ 714 (do.): XII, 328, (12312); 329, (12365), (12386).—§ 715 (do.): XII, 330, (12422).—§ 716 (do.): XII, 333, (12577); 334, (12608).—§ 717 (do.): XII, 335, (12654); 336, (12696), (12711); 337, (12752), (12768); 338, (12819), (12823), (12831), (12859); 339, (12861); 340, (12865), (12882), (12974), (12980), (13002); 347, 13443 (grāvatoh Kṛṣṇa-Bhishmayog); 349, 13557 (do.), 13611 (do.).—§ 718 (do.): XII, 353, (13765); 354, (13775); 357, (13818); 358, (13822); 359, (13835); 360, (13848); 362, (13884); 366, (13935).—§ 719 (Ānuṣaṇik.): XIII, 1, (15), (33), (49), (61), (69), (80).—§ 720 (do.): XIII, 2, (87), (173).—
 § 721 (do.): XIII, 4, (200), (212).—§ 722 (do.): XIII, 5, (264), (282).—§ 723 (do.): XIII, 6, (296).—§ 724 (do.): XIII, 7, (345), 371; 8, (376).—§ 725 (do.): XIII, 9, (405), (417), (420).—§ 726 (do.): XIII, 10, (435), (450), (480).

(494).—§ 727 (do.): XIII, 11, (508).—§ 728 (do.): XIII, 12, (529), (575).—§ 729 (do.): XIII, 13, (583).—§ 730 (do.): XIII, 14, (590), 605 (*Pitāmahaḥ*), (606).—§ 731 (do.): XIII, 19, (1390), (1407), (1476); 20, (1485), (1497); 21, (1513), (1523), (1529).—§ 732 (do.): XIII, 22, (1532), (1534), (1536), (1539), (1545), (1547), (1549), (1555), (1557), (1563); 23, (1573), (1621); 24, (1677).—§ 733 (do.): XIII, 25, (1690).—§ 734 (do.): XIII, 26, 1766, 1768 (*Bh° aśritāḥ* . . . *kathāḥ*), 1769, 1774, 1775, (1777), †(1860), 1863.—§ 735 (do.): XIII, 27, (1870), (1892); 28, (1896); 29, (1913).—§ 736 (do.): XIII, 30, (1944).—§ 737 (do.): XIII, 31, (2009).—§ 738 (do.): XIII, 32, (2046), (2060).—§ 739 (do.): XIII, 33, (2084); 34, (2110), (2140); 35, (2142).—§ 740 (do.): XIII, 36, (2165), (2183).—§ 741 (do.): XIII, 37, (2185), (2189).—§ 742 (do.): XIII, 38, (2203), (2206), (2208).—§ 743 (do.): XIII, 40, (2247), (2271), (2271); 41, (2307), (2334); 42, (2344); 43, (2377).—§ 744 (do.): XIII, 44, (2406), (2424), (2434); 45, (2462), (2471); 46, (2484); 47, (2505), (2529), (2547); 48, (2564), (2602); 49, (2615), (2619), (2625), (2627), (2632), (2635).—§ 745 (do.): XIII, 50, (2642); 51, (2668), (2681), (2688), (2707); 52, (2722), (2728); 53, (2756), (2803); 54, (2825); 56, (2919).—§ 746 (do.): XIII, 57, (2931); 58, (2971); 59, 3005; 60, (3045); 61, (3067); 62, (3104), (3156); 63, (3203), (3242); 64, (3253), (3288); 65, (3289); 66, (3310), (3314); 67, (3377); 68, (3396), (3418); 69, (3433), (3444); 70, (3452); 71, (3486); 72, (3546); 74, (3616); 75, (3629); 76, (3666), †3693; 77, (3699), (3705); 78, (3732), (3735); 80, (3801); 81, (3803); 82, (3852); 83, (3879), (3924).—§ 747 (do.): XIII, 84, (3940); 85, (4183).—§ 748 (do.): XIII, 86, (4190).—§ 749 (do.): XIII, 87, 4222 (*Āntanavaḥ*), (4223); 88, (4241); 89, (4255); 90, (4271); 91, (4328); 92, (4372).—§ 750 (do.): XIII, 93, (4397), (4399), (4406), (4414), (4449), (4458), (4468), (4481), (4541).—§ 751 (do.): XIII, 94, (4547), (4588).—§ 752 (do.): XIII, 95, (4604), (4619); 96, (4630), (4636), (4641), (4644).—§ 753 (do.): XIII, 97, (4652), (4675).—§ 754 (do.): XIII, 98, (4678).—§ 755 (do.): XIII, 99, (4745); 100, (4773).—§ 756 (do.): XIII, 101, (4814), (4841).—§ 757 (do.): XIII, 102, (4844).—§ 758 (do.): XIII, 103, (4908), (4950).—§ 759 (do.): XIII, 104, (4957); 105, (5114); 106, 5139 (*Āntanavaḥ*), (5140); 107, (5209); 108, (5350); 109, (5371); 110, 5387 (*Kurupitāmahaḥ*), (5389).—§ 760 (do.): XIII, 111, (5400).—§ 761 (do.): XIII, 114, (5578); 115, (5600); 116, (5686).—§ 762 (do.): XIII, 117, (5726), (5737); 119, (5777), (5787), (5789).—§ 763 (do.): XIII, 120, (5794); 121, (5821); 122, (5838).—§ 764 (do.): XIII, 123, (5859), (5878).—§ 765 (do.): XIII, 124, (5881).—§ 766 (do.): XIII, 125, (5922); 126, (6005), (6015), (6046); 130, (6102); 131, (6141); 132, (6155); 134, (6196).—§ 767 (do.): XIII, 135, (6200); 136, (6222); 137, (6246); 138, (6280).—§ 768 (do.): XIII, 139, 6294 (*Bhāgīrathīputraḥ*), (6295); 140, (6338), (6388); 146, (6778), (6804); 148, (6887), 6934 (*°anuṣṭānaḥ*).—§ 769 (do.): XIII, 149, (6939).—§ 770 (do.): XIII, 151, (7082).—§ 771 (do.): XIII, 152, (7163).—§ 772 (do.): XIII, 153, (7186); 156, (7265), (7269); 157, (7291); 158, (7326).—§ 773 (do.): XIII, 159, (7356); 160, 7457.—§ 774 (do.): XIII, 163, 7532 (*Āntanavaḥ*), (7534), (7543), (7551), (7560), (7566); 164, (7608); 165, (7612).—§ 775 (do.): XIII, 166, 7627, (7630).—§ 776 (do.): XIII, 167, 7689 (*Kauravāṇām dhurandharaḥ*).—§ 777 (*Svargārohaṇikap.*): XIII, 168, 7713 (*°samakaraṇḍya*), 7716 (*°syāgnī*), 7730,

(7735), (7742), 7752; 169, 7759 (*Āntanavaḥ*), 7766, 7773 (*Kurukulodāhaḥ*), 7792 (*Kuruṣārdalaḥ*).—§ 778 (*Açvamedhikap.*): XIV, 2, 24 (*Bhāgīrathīsutā*).—§ 779 (do.): XIV, 12, 326 (*Drona° bhyām*).—§ 780 (do.): XIV, 14, 368, 369 (*°Karnapurogāṇām Kurūṇām*).—§ 781 (do.): XIV, 15, 393.—§ 784b (*Utāṅka*): XIV, 53, 1552.—§ 785 (*Anugītāp.*): XIV, 60, 1775a, 1780β (*Kauravyaḥ*); 61, 1822γ; 63, 1876; 81, 2410, 2415 (*Āntanavaḥ*).—§ 787 (*Āçramavāṇasap.*): XV, 3, 79γ; 7, 255; 8, 259ε; 9, 283λ; 10, 320, 332ν; 11, 866 (*°ādīnām*), 371π, 378; 12, 386 (*°ādīnām*); 14, 411, 414σ.—§ 789 (*Putrūlarç.*): XV, 29, 797 (*Āntanavaḥ*); 31, 858η (*Bhishmā ca vidhī Gāṅgayaṃ Varuṇ mānuṣhatāṃ gataṃ*); 32, 8740.—§ 795 (*Svargārohaṇap.*): XVIII, 4, 145 (*Varubhiḥ sahitāṃ Āntanavaḥ*); 5, 148λ, 158μ.

Compare also the following synonyms:—

Āpagāsuta ("son of the river"): I, 4480; VI, 5216.

Āpageya (do.), q.v.

Bhāgīrathīputra ("son of Gāṅgā"): XIII, 6294.

Bhāgīrathīsuta (do.): XIV, 24.

Bhārata, q.v.

Bharataçreshṭha ("the best of the Bh°"), q.v.

Bhāratāṇām pitāmahaḥ ("the grandfather of the Bh°"), q.v.

Bharatarshabha (do.), q.v.

Bharatasattama (do.), q.v.

Bhishmaka: V, 5981.

Āntanava: I, †176, †184, 2261, 2420, 4077, 4080, 4108, 4115, 4118, 4122, 4254, 4425, 4911, 4960, 5660, 5662, 5707, 5860, 7489, 7518, 7535, 7567 (*rajñā?*), 8050 (*rajñā?*); II, 1332, 1347, 1371, 2477; III, 1110 (*Pitāmahaḥ*); IV, 912 (*Bharatāṇām pitāmahaḥ*), 1176, 1238, 1600, 1734, 1755 (*sarveshām naḥ pitāmahaḥ*, has a golden helm, etc.), 2035 (*Bhāratāṇām pitāmahaḥ*), 2056, 2068, 2081, †2108, †2121, †2131 (*Pitāmahaḥ vṛddhaḥ*), 2167; V, 89 (*nṛpaḥ*), 642, †790, 923 (*Bhāratāṇām pitāmahaḥ*), 1897 (*rajñe?*), 1916, 1951, 2213, 2428, 2492 (*vṛddhaḥ* . . . *Pitāmahaḥ*), 2501cc (*Pitāmahaḥ*), 3371, 3374, 4186, 4195, 4287, 4346, 4367 (*rajñā?*), 4824ε, 4828ξ, 4898 (*Pitāmahaḥ*), †5039, 5278, 5956, 6008, 6070, 7575, 7608ε; VI, 497 (*Bhāratāṇām pitāmahaḥ*), 516, 521, 552, 568, 570, 572, 575, 580, 628, 654, 675 (*rajñā*), 757, 1563, 1677, 1838, 1841, 1869, 1874, 1897, 1916, 1917, 1924, 1929, 1943, 2029, 2142, 2165, 2195, 2339, 2402, 2403, 2494, 2527, †2585 (*rajñāḥ*), †2604, †2606, †2621, †2623, †2655 (*rajñā*), 2656, †2671, 2849, 2883, 3049, 3090, 3128, 3192, 3194, 3198, 3508, 3575, 3581, 3584, 3588, †3764, †3765, †3769, †3773 (*rajñā*), 3792, 3794, 3798, 3805, 3838, 3852, 3884, 3891, 3969π, 4113, 4240, 4339, 4411, 4476, 4500, 4614, 4876, 4925, 4940, 4954, 5009, 5057, 5092, 5335, 5342, 5360, 5368, 5533 (*pita Ç°s tava*, i.e. Dhṛtarāṣṭra's), 5548, 5609, 5621, 5634, 5670, 5688, 5699, 5701, 5704 (*Bhāratāṇām pitāmahaḥ*), 5721, 5730, 5764, 5765, 5774, 5776, 5790, †5799; VII, 23, †53, †59, †63, 144; VIII, 22, 93, 3640; IX, 1306, 3588; X, 196; XI, 649, 654, 656; XII, 1826, 1862, 2714, 4923; XIII, 3596, 3598, 4222, 5139, 6936, 7532, 7629, 7697, 7717, 7769, 7767; XIV, 2409, 2414, 2415; XV, 797; XVIII, 145.

Āntanoh putraḥ ("the son of Ç°") = Bhishma: VI, 5080; IX, 1294; XI, 740.

Āntanoh sutah (do.) = Bhishma: V, 3707; VI, 2664, 4849, 5079.

Āntanūja (do.) = Bhishma: V, †1847.

Çāntanunandana (do.) = Bhishma: I, 4085; VI, 569, 5818; XII, 1926.

Çāntanusuta (do.) = Bhishma: XIII, 7761.

Devavrata, the original name of Bhishma: I, 3800, 3965 (*Gāṅgeya*), 3987, 4024, 4039; V, 2164, 5003 (*Bh°*), 5020, 5037; VI, 580, 642 (*pitā D's tava*, i.e. Dhṛtarāṣṭra's), 1904 (do.), 1934 (do.), 1948 (do.), 1966 (do.), 1970 (do.), 1973 (do.), 2158 (do.), 2342 (do.), 2345 (do.), 2394 (do.), 2404 (do.), 2511 (do.), 3060 (do.), 3273 (do.), 3291 (do.), 3771, 3807 (*pitā D's tava*, i.e. Dhṛtarāṣṭra's), 3892 (do.), 3925 (do.), 4227, 4619 (*pitā D's tava*, i.e. Dhṛtarāṣṭra's), 4684 (do.), 4877 (do.), 4932, 4938 (*Bh°*), 5078 (*pitā D's tava*, i.e. Dhṛ°s), 5346 (do.), 5459 (do.), 5694, 5768; VII, 2, 13, 14, 24, 31, 32, 351; XI, 659 (*gate . . . svargaṃ devakalpe*); XII, 1925 (*çoratalpagate 'oyute*).

Gāṅgāsuta = Bhishma: VI, 3518, 3765, 5770.

Gāṅgeya = Bhishma: I, 94, 3965 (*sa tu Devavrato nāma Gāṅgeya iti cābhavat Dyu-nāmā Çāntanoḥ putraḥ Çāntanor adhiko guṇaiḥ*), 3987 (*Devavrato Vasuḥ*), 4029, 4049, (4058), 4144, 4147, 4362, 4439, 5096, 5185, 5313; III, 165; IV, 1605, 2038, 2078 (*Bh°*), 2084; V, 2189 (*Pitāmahaḥ*), 4984, 5092, 5302, 5308, 5485, 5649, 5715 (*pitaram*, i.e. Dhṛtarāṣṭra's), 5717, 5725, 5820, 5836, 5846, 5943, 5988, 5990, 6073, 7256, 7306, 7307 (*Çāntanoḥ putro Vasuḥ*), 7374, 7559, 7562, 7594β; VI, 607 (*am*, so B.), 1678, 1679, 1911, 1925, 1936, 1969, 2150, 2156, 2158, 2162, 2168, 2173, 2189, 2341, 2344, 2481, 2532, 3119, 3126, 3531, 3565, 3578, 3763, 3796, 3888, 4252, 4358, 4412, 4430, 4441, 4477, 4487, 4488, 4489, 4490, 4491, 4683, 4692, 4695, 4763, 4921, 4946, 4976, 4983, 4990, 5055, 5071, 5085, 5093, 5096, 5098, 5103, 5116, 5119, 5161, 5308, 5332, 5428, 5453, 5474, 5475, 5532, 5533, 5591, 5612, 5619, 5636, 5638, 5661, 5662, 5685, 5824, 5856; VII, 18, 22, 38; VIII, 152; IX, 1934 (*Bharataçreshṭhaḥ sarveshāṃ naḥ pitāmahaḥ*), 3161, 3407; X, 533; XI, 653; XII, 183, 802, 1573 (*Bh°*), 1810, 1815, 1816, 1817, 1839, 1876, 1877, 1884 (*sa°*), 1891, 1912, 1923, 1926, 1930, 1932, 1986, 2123, 2268 (*Pitāmahaḥ*); XIII, 1759, 1771 (*Kurusattamaḥ*), 1942, 5402 (*Pārtha°yoh*), 5920, 6931, 6935, 7693, 7729, 7734, 7754, 7770, 7776, 7777 (*Kuruçreshṭhaḥ*), 7779; XIV, 1783; XV, 359, 858 (*Bh°*).

Jāhnaviputra ("son of Guṅgā") = Bhishma: VI, 5746.

Jāhnavisuta (do.) = Bhishma: V, 7015; VII, 21, 28.

Kaurava,

Kauravānām dhurandharah,

Kauravānām pitāmahaḥ,

Kauravānām upaçrayah, v. Kaurava.

Kauravādhama.

Kauravanandana.

Kauravya.

Kuruçārdūla.

Kuruçreshṭha.

Kurūdvaḥa.

Kurukulaçreshṭha.

Kurukulādhama.

Kurukulodvaḥa.

Kurumukhya.

Kurūnām abhayamkarah

Kurūnām çrīgāṃ

Kurūnām řahabhah

Kurunandana.

Kurupati.

Kurupitāmaha.

} v. Kuru, pl.

Kurupravāra.

Kurupuṅgava.

Kururājarshisattama.

Kurusattama.

Kurūttama.

Kuruvamçaketu.

Kuruvaraçreshṭha.

Kuruvṛddha.

(**Kuruvṛddhatama**).

Mahāvra ("who observes a great religious vow"): V, 5038, 7020 (*Bh°*), 7023, 7583 (*Apagēyam*); VI, 2594, 2597; VII, 257, 95 (*pitaram* to, i.e. Dhṛtarāṣṭra's).

Nadija ("son of the river"): IV, 1294; V, 78 (?), 5030.

Pitāmaha: I, 5790; III, 1110 (*Çāntanavaḥ*); IV, 2131 (do.); V, 2268, 2492 (*Bh°*), 2501 (*Çāntanavaḥ*); VI, 1909, 1940, 1960, 22806, 4873, 5048, 5061, 5212, 5473, 5563; IX, 75 (*Bh°*), 278, 1789 [1934 (*Gāṅgeya Bharataçreshṭhaḥ sarveshāṃ naḥ pitāmahaḥ*)], 2190 (*pitāmahasya mahato vartamāno mahāmakhe*), 2196, 2198, 2199, 2200, 3418; XI, 320; XII, 804, 1936, 1987, 1989, 1994, 2119, 2268 (*Gāṅgeyam*), 2272, 2495, 2535, 2669, 2714, 2715, 2831, 2869, 2883, 2962, 2983, 3125, 3228, 3302, 3463, 3540, 3613, 3682, 3794, 4231, 4408 (?), 4622, 4623, 4624, 4717, 4794, 5135, 5247, 5325. etc.

Prapitāmaha: VI, 5538; XII, 6125.

Sāgaragāsuta ("son of the river"): I, 4128, 4441; VI, 4938.

***Satyasandha** ("true"): V, 25652, 25655 (*am*, so B.); VIII, 23506.

Tāladhvaja ("whose banner is the palmyra palm"): VI, 4742.

Vasu, q.v.

Bhishma¹ = Çiva (1000 names).

Bhishma² (pl.). § 267 (Yamas.): II, 8, 335 (200 in the palace of Yama).

Bhishmābhishecana ("the coronation of Bh°"). § 10 (Parvas.): I, 2, 336 (*parva*).

Bhishmanantr ("the slayer of Bh°") = Çikhaṇḍin: VIII, 3082.

Bhishmaka¹ = Bhishma, q.v.

Bhishmaka². § 132 (Amçāv.): I, 67, 2790 (*Çriyas tu bhāgah sañjajñe ratyartham prthivītale | Bhishmakasya kule sūdhvī Rukmiṇī nāma nāmataḥ*).—§ 264 (Sabbākriyāp.): II, 4, 126a.—§ 273 (Rājasūyārambhāp.): II, 14¹, 586 (king of the Bhojas, the friend of Indra, etc., obeys Jarāsandha).—§ 281c (Sahadeva): II, 31, 1116 (the combat between Sahadeva—on his Digvijaya—and Bh°, the king of the town of Bhojakaṭa, lasted for two days).—§ 284 (do.): II, 31a, 1167 (Sahadeva, *Surāshṭravishkayaṣṭhaṣṭha pṛeshayām asa Rukmiṇe | rājñe Bhojakaṭasthāya mahāmūtrāya dhīmato | Bhishmakāya sa dharmātma sūkshad Indra-sakhāya vai, sa cāsyā pratijagrāha sasutah çāsanam tadā*).—§ 289 (Arghāharanāp.): II, 37, 1350 (*durdharsho Pāṇḍucat kṛtalakshano*).—§ 290 (Çicupālāp.): II, 44, 1537.—§ 570c (Sainyuniryāp.): V, 158, 5350 (Bhishmaka or Hiranyaroman, the friend of Indra, was the most illustrious of the descendants of Bhoja, and he was the ruler of the whole southern country; his son was Rukmin).—§ 570 (Sainyan.): V, 158, 5388 (*Bhishmakasya kule = Rukmin*).—§ 621 (Rājadharm.): XII, 4, 113c (present at the svayamvara of the daughter of the Kulinga king Citrāṅgada at Rājapura).

Bhishmakātmajā = Rukmiṇī: V, 575.

Bhishmanihantr ("the slayer of Bhishma") = Çikhaṇḍin: X, 381 (slain by Açvatthāman).

Bhishmaparvan ("the section treating of Bh°"). § 4 (Anukram.): I, 1, 89 (°mahācūkho . . . Bhāratadrumaḥ). —§ 11 (Parvas.): I, 2, 519 (vicitrārtham), 528 (contains 5884 śloka—in reality only 5856).—§ 795c (Mahābhārata): VIII, 6, 271 (donations to be given to the brahmins when reciting Bh°).

Bhishma-Satyavati-samvāda(h) ("conversation of Bh° and S."). § 168 (of Vicitraviryoparvan): *Satyavati* in vain asked *Bhishma* to ascend the throne and marry the widows of *Vicitravirya*, in order to propagate the race (I, 103). *Bhishma* adduced the examples of *Paraçu-Rāma* (§ 169) and of *Dirghatamas* (§ 170).—§ 171: "Thus many kshatriyas have sprung from the seed of brahmins." Vyāsa raised offspring in the widows of *Vicitravirya* (v. *Vicitravirya-sutotpatti*, § 171).

Bhishmasya Svargārohaṇika(m) parva(n). § 10 (Parvas.): I, 2, 353.

Bhishmavadha ("the slaying of Bh°"). § 10 (Parvas.): I, 2, 338 (°aḥ parva, i.e. Bhishmavadhaparvan).

[**Bhishmavadhaparvan**] ("the section relating to the slaying of Bhishma," the 70th of the minor parvas of Mhbh.; cf. *Bhishmavadha*). § 577: Beholding *Arjuna* again taking up the *Gāṇḍīva*, the *Pāṇḍavas* and *Somakas* were filled with joy and blow their conches, etc. D., G., P., Si., Cā., and R. came with *Indra* in order to behold the fight. Putting off his coat of mail, etc., *Yudhishtira*, followed by his brothers (α) (who did not know his intentions) and *Kṛṣṇa*, proceeded on foot, with joined hands, to *Bhishma*, etc. (β), one after another, and asked their permission to fight. He also inquired about the means of vanquishing *Bhishma* and *Droṇa*, and as they said that they were invincible he asked them to indicate the means of killing them. They gave the permission, said they would pray for his victory, though they were bound by the wealth of the *Kurus* to fight for them. *Bhishma* said that his time of death had not yet come, he must come to see him once more. *Droṇa* said that if he did not give himself up to death and drop his weapons nobody would be able to slay him; he would drop his arms if he heard something very disagreeable from someone whose speech was trustworthy. *Kṛpa* said he was incapable of being slain. *Çalya* renewed his promise to weaken the energy of *Karna*. When the *Kauravas* saw *Yudhishtira*, they contemned him, believing that he had come in terror. *Kṛṣṇa* endeavoured to bring *Karna* over to the *Pāṇḍavas*, as long as *Bhishma* was not slain, but in vain. *Yudhishtira* exclaimed, "He who chooses us, him we will choose for our ally"; *Yuyutsu* went over to the *Pāṇḍavas*, and *Yudhishtira* said that the propagation of *Dhṛtarāṣṭra*'s lineage and his çrāddha oblations rested on him. The *Mlecchas* and *Aryans* wept for joy at the behaviour of the *Pāṇḍavas*, and blew their conches, etc. (VI, 43).—§ 578: THE FIRST DAY'S ENCOUNTER: *Duḥçāsana* advanced with his troops with *Bhishma* at their head, and the *Pāṇḍavas* headed by *Bhīmasena*, who roared frightfully. *Duryodhana*, etc. (α), attacked *Bhīmasena*. The *Draupadeyas*, etc. (β), rushed against the *Dhṛtarāṣṭras*. The disciples of *Droṇa* always hit the mark (VI, 44). (1) *Bhishma* attacked *Arjuna*; (2) *Satyaki* attacked *Kṛtavarma*; (3) *Abhimanyu* fought with *Bṛhadbala*; (4) *Bhīmasena* struggled with *Duryodhana*; (5) *Duḥçāsana* fought with *Nakula*; (6) *Durmukha* fought with *Sahadeva*; (7) *Yudhishtira* fought with the *Madra* king (*Çalya*); (8)

Dhṛṣṭadyumna attacked *Droṇa*; (9) *Çaikha* encountered *Somadatta*'s son; (10) *Dhṛṣṭaketu* (the king of the *Codis*) encountered *Bāhika*, they looked like the planets *Angāraka* (Mars) and *Budha* (Mercury); (11) *Ghaṭotaka* encountered *Alambusha*; (12) *Çikhaṇḍin* encountered *Açvatthāman*; (13) *Virāṭa* attacked *Bhagadatta*; (14) *Kṛpa* attacked the *Kaikaya* king *Bṛhatkhattra*; (15) *Drupada* attacked the *Sindhu* king *Jayadratha*, they resembled the planets *Çukra* (Venus) and *Angāraka* (Mars); (16) *Vikarna* (son of *Dhṛtarāṣṭra*) attacked *Sutasoma*; (17) *Cekitāna*, who sided with the *Pāṇḍavas*, attacked *Suçarman*; (18) *Çakuni* attacked *Prativindhya*; (19) *Çrutakarman* (the son of *Sahadeva*) attacked the *Kāmboja* king *Sudakṣiṇa*, and stood like the *Mainaka* mountain; (20) *Irdvat* (son of *Arjuna*) attacked *Çrutāyus*; (21) the two princes of *Avanti*, *Vinda* and *Anuvinda*, encountered *Kuntibhoja* with his son; (22) the *Kekaya*-brothers encountered the five *Gāndhāra*-princes; (23) *Virabahu* (son of *Dhṛtarāṣṭra*) encountered *Uttara* (the son of *Virāṭa*); (24) The *Codi* king attacked *Ulūka*. Thousands of single combats took place. D., P., Si., and Cā. beheld the battle, which resembled the combat of D. and As. (VI, 45). The *Pāṇḍavas* and the *Kurus* fought as if they were possessed by demons. The divisions of the *Pāṇḍavas*, approaching *Bhishma* (b), began to yield (VI, 46). (25) After the greater part of the forenoon had worn out, *Durmukha*, etc. (γ), began to protect *Bhishma*, who rushed upon the *Codis*, etc. (δ). (26) Then *Abhimanyu* (e) attacked *Bhishma*, *Kṛtavarma*, *Çalya*, *Durmukha* (cutting off the head of his charioteer), and *Kṛpa* (cutting in two his bow); he was regarded as equal to *Arjuna*, and his bow sent forth a twang like that of the *Gāṇḍīva*; he stood firm like the *Mainaka* mountain. When *Bhishma*'s standard fell down, *Bhīma* shouted. *Bhishma* used celestial weapons. (27) In order to protect *Abhimanyu*, *Virāṭa*, etc. (c), attacked *Bhishma*, who wounded *Dhṛṣṭadyumna* and *Satyaki*, and they cut off the standard of *Bhīmasena* (d), who wounded *Bhishma* and *Kṛpa* and *Kṛtavarma*. (28) Mounted on an elephant, *Uttara* (the son of *Virāṭa*) attacked the *Madra* king *Çalya*, whose steeds were killed by the elephant; *Çalya*, with a dart, deprived *Uttara* of his senses, and mounted the chariot of *Kṛtavarma*. (29) Seeing his brother *Uttara* slain and *Çalya* staying with *Kṛtavarma*, *Çveta* (the son of *Virāṭa*) attacked *Çalya*. (30) The *Kosala* king *Bṛhadbala*, etc. (ζ), attacked *Çveta* in order to protect *Çalya*; *Çveta* wounded *Rukmaratha*, who was borne away by his charioteer. (31) Then *Duryodhana*, with *Bhishma*, etc., attacked *Çveta* and rescued *Çalya*; *Bhishma* shot at *Abhimanyu*, etc. (η) (VI, 47). The *Pāṇḍavas*, with *Çikhaṇḍin*, desired to rescue the generalissimo *Çveta* and attacked *Bhishma*. The *Kurus* retreated from fear, and abandoned *Bhishma*. (32) *Duryodhana* averted *Çveta* from *Bhishma*, and was routed; (33) *Çveta* once more attacked *Bhishma*, whose standard he cut down; (34) then *Bāhika*, etc. (θ), attacked *Çveta* in order to protect *Bhishma*, whose chariot *Çveta* reduced to ashes, with standard, etc.; (35) *Çalya*, etc., rushed to *Bhishma*'s rescue; a voice in the skies admonished *Bhishma* to hasten the death of *Çveta*. (36) *Satyaki*, etc. (κ), rushed to the rescue of *Çveta*. *Bhishma*, etc. (λ), checked them. With a shaft endued with the force of the *Brahma* weapon, seen by D., G., P., U., and Bā., *Bhishma* shot *Çveta* to death. The *Pāṇḍavas* (with *Çikhaṇḍin*) lamented; the *Kurus* rejoiced; *Duḥçāsana* danced for joy. *Arjuna* and *Kṛṣṇa* withdrew the troops, the same did the *Kurus* (VI, 48). (37) When *Çveta* had been slain,

Virāṭa's son *Çaṅkha*, on beholding *Çalya* standing with *Kṛtavarma*, attacked *Çalya*; (38) *Bhishma* attacked *Çaṅkha*; (39) *Arjuna* placed himself in front of *Çaṅkha* and attacked *Bhishma*; (40) *Çalya*, mace in hand, slew the steeds of *Çaṅkha*, who mounted *Arjuna's* chariot. (41) *Bhishma* with his arrows slaughtered the *Pañcāla* hosts, etc. (μ), abandoned *Arjuna*, and attacked *Drupada*. The *Pāṇḍavas* were routed, the sun set, and the *Pāṇḍavas* withdrew their forces (VI, 49). Seeing *Bhishma's* (and *Droṇa's*) prowess, *Yudhishtira* complained before *Kṛṣṇa*, and spoke of retiring into the woods. *Bhīma* alone, he said, fought in accordance with *kāhattṛiya* duties; *Arjuna* was indifferent. *Kṛṣṇa* consoled him, saying that he had got *Satyaki*, etc. (ν), and that *Çikhaṇḍin* was certainly the slayer of *Bhishma*. *Yudhishtira* then addressed *Dhr̥ṣṭadyumna*, saying that he himself and *Bhīma*, etc. (ξ), would follow him. *Dhr̥ṣṭadyumna* said that he had been appointed by *Çambhu* to slay *Droṇa* and to fight against *Bhishma*, etc. (ο). *Yudhishtira* recommended the array called *Krauc̥cāruṇa*, which *Br̥haspati* had explained to *Indra* in days of old, when the gods and the *Asuras* fought, but which had never been seen before. When morning dawned, *Dhr̥ṣṭadyumna* placed *Arjuna* (ο) in the van of the army, and *Drupada* became the head [of the array], etc. (π) (VI, 50). Seeing the *Krauc̥ca* of the *Pāṇḍavas*, *Duryodhana*, approaching *Bhishma*, etc. (ρ), gladdened them all, saying that their army, which was protected by *Bhishma*, was immeasurable, while that of the *Pāṇḍavas*, protected by *Bhīma*, was measurable. The *Samsthānas*, etc. (σ), should protect *Bhishma*. *Bhishma*, *Droṇa*, and the *Dh̥rtarāṣṭras* formed a mighty array. *Bhishma* was followed by *Droṇa* with the *Kuntalas*, etc. (τ). *Çakuni* protected *Droṇa*. Followed by his brothers and the *Açvatthāmas*, etc. (υ), *Duryodhana* advanced against the *Pāṇḍava* host. *Bh̥riçravas*, etc. (φ), protected the left flank; *Somadatta*, etc. (χ), the right; *Açvatthāman*, etc. (ψ), were in the rear; behind them *Kotumat*, etc. (ω). *Bhishma* and the others blew their conches, etc. *Kṛṣṇa*, etc. (αα), blew their conches (*Kṛṣṇa* blew *Pañcājanya*, etc.). The *Kurus* and *Pāṇḍavas* marched against each other in order to renew the battle (VI, 51). — § 579: SECOND DAY: *Duryodhana* began the battle. (1) *Bhishma* shot at *Abhimanyu*, etc. (α); *Arjuna* told *Kṛṣṇa* to take his chariot before *Bhishma*; "protected by *Bhishma*, *Droṇa*, etc. (β), will slaughter the *Pañcālas*." Only *Bhishma*, *Droṇa*, and *Karna* could encounter *Arjuna*. *Bhishma* was protected by *Saindhava* (i.e. *Jayadratha*), etc. (γ). *Bhishma*, etc. (δ), struck *Arjuna*, who struck *Bhishma*, etc. (ε). *Satyaki*, etc. (ζ), surrounded *Arjuna*. (2) The *Pañcāla* prince and the *Somakas* attacked *Droṇa*. (3) *Bhishma* fought with *Arjuna*, at the request of *Duryodhana*, who complained of the absence of *Karna*; *Açvatthāman*, etc. (η), stood for battle; *Bhishma* wounded *Kṛṣṇa*; D., G., Cā., and great R. said they would be invincible by all the worlds with D., As., and G. (4) See 2 (VI, 52): Continuation of the combat between *Droṇa* and *Dhr̥ṣṭadyumna*. (5) *Bhīma* attacked *Droṇa* in order to aid *Dhr̥ṣṭadyumna*, whom he caused to be taken up on another chariot. (6) Urged by *Duryodhana*, the *Kalinga* king rushed against *Bhīma* in order to protect *Droṇa*. (7) *Droṇa* abandoned *Dhr̥ṣṭadyumna* and encountered *Virāṭa* and *Drupada*. (8) *Dhr̥ṣṭadyumna* proceeded to support *Yudhishtira*. (9) See 6 (VI, 53): *Bhīmasena* was supported by the *Cedis*; the *Kalinga* king by *Kotumat* (son of the *Nishada* king; *rājaputra*, v. 2354) and *Çrutayus*. The *Cedis*, etc. (θ), attacked the *Nishadas*. (10) The *Cedis* left *Bhīmasena* and turned

back; the *Kalinga* king and his son *Çakradera* fought with *Bhīma*, who slew *Çakradera* with his mace. (11) *Bhīma* attacked *Bhānumat* (the prince of the *Kalingas*), and slew him with his sword, dividing him in the middle, and made a great slaughter of men and elephants. (12) Beholding *Çrutayus* (the ruler of the *Kalingas*) at the head of the *Kalinga* troops, *Bhīmasena* attacked him, was wounded, and taken into his chariot by the charioteer *Açoka*; once more he fought with *Çrutayus*, and slew him, and *Satyadeva*, and *Satya*, and *Kotumat*, and routed the *Kalingas*. (13) When, however, the *Kalingas* were rallied again, *Dhr̥ṣṭadyumna*, with *Çikhaṇḍin*, *Yudhishtira*, etc., protected one of the wings of *Bhīmasena*; there was nobody on earth, save *Bhīma* and *Satyaki*, who was dearer to *Dhr̥ṣṭadyumna* than his very life; they beheld *Satyaki* at a distance; and that [grand] son of *Çini* took up the wing of both *Bhīma* and *Dhr̥ṣṭadyumna*; *Bhīma* caused a bloody river to flow there. (14) *Bhishma* heard the cries, attacked *Bhīma*, and was attacked by *Satyaki*, etc. (ι). *Bhishma* jumped from his chariot, mace in hand, and was taken by *Dhr̥ṣṭadyumna* on his chariot. *Satyaki* slew the charioteer of *Bhishma*, who was then carried away from the field of battle by his steeds. The *Kalingas* were totally routed by *Bhīma*, who was praised by the *Pañcālas* and *Matsyas*, himself embraced *Dhr̥ṣṭadyumna*, and was congratulated by *Satyaki*, who returned to his own chariot and began to slay the *Kurus* (VI, 54). (15) When the forenoon of that day had passed away, *Dhr̥ṣṭadyumna* engaged in battle with *Açvatthāman*, etc. (κ); he slew the steeds of *Açvatthāman*, who got up on *Çalya's* car. (16) *Abhimanyu* quickly came up and wounded *Çalya*, etc. (λ), but was, in his turn, wounded by *Açvatthāman*, etc. (μ). (17) *Lakshmana* (the son of *Duryodhana*) attacked *Abhimanyu*. (18) *Duryodhana* attacked *Abhimanyu* in order to aid *Lakshmana*. (19) *Arjuna* engaged in battle with the *Kurus*, headed by *Bhishma* and *Droṇa*; dust and *Abhimanyu's* arrows produced complete darkness. The *Kurus* were routed. *Arjuna* and *Kṛṣṇa* blew their conches. *Bhishma* suggested to *Droṇa* that they should withdraw the troops, and as the sun set both armies were withdrawn (VI, 55). — § 580: THIRD DAY: (1) Next morning *Bhishma* formed a *Garuda* array; at its beak was *Bhishma* himself; its eyes were formed by *Droṇa* and *Kṛtavarma*; *Açvatthāman*, etc. (α), were at its head; *Bh̥riçravas*, etc. (β), were placed in its nock; at its back was *Duryodhana* and his followers; *Vinda*, etc. (γ), formed its tail; the *Magadhas*, etc. (δ), formed the right wing; the *Kārashas*, etc. (ε), were stationed in the left wing. (2) *Arjuna* and *Dhr̥ṣṭadyumna* formed an array in the shape of a half-moon, with *Bhīmasena* in the right horn, etc. (ζ); next to *Nila Dhr̥ṣṭakotu*, etc. (η); in the middle was *Dhr̥ṣṭadyumna*, etc. (θ); on the left horn was he who had *Kṛṣṇa* for his protector. Then the battle commenced (VI, 56). (3) *Arjuna* fought with the *Kauravas*, who could not be broken, as they were protected by *Droṇa*; and the *Pāṇḍavas* could not be broken, as they were protected by *Arjuna* and *Bhīma*. At last *Bhishma*, etc. (ι), broke the ranks of the *Pāṇḍavas*. *Bhīmasena*, etc. (κ), attacked the *Kauravas* and fought with *Duryodhana*, *Bhishma*, and *Droṇa*; *Abhimanyu* and *Satyaki* attacked *Çakuni* (VI, 57). D., Dā., G., Pç., U., and Rā. outgazed *Arjuna*. (4) The *Gāndhāras*, with *Çakuni*, fought with *Satyaki* (the *Vṛṣṇi* hero) and *Abhimanyu*, and destroyed the chariot of *Satyaki*, who mounted *Abhimanyu's* chariot. (5) *Droṇa* and *Bhishma* attacked *Yudhishtira*, and were attacked by him and the sons of *Madrī*. (6) *Bhīmasena* and *Ghaṣṭakasa* fought with *Duryodhana*, who was brought

away by his charioteer, and his troops fled, pursued by *Bhishma*. (7) *Dhr̥ṣṭadyumna* and *Yudhishtira* slew *Droṇa*'s and *Bhishma*'s army, which fled and could not be checked by *Bhishma* and *Droṇa*. (8) *Abhimanyu* and *Çainreya* began to slaughter the army of *Çakuni*. (9) *Arjuna* routed the *Kaurava* army, and its flight could not be checked by *Bhishma* and *Droṇa*, but was checked by *Duryodhana*, who blamed *Bhishma*, saying that he did not sincerely fight with the *Pāṇḍavas*, otherwise his troops could not have been routed while *Bhishma*, etc. (λ), were alive; had he known this unwillingness of *Bhishma* to fight, he would have consulted *Karna*. *Bhishma* said that the *Pāṇḍavas* were incapable of being vanquished by the very gods, including *Indra*, but he alone would check them to-day (VI, 58). (10) After the forenoon of that day had passed away, *Bhishma* attacked the *Pāṇḍavas*, and a dreadful battle ensued, in which the *Pāṇḍavas* were routed. *Kṛṣṇa* told *Arjuna* to strike *Bhishma*, reminding him of his vow to slay all the warriors of *Dhṛtarāṣṭra*'s son, headed by *Bhishma* and *Droṇa*. At the request of *Arjuna*, *Kṛṣṇa* drove the steeds to where *Bhishma* was, and the army of *Yudhishtira* rallied for battle. *Arjuna* and *Bhishma* fought; *Kṛṣṇa* displayed great skill in driving the horses; he and *Arjuna* were both wounded by *Bhishma*, and the *Pāṇḍava* army was routed; *Bhishma* ordered *Droṇa*, etc. (μ), to attack *Arjuna*. (11) The grandson of *Çini* came to *Arjuna*'s rescue; *Kṛṣṇa* applauded him, and, saying that he would slay *Bhishma* and *Droṇa*, etc., he jumped down from the chariot with his discus *Sudarçana* in his hand, and rushed towards *Bhishma* (who welcomed him), but was held back by *Arjuna*, who said that he would himself slay the *Kurus*; he was then prevailed upon to mount the chariot once more, where he blew the *Pañcājanya*, while arrows were shot from the *Gāṇḍīva* in all directions. (12) Then *Duryodhana*, etc. (ν), attacked *Arjuna*, who invoked the *Mahendra* weapon and checked the *Kaurava* host. (13) *Virāṭa*, *Drupada*, etc., approached. *Arjuna* caused a river of blood to flow there with *Rākṣasas* on its banks. Elated with victory, the *Cedis*, etc. (ξ), set up a loud shout. The *Kurus*, including *Bhishma*, etc. (ο), got afraid of the *Indra*-weapon, and withdrew their forces at sunset. The same did *Arjuna*. Among the *Kurus* there was a great uproar: "The *Sauvīras*, etc. (π), have all been slain by *Arjuna*, and he has vanquished *Çrutāyus*, etc. (ρ)" (VI, 59). — § 581: THE FOURTH DAY: (1) When the night had passed away, *Bhishma* at the head of the army proceeded against the foe, surrounded by *Droṇa*, etc. (α). The array of the *Pāṇḍavas* was like that of the day before. *Bhishma* (β) attacked *Arjuna*, and so did *Droṇa*, etc. (β); *Abhimanyu* rushed out of the ranks and proceeded against all the foes, but *Bhishma* avoided *Abhimanyu* and fought against *Arjuna* himself (VI, 60). (2) *Açvatthāman*, etc. (γ), fought with *Abhimanyu*. (3) Urged by *Duryodhana*, the *Trigartas*, etc. (δ), attacked *Arjuna* and *Abhimanyu*. (4) Proceeding towards *Arjuna*, *Dhr̥ṣṭadyumna* attacked the *Madras*, etc. (ε), and slew *Samyaman*'s son (VI, 61). *Dhr̥ṣṭadyumna* fought with *Çalya*. (5) *Abhimanyu* attacked *Çalya*. *Duryodhana*, etc. (ζ), protected the chariot of *Çalya*. *Bhīmasena*, etc. (η), fought with them. (6) *Bhīmasena*, with his mace, attacked *Duryodhana*, who advanced with the *Magadha*-division, and placing the ruler of *Magadha* before himself, *Bhīmasena* jumped from his chariot and slew the elephants with his mace; the *Draupadeyas*, etc. (θ), protected *Bhīma*'s rear; *Abhimanyu* slew the *Magadha* king after having slain his elephant (VI, 62). (7) *Duryodhana* commanded his entire army to slay *Bhīmasena*, who crushed

them with his mace, without being abandoned by *Dhr̥ṣṭadyumna*, etc. (ι). (8) *Bhishma* attacked *Bhīmasena*. (9) *Satyaki* (*Çinipravīra*) attacked *Bhishma*. (10) Only the Rā. *Alambusha* fought with the grandson of *Çini*. (11) Only *Somadatta*'s son *Bhūriçravas* was then of good cheer; he attacked *Satyaki* (VI, 63). (12) *Duryodhana* and his brothers surrounded *Somadatta*'s son; *Bhīmasena* encountered the *Dhṛtarāṣṭras*, who were headed by *Duryodhana*; *Nandaka* (*Dhṛtarāṣṭra*) also attacked *Bhīmasena*, who addressed his charioteer *Viçoka*, that he should drive the steeds with care; *Duryodhana* also wounded *Viçoka*; *Duryodhana* struck *Bhīmasena* so that he swooned away. (13) The *Pāṇḍava* army, headed by *Abhimanyu*, showered arrows on *Duryodhana*; *Bhīmasena* regained consciousness and fought against *Duryodhana* and *Çalya*, who was borne away from the battle. (14) Fourteen *Dhṛtarāṣṭras*, viz. *Senāpati*, etc. (κ), encountered *Bhīmasena*, who slew *Senāpati*, etc. (λ); the remaining six fled. (15) Urged by *Bhishma*, the whole *Dhṛtarāṣṭra* army attacked *Bhīmasena*; the *Prāgyjyotiṣa* king *Bhagadatta*, on a huge elephant, struck *Bhīmasena*, who fell in a swoon. (16) Then the Rā. *Ghaṭotkaca*, by help of his illusive force, appeared riding on an *Airāvata*, followed by the other *Dig-nāgas* (μ), each with four tusks and mounted by *Rākṣasas*, and attacked *Bhagadatta*'s elephant. (17) *Bhishma* urged *Droṇa* and *Duryodhana* to rescue *Bhagadatta*; all the kings, headed by *Droṇa*, proceeded to aid *Bhagadatta*; *Yudhishtira*, with the *Pāñcūlas* and *Pāṇḍavas*, pursued them from behind; *Ghaṭotkaca* uttered a fierce roar; *Bhishma*, addressing *Droṇa*, caused the army to withdraw, and so did the *Pāṇḍavas* with *Bhīmasena* and *Ghaṭotkaca*. *Duryodhana* was afflicted with sorrow (VI, 64). *Dhṛtarāṣṭra* complained to *Saṁjaya*, and asked what was the cause of the victory of the *Pāṇḍavas*. *Saṁjaya* explained that victory sides with righteousness, and related how *Duryodhana* in the night had enquired of *Bhishma*, on whom the *Pāṇḍavas* were relying to vanquish *Droṇa*, etc. (ν). *Bhishma* had related this ancient history: In days of old all the gods and *Rahis* were assembled by *Brahmān* upon *Gandhamādāna*; and when *Brahmān*, together with the *Rahis* and gods, beheld an excellent chariot in the sky, he hymned *Nārāyaṇa* (ξ). " . . . Therefore take birth in the race of *Yadu* and slay the sons of *Diti* . . . Having created the divine *Sankarṣaṇa* out of thy own self by thyself, thou didst then, O *Kṛṣṇa*, create thyself as *Pradyumna*, born of thyself; from *Pradyumna* thou didst then create *Aniruddha*, who is known as the eternal *Vishṇu*; and it was *Aniruddha* who created me as *Brahmān*, the upholder of the Universe. Created out of *Vāsudeva*, I have therefore been created by thee. Dividing thyself into portions, take birth among human beings, and slaughtering the *Asuras* there . . . thou wilt again truly attain to *Yoga* . . ." (VI, 65). Requested by D., R., and G., *Brahmān* explained to them who *Nārāyaṇa* is. "Those Dai. and Dā. and Rā. who were slain in battle have been born among men." The old *Rahis* *Nara* and *Nārāyaṇa* are *Arjuna* and *Kṛṣṇa*. *Kṛṣṇa* should never be disregarded as if he were a man. This was heard by *Bhishma* from *Rahis*, etc. (ο). "Never go to war with *Kṛṣṇa* and the *Pāṇḍavas*; on account of thy folly thou couldst not apprehend this; I regard thee, therefore, as a wicked *Rākṣasa*." "Where *Kṛṣṇa* is, there is righteousness; and victory is where righteousness is . . . It is *Kṛṣṇa* who always imparts an understanding endued with righteousness and strength in battle to the *Pāṇḍavas*, and who always protects them from danger . . . He it is who, towards the close

of the *Dvāpara yuga* and the beginning of the *Kali yuga*, is hymned by *Saṅkarahana* according to the *Sātvata* ritual" (VI, 66). *Bhishma*, on the authority of *Markaṇḍeya*, declared the origin and glory of *Kṛṣṇa*, his deeds and creations, to *Duryodhana* (α) (VI, 67). *Bhishma* cited a hymn to *Nārāyaṇa*, uttered by *Brahmān* himself, and communicated in days of old by B.-ṛ. and G. on earth. *Brahmān*, who quoted *Nārada*, etc. (ρ), hymned *Nārāyaṇa* as the god of D., S., etc. (σ) (VI, 68).—§ 582: FIFTH DAY: After the night had passed away, *Bhishma* proceeded in a *Makara* array, the *Pāṇḍavas* in a *Çyena* array, in whose beak, etc., was *Bhīmasena*, etc. (α). (1) *Bhīmasena*, penetrating the *Makara* array through its mouth, attacked *Bhishma*; the *Pāṇḍavas* were confounded. (2) Then *Arjuna* attacked *Bhishma*. (3) *Duryodhana* addressed *Droṇa*, who attacked *Sātyaki* (the grandson of *Çini*). (4) *Bhīmasena* attacked *Droṇa* in order to protect *Sātyaki*. (5) *Droṇa*, etc. (β), attacked *Bhīmasena*. (6) *Abhimanyu* and the *Draupadēyas* attacked the *Kurus*; *Çikhaṇḍin* attacked *Bhishma* and *Droṇa*; *Bhishma* avoided him. (7) Urged by *Duryodhana*, *Droṇa* protected *Bhishma*; *Çikhaṇḍin* avoided *Droṇa*. (8) *Duryodhana* protected *Bhishma*, who was attacked by the *Pāṇḍavas* with *Arjuna* at their head (VI, 69). An awful carnage ensued. (9) *Duryodhana* and the *Kāliṅgas* placed *Bhishma* at their head and attacked the *Pāṇḍavas*; the *Pāṇḍavas*, supporting *Bhīma*, attacked *Bhishma* (VI, 70). *Arjuna* (δ) attacked *Bhishma* with the *Gāṇḍīva* (ε); the *Kurus* were afraid and seemed to melt away. (10) Then, with steeds of the *Kūmboja* breed, the *Kāliṅga* king, etc. (γ), surrounded *Çakuni*. *Bhishma*, etc., fought with *Arjuna*, etc. (δ); *Drupada*, etc. (ι), fought with *Droṇa*; *Kṛpa* and *Kṛtavarma* attacked *Dhṛṣṭadyumna* (VI, 71). *Arjuna* encountered *Droṇa*, etc. (ξ). *Sātyaki*, etc. (η), attacked *Çalva* and the *Kaikēyas*. *Dhṛṣṭaketu* and *Ghaṭotkaca* attacked the chariot-division of the *Dhṛtarāṣṭras*. *Bhishma* checked *Bhīmasena*. *Sātyaki* (*Yuyudhāna*) attacked *Bhishma*, but had his charioteer slain. *Bhishma* slew the *Pāṇḍava* forces; but the *Pāṇḍavas* and the *Somakas* again attacked *Bhishma*. (11) *Dhṛṣṭadyumna*, etc., attacked *Bhishma*; *Bhishma*, *Droṇa*, etc., attacked the *Pāṇḍavas* (VI, 72).

{ <i>Virāṭa</i> .	{ <i>Açvatthāman</i> .	{ <i>Duryodhana</i> .
{ <i>Bhishma</i> .	{ <i>Arjuna</i> .	{ <i>Bhīmasena</i> .

Abhimanyu attacked *Citrāsena*, etc. (θ). (12) *Duryodhana* attacked *Abhimanyu*, and so did *Lakṣmaṇa* (grandson of *Dhṛtarāṣṭra*), who had his steeds and charioteer slain, and was carried away by *Kṛpa* on his chariot. The *Śrījāyas* fought with the *Kurus* with their fists; *Bhishma* slew the troops of the *Pāṇḍavas* with his celestial weapons (VI, 73). (13) *Sātyaki* (*Yuyudhāna*) slew innumerable foes with his arrows; *Duryodhana* despatched 10,000 chariots against him, but he destroyed them all with his celestial weapons. *Sātyaki* & *Bhūriçravas* (δ); *Sātyaki*'s combatants fled and abandoned him; ten sons of *Yuyudhāna* & *Bhūriçravas* (son of *Bahlika*'s son *Somadatta*) towards the afternoon; *Bhūriçravas* slew them; *Sātyaki* & *Bhūriçravas*, each of them slew the other's chariot-steeds; *Bhīmasena* took *Sātyaki* up on his own chariot, and *Duryodhana* *Bhūriçravas* on his. (14) The *Pāṇḍavas* & *Bhishma*; *Duryodhana* urged 25,000 to slay *Arjuna*, who, however, slew them all. The *Matṛyas* and *Kekayas* surrounded *Arjuna* and *Abhimanyu*. At sunset *Bhishma* caused the troops to be withdrawn, and so did the *Pāṇḍavas* and the *Śrījāyas* (VI, 74).—§ 583: THE SIXTH DAY: After the night had

passed away, the *Kurus* and the *Pāṇḍavas* once more set out for battle. *Yudhishtira* caused *Dhṛṣṭadyumna* to dispose the troops in the *Makara* array: *Drupada* and *Arjuna* = head; *Sahadeva* and *Nakula* = two eyes; *Bhīmasena* = beak; *Abhimanyu*, etc. (α) = neck; *Virāṭa* and *Dhṛṣṭadyumna* = back; five *Kekaya* brothers = left wing; *Dhṛṣṭaketu* and *Cekitāna* = right wing; *Kuntibhoja* and *Çatānika* = two feet; *Çikhaṇḍin*, etc. (β) = tail. *Bhishma* disposed his army in the form of a huge crane: *Droṇa* = beak; *Açvatthāman* and *Kṛpa* = two eyes; *Kṛtavarma*, etc. (γ) = head; *Çurāsena* and *Duryodhana* = neck; the *Prāgyotisha* king, etc. (δ) = breast; the *Prasthala* king *Sugarma* = left wing; the *Tusharas*, etc. (ε) = right wing; *Çrutāyus*, etc. (ξ) = rear. The *Pāṇḍava* army was protected by *Bhīmasena*, etc. (η); the *Kaurava* army by *Bhishma*, etc. (θ). (1) *Bhīmasena* & *Droṇa*, who had his charioteer slain and then himself restrained his steeds. (2) Slaughtered by *Droṇa* and *Bhishma*, the *Śrījāyas* and *Kekayas* took to flight; and so did the *Kauravas*, mangled by *Bhīma* and *Arjuna* (VI, 75). *Dhṛtarāṣṭra* recounted the excellency of the *Kaurava* army, protected by *Droṇa*, etc. (ι). Neither men nor *Rakhs* of old ever behold such an army. That it should yet be slaughtered, he thought was due only to fate (or to the Creator); *Vidura* had spoken well, but the wicked *Duryodhana* would not accept (VI, 76). (3) *Bhīmasena* & the younger brothers of *Duryodhana*: *Duḥçāsana*, etc. (κ); *Bhīma* left his chariot and took up his mace. (4) *Dhṛṣṭadyumna* (forsaking *Droṇa*) proceeded towards *Çakuni*; seeing *Bhīma*'s empty chariot, he became afflicted, but was comforted by the words of *Viçoka*; he took *Bhīma*, who was surrounded by foes on all sides, into his chariot. (5) The *Dhṛtarāṣṭras* (*Duryodhana*, etc.) & *Dhṛṣṭadyumna* (who applied the weapon *Pramohana*). (6) *Droṇa* & *Drupada* (who left the battle); the *Somakas* were struck with four. (7) *Droṇa*, with the weapon *Prajñā*, neutralized the *Pramohana* weapon in order to rescue *Dhṛtarāṣṭra*'s sons. (8) *Yudhishtira* sent the *Kaikēyas*, etc. (λ), headed by *Abhimanyu*, arrayed in a *Sacimukha*, to help *Bhīma* and *Dhṛṣṭadyumna*; *Dhṛtarāṣṭra*'s troops were quite helpless, like a lady in the streets. (9) *Dhṛṣṭadyumna*, causing *Bhīma* to be taken into the chariot of the *Kekaya* king, attacked *Droṇa*, who slew his charioteer and steeds; *Dhṛṣṭadyumna* ascended the chariot of *Abhimanyu*; *Droṇa* broke the *Pāṇḍava* army (VI, 77). (10) *Duryodhana* & *Bhīma* (who ascended his own chariot); *Bhīma* & *Citrāsena*, etc. (11) *Yudhishtira* sent 12 chariot-warriors (*Abhimanyu*, etc.) to follow *Bhīmasena* from behind; seeing them, the *Dhṛtarāṣṭras* abandoned *Bhīma*. In the afternoon *Duryodhana* attacked *Abhimanyu* and *Bhīmasena*; *Abhimanyu* & *Vikarna*, who had his steeds slain and mounted on the chariot of *Citrāsena*; *Abhimanyu* & *Durjaya* and *Vikarna*; *Duḥçāsana* & the five *Kekaya* brothers; *Draupadēyā* & *Duryodhana* (VI, 78). *Duryodhana* (b) & *Bhīmasena* (who said that he, by slaying D., would dispel the sorrows of *Kunti*, etc.) (μ). (12) The *Sindhu* king came to the rescue of *Duryodhana*; *Kṛpa* caused *Duryodhana* to mount his own chariot; *Jayadratha* & *Bhīmasena*. (13) *Dhṛṣṭaketu*, etc. (ν), & the sons of *Dhṛtarāṣṭra*; *Abhimanyu* & *Vikarna* (who had his charioteer and steeds slain, and was himself pierced); *Durmukha* & *Çrutakarman* (who had his steeds slain); *Sutasoma* took *Çrutakarman* into his own chariot; *Çrutakirti* & *Jayatsena* (*Dhṛtarāṣṭra*); *Çatānika* & *Jayatsena*; *Dushkarna* & *Çatānika*, who slew *Dushkarna*; *Çatānika* was surrounded by foes. (14) The five *Kekaya* brothers & the sons of *Dhṛtarāṣṭra*: *Durmukha*, etc. (ξ). About sunset *Bhishma*

broke the ranks of the *Pāṇḍavas*; and so did *Yudhishthira*, having smelt the heads of *Dhr̥ṣṭadyumna* and *Bhimasena* (VI, 79). *Duryodhana* sought *Bhishma* in the night and gave expression to his grief at the success of the *Pāṇḍavas*; *Bhishma* promised to do his best, at which *Duryodhana* was delighted (VI, 80).—§ 584: THE SEVENTH DAY: *Bhishma* said to *Duryodhana* that he himself, etc. (a), were all prepared to battle for his sake; that the *Pāṇḍavas* could not be vanquished by the very gods including *Indra*, having *Kṛṣṇa* for their ally, etc.; but that he would either vanquish them or be vanquished by them. He gave *Duryodhana* a herb of great efficacy for healing his wounds. At dawn *Bhishma* disposed his troops in a *Maṇḍala* array (description), protected by *Bhishma*, who was again protected by *Citrāsena*, etc.; *Duryodhana* looked like *Çakra* himself. Then the *Dhrtarāṣṭra*s began to proceed, facing the west. *Yudhishthira* disposed his troops in a *Vajra* array. (1) *Droṇa* & the *Matsya* king; *Açvatthāman* & *Çikhaṇḍin*; *Duryodhana* & *Dhr̥ṣṭadyumna*; *Nakula* and *Sahadeva* & the *Madra* king; *Vinda* and *Anuvinda* & *Irāvāt*; many kings & *Arjuna*; *Bhimasena* & *Kṛtavarman* *Hārḍikya*; *Abhimanyu* & *Citrāsena*, etc. (β) (sons of *Dhrtarāṣṭra*); *Ghaṭotkaca* & the *Prāgyjyotiṣha* king; *Alambusha* & *Sātyaki*; *Bhāriçravas* & *Dhr̥ṣṭaketu*; *Yudhishthira* & king *Çrutāyus*; *Cekitāna* & *Kṛpa*. Others proceeded against *Bhima*, and thousands against *Arjuna*, among others the *Trigarta* king with his brothers. D., D.-r., G., and U. wondered, beholding the two *Kṛṣṇas* (i.e. *Kṛṣṇa* and *Arjuna*). *Arjuna* invoked the *Aindra* weapon; the foes fled, but were rescued by *Bhishma* (VI, 81). (2) After *Suçarman* had ceased fighting, and the *Kuru* army had been routed by *Arjuna*, and *Bhishma* had proceeded against the chariot of *Arjuna*, *Duryodhana* exhorted the kings and *Suçarman* to protect *Bhishma*, who resembled the planet *Çakra* (Venus) and was surrounded by the *Trigartas*. *Droṇa* & the *Matsya* king (*Virāṭa*), who mounted the chariot of *Çaṅkha* (his son), who was slain by *Droṇa*; *Virāṭa* fled. *Çikhaṇḍin* & *Açvatthāman*; *Çikhaṇḍin* descended, fought first with a sword, then mounted *Sātyaki*'s chariot. *Sātyaki* & *Alambusha*; *Sātyaki* employed the *Aindra* weapon which he had obtained from *Arjuna*, and destroyed the creations of *Alambusha*'s illusive power; *Alambusha* fled. *Dhr̥ṣṭadyumna* & *Duryodhana*, who was forced to descend, mounted *Çakuni*'s chariot. *Kṛtavarman* & *Bhimasena*; *Kṛtavarman* went to the chariot of *Vṛshaka* in the very sight of *Çalya* and *Duryodhana* (VI, 82). *Dhrtarāṣṭra* spoke to *Saṅjaya* about the cheerfulness of the *Pāṇḍavas* and the cheerlessness of the *Kurus*, which he thought was destiny. (3) In the forenoon: The two *Avanti* princes & *Irāvāt* (the daughter's son of the king of the *Nāgas*); *Anuvinda* mounted the chariot of *Vinda*; the horses ran away with the chariot. *Ghaṭotkaca* & *Bhagadatta*; D., G., and R. came there; except *Ghaṭotkaca*, the other *Pāṇḍava* warriors fled, but rallied. (4) The *Prāgyjyotiṣha* king & *Ghaṭotkaca*, who fled. The ruler of the *Madras* (*Çalya*) & the twins; *Nakula* must mount the chariot of *Sahadeva*; *Çalya* was borne away by his chariotcer (VI, 83). When the sun reached the meridian: *Yudhishthira* & *Çrutāyus*; D., G., and R. trembled; R. and D. prayed for the peace of the world; *Çrutāyus* fled, and the troops of *Duryodhana* turned away. *Cekitāna* & *Kṛpa*; *Cekitāna* was forced to descend, and took up a mace, and then a sword; *Karakarṣa* took *Cekitāna* into his chariot, and *Çakuni* took *Kṛpa* into his. *Dhr̥ṣṭaketu* & *Bhāriçravas* (the son of *Somadatta*); *Dhr̥ṣṭaketu* mounted the chariot of *Çatāntika*.

Citrāsena, etc. (γ), & *Abhimanyu*, who did not slay them, remembering *Bhima*'s words. *Arjuna* caused *Kṛṣṇa* to direct the chariot against *Bhishma*; *Arjuna* & *Suçarman* (VI, 84); many were slain by *Arjuna*. (5) The *Trigarta* king and thirty-two others attacked *Arjuna*, who slew sixty (so C.) chariot-warriors, and sped to kill *Bhishma*. (6) The *Trigarta* king attacked *Arjuna*; *Çikhaṇḍin*, etc., came to his rescue; *Arjuna* shot at them with the *Gāṇḍīva*. (7) *Duryodhana*, with *Jayadratha*, etc., came to protect *Bhishma* against *Arjuna*, who, avoiding them, attacked *Bhishma*, as did also *Yudhishthira*, etc. (δ), avoiding the *Madra* king. *Kṛpa*, etc. (ε), shot at the *Pāṇḍavas*. *Çikhaṇḍin* fled, but, rebuked by *Yudhishthira*, who reminded him of his oath, he again attacked *Bhishma*. *Çalya* & *Çikhaṇḍin*, who employed the *Vāruṇa* weapon. *Bhimasena* (mace in hand) & *Jayadratha*; *Citrāsena* & *Bhimasena* (VI, 85); *Citrāsena* mounted on *Vikarna*'s chariot. *Bhishma* & *Yudhishthira* (accompanied by the twins), who mounted *Nakula*'s chariot. *Yudhishthira* urged the kings to slay *Bhishma*. *Çikhaṇḍin* & *Bhishma*, who disregarded him, remembering that he had formerly been a wife; the *Sṛj̥j̥ayas* & *Bhishma*. (8) *Dhr̥ṣṭadyumna* and *Sātyaki* slaughter the *Kuru* army. (9) *Vinda* and *Anuvinda* attacked *Dhr̥ṣṭadyumna*, who mounted *Sātyaki*'s chariot. (10) *Yudhishthira* attacked *Vinda* and *Anuvinda*, protected by *Duryodhana*. (11) *Arjuna* fought against many foes. (12) *Droṇa* began to consume the *Pāñḍalas* like fire a heap of cotton. (13) *Duryodhana* and his brothers surrounded *Bhishma* and fought against the *Pāṇḍavas*. At sunset Rā., Pç., etc., were seen all around. At sunset *Arjuna* (having vanquished *Suçarman*, etc.), *Yudhishthira* with his brothers, *Bhimasena* (having vanquished *Duryodhana*, etc.), *Duryodhana* (protecting *Bhishma*), *Droṇa*, etc., proceeded to their tents (VI, 86).—§ 585: THE EIGHTH DAY: Having passed the night, the *Kauravas* and *Pāṇḍavas* once more proceeded to battle. *Duryodhana*, etc. (a), formed the array, having *Bhishma* with the *Mālavas*, etc., in the van (β); next to him was *Droṇa* with the *Pulindas*, etc. (γ); next to *Droṇa* was *Bhagadatta* with the *Magadhas*, etc. (δ); behind him was the *Kočala* king *Brhaddala* with the *Melukas*, etc. (ε); next to him the *Prasthala* king *Traigarta*, etc. (ζ); next to the *Trigarta* king was *Açvatthāman*; next to him *Duryodhana* with the whole army and his brothers; behind him *Kṛpa*. Urged by *Yudhishthira*, *Dhr̥ṣṭadyumna* formed a *Çṛṅgaśaka* array: *Bhimasena* and *Sātyaki*, etc. = the horns; next to them *Arjuna* and *Kṛṣṇa*; *Yudhishthira*, etc. (η) = the centre; *Abhimanyu*, etc. (θ) = rear. Description of the battle. *Bhishma* & *Dhr̥ṣṭadyumna* (VI, 87). *Yudhishthira* & *Bhishma*. *Bhimasena* & *Bhishma*, who was protected by *Duryodhana* and his brothers; the steeds ran away with *Bhishma*; *Bhimasena* slew eight sons of *Dhrtarāṣṭra*: *Sunabha*, etc. (i). Then the other sons of *Dhrtarāṣṭra* all fled away. *Duryodhana* urged his brothers to kill *Bhima*. They remembered the words of *Vidura*. *Duryodhana* blamed *Bhishma*, who reminded him of the words of *Droṇa*, etc. (κ) (VI, 88). *Dhrtarāṣṭra* complained to *Saṅjaya* that his sons, though assisted by *Droṇa*, etc. (λ), were still slain; "What can be the reason save fate?" He regretted that the wicked *Duryodhana* had not obeyed *Bhishma*, etc. (μ). *Saṅjaya* said that *Dhrtarāṣṭra* ought to have restrained his sons from gambling. At noon the whole *Pāṇḍava* army, at the command of *Yudhishthira*—*Dhr̥ṣṭadyumna*, etc. (ν)—rushed against *Bhishma* alone. *Arjuna*, etc. (ξ), rushed against all the kings under the command of *Duryodhana*.

A third body was formed of *Abhimanyu*, etc. (α). *Drona* slew the *Somakas* and *Srñjayas*; *Bhīmasena*, principally the elephant division of the *Kurus*; *Nakula* and *Sahadeva*, the cavalry; the *Pāṇḍavas* were destroyed by *Bhīshma*, etc. (π) (VI, 89). *Çakuni* and *Kṛtavarman Hārdikya* attacked the *Pāṇḍavas*. With horses of the *Kāmbuja*, etc. (ρ), breed *Arjuna's* son *Irāvāt* (δ) attacked the *Kauravas*, and with his steeds brought about great confusion in their cavalry. *Çakuni* + his six brothers *Gaja*, etc. (σ), & *Irāvāt*, who slew them except *Vṛshabha*. *Duryodhana* urged *Rakhyacṛṇga's* son the *Rā*. (c) [*Alambusha*] (who hated *Bhīmasena* because he had killed *Baka*) to slay *Irāvāt*; both of them had recourse to magic; *Nāgas* came to the rescue of *Irāvāt*, but were consumed by a phantom in the form of *Garuda*; then *Irāvāt* became confounded and was slain by [*Alambusha*]. *Arjuna*, etc. (τ), slew many. Both armies fought as if they were all possessed by *Rākshasas* and demons (*rakshobhūta*; B. *rakshobhūta*) (VI, 90). *Ghaṭotkaca*, etc., & *Duryodhana* + the *Vahga* king with 10,000 elephants; *Duryodhana* slew four *Rā*.: *Vaguvāt*, etc. (υ); *Ghaṭotkaca* threatened *Duryodhana* with revenge for the exile of the *Pāṇḍavas*, etc. (φ) (VI, 91); the *Vahga* king, mounted on his elephant, placed himself between *Ghaṭotkaca* and *Duryodhana*; *Ghaṭotkaca* slew the elephant. *Bhīshma* sent *Drona*, etc. (χ), to the rescue of *Duryodhana* (VI, 92). *Bhīma*, urged by *Yudhishtira*, came to the rescue of *Ghaṭotkaca*, with *Satyadhr̥ti*, etc. (ψ). The *Kurus* left *Ghaṭotkaca* and fled (VI, 93). *Duryodhana* & *Bhīmasena*, who was wounded; *Abhimanyu*, etc., & *Duryodhana*; urged by *Drona*, *Somadatta*, etc. (ω), attacked the *Pāṇḍavas*; *Drona* & *Bhīma*; *Nila* & *Açvatthāman*; *Açvatthāman* & *Ghaṭotkaca* + many other *Rā*.; *Drona* & *Rā*.; *Ghaṭotkaca* confounded *Açvatthāman* by magic; the *Kurus* and *Drona*, etc. (αα), seemed to fly, etc.; then, towards sunset, the *Kuru* troops fled, notwithstanding the words of *Sanjaya* and *Bhīshma* (VI, 94). *Duryodhana* complained to *Bhīshma* that he had not himself been able to slay *Ghaṭotkaca*. *Bhīshma* said *Duryodhana* should always battle with *Yudhishtira*, etc. (ββ), while *Bhīshma*, etc. (γγ), would battle against *Ghaṭotkaca*; or *Bhagadatta* should fight against *Ghaṭotkaca*. Urged by *Bhīma*, *Bhagadatta*, on his elephant *Supratika*, set out against the foes. *Bhagadatta* & *Bhīmasena* (δ), etc. (δδ). *Bhagadatta* & the five *Kekaya* princes, etc. (εε); wounded by the *Prāgyiṭiṣa* king, the elephant of the *Daçarṇa* king fled; *Ghaṭotkaca* & *Bhagadatta*; D., G., and *Munis* wondered; *Bhagadatta* wounded *Viçoka* (*Bhīma's* charioteer); *Bhīma* descended, taking up his mace; *Arjuna* came; *Duryodhana* sent a division; *Bhagadatta* attacked *Yudhishtira*; *Bhagadatta* & the *Pāṇḍavas*, etc. (ζζ); *Bhīmasena* told *Kṛṣṇa* and *Arjuna* about the slaughter of *Irāvāt* (VI, 95). *Arjuna* complained to *Kṛṣṇa* about *Irāvāt's* death; the killing of kinsmen, etc., quoting *Vidura*, etc. In the afternoon: *Drona* & *Dhṛtarāṣṭra's* sons & *Bhīmasena*; *Bhīshma*, etc. (ηη), & *Arjuna*; *Kṛtavarman* + *Bāhlika* & *Satyaki*; *Ambastha* & *Abhimanyu*; *Bhīma* told *Vyūḍhoraska*, etc. (θθ). Then the other sons of *Dhṛtarāṣṭra* fled. *Ambastha* got upon the chariot of *Kṛtavarman*. *Dhṛṣṭadyumna*, etc., battled with the *Kurus*. When dark set in, both parties withdrew their armies (VI, 96). *Duryodhana* consulted *Çakuni*, etc. (ι), as to why *Drona*, etc. (κκ), did not resist the *Parthas*. *Karna* asked *Duryodhana* to see *Bhīshma* and solicit him to withdraw from the battle in order to permit *Karna* to fight the foe. *Duryodhana* set out for *Bhīshma's* tent (description), and asked *Bhīshma* to retire if he was not

competent to slay the *Pāṇḍavas*, etc. (λλ) (VI, 97). *Bhīshma* spoke to *Duryodhana* about the invincibility of the *Pāṇḍavas*, mentioning the *Khūṇḍara* forest, etc. (μμ), and *Kṛṣṇa* (citing *Nārada* and other great R.); he promised to display all his valour on the next day; only *Çikhandin*—who was really *Çikhandini*—he would not slay. *Duryodhana* told *Duhçāsana* to let all their twenty-two divisions protect *Bhīshma* against *Çikhandin*, especially *Çakuni*, etc. (νν). Thus they proceeded to battle. “*Yudhāmanyu* protected *Arjuna's* left wheel, *Uttamanjanja* his right wheel, and *Arjuna* protected *Çikhandin*.” *Arjuna* told *Dhṛṣṭadyumna* to place *Çikhandin* before *Bhīshma*; he would himself be his protector (VI, 98).—§ 586: THE NINTH DAY: *Bhīshma* disposed his troops in a *Sarvatobhadra* array: *Kṛpa*, etc. (α), in the van; *Drona*, etc. (β), on the right wing; *Açvatthāman*, etc. (γ) = left wing; *Duryodhana*, etc. (δ), in the midst; *Alambusha* and *Çrutāyus* in the rear. *Yudhishtira*, etc. (ε), stood in the van; then there were *Dhṛṣṭadyumna*, etc. (ζ). The *Kuru* troops were headed by *Bhīshma*, the *Pāṇḍava* troops by *Bhīmasena* (VI, 99). Description of the heroism of *Abhimanyu*, confounding *Kṛpa*, etc. (η). *Duryodhana* despatched *Alambusha* to slay *Abhimanyu*, while they, headed by *Bhīshma* and *Drona*, would slay *Arjuna*. *Alambusha* & *Abhimanyu*; *Alambusha* slaughtered the *Pāṇḍava* host; the *Draupadēyas* (especially *Prativindhya*) & *Alambusha* (VI, 100). *Dhṛtarāṣṭra* asked *Sanjaya* what was done by *Alambusha*, etc. (ο). *Alambusha* & *Abhimanyu*, who defeated him. *Bhīshma* & *Abhimanyu*, who slaughtered the *Kaurava* army. *Arjuna* (surrounded by the *Pāṇḍavas*) & *Bhīshma* (protected by *Dhṛtarāṣṭra's* sons); *Kṛpa* & *Arjuna*; *Satyaki* & *Kṛpa*; *Satyaki* & *Açvatthāman*; *Drona* & *Satyaki*; *Arjuna* & *Drona* (VI, 101); *Duryodhana* despatched *Suçarman* to take up the wing of *Drona*; the *Trigarta* king (and his son) & *Arjuna*; D. and Dā. were highly gratified; *Arjuna* employed the *Vāyavya* weapon, *Drona* the *Çaila* weapon; the *Trigarta* division turned away; *Duryodhana*, etc. (ι), surrounded *Arjuna*; *Bhagadatta*, etc. (κ), surrounded *Bhīma*; *Bhūriçravaṇa*, etc. (λ), & the twins; *Bhīshma* (+ the sons of *Dhṛtarāṣṭra*) & *Yudhishtira*; *Bhīmasena*, with his mace, slaughtered the elephants. *Duryodhana's* troops fled (VI, 102). *Bhīshma* & the *Somakas*; *Dhṛṣṭadyumna*, etc. (μ), & *Bhīshma*; the *Draupadēyas*, etc. (ν), & *Bhīshma*; the *Kuru* army protected *Bhīshma*, who slaughtered the *Pāṇḍava* army; the combatants censured *Duryodhana*, who urged *Bhīshma*, etc. (ξ), to fight (VI, 103). *Arjuna* slew all the followers of *Suçarman*; *Duryodhana* (+ *Bhīshma*) & *Arjuna*. At noon: *Satyaki* & *Kṛtavarman*; *Drupada* & *Drona*; *Bhīmasena* & *Bāhlika*; *Abhimanyu* & *Citrāsena*, who mounted the chariot of *Durmukha*; *Drona* & *Drupada*, who retreated; *Bāhlika* mounted the chariot of *Lakṣmaṇa*; *Satyaki* & *Bhīshma*; the *Pāṇḍavas* attacked *Bhīshma* in order to rescue *Satyaki*; battle between them and the *Kurus* (VI, 104). At the request of *Duryodhana*, *Duhçāsana* protected *Bhīshma*. *Çakuni* checked *Nakula*, etc. (ο). *Duryodhana* despatched 10,000 horsemen, who were checked by *Yudhishtira*, etc. (π). *Duryodhana* urged *Çalya* against *Yudhishtira*; *Çalya* & *Yudhishtira*, etc. (ρ); *Bhīma* came to the rescue of *Yudhishtira*. When the sun was sinking, there commenced a fierce and terrible battle (VI, 105). *Bhīshma* & *Bhīma*, etc. (σ). *Drona* & *Satyaki* (+ *Bhīmasena*). *Bhīshma* & the *Sauviras*, etc. (τ); *Bhīshma* & 14,000 *Codis*, etc. (υ), who were slain. *Kṛṣṇa* urged *Arjuna* to slay *Bhīshma* (mentioning his words by *Virāṭa*). *Arjuna* & *Bhīshma*. *Kṛṣṇa* left his chariot, and rushed at *Bhīshma*, whip in hand, but was brought back by *Arjuna* (VI, 106). When

the sun set, both parties withdrew their forces. The *Pāṇḍavas*, etc. (φ), sat down for a consultation about *Bhishma*; *Kṛṣṇa* said that *Arjuna*, etc. (χ), were invincible, mentioning *Arjuna's* words at *Upaplavya* (ψ). *Yudhishtira* proposed to go to *Bhishma* himself and ask him the means of his death. *Kṛṣṇa* approved of the proposal, and they went to the tent of *Bhishma*, who advised *Arjuna* to fight with him, placing *Çikhaṇḍin* before himself. *Arjuna* grieved at the prospect of striking *Bhishma*, but was reminded by *Kṛṣṇa* of his vow to slay *Bhishma* (the words of *Bṛhaspati* to *Indra* in days of old also being quoted). The *Pāṇḍavas* and *Kṛṣṇa* went away with rejoicing hearts (VI, 107).—§ 587: THE TENTH DAY: Towards sunrise the *Pāṇḍava* army went out for battle, placing *Çikhaṇḍin* in their van; *Bhīmasena* and *Arjuna* became the protectors of his wheels; in his rear were the *Draupadēyas* and *Abhimanyu*, protected by *Sātyaki* and *Cekitāna*; behind them was *Dhr̥ṣṭadyumna*, protected by the *Pāñcālas*; next to him was *Yudhishtira* with the twins; next behind him *Virāṭa*; next to him *Drupada*; the five *Kekaya* brothers and *Dhr̥ṣṭaketu* protected the rear. At their head the *Kurus* had *Bhishma* (δ), protected by *Dhṛtarāṣṭra's* sons; next behind them *Droṇa* and *Açvatthāman*; next behind was *Bhagadatta* with his elephant division; behind him *Kṛpa* and *Kṛtavarman*; behind them the *Kāmboja* king *Sudakṣiṇa*, etc. (α). The *Pārthas* with *Arjuna* at their head, placing *Çikhaṇḍin* in the van, proceeded against *Bhishma*. *Bhīma*, etc. (β), slew many. *Bhishma* & *Pāṇḍavas*, etc. (γ); *Bhishma* & *Çikhaṇḍin* (who mentioned *Bhishma* & *Rāma Jāmadagnya*); *Arjuna* urged *Çikhaṇḍin* to slay *Bhishma*, while *Arjuna* would check *Droṇa*, etc. (ε) (VI, 108). *Bhishma* slew the *Pāñcālas* and the *Pāṇḍava* army. *Arjuna* slew the *Kuru* army. *Duryodhana* complained of *Arjuna* before *Bhishma*, and of *Sātyaki*, etc. (ε). *Bhishma* said he would "to-day" either be slain or slay the *Pāṇḍavas*, and he slew hundreds of thousands (VI, 109). Urged by *Arjuna*, *Çikhaṇḍin*, and so also *Dhr̥ṣṭadyumna*, etc. (ζ), attacked *Bhishma*; *Citrāsena* & *Cekitāna*; *Kṛtavarman* & *Dhr̥ṣṭadyumna*; *Somadatta's* son & *Bhīmasena*; *Vikarna* & *Nakula*; *Kṛpa* & *Sahadeva*; *Durmukha* & *Ghaṭotkaca*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king *Sudakṣiṇa* & *Abhimanyu*; *Açvatthāman* & *Virāṭa* & *Drupada*; *Droṇa* & *Yudhishtira*; *Duḥçāsana* & *Arjuna* & *Çikhaṇḍin*; etc.; *Dhr̥ṣṭadyumna* (exciting the troops for aiding *Arjuna*) & *Bhishma*; *Arjuna* could not advance further than to the chariot of *Duḥçāsana*, who also shot at *Kṛṣṇa*; *Duḥçāsana* for a moment sought refuge by *Bhishma*; then he again attacked *Arjuna* (VI, 110); *Alambusha* & *Sātyaki*; *Bhagadatta* & *Sātyaki*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king & *Abhimanyu*; *Çikhaṇḍin* & *Bhishma*; *Virāṭa* & *Drupada* & *Bhishma*; *Açvatthāman* & *Virāṭa* & *Drupada*; *Kṛpa* & *Sahadeva*; *Vikarna* & *Nakula*; *Durmukha* & *Ghaṭotkaca*; *Kṛtavarman* & *Dhr̥ṣṭadyumna*; *Bhāricravas* & *Bhīmasena*; *Droṇa* & *Yudhishtira*; the *Prabhadras* began to tremble; *Citrāsena* & *Cekitāna*; *Arjuna* compelled *Duḥçāsana* to retire, and then crushed the *Kuru* troops; *Duḥçāsana* again resisted him (VI, 111). *Droṇa* became cheerless upon beholding unfavourable omens (η); mentioning *Çikhaṇḍin* and *Yudhishtira*, etc. (θ), he urged *Açvatthāman* to attack *Çikhaṇḍin* and *Bhīmasena* (VI, 112). *Bhagadatta*, etc. (ι) (ten warriors urged by *Droṇa*) & *Bhīmasena*, who was also attacked by *Duryodhana*; *Jayadratha* mounted the chariot of *Citrāsena*; *Viçoka* was wounded by *Çalya*; *Arjuna* came, placing *Çikhaṇḍin* before himself, and approached *Bhīma*. Then *Duryodhana* urged the *Trigarta* king (who ruled *Prasthala*) *Suçarma* to slay *Arjuna*

and *Bhīmasena*; *Suçarma* & *Arjuna* + *Bhīmasena* (VI, 113); *Arjuna* & *Çalya*, etc. (κ); *Jayadratha* also attacked *Bhīma*; so did also *Çalya*, who also shot at *Kṛṣṇa*; *Droṇa* + the *Māgadha* king *Jayatsena* (commanded by *Duryodhana*) & *Arjuna* + *Bhīmasena*; *Jayatsena* was carried away by his steeds. Then *Bhishma*, etc. (λ), & *Bhīmasena* + *Arjuna*; *Dhr̥ṣṭadyumna* & *Bhishma*; *Çikhaṇḍin* & *Bhishma*; *Yudhishtira*, etc. (μ), & *Bhishma*. A terrible battle ensued, mainly turning upon whether *Bhishma* should be victorious or vanquished (VI, 114). At *Bhishma's* own request: *Yudhishtira* + *Arjuna*, etc. (ν), & *Bhishma*, who gave up all desire of protecting his own life. Urged by *Duryodhana*, *Droṇa*, etc. (ξ) (placing *Bhishma* in their van), & the *Pārthas* (headed by *Çikhaṇḍin*), especially *Arjuna*, etc. (ο); the grandson of *Çini* (*Sātyaki*) & *Açvatthāman*; *Dhr̥ṣṭaketu* & *Paurava*; *Yudhāmanyu* (B. *Abhimanyu*) & *Duryodhana*; *Virāṭa* & *Jayadratha* (*Ṛddhikshattasya dūyādun*; I do not understand the doubt of PCR.); *Yudhishtira* & *Çalya*; *Bhīmasena* & the elephant division; *Dhr̥ṣṭadyumna* & *Droṇa*; *Bṛhadbala* (c) & *Abhimanyu* (d); the sons of *Dhṛtarāṣṭra*, etc., & *Çikhaṇḍin* + *Arjuna* (VI, 115); *Abhimanyu* & *Duryodhana*; *Açvatthāman* & *Sātyaki*; *Paurava* & *Dhr̥ṣṭaketu*; *Jayatsena* (*Dhṛtarāṣṭra*) carried *Paurava* away on his chariot, and *Sahadeva* carried away *Dhr̥ṣṭaketu*; *Citrāsena* & *Suçarma*; *Abhimanyu* & *Bṛhadbala* (the *Koçala* king); *Bhīmasena* slaughtered the elephants; *Yudhishtira* & *Çalya*; *Jayadratha* & *Virāṭa*; *Droṇa* & *Dhr̥ṣṭadyumna*; *Arjuna* & *Bhishma*; *Bhagadatta* & *Arjuna*, who urged *Çikhaṇḍin* to slay *Bhishma*; *Bhagadatta* (leaving *Arjuna*) & *Drupada*; *Arjuna* (placing *Çikhaṇḍin* ahead) & *Bhishma*; the *Kurus* attacked *Arjuna*; *Çikhaṇḍin* attacked *Bhishma*; 14,000 *Cedis*, etc. (π), were slain by *Bhishma*, and so the *Somakas*; no chariot-warrior ventured to approach *Bhishma* except *Arjuna* (with *Kṛṣṇa*) and *Çikhaṇḍin* (VI, 116). *Bhishma* did not defend himself against *Çikhaṇḍin*, whom *Arjuna* urged to quickly slay *Bhishma*, who with his arrows only checked *Arjuna* and slew the *Pāṇḍava* warriors. *Duḥçāsana* & *Arjuna* + all the *Pārthas*; *Duḥçāsana* was vanquished by *Arjuna*; the *Videhas*, etc. (ρ) (urged by *Duryodhana*) & *Arjuna*, who consumed them all by means of celestial weapons; *Arjuna* & *Duḥçāsana*, etc. (σ), who fled (in the forenoon); *Bhishma* (with a celestial weapon) & *Arjuna*; *Çikhaṇḍin* & *Bhishma*, who withdrew the celestial weapon (VI, 117). *Çalya*, etc. (τ), slaughtered the *Pāṇḍava* warriors; *Arjuna* felled a great many *Kurus*. *Dhṛtarāṣṭra's* sons & the *Pāṇḍavas*; the *Somakas* and *Spṛijayas* (urged by *Dhr̥ṣṭadyumna*) & *Bhishma* (who relied on the instruction he had got from *Rāma*); *Bhishma* slew 10,000 elephants, etc., and seven *Matsyas* and *Pāñcālas*, and *Çātānika* (the brother of *Virāṭa*), etc. *Kṛṣṇa* urged *Arjuna* to slay *Bhishma*. The *Pāñcāla* king and *Dhr̥ṣṭaketu*, etc. (υ), were afflicted by *Bhishma* and rescued by *Arjuna*; *Çikhaṇḍin*, protected by *Arjuna*, rushed against *Bhishma*; *Arjuna* slew all *Bhishma's* followers, and then rushed at himself; *Sātyaki*, etc. (φ), attacked *Bhishma*, who slew seven warriors of *Dhr̥ṣṭadyumna's* division (VI, 118). Continuation: The extraordinary heroism of *Bhishma*: he (disregarding the *Pāñcāla* king and *Dhr̥ṣṭaketu*) & *Sātyaki*, etc. (χ); *Arjuna* (with *Çikhaṇḍin* ahead) & *Bhishma*; *Droṇa*, etc. (ψ) (employing celestial weapons), & *Arjuna*; *Sātyaki*, etc. (ω), & the *Kauravas*, in order to rescue *Arjuna*; *Arjuna* (with *Çikhaṇḍin*) & *Bhishma*, who (remembering the boon granted by his father) now wished his death, which was approved of by R. and V. (heard only by *Bhishma* and *Saṅjaya*), etc.; *Bhishma* said to *Duḥçāsana* that *Arjuna* was

invincible, and that he himself could not be vanquished by D., Dā., and Rā. *Yudhishtira* urged his troops against *Bhishma*; *Dhrtarashtra's* sons surrounded *Bhishma*, but fled for *Arjuna*; the *Sauvitas*, etc. (αα), abandoned *Bhishma*. A little before sunset *Bhishma* fell down from his chariot with his head to the east; there were heard celestial voices, etc.; as the sun was in the southern solstice, *Bhishma* postponed his death; *Gangā* sent to him the great R. in form of swans inhabiting the *Manasa* lake. The *Kurus*, headed by *Kṛpa* and *Duryodhana*, sighed and wept; the *Pāṇḍavas* and *Srñjayas*, etc. (ββ), uttered loud shouts. R. and P. applauded *Bhishma*, who had recourse to that *Yoga* which is taught in the great *Upanishads* (VI, 119). *Dhrtarashtra*, mentioning *Bhishma's* *brahmacarya* for the sake of his father, and that he had not been slain by *Rāma Jāmadagnya*, grieved that he had been slain by *Çikhaṇḍin*. *Sanjaya* related that *Bhishma* lay on his bed of arrows, without, however, touching the earth. Both the *Kurus* (*Karna*, *Duryodhana*, etc.) and the *Pāṇḍavas* were despondent; the welkin was enveloped with a gloom, etc.; R., Si., and Cā. mentioned his *brahmacarya* for his father's sake. The *Pāṇḍavas* blew their conches, and *Bhīmasena* sported in great glee. *Duḥśāna* informed *Droṇa*, who fell down from his chariot, and then ordered the *Kurus* to desist from battle; and so did the *Pāṇḍavas*. Then the kings of both armies all repaired to *Bhishma*. *Bhishma's* head hanging down, he asked a pillow; he refused the soft pillows offered him, and asked *Arjuna* to give him a suitable pillow; *Arjuna* supported his head with three arrows shot from the *Gāṇḍīva* and inspired with *mantras*; *Bhishma* was highly gratified. He caused *Duryodhana* to dismiss the physicians; he asked that a ditch should be dug around him, until the sun should proceed towards the direction occupied by *Vaiçravaṇa* (i.e. the north), and told them to cease fighting. Stationing guards all around for his protection, the heroes repaired for rest in the evening. *Kṛṣṇa* congratulated *Yudhishtira*, "that canst slay with thy eyes alone"; *Yudhishtira* ascribed the victory to *Kṛṣṇa* (VI, 120).—§ 588: THE ELEVENTH DAY: After the night had passed away, maidens came to *Bhishma* and showered flowers upon him. The *Pāṇḍavas* and *Kauravas* assembled together like brothers around his body. *Bhishma* asked for water; he refused the excellent viands and water offered him, and asked *Arjuna* to give him water; *Arjuna* mounted his chariot, and from the *Gāṇḍīva* shot an arrow inspired with *mantras* and identified with the *Pārjanya* weapon, piercing therewith the earth, and there arose a jet of pure and cold water; *Bhishma* praised *Arjuna*: "even *Nārada* spoke of thee as an ancient *Ṛṣi*"; he mentioned his alliance with *Kṛṣṇa*, and regretted that *Duryodhana* had not listened to the words of *Bhishma*, etc. (α). He said to *Duryodhana* that the weapons appertaining to *Agni*, etc. (β), were known only to *Arjuna* and *Kṛṣṇa*, and told him to make peace, as long as *Yudhishtira*, etc. (γ), did not consume his troops; "let *Yudhishtira* go to *Indraprastha*." But *Duryodhana* would not accept his counsels (VI, 121). All the kings retired. *Karna* visited *Bhishma* in private. *Bhishma* told *Karna* that he was not the son of *Rādha*, but of *Kuntī*; that he knew from *Nārada* and *Vyāsa*; "sinfully didst thou come into the world; therefore it is that thy heart has been such, and also because thou didst associate with the low"; he mentioned that, proceeding to the city of *Kāçi*, *Karna* alone, with his bow, had crushed the kings in battle in order to procure a bride for the *Kuru* king; *Jarāsandha* could not become a match to *Karna* in fight. He adjured *Karna* to unite

with his uterine brothers. *Karna* mentioned that *Kuntī* had abandoned him, and his obligations to *Duryodhana*, etc. (δ); he would fight *Arjuna* and the *Pāṇḍavas* though they were protected by *Kṛṣṇa*. *Bhishma* gave permission to *Karna* to fight, making heaven his goal, and then dismissed him (VI, 122).

Bhishmotpatti(h) ("origin of *Bhishma*"). § 163 (of. *Çāntanūp.*): *Gangā* agreed to become the wife of *Çāntanu* on the condition that she would leave him the moment he interfered with her or spoke an unkind word to her. They had eight children; but seven of them were, as soon as they were born, thrown into the water by her. The eighth was rescued by *Çāntanu's* interfering. But then *Gangā*, telling him who she was, and that his sons were the eight *Vasu's* who had been cursed by *Vasishtha*, left him (I, 98). (For continuation v. *Āpavop.*)

Bhogavat (a mountain in the east). § 280 (*Bhīmasena*): II, 30, 1086 (conquered by *Bhīmasena*).

Bhogavati¹ (the city of the *Nāgas* in *Pātāla*). § 244 (*Rājyalābhap.*): I, 207, 7575 (*Nāgair Bhogavati yathā*), 7593 (do.).—§ 345 (*Nalop.*): III, 57, 2195 (iva).—§ 564 (*Mātalyop.*): V, 103, 3617 (*iyam Bhogavati nāma puri Vāsuki-palitā, yādṛçī devarājasya puri varyā 'marāvati*).—§ 565 (*Gālavacar.*): V, 109, 3797 (*atra Bhogavati nāma puri Vāsuki-palitā | Takshakena ca Nāgena tathaisivairāvatena ca | atra niryānakāle 'pi tamah samprāpyate mahat | abhedyam bhāskareṇāpi vrayam vā kṛṣṇavartmanā*).

Bhogavati² (a river = *Sarasvatī* (Nil.)). § 322 (*Dvaitavanap.*): III, 24, †938 (*manoramam*).

Bhogavati³ (a tirtha = *Bh°?*). § 373 (*Prayāga*): III, 85, 8219 (*tīrtham Bhogavati caiva, vedir eṣā Prajāpatēh*).—§ 374 (*Tīrthay.*): III, 85, 8228 (. . . *Gangā - Yamunā-saṅgama | tatra Bhogavati Vāsukes tīrtham uttamam*).—§ 573 (*Amhop.*): V, 186, 7354.

Bhogavati⁴ (a mātṛ). § 615u (*Skanda*): IX, 460, 2626.

***Bhagin**, pl. (serpents): III, 14309 (the mountain *Çveta* is guarded by *Bhagins*, *Rakshases*, *Piçcas*, etc.): IV, 1322 (*Bh°am iva jṛmbhitām*): VII, 632 (iva . . . *patatṛivara-bh°am*), 6100 (*bhujair bhogi-bhogābhāih*): XIII, 4717 (*Yaksha-rākshasabhaginām*), 6164.

Bhogipati ("king of serpents," i.e. the *Nāga* *Padmanābha*). § 718b (*Uñchavṛtṭyupākhy.*): XII, 365, 13933.

Bhoja, pl. (a people). § 148 (*Yayāti*): I, 85, 3533 (*Druhyoḥ sūtās tu vai Bhojāh*).—§ 251 (*Arjunavūsap.*): I, 218, 7902 (*Bhoja-Vṛṣṇy-Andhakānām*), 7903 (*Bhoja-Vṛṣṇy-Andhakātmajaiḥ*).—§ 252 (*Subhadrāharanap.*): I, 219, 7907 (*Bhoja-Vṛṣṇy-Andhakāç caiva*; make a festival on the *Mahendra* mountain); 220, 7942 (do.), 7962 (do.).—§ 253 (*Harapā-haranap.*): I, 221, 7993 (*Vṛṣṇi-Bhojāndhakās tathā, bring nuptial presents to Khāṇḍavaprastha*), 7998 (do.).—§ 273 (*Rājasūyārambhap.*): II, 14, 570 (*Yayātēç caiva Bhojāndam vistaro guṇato mahān*), 589 (*udicyāç ca tathā Bhojāh kulāny aṣṭādaça prabho | Jarāsandhabhayād eva praticim diçam aṣṭhitāh*), 596 (*Bhoja-rājanya-vṛddhāç ca pīḍyamānavir durātmanā, i.e. Kāmsena*).—§ 298 (*Dyūtap.*): II, 62, 2100 (*viditām me . . . Bhojeshvovāsamañjasam | putram santyaktavān pūrvaṃ paurāṇam hitakāmyayā*), 2101 (*Andhakā Yādavā Bhojāh sametāh Kāmsan atyajan*).—§ 402 (*Tīrthay.*): III, 120, 10278 (*sa-Vṛṣṇi-Bhojāndhaka-yodha-mukhyāh*).—§ 553 (*Vaivāhikap.*): IV, 72, 2360 (*Vṛṣṇyandhakāç ca bahavo Bhojāç ca paramaujasaḥ*, follow *Kṛṣṇa* to *Dvārakā*).—§ 554 (*Sainyody.*): V, 7, 131 (the *V°*, *A°*, and *Bh°* follow *Kṛṣṇa* to *Dvārakā*).—§ 555 (do.): V, 19, 586 (*Kṛtavarmā*

*mṛtyuvācam gataḥ | Ugrasena - utah Kamsah parityaktaḥ
svabāndhavaḥ).*

Bhojarāja³ = Kuṃsa: VII, 388 (Droṇābhishek.) (brother of
Sūnāman).

Bhojarāja⁴ = Aṃṣumat: VIII, 164 (v. Aṃṣumat).

Bhojarāja⁵ = Kṛtavarma (P.). § 793 (Mausalap.): XVI,
7, 245 (*Hārdikatanayaṃ Pārtho nagaraṃ Mārttikavataṃ |
Bhojarājakalatrai ca hṛtaçesham narottamaḥ*).

Bhojarājanyavardhana = Kṛṣṇa: XIV, 2581 (*Vishṇuḥ*).

Bhojasutā = Kuntī: XIV, 1949 (*Kuntī*).

Bhoktr = Viṣṇu (1000 names).

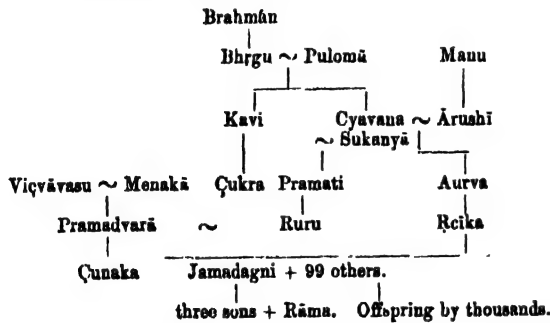
Bhrājishṇu = Viṣṇu (1000 names).

Bhramara. § 522 (Draupadīharaṇap.): III, 265, 15598
(follows Jayudratha).

Bhrgos tīrtham. § 383c (Tīrthay.): III, 99, 8650: where
Parācūrama had regained his energy that had been taken
away by Rāma Dācarathi.

Bhrgu¹ (a maharshi). § 19 (Paulomap.): I, 5, 869 (*Bhrgur
maharshir bhagavān Brahmaṇā vai Svayambhuvā | Varuṇasya
kratau jātaḥ Pāvakaḍ iti nah çrutam | Bhrgoḥ sudayitah putraç
Cyavano nāma Bhārgavaḥ*), 870.—§ 20 (Pulomā): I, 5, 875
(married Pulomā, and became the father of Cyavana), 877,
878, 882, 886, 887, 888, 890, 891, 892, 894, 895, 901, 903,
905, (906), 910, 911, 926, 938 (*ṭah*).—§ 121 (Aṃṣāv.):
I, 66, 2605 (*Brahmaṇo hṛdayam bhūtvā niḥarto bhagavān
Bhrguḥ*), 2606 (*Bhrgoḥ putrah Kaviṛ vidvān*).—§ 122 (do.):
I, 66, 2608 (father of Cyavana).—§ 264 (Sabhākr.): II, 4a,
111.—§ 266 (Çakraṣ.): II, 7, 309.—§ 270 (Brahmaṣ.): II,
11, 436 (among the maharshis, *Prājñānām patayaḥ*).—§ 305
(Anudyūtap.): II, 78, 2575.—§ 347 (Nalop.): III, 64,
2462.—§ 371 (Tuṅgaka): III, 85, 8193.—§ 377 (Dhaumya-
tīrthak.): III, 90, 8394.—§ 383c (Tīrthay.): III, 99,
8650 (*os tīrtham*).—§ 383 (Parācū-Rāma): III, 99, 8686
(*devayuge*).—§ 395 (Jamaḍagni): III, 115, 10155 (*ājagāma
Bhrguḥ çreṣṭhiṣṭam putram*, i.e. Rūka), 10157, (10159), 10163.
—§ 405 (Sukanyop.): III, 122, 10316 (*or maharshoḥ putro
'bhūc Cyavano*).—§ 407 (Mandhātṛup.): III, 126, 10481
(*āçramam Bhrgoḥ*).—§ 421 (Gandhamādanapṛav.): III, 142,
10904 (among the maharshis).—§ 493 (Āṅgīrasa): III, 222,
14224 (*Bhrgvaṅgīradibhiḥ*).—§ 506 (Skandayuddha): III,
231, 14555 (*Bhrgvaṅgīrobbhiḥ sahitaḥ*).—§ 562 (Bhagava-
dyānap.): V, 83ṇ, 2946.—§ 585 (Gālavac.): V, 117, 3971
(*yuthā °ḥ Pulomāyām*).—§ 576 (Bhagavadgītāp.): VI, 34, 1229
(*maharshīnām Bhrgur aham*, says Kṛṣṇa).—§ 595 (Shoḍaçarājī,
Rāma Jām.): VII, 70, 2435.—§ 606 (Tripurākhy.): VIII,
34, 1505 (*Bhrgu-āṅgiro-manyubhavam krodhāgnīm*).—§ 615u
(Skanda): IX, 45, 2512ṇ.—§ 615w (Agnitīrtha): IX,
47, 2745 (*Bhrgoḥ çāpād bhṛçam bhūto Jātavedāḥ* . . .
i çamigarbham athāçādya nanāça), 2749 (*çarvabhakṣhyaç ca so
'bharat | Bhrgoḥ çāpāt*, sc. Agniḥ).—§ 615hḥ (Dadhīca):
IX, 51, 2957 (*Prajāpatiçautena*).—§ 621 (Rājadharm.):
XII, 3, 77 (*āçrama °ḥ*), 93, 94, 96.—§ 641 (do.): XII, 122,
4505, 4506.—§ 656 (Khadgotp.): XII, 166, 6142Ḃ (*Bhrgu-
Atry-Āṅgīrasaḥ* . . .).—§ 660 (Mokshadh.): XII, 182,
6769 (*Bhrguṇā 'bhīṣitam çāstram Bharadvājaḥ pṛochato*), 6770
(*maharshīm*).—§ 660b (Bhrgu-Bharadvāja-s.): XII, 182,
(6775), (6788), (6802); 183, (6809); 184, (6828), (6830);
185, (6867); 187, (6898), (6902), (6917); 188, (6930),
(6939); 189, (6951); 190, (6968), (6978); 191, (6985),
(6989), (6991); 192, (7002), (7010), 7030.—§ 677
(Mokshadh.): XII, 232, 8481.—§ 702 (do.): XII, 297,
10877.—§ 706 (do.): XII, 310, 11518 (*çakīm vaṇçabharām
°ḥ*).—§ 707 (do.): XII, 319, 11783Ḃ.—§ 717b (Nārāyaṇīya):

XII, 335, 12685a; 343, †13218, IX, 13223, XIV). — § 730g (Upamanyu Vaiyāghrapadya): XIII, 14v, 873 (Bhṛgu-ādyā rehayah). — § 730 (Ānuçāsanik.): XIII, 14ββ, 991. — § 734 (do.): XIII, 26, 1761a. — § 736b (Vitahavyop.): XIII, 30, 1983 (Vitahavya seeks refuge in the hermitage of Bh.), 1984, 1986, 1987, 1991, 1992, 1996, 200a. — § 745b (Cyavanop.): XIII, 51, 2691 (°oḥ putram Cyavanam). — § 746 (Ānuçāsanik.): XIII, 66, 3332c. — § 747b (Suvarṇotp.): XIII, 85, 4122c ("from bhṛg"), 4123, 4141 (adopted by Mahādeva in the form of Varuṇa), 4142 (called Vāruṇah), 4145η (has seven sons, Cyavana, etc.), 4152, 4153 (cf. 4142). — § 749 (Ānuçāsanik.): XIII, 91, 4326 (Bhṛgu-Angirasako kāl). — § 751b (Çapathavidhi): XIII, 94, 4550a (4562). — § 755 (Ānuçāsanik.): XIII, 99, 4745 (Nahushasya ca saṃvādam Agastyasya Bhṛgos tathā). — § 755b (Nahushop.): XIII, 99, 4756 (4764), 4771; 100, 4786, 4788, 4791, 4794, 4797, 4799, 4800, (4801), 4804. — § 759 (Ānuçāsanik.): XIII, 106, 5200b. — § 770 (do.): XIII, 151, 7157v (°Angiro-try-adibhih), 7160f. — § 775 (do.): XIII, 166, 7664γ (°Angirā). — (f. Bhṛgūdvāha. — Compare the following genealogical table (cf. §§ 19, 20, 21, 121, 122): —



Bhṛgu¹ (a son of Kavi). § 747b (Suvarṇotp.): XIII, 85, 4150i.

Bhṛgu² = Cyavana. § 745b (Cyavanopākhyāna): XIII, 51, 2685.

Bhṛgu, pl. ("descendants of Bhṛgu"). § 227 (Aurvop.): I, 178, 6802, 6805 (°ānām dhanam), 6808 (°veçmani; sg. ? = a Bhṛgu?), 6809, 6811, 6822, 6830; 179, 6834, ?6836 (°veçmani); 180, 6846, 6847, 6849. — § 324 (Dvaitavanapr.): III, 26, 970. — § 393 (Paraçu-Rāma): III, 115, 10126. — § 394 (Arjuna Kārtav.): III, 115, 10133 (°ānām vaṃçā jātasya Rāmasya Jāmadagnyasya). — § 398 (Paraçu-Rāma): III, 117, 10205 (the forefathers of Paraçu-Rāma). — § 496 (Skandotp.): III, 224, 14270 (Bhṛgubhiç cāngirobhiç ca). — § 595 (Shoḍaçarāj., Paraçu-Rāma): VII, 70, 2447 (°ānām kirtticardhanah, i.e. Paraçu-Rāma). — § 602 (Dronavadhap.): VII, 190, 8728γ. — § 615u (Skanda): IX, 45γ, 2510 (beings). — § 739 (Ānuçāsanik.): XIII, 34, 2126γ (conquered the Tālajaṅghas). — § 745c (Cyavana-Kuçika-s.): XIII, 55, 2898; 56, 2905, 2906, 2918, 2924. — § 772b (Pavan-ārjuna-s.): XIII, 168, 7353. — § 786f (Jamadagni): XIV, 92, 2891.

[Bhṛgu-Bharadvāja-saṃvāda(h)] ("the conversation between Bhṛgu and Bharadvāja"). § 600b (Mokshadh.): The Primeval Being called *Mānasa* (description) > *Mahat* > Consciousness > Space > Water > Fire and Wind > Earth. The self-born *Mānasa* created a lotus pregnant with Energy > *Brahmán* > all things, *Brahmán* = *Ananta*: *Agni* and *Soma* (= the Sun and the Moon) are his eyes, etc. *Bharadvāja* asked *Bhṛgu* about the extent of the firmament. *Bhṛgu* explained

that the firmament or Space is infinite, and is peopled with systems upon systems of self-luminous bodies (*devāḥ*), etc. *Bharadvāja* asked why *Brahmán* is called the first-born and not the Lotus whence he sprang. *Bhṛgu*'s answer: The earth is that lotus, created to give rise to that form of *Mānasa* which became *Brahmán*; *Sumeru*, reaching up to heaven, became its pericarp (XII, 182). *Bharadvāja* asked how *Brahmán*, residing within *Meru*, created all things. *Bhṛgu* said that *Mānasa* [in his form of *Brahmán*, PCR.] created by fiat of Will, first water, which is the life of all creatures; earth, etc., are transformations of water, and have been produced by the solidification of that element. *Bharadvāja* enquired after the manner and order of the creation of the several elements; *Bhṛgu* explained that in very ancient times (the *Brahmakalpa*) Br.-r., assembled together, felt this very doubt, engaged in contemplation for 1,000 celestial years, and then heard a celestial voice saying: "Formerly there was only infinite Space . . ." (XII, 183). Asked by *Bharadvāja*, *Bhṛgu* explained why only the five primal elements are called *Bhūtas*. *Bharadvāja* enquired why all the elements are not seen in the immobile objects. *Bhṛgu* explained how all objects consist of all the five primal elements, but in each the proportions are different; as example he adduced the trees, which he showed to be not inanimate, etc.; through the breath called *Prāṇa* living creatures are enabled to move; through *Vyāna* they put forth strength for action; *Apāna* moves downward; *Samāna* resides within the heart; through *Udāna* one eructates and is enabled to utter the seven original notes called *Shadja*, etc. (a) (XII, 184). Asked by *Bharadvāja*, *Bhṛgu* explained how fire resides within a living body, and how wind moves the body; *Prāṇa* (c), *Samāna* (d), *Apāna* (e), *Udāna* (f), *Vyāna* (g) (XII, 185). *Bharadvāja*'s observations on life being worth little if that which is called life be due to the action of fire and wind only (XII, 186). *Bhṛgu*'s observations on the indestructibility of living creatures; *Bharadvāja*'s objection; *Bhṛgu*'s answer ("it is fire that sustains the breaths *Prāṇa*, etc.; that heat is called life . . ."). *Bharadvāja* enquired on the true nature of life; *Bhṛgu* explained that it is *antarātman* that inspires the body: water — the soul (*ātmā*) = *Brahmán* (in all creatures) = *kehatrajña* and *paramātman* respectively; etc. There is no destruction of the living agent; it is the body that is dissolved in death (XII, 187). *Bhṛgu* said: *Brahmán* first created only some *brahmanas* who were *Prajāpatīs*; then Truth, etc. (β); then D., Dā., G., Dai., As., M.-U., Y., Rā., N., Pç., and men with their four divisions: *brahmanas* (white), *kehattriyas* (red), *vaiçyas* (yellow), and *çūdras* (black); etc. *Bharadvāja* was unwilling to admit any original distinction between the four castes; *Bhṛgu* admitted that there is no original distinction between them; all the world at first consisted of only *brahmanas*; how the different castes gradually rose; those are not *brahmanas* that are incapable of understanding that every created thing is the Supreme *Brahmán*; they take birth as Pç., Rā., *Preṭas*, and *Mlecchas* (XII, 188). What acts constitute a *brahman*, a *kehattriya*; a *vaiçya*, a *çūdra*; a *çūdra* may become a *brahman* by adopting the characteristics of a *brahman*, and *vice versa*; the duties that one should observe to become truly righteous; the mind should be united with *Prāṇa*, and *Prāṇa* be held within *Brahmán* (XII, 189). *Bhṛgu* discoursed on the characteristics of Truth and Untruth; happiness should always be sought; upon what happiness depends; *Bharadvāja* doubted that happiness is the highest

aim ("Brahmān lives alone, observant of the vow of *brahmacharya*; Çiva brought *Kāma* to extinction"); *Bhṛgu*'s discourse in explanation of *Bharadvāja*'s doubt ("the earth is the progenitrix of all creatures; females partake of her nature; the male animal is like *Prajāpati* himself") (XII, 190). Asked by *Bharadvāja*, *Bhṛgu* explained the consequences of gifts, of righteousness, of conduct, of penances, of the study of the *Vedas*, and of Sacrifices. Asked by *Bharadvāja*, he then discoursed about the several kinds of duty; then about the four modes of life (laid down in days of old by *Brahmān* for the benefit of the world) and the duties of the several modes (XII, 191); on the duties of the Forest mode of life; on those of the *Parivrājakas*. *Bharadvāja* enquired about the existence of any region beyond that which we inhabit; *Bhṛgu* indicated the existence in the North (on the other side of *Himavat*) of a region that is the abode of the righteous: "Here *Brahmān* in days of yore, and all the gods with it, having performed proper penances, became purified and attained to *Brahmān*."—*Bharadvāja* worshipped *Bhṛgu* with veneration (XII, 192).

- Bhṛgu-çārdūla**¹ = Cyavana: XIII, 2863.
Bhṛgu-çārdūla² = Çaunaka: I, 1068, 1093.
Bhṛgu-çārdūla³ = Jamadagni: XIII, 2919.
Bhṛgu-çārdūla⁴ = Paraçu-Rāma, q.v.
Bhṛgu-çārdūla⁵ = Rēika: XII, 1731; XIII, 212.
Bhṛgu-çreshtha¹ = Çukra: I, 3332 (*Kāvyāḥ*).
Bhṛgu-çreshtha² = Jamadagni: XIV, 2891.
Bhṛgu-çreshtha³ = Paraçu-Rāma, q.v.
Bhṛgūdvaḥa¹ = Bhṛgu. § 736b (Vīṭahavyop.): XIII, 30, 1995.
Bhṛgūdvaḥa² = Cyavana: XIII, 2709 (*Cy°e*), 2874.
Bhṛgūdvaḥa³ = Çaunaka: I, 876.
Bhṛgūdvaḥa⁴ = Çukra: I, 3453, 3458, 3461.
Bhṛgūdvaḥa⁵ = Paraçu-Rāma, q.v.
Bhṛgūdvaḥa⁶ = Utañka: XIV, 1570, 1604, 1647, 1729.
Bhṛgūdvaḥa⁷ = Vipula: XIII, 1317.
Bhṛgukulaçreshtha¹ = Mārkaṇḍeya: III, 13642.
Bhṛgukulaçreshtha² = Paraçu-Rāma: XIII, 4052.
Bhṛgukulakīrtivardhana = Cyavana: XIII, 2824.
Bhṛgukulodvaḥa¹ = Cyavana: XIII, 2803.
Bhṛgukulodvaḥa² = Çaunaka: I, 898.
Bhṛgukulodvaḥa³ = Çukra: XIII, 4687 (*Çukrah*).
Bhṛgukulodvaḥa⁴ = Paraçu-Rāma, q.v.
Bhṛgukulodvaḥa⁵ = Utañka: XIV, 1705.
Bhṛgumukhya = Cyavana: XIII, 2850.
Bhṛgunandana¹ ("the son of Bhṛgu"): III, 10432 (*maharṣiḥ, iḥtiñ cakāra Saudyumnar*—i.e. Yuvanāçva's *putra-kāraṇāt*).
Bhṛgunandana² = Aurva: I, 6830.
Bhṛgunandana³ = Cyavana, q.v.
Bhṛgunandana⁴ = Çaunaka: I, 868, 900, 944, 1470, 1868, 2140.
Bhṛgunandana⁵ = Mārkaṇḍeya: III, 13631.
Bhṛgunandana⁶ = Paraçu-Rāma, q.v.
Bhṛgunandana⁷ = Kuru: I, 973.
Bhṛgunandana⁸ = Rēika: XII, 1726; XIII, 2910.
Bhṛgunandana⁹ = Uçanas: XII, 10678.
Bhṛgunandana¹⁰ = Utañka: XIV, 1559, 1571, 1579, 1580, 1615, 1622, 1736.
Bhṛguputra = Rēika: XII, 1721.
Bhṛgusattama¹ = Paraçu-Rāma: V, 7338.
Bhṛgusattama² = Rēika: XIII, 214, 235.
Bhṛgusattama³ = Vipula: XIII, 2286.

Bhṛgusūnu ("the son of Bhṛgu," a planet, Venus = Çukra): IX, 545.

Bhṛgusuta = Rēika: XIII, 218.

Bhṛgūttama¹ = Jamadagni: XIII, 4641.

Bhṛgūttama² = Paraçu-Rāma: XIII, 3982, 4035, 4044.

Bhṛgūttama³ = Vipula: XIII, 2270.

Bhṛgutūga. § 144 (Yayāti): I, 75, 3181.—§ 249 (Arjunavanavāsap.): I, 215, 7813.—§ 305 (Anudyūtap.): II, 78, 2574.—§ 370 (Tīrthay.): III, 84, 8028 (*°am samā-sūdyā vājimedhaphalaṃ labhet*).—§ 375 (do.): III, 85, 8234 (on Malaya one should ascend the funeral pyre, in Bh° one should kill himself by hunger; *andāṇam* both C. and B.).—§ 377 (Dhaumyatīrthak.): III, 90, 8394 (mahāgiriḥ, in the North).—§ 410 (Plakṣhāvatarāṇa): III, 130, 10555.—§ 413 (Tīrthay.): 135, 10698 (*parvatam*).—§ 442 (Nivā-takavacayuddhap.): III, 167, 11945.—§ 733 (Ānuçāsanik.): XIII, 25, 1705 (*mahāhrada upaspr̥çya Bh°o to alolupaḥ | trirātropoṣhito bhūteḥ mucyate brahmakatyayā*).

Bhṛguvaṃça ("the family of Bh°"). § 11 (Parvas.): I, 2, 365.—§ 70 (Ādivaṃç.): I, 59, 2198.—§ 227 (Aurvop.): I, 179, 6823.

Bhū¹ ("Earth") = Çiva (1000 names¹).

Bhū² = Kṛṣṇa: XII, 1509.

Bhū³ = Viṣṇu (1000 names).

Bhūçaya ("lying on earth") = Viṣṇu (1000 names).

Bhūgarbha = Viṣṇu (1000 names).

Bhujagapati ("the lord of the serpents") = Padmanābha: XII, 13943.

Bhujagāri ("the enemy of the serpents") = Garuḍa: X, 651.

Bhujagātmajā ("daughter of the serpent") = Ulūpi: XIV, 2403; XVII, 27.

Bhujagendrakanā ("the daughter of the serpent king") = Ulūpi: XV, 666.

Bhujagottama ("the foremost of serpents") = Viṣṇu (1000 names).

Bhujagottamā (do.) = Ulūpi: XIV, 2375.

Bhūliṅga. § 290d (Çiçupālavadhap.): II, 44, 1545 ("on the other side of the Himavat, the bird Bhūliṅga always cries 'Never do anything rashly,' but nevertheless picks from the lion's mouth the pieces of flesh sticking between the teeth, and lives at the lion's pleasure").—§ 658 (Kṛtaghnop.): XII, 169, 6326 (*°çakunāḥ sāmudrāḥ, parvatodbhavāḥ*).

Bhumanyu¹. § 151 (Pūrv.): I, 94, 3712 (son of Bharata through Bharadvāja), 3713 (becomes yuvārāja).—§ 152 (do.): I, 94, 3714 (has the sons Diviratha, Suhotra (the oldest), Suhotr, Suhavis, Suyajus, *Pushkarīṇyām R̥çikas ca*).—§ 156 (do.): I, 95, ††3785 (son of Bharata Daushyanti and Sunandā Sārvasenā Kāçeyi), ††3786 (married to Vijayā Dāçārhi, and by her father of Suhotra).

Bhumanyu². § 154 (Pūrv.): I, 94, 3748 (son of the elder Dhṛtarāṣṭra, the brother of Vāhlīka).

Bhūmanyu (B. Su°). § 767 (Ānuçāsanik.): XIII, 137a, 6266 (went to Heaven for having given Çāṇḍilya mountains of food).

***Bhūmi** ("Earth") personified: I, 3017; V, 3973 (*yathā, married to Bhūmipati*); XIII, 7236, 7237 (*Kāçyapi*), etc.

Bhūmiçaya. § 656 (Khaḍgotp.): XII, 166, 6194–5 (receives the Sword from Amūrtarayas and transmits it to Bharata).

Bhūmiñjaya¹. § 552 (Goharaṇap.): IV, 35, 1157 (a son of Matsya); 40, 1306 (= Uttara); 44, 1390 (*aham Bh°o nāma, nāmnā 'ham api cotlārāḥ*).

Bhūmijaya¹. § 592 (Samçaptak.): VII, 20, 804₇ (in the bosom of Droṇa's Garuḍavyūha).

Bhūmipāla. § 130 (Amçavat.): I, 67, 2697 (among the kings reborn from the Krodhavaça gaṇa).—§ 554 (Sainyod-yogap.): V, 4₇, 79.

Bhūmiparvan(^{va}) ("the section relating to the earth"; the 68th of the minor parvas of Mbhr.).—§ 10 (Parvas.): I, 2, (337).—[§ 575]: *Dhṛtarāṣṭra* wishes to hear about the extent of the ocean, of *Çakadvīpa*, etc. (a). *Sañjaya* describes the seven [great] islands, the moon and the sun, and *Rāhu*. *Jambu-parvata* (i.e. Jambu-dvīpa, v. Nil.) extends for 18,600 *yojanas*. The extent of the salt ocean is twice this; it has many kingdoms, mountains, etc., peopled by Si. and Cā., and is circular in form. Then *Çakadvīpa* (b) (VI, 11). In the North is the ocean of clarified butter; then that of curds; then that of wine; then another of water. The extent of the islands is doubled as they proceed further and further towards the North. In the island in the middle is the great mountain *Gaura* of red arsenic; in the western the mountain *Kṛṣṇa*, the friend (i.e. favourite abode, PCR.) of *Nārāyaṇa*, where *Keçava* guards celestial gems and bestows happiness on creatures. The clump of *Kuça-grass* in *Kuça-dvīpa* and the *Çalmali* tree in *Çalmalika* are adored. In the *Krauñca* island also the mountain *Mahā-Krauñca* (a mine of all kinds of gems) is always adored by all four castes of men. There is the huge mountain *Gomanta* (consisting of all kinds of metals), whereon, with the emancipated (*mokṣibhiḥ*), the puissant *Nārāyaṇa Hari* always resides. In *Kuçadvīpa* are six principal mountains (c); the intervening spaces increase in the ratio of one to two as they proceed further and further towards the North; and seven *Varahas* (ç), where D. and G., etc., sport, and the inhabitants never die, and there are no robbers or *Mlecchas*; all the residents are almost white and very delicate. In the *Krauñca* island are six mountains (η); the intervening spaces increase in the ratio of one to two; there are seven countries (*deçāḥ*) (θ), inhabited by D. and G.; the people are almost white. In the island of *Pushkara* is the mountain *Pushkara*, with jewels and gems; there *Prajāpati* always dwells, adored by D. and M.-r.; diverse gems from *Jambu-dvīpa* are used there. In all these islands truth, etc., increase in the ratio of one to two, as the islands become more and more remote. The land in all those islands comprises but one country, for that is said to be one country in which one religion is met with. *Prajāpati* always dwells there, protecting those islands. Cooked food comes there of itself. After these regions is seen *Samā* (e). Then he speaks of *Scarbhānu* (d; v. *Rāhu*), *Candramas* (e), *Sūrya* (f). "I have now told thee the construction of the universe according to the *Çāstras*. Therefore pacify thy son *Duryodhana*." Blessing upon the reader (VI, 12).

Bhūmipati ("the husband of Earth"): V, 3973 (*yathā Bhūmyām Bhūmipatiḥ*).

Bhūpati. § 749 (Ānuçās.): XIII, 91₇, 4357 (one of the 64 Viçe devāḥ).

Bhūri (son of Somadatta according to VP. and Hariv.). § 232 (Svayamvarap.): I, 186a, 6995 (present with Somadatta, Bhūricravas, and Çala at the svayamvara of Kṛṣṇā).—§ 287 (Rājasūyikap.): II, 34, 1267 (comes with the same to the rājasūya of Yudhishtira).—§ 593 (Abhimanyuv.): VII, 37, 15890.—§ 600 (Ghaṭotkacav.): VII, 158, 7031_ψ; 165, 7361 (*Kauravaḥ*; attacks Çaineya, i.e. Sātyaki); 166, 7397 (attacks Çaineya).—§ 795 (Svargārohanap.): XVIII, 5, 163_μ. Cf. *Kaurava*.

Bhūribala (son of Dhṛtarāṣṭra). § 611 (Çalyap.): IX, 26, 1404_{pp}, 1414 (slain by Bhīma).

Bhūricravas (v. Bhūri). § 213 (Jatugrhap.): I, 143, 5708.—§ 232 (Svayamvarap.): I, 186a, 6995 (v. Bhūri).—§ 287 (Rājasūyikap.): II, 34, 1267 (v. Bhūri).—§ 302 (Anudyūtap.): II, 74, 2477.—§ 314 (Ghoshayātrap.): III, 252, 15205. § 556 (Sañjayayānap.): V, 23, 1694.—§ 561 (Yānasandhip.): V, 55, 2185_λ, 2208_ν; 58, 2301_τ, 2305_ν; 66, 2504_{ee}.—§ 567 (Bhagavadyanap.): V, 124, 4171_δ.—§ 570 (Sainyaniryanap.): V, 155, 5275_θ.—§ 572 (Rathātirath.): V, 185a, 5742 (*Saumadattiḥ*).—§ 593 (Ambop.): V, 195_ç, 7612.—§ 576 (Bhugavadgītāp.): VI, 17, 657_γ; 18_δ, 687; 20_ç, 752.—§ 578 (Bhīshnavadhap.): VI, 51, 2107_φ.—§ 580 (do.): VI, 56_β, 2406 (in the neck of Bhīshma's Garuḍa-vyūha); 59_μ, 12583, 12620_ν, 12621, 12622, 12648_ρ.—§ 581 (do.): VI, 61_γ, 2680, 2690; 63, 2811 (*Saumadattiḥ*); 64, 2813 (attacks Sātyaki); 65, 2929_ν.—§ 582 (do.): VI, 74, 3246, 3252 (*Yupakṛtum*, i.e. having on his standard the sacrificial stake), 3263, 3267.—§ 584 (do.): VI, 81, 3561; 84, 3432.—§ 585 (do.): VI, 92, 4118_χ, 4132; 94, 4194_ω.—§ 586 (do.): VI, 99, 4503_β (in the right wing of the Sarvatobhadra of Bhīshma); 102, 4668_λ.—§ 587 (do.): VI, 111, 5184; 119, 5583_ψ.—§ 590 (Droṇābhishokap.): VII, 14, 538 (fights Śikhaṇḍin).—§ 592 (Samçaptak.): VII, 20, 800_δ (in the right wing of Droṇa's Garuḍa-vyūha).—§ 593 (Abhimanyuv.): VII, 34, 1504_γ; 37, 15890, 1602_ι, 1609_κ.—§ 596 (Pratijñāp.): VII, 75, 2673_γ.—§ 598 (Jayadrathavadhap.): VII, 85, 3036_β.—§ 599 (do.): VII, 104, 3894_μ, 3916, 3923; 105, [3948: the standard of Bh. — *Saumadattiḥ*, devoted to sacrifices—bore the sign of the sacrificial stake, made of gold]; 137_{ωω}, 5629; 141_{ccc}, 5870, 5873, 5876; 142, 5879, 5899, 5929, 5938, 5940, 5942, 5943, 5944; 143, (5954), 5955_{ηηη}, 5966000, 6008 (slain by Sātyaki in *prāya*); 144, 6026, 6027; 145, 6055 (*Kaurace*), 6056; 147, 6327, 6334; 151, 6529, 6531, 6537. — § 600 (Ghaṭotkacav.): VII, 155, 6684; 156, 6743; 158, 7036_ω.—§ 603 (Nārāyaṇāstramokṣhap.): VII, 198_ρ, 9151, 9168, 9190.—§ 604 (Karnap.): VIII, 1, 22; 5, 106 (*Kauravadāyādaḥ*).—§ 609 (Çalyap.): IX, 2_ç, 72, 88.—§ 611 (do.): IX, 24_{νν}, 1298.—§ 613 (Gadāyuddhap.): IX, 32_β, 1837.—§ 615_b (Baladevatīrthay.): IX, 54, 3061_ν.—§ 615 (Gadāyuddhap.): IX, 61_φ, 3421, 3447_χ; 64, 3593.—§ 616 (Sauptikap.): X, 5_ε, 197; 9, 524_κ (*svargo*).—§ 619 (Śrivilāpa): X, 24_ι, 679 (son of Somadatta), 685, 687 (*°o bhāryāḥ*).—§ 620 (Çrāddhap.): XI, 26, 786_β.—§ 783 (Anugītāp.): XIV, 52, 1497_β.—§ 787 (Āçramavāsap.): XV, 11, 372_π.—§ 789 (Putradarçanap.): XV, 29_ε, 808 (*°o bhāryā*; *yasyās tu çrasuro dhīmān Rāhlikāḥ sa Kurādvahāḥ*, i.e. grandfather-in-law, PCR.).—§ 793 (Mausalap.): XVI, 3, 77.—§ 795 (Svargārohanap.): XVIII, 5_μ, 163 (entered the deities).

Compare also the following synonyms:—

Bhūridakṣiṇa ("rich in sacrificial gifts"): VII, 5927, 5937, 6002, 6044.

Çalāgraja ("the elder brother of Çala"): VII, 5997, 6002.

Kaurava, q.v.

Kauravadāyāda, q.v.

Kauraveya, q.v.

Kauravya, q.v.

Kauravyamukhya, q.v.

Kuruçārdūla, q.v.

Kuruçreshṭha, q.v.

Kurūdvaḥa, q.v.

Kurupuṅgava, q.v.

Yūpaketana : VII, 5988.

Yūpaketu ("having for his standard the sacrificial stake") : II, 1538; VI, 3252 (*Bhūriçravasaṃ*); VII, 1118 (*Saumatattih*), 5984, 5992, 5996, 6337.

Bhūridakṣhiṇa¹ = *Bhūriçraṇas*, q.v.

Bhūridakṣhiṇa² ("rich in sacrificial gifts") = *Vishṇu* (1000 names).

Bhūridyumna¹. § 267 (*Yamas*): II, 8, 330 (in the palace of Yama), 332.—§ 562 (*Bhagavadīyānap*): V, 83, 2946_q (among the brahmarshis who surround *Kṛṣṇa*).

Bhūridyumna² (a prince, son of *Viradyumna*). § 641 (*Rājadh*): XII, 128, 4686.

Bhūridyumna³. § 746 (*Ānuçāsanik*): XIII, 76, 3689.

Bhūridyumnapiṭṛ ("the father of Bh") = *Viradyumna* (a king): XII, 4673.

Bhūrihan (an ancient ruler) § 673b (*Bali-Vāsava-s*): XII, 227, 8263a.

Bhūritejas (among the kings reborn from the *krodha-vuça-gaṇa*). § 130 (*Amçāvat*): I, 67, 2699.—§ 554 (*Sainyodyogap*): V, 4, 80_γ.

Bhūritejasa = *Agni*, q.v.

Bhūrloka (the lowest of the upper worlds). § 730 (*Ānuçāsanik*): XIII, 17, 1137.

Bhūshaṇa = *Vishṇu* (1000 names).

Bhūta = *Çiva* (1000 names²).

***Bhūta**, pl. ("beings," "elements"): I, 648 (*pañcabhyaḥ*); II, 71 (surround *Bhūtapati*); II, 402 (*saṅghaiḥ*; surround *Umāpati*, i.e. *Çiva*); III, 1491 (*divyebhyaḥ*), 1554 (surround *Çiva*), 1646 (*Dīnarān Rākṣasāṃ tathā | Bhūtāni ca Piçācāṃ ca Gundharvān atha Pannagān*), 8168 (*Bhūta-Yakṣa-Piçācāṃ ca*, etc.), 12238 (*srasti bhūtebhyāḥ*), 14310 (. . . *Rakṣobhiḥ ca Piçācāḥ ca Raudrair Bhūtagaṇais tathā*, etc.), 14444 (*sarvabhūtagaṇair vṛtaḥ*, i.e. *Skanda*), 15823 (*sarvabhūtāni*), 15913 (*Sarpa-Kinnara-Bhūtebhyāḥ*); IV, 196 (*Kṛtānuyātra Bhūtāis tvam*), †2148 (*tataḥ sa Vahni-pramito mahākapiḥ sahaiva Bhūtair divam utpāṭa*, sc. in the banner of *Arjuna*); V, 348 (*deva-Dānava-Yakṣhāṇām Rāṣṭhāṇām Rākṣasāṃ tathā | Piṭṛ - Gandharva - Bhūtānām cakṣurviśhaya - vartinām | teja ādānyas paçyan*, say the gods and r̥his to *Nubusha*), 5290 (*Kumāra ira Bhūtānām*), 7249 (. . . *naktāncarāṇām Bhūtānām* . . .); VI, 219 (*Paçupatiṭṛ divyair Bhūtaiḥ samāvṛtaḥ*), 1195 (*Bhūtāni yānti Bhūtejyā* . . .), 1430 (*pretān Bhūtagaṇāṃ cānye yajanto tāmasā janāḥ*), 3833 (*ghoram āyodhanam jajñe Bhūtasāṅghasamākulaṃ*), 4061 (*āviṣṭā iva yudhyante rakṣa - Bhūtair mahābalāḥ*), 5509 (*dṛçyamāṇeshu Rākṣaḥṣu Bhūteshu ca nadātau ca*), 5702 (*ity abhūshanta Bhūtāni*, about *Bhīṣma* when he has fallen); VII, 256 (*tato ninādo Bhūtānām ākāçe samajyāta*), 1221 (*Dhanāñjayaṃ Bhūtagaṇāḥ sādhu sādhu ity apūjayan*), 1630 (*sarvabhūtāni*, cry *sādhu* to *Abhimanyu*), 1947 (*antarikṣhe ca Bhūtāni prakroçanta*), 2266, 2267 (only in B.), 2736 (*bhūtāni tvam nirikṣhanto nūnam candram ivoditam*), 2859 (*saṅghaiḥ*, surround *Çiva*), 3119 (*iti bhūtāni menire*), 3659 (*ākāçagāny api*), 3791 (*sarva*), 3988 (*sarva - amanyanta*), 3994 (*sarva*), 3995 (do.), 4066 (do.), 6188 (*nṛtyat-protā-Piçācadyair Bhūtākīrṇam*, sc. the battlefield), 6282 (*sarvāṇi*), †6921 (*gaṇāḥ*, etc., applaud *Açvatthāman*), 7015 (*sa-Bhūta-bhujaga-dvipam . . . jagat*), 8170 (*nodur Bhūtāny antarikṣhe*), 9197 (*Bhūta-pakṣi-gaṇākulaṃ*), 9456 (*saṅghaiḥ*), 9461

(*saṅghagaṇair vṛtam*, sc. *Çiva*); VIII, 992 (*Bhātāntva tamonudatḥ*, sc. *scorches*), 1039 (*sarva*), 2555 (*nṛtyanti vai Bhūtagaṇāḥ vṛtrptā māṃsaçñitaiḥ*), 2852 (*sadāivatāni . . . saḥḥparobhiḥ*); IX, 2442 (*saṅghaçatāiḥ*), 2473 (*saṅghāṇām*), 2496 [2571, *Bhūtānām Mathanaḥ*], 2675 (*nānābhūtagaṇāḥ*), 2680 (*Bhūtasāṅghāṇām*), 2911 (*pitṛbhiḥ saha*), 2912 [2915 (*sarva*)], 3633 (*gaṇaiḥ*); X (selected quotations), 297 (*mahā - gaṇaiḥ*), 300 (*saṅghāḥ*), 318 (*adṛçyāni*), 412 (*saṅghaiḥ*), 480, 571 (*gaṇānukīrṇam āyodhanam*); XII, 574 (*devatātīti*), 652, 1703 (?), 4500 (*ānām rājānam Skandanam*), 7551 (? *mūṛtyagaṇādhyakṣam Virūpākṣam*), 9285 (i.e. the *Piçācas*), 9-87 (i.e. *rakṣhāṃsi*), 11244 (*sa-Yakṣa Gandharvo*), 12168 (*g. naiḥ*), 12407 (*ānām vimāndni*), 13648 (*air Bhūtapatiṭṛ yojita*); XIII, 874 (*sarva gaṇāḥ*), 1020 (*gaṇāḥ*), 4719 (*deva - Dānava*), 4731, 4738, 6021 (*piçitāḥ*), 6112, 6340 (?), (*saṅgham*), 6341 (do.), 6344 (*rakṣho gaṇaiḥ*), 6346 (?) (*saṅghaiḥ*), 6407 (do.), 6805 (*gaṇāḥ*), 6872 (*saṅgham*); XIV, 182 (?) (*nāna gaṇāvṛtaḥ Çali*), 184 (910 ?), 1169 (*gaṇāḥ*), 1177 (*Agnir patiḥ*), 1226 (*deva-Dānava ānām . . . Īçvaraḥ prabhuh*), 1919 (*ānām patayaḥ*), 1921 (*naktāncarāṇām*).

Bhūta, pl. masc. (*āḥ*): XII, 10477 (*na Rākṣasāḥ Piçācā va na Bhūta na Vināyakāḥ*), 12396 (*tatra devagaṇāḥ Sādhyā mahābhūtā mahābalāḥ*).

Bhūtabhāvana¹ = *Çiva* : VI, 220; XIII, 1147, 1219 (1000 names¹).

Bhūtabhāvana² = *Vishṇu* (1000 names).

Bhūta-bhavya-bhavan-nātha = *Vishṇu* (1000 names).

Bhūta - bhavya - bhavat - prabhu¹ = *Vishṇu* (1000 names).

Bhūta-bhavya-bhavat-prabhu² = *Çiva* : X, 297.

Bhūta-bhavya-bhavodbhava = *Çiva* : XIII, 6759; XII, 10425 (1000 names¹).

Bhūta-bhavyeça = *Indra* : XVII, 79.

Bhūta-bhṛt = *Vishṇu* (1000 names).

Bhūtacārin = *Çiva* (1000 names²).

Bhūtaçarman. § 592 (*Samçaptakav*): VII, 20, 797_γ (in the neck of *Droṇa*'s *Garuḍa-vyūha*).

Bhūtadhāman. § 238 (*Pañcendrop*): I, 197, 7304 (one of the five *Indras*).

Bhūtādhipati ("the Lord of Beings, i.e. of the world"): XV, 924 (*mahābhūtāni nityāni Bh° samçrayāt*).

Bhūtādi = *Vishṇu* (1000 names).

Bhūtādinidhana = *Kṛṣṇa* : XII, 1670.

Bhūtagrāma(ç) caturvidha(h) = *Çiva* (1000 names¹).

Bhūtakarman. § 592 (*Samçapkaṇv*): VII, 25, 1085 (*Sabhāpatiḥ*), 1087 (fights *Çatānika Nākuli* and is slain).

Bhūtakṛt¹ = *Brahmān* : XII, 7073, 8979 ? (the creator of all things), 10493 ? (do.).

Bhūtakṛt² = *Çiva* (1000 names¹).

Bhūtakṛt³ = *Vishṇu* (1000 names).

Bhūtakṛt⁴ = *Vasishṭha* : XII, 8601.

Bhūtalaya = *Çiva* (1000 names¹).

Bhūtamaheçvara = *Vishṇu* : XIII, 7001.

Bhūtānām iqvaraḥ = *Kṛṣṇa* : IX, 3471.

Bhūtānām mathanaḥ (a warrior of *Skanda*): § 615w (*Skanda*): IX, 45, 2571_γ.

Bhūtānām patiḥ = *Çiva* : XIV, 199.

Bhūtanishevita = *Çiva* (1000 names¹).

Bhūtāntarātman = *Nārāyaṇa* : XIII, 18461.

Bhūtapati¹ ("the lord of Beings"): II, 71; XII, 13648.

Bhūtapati² = *Çiva* : III, 1547 (*Umāpati*); 12569; V, 3558; VI, 240; XII, 13648, 13705 (*Umāpatiḥ*); XIII, 1226 (1000 names¹); XIII, 6358, 6366, 6369, 6641.

Bhūtapati = Kṛṣṇa; XII, 7558; XIII, 7396.

Bhūtātman = Īva (1000 names¹).

Bhūtātman = Viṣṇu (1000 names).

Bhūtātman = Brahman or Kṛṣṇa, etc.: III, 8315 (*Pitāmaha*), 11853 (*Prajāpati*); XII, 7073, 7365, 7423, 7444, 7525 (= Kṛṣṇa), 7635 (= Kṛṣṇa, mentioned by Pitāmaha), 8744 (*hrdayācra*), 8745, 8754 (a living creature), 10918 (*paribhramati bhūtātma dyām irāmbudhara mahān | sa punar jāyate rājan prāpyehāyatanam nṛpa*), 11248 (called *kārah*), 11601 (*mano grasati bhūtātma, so 'hankārah Prajāpati*), 11849; XIV, 1486 (*tvatteja-sambhavo nityam bhūtātma, Madhusūdana*!).

Bhūtavāhanasārathi = Īva (1000 names²).

Bhūtāvāsa = Viṣṇu (1000 names).

Bhūteṣa = Īva: III, 1513; XIII, 6762.

Bhūteṣa = Kṛṣṇa: XII, 1609.

Bhūteṣa = Skanda: III, 14630.

Bhūti = Viṣṇu (1000 names).

Bhūtilaya (a place among the Bāhikas). § 409 (Plakṣhā-vataranag.): III, 129, 10521.—§ 607 (Karnap.): VIII, 44, 2063 (*advad Bhūtilaye snātvā katham Svargam gamishyati*?).

Bhūtītirthā (a mātṛ). § 615u (Skanda): IX, 460, 2645.

Bhuvabhartr: III, 14208, v. Āpa (*Āpasya dukhita—B. Mudita—bhūryā Sahasya paramā priyā | Bhūpatir Bhuvabhartā ca janayat Pāvakam param*); 14212 (*Bhūpatir Bhuvabhartā ca Mahataḥ patir ucyate*).

Bhuvah = Īva (1000 names¹).

Bhuvah = Viṣṇu (1000 names).

Bhuvana (among those who come to see Bhīṣma). § 734 (Ānuṣāsanik.): XIII, 26, 1765a.

Bhuvana (one of the 64 Viṣvadevas). § 749 (Ānuṣāsan.): XIII, 91, 4360y.

Bhuvanabhartr, v. Agni.

Bhuvanareshtha = Viṣṇu: XII, 13487.

Bhuvaneṣvara = Īva: XIV, 207.

Bhuvaneṣvara = Svayambhū: XIII, 6456.

Bhuvaneṣvara = Skanda: III, 14631.

Bībhatu, v. Arjuna.

Bījadhyaṅksha, **Bījakartr** = Īva (1000 names²).

Bījam avyayam = Viṣṇu (1000 names).

Bījāvāhana = Īva (1000 names²).

Bilvadaṇḍa = Īva: XIV, 196.

Bilvaka (a serpent). § 47 (Sarpanāmak.): I, 35, 1557.

Bilvaka (a tirtha). § 733 (Ānuṣāsanik.): XIII, 25, 1700.

Bilvapāndara (a serpent). § 47 (Sarpanāmak.): I, 35, 1557.

Bilvapattra (a Nāga in Bhogavati). § 564 (Mātaliyop.): V, 103y, 3630.

Bilvatejas (a serpent of Takshaka's race). § 64 (Sarpasattra): I, 57, 2150.

Bindu = Īva (1000 names²).

Bindusaras. § 263 (Sabbakriyāp.): II, 3, 60, 62, 67.—§ 294 (Dyūtap.): II, 50, 1809 (the palace of Yudhiṣṭhira is *kṛtām Bindusaro-ratnaiḥ*).—§ 423 (Gandhamādanap.): III, 145, 11057 (*śivam*).—§ 574f (Jambūkh.): VI, 8, 238: There king Bhagīratha, beholding Gaṅgā, resided for many years; there innumerable sacrificial stakes made of gems and chaitya trees made of gold may be seen. There Indra (*Sahasrakṣha*) reached perfection (*gataḥ siddhim*) by sacrificing; there Īva (? *Bhūtapati*), etc. (ζ), reside; there Gaṅgā, issuing from Brahmaloḥa, first showed herself, and then divided herself into seven streams: Vasvaukasārā, etc. (γ).

[**Bisastainyopākhyāna**] ("the episode relating to the theft of the lotus-stalks"). § 750b (Ānuṣāsanik.): *Bhīṣma*

said: The seven R. *Kaṣyapa*, etc. (α), and *Arundhati* together had one single maidservant, *Gaṇḍā*, who was married to the *śūdra Paṇṣakha*. While they, in days of old, practised penances, preparing themselves for (*upaśikṣhanto*) *Brahmaloka* by yoga meditation (*samādhiṇā*), there occurred a severe drought; *Çibi*'s son *Çaibya* had in summer times given away a son of his as the sacrificial present to the *ṛtvij*s; that prince now died of starvation; impelled by hunger, the *Rakṣis* cooked his body in a vessel. King *Çaibya Vṛṣhādarbhi* came and offered to give them kine, etc., but they refused it: that acceptance of gifts from a king was poison; they left the spot abandoning that flesh. The king sent his ministers with figs, some of which were filled with gold; but *Atri*, finding them heavy, refused to take them; and so did all of them (β), and left the spot. Filled with wrath, *Vṛṣhādarbhi*, after having observed penances, poured libations into the fire accompanied by *mantras*; from the fire a hag (*kṛtyā*) sprang forth, whom he called *Yatudhāni*; he ordered her to slay the *Rakṣis*, etc., having ascertained their names. While R. roved within the forest, subsisting upon fruits and roots, they saw a well-nourished mendicant [called further below *Çunaḥsakha*] with a dog in good condition; *Arundhati* pointed him out to them, and each of them explained the superior condition of this mendicant with reference to one of the points in which he was better situated than they (γ). The wandering mendicant approached them and touched their hand according to custom. One day they beheld a beautiful lake overgrown with lotuses, and desired to gather some lotus-stalks; urged by *Vṛṣhādarbhi*, *Yatudhāni*, who guarded the lake, would know their names before they took the stalks; *Atri* knew that she stood there in order to slay them; but they all told their names with their etymological explanations (δ); at each explanation *Yatudhāni* declared that she did not understand it, [in some cases] "in consequence of the inflections which the roots had undergone"; *Çunaḥsakha* calls himself *Çunaḥsakha-sakhi*, and as *Yatudhāni* wishes to hear the name once more in order to understand it, he struck her head with his triple stick, at which she was consumed to ashes. Having gathered lotus-stalks, they once more plunged into the lake in order to offer oblations of water to the *Pitṛs*. As they came up, the stalks were nowhere to be seen. They took, each of them, oaths to their innocence (ε); but the oath of *Çunaḥsakha* was "no oath at all," and he confessed that he had stolen the stalks from desire of testing them; he turned out to be *Indra*, who had come to test them, and told them the whole matter about *Yatudhāni*. They then ascended to heaven in the company of *Indra* himself * (XIII, 93).

Bodha, pl. (°dh). a people. § 273 (Rājasūyār.): II, 14, 590 (had emigrated to the West from fear of *Jarāsandha*).—§ 574 (Jambūkh.): VI, 9, 347μ (a people in *Bhārata-varsha*).

Bodhya (a r̥hi). § 659 (Mokṣadh.): XII, 178, 6643 (*r̥him*), (6645).

Bradhnaṣva (a king; prob. w.r. instead of *Vadhryaṣva*, BR.). § 382 (Agastyop.): III, 98, 8601, 8602, 8606.

Brāhma, adj. ("belonging to Brahman or Brāhman").

§ 1 (Anukram.): I, 1, 19 (*Bhārataśyetihāsasya Bṛm samhitā*).—§ 135 (Çakuntalop.): I, 74, 2962 (sc. *vivāha*).

—§ 146 (Devayāni): I, 81, 3371 (*vācam*).—§ 209 (Drupada-çāsana): I, 138, 5514 (*balam*).—§ 214 (Hidimbavadhap.): I, 156, 6087 (*Vedaṁ*).—§ 218 (Caitrarathap.): I, 167, 6383

(*tejaḥ*), 6384 (do.).—§ 234 (Svayamvarap.): I, 190, 7105

(*astro*), 7106 (*tejaḥ*).—§ 270 (Brahmasabhāv.): II, 11, 429

(*Brāhmaṇ*, sc. *śābhaṇ*).—§ 277 (Jarāsandhavādhap.): II, 22, 889 (*ajñāṇ*).—§ 306 (Ānudyūtap.): II, 80, 2654 (*çriyaṇ*).—§ 330 (Indradarçana): III, 37, 1460 (sc. *astram*), 1499 (*çriyā*).—§ 356 (Tīrthayātrāp.): III, 81, 4022 (do.).—§ 423 (Gandhamādanapray.): III, 145, 11041 (*lakṣhya*).—§ 468 (Mārkaṇḍeyas.): III, 189, 12832 (*śat sahasraparyantam aho Brāhmaṇ udāhṛtam*).—§ 482 (Pativratop.): III, 210, 13912 (*vidyāṇ*).—§ 555f (Agni): V, 16, 490 (*mantraiḥ*).—§ 560 (Sanatāujātap.): V, 44, 11684 (*vācam*), 11690 (*sthitiṇ*).—§ 561 (Yānasandhip.): V, 48, 1913 (*astram*).—§ 562 (Bhagavadyānap.): V, 84, 3017 (*vṛttiṇ*).—§ 568 (Vidulā-putraçāsana): V, 136, 4641 (*çriyā*).—§ 569 (Bhagavadyānap.): V, 139, 4786 (sc. *astram*).—§ 571 (Ulūkādūt.): V, 160, 5504 (*Brāhma*—sc. *vede*—*dhanuṣi cācūryam*, i.e. Droṇa); 161, 5550 (do. = do.).—§ 573 (Ambop.): V, 184, 7281 (*paramāstram*).—§ 589 (Droṇābhishek.): VII, 9, 296 (sc. *ghoṣaḥ*).—§ 592 (Saṃçaptakav.): VII, 23, 988 (*Dhanurvedo Brāhma Vede ca pāragam*, i.e. Satyadhṛti).—§ 596 (Pratijñāp.): VII, 76, 2692 (*astreṇa*); 80, 2842 (*muhūrte*).—§ 599 (Jayadrathavadhap.): VII, 106, 3998 (*astram*); 125, 5028 (do.), 5029 (do.), 5030 (*astro*).—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6959 (*astram*).—§ 602 (Droṇavadhap.): VII, 188, 8615 (sc. *yuddham*), 8621 (*astram*); 192, 8833 (do.), 8839 (*astrāṇi*).—§ 603 (Nārāyaṇūstram.): VII, 193, 8933 (*astram*); 194, 8965 (do.); 201, 9426 (do.).—§ 608 (Karnap.): VIII, 49, 2338 (do.), 2356 (*bale*).—§ 615u (Skanda): IX, 46, 2655 (*°yaḥ*, sc. *mātaraḥ*).—§ 660b (Bhṛgu - Bharadvājas.): XII, 188, 6939 (*sarvaṇ Brāhmaṇ idam jagat*), 6944 (*saravati*).—§ 661 (Mokṣadh.): XII, 196, 7171 (*tanuṇ*).—§ 662b (Jāpakop.): XII, 199, 7203 (*tapoḥ*).—§ 677 (Mokṣadh.): XII, 232, 8495 (*kṣapo*), 8506 (*divasaṇ*); 234, 8567 (*sañcaraḥ*).—§ 680b (Tulādhāra-Jājalisūp.): XII, 264, 9415 (*vedam*).—§ 705 (Mokṣadh.): XII, 303, 11227 (*ahaḥ*).—§ 713 (Çukakṛti): XII, 326, 12219 (*çriyā*).—§ 717b (Nārāyaṇiya): XII, 342, 13144 (*rātrikṣaye*).—§ 734 (Ānuçāsanik.): XIII, 26, 11852 (*sthānakam*).—§ 742 (do.): XIII, 38, 2204 (*°im Apasaraṇaṇ Pañcaūdūp*).—§ 744 (do.): XIII, 44, 2407 (*dharmaḥ*). 2413 (*brāhmaḥ kṣāttro 'tha Gāndharva ete dharmayāḥ*, sc. *vivāhāḥ*).—§ 746 (do.): XIII, 69, 3434 (*saravatiṇ*).—§ 747b (Suvarṇotpatti): XIII, 85, 4143 (*Kaviḥ*, i.e. son of Brāhmān).—§ 759 (Ānuçāsanik.): XIII, 104, 4969 (*muhūrte*). 5058 (*tīrtham*, between the tip and the root of the thumb), 5066 (*tīrthena*).—§ 768b (Umā-Muhecvaraṇap.): XIII, 141, 6487 (*phenotkaram*).—§ 795 (Svargūrohaṇap.): XVIII, 4, 126 (*apushā*). Cf. Brāhma.

Brahmabhavana ("the abode of Brāhmān"). § 289 (Arghūharap.): II, 36, 1309 (*śametā B°e devā Devareṣayāḥ*).—§ 520 (Mudgala): III, 261, 15472. — § 576 (Bhagavadgītāp.): VI, 32, 1157 (*a B°ad lokāḥ punar āvartanti*).—§ 755b (Nahushop.): XIII, 100, 4803, 4809. — § 757n (Svayambhūbhavana): XIII, 102, 4895. Cf. Svayambhūbhavana.

Brahmabodhyā, a river. § 574 (Jambūkh.): VI, 9λ, 337 (in Bharatavarsha, B. °vodhyā).

Brahmacakra = Çiva: VII, 2881 (B. °cakṛāya).

Brahmacārin¹, a Gandharva. § 103 (Amçāvat.): I, 95, 2557 (one of the *Devagandharvāḥ Prādheyāḥ*). — § 191 (Arjuna): I, 123a, 4814 (among the Gandharvas who sung at the birth of Arjuna).

Brahmacārin² = Skanda: III, 14635.

Brahmacārin³ = Çiva: VII, 2879; VIII, 1448; X, 254, 267, 794; XIII, 1188 (1000 names).

Brahmaçālā, a river. § 377 (Dhaumyatīrthak.): III, 87, 8319 (*punyā*, in the East).

***Brahmaçāpa** ("curse of a brahman"). § 76 (Matsya): I, 63, 2388 (v. Adrikā).—§ 793 (Mausalap.): XVI, 4, 1107; 7, 206; 8, 262 (*vināço B°jaḥ*), 279.

Brahmaçiras, a celestial weapon. § 4 (Anukram.): I, 1, 212 (repelled by Arjuna).—§ 207 (Droṇa): I, 133, 5306 (given to Arjuna by Droṇa).—§ 210 (Sambhava): I, 139, 5525 (acquired by Droṇa from Agniveça).—§ 333e (Kairātap.): D. (Pācupata) destroys the entire universe at the end of the yuga. It is not known to Mahendra, nor to Yama, nor to the Yaksha king (i.e. Kubera), nor to Varuṇa, nor to Vāyu. By this Arjuna might obtain victory over Karna, Bhīṣma, Kṛpa, and Droṇa, and over Dānavas, Rākṣasas, Bhūtas, Piçācas, Gandharvas, and Pannagas; when hurled with mantras it produced darts by thousands, maces and arrows. It might be hurled by the eye, by the mind, by words, and by the bow: III, 40, 1644.—§ 378b (Tīrthayātrāp.): III, 91, 8417: B. had sprung from the *amṛta* and came to Rudra in consequence of tapas.—§ 617b (Aishikap.): Droṇa had given B. to Arjuna; *Açvatthāman* asked him for it, and Droṇa unwillingly gave him it, knowing his restlessness, with the command never to use it against men. Because of the bitter words of his father, *Açvatthāman* began to wander over the earth in grief; coming to *Dvāraka* he said to Kṛṣṇa that now he had B. (worshipped by D. and G.), which Droṇa had obtained from *Agastya* after austere penances; he asked Kṛṣṇa for his discus in exchange for that weapon. He was unable even to move the discus. Kṛṣṇa praised Arjuna (e) and Pradyumna (a portion of Sanatsumāra and son of Kṛṣṇa and Rukmiṇi), etc. (ç), who had never desired his discus, while *Açvatthāman* confessed that he would have used it against Kṛṣṇa himself. Then he left *Dvāraka*: X, 12, 609, 619.—§ 617 (Aishikup.): X, 13, 646; 15, 705, 709.

Brahmaçiropaharta (t) = Çiva: XIII, 905.

***Brahmadanda**¹ ("curse of a brahman"): I, 619, 1394, 2089, 2165; II, 257 (Nil. *abhiçārikā vidyā*), 2318 (*iva*); III, 16518 (*çalam Indrāçaniprakhyam B°m irodyaṇam*), 16526 (do.); V, 2025 (*B°m icotthitam*); VI, 5629 (*°samasparçā . . . vāṇāḥ*); VII, 8767 (*çarāṇç ca B°ābhān*); VIII, 1496; IX, 906; XVI, 9, 96. Cf. Brahmaçapa.

Brahmadanda² = Çiva: XII, 907.

Brahmadandavinirmātr = Çiva (1000 names).

Brahmadarçana. § 747b (Suvarṇotpatti): XIII, 85, 4104 (i.e. the episode XIII, 4104 ff.).

Brahmadatta¹, an ancient king. § 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).—§ 647b (Brahmadatta-Pūjani-saṃv.): XII, 139, 5136, 5137, 5155, (5156), (5168), (5170), (5175), (5182), 5196, (5208), 5215, 5246.—§ 677 (Mokṣadh.): XII, 235, 8603 (*Pañcālyāḥ*, went to Heaven after giving the treasure Çāṅkha to the brahmanas).—§ 717b (Nārāyaṇiya): XII, 343ψ, 13264 (*Kaṇḍariko 'tha rājā ca Brahmadattāḥ pratāpavān | jātmarāṇaṇaṇ dūḥkṣam smṛtvā punaḥ punaḥ | saplajātishu mukhyatvād yogānāṇ sampadāṇ gataḥ*).—§ 767 (Ānuçāsanik.): XIII, 137a, 6261 (*Pañcālyāḥ*, attained to Heaven after giving the treasure Çāṅkha).

Brahmadatta², pl. (°āḥ). § 267 (Yamasabhāv.): II, 8, 334 (100 Brahmadattas in the palace of Yama).

Brahmadatta-Pūjani-Saṃvāda(h) ("conversation between Br. and P."). § 647b: XII, 139: As *Bhīṣma* had said that from trust great danger arose to kings, *Yudhiṣṭhira* asked: "But how would the king maintain

himself if he were not to trust anybody?" *Bhishma* related: A bird named *Pāṇi* lived with king *Brahmadatta* in his palace at *Kāmpilya*; like [the bird] *Jivajivaka*, it could mimic the cries of all animals (*rutajñā sarvabhūtanām*), etc. At one and the same time P. got an offspring and the king a son. P. used every day to go to the shores of the ocean and bring a couple of fruits, one for her own child and one for the prince. One day the prince, when playing with the offspring of P., killed it, and then came back to his nurse. When P. had returned to the palace, she wept bitterly, and said that nobody should live with a kshatriya or make friends with him; for so long as it suits their purpose, they behave with courtesy; but then they throw off the instrument; they do evil to all, and should never be trusted; even after doing an injury they try to soothe. P. then pierced the eyes of the prince, saying that those who avenge an injury never lose their merit by such conduct. Thinking that the avenger only squares his account, Br. sought to prevail upon P. to remain; "even after a deadly injury, affection and mutual trust arise between two persons residing together (for instance, the *śvapaca* [cāṇḍala, PCR.] and the dog); animosity disappears quickly, like water poured upon the leaf of a lotus; it is Time that does every act; who therefore injures whom? Like fire consuming the fuel, Time consumes all creatures; what thou hast done, has been forgiven by me, do thou also forgive me." P. maintained that the injurer ought to leave his old place and never to place his trust upon the injured; just as the fragments of an earthen vessel cannot be reunited; animosity destroys the very sons and grandsons, and thereby the parties lose the next world as well; animosity can never die; it lies hidden like fire in wood, or like the water-fire (*toyāgniḥ*, i.e. the *Aurva*-fire) in the ocean; amongst men that have injured one another, therefore, mistrust alone can produce happiness; nor should too much trust be placed upon a person deserving of trust; one should try to inspire others with confidence in one's self, but never repose confidence in others (not even in a wife, son, brother, or friend); the mind of a person who has once injured another becomes naturally filled with mistrust if he sees the injured person worshipping him with gifts and honours. Hostility springs from five causes: woman, land, [harsh] words, natural incompatibility (*sāpatna*, i.e. *jāti-vairam*, [as] that between the cat and the mouse, Nil.), and injury; if Time be the cause of all acts, why do friends and kinsmen seek to avenge each other? further, why did the gods and the Asuras, in days of yore, smite each other in battle? and what use would there be of medicines? and how could religious merit be acquired by persons performing religious acts (*kasmād dharmo 'sti kartṛeṣu*)? Men wish for birds either [to kill them] for food or [to keep them in cages] for sport. Misery arises from various sources (decrepitude, loss of wealth, association with something disagreeable, separation from agreeable objects, death [*badha*], immurement [*bandha*], women, natural causes [*sahajam*], [especially the death of] a son; foolish persons say that there is no misery in others' misery; but one that knows the flavour of all [sorts of] misery (*rasajñāḥ sarvaduḥkhasya*), feels the misery of others as his own; [we have this] decision in [our] own practical scriptures, and [according to them] trust is productive of misery (*niṣṭayāḥ svārthaḥ śāstrāṇāṃ, niṣṭeḥ śāstrāṇāṃ*); ought we not to read 'yaḥ śārtha'?), and Uṇasas did formerly quote two verses (*gāthā*) [to this effect] to *Prāhlāda* (ś); those who trust [the word], true or false, of a foe, are killed by trusting (*śraddadhānā*) like [a seeker of] honey

by dry grass; having conceived (*upagrhya*) hostilities [people] soothe [their foe], then they dash upon him like a full jar upon stone; if a king does injury to anyone, he should never trust him again. As Br. objected that by mere mistrust one does not obtain his desires, but is like a dead person, P. maintained that it is necessary not to act without an eye to the consequences (for instance, of sore feet, sore eyes, a wicked path, want of rain, injurious food); destiny and exertion are depending upon each other (*daivam puruṣakāraḥ ca sthitāv anyonyasamprayāt*); but those that are high-minded achieve good feats, while eunuchs only pay court to Destiny; knowledge, courage, cleverness, strength, and patience are one's natural (*sahajāni*) friends; house, precious metals (*kupyam*), land (*kṣhetram*), wife, and friends are secondary (*upahitāni*) and may be obtained everywhere; home-keeping persons (*grhasneḥābaddhānām*) of little understanding are eaten up by a bad wife like the crab by her progeny (*māghamāṇaḥ sevāra*—C. १०—*iva*, 89 = 5222, v. Nil.); one should put a distance between oneself and a bad wife, a bad son, a bad king, a bad friend, a bad alliance (*ku-sambandham*), and a bad country; she only is a wife who speaks what is agreeable; he is a son who makes his sire happy; he is a friend in whom one can trust; that is one's country where one earns one's living; he is a king of strict rule who does not oppress, etc. (95-96 = 5229-5230); the king is the root of the triple aggregate (*trivargaṣya*, i.e. Virtue, Wealth, and Pleasure); while taking from his subjects a sixth share of their wealth, he should protect them all; otherwise he is a thief, and takes upon himself the sins of all his subjects, and ultimately sinks into Hell (*nirayaṇaḥ prayāti*); the king, on the other hand, who gives protection is said by the *Prajāpati Manu* to have seven attributes (*guṇān*): he is a father (by compassion; the man who does not behave rightly towards him takes birth [in the next life] as an animal—*tiryag gacchati*), a mother (by doing good to his subjects—*sambhārayati*—and by cherishing the poor—*dīnam apy upapadyate*), a preceptor (*guru*) (by giving instruction in morality and virtue—*dharmaśikṣa*), a protector, fire (by scorching the wicked—*anishṭān*), *Vaiśravaṇa* (i.e. Kubera) (by making gifts of wealth to those that are dear to him—*iṣṭeṣu*), and *Yama* (by restraining the sinful—*yamayān asataḥ*) (c); that king, whose subjects grow like a large lotus in a lake, obtains every reward [here] and meets with honour in Heaven (*Svargaloka mahiyate*).—Then P. took leave of Br. and proceeded to the region she chose.

Brahmādhīpa ("Lord of the Vedas," PCR.) = *Çiva*: XIII, 1002.

Brahmādistambaparyanta = *Çiva*: XIII, 1090.

Brahmagarbha = *Çiva* (1000 names¹).

Brahmāgrhya = Mahāpuruṣa (Mahāpuruṣaśāst.).

Brahmaguhā ("the cave of Brāhman"). § 773b (*Kṛṣṇa Vāsudeva*): XIII, 159a, †7370 (*am purāṇam pratishṭhā mahisatram Bharatāgre dadarṣa*, sc. *Kṛṣṇa*).

Brahmahatyā (personif.) = *Brahmavadhyā* (q.v.): XII, 10160.

Brahmahṛdaya = *Vishṇu*: XII, 13487.

Brahmaja = *Skanda*: III, 14638.

Brahmajña¹ = *Skanda*: III, 14638.

Brahmajña² = *Vishṇu* (1000 names).

Brahmakalpa¹ ("the cosmic period of Brāhman"). § 660b (*Bhṛgu-Bharadvājas*): XII, 183, 6809.

Brahmakalpa², adj. ("like Brāhman"): I, 2216 (*rtvigbhīḥ*), 3124 (*rājasattamāḥ*); III, 2071 (*deviāgryaḥ*); V, 535

(*rshin*), 4029 (*rshibhih*); XIII, 7720 (*rtvighbhih*); XV, 790 (*bhavadbhih*, i.e. Vyāsa, etc.).

Brahmakanyā¹: XII, 4432 (*tathoktā Brahmakanyeti Lukshmir Vṛttir Sarasvatī*, sc. Nīti, Nil.).

Brahmakanyā². § 759 (Ānuśāsanik.): XIII, 1077, 5248 (*“nivāse?”* “companionship of Brāhmann’s daughters,” PCR.).

Brahmakāya, pl. (“having mantras for their bodies,” PCR.), a class of beings. § 730 (Ānuśāsanik.): XIII, 1833, 1371.

Brahmakāyika = Mahāpurusha (Mahāpurushast.).

Brahmakāyikam agnīnām = Īiva (1000 names¹).

Brahmakṛt¹ = Īiva (1000 names²).

Brahmakṛt² = Viṣṇu (1000 names).

Brahmakshetra. § 361 (Kurukshetra): III, 83, 5076 (*tatra*—i.e. in *Kurukshetra*—*mūṣaṃ vaneḍ itrah Sarasvatyaṃ Yudhishtira | yatra Brahmādayo devā rshayaḥ Siddha-Cāraṇāḥ | Gandhurvāpāraso Yakshāḥ Pannagāḥ ca mahipatāḥ | Bṛm mahāpuṇyam abhigacchati—abhigacchanti, B.—Bhūrata!*). —§ 782g (*Gurucishyasamv.*): XIV, 44, 1222 (*sthāvurāṇāṃ tu bhūtānāṃ sarveṣāṃ avīṣṇatāḥ | Bṛm sadāpuṇyam plakṣhāḥ prathamataḥ smṛtāḥ*).

Brahmalaukika (adj.). § 770 (Ānuśāsanik.): XIII, 1511, 7124 (sc. *rshayaḥ*).

Brahmaloka¹ (“the world of Brahman”). § 4 (Anukram.): I, 1, 1172 (Nārada had seen Kṛṣṇa and Arjuna in *B.*). —§ 98 (Amṛtāvat.): I, 65, 2545 (*“parāyānāḥ*). —§ 133 (Dushyanta): I, 70, 2879 (*“pratikāṣam ācramam*), 2884 (*iva*), 2892 (*“stham*). —§ 140 (Pūruravas): I, 75, 3146 (Sanatkumāra came from *B.*). —§ 149 (Yayāti): I, 87, 3552 (visited by Yayāti). —§ 185 (Pāṇḍu): I, 120, 4646. —§ 246 (Sundopasundop.): I, 209, 7644; 210, 7657; 212, 7735. —[§ 310 (Sūrya): III, 3, 175 (*“sabrāhmakeshu lokeshu saprasu*).] —§ 322 (Dvuitavanaprav.): III, 24, 925 (Nārada, etc., always wander from Devaloka to *B.*). —§ 327 (Draupadiparītāpav.): III, 29, 1103 (*kāṣamāvatām Bṛe lokāḥ paramapūjitāḥ*). —§ 357 (Pushkara): III, 82, 4078. —§ 358 (Tīrthayātrāp.): III, 82, 4085, 5022. —§ 361 (Kurukshetra): III, 83, 5077. —§ 364 (Tīrthayātrāp.): III, 83, 6024, 6027, 6043. —§ 366 (do.): III, 83, 7011. —§ 368 (do.): III, 83, 7037, 7038, 7053, 7070 (*padmavarnena yānena Bṛm prapadyate*). —§ 370 (do.): III, 84, 8014, 8036, 8063, 8132. —§ 371 (Tuṅgaka): III, 85, 8197. —§ 496 (Skandotpatti): III, 224, 14277 (the residence of Brahman). —§ 556 (Sañjayayānap.): V, 28, 1802 (*Prājāpatyaṃ tridivam Bṛm nādharmataḥ, Sañjaya, kāmāyayam*); 29, 1833. —§ 559 (Prajāgarap.): V, 40, 11567 (*abrahmaṇyaḥ cyavato Bṛāt*). —§ 560 (Sanat-ujātap.): V, 42, 1602; 44, 1703. —§ 574f (Bindusaras): VI, 6, 242 (*yatra divyā Tripathagā prathamam tu pratishthitā Bṛād apakrāntā*). —§ 574j (Mālyavat): VI, 7, 283 (*“ṣyutāḥ, the inhabitants of Mālyavat*). —§ 576 (Bhagavadgītāp.): VI, 16, 627 (*hrshā Duryodhanasyārtho Bṛāya dikshitāḥ*). —§ 587 (Bhishmavadhap.): VI, 115, 5355 (*“parā bhūtāḥ*); 118, 5515 (*“parāḥ*), 5530 (*“āya tatparāḥ*). —§ 592 (Samcapṭakavudhap.): VII, 20, 805 (*“parishkṛtāḥ*). —§ 595 (Shoḍaṇarājiku, v. Bhagīratha): VII, 60, 2259 (*“gataḥ, sc. Bhagīratha*). —§ 599 (Jayadrathavadhap.): VII, 142, 5907 (*“puraskṛtaḥ*); 143, 5985 (*“yiyāsor Bṛāya prāṇāṃ prāṇeshv athājuhōt*). —§ 602 (Droṇavadhap.): VII, 190, 8727 (*“am nīnīsharāḥ*); 192, 8864 (Droṇa went to *B.*), 8867, 8869. —§ 603 (Nārāyaṇāstrumokshap.): VII, 201, 9493; 202, 9640. —§ 615b (Udupāna): IX, 36, 2070 (*“jitaḥ*). —§ 618 (Julapradānikap.): XI, 1, 22 (*“vīrtam Bṛāya dīrgham adhvanam āsthitam, sc. Dhṛtarāshṭra*); 7, 187. —§ 641

(Rājadh.): XII, 78, 2947 (those who chastise the enemies of brahmins repair to *B.*); 108, 3997. —§ 658b (Kṛtaghnap.): XII, 169, 6335. —§ 660b (Bhṛgu-Bharadvājas.): XII, 192, 17008 (*“am prayato*), 7024 (Prajāpati, etc., attained to *B.*). —§ 667 (Mokshadh.): XII, 214, 7778 (*samyagvṛtti*, i.e. brahmacharya leads to *B.*). —§ 674b (Cṛi-Vāsava): XII, 229, 8336 (*“nivāsibhih, sc. rshibhih*). —§ 677 (Mokshadh.): XII, 237, 8656 (*“jivayukto ratho divyo Bṛe virājate*); 243, 8838 (v. Brāhman); 244, 8870 (*“ācūryo Bṛeṇa, cf. Nil. and the note of PCR*). —§ 707 (do.): XII, 319, 11789 (*“gatāḥ caiva . . . maharshayaḥ*). —§ 714 (Cukakṛtya): XII, 328, 12355. —§ 717e (Uparicara): XII, 338, 12845, 12856 (*“saṅgāro gataḥ caiva Bṛm, sc. Uparicara*), 12858. —§ 717b (Nārāyaṇīya): XII, 343, 13298 (*“Bṛe ca . . . Golokaṇ ca*); 34800, 13502 (*B. is the lower lip of Nārāyaṇa, Goloka the upper*). —§ 730 (Ānuśāsanik.): XIII, 14, 607. —§ 730g (Upamanyu): XIII, 14, 779, (χ) 917 (*Brahmalokaḥ ca lokānām ucyase, sc. Īiva*). —§ 730 (Ānuśāsanik.): XIII, 17, 1118 (*“āvatāritāḥ, sc. the 1000 names of Īiva*), 1136. —§ 733 (do.): XIII, 25, 1747. —§ 746 (do.): XIII, 57, 2940; 62, 3127 (*“gatāḥ Siddhāḥ*), 3160 (*“gatāḥ*), 3187, 3190; 66, 3347 (*“e vānanti, sc. gāvaḥ*); 75, 3631, 3640, 3658; 79x, 3765. —§ 750b (Bisastainyop.): XIII, 93, 4418. —§ 758 (Ānuśāsanik.): XIII, 103, 4947. —§ 759 (do.): XIII, 106y, 5170; 107e, 5235, 5262, 5284, 5331, 5332, 5339. —§ 760 (do.): XIII, 111, 5441 (*Yamasya sadāna Bṛmame guṇaiḥ*). —§ 761 (do.): XIII, 115, 5659 (ordained for those who abstain from flesh), 5670. —§ 763b (Muitreyabhikṣhā): XIII, 122, 5849. —§ 766 (Ānuśāsanik.): XIII, 127, 6075. —§ 768b (Umā-Muheçvaras.): XIII, 142, 6523, 6557; 143, 6576. —§ 782 (Anugītāp.): XIV, 16, 424; 19, 594 (*“parāyānāḥ*). —§ 786b (Nukulākyāna): XIV, 90, 2775 (*“cārāḥ*), 2794. Cf. Brahmano loka(h).

Brahmaloka², pl. (*“āḥ*). § 612 (Hradapṛav.): IX, 31, 1810 (only C.; B. has *vrajalokān*).

Brahmaloka³ = Īiva: XIII, 917, 1257 (1000 names²).

Brahmamaya (adj.): V, 2412 (*astram*, i.e. Brahmantra); XII, 1582 (*nidhiḥ*, i.e. Kṛṣṇa), 6811 (*rāṇi*); XIV, 1181 (sc. Brahman), 1182 (*Viṣṇuḥ*), 1227 (do.), 1428 (*rathāḥ*), 1429 (do.).

Brahmamedhyā, a river. § 574 (Jambūkh.): VI, 93, 339 (in Bhāratavarsha).

Brahmán¹, masc., the Creator. § 3 (Anukram.): I, 1, 32 (*Suraguruḥ* (P), came from the primordial egg). —§ 4 (do.): I, 1, 57 (*Lokaguruḥ*), 60 (*Parameshṭhina*), 61 (*Parameshṭhinam*), 62, (71), 74. —§ 19 (Bhṛgu): I, 5, 869 (*B. Svayambhu begot Bhṛgu from the fire at the sacrifice of Varuṇa*). —§ 20 (Pulomā): I, 6, 901 (*Sarvalokapitāmahaḥ*), 902 (*Pitāmahaḥ*). —§ 20b (Agni): I, 7, 925. —§ 28 (Amṛtamanthana): I, 17, 1109; 18, 1115, 1117, 1118, 1140, 1142, 1153. —[§ 29 (Kadrū): I, 20, 1197 (*Pitāmaha, i.e. B., sanctioned the curse of Kadrū*).] —[§ 35 (Aruṇa): I, 24, 1272, (1274), 1277 (*Pitāmaha*).] —§ 45 (Vālakhilya): I, 31, 1453, 1454. —§ 48 (Çesha): I, 36, (1581), (1584), (1586), 1587. —§ 49 (Vāsuki): I, 38, (1630), 1635, (1636); 39, (1648). —§ 51 (Parikshit): I, 42, 1734. —§ 60 (Sarpasattra): I, 54, (2079). —§ 77 (Vyāsa): I, 63, 2417. —§ 84 (Ādivamçāvatāranap.): I, 64, 2491, 2494 (*lokakartāram avayam*), (2500), 2501, (2504). —§ 86 (Amṛtāvat.): I, 65, 2518 (*Brahmano mānastāḥ putrā viditāḥ śhaṇ maharshayaḥ, i.e. Marici, Atri, Aṅgiras, Pulastya, Pulaha, and Kratu*). —§ 107 (do.): I, 66, 2565 (do.). —§ 109 (do.): I, 66, 2568 (*śhaṇ eto Brahmanoḥ putrā virāvanto maharshayaḥ*). —§ 115 (do.):

I, 66, 2574 (Dakṣha was born from the right toe of B.).—§ 117 (do.): I, 66, 2595 (Dharma came out through the right breast of B.).—§ 121 (do.): I, 66, 2605 (Bhṛgu came out ripping open the heart of B.).—§ 123 (do.): I, 66, 2614 (father of Dhātṛ and Vidhātṛ).—§ 161 (Mahābhīṣhop.): I, 96, 3845, 3848.—§ 185 (Pāṇdu): I, 120, 4644.—§ 223 (Vāsishṭha): I, 174, 6638 (°no mānasah putro Vāsiṣṭho 'rundhatipatiḥ).—§ 246 (Sundopasundop.): I, 209, (7639).—§ 246b (Tilottamā): I, 211, 7697.—§ 256a (Agnipurābhava): I, 224, 8143, 8158.—§ 257 (Khāṇḍavadvāhanap.): I, 225, 8192 (hud made Gāṇḍīva).—§ 263 (Sabhakriyāp.): II, 3, 72 (with Nara, Nārāyaṇa, Yama, and Sthānu he celebrated a sattra at Hindusaras or Hiranyacūṅga), 84 (°no, sc. sabhā, cannot compete with the palace of Yudhiṣṭhira).—§ 264 (do.): II, 4, 134 (iva).—§ 265 (Lokapālasabhākhyānap.): II, 6, 271 (Nārada travels through the worlds, which are created by B.), 275, 276 (°no, sc. sabhā).—§ 266 (Çakrasabhāṇ.): II, 7, 309 (°nah sadṛṣā Nṛguḥ Saptarṣayas tathā).—§ 270 (Brahmasabhāṇ.): II, 11, 444, 464, 473 (Lokapitāmahaḥ).—§ 310b (Sūrya): III, 3, 148 (= the Sun, in the enumeration of Dharmya), 185 (aho B'nah proktaṁ sahasrayugasammilam), 208 (etad Brahmā dadau pūrvaṁ Çakrāya, sc. the hymn for praising Sūrya).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 480 (Kṛṣṇa was first Nārāyaṇa, then Hari, then Brahmān, etc.), 497 (yugādau, B. was born from Kṛṣṇa's navel; carācaragurur yasayedam sakalam jagat), 514 (Kṛṣṇa plays with B., Çāṅkura, etc., as with playthings).—§ 327 (Draupadīparitāpav.): III, 31, 1199 (Brahmā provūca putrāṇam yad rṣhir reda Kaçyapaḥ).—§ 334 (Kairātāp.): III, 41, 1682 (niyogād B'as tāta martyatām sumupūgataḥ, sc. Nara).—§ 358 (Tīrthayātrāp.): III, 82, 5014 (tatra—i.e. in Damin—Brahmādayo derā upāsanto Maheçvaram).—§ 359 (Vaḍvā): III, 82, 5037.—§ 360 (Tīrthayātrāp.): III, 82, 5050 (°ādayo devāḥ), 5058 (do., adore Keçava).—§ 361 (Kurukshetra): III, 83, 5075 (do.).—§ 364 (Tīrthayātrāp.): III, 83, 6043 (°ānam adhiḡatā).—§ 365 (Mañkanaka): III, 83, 6089 (°adibhiḥ suraiḥ), 6099 (surā B'ādayaḥ).—§ 366 (Tīrthayātrāp.): III, 83, 7006 (°ādayo devāḥ).—§ 368 (do.): III, 83, 7035 (do.), 7040, 7061 (°ādayo devāḥ).—§ 370 (do.): III, 84, 7083 (do.), 8037 (Brahmā devaganaḥ saha, always dwells at Naimisha), 8064 (had made a yūpa in Brahmasaras), 8081 (puruṣaḥ-shabham), 8101 (°ādayo devāḥ); 85, 8162, 8167 (°ādayo devāḥ).—§ 373 (Prajāga): III, 85, 8212 (do.).—§ 384 (Agastyop.): III, 100, 8693.—§ 386 (do.): III, 106, 8825 (Lokapitāmahaḥ).—§ 387 (Sagara): III, 107, 8855 (°ānam çaraṇam jagmuḥ).—§ 391 (Rṣhyacūṅga): III, 110, 10004 (lokakartṛṇā).—§ 422 bis (Varāhāvataṛa): III, 142, 10948, 10949, (10953), (10958).—§ 439 (Yakṣayuddhap.): III, 163, 11854 (°nah putrān mānasān Dakṣa-saptamān).—§ 445 (Nivātakavacyuddhap.): III, 173, 12207 (had made Hiranyapura for the sake of the Kālakeyas), 12211 (had destined that the Kālakeyas should be slain by a man).—§ 457 (Vaiśvasatop.): III, 187, 12797 (ahaṁ Prajāpatir Brahmā yat paraṁ nādhigamyato).—§ 458 (Mārkaṇḍeya-samāsyap.): III, 188, 12807 (Parameshṭhinam), 12808 (visited by Mārkaṇḍeya during the cataclysm), 12814 (kāmārūpiṇaḥ), 12818 (padmotpalanīketanam sarvabhūteçam).—§ 459 (do.): III, 189, 12954 (ahaṁ Viṣṇur ahaṁ Brahmā, etc., said Nārāyaṇa to Mārkaṇḍeya), 12991 (yāvad B'ā na budhyato), 12996.—§ 477 (Dhundhumārop.): III, 203, 13560 (born from the lotus in Viṣṇu's navel), 13566 (was terrified by Madhu and Kaiṭabha).—§ 478 (do.): III, 204, 13583

(granted a boon to Dhundhu).—§ 488 (Āṅgiras): III, 217, 14110 (anyo 'gnir lokānam B'ā samprakalpitaḥ, i.e. Āṅgiras), 14113 (had created Agni); 218, 14122 (Brahmaṇo yas trilīyas tu putrah, i.e. Āṅgiras).—§ 491 (do.): III, 220, 14157 (yaçasā B'ā samam, i.e. the desired son of Uktha).—§ 496 (Skandotpatti): III, 224, (14279).—§ 501 (Skandop.): III, 229, 14446 (ayaṁ tasyaḥ patir vihitō B'ā, i.e. Skanda).—§ 502 (Manuṣhyagrahak.): III, 230, 14462, 14463.—§ 504 (Skandayuddha): III, 231, 14521.—§ 507 (do.): III, 231, 14619 (°dattavarah, sc. Muhisha).—§ 524 (Jaya-drathavim.): III, 272, 15821 (caturmukhaḥ Brahmā nābhi-padmād viniṣṣṛtaḥ), 15824 (sṛjato Brahmaṁūrtis tu, rakṣato Pauruṣi tanuḥ | Raudri bhāvena çamayet tisro 'rasthāḥ Prajā-pateḥ).—§ 526 (Kāmop.): III, 275, 15903 (the sons of Pulastya gratified B. by a terrible tapas), 15909 (B. went and made them desist from this tapas), (15910), (15914), (15919); 276, 15929 (the brahmarshis, etc., B'ūnam çaraṇam gataḥ), (15932).—§ 543 (Rāmarājyābhishēku): III, 291, (16560), 16571, 16573.—§ 548 (Āraṇeyap.): III, 313, 17331 (Brahmadityam unnayati).—§ 550 (Samayapālanap.): IV, 13, 338 (°nah samahotsavaḥ), 339 (samāje Brahmaṇo, rājan, yathā Paçupater iva).—§ 552c (Gāṇḍīva): IV, 43, 1347 (B. had first Gāṇḍīva for 1,000 year).—§ 552m (Arjuna): IV, 61, 1976 (Brahmaṇaḥ kṛtastatām, sc. vedmī, said Arjuna).—§ 555 (Indravijaya): V, 12, 385 (pura gitam Brahmaṇā, i.e. v. 386 ff. (e)); 13, 403; 17, 529 (only B.).—§ 561 (Nara-Nārāyaṇau): V, 49, 1918 (Bṛhaspatiḥ o-çanāḍ ca B'nam paryupasthitau), 1922, (1923).—§ 561 (Yāna-sundhip.): V, 55, 2172 (Svayambhuvah).—§ 564 (Mātaliyop.): V, 97, 3502 (Lokapitāmahaḥ); 98, 3542 (sṛjtaḥ prathamataḥ oṇḍo B'ā brahmatādina, sc. the bow in the lake of Varuṇa); 100, 3571 (Brahmapāṇodbhavaḥ ca ye, sc. Yātudhānāḥ).—§ 565 (Gūlavacarita): V, 111, 3824 (çiçrataḥ, at Badarī).—§ 567 (Bhagavadgītāp.): V, 131o, 4422 (in the forehead of Kṛṣṇa).—§ 569 (do.): V, 145, 4927 (devaḥ puricṛto Brahma vedyaṁ iva mahādhrare).—§ 574 (Jambūkh.): VI, 6, 213 (on Meru).—§ 574f (Bindusuras): VI, 6, 241 (at Bindusaras, Nara, Nārāyaṇa, Brahmān, Manu, and Sthānu are present).—§ 576 (Bhagavadgītāp.): VI, 17, 643 (gacchadhvaṁ tena Çakrasya Brahmaṇaḥ ca salokataḥ, said to the warriors); 28, 1025 (eçam bahuvīdhā yajñā vītatā B'nah mukhe, (?) PCR: in the Vedas); 32, 1158 (sahasrayugaparyantam ahar yad Brahmaṇo viduḥ); 35, †1261 (Brahmaṇaḥ Içam kamalāsa-nastham, seen in the body of Kṛṣṇa), †1283 (Brahmaṇo 'py adikartre, i.e. Kṛṣṇa).—§ 581 (Bhishmavadhap.): VI, 65, 2941 (dhyānenāredya tad Brahma), 2943 (brahmavidām varāḥ), 2968 (Brahmaṇam lokadhārinam, created by Aniruddha); 66, 2973, 2985 (yasyāham ātmajo Brahmā sarvasya jagataḥ patiḥ, i.e. Nārāyaṇa's), 2997 (kathām tām Brahmaṇā gītām çrutvā prītā diçam yayuḥ), 3001 (yasya syād ātmajo Brahmā sarvasya jagataḥ pitā, i.e. Kṛṣṇa's); 67, 3026 (Madhum . . . Brahmaṇo 'pacitīm kurvaṇ jaghāna Purushottamaḥ); 68, 3037 (°proktaṁ stavam).—§ 592 (Samçaptakavadhap.): VII, 23, 1039 (had created the bow of Arjuna).—§ 594 (Mṛtyu): VII, 52, 2041 (Pitāmahaḥ, the creatures would not die), 2046 (Parameshṭhinam); 53, (2051); 54, (2082), (2112), 2123 (°raṣṭam, sc. the death).—§ 599 (Jayadrathavadhap.): VII, 94, 3449 (karotu svasti te Brahma Brahmā cōpi devī-tayaḥ | sarīrpaç ca ye çreṣṭhās tebhyaḥ te svasti, Bhārata!), 3458 (°ānam çaraṇam jagmuḥ), 3465, 3480 (yathā ca Brahmaṇā baddham samgrāmo Tārakāmayo | Çakrasya kavacaṁ divyam); 98, 3641 (Brahma-Somapurogamāḥ, sc. devāḥ); 103, 3862 (Brahmaṇā vā svayam kṛtam, sc. the armour of Duryodhana);

127, 5144 (*Brahmeṣānendraravaruṇā avahad yaḥ purā rathāḥ*); 143, 5999 (*ādyaḥ suravarṣabhaiḥ*). — § 603b (Nārāyaṇa): VII, 201, 9467 (*Kālo Brahmā Brahma ca brāhmaṇāḥ ca . . .*). — § 603d (Tripura): VII, 202, 9559 (*°dattavarāḥ, Tripurāśinaḥ*), 9567 (became Rudra's charioteer in the combat with Tripura), 9578 (*prabhūm aryaṇam*), 9579, 9581 (*brahmavidāṃ varāḥ*), 9582, 9587, (9588). — § 603 (Nārāyaṇāstram): VII, 202, 9628 (*Hara*, i.e. Īva, vanquished him). — § 605 (Kārṇap.): VIII, 16, 628 (*Brahmeṣānāv iva*); 32, 1330 (*sa pāhi sarvathā Kārṇapam yathā Brahmā Maheṣvaram*), 1367 (*Brahmaṇā brāhmaṇāḥ sṛṣṭā mukhāt khattraṇ ca bāhutaḥ | arubhyām asṛjad vaiṣyān cūdrān padbhyām iti śrutih*). — § 606 (Tripurākhyāna): VIII, 33, 1436 (*°āṇam agrataḥ kṛtvā*, sc. the gods); 34, 1454, 1555 (*Brahma-Rudrayoḥ*). — § 606 (Kārṇap.): VIII, 34, 1574 (*yathāiva bhagavān Brahmā lokadhātā Pītāmahaḥ | sārathyam akarot tatra Rudrasya paramo 'vyayaḥ*); 35, 1620 (became Rudra's charioteer in the combat against Tripura), 1665 (do.). — § 607 (do.): VIII, 45, 2090. — § 608b (Arjuna): VIII, 46, 2160-1. — § 608 (Kārṇap.): VIII, 72, 3617 (had created the creatures and Gāṇḍīva); 87, 4428 (*Brahmā Brahmaṛhibhiḥ sūrdhām Prajāpatibhir eva ca*, present at the encounter between Kārṇa and Arjuna), 4440 (*Brahmeṣānu*), 4456 (do.); 89, †4573, †4574. — § 614 (Gadāyuddhap.): IX, 34a, 1964 (*°āṇam iva deveṣāṃ*). — § 615i (Saptasūrasvatī): IX, 38, VII, 2214. — § 615j (Maṅkanaku): IX, 38, 2226 (*°adibhiḥ suraiḥ*), 2238 (*devā Brahmādayaḥ*). — § 615n (Viśvāmitra): IX, 40, 2303 (*°ṇaḥ sutaḥ*, i.e. Vasishṭha), 2313 (*Sarvalokapītāmahaḥ*). — § 615u (Skanda): IX, 44, 2457 (*niryogād B°ṇaḥ*), 2479 (*Ṣvayambhur bhagavān saputrāḥ*), 2500 (*devā Brahmāpurogamāḥ*); 45, 2524 (*bhagavān Lokapītāmahaḥ*), 2525 (gave four companions to Skanda); 46, 2670 (gave a black deerskin to Skanda). — § 615 (Baladevatīrthuy.): IX, 47, 2751 (*śaśarja tīrthāni tatthā devatānām yathāvidhi*). — § 615kk (Kurukshetrak.): IX, 53, 3023 (*°ādyaḥ suraiḥ*), 3034 (*Brahma-Viṣṇu-Maheṣvaraiḥ*). — § 617 (Aishlikap.): X, 17, 782. — § 618 (Jalaprādūnikap.): XI, 7, 186 (*damas tyāgo 'pramādaḥ ca te trayo Brahmaṇo hayāḥ*, cf. v. 187). — § 623 (Rājadh.): XII, 15, 441 (*na Brahmāṇam na Dhātūram na Pūṣhānam*, sc. janā namasyanti), †454 (*°nā pūrcam uktaṃ*). — § 627 (do.): XII, 22, 646 (? *Indro Brahmaṇaḥ putrah*; *Brahmaṇaḥ* = Kaṣyapa's, Nil.). — § 635 (do.): XII, 35, 1258 (*B°ṇaḥ śrutih*), 1276 (*°oktena vidhinā*). — § 636 (do.): XII, 39, 1433, 1436. — § 637 (do.): XII, 43, 1513 (Kṛṣṇa identified with B.). — § 639 (do.): XII, 53, 1920 (*Brahmā devagaṇair yathā*), 1923 (*Brahmānam iva Vāsavaḥ*). — § 641 (do.): XII, 59, 2143, 2202 (*śāstram mahārtham Brahmaṇā kṛtam*); 63, †2362 (*Brā°, C.*); 64, †2403 (cannot obtain a sight of Nārāyaṇa); 72, 2752 (the brahman sprang from B.'s mouth, the kshatriya from his arms, the vaiṣya from his thighs, the cūdra from his feet), 2756 (*°ānuśāsanam*); 89, 3342 (created kshatriyas); 121, 4420 (*°ṇo vacanam mahat*), 4465 (*Pītāmahaḥ pūrvam babhūvātha Prajāpatih*); 122, 4483 (*bhagavān Sarvalokapītāmahaḥ*), 4486 (Keshupa fell from B.'s head and became priest at his sacrifice), 4503 (*°ṇaḥ putram anujātam Keshupam*), 4512 (*°ṇaḥ putro Vyavasāyāḥ sanātanaḥ*), 4515 (*Pītāmahaḥ*). — § 644 (Āpaddh.): XII, 136, 4878 (*gāthā B°gītāḥ*). — § 650 (do.): XII, 142, 5446 (*ajo 'cvaḥ khattram ity etat sudṛṣam B°ṇā kṛtam*). — § 653b (Gṛdhragomāyusamv.): XII, 153a 752. — § 656 (Khaḍgotpattik.): XII, 166, 6144 (*°ānuśāsanam*), 6150 (*bhagavān*), 6152, 6165 (gave the sword to Rudra). — § 657 (Āpaddh.): XII, 167, 6224 (*iva*). — § 658 (Kṛtaghnap.): XII, 169, 6336 (*Brah-*

maṇaḥ sakhā, i.e. Nadījaṅgha); 172, 6408 (adored by Rājadharmān); 173, 6436 (cursed Rājadharmān), 6437, 6445. — § 660b (Bhṛgu-Bharadvāja-samv.): XII, 182, 6780 (sprung from the lotus), 6781, 6800 (*dharmaṃmayāḥ pūrvāḥ Prajāpatih*), 6801; 183, 6804; 184, 6821; 187, 6920 (*tatrātmā mānaso Brahmā sarvabhūteṣu lokakṛt*); 188, 6930 (created the Prajāpatih), 6939 (created only brahmins, from which all four castes arose), 6944; 190, 6977 (*Trilokakṛt*), 6983; 191, †6991 (*°ṇā . . . ācramāḥ catvāro 'bhinir-dishṭāḥ*); 192, 7028 (*°nirmitaḥ*, sc. dharmaḥ). — § 662b (Jāpakop.): XII, 199, 7320 (*Paramaśhṭhinam*); 200, 7350, (7359). — § 664 (Mokshadh.): XII, 207r, 7530 (*sarva-bhūtapītāmahaḥ*, sprung from the lotus). — § 664b (Madhu): XII, 207, 7532 (*Brahmaṇo 'paciṣṭ kurvan jaghāna Puru-shottamaḥ*, sc. Madhu). — § 664 (Mokshadh.): XII, 207s, 7534 (*Brahmā 'nusaṣṭye putrān mānasān Dakṣasaptamān | Marīcim Atryaṅgirasam Pulastyaṃ Pulahaṃ Kratūm*), (e) 7536 (created Dakṣa from his right toe), 7551 (*Veda-vidyāvīdhātāram*). — § 665 (do.): XII, 208a, 7569 (*Ṣvayambhuvāḥ*, as his seven sons are enumerated the same as in v. 7534, only with Vasishṭha instead of Dakṣa). — § 666 (do.): XII, 209, 7614, 7615. — § 669 (do.): XII, 221, 8019. — § 671b (Bali-Vāsava-samv.): XII, 223, 8061, 8063, 8064, (8065), 8067, (8068), 8082 (*°dattam mūlam*), 8083 (do.); 225, 8181 (*°nā samādishṭaḥ*, sc. Indra). — § 673b (Bali-Vāsava-samv.): XII, 227, 8252 (*sarvabhūtabhavaṃ gācṛatam*). — § 674b (Vṛi-Vāsava-samv.): XII, 229, 8337 (*iva*). — § 677 (Mokshadh.): XII, 232, 8508 (*ahar B°ṇaḥ*), 8509 (*prati-buddhaḥ*); 233, 8523, 8551 (*°Harādishu*); 237, 8681, 8687; 243, 8828 (*yathā vai vīhītā vṛtīḥ purastād B°ṇā svayam*); 244, 8881 (*°nā vīhītā*). — § 678c (Mṛtyu-Prajā-patisamv.): XII, 257, 9162; 259, 9199, 9203. — § 680b (Tulādhāra-Jājalīsamv.): XII, 263a, 9380; 265, 9451 (*gāthā B°gītāḥ*). — § 692 (Mokshadh.): XII, 281s, †10076. — § 693b (Vṛtravadha): XII, 282a, 10120, 10134; 283, 10164, 10171, (10173), 10174, (10175), 10179, (10183), 10184, (10188), 10191, (10193), (10196). — § 694b (Jvarot-patti): XII, 284, (10253), 10258. — § 695b (Dakṣhayājñāvināṣa): XII, 285a, 10281, 10323 (*°ādāyo devāḥ*). — § 696b (Dakṣa-prokta-Īva-sahasranāmastotra): XII, 285, 10440 (*na Brahmā na ca Govindāḥ paurāṇā rṣhaya na te | māhātmyam veditum śaktā yathātathyena te, Īva!*). — § 701b (Bhava-Bhārgava-samv.): XII, 290, 10681 (*devatīdevaḥ*). — § 702 (Mokshadh.): XII, 296β, 10839 (created brahmaṇa); 297, 10870 (*°ṇaikenā jātānām nūnatvam gotrataḥ katham*). — § 704 (do.): XII, 301a, †11094; 302β, 11106. — § 705 (do.): XII, 309, †11507. — § 707 (do.): XII, 312, 11571 (*hiranyāṇḍasambhavam*); 313, 11591; 318, 11709 (*devā-grajam*, if the jīva-soul escapes through the crown of the head one attains to the region of B.; read with B.: *vidhūm mūrḍhā*); 319, †11809 (*°ādinam khecaraṇām kshītau*), †11813 (*°jāḥ*, sc. sarve varṇāḥ), †11814 (*°āsyato brāhmaṇāḥ sampra-bhūta bahubhyām kshatriyāḥ . . . nābhyaṃ vaiṣyāḥ padataḥ oḍpi cūdrāḥ*). — § 717b (Nārāyaṇīya): XII, 335a, 12685 (among the Prajāpatih). — § 717c (Uparicara): XII, 336, 12736 (B. *mayā*—i.e. by Nārāyaṇa—*kṛto Brahma prasādataḥ*; C. has erroneously *Brahmaprasādataḥ*); 337, 12742 (*°ṇaḥ putrā mānasāḥ*, i.e. Ekata, Devita, and Trita). — § 717b (Nārāyaṇīya): XII, 340b, 12914 (*Hiranyagarbho lokadīḥ catvāro nirukṭagaḥ*), 12924 (*mayā*—i.e. by Nārāyaṇa—*sṛṣṭaḥ purā Brahmā*), 12927, 12929, 12930, 12938 (*Aniruddhāt tathā Brahmā tanuābhīkamaloddbhavaḥ | Brahmaṇaḥ sarvabhūtanā*), 12971, 12978, 12981; 341, 13013 (*sa-B°ka*

lokaḥ), (λ), 13016, 13042 (*Lokapitāmahaḥ*), 13044, (13048), 13051, 13052 (*°oktam*), 13055 (*sa-B°ka devāḥ*), 13058 (*Lokagurur Lokapitāmahaḥ*), 13060, 13061, 13079 (*saptaita mānasāḥ prokta rāhaya Brahmanāḥ putrāḥ*, i.e. Sana, etc. (o)), 13083 (*Lokaguruh*), 13085 (*°ānuṣiṣṭhāḥ*), 13098 (*°aikaḥ*), 13100 (*Lokakartā*), 13105; **342**, 13140 (*yasya*—i.e. Nārāyaṇa's—*prasādaḥ* *Brahmā*), 13145 (sprung from the lotus), (τ), 13158 (*sa-B°ka devāḥ*), 13164, 13175 (*°ṇaḥ putra ādyaḥ*, i.e. Tritu); **343**, I, †13195 (*bhata-sargaḥ kṛto B°nā*), 13201 (*riṣvaṇ sṛjat*), VII, †13211 (*Brāhmaṇam*, C.), †13212, †13213 (created the vajra from the bones of Dadhica), (*aa*), 13281 (fell from his seat during the battle between Rudra and Nārāyaṇa), 13282 (*caturvaktraḥ niruktagaḥ*), 13289, 13292; **344**, 13307 (*sa-B°kaiḥ suraiḥ*, cannot see Nārāyaṇa), 13319 (*°ādayaḥ surāḥ*). (γγ), 13365; **346**, 13403 (*Lokapitāmahaḥ*); **348**ee, 13452 (*Parameshthina*), 13454, 13459, 13469 (*caturmukhaḥ*), 13476 (*sṛjantaṁ I'edān*), 13478, 13479 (was robbed of the Vedas by Madhu and Kaiṭabha), (ζζ), (13481), 13485, (ηη), (13487), 13508, 13520 (*Brāhmaṇo 'pacitiṁ kurvan jaghāna Madhusūdanaḥ*, sc. Madhu and Kaiṭabha), 13521 (created the worlds), 13541 (*°ādīnām salokānām*); **349**, I, 13559 (*mānasam janma Nārāyaṇamukhodgataṁ B°ṇaḥ*), II, 13562 (*cākṣhuṣam janma dṛṣṭiyam B°ṇaḥ*), III, 13565 (*trītiyam janma B°ṇo . . . vācikaṁ*), IV, 13571 (*gravaṇajā sṛṣṭir B°ṇaḥ*), 13573 (*prajāśargakaro . . . jagatpatiḥ*), 13576, 13577, 13579 (*varado Lokapitāmahaḥ*), 13581 (*lokaviśargakṛt*), V, 13585 (*nāsatye janmani purā B°ṇaḥ*), 13586, VI, 13590 (*Hariyonaye*), 13591, VII, 13594 (*saptamaṇ janma padmajam B°ṇaḥ*), 13624 (*Lokapitāmahaḥ*); **350**, 13654, 13655, 13661, 13665 (*Parameshthina*), 13705 (*Umāpatir Bhūtapatiḥ Çrikanṭho B°ṇaḥ eutāḥ*); **351**, 13720 (*Brāhmaṇa saha saṁvādam Tryambakasya*).—§ 717d (*Brahma-Rudrasamv.*): XII, **351**, (13734), 13735, 13736, (13737); **352**, (13740), †13761 (*ādya iṣaḥ prajānām*).—§ 723 (*Ānuṣāsanik.*): XIII, **6**, 296 (*Vaṣiṣṭhasya ca saṁvādam Brahmanāḥ ca*), (299).—§ 730 (do.): XIII, **14**, 591 (*Brāhma-Viṣṇu-Surecānām sṛṣṭā*, i.e. Çiva; *B°ādayo devāḥ*, adored Çiva), 594 (created by Çiva), 607 (cf. *Brahmaloka*), (β), 624.—§ 730g (*Upamanyu*): XIII, **14**γ, 731 (*Brāhma-Viṣṇu-Surendrāṇām . . . vapur dhārayato Bhavaḥ*, i.e. Çiva), 791 (*yaḥ*—i.e. Çiva—*pūrvam asṛjad devaṁ Brāhmaṇam lokabhāvanam*), (θ), 795 (*Bhagavaty uttamaicvāryam Brāhma-Viṣṇu purogamam*), 819, (ν), 820 (*Brahmendṛa-Mahendra-Viṣṇusahitā devāḥ*), (ξ), 824, 857 (can be slain by the weapon of Çiva), (ν), 869 (*Lokapitāmahaḥ*), (φ), 875 (praised Çiva), 877, 910 (*tvam Brāhmā sarvadevānām*, sc. Çiva), 931 (*°ādibhiḥ suraiḥ*), 940 (*yo*—i.e. Çiva—*sṛjad dakṣiṇād āṅgād Brāhmaṇam lokabhāvanam*).—§ 730 (*Ānuṣāsanik.*): XIII, **14**ω, 986, 1001 (*°ādibhiḥ suraiḥ*), 1003 (Çiva identified with *B.*), 1011; **16**, 1052 (did not know the real nature of Çiva), 1053 (*°ākhyāḥ*, i.e. Çiva), 1058 (Çiva identified with *B.*), 1074 (*°ādibhiḥ Siddhaiḥ*, concealed Çiva), (θθ), 1105; **17**, 1115 (*°proktaiḥ*), 1134 (*Sarvalokapitāmahaḥ*), 1267 (*°ādayo devāḥ*), 1283, 1287 (*°ṇo hṛdī*), 1288; **18**, 1361 (*°tvam*), (λλ), 1369.—§ 734 (do.): XIII, **28**, 1758 (*kṣamayaḥ Brāhmaṇaḥ samam*, i.e. Bhīṣma), †1853 (*°kāntam Gaṅgam*).—§ 737 (do.): XIII, **31a**, 2013 (C. has *Brāhmaṇam*).—§ 739 (do.): XIII, **35**, 2153 (*°gītāḥ*, i.e. vv. 2146–2152).—§ 743 (do.): XIII, **40**, 2249 (*pramadāḥ sṛṣṭihāḥ °ṇa*).—§ 746 (do.): XIII, **59**, 3042 (*°lokān cūtin Brāhma-puraskṛtān*); **62β**, 3150; **66**, 3325 (*Svayambhūva*, in C. is printed *Brāhmaṇa*), 3326, (3330); **74**, 3621 (*Paramaṣvaraḥ*); **79**, 3761; **81**, 3816 (read with *B.*: *Brāhmā tu gāl*, etc.).

3818 (gave horns to the kine); **83**, 3893, (3913).—§ 747 (do.): XIII, **84a**, 3954 (*Pitāmahaḥ*).—§ 747b (*Suvarṇopatti*): XIII, **84**, 4014; **85**, (4017), (4022), 4066, 4104 (*Paramātmanaḥ*), (δ), 4112, 4117 (created the four custes), 4136 (*Lokagurur Lokapitāmahaḥ*), 4140 (*nisurgād B°ṇaḥ*), 4149 (adopted Kavi), 4155 (*Pitāmahaḥ*), 4162 (*Lokapitāmahaḥ*), 4164 (Agni identified with *B.*), 4168 (Agni sprung from *B.*), 4173 (*°vāyagnisomānām nūlokyam*).—§ 749 (*Ānuṣāsanik.*): XIII, **90**, 4290; **91**, 4345.—§ 755b (*Nahushop.*): XIII, **100**, 4809.—§ 758 (*Ānuṣāsanik.*): XIII, **103**, 4909 (*Bhagīrathasya saṁvādam B°ṇaḥ ca*), 4911, 4920, 4922, 4923, †4938, 4942, 4950.—§ 759 (do.): XIII, **104**, 5112.—§ 760 (do.): XIII, **111**, 5530 (*vadataḥ*).—§ 762b (*Kiṭop.*): XIII, **119**, 5790 (*°alokyam B°ṇaḥ*).—§ 766 (*Ānuṣāsanik.*): XIII, **126**, 6046 (*Padmasambharam*), 6049, (6050); **130**, (6113); **133**, 6178 (*Padmayoninā*).—§ 768b (*Umā-Maheçvarasamv.*): XIII, **141**, 6390 (*°ṇo yoshiduttamā*, i.e. Tilottamā), 6399 (created Surabhi), 6487 (drank *amṛta*); **143**, 6580 (*°ṇa samudhṛtaṁ*), 6612 (*°ānuṣāsanam*), 6617 (*sṛjatā prajāḥ*); **144**, 6682 (*°ṇa samudiritaḥ*, sc. *mūrgaḥ*); **145**, 6691 (*°ṇa proktāḥ*); **146**γ, 6750 (*Sāvitṛ Brāhmaṇaḥ mādhi*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, **147**, 6809 (*Brāhmā tasyodarabhavaḥ*, i.e. Kṛṣṇa's), 6818 (*Brāhmā vasati garbhasṭhaḥ çarīre*, i.e. in Kṛṣṇa), 6843 (*Pitāmahaṇ*), 6846 (*°pūrvō devagaṇaḥ*).—§ 772i (*Pavanārjunasamv.*): Vāyu said: A superior brahman is the protector of all creatures and the creator of the living world (cf. Agni), viz. *Prajāpati Brāhmān*. Some unwise persons say that *Brāhmān* was born from an egg . . . ; this view one should not hold; how can *Brāhmān* be born, he who is unborn (*ajaḥ*)? the egg is space (*ākāṣam*); from that *Brāhmān* was born; if it is objected, that there would be nothing for him to stand upon: there is *Ahaṁkāra* ("consciousness"), endued with great energy: XIII, **154**, 7227 (*Prajāpatiḥ*), 7228, 7231.—§ 772b (*Pavanārjunasamv.*): XIII, **155**, 7233 (*°ṇaḥ eutām*, i.e. Earth).—§ 772f (*Vaṣiṣṭha*): XIII, **156**, 7282 (*°dattavaram saras*), 7289 (*°dattavard Daityāḥ*).—§ 772p (*Kapa*, pl.): XIII, **158**, 7328, (7330).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, **159**, 7388 (*Brāhmā bhūta*, sc. Kṛṣṇa).—§ 773d (*Çiva*): XIII, **161**, 7487 (*°āṇam sāratham kṛtā*, sc. Çiva), 7492 (adored Çiva).—§ 775 (*Ānuṣāsanik.*): XIII, **166a**, 7635 (*°ṇaḥ satī Sāvitṛ*).—§ 782 (*Anugītāp.*): XIV, **18**, 521 (*Sarvalokapitāmahaḥ*).—§ 782b (*Brāhmaṇagītā*): XIV, **20**, 609 (*°ādayaḥ*); **23**, (†690), 707 (*Prajāpatiḥ*); **27**, 785.—§ 782g (*Guruciṣṭhasamv.*): XIV, **35**, 949 (*°noktam idam*), 962 (*vītakulmashaṇ*); **36**, (967); **37**, (1023); **38**, (1042); **39**, (1058); **40**, (1084); **41**, (1097); **42**, (1102), 1113; **43**, (1170); **44**, (1212); **45**, (1234); **46**, (1259); **47**, (1317); **48**, (1334); **50**, (1366); **51**, (1424), 1466, 1467.—§ 784b (*Uttāṅka*): XIV, **54**, 1576 (Kṛṣṇa identified with *B.*, Viṣṇu, and Indra).—§ 788 (*Āçramavāsap.*): XV, **28**, 765 (*niyogād B°ṇaḥ*).

Cf. also the following synonyms:

Abjasambhava: I, 2077.

Ādideva: XII, 6949.

Agni: XII, 8139.

Ahaṁkāra, q.v.

Aja, q.v.

Avyaya, q.v.

Bhūmipati: I, 2499.

Bhūtakṛt, q.v.

Bhūtātman, q.v.

Caturmukha, q.v.
Caturvaktra, q.v.
Caturveda, q.v.
Çambhu, q.v.
Devadeva, q.v.
Devādhideva, q.v.
Devāsura-guru, q.v.
Devātideva: XII, 10681.
Devavara, q.v.
Deveça, q.v.
Dhātṛ, q.v.
Hiraṇyagarbha, q.v.
Īça, q.v.
Īçvara, q.v.
Jagannātha, q.v.
Jagatpati, q.v.
Jagatprabhu: XII, 9166.
Lokabhāvana, q.v.
Lokadhātṛ, q.v.
Lokādinidhaneçvara: VII, 2068.
Lokaguru, q.v.
Lokakarṭṛ, q.v.
Lokakṛt, q.v.
Lokapitāmaha: I, 904, 2074; II, 473; III, 8825; V, 3502, 4107; VII, 2078; IX, 2281, 2524; XII, 2144, 9194, 10180, 10185, 13042, 13058, 13403, 13579, 13624; XIII, 869, 3912, 4136, 4162; XIV, 1347.
Lokasambhava: XIII, 940.
Lokasrashtṛ: VIII, 1532.
Lokavṛddha: V, 1920.
Lokeça, q.v.
Mahādeva: XII, 9176, 13047.
Mānasa, q.v.
Niruktaga: XII, 12914, 13283.
Padmasambhava: XIII, 6046.
Padmayoni: III, 16547; VII, 9427, 9591; XII, 13371; XIII, 1126, 3546, 6178.
Padmodbhava: XII, 298.
Parameshṭhin, q.v.
Pitāmaha: I, 32, 902, 935, 1197, 1272, (1274), 1277, 1569, 1570, 1576, 1580, 1588, 1627, 1628, 1629, 1638, 1644, 1646, 1652, 1826, 1915, 2057, 2065, 2075, 2076, 3846, (7279), 7635, 7636, 7637, 7642, (7643), 7644, 7680 (*°sya bhavanam*), 7681, 7683, 7685, 7686, 7687, 7689, 7690, 7696, (7698), 7700, 7708, 7732, 7733, 8157; II, 280, 420 (*°sabhām*), 425 (do.), 465, 467, 482 (*°sabhāyam*), 739 (*°samah*, i.e. *Bṛhadratha*); III, 7078, 8034 (*°Vetasiṣṭam P°nishevitām*), 8192 (at *Tuṅguka*), 8239, 8253 (*°purogāḥ ca devāḥ*), 8276 (*°saman Dhaumyam*), 8315 (performed a sacrifice in *Prayāga*), 8700, 8707 (*yathā*), 8775 (*iva*), 8823, 8827, 8858, 11856 (on *Meru*), 12152, 12190, 12305, 12809, 13559, 13565, 13585, 14278, 15886, 15934, 15938; V, 1920, 1922, 3604 (*amṛtenā bhīṭṛplasya sūram udgirataḥ purā*, *P°sya vadanād udatishṭhad aninditā*, i.e. *Surabhi*), 3835 (*atra*—in the North—*yajñam samāsadya dhruvam sthātā P°ḥ*), 3969 (*yathā Devyam P°ḥ*), 4102, (4111); VI, 2939, 2975, 2977, 5770 (*iva*); VII, 2041, 2071, 2085, 2099, 2101, 6348 (*°purogamā devāḥ*); VIII, 1518, 1526, 1528 (*trilokeçam*), (1530), 1531, 1533, 1574 (*lokadhātā*), 1575, 1622, 1627, 2089, 2091, 4438; X, 769, 771, 776, 784; XII, 1355 (*°sutaṁ jyeshṭham Kumāram*), 2148, 2514, 4176 (wanting in B.), 4178, 4465, 4490, 4515, 4516, 4519 (*°sama-pradhāḥ*), 5847, 6131, 6134, 6145, 6162, 6330 (*°sabhōpamam*), 6437, 7355, 7631, (7635), 8060, †8423 (*°Seayambhuvāḥ*), 9166,

9159, 9165, 9174, (9195), 9210, 9212, 10052 (identified with *Vishnu*), 10113 (*°purogāḥ ca sarva devāḥ*), 10163, 10164, 10165, 10170, 10177, 10178, 10187, 10191, 10252, 10438 (*hṛdayaṁ ca P°ah*, so. *Çiva's*), 12979, 13037, 13045, 13420 (?), 13522, 13562, 13595, 13596, †13686, (13727), 13731, 13764; XIII, 297, 298, 794, 1112, 1517, 2252, 2253, 2255, 2966, 3289 (*°Atriḥ P°sutaḥ*), (3554), (3607), 3616, 3884 (*°sya samvādam Indrasya ca*), 3887, 3953, 4016, 4020, 4104, 4138, 4142, 4155, 4159, 4160, 4371 (*°sabhām*), 4378, 4392, 4765, 4805, 4807, 4923, 4928, 4933, 6155 (*°padmabhūtaḥ*), 6159, 6582, 6807, 6810 (*°grham*, i.e. *Kṛṣṇa*), 6843, 6845, 7229 (born from the *ākāça*), 7635 (*jagannāthaḥ*), 7642; XIV, 525, 689, 784, 2035; XVIII, 170.

Prabhavaḥ sarvabhūtānām: I, 2499.

Prajānām īçvareçvaraḥ: VII, 2085.

Prajāpati, q.v.

Prajeçvara: VII, 2079.

Prapitāmaha: I, 7733; III, 1152, 15916; VI, 1285 (identified with *Kṛṣṇa*); VII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.

Sarvabhūtāpitāmaha: I, 2493; IX, 2499; XII, 7530.

Sarvabhūtātman, q.v.

Sarvabhūteça: III, 12818.

Sarvalokakṛt: I, 8145.

Sarvalokapitāmaha: I, 901, 7735; II, 435; III, 8856, 12811, 12997, 13535; VIII, 1620; IX, 2313, 2495, 2742, 2750; XII, 4483, 6140, 13470; XIII, 1134; XIV, 521.

Sarvalokeçvara, q.v.

Sarveça: VII, 2102.

Suraguru: I, 32 (?), 2504.

Suraçreshṭha, q.v.

Surasattama, q.v.

Svayambhū, q.v.

Trailokyakarṭṛ: XII, 10167.

Tribhuvaneçvara, q.v.

Trilokakṛt: XII, 6977, 10190.

Trilokeça, q.v.

Vedhas, q.v.

Vibudhaçreshṭha, q.v.

Vibudheçvara, q.v.

Viçvakṛt, q.v.

Viçvātman, q.v.

Viçveça, q.v.

Viçveçvara, q.v.

Vidhātṛ, q.v.

Vidhi, q.v.

Viriñci, q.v.

Brahmán = *Çiva* (1000 names¹⁻²). Do.³ = *Vishṇu* (1000 names).

Bráhmaṇ ("the Absolute, the Vedas, etc."). § 1 (*Anukram*): I, 1, 14 (*°bhūtāḥ*, i.e. the munis present at the sacrifice of *Çaunaka*).—§ 2 (do.): I, 1, 22 (*°ekāksharam*, etc. = *Vishṇu*).—§ 3 (do.): I, 1, 30 (*°satyam, jyotir, Brahma sanātanam*, in the primordial egg, whence came *Brahmán*, etc.).—§ 4 (do.): I, 1, †109¹ (*mūlam Kṛṣṇo brahma ca bráhmaṇāç ca*).—§ 7 (do.): I, 1, 250 (*°çāçvataṁ, paramam*).—§ 72 (*°Ādivamçā-vatārapap*): I, 62, 2317 (*°gaoçhati çāçvataṁ*).—§ 82 (*Kṛṣṇa Vāsudeva*): I, 63, 2429 (*°avyaktyam akāsharam*, etc. = *Kṛṣṇa*).—§ 84 (*°Ādivamçāvatārapap*): I, 64, 2474 (*na ca vikṛtate brahma*, i.e. the Vedas).—§ 135 (*°Çakuntalop*): I, 74, 3098

(*satyaṃ paraṃ brahma*).—§ 143 (Nahusha): I, **75**, 3156 (*°bhūtaḥ*, i.e. Yati).—§ 144 (Yayāti): I, **75**, 3176 (*sampadyate tadā*), 3177 (do.).—§ 145 (Kaca): I, **76**, †3229 (? *brahma ca brāhmaṇāc ca*, worship Devayāni), †3245 (*°rāciṃ*, i.e. Uçanas), †3253 (*brāhmaṇo brāhmabhūtaḥ*, i.e. Kaca).—§ 146 (Devayāni): I, **78**, 3315 (*acintyaṃ*, etc.).—§ 148 (Yayāti): I, **85**, 3515 (*°ny ādhāya mānasam*).—§ 149 (do.): I, **90**, †3622.—§ 223 (Vāsishṭha): I, **175**, 6691 (? *mahad ācaryam B°tejobbhavam*), 6692 (*°tejobhalam*).—§ 233 (Svayamparap.): I, **188**, 7047 (*°tejasū*).—§ 259 (Jānāgākop.): I, **232**, 8424 (? *etad brahma vyūhṛtaṃ tvayā*).—§ 260 (Khāṇḍavadah.): I, **234**, 8463 (?).—§ 277 (Jārāsandhavadhap.): II, **22**, 871 (? *svargayonir mahad brahma*).—§ 310b (Sūrya): III, **3**, 190 (*çāçvatam* = Sūrya).—§ 327 (Draupadiparīt.): III, **20**, 1101 (*kāhamā brahma*, etc.), 1104 (do.), 1105, 1106 (*sampadyate tadā*).—§ 329 (Kāmyakavanaprav.): III, **38**, 1450 (*brahma* = the Pratiśmṛti knowledge).—§ 330 (Indradarçana): III, **37**, 1466 (do.).—§ 370 (Tirthayātrāp.): III, **84**, 8043 (*°bhūtaḥ*, cf. Gaṅgodbheda).—§ 377 (Dhaumyatīrthak.): III, **90**, 8400 (*paramam*, i.e. Nārāyaṇa).—§ 383 (Jāmadagnyatejohānik.): III, **99**, 8675 (*°bhūtaḥ*).—§ 417 (Yavakritop.): III, **138**, 10814 (= the Vedas), 10817 (?).—§ 423 (Gandhamādanaprav.): III, **145**, 11047 (*°bhūtaḥ*, at Badarī).—§ 450 (Ājagarap.): III, **180**, 12471 (*param brahma nirduhkham asukhaṃ ca yat*), 12472.—§ 453 (Mārkaṇḍeyas.): III, **183**, 12621 (*°bhūtaḥ*).—§ 456 (Sarasvatī-Tārksyās.): III, **186**, 12719 (= the Vedas?).—§ 459 (Mārkaṇḍeyas.): III, **189**, 12992 (*°rūpiṇā*, i.e. Nārāyaṇa).—§ 474b (Dhundhumārop.): III, **201**, 13495 (*Brahma Vedāc ca*, created by Viṣṇu).—§ 482 (Pativrutop., Brāhmaṇa-vyādhasamv.): III, **210**, 13913 (*mahābhūtātmacam Brahma*).—§ 483 (do., do.): III, **211**, 13934 (*°bhūtasya samyogah*).—§ 485 (do., do.): III, **213**, 13962 (*°yonim*, i.e. the soul), 13992 (*°no yogam*), 13997, 13998.—§ 520 (Mudgalu): III, **261**, 15482 (*Viṣṇoḥ paramam padam, param brahmeti yam viduḥ*).—§ 552 (Goharapap.): IV, **50**, 1559 (? *°karmāni*); **51**, 1592 (*Brahmāstram Brahma Vedāc ca*).—§ 555 (Indra-vijaya): V, **17**, 534 (*yasmāt pūrvaiḥ kṛtam brahma brahmarāhibhir anuśṛtitaṃ | aduḥṣṭam dūḥayasi vai*).—§ 556 (Sañjayayānup.): V, **29**μ, †861 (*mūlan tvaham brahma ca brāhmaṇāc ca*, said Kṛṣṇa, cf. I, 109).—§ 559 (Prajāgarap.): V, **36**, 1282 (*°vittam*); **39**, 1515 (= the Vedas ? *brahma brāhmanavidam balam*).—§ 560 (Sanatsujātap.): V, **42**, 1580 (*apramādād Brāhmabhūta bhavanti*, sc. the gods), 1610 (*avasati*); **43**, 1679, 1683; **44**, †1685, †1700, †1707 (*abhyeti*), †1708; **45**, 1722 (*°mukhyānām brāhmaṇānām*), 1736 (*aviçati*); **46**, 1739 (*Brahma çukrāt pravartate, Brahma çukrena vardhate*).—§ 561 (Yānasandhip.): V, **53**, 2113 (? *°varoaṣi*, i.e. Yudhisṭhira); **63**, 2452 (*°bhūyāya kalpate*).—§ 562 (Bhagavadgītāp.): V, **90**, 3234 (*mahat brahma*, identified with Kṛṣṇa).—§ 569 (do.): V, **140**, 4742 (*°karmāny avasthitaḥ*, sc. Dhaumya).—§ 573 (Ambo-pakhyānap.): V, **181**, 7215 (*°rāciḥ*, i.e. Rāma Jāmadagnya).—§ 576 (Bhagavadgītāp.): VI, **26**, 950 (*nirvāṇam*); **27**, 965 (*karma brahmodbhutam vidhi*); **28**, 1017, 1018 (*°āgnau*), 1024 (*yajñāçipīṭmṛtabhujō yānti brahma sanātanam*); **29**, 1041 (*adhigacchati*), 1045, 1054, 1055, 1056, 1059 (*Brahmanirvāṇam Brāhmabhūto dhigacchati*), 1060 (*labhante Brahmanirvāṇam reṣayaḥ kṛtinaḥ kalmāṣāḥ*), 1061 (*°nirvāṇam*), 1091 (*°bhūtaḥ*), 1092; **30**, 1102 (*vimūḍho Brāhmaṇaḥ paṭhi*), 1108 (*çabda-brahma*, i.e. the Vedas); **31**, 1140; **32**, 1142, 1144, 1154 (*om ity ekākṣaram brahma*), 1165; **34**, 1216 (*param*, identified with Kṛṣṇa); **37**, 1334 (*param*), 1351 (*sam-*

padyate tadā); **38**, 1358 (*mahat*), 1359, 1381 (*°bhūyāya kalpate*), 1382 (*Brahmano hi pratishṭhā 'ham amṛtanyūryayasya ca*); **41**, 1449 (*om, tat, sad iti nirdeço Brahmanas trividhaḥ smṛtaḥ*); **42**, 1504 (*āpnoti*), 1507 (*°bhūyāya kalpate*), 1508 (*°bhūtaḥ*).—§ 581 (Bhishmavadhap.): VI, **66**, 2987 (*paramakam*, identified with Kṛṣṇa); **67**, 3030 (*°bhūtaḥ Kṛçavam*).—§ 593 (Abhimanyuvadhap.): VII, **42**, 1754 (*gr̥ṇan Brahma sanātanam*).—§ 595 (Shodaçar. v. Pṛthu Vainya): VII, **69**, 2416 (milked from the Earth by the *Saptarṣayaḥ*).—§ 596 (Pratiñāp.): VII, **80**, 2862 (*gr̥ṇan Brahma sanātanam*), 2865 (identified with Çiva); **81**, 2898 (*gr̥ṇantau vedavidvāmsau tad Brahma Çatarudriyam*).—§ 599 (Juyadrathavadhap.): VII, **94**, 3449 (v. Brahmān), 3479 (*°sūtreṇa badhnāmi kavacam*).—§ 603 (Nārāyaṇāstram.): VII, **195**, 9009 (*°rūpaḥ*); **201**, 9451 (*°bhūto . . . abharat*, sc. Nārāyaṇa), †9467 (v. Brahmān), †9470 (*gacchati*).—§ 606 (Tripurākhyānu): VIII, **33**, 1437 (*gr̥ṇanto Brahma çāçvatam*).—§ 607 (Kurnap.): VIII, **42**, †1970 (*abrāhmaṇe Brahma na hi dhruvam syāt*).—§ 616 (Sauptikap.): X, **7**η, 257 (identified with Çiva).—§ 618 (Jalupradānikap.): XI, **7**, 192 (*çāçvatam*).—§ 621 (Rājadh.): XII, **3**, 105 (i.e. Brahmāstra); **7**, 194 (*sampadyate tadā*).—§ 623 (do.): XII, **12**, 357 (*°bhūtasya dvijātah*); **13**, 374 (*tryakṣaram çāçvatam*), 375; **15**, 460 (*na Brahma çapy adhyiṭa*, i.e. the Vedas, differently B.); **17**, 532 (*°bhāva-prapannānām*), 533 (*sampadyate tadā*).—§ 626 (do.): XII, **20**, 604 (= the Vedas); **21**, 619 (*sampadyate tadā*).—§ 630 (do.): XII, **26**, 781 (do.), 782 (do.).—§ 635 (do.): XII, **34**, 1213 (*°vikrayi*).—§ 637 (do.): XII, **47**, 1606 (*param*, identified with Kṛṣṇa), 1617 (*bhaumasya*, i.e. the Vedas, the brahmins and the sacrifices, Nil.), 1619 (*Brahma proklam yugādishu*, sc. Kṛṣṇa), 1622 (*ekākṣaram*, i.e. Kṛṣṇa), 1688 (*Nārāyaṇaparam Brahma*).—§ 640 (do.): XII, **56**, 2012 (*bhaumam*).—§ 641 (do.): XII, **59**, 2142 (i.e. the Vedas), 2143 (do.), 2145 (*sanātanam naralokastham*), 2146.—§ 641f (Pṛthu Vainya): XII, **59**, 2227 (*bhaumam*).—§ 641 (Rājadh.): XII, **63**, 2357 (*shaṭkarma*); **66**, 2489 (*samaḡnute*); **77**, 2913 (*yeshām Brahma param balam*); **108**, 4016 (*yena prīṇāty upadhyāyam tena Brahma pūjitam*); **121**, 4463.—§ 649 (Āpadilham.): XII, **141**, 5382 (*vahnih*).—§ 655 (do.): XII, **160**, 5950 (*°bhūyāya kalpate*), 5957 (*Paitāmaham sthānam Brahmarāçisanuḍbhavam*); **161**, 5981 (*sanātanam*).—§ 659 (Mokshadh.): XII, **174**, 6510 (*sampadyate tadā*), 6512 (do.); **177**, 6616 (*mano B°ni dhārayan*), 6635 (*°pratishṭhah*, sc. Muṅki), 6638 (*mahat sukham*).—§ 660b (Bhṛgu-Bharadvajasamv.): XII, **188**β, 6931 (*çāçvatam*, i.e. nityam Vedam, Nil., created by Brahmān), 6945 (*brāhmaṇa B°tantrasthās tapas teshām na naçyati | Brahma dhārayatām nityam vratāni niyamās tathā*), 6946 (*param*), 6949 (*°mūlā*, sc. *°reṣṭih*); **189**, 6965 (*prāṇam B°ni dhārayet*), 6966 (*nirvedenādihigacchati*); **190**, 6968 (*satyam*).—§ 661 (Mokshadh.): XII, **196**, 7158 (*°ny avasthītāḥ*), 7166 (*dhiyā dhīyati*), 7172 (*°kāyanishevānam*); **197**, 7185 (*°ni sthitam*).—§ 662 (do.): XII, **199**, 7324 (*°bhūtaḥ*), 7325.—§ 662b (Jūpukop.): XII, **199**, 7264 (*ekākṣaram*).—§ 663 (Mokshadh.): XII, **201**, †7380 (*param hy upaiti*); **204**, 7456 (*tadā sampadyate*); **205**, 7466 (*abhyeti*), 7469 (*prajñāyate*), 7471 (do.), 7478 (*ninīṣhet paramam Brahma*), 7480 (*āpnoti*), 7481 (*paramam*); **206**, 7486 (*drakṣyate*), 7499 (*paramam*, i.e. Viṣṇu), 7502, 7503, †7512 (*°çaritam*), †7516 (*praviçati B° cāvayam*).—§ 667 (do.): XII, **210**, 7649 (*guhyaṃ*), 7650 (*°no mukham*, i.e. Kṛṣṇa), 7651 (*çāçvatam*, i.e. Kṛṣṇa), 7652, 7655 (*çāçvatam*, i.e. Kṛṣṇa), 7664 (*anādyam tat param B° na devā nareṣayo viduḥ*); **215**, 7813 (*°bhūyāya kalpate*), 7820 (*sanātanam*);

216, 7839 (*paramam*), 7841 (*akṣharam*); 217, 7842 (*param*), 7844 (*çāçvatam*), 7871 (*°bhūtāḥ*).—§ 668b (*Pāṇçaçikhavākya*): XII, 218, 7894 (*ekākṣharam nānarūpam*).—§ 671b (*Bali-Vāçvasamv.*): XII, 224, 8135 (*ganibhīram gahanam*).—§ 677 (*Mokṣadh.*): XII, 227, 8488 (*agra sampravartate*), 8499 (*çāçratam*); 233, 8510 (*tejomayam çukram*), 8540 (*dvo brahmaṇi vedīṭvye çabdabrahma—i.e. the Vedas—parañ cayat*), 8541 (*çabdabrahmaṇi nishñātāḥ param B°ādhigacchati*); 234, 8571 (*param*), 8572, 8573 (*°āryakte*); 235, 8596 (*nirgunam*); 236, 8629 (*°prāyabhavana*); 238, 8709 (*°jñānapratishṭham hi tam devā brāhmaṇam viduḥ*); 240, 8735 (*adhigacchati*), 8751 (*°bhūyaso kalpate*), 8754 (*sampadyate tadā*); 241, 8776 (*tejomayam çukram*); 242, 8816 (*paramam*); 243, 8831 (*°bhūyaso kalpate*), 8838 (*catuṣpadī hi niḥcreṇī B°ny eṣā pratishṭhitā*); 251, 9054 (*°bhūyān bhaviṣyasi*), 9060 (*aduḥkham anukham*); 252, 9068 (*sampadyate tadā*), 9069 (*do.*), 9070 (*°bhūyāya kalpate*); 254, 9115 (*param*).—§ 680 (*do.*): XII, 263, 9355 (*sampadyate tadā*), 9356 (*do.*); 264, 9412 (*Brahmaiva vartate loka*), 9415 (*sarvam Brahma Brahmaṇi samçritam*).—§ 684 (*do.*): XII, 270, 9638 (*°bhūtāḥ*), 9654 (*Brahmaṇi Brahma vindati*); 271, 9707 (*dre Brahmaṇi, etc., cf. v. 8540*), 9708 (*param B°ādhigacchati, cf. v. 8541*), 9747, †9753, †9754.—§ 688 (*do.*): XII, 276, 9912 (*°tvam upagacchati*), 9913 (*°bhāve*).—§ 692 (*do.*): XII, 280, 10000 (*prakāçati sanātanam*), 10021 (*aicvaryam vai mahat B°*); 281, 10051 (*identified with Viṣṇu*), 10054 (*prakāçate*), †10081 (*dushprāpam abhyeti*).—§ 696b (*Dakṣhaprokta-Çiva-sahasra-nāmastotra*): XII, 285, 10474 (*°sammitāḥ, sc. stavaḥ, i.e. the hymn containing Çiva's 1000 names as recited by Dakṣha*).—§ 702 (*Mokṣadh.*): XII, 292, 10736 (*°çāstrajñāḥ*).—§ 703 (*Mokṣadh.*): XII, 300, †11011 (*guhyaṁ*).—§ 704 (*do.*): XII, 302, 11198 (*sanātanam, i.e. the Saṅkhya-system*).—§ 706 (*do.*): XII, 303, 11224 (*param sanātanam*); 309, 11474 (*avyaktam*), †11497 (*sanātanam viçuddham ādyaṁ*), †11502 (*param*), †11504 (*do.*), †11506 (*sanātanam*), 11508 (*param*), 11512 (*sanātanam*).—§ 707 (*do.*): XII, 311, 11547 (*avyaktam param*); 317, 11692 (*avyayam*), 11699 (*paramam avyayam*); 319, †11813, 11825.—§ 709b (*Sulabhā-Janaka-samv.*): XII, 321, 11924 (*Brahma Brahmavidāṁ balaṁ, i.e. the Vedas*).—§ 713 (*Çukakṛti*): XII, 326, 12219 (*°-tulyaparākramam*); 327, 12279 (*°āçramapade, i.e. saṁnyāsa*), 12293 (*sampadyate tadā*), 12294 (*do.*), 12295 (*°tvam açnute*), 12296 (*sampadyate tadā*), 12298 (*do.*).—§ 714 (*Çukakṛtya*): XII, 329, 12370 (*i.e. the Vedas*).—§ 715 (*Çuka-Nārada-samv.*): XII, 331, 12498 (*abhyeti*).—§ 716 (*Çukābhīpatana*): XII, 334, 12610 (*°ni pratyatiçṭhat*), 12627 (*°bhūto 'bharat, sc. Çuka*), 12642 (*°tejomayaḥ, i.e. Çuka*).—§ 717c (*Uparicara*): XII, 336, 12727; 337, 12753 (*bṛhad Brahma mahac caiva çabdāḥ paryāyavacakāḥ, etymology of the name Bṛhaspati*), 12802 (*°bhānam anuṣṭhitāḥ*).—§ 717b (*Nārāyaṇiya*): XII, 341, 13116 (*param, i.e. Nārāyaṇa*); 343, 13191 (*°bhūtāḥ*), †13196 (*? Agniḥ = brāhmaṇa, Nil.*), 13239 (*paramam, i.e. nirvāṇa*); 348, 13465 (*tamaso Brahma sambhūtāḥ*), 13481 (*Vedā me Brahma cottaram, said Brahman*), 13530 (*agryam, i.e. Nārāyaṇa*); 349, 13612 (*paramakam, i.e. Nārāyaṇa*).—§ 718b (*Uñchavṛttiyup.*): XII, 360, 13861 (*vartayan*); 362, 13890 (*āvartayāmi, i.e. the Vedas*).—§ 724 (*Ānuçāsanik.*): XIII, 7, 369 (*yena prīṇāti upadhyāyam tena syād Brahma pūjitam*).—§ 730 (*do.*): XIII, 14, 593 (*akṣharam paramam, identified with Çiva*); 16ṇṇ, 1044 (*nirgunam, i.e. Çiva*), 1045 (*? °no gatim = Çiva*), 1061 (*paramam, i.e. Çiva*), 1066 (*= Çiva*), 1086 (*param = Çiva*), 1093 (*sanātanam = Çiva*),

1103 (*paramam = Çiva*); 17, 1118 (*do.*), 1120 (*sanātanam = Çiva*), 1193 (*paramam = Çiva (1000 names)*), 1266 (*= do.*), 1270 (*paramam, param*); 18λλ, †1369 (*= the Upanishads, PCR.*).—§ 733t (*Viçālā*): XIII, 25, 1730 (*°bhūtāḥ*).—§ 746 (*Ānuçāsanik.*): XIII, 62, 3138 (*°bhūyāṁ sa gacchati*); 63, 3232 (*i.e. the Vedas*).—§ 747b (*Suvarṇotpatti*): XIII, 85, 4132 (*param, i.e. Agni*).—§ 762b (*Kitopākhyāna*): XIII, 117, 5728 (*°bhūtanya, i.e. Vyāsa*); 118, 5775 (*°bhūtāḥ*); 119, 5790 (*sanātanam*).—§ 768b (*Umā-Maheçvara-samv.*): XIII, 141, 6420 (*°bhūyāya kalpate*); 142, 6538 (*do.*); 143, 6616 (*nirgunam nirmalam Brahma yatra tiṣṭhati sa drījah*), 6621 (*°bhūyāya kalpate*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6817 (*°bhūtanya, i.e. Kṛṣṇa*), 6838 (*°bhūtāḥ, i.e. Kṛṣṇa*); 148, 6875 (*do.*).—§ 769 (*Ānuçāsanik.*): XIII, 149, 6944 (*paramam, i.e. Viṣṇu*), 7066 (*sanātanam yāti*).—§ 770 (*do.*): XIII, 151k, 7109 (*°tejomayāḥ, i.e. the ṛshis of the East*), 7133 (*paramam*), 7150 (*mahad Brahma Sāuitriguṇakīrtanam*), 7154 (*sanātanam*).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, 7370 (*°guhāṁ pravīṣṭāḥ, sc. Kṛṣṇa*).—§ 779 (*Açvamedhikap.*): XIV, 13, 333 (*tryakṣharam çāçratam*), 334 (*°mṛtyā*).—§ 782 (*Anugītāp.*): XIV, 16, 419 (*param*); 17, 477 (*= jīva*); 18, 502 (*çāçratam = jīva?*); 19, 545 (*sanātanam param āpnoti*), 557 (*avyayam āpnoti*), 579 (*āsadayati tad B°*), 582.—§ 782b (*Brāhmaṇagītā*): XIV, 20, 608 (*nirdrandvam*); 24, 727 (*sanātanam*); 26, 753 (*om ity akṣharam Brahma*), 761 (*°ni sthītāḥ, Brahma-bhūtāḥ*), 762 (*Brahmaiva samidhas tasya Brahmūgnir līrahma-sambhavaḥ | āpo Brahma gurur Brahma sa Brahmaṇi samāhītāḥ*); 27, 783 (*vāri B°sambhavaḥ*); 32, 912 (*°lābhyaṁ, °nābhyaṁ, PCR.*); 34, 925 (*°no līgam*).—§ 782 (*Anugītāp.*): XIV, 35, 934 (*param*).—§ 782g (*Gururçishyusamv.*): XIV, 35, 950 (*param*), 953 (*°bhūyāya kalpate*), 956 (*°bījah, sc. vṛkṣaḥ*), 969, 973 (*°bhārāya*); 41, 1112 (*çubham yāti*), 1115 (*prakāçate*); 42, 1153 (*°bhūyāya kalpate*); 47, 1317 (*param . . . Brahmāyonisthāḥ*), 1318, 1324 (*°bhūyāya kalpate*), 1330 (*°vṛkṣaḥ*); 48, 1334 (*°mayam vṛkṣam, °vanam*); 49, 1351 (*°jñāḥ*), 1353 (*do., C. has Br°*); 51, 1432 (*param*), 1453 (*tryakṣharam . . . çāçvatam*), 1460 (*çubham velti*).—§ 790 (*Putradarçanap.*): XV, 35, 940 (*°opanishadam, i.e. the Vedas and the Upanishads*).—§ 795 (*Svargārohanap.*): XVIII, 5, 187 (*°bhūyāya kalpate*).—§ 795b (*Mahābhārata*): XVIII, 5, 208 (*param Brahmādhigacchati*).

Brāhman² = Çiva (1000 names¹). Do.³ = Viṣṇu (1000 names).

Brāhmaṇa¹ = Çiva (1000 names²). Do.² = Viṣṇu (1000 names).

Brāhmaṇa³ (adj.). § 520 (*Mudgala*): III, 261, 15458 (*lokāḥ*).

[**Brāhmaṇagītā**] ("the instruction given by the brahman").

§ 782b (*Anugītāparvan*): *Kṛṣṇa* said: A certain brahman's wife asked her husband (who was a complete master of every kind of knowledge and wisdom) to what region she should go, being dependent on him as her husband, who was harsh in his conduct towards her (*kināçam, i.e. karkāçam niranukroçam, Nil.*). The brahman discourses on acts; on the seat of the soul, where *Brāhman*, *Soma*, and *Agni*, etc., dwell, and for whose sake *Brahman*, etc., in *Yoga*, worship the indestructible, etc.; the life-breaths *prāṇa*, etc. (*a*); in the midst of them is *Agni Vaiçvānara*, whose seven flames are the nose, the tongue, the eye, the skin, the ear, the mind, and the understanding (*boddhavyam*), etc. (XIV, 20). In this connection an ancient story is cited, viz. that of the institution of the ten *hotṛs*, i.e. the ear, the skin, the two eyes,

the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech; sound, etc., are the ten libations; the points of the compass, wind, sun, moon, earth, fire, *Vishṇu*, *Indra*, *Prajāpati*, and *Mitra* are the ten fires, etc. (XIV, 21); in this connection an ancient story is cited, viz. that of the institution of the seven *hotra*s, the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding (*buddhiḥ*), not knowing the qualities of one another; the nose, etc., and the understanding never succeed in apprehending doubt, it is the mind [alone] that apprehends it; the nose, etc., and the mind never succeed in apprehending determination; it is the understanding alone that apprehends it; in this connection this ancient narrative of a discourse between the senses and the mind is cited: as the nose does not smell, etc., without the mind, the mind thought itself to be the eternal and foremost one of all the elements; but the senses said that without them the mind would have no enjoyments at all, etc. (XIV, 22); likewise the ancient story of the institution of the five *hotra*s: *Prāṇa*, *Apāna*, *Udāna*, *Samāna*, and *Vyāna*; the wind nursed by *Prāṇa* > *Apāna* > *Vyāna* > *Udāna* > *Samāna*; these asked *Brahmān* in days of yore as to which of them was the foremost; *Brahmān* said that he upon whose extinction all the life-breaths become extinct is the foremost; it turned out (as *Brahmān* said) that they are all foremost and not foremost, as they possess the attributes of one another (XIV, 23); likewise the ancient story of the discourse between *Nārada* and R. *Devamata*. *Devamata* said: Which part of a creature that takes birth comes first into existence, is it *Prāṇa* or *Apāna*, etc.? *Nārada* seems to give the following explanation: *kāma* (desire) is (1-2) *samāna* and *vyāna*, which move transversely and alternately [from the man to the woman, and vice versa?] and have sprung from *saliva*; from *kāma* springs the vital seed [in the man] and the *rajas* or blood [in the woman]; from the union of these two springs (3) *prāṇa*, and from the seed being modified by *prāṇa* springs (4) *apāna*; these two move up and down and represent the two libations in the [mystical] fire; from the sexual intercourse of the loving pair springs *harsha* (pleasure), which is (5) *udāna* = the fire between *prāṇa* and *apāna* = the fire between day and night = the fire between *sat* (the existent) and *asat* (the non-existent) = [the union between *Samāna* and (Nil.)] *Vyāna* = *Ānti* (tranquillity) = eternal *Brāhmaṇ* ("as the brahmins know"); in fire the smoke is *tamas* (darkness), and the ashes *rajas* (passion). [Nil. takes all the expressions figuratively in a philosophical sense; according to him the seed (*śukra*) is = *adṛṣṭa*, i.e. the *karman* of past lives, the blood (*conītam*) = attachment to the objects of sense, *prāṇa* = *lingātman*, *apāna* = death, etc.] (XIV, 24); likewise the ancient story of the *Caturhotra*, i.e. the sacrifice with four *hotra*s; the instrument, the action, the agent, and emancipation; at the sacrifice of *yoga* the *Prāṇa* is the *Stotra*, etc. (β); people knowing *Nārāyaṇa* recite some *Res*; to *Nārāyaṇa* animals (i.e. the senses, Nil.) were offered in days of yore; and some *Samāna*; *Nārāyaṇa* is the soul of all (XIV, 25); † there is one ruler, residing in the heart, etc.; instructed by him the seven R.'s shine in the firmament; having lived with that instructor, *Indra* attained to the sovereignty of all the worlds. There is one enemy, residing in the heart; instructed by him all snakes are always hated († v. 746-750). In this connection the old story of the instruction of the snakes, the gods (and As.), and R. by *Prajāpati* is cited; asked by them what is highly beneficial, he said *om*, i.e. *Brāhmaṇ* in one syllable;

then they ran away in various directions from desire of self-instruction; first arose in the snakes the disposition of biting; in the As. the disposition for ostentatious pride; the gods betook themselves to gifts, and M.-r. to self-restraint (XIV, 26). The brahman compared the world to an impassable fastness (*durgam*), and *Brāhmaṇ* to a great forest; asked by his wife, he described this forest copiously (XIV, 27); "it is not I, but nature that smells scents, etc." In this connection an ancient discourse between an *adhvaryu* and a *yati* is recited: Beholding an animal sprinkled with water at a sacrificial ceremony, a *yati* blamed the *adhvaryu* for that destruction of life. The *Adhvaryu* appealed to the *Vedas*, saying, "This goat will not be destroyed, but will be benefited; that part of it which is of earth will go to earth," etc.; the *yati* said that if the sacrifice was to the benefit of the goat, then the goats ought to give their consent; "abstention from cruelty is alone worthy of approbation; one should be guided by perception"; the *adhvaryu* objected that by smelling what belongs to the earth, etc., one takes life, as all these entities have life; the *yati* distinguished between the indestructible and the destructible of the soul (*ātmanah*); of these only the indestructible is really existent; to him who is freed from all existent objects there is no fear; the *adhvaryu* admires and praises him, and says that he has no fault by performing those rites according to the *mantras*; the *yati* remained silent; the *adhvaryu* proceeded with the sacrifice (XIV, 28). Follows the ancient story about the 1,000-armed king *Kārtavīryārjuna* and the Ocean; v. *Arjuna Kārtavīrya* (c) and *Paraśu-Rāma* (d) (XIV, 29) with *Alarka* (e) (XIV, 30). The brahman said: There are three foes in the world (i.e. ninefold, on account of the three *guṇas*); exultation, satisfaction, and joy < goodness; desire, wrath, and hatred < passion; lassitude, sloth, and delusion < darkness. Persons conversant with the ancient *kalpas* recite some verses which were sung in days of old by king *Ambarīsha*, who had acquired a tranquil soul: "I have killed all foes, etc., but the greatest vice has not yet been destroyed by me . . ." (XIV, 31). Then the old narrative of the discourse between a brahman and king *Janaka* (f) is cited (XIV, 32-33). Asked by his wife as to how this knowledge may be acquired, the brahman said: Know that *Brāhmaṇi* (i.e. *buddhi*, Nil.) is the [lower] *araṇi*, the preceptor the upper *araṇi*; penances and converse with the scriptures turn the upper *araṇi*; knowledge is the fire produced. Asked by his wife about the symbol (*lingam*) of *Brāhmaṇ* called *khetrajña*, the brahman answered that he is without symbols and qualities. *Kṛṣṇa* said: Then the mind of that brahman's wife, upon the destruction of the *khetrajña*, became that which is beyond the *khetrajñas*, in consequence of the knowledge of *khetra*. Asked by *Arjuna*, where now that brahman and his wife were, *Kṛṣṇa* said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the *brāhmaṇi*; he who has been called *khetrajña* is I myself" (XIV, 34).

Brāhmaṇāḥ = *Śiva* (1000 names').

Brahmaṇaḥ cāstra(m) ("the Vedas," PCR.). § 702 (Mokshadh.). XII, 292, 10735 (°*nirdeśāt*).

Brahmaṇaḥ kshaya(h). § 815kk (Kurukshetrak.): IX, 53, 3025. Cf. *Brahmakshetra*.

Brahmaṇaḥ pada(m). § 480 (Pativratop. *Brahmaṇa-vyādhasapvāda*): III, 209, 13895 (*āpnoti yat param*).—§ 641 (Rājadh.): XII, 79, 2982.—§ 677 (Mokshadh.): XII, 236, 8621 (*niniśhet*); 237, 8780 (do.).—§ 684 (do.): XII, 271, 9739 (*anvicochan*).—§ 687 (do.): XII, 275, 9871

(*nirīkhet*).—§ 772b (Pavanārjunasaṃv.).: XIII, 155, 7234.—§ 779 (Açvamedhikap.): XIV, 11, 296.—§ 782 (Anugītāp.): XIV, 16, 418 (*Brahmaṇaḥ padavedane; padiv*, C.), 449.

Brahmaṇaḥ sadana(m). § 255 (Agni-parābhava): I, 223, 8143.—§ 357 (Pushkara): III, 82, 4074.—§ 439 (Yakshayuddhap.): III, 163, 11858 (*Brahmaṇaḥ sadanād tasya*—i.e. Nārāyaṇa's—*param sthānam prakāṣate*).—§ 520 (Mudgala): III, 261, 15482 (*Brahmaṇaḥ sadanād ūrdhvam tad Viśṇoḥ paramam padam*).—§ 615ff (Asita-Devala): IX, 50, 2904.—§ 618 (Jalaprādānikap.): XI, 85, 216.—§ 734 (Ānuçāsanik.): XIII, 26, 1851.—§ 750 (do.): XIII, 93, 4411.—§ 751b (Çapathavidhi): XIII, 94, 4591.

Brahmaṇaḥ saras. § 615gg (Sārasvata): IX, 51, 2943 (thence comes the Sarasvatī).

Brahmaṇaḥ sthāna(m). § 72 (Ādivamçvātāraṇap.): I, 62, 2297.—§ 361 (Tīrthayātrāp.): III, 83, 6041 (*uttamam*, i.e. Bruhmodumbura).—§ 662b (Jāpakop.): XII, 199, 7212.—§ 675 (Mokshadh.): XII, 230, 8429, 8430, 8452.—§ 680b (Tulādhāra-Jūjalisaṃv.): XII, 264, 9420.—§ 691 (Mokshadh.): XII, 279, 9967.—§ 692 (do.): XII, 281b, 10075 (*sthānam* . . . *devasya Viśṇor atha Brahmaṇaḥ ca*, etc.).—§ 717c (Uparicara): XII, 337, 12816.—§ 717b (Nārāyaṇi): XII, 340, 12977.

Brāhmaṇa - mātmya - kathana. § 454 (Mārka.): Questioned by the *Pāṇḍavas* about the greatness of the *brahmana*, Mārkaṇḍeya told: A prince of the *Haihayas* killed a *brahman*, whom he took for a deer, as he was enveloped in the skin of a black antelope. The *Haihayas*, very afflicted, set out inquiring as to whose son the *muni* might be. Arriving at the hermitage of *Turkshya Arishtanemi*, they told him the matter, and learnt that it was his son, and that he had been revived, because these *munis* had no fear of death, as they spoke well of *brahmana*, etc. (III, 184).—§ 455: Mārkaṇḍeya continued: When the *rājārshi Vainya* was performing the horse-sacrifice, *Atri* desired to go and ask him for alms, but gave up his desire of wealth and proposed to his wife and sons that they should all retire to the woods. His wife prevailed upon him that (though he had heard from *Gautama* that there were *brahmana*s about *Vainya* who were jealous of him) he should first acquire riches and distribute them to his sons and servants, and so he went to *Vainya* and praised him as the foremost of sovereigns and the ruler of their destinies (*vidhātṛ*). The *rishi Gautama* blamed him for thus flattering the king, and said that it was *Indra* who was the foremost of sovereigns and ruler of their destinies (*vidhātṛ*). The *munis* (having let the pious *Kāçyapa* inquire about the matter) applied to *Sanatkumāra*, who said that the *brahmana*s and *kshatriyas* ought to act together, and that the king (enumeration of honourable appellations) might rightly be styled as *Atri* had done. *Vainya* then gave to *Atri* 1000 maid-servants and 100 millions of gold [coins] and ten *bhāras* of gold. Having given this to his sons *Atri* retired to the forest (III, 185).

Brāhmaṇānām netr = Skanda: III, 14638.

Brāhmaṇapriya¹ = Mahāpuruṣa (Mahāpuruṣastava).

Brāhmaṇapriya² = Viṣṇu (1000 names).

Brāhmaṇarūpa = Mahāpuruṣa (Mahāpuruṣastava).

Brāhmaṇasavratin = Skanda: III, 14638.

Brahmaṇas tīrtha(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6083.

Brāhmaṇa-vyādha-saṃvāda, v. Pativratopākhyāna.

Brāhmaṇi¹, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8036 (by bathing there one attains to Brahmaloaka).

Brāhmaṇi², a river. § 574 (Jambūkh.): VI, 9A, 341 (in Bhāratavarsha, only in B., C. has by error *Brahmānim*).

Brahmanirmitam saras ("the lake created by Brahman"). § 775 (Ānuçāsanik.): XIII, 166a, 7655.

Brahmaṇo bhavana(m) = Brahmabhavana. § 289 (Arghāharanap.): II, 36, 1317.

Brahmaṇo 'has ("a day of Brahman"). § 310b (Sūrya): III, 3, 185 (*yad aho Brahmaṇaḥ proktaṁ sahasrayugasammitam*).—§ 576 (Bhagavadgītāp.): VI, 32, 1158 (*sahasrayugaparyantam ahar yat Brahmaṇo viduḥ*).—§ 675 (Mokshadh.): XII, 232, 8508 (do.).

Brahmaṇo loka(h) = Brahmaloaka. § 615ff (Asita Devala): IX, 50, 2901 (*Jaigīshavyah sa vai lokam çāçratam Brahmaṇo gataḥ*).—§ 751b (Çapathavidhi): XIII, 94, 4600.—§ 757b (Hastikūṭa): XIII, 102, 4905 (*sa yāti Brahmaṇo lokam brāhmaṇo Gautamo yathā*).

Brahmaṇya¹ = Skanda: III, 14638; IX, 2670.

Brahmaṇya² = Viṣṇu (1000 names).

Brahmaṇyā = Durgā (Umā): VI, 802.

Brahmaṇyadeva¹ = Kṛṣṇa: XII, 1683.

Brahmaṇyadeva² = Mahāpuruṣa (Mahāpuruṣastava).

Brahmapraçṇānuçāsana. § 10 (Parvasaṅg.): I, 2, 352 (presumably XII, 257 foll.).

Brahmapriya = Skanda: III, 14638.

Brahmapura. § 659 (Mokshadh.): XII, 177, 6637 (*prāpyābadhyam Bṛm*—i.e. Brāhmaṇ, Nīl.—*rājiva syām aham sukhī*).—§ 766 (Ānuçāsanik.): XIII, 126, 6042 (*yathā Bṛo . . . Çatakrator Vajradharasya yajñe*).

Brahmapurohita = Mahāpuruṣa (Mahāpuruṣastava).

Brahmaputra, pl. (°āḥ) ("the son of Brahman"). § 704 (Mokshadh.): XII, 301a, 11094.

Brahmarāçi (a constellation): § 574 (Jambūkh.): VI, 3, 86 (= Çavana, Nīl.).

Brahmarakshas, pl. (°amsi). § 760 (Ānuçāsanik.): XIII, 111, 5446. Cf. next.

Brahmarākshasa, mostly pl. (°āḥ). § 271 (Lokapālasabhākh.): II, 12, 508 (*yajñaghnāḥ*).—§ 615p (Vasishthāpavāha): IX, 43, 2420.—§ 749 (Ānuçāsanik.): XIII, 92, 4383.—§ 760 (do.): XIII, 111, 5445 (sg.).—§ 768b (Umā-Maheçvarasaṃv.): XIII, 145, 6744.

Brahmarshi¹, pl. (°ayaḥ). § 1 (Anukram.): I, 1, 17 (heard the Mahābhārata).—§ 3 (do.): I, 1, 35 (issued from the primordial egg).—§ 7 (do.): I, 1, 247 (spoken of in the Mahābhārata).—§ 18 (Paulomap.): I, 4, 861 (i.e. the *rshis* present at the sacrifice of Çaunaka).—§ 72 (Ādivamçvātāraṇap.): I, 62, 2314 (described in the Mahābhārata).—§ 85 (Amçvāt.): I, 65, 2512 (the gods took their births in *Bṛvaṃçeshu*, etc.).—§ 185 (Pāṇḍu): I, 120, 4643 (°adṛçāḥ, i.e. Pāṇḍu).—§ 186b (Vyushitāçvop.): I, 121, 4688.—§ 246 (Sundopasundop.): I, 211, 7681.—§ 266 (Çakrasabhāv.): II, 7, 307 (*Brahmarājārshayaḥ*, in the palace of Indra).—§ 267 (Yamasabhāv.): II, 8, 318 (in the palace of Yama).—§ 269 (Vaiçṛvāṇasabhāv.): II, 10, 401 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, 11, 476.—§ 336 (Indralokābh.): III, 43, 1768 (on Suravīthi).—§ 357 (Pushkara): III, 82, 4065 (in Pushkara).—§ 369 (Kurukshetra): III, 83, 7077 (*Kurukshetram Bṛnīshēvitam*).—§ 370 (Tīrthayātrāp.): III, 84, 8140 (*Dharmatīrtham* . . . *Bṛsevitam*).—§ 373 (Prayāga): III, 85, 8214 (*Ançirāçpramukhāḥ*, at Prayāga).—§ 377 (Dhaumyatīrthak.): III, 90, 8392 (*Gangādvāram* . . . *Bṛgaṇasevitam*).—§ 384 (Agastyop.): III, 101, 8724.—§ 423 (Gandhamādanapr.): III, 145, 11055 (°gaṇasevitam, sc. the hermitage

of Nara and Nārāyaṇa).—§ 424 (Bhīmakadalīkh.): III, 146, 11089 (on Gandhamādana).—§ 439 (Yakshayuddhap.): III, 163, 11861 (on Meru).—§ 444 (Nivātakavacayuddhap.): III, 169, 12101.—§ 447 (do.): III, 175, 12302.—§ 450 (Ājagarap.): III, 181, 12522, 12524.—§ 495 (Skandotpatti): III, 223, 14242 (*°bhāryābhīh*, i.e. the wives of the Saptarshayah).—§ 526 (Rāmopākhyānap.): III, 276, 15929.—§ 555 (Indruvijaya): V, 11, 350; 17, 528, 534.—§ 561 (Yūnasandhip.): V, 55, 2190 (*°sadṛṣaḥ*, i.e. Droṇa).—§ 562 (Bhagavadvyānap.): V, 83, 2947 (worshipped Kṛṣṇa).—§ 574 (Jambūkh.): VI, 6, 246 (on Nilu).—§ 576 (Bhagavadgītāp.): VI, 8, 1783 (praised Yudhishthira).—§ 581 (Bhīsmavādhap.): VI, 66, 2977 (*deva-B°-Gandharvān*).—§ 596 (Pratijñāp.): VII, 73, 12607 (*Brahmadevarshayah*).—§ 606 (Tripurākhyāna): VIII, 33, 1443; 34, 1513 (praised Īva).—§ 608 (Karpap.): VIII, 87, 4428 (present at the encounter between Karna and Arjuna); 88, 14490.—§ 615u (Skanda): IX, 45, 2509 (came to the investiture of Skanda).—§ 615y (Badarapacana): IX, 48, 2794 (praised Badarapacana).—§ 615co (Rāmatīrtha): IX, 49, 2839 (*deva-B°bhīh* *śevite*, sc. Rāmatīrtha).—§ 621 (Rājadh.): XII, 1, 3 (*siddhā B°sattamāh*, i.e. Dvaipāyana, Nārada, Deva, Devasthāna, and Kapva).—§ 635 (do.): XII, 37, 1358.—§ 656d (Dakṣha): XII, 166, 6136 (married the daughters of Dakṣha and begot all creatures: *devāḥ*, etc.).—§ 656 (Khudgotpattik.): XII, 166, 6150, 6156.—§ 660b (Bhṛgu-Bharadvāja-samv.): XII, 183, 6809; 190, 6990, 116993; 192, 117003.—§ 665 (Mokshadh.): XII, 208, 7596 (i.e. Unmuca, etc.).—§ 693b (Vṛtravadha): XII, 282, 10123 (*Bṛhaspatipurogamāh*).—§ 704 (Mokshadh.): XII, 302, 11105, (γ) 11126.—§ 712 (Çukotpatti): XII, 324, 12174; 325, 12203.—§ 721 (Ānuçāsanik.): XIII, 3, 185 (*mahān Kuçikavaṃçaś ca B°çatasānikulāh*), 190 (*°surasevita*, sc. Kauçikī), 195 (i.e. the *Saptarshayah* (the Great Boar)); 4, 200 (*°tvam*).—§ 730 (do.): XIII, 14, 987.—§ 736b (Vītaḥavyop.): XIII, 30, 1996 (*°tām gataḥ*, sc. Vītaḥavya).—§ 745 (Ānuçāsanik.): XIII, 52, 2718 (*°vaṃçaḥ*, i.e. Paraçurāma).—§ 746 (do.): XIII, 66, 3347.—§ 747b (Suvarṇotpatti): XIII, 85, 4125 (*°gaṇasammataḥ*, sc. the *Yaukḥānasas*).—§ 751b (Çapatavidhi): XIII, 94, 4589 (*°devarahinṛparahimadhyo*).—§ 754 (Ānuçāsanik.): XIII, 98, 4683 (*°deva-Daityānām*).—§ 770 (do.): XIII, 151, 7157 (*Çukrūgastya-Bṛhaspatiprabhṛtibhīh*, C. has *Çakr°*).—§ 777 (Svargārohaṇikap.): XIII, 169, 7767.—§ 785 (Anugītāp.): XIV, 77, 2244.—§ 786b (Nakulākhyāna): XIV, 90, 2775.

Brahmarshi² (single Brahmarshis). § 172 (Anīmanḍavyop.): I, 107, 4305 (*kasya çūpāç ca B°eḥ çūdrayonāv ajāyata*, sc. Dharmā).—Names of single Brahmarshis:

Arvāvasu: III, 10807.

Ashtāvakra: XIII, 1417, 1478.

Atri: I, 1217.

Aurva: III, 17465 (*Aurvaṇa*).

Bharadvāja: V, 2191 (*Bharadvājāt*).

Bhṛgu: XII, 6774.

Cyavana: XIII, 2852.

Çuka: XII, 12302.

Dadhica: IX, 2937, 2938.

Damana: III, 2077 (*Damano nāma*).

Devaçarman: XIII, 2379.

Gautama: III, 8086 (*Gautamasya*); XII, 4722.

Jājali: XII, 9297.

Kāçyapa: I, 1979.

Kṛpa: I, 2712 (*Kṛpo nāma*).

Likhita: XII, 685.

Lomaça: III, 1885, 1892, 8431.

Maṅkanaka: III, 7002.

Mārkaṇḍeya: III, 12607.

Nārada: II, 264, 281.

Pulastya: III, 4039 (*°sattama*).

Reika: XIII, 219 (*°sattamaḥ*), 220.

Vaiçampāyana: XII, 13637.

Vasishṭha: I, 3952, 6644 (?).

Viçvāmītra: XIII, 246.

Vyāsa: I, 55, 2212, 4253; VI, 42 (*sattama*); XII, 1219, 12348, 12376 (*Vāçishṭha*), 12383, 12598 (*°putrasya* = Çuka); XV, 890, 961.

[**Brahma - Rudra - samvāda(h)**], ("the discourse between Brahmān and Rudra"). § 717d (Nārāyaṇi): *Vaiçampāyana* said: In the midst of the ocean of milk there is a mountain of golden splendour, named *Vaijayanta*, where *Brahmān* (leaving his abode inhabited by D., As., R., G., and Aps.) often used to sit thinking of *Adhyātma*; once, in days of yore, his son *Çira* (endued with high *yoga*), who had sprung from his forehead, when proceeding along the sky saw him and dropped down before him, and was instructed by him about the many *Purushas* created by him (*Brahmān*), and the one *Purusha*, who transcends all *Purushas* and is invisible, etc. (XII, 351). *Brahmān* discoursed on the indications of *Purusha* (*Mahāpurusha*) (XII, 352).

Brahmasabhāvarṇana(m) ("description of the palace of Brahmān"). § 270 (Lokapūlas.): In the *Kṛta* age, *Āditya* (= the Sun) having seen the *sabhā* of *Pitāmaha* (i.e. *Brahmān*), which is immeasurable and immaterial (*mānāsī*), told *Nārada*, who also desired to see it, to perform a *Brahmavrata* for 1,000 years. *Nārada*, then, having repared to *Himavat*, performed the penance, and then he was taken by *Sūrya* (the Sun) to the *sabhā* of *Brahmān*. Within a moment it assumes a different form, and cannot be described. It is neither cold nor warm, without hunger or thirst, etc.; it is not supported by columns; it is eternal, etc. There *Sarvalokapitāmaha* (i.e. *Brahmān*) is sitting, himself alone incessantly creating by means of his divine illusion (*deva-māyayā*), surrounded by the *prajānām palayaḥ* (enumeration), etc. (a) (II, 11).

Brahmasadana. § 620 (Çṛāddhap.): XI, 26, 771 (*gataste B°m hatā cīrāḥ suvarcasah*).—§ 717b (Nārāyaṇi): XII, 340, 12982 (resorted to by *siddhasaṅghah*); 343, 13235 (*Paushkare*).—§ 730 (Ānuçāsanik.): XIII, 16, 1099 (*ya galir B°ne sāgatis tvam sanātana*, sc. Īva).

Brahmasadas. § 439 (Yakshayuddhap.): III, 163, 11853 (*Mahāmeruḥ . . . yasmin B°ç caivo Bhūtātmā cāvatishṭhate*).—§ 658b (Kṛtughnop.): XII, 173, 6444.—§ 789 (Putradarçanap.): XV, 33, 902.

Brahmasadman. § 730 (Ānuçāsanik.): XIII, 17, 1289 (cf. Taṇḍin).

Brahmasaṅkāça: XII, 6774 (*Brahmarshir B°h*, i.e. Bhṛgu, "who resembled Brahman itself," PCR.).

Brahmasaras, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8063 (there *Brahmān* had raised a *yūpa*).—§ 377 (Dhaumya-tīrthak.): III, 87, 8304 (in the east).—§ 380 (Tīrthayātrāp.): At B., with holy peaks and resorted to by ṛshis, *Agastya* had come to *Vuivasvata*; *Dharmarāja* (i.e. *Yama*) himself had dwelt there; there all the rivers take their rise (*samudbhedaḥ*) and *Mahādeva* is always present; there the *Pāṇḍavas* performed *cāturmāsya* sacrifices together with the great *ṛshiyejūna* (v. BR.). There is the *Akshayaṇa* ("the imperishable

banian"), the imperishable sacrificial platform of the gods, where the merit acquired is imperishable. Here they fasted with concentrated souls, and brahmins by hundred came and performed the *cāturmāsya* sacrifice and talked about various sacred subjects, and the learned and pious Čamatha, who lived in celibacy (*kaumāraṃ vratam āśhīṭaḥ*), told them of Gaya Āmūrtarāyaṣa: III, 95, 8520.—§ 595 (Śhoḍacarāj., v. Gaya): VII, 66, 2353.—§ 735 (Ānuçāsaniḥ): XII, 25, 1726 (on Gaṅgā, the results of bathing there), 1744 (*Dharmāranyopaoḥhitam*).—§ 751b (Çapathavidhi): XIII, 74, 4553.

Brahmasattra, name of a certain religious practice. § 677 (Mokshadh.): XII, 244, 8857 (*°sattre*, = *pranavopastau*, Nil.).

Brahmasattrin ("one who performs the Brahmasattra practice"). § 615ff (Asita-Devala): IX, 50, 2894 (*°am lokam*), 2899, 2902.

Brahmasrj ("creator of Brahman") = Čiva: X, 257.

Brahmasthāna, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8081; 85, 8178.

Brahmāstra, a celestial weapon. § 217 (Caitrarathap.): I, 166, 6340 (acquired by Droṇa from Rāma Jāmadagnya).—§ 218 (Draupadisumbhava): I, 167, 6378 (known by Droṇa).—§ 320 (Saubhavudhop.): III, 19, 766 (employed by Pradyumna).—§ 442 (Nivātakavacayuddhap.): III, 167, 11968 (employed by Arjuna), 11971.—§ 444 (do.): III, 170, 12120 (*°parimantritaiḥ . . . śūyakaiḥ*).—§ 478 (Dhundhumārop.): III, 204, 13612 (employed by Kuvu-lāçva).—§ 526 (Rāmopākhyānap.): III, 275γ, 15918 (acquired by Vibhishuṇa).—§ 539 (Kumbhakarnādivadha): III, 287, 16426 (employed by Lakshmaṇa).—§ 542 (Rāvaṇa-vadha): III, 290, 16523 (*vānavaryam Rāmeṇa B° nānumantritam*), 16525, 16529, 16530.—§ 552 (Goharaṇap.): IV, 55, 1590, 1592.—§ 573 (Ambopākhyānap.): V, 184, 7283 (dual., employed by Bhishma and Rāma Jāmadagnya); 185, 7296.—§ 578 (Bhishmavadhap.): VI, 48, 1975 (*°ena samyuktam çaram*).—§ 592 (Saṃçaptakavadhap.): VII, 27, 1214 (employed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 92, 3269 (*°m samudirayan*, sc. Arjuna), 3272; 106, 4000 (employed by Yudhishtīra); 125, 5029.—§ 600 (Ghaṭotkucavadhap.): VII, 157, 6961.—§ 601 (Droṇa-vadhap.): VII, 185, 8423 (pl.).—§ 602 (do.): VII, 188, 8624 (employed by Arjuna); 190, 8733.—§ 603 (Nārū yaṇāstramokshap.): VII, 193, 8935; 197, 9113 (pl.); 199χ, 9228 (*°vidushā*, i.e. Droṇa).—§ 608 (Karnap.): VIII, 90, 4720 (employed by Karna), 4724 (*°m . . . sammantrya samayojayat*, sc. Arjuna), 91, 4768 (employed by Karna), 4769 (employed by Arjuna).—§ 615 (Gadāyuddhap.): IX, 62ω, 3478, 3488.—§ 617 (Aishikap.): X, 15, 707 (acquired by Arjuna from Droṇa).—§ 621 (Rājadh.): XII, 2, 55 (*°m veltum icchāmi*, says Karna), 58 (*°m brāhmaṇo vidyāt yathāvacaritarataḥ | kshatriyo vā tapasvī yo nānyo vidyāt kathaṇcana*); 3, 76 (obtained by Karna from Rāma Jāmadagnya), 104 (*yasmān mithyopacarito hy astralobhād iha tvayā | tasmād etan na te mūḍha B°m pratibhāsyati*, says Rāma to Karna).—§ 785 (Anugītāp.): XIV, 66, 1944 (afflicted by B., Parikshit was stillborn); 68, 1999 (do.), 2005 (do.); 69, 2024 (Kṛṣṇa touched water and withdrew B.); 70, 2033 (do., Parikshit was revived).

Brahmasutā. § 717b (Nārāyaṇīya): XII, 343φ, 13234 (*Rta Brahmasutā sū me Satyā devī Sarasvatī*, says Nārāyaṇa).

Brahmasūtra, a literary work. § 576 (Bhagavadgītāp.): VI, 37, 1326 (*°padaiḥ*).

Brahmātman¹ = Čiva (1000 names¹).

Brahmātman² = Kṛṣṇa: XII, 1668.

Brahmatuṅga (a mountain). § 596 (Pratijñāp.): VII, 80, 2850.

Brahma-Vačātiya, pl., v. Vačātiya.

Brahmavadyā ("slaughter of a brahman") (person.). § 693b (Vṛtravadha): XII, 283, 10154, 10159, 10162, 10164, (10167), 10170, 10173, 10176, 10180, 10182, 10186, 10193, 10198, 10199, 10200.

Brahmavaktra = Čiva: VII, 2881 (*Brahmacakrāya*, C.).

Brahmavāluka, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

Brahmavarcasa = Čiva (1000 names).

Brahmāvarta, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6023, 6024 (v. Brahmaloka).—§ 372 (do.): III, 85, 8021 (v. Somaloka).

Brahmavatām varishṭhaḥ = Skanda: III, 14638.

Brahmavedhyā, a river. § 574 (Jambūkh.): VI, 9λ, 337 (so B., C. has *Brahmabodhyā*).

Brahmavedī ("the sacrificial altar of Brahman") = Kurukshetra: III, 7077.

Brahmavedin. § 554 (Sainyodyogap.): V, 6, 110 (*kartṛṣhu B°aḥ*, sc. *çreṣṭhāḥ*).

Brahmavid¹ = Čiva (1000 names²).

Brahmavid² = Skanda: III, 14638.

Brahmavid³ = Viṣṇu (1000 names).

Brahmavidām vara(h) = Čiva (1000 names¹).

Brahmavidyā¹ = Durgū (Umā): VI, 803 (*tvam B°a vid-yānam*).

Brahmavidyā² ("knowledge of Brāhman") (personified). § 730 (Ānuçās.): XIII, 14β, 627.

Brahmavivardhana = Viṣṇu (1000 names).

Brahmavrata. § 270 (Brahmasabhāv.): II, 11, 428 (*varṣasahasrikam*).

Brahmayajña. § 659 (Mokshadh.): XII, 175, 6554 (v. the note of PCR.).

Brahmayoni¹ ("born of Brahman"). (a) = Pulastya: III, 16187; (b) = Sanatkumāra: IX, 2716; (c) = Pracīnabarhi: XII, 7572; (d) = Puruṣa: XII, 13194; (e) = Taṇḍin: XIII, 607; (f) pl.: XIII, 2031 (*ayoniḥ Agniyonimṣ ca B°in*, etc.). Do. fem. = Menakā: I, 3056 (*°vara*).

Brahmayoni² (a tīrtha). § 366 (Tīrthayātrāp.): III, 83, 7010 (after bathing there one goes to Brahmaloka).—§ 615 (Baladevat.): IX, 41, 2318 (only B., cf. v. 2281); 47, 2750 (on Sarasvatī, v. Brahman).

Brahmayoni³. § 782g (Guruçishyas.): XIV, 42, 1139 (*doividhā khalu vijñasyā B°h sanātani*).

Brahmeçaya¹ = Skanda: III, 14638.

Brahmeçaya² = Mahāpuruṣa (Mahāpuruṣast.).

Brahmin = Viṣṇu (1000 names).

Brahmodumbara (*°oḍ°*, C.) (a tīrtha). § 364 (Tīrthayātrāp.): III, 83, 6041.

Brahmopanishad P § 790 (Pūtradarçanap.): XV, 35, 940 (*sa rājā rājadharmamṣ ca B°an tadā avāptavān*, "the Vedas and the Upanishads," PCR.).

Brāhmya, adj. (only C., B. has *Brāhma*). § 440 (Yakshayuddhap.): III, 164, 11900 (sc. *astram*, in the enumeration of celestial weapons acquired by Arjuna from Indra).—§ 589 (Dronābhishhekap.): VII, 10, 344 (*astram*?).—§ 602 (Droṇavadhap.): VII, 190, 8717 (*astram*); 191, 8773 (do.).—§ 604 (Karnap.): VIII, 9, 295 (*Jāmadagnyaṇ mahāghoram B°m astram açikṣata*, sc. Karna).—§ 607 (do.): VIII, 42, 11995 (*astrāṇi*), 11996 (*astram*).—§ 608 (do.): VIII, 60,

2993 (*bale*, opp. to *kahātra*); 89, 4574 (*astram*), 4576 (*mahāstram*).—§ 730g (Upamanyu): XIII, 14p, 854 (sc. *astram*).—Cf. Brāhma.

Brhadacva¹ (a Rshi). § 11 (Purvaṅga): I, 2, 435 (*darṣanam Bṛhas maharshih*).—§ 324 (Dvaitavanaprav.): III, 26a, 987 (among the Rshis, who praised Yudhishtira).—§ 343 (Nalopākhyāna): III, 52, 2052 (*maharshih*), (2063), (2066).—§ 344 (do.): III, 53, (2072) (related the Nalopākhyāna to Yudhishtira).—§ 345 (do.): III, 54, (2104), (2120); 55, (2135), (2144); 56, (2160); 57, (2191).—§ 346 (do.): III, 58, (2239); 59, (2254); 60, (2272).—§ 347 (do.): III, 61, (2297); 62, (2335); 63, (2362); 64, (2401); 65, (2532).—§ 348 (do.): III, 66, (2608).—§ 349 (do.): III, 67, (2634), (2641).—§ 350 (do.): III, 68, (2654), (2680), (2684).—§ 351 (do.): III, 70, (2744); 71, (2771).—§ 352 (do.): III, 72, (2808).—§ 353 (do.): III, 73, (2852); 74, (2912); 75, (2921), (2939); 76, (2951); 77, (3009).—§ 354 (do.): III, 78, (3030); 79, (3063).—§ 355 (do.): III, 79, 3082 (taught Yudhishtira the science of dice), 3084.

Brhadacva², king of Ayodhyā. § 474 (Dhundhumārop.): III, 201, 13512 (*Iksvākūh*, father of Kuvalācva).—§ 475 (do.): III, 202, 13518 (son of Cṛāvastaka), 13519 (father of Kuvalācva).—§ 476 (do.): III, 202, 13521, 13522 (installed Kuvalācva as king and retired into the wood), 13523.

Brhadambālīkā, a mātṛ. § 615u (Skanda): IX, 460, 2622.

Brhadbala¹, an ancient king. § 6 (Anukram.): I, 1a, 230 (among the kings of the past who have died).

Brhadbala², son of Subala, the Gāndhāra king. § 232 (Svayamvarap.): I, 186, 6985 (*Çakuniḥ Saubalaḥ caiva Vṛshako 'tha Brhadbalaḥ, etc Gāndhārarājasya sūtāḥ sarve samāgatāḥ*). Cf. Acala.

Brhadbala³ (presumably the same as next). § 232 (Svayamvarap.): I, 186, 6996.—§ 290 (Çiçupālavadhap.): II, 44a, 1538.

Brhadbala⁴, the Kosala king. § 280 (Bhīmasena): II, 30, 1075 (*Koçālādhipatiḥ*, vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikarap.): II, 34, 1269 (came to the rājasūya of Yudhishtira).—§ 554 (Sainyodyogap.): V, 4y, 86 (the same?).—§ 561 (Yānasandhip.): V, 57, 2250 (*Saubhadraṇa kṛto bhagaḥ*).—§ 571 (Ulūkādūt.): V, 161, 5573 (*°mahoochālam*, sc. *puruṣhodadhiḥ*, i.e. the army of Duryodhana).—§ 572 (Rathātirathas.): V, 166, 5765 (*Kauçalyo rathasattamaḥ*).—§ 576 (Bhagavadgītāp.): VI, 16a, 623 (*Kausalyah*, B.; C. has *Kauravyah*).—§ 578 (Bhīshmadhap.): VI, 45², 1683 (*Kauçalakah*), 1685 (fights Abhimanyu on the first day of the battle).—§ 580 (do.): VI, 56e, 2410.—§ 584 (do.): VI, 81a, 3534 (*Kauçalyah*).—§ 585 (do.): VI, 87d, 3855 (*Kauçalyah*, in the array of Bhīshma on the eighth day of the battle), 3856; 92x, 4118, 4136 (*rājaputram*); 94w, 4195.—§ 587 (do.): VI, 108a, 6007; 114a, 5325 (*Kauçalyah*); 115, 5365 (B. (c) bore a lion on his standard—*simhaketuḥ*, so B.—and attacked Abhimanyu); 116, 5405 (*rājaputram*), 5409 (*rājaputraḥ*).—§ 593 (Abhimanyuvadhap.): VII, 370, 1589, (c) 1601 (fought Abhimanyu); 39u, 1650; 46r, 1838, (v) 1851; 47φ, 1864, 1868, 1878, 1881 (*Koçālānam bhartāram rājaputram*), 1883 (slain by Abhimanyu).—§ 596 (Pratiñāp.): VII, 73, 2579 (*°m rājānam svargenājan prayojya*, sc. Abhimanyu, all. to § 593).—§ 609 (Çalyap.): IX, 2k, 73, 92 (had been slain).—§ 619 (Strīvilāp.): XI, 25c, 715 (*Koçālānam adhipatiḥ rājaputram*, bewailed by his widows). Cf. Kausalya, Kausalendra, Kosalaka, Kosalānam adhipati(h), Kosalānam bhartṛ, Kosalarāja.

Brhadbhānu¹ = Bhānu²: III, 14184.

Brhadbhānu² = Kṛshṇa: XII, 1506.

Brhadbhānu³ = Viṣṇu (1000 names).

Brhadbhāsa (son of Āṅgiras). § 489 (Āṅgirasa): III, 218, 14123 (PCR. takes this as adj. to *Brhaspatiḥ*).

Brhadbhāsā. § 493 (Āṅgirasa): III, 221, 14184 (*Saryojā*, wife of Bhānu²).

Brhadbrahman (son of Āṅgiras). § 489 (Āṅgirasa): III, 218, 14123 (PCR. takes this as adj. to *Brhaspatiḥ*).

Brhaddyumna (*Brhadyumnaḥ*, C.), a king. § 417 (Yavakṛtop.): III, 138, 10791, 10792, 10800, 10802.

Brhadgarbha, son of Çibi Auçlāra. § 467 (Rājanya-mahābh.): III, 198, ††13321.

Brhadguru, an ancient king. § 6 (Anukram.): I, 1a, 226 (among the kings of the past who have died).

Brhadratha¹, an ancient king. § 6 (Anukram.): I, 1, 228 (among the kings of the past who have died).—§ 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).

Brhadratha². § 130 (Amçāvat.): I, 67, 2654 (a king, incarnate of the Asura Sūkshma).—§ 232 (Svayamvarap.): I, 186, 7001 (the same?, among the princes who were present at the svayamvara of Draupadī).

Brhadratha³, a Māgadha king. § 74 (Vasu): I, 63, 2363 (*mahāratho Māgadhānam vicruto yo Bṛh*, son of king Vasu Uparicara).—§ 275 (Rājasūyārambhap.): II, 17, 688 (*Māgadhadhipatiḥ*, father of Jarāsandha), 701, 725; 19, 742, 755 (*Māgadhadhipatiḥ*, installed Jarāsandha as king), 757.—§ 277 (Jarāsandhavadhap.): II, 21, 812 (B. had slain a rākshasa named Rshabha and made three drums of his hide); 22, 877 (the same?, had met with destruction); 24, 950 (his celestial chariot). § 638b (Rāmopākhyāna): XII, 49, 1797 (*Bṛo mahātejaḥ bhūribhūtipariśikṛtāḥ | golāṅgalair mahābhago Gṛdhrakūṣe 'bhirakṣhitāḥ*; PCR. is hardly right in connecting this verse with the preceding). Cf. Brhadratha¹.

Brhadratha⁴, a fire? § 491 (Āṅgirasa): III, 220, 14164 (father of Pranidhi). Cf. Vāsistha.

Brhadratha⁵. § 573 (Ambopākhyānap.): V, 195, 7612 (*Kauçalyah*; is not to be read *Brhadbalaḥ*?).

Brhadratha⁶, a king slain by Māndhātṛ. § 595 (Shoḍaçarāj. v. Māndhātṛ): VII, 62a, 2281.—§ 632b (Shoḍaçarājop., cf. § 595): XII, 29, 981 (*Āṅgam*?).

Brhadratha⁷ = Paurava, the Āṅga king. § 632 (Shoḍaçarājop., cf. § 595 under the article Paurava): XII, 29, 924 (*Āṅgam*).

Brhadrūpa = Viṣṇu (1000 names).

Brhaduktha, a fire. § 493 (Āṅgirasa): III, 220, 14173 (son of Tapas).

Brhadvatī, a river. § 574 (Jambūkh.): VI, 9a, 337 339 (in Bhāratavarsha).

Brhajjyotis, Brhanmanas, Brhanmantra (sons of Āṅgiras). § 489 (Āṅgirasa): III, 218, 14123 (PCR. takes these words as adjectives to *Brhaspatiḥ*).

Brhannalā = Arjuna, q.v.

Brhanta¹, a king. § 232 (Svayamvarap.): I, 186, 6987 (among the princes who were present at the svayamvara of Draupadī).—§ 554 (Sainyodyogap.): V, 4y, 76.

Brhanta², the Ulūka king. § 279 (Arjuna): II, 27, 1014 (*Ulūkavāsinaḥ*), 1016, 1017 (fought with Arjuna on his digvijaya). Cf. the prec.

Brhanta³. § 592b (Samçapt.): mighty steeds of the *Aratta* breed bore B., who alone rejecting the opinions of all the *Bharatas*, had from his reverence (*bhaktiḥ*) for Yudhishtira,

gone over to him, abandoning all his cherished wishes (*sarvam abhīpātam*): VII, 23, 1024.

Brhanta¹, a Kuru warrior. § 592 (Samṣapt.): VII, 25, 1110 (*Kṣhemadhūrte-B^oau bhrūtarau*, attacked Sātyaki).—§ 604 (Karnap.): VIII, 53, 132 (among the slain, PCR. has *Vrshanta*).—§ 620 (Cṛāddhap.): XI, 26β, 788 (the same?).

Brhanta², a Pāṇḍava warrior. § 604 (Karnap.): VIII, 6, 162 (slain by Duḥśāsana).

Brhaspati (the purohita of the gods and the planet Jupiter). § 44 (Garuḍa): I, 30, 1421, (1423), 1427.—§ 70 (Ādivam-*cāvatāraṇap.*): I, 60, 2218 (*yathā*).—§ 110 (Amṣāvat.): I, 66, 2569 (son of Āngiras and brother of Utathiya and Samvartta).—§ 116 (do.): I, 66, 2590 (*er bhaginī*, wife of the Vasu Prabhāsa).—§ 120 *bis* (do.): I, 66, 2603 (*Ādityeshveva ganyate*).—§ 130 (do.): I, 67, 2705 (Droṇa was born from a portion of *B.* (*devarsheḥ*)).—§ 145 (Kaca): I, 76, 3191 (the purohita of the gods), 3193 (*Kacam . . . jyeshtam putram B^oeh*), 3201, 3203, 3210, 3228 (*eh sutaḥ*, i.e. Kaca), 3231 (son of Āngiras and father of Kaca); 77, 3258, 3277.—§ 146 (Devayāni): I, 80, 3341 (*ira*).—§ 170 (Dirghatamas): I, 104, 4180 (*Utathasya yariyāṃ tu purodhas tridivaukasam*), 4182, 4184, 4187, 4188, 4189, 4192.—§ 221 (Caitrarathap.): I, 170, 6464 (*gurur mānyaḥ Čatakratoḥ*, had given the Āgneya weapon to Bharadvāja).—§ 223 (*Vāsishtha*): I, 174, 6644 (*ira*).—§ 253 (Haraṇāharanap.): I, 221, 7991 (*sākshā B^oeh čishyaḥ*, i.e. Uddhava?).—§ 254 (Khāṇḍavadah.): I, 223, 8057 (*o samah*, sc. viprah).—§ 259 (Čarigakop.): I, 229, 8360 (Agni identified with *B.*).—§ 265 (Lokapūlasubhākh.): II, 5, 139.—§ 266 (Čakra-subhāv.): II, 7, 308 (in the palace of Indra).—§ 270 (Brahmasubhāv.): II, 11, 446 (among the planets in the palace of Brahman).—§ 290 (Čiṣṇupālavadhap.): II, 40, 1419 (*B^om bhrattejāḥ Puruhūta ira*).—§ 294b (Vidura): II, 50, 1793 (*devarashir Vāsavaḥ gurur devarājāya dhimate yat prāha čāstram bhagavān B^oh*).—§ 297 (Dyūtap.): II, 55, 1950 (*āha*).—§ 302 (Anudyūtap.): II, 74, 2458 (*yaj jagāda B^oh Čakrasya nītim pravādan vidvān derapurohitah*, i.e. v. 2459).—§ 310b (Sūrya): III, 3, 147 (Sūrya is identified with *B.*).—§ 377 (Dhaumyatirthak.): III, 87, 8297 (*o samo Dhaumyah*).—§ 430 (Hanūmad-Bhīmas.): III, 150, 11291 (*o samaiḥ*), 11294 (*B^oy-Ucanoktaiḥ ca nnyaiḥ*).—§ 455 (Brāhmaṇa-mahātmyak.): III, 185, 12703 (among the honourable appellations of the king).—§ 460e (Kulkin): III, 190, 13099 (the planet: *Sūryaṇca yadā Candracca tathā Tishya-B^oti | ekarāṇau sameshyanti tadā pravartsyati Kṛtam*).—§ 488 (Āngirasa): III, 217, 14118 (son of Āngiras).—§ 489 (do.): III, 218, 14123 (do.).—§ 490 (do.): III, 219, 14130 (*B^oeh Čāndramasi bharyā bhūt*, by her *B.* had six sons and one daughter), 14131 (*Čāpyu was B.'s first son*).—§ 501 (Skandop.): III, 229, 14450.—§ 513 (Ghoshayātrāp.): III, 251, 15146 (*B^oy-Ucanoktaiḥ ca mantraiḥ*).—§ 524 (Jaya-drathavim.): III, 272, 15842.—§ 527 (Ramopākhyānap.): III, 277, 15954 (*o samam matau*, i.e. Rāma Dācarathi).—§ 545 (Pativratām.): III, 293, 16672 (*o samam matau*, i.e. Satyavat).—§ 552 (Goharanap.): IV, 58, 1829 (*o samo naye*, i.e. Droṇa).—§ 555 (Indravijaya): V, 11, 360, 364, 367; 12, 377, 381, (383), 391, (392); 13, 408 (*oniketam*); 15, 470, 471, 475, 478, 479; 16, (483), 491, 495, 503, (505), (507), 511 (*Āngirasam varishthe*); 18, 545.—§ 556 (Saṇ-jayayānap.): V, 29, 1822 (*brahmacaryam caetara*).—§ 557 (Prajāgurap.): V, 33, 1041 (*āha*).—§ 559 (do.): V, 39, 1447, 1485 (*o samaiḥ*).—§ 561d (Nara-Nārāyaṇau): V, 49, 1918 (*B^oç e' Ocanā*), 1922, 1926 (*devagaṇaiḥ sarvair B^opuro-*

gamaiḥ).—§ 561 (Yānasandhip.): V, 55, 2209 (*prāha*).—§ 562 (Bhagavadyānap.): V, 86, 3043 (*yathā buddhiṃ B^oh*).—§ 565 (Gālavacarita): V, 108, 3972 (*yathā . . . B^oç ca Tūrāyām*).—§ 570 (Sainyaniryānap.): V, 157, 5315 (*o samam buddhyā*, i.e. Bhīshma).—§ 572 (Rathātirathas.): V, 166, 5722 (*yathā*).—§ 574 (Jambūkh.): VI, 3, 81 (the planet, *Čravana ca B^oh*, omens), 95 (do., *Viçākhāyām samipaethau B^o-Čanaiccarau*, omens).—§ 576 (Bhagavadgitāp.): VI, 19, 698 (*maharsher vacanāt*); 34, 1228 (*purodhasān ca mukhyam māṃ viddhi, Pārtha! B^om*, says Kṛṣṇa).—§ 578 (Bhīshma-vadhap.): VI, 50, 2073 (*vyūhaḥ Krauncārūṇo nāma . . . yaṃ B^or Indrāya tadā devāsūre 'bravīt*).—§ 586 (do.): VI, 103, 4703 (*ali nayeṇa ca B^om*); 107, 4986 (*yathovāca purā Čakram mahābuddhir B^oh*).—§ 589 (Dronābhishekap.): VII, 9, 275 (*B^oy-Ucanastulyah*, i.e. Droṇa); 11, 354 (*o samam matau*, i.e. Abhimanyu).—§ 590 (do.): VII, 12, 447 (*o samaiḥ*).—§ 595 (Shoḍačarāj., v. Marutta): VII, 55, 2171, 2172 (*endramaragaṇā B^opurogamāḥ*); (do., v. Prthu Vainya): VII, 69, 2416 (milker of the earth).—§ 599 (Jayadratha-vadhap.): VII, 94, 3476 (son of Āngiras); 103, 3861.—§ 603 (Nārāyaṇāstram.): VII, 194, 8971 (*o samo matau*, i.e. Ačvatthāman).—§ 605 (Karnap.): VIII, 3100, 1261 (*vyūham . . . B^oy-Ucanomatam*).—§ 607 (do.): VIII, 37, 1726 (*B^oy-Ucanoh samam*, i.e. Droṇa).—§ 608 (do.): VIII, 94, 4945 (the planet, *B^oh samparivārya Rohiṇim babhūva Candrārkasamah*, omens).—§ 610 (Čalyap.): IX, 4, 229 (*nītir eṣhā B^oeh*).—§ 615b (Udāpāna): IX, 36, 2102 (*derapurohitah*).—§ 615 (Baladevatīrthay.): IX, 41, 2346.—§ 615u (Skanda): IX, 44, 2470 (performed the *jātakarman*, etc., of Skanda), 2481 (*devarshayaḥ ca Siddhāḥ ca B^opurogamāḥ*); 45, 2503; 46, 2668 (gave to Skanda a *danda*).—§ 615w (Agnitīrtha): IX, 47, 2748 (*devāḥ . . . B^opurogamāḥ*).—§ 615bb (Indratīrtha): IX, 49, 2832 (Indra gave enormous wealth to *B.*).—§ 615ff (Asita Dovila): IX, 50, 2893 (*sthānam B^oeh*, just under Goloka), 2918 (*devāḥ . . . B^opurogamāḥ*).—§ 615 (Gadāyuddhap.): IX, 61, 3436 (*o-Ucanaso nopadeçah çrutas tvayā*, says Kṛṣṇa to Duryodhana).—§ 626 (Rājadh.): XII, 21, 615 (*Indreṇa samayo pṛkṣto yad urāca B^oh*).—§ 628 (do.): XII, 23, 664 (*api gāthām imāñ caiva B^or agāyata*, i.e. v. 665).—§ 632b (Shoḍa-*čarijīkopa*, cf. § 595): XII, 29, 911 (*o purogamāḥ | devāḥ*), 912 (*Cakrapriyaiḥ yaṃ*, i.e. Marutta, *vidvān pratyāśaṣṭa B^oh*), 913 (*Samvarttaḥ . . . yaviyān sa B^oeh*).—§ 634b (Suvarṇashthivisambhavop.): XII, 31, 1113 (*o mate sthitaḥ*, sc. Indra).—§ 635 (Rājadh.): XII, 35, 1258 (*o savenoṣṭvā suripo brāhmaṇah punaḥ | samitīm brāhmaṇo* [read *Brahmano*, m.] *gacchet*); 37, 1352 (*o purogāns tu devarshin*).—§ 637 (do.): XII, 47, 1595 (among the ṛshis who surrounded Bhīshma, when lying on his arrow-bed).—§ 640 (do.): XII, 57, 2052 (*o mate*, cf. Marutta), 58, 2092, 2104 (*abhāshata*).—§ 641 (do.): XII, 59, 2205 (abridged the Bāhudantaka and called it Bārhaspatya); 68, 2536 (his discourse with Vasumanas), 2537 (*maharshim*), 2538, 2539, 2541, (2542); 69, 2618 (*āha*); 84, 3183 (*oç ca samvādam Čakrasya ca*), (3185); 98, 3654 (*o samah*); 103, 3795 (*oç ca samvādam Indrasya ca*), 3796, (3800), (3839), 3846; 111, 4145 (*o mater api*); 115, 4238 (*o samo buddhyā*, i.e. Bhīshma); 120, 4372; 122, 4479 (*o er matam . . . adhitam . . . tvayā*); 124, 4569, 4570, 4571, (4572).—§ 652b (Indrota-Pārikṣitīya): XII, 152, 5667 (*devagurum*), (5669).—§ 658b (Kṛtaghnap.): XII, 170, 6353 (*o matam yathā*).—§ 661 (Mokshadh.): XII, 198a, 7191.—§ 663 (do.): XII, 201, 7366 (*Manoh Prajāpater vādam maharshoç ca B^oeh*), 7367

(*devarhisāṅghapravaro maharshiḥ*), (†7878).—§ 667 (do.): XII, 210, 7661 (*vedavid veda bhagavān Vedāṅgani B^oh*).—§ 693b (Vṛtravadha): XII, 282, 10123 (*Brahmarshayaś caiva B^opurogamāḥ*), 10129.—§ 710 (Mokshadh.): XII, 322, 12104 (*śalokatām B^oh*).—§ 712 (Çukotpatti): XII, 325, 12209 (preceptor of Çuka).—§ 717c (Uparicara): XII, 336, 12740 (would promulgate a cāstra), 12742 (*mate*), 12743, 12750 (*Āngirase*); 337, 12753 (etymology, *Āngirasaḥ aule . . . devapurohite*), 12756 (*holr* at the sacrifice of king Vasu Uparicara), 12770, 12791, 12812.—§ 717b (Nārāyaṇiya): XII, 342, 13178, 13180 (repetition of § 170); 343, VI, ††13206 (*Āngirasaḥ*), VII, ††13214, ††13217.—§ 730 (Ānuçāsanik.): XIII, 14ββ, 991; 18κκ, 1315 (*śamadyutiḥ*, i.e. Gṛtsamada), (λλ) †1368.—§ 734 (do.): XIII, 26, 1758 (*śamaṁ buddhyā*, i.e. Bhishma, (α), 1762.—§ 736b (Vitaharyop.): XIII, 30, 1963 (*Bharadvājo jyeshṭhah putro B^oh*).—§ 742 (Ānuçāsanik.): XIII, 39, 2239 (*Uçanā veda yao chāstram yao ca veda B^oh*), 2242 (*prabhṛtibhiḥ*).—§ 745c (do.): XIII, 56, 2915 (*śm ivaujasā*, i.e. Viçvāmitra).—§ 746 (Ānuçāsanik.): XIII, 62, 3153 (*śe ca samvādam Indrasya ca*), 3154, 3156 (*devapurohitah*), (3157); 65δ, 3295; 76, 3668 (instructed king Māndhātṛ about kine).—§ 747b (Suvarṇotpatti): XIII, 85θ, 4147 (the first of Āngiras' eight sons, called Vārunas).—§ 760 (Ānuçāsanik.): XIII, 111, 5400, 5401, 5402, 5404, (5408), (5418), (5425), (5429), (5433); 112, (5534); 113, (5565); 115β, 5608 (*prāha*).—§ 766 (do.): XIII, 125, 5972, 5977, (5979).—§ 770 (do.): XIII, 151ν, 7157 (*prabhṛtibhir Brahmar-ehibhiḥ*).—§ 775 (do.): XIII, 166α, 7643.—§ 778c (Avikshit): XIV, 4, 83 (*śamo buddhyā*, i.e. Avikshit).—§ 778b (Samvartta-Maruttiya): XIV, 5, 95 (son of Āngiras and brother of Samvartta), 96, 99, 108, 109, 110, 113, 119; 6, 120 (*śe samvādam Maruttasya ca*), 122, (125), (127), 134 (*Āngirasaḥ putram devādāryam*), 138; 7, 164, 165, 170, 172 (*Purandarau*); 8, 215, 217; 9, †219, (†220), (†222), (†224), †226, †227, †233, †234, †235, †236, †237, †238, †239, †240, †244; 10, †257, †260, †278 (*śe avarajaḥ*, i.e. Samvartta), †279 (*śe anujam*, i.e. Samvartta).—§ 782g (Guruçishya): XIV, 43θ, 1177 (*B* is the lord of the brahmanas).—§ 786c (Agastya): XIV, 92, 2883.—§ 788 (Āçramavāsap.): XV, 27, 734 (*iva*); 28ε, 753 (Vidura surpassed *B* in intelligence).—§ 789 (Putradarçanap.): XV, 31η, 858 (Droṇa was born from a part of *B*).—§ 795 (Svargārohanap.): XVIII, 4, 145; 5, 159 (*śe viveçātha Droṇo hy Āngirasaṁ varam*). Cf. Āngiras²⁻³, Āngirasa¹, Āngirasaḥ putrah¹ (†, 4003), Guru.

Bṛhaspati¹ = Çiva (1000 names¹)

Bṛhaspatisuta = Kaca: I, 3199, 3219.

Bṛhat¹. § 3 (Anukram.): I, 1, 42 (the first son of Dyau; cf. Āçāvaha).

Bṛhat¹, an Asura. § 130 (Amçāvat.): I, 67, 2691 (the eighth of the Kāleyas).

Bṛhat¹, a Sāman. § 491 (Āngirasa): III, 220, 14162 (*śRathantaram mārāhnaḥ*, created by Pāñcājanya).—§ 576 (Bhagavadgītāp.): VI, 34, 1239 (*B^osāma tatha sāmnaṁ*, so. *asmi*, says Kṛṣṇa).—§ 637 (Rājadh.): XII, 47θ, 1633 (*śRathantaram B^osāma* = Kṛṣṇa).—§ 757c (Somapāthina): XIII, 102, †4896 (*Rathantaram yatra B^o ca gīyate*).

Bṛhat¹ = Brāhman: XII, 12753.

Bṛhat¹ = Mahāpuruṣa (Mahāpuruṣastava).

Bṛhat¹ = Viṣṇu (1000 names).

Bṛhatketu, an ancient king. § 6 (Anukram.). I, 1α, 231 (among the kings of the past who have died).

Bṛhatkīrti, son of Āngiras. § 489 (Āngirasa): III, 218, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhatkshattra¹, a Kaikeya prince. § 232 (Svayamvarap.): I, 186, 7001 (the same?).—§ 578 (Bhismavadhap.): VI, 45^u, 1720 (*Kaikeyam*, fought Kṛpa).—§ 592 (Samçaptakavadhap.): VII, 23o, 972 (*Kaikeyam*, description of his horses).—§ 593 (Abhimanyuvadhap.): VII, 35δ, 1509 (rushed against Droṇa).—§ 599 (Jayadrathavadhap.): VII, 106, 3971 (*Kaikeyānām mahārathah*, fought Droṇa); 107, 4013 (*Kaikeyam*), 4014, 4017, 4020; 125, 5021 (*Kaikeyānām mahārathah*), 5027, 5028, 5030, 5033, 5036, 5039 (slain by Droṇa).—§ 604 (Karnap.): VIII, 5, 117 (*Kaikeyah*, among the slain of Duryodhana's (!) party). Cf. Kaikeya.

Bṛhatkshattra². § 592 (Samçaptakavadhap.): VII, 32δδ, 1437 (*Naishadon*, slain by Dhṛṣṭadyumna).

Brhatsena, a king. § 130 (Amçāvat.): I, 67, 2700 (among the kings born from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 84.

Brhatsenā, the nurse of Damayanti. § 346 (Nalopākhyānap.): III, 60, 2275, 2276, 2281, 2282.

Bṛmhitā (C. Bṛmhitā), a mātṛ. § 500 (Skandop.): III, 228α, 14396 (one of the mothers of Çiçu).

Budbudā, an Apsaras (Vudvudā, B.). § 250 (Arjunavanavāsap.): I, 216, 785b (among the five Apsarases, delivered by Arjuna from a brahman's curse).—§ 269 (Vaiçravanāsabhāv.): II, 10, 394 (in the palace of Kubera).

Buddhi. § 115 (Amçāvat.): I, 66, 2579 (daughter of Dakṣa and wife of Dharmā).—§ 637 (Rājadh.): XII, 45, 1549 (*devi*).—§ 705 (Mokshadh.): XII, 303, 11231 (= Hiranyagarbha).—§ 707 (do.): XII, 314, 11618.

Buddhikāmā, a mātṛ. § 615u (Skanda): IX, 46θ, 2630.

Budha, the planet Mercury. § 270 (Brahmasabhāv.): II, 11, 446 (among the planets in the palace of Brahman).—§ 310b (Sūrya): III, 3, 147 (Sūrya is identified with *B*).—§ 578 (Bhismavadhap.): VI, 45^u, 1710 (*Āngāraka-Budhāv iva*).—§ 586 (do.): VI, 101, 4642 (*yathā Budhaḥ ca Çukraḥ ca*); 104, 4748 (*yathā . . . Budha - Çanaicçarau*).—§ 597 (Pratiññop.): VII, 84, 2993 (*sahito Budha-Çukrābhyām tamo nighnan yathā Çaçi*).—§ 599c (Çini): VII, 144, 6028 (son of Soma and father of Purūravas).—§ 600 (Ghaṭotkacavadhap.): VII, 168, 7546 (*Budha-Bhārgavayor iva*).—§ 605 (Karnap.): VIII, 15, 581 (*Āngāraka-Budhāv iva*).—§ 677 (Mokshadh.): XII, 245β, 8900 (? PCR. "learned").—§ 717b (Nārāyaṇiya): XII, 343, X, ††13219.—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6832 (married to Ilā and father of Purūravas).—§ 770 (Ānuçāsanik.): XIII, 151, 7127 (*śyū putram*, i.e. Purūravas).—§ 775 (do.): XIII, 166α, 7643.

C

Caçāti, pl. (*śnyah*), a people: V, †889 (read with *B. Vaçā-tayah*, q.v.).

Caidya ("king of the Cedis"): I, 129 (= Çiçupāla, slain by Kṛṣṇa); II, 1523 (= do.), 1589 (= do.), 1636 (= do.); V, 2526 (= do.), 4780 (= Dhṛṣṭaketu); VII, 3049 (= do.), 5047 (= do.); XVI, 158 (= Çiçupāla).

Caidyā ("princess of Cedi"): I, 3831 (= Karenumatī, the wife of Nakula).

Caldyādhīpati ("king of the Cedis"). § 554 (baunyod-yogap.): V, 47, 77 (= Dhṛṣṭaketu?).

Caitra ("named after the nakṣatra Citrā," name of a certain month). § 360 (Tirthayātrāp.): III, 82, 5068 (°cuklaa-turdaṣṭim).—§ 410 (Plakṣhūvataranag.): III, 130, 10550 (māsī).—§ 759 (Ānuṣāsanik.): XIII, 106β, 5154 (māsam, he who during the whole month of Caitra confines himself every day to one meal takes birth in a rich family, etc.); 109^a, 5376 (he who fasts on the twelfth day of the moon in the month of Caitra and for the whole day and night worships Kṛṣṇa as Viṣṇu attains the merit of the Pauṇḍarika sacrifice and proceeds to deva-loka).

Caitraratha¹ ("the wood belonging to Citraratha"). § 76 (Matsya): I, 63, 2376 (vanam C°opanam).—§ 133 (Dushyanta): I, 70, 2873 (°prakhyaṃ, sc. vanam).—§ 144 (Yayāti): I, 75, 3171 (vane).—§ 146 (do.): I, 78, 3282 (vane C°opame).—§ 184 (Pāṇḍu): I, 110, 4637 (in the North, visited by Pāṇḍu).—§ 317b (Kṛṣṇa Vāsudeva): III, 13, 482 (vane, there Kṛṣṇa performed sacrifices), 501 (do.).—§ 356 (Tirthayātrāp.): III, 80, 3095 (vanam C°m yathā, sc. the Kāmyaka-wood).—§ 449 (Ājagarap.): III, 177, 12355 (°prakāṣam), 12358 (vanā C°prakāṣāt).—§ 497 (Skandotpatti): III, 226, 14342 (vane).—§ 516 (Duryodhanayajña): III, 257, 15344 (praviveṣa grham yathā C°m prabhuh, i.e. Kubera, PCR.).—§ 565 (Gālavac.): V, 111, 3831 (in the North).—§ 608 (Karnap.): VIII, 53, 2573 (yathā C°m vanam).—§ 713 (Çukakṛti): XII, 326, 12245 (°opanam, a garden at the palace of Janaka).

Caitraratha². § 154 (Pūruvaṃṣ.): I, 94, 3740 (son of Kuru and Vāhinī).

Caitraratha³ ("son of Citraratha") = Çaçabindu: XII, 998.

Caitraratha[m] parvan ("the section relating to Citraratha"). § 10 (Parvasaṅgr.): I, 2, 313 (i.e. Caitrarathaparvan).—§ 11 (do.): I, 2, 361 (do.).

Caitrarathaparvan ("the section relating to Citraratha," the eleventh of the minor parvans of Mhbhr.). (Cf. Caitraratha[m] parvan.) § 216: Within a few days there came a brahman to the abode of their host, whom they asked to narrate the birth of Dhṛṣṭadyumna from the sacrificial fire, and that of Kṛṣṇa from the centre of the vedī, and that of Çikhaṇḍin, and how Dhṛṣṭadyumna learnt the use of all weapons from Droṇa, and how the friendship of Droṇa and Drupada was broken (I, 165).—§ 217: The brahman related (not mentioning Aśvatthāman) the birth of Droṇa (§ 200), his friendship with Drupada, and his visit to Rāma (§ 201; he obtained the Brahmāstra, v. 6340), the breaking of his friendship with Drupada (§ 202), how Bhīṣma prevailed upon him to teach the princes, etc. (both Arjuna and the others promised to give what he might ask for his fee, v. 6346), and the chastisement of Drupada (§ 209; Drupada resides in Chattravati, v. 6348) (I, 166).—§ 218: Draupadī-sambhava (q.v.).—§ 219: Hearing the words of the brahman, the sons of Kuntī seemed to be, as it were, pierced with darts. Kuntī proposed to Yudhiṣṭhira that they should go to the Pāñcalas, a country they had not seen before, and he consented for his part. When the other brothers had likewise consented, they set out for the town of Drupada (I, 168).—§ 220: When they were living disguised, Vyāsa came and told them that formerly the daughter of a rāṣi, notwithstanding her beauty, obtained no husband, and therefore by austerities propitiated Çankara five times, saying "Give me a husband." Accordingly the god said (notwithstanding her objection) that she should in a future life have five

husbands. "That damsel is Kṛṣṇa, appointed to be the wife of ye all; go therefore to the capital of the Pāñcalas and dwell ye there." He then left them (I, 169).—§ 221: After Vyāsa had gone away, the Pāṇḍavas proceeded [towards the Pāñcalas] in a northerly direction, walking day and night, till they reached the tirtha Somāçrayāyana ("the shrine of Rudra with the crescent mark on his brow," PCR. with Nil.). Then they arrived at the Gaṅgā; Dhananjaya (i.e. Arjuna) walked before them, torch in hand. The Gandharva king with his wives was then sporting there in the Gaṅgā. Bending his bow to a circle, he said, "Excepting the first 80 lavas, the muhūrta (prasthānakālam, Nil.) that begins with the twilight preceding nightfall has been appointed for the Yakṣas, Gandharvas, and Rākṣasas, capable of going everywhere at will; the rest has been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the rākṣasas slay those fools. Therefore persons acquainted with the Vedas never applaud those men, who then approach any piece of water. Stay ye at a distance. Know that I am Angārāparṇa (= Citraratha, v. 6475; cf. LIA. i. 666/814), the friend of Kubera, and this my forest is also called Angārāparṇa, where neither kaṇḍapas (i.e. rākṣasas), nor çṛṅgins (a horned animal, see BR.; according to Nil. it is = kṣāṇḍikāḥ, a Çivaitic sect), nor gods, nor men can come." Arjuna replied: "Whether it be day, night, or twilight, who can bar others from the ocean, the Himālaya, and Gaṅgā?" (b). Arjuna burnt the Gandharva's chariot with the Agneya weapon, given by Bṛhaspati (the preceptor of Indra) to Bharadvāja, by him to Agniveçya, by him to Droṇa, by Droṇa to Arjuna, and dragged him, who had become unconscious, by the hair. His wife Kumdhinastī prevailed upon Yudhiṣṭhira, and he commanded Arjuna to spare him. He declared that, instead of his former name, Citraratha ("who has a variegated chariot"), he should now be called Dagdhāratha ("whose chariot has been burnt"), and imparted to Arjuna the Gandharvī vidyā called Cakṣuṣī (c). He also gave Arjuna and each of his brothers one hundred horses born in the country of the Gandharvas (Gandharvajāṇam), endued with the speed of wind and employed in carrying the gods and Gandharvas, a portion of Indra's vajra ("thunderbolt") (d). Arjuna in return gave him the Agneya weapon, and asked him why they, though skilled in the Vedas, had been consured by him. He replied that it was because they were without fires, without sacrifices, and without a brahman walking before them. "The Yakṣas, Rākṣasas, Gandharvas, Piçacas, Uragas, and Dānavas know the history of the Kuru race; I have heard from Nārada and other devareṣis the deeds of your ancestors. I have been vanquished by thee in battle on account of the brahmacharya being rigidly observed; a kṣāṭtriya, who is addicted to lust, if he fights in the night, can never escape with life; but even if addicted to lust, he who has a purohita may vanquish all wanderers of the night. Therefore, O Tapatya! kings should always select a fit purohita" (I, 170).—§ 222: Citraratha related Tapatyupākhyāna (q.v.).—§§ 223-7: Vāsishṭha (q.v.).—§ 228: Aurovopākhyāna (q.v.).—§ 229: Vāsishṭhupākhyāna (q.v.).—§ 230: Dhumya-purohitakarṇa (q.v.).

Caitraseni¹, a prince. § 592 (Samçaptakav.): VII, 21_a, 916 (vanquished by Droṇa).

Caitraseni², patron. ("son of Citrasena"). § 592 (Samçaptakav.): VII, 25, 1091 (Caitrasenir (C. Citrasainir) mahārāja tva putram [rend pautram] avārayat (B. nya°) | tau

putrau tava, etc., i.e. the son of Citrasena (the son of Dhṛtarāṣṭra) and Ōrutakarma, the son of Nakula).

Caitravāhani ("daughter of Citravāhana") = Citrāṅgadā: I, 7827 (C. *°vāhinīm*); XIV, 2358, 2405 (*Citrāṅgadā*).

Caitrī, the day of full-moon in the month of Caitra. § 641 (*Rājadh.*): XII, 100, 3691 (*Caitryām vā Margaśirshyām vā senayogaḥ praśasyate*).—§ 785 (*Anugītāp.*): XIV, 72, 2086 (*paurnamāsyām*, the *dikṣā* of Yudhishṭhira will be performed); 76, 2219 (*parām C°m*, on this day the *aśva-medha* of Yudhishṭhira will take place, cf. XIV, 2086); 81, 2425 (do.); 82, 2462 (do.); 84, 2509 (do.).

Caitya, a mountain near Girivraja, cf. the following. § 277 (*Jarāsandhavadhap.*): II, 21, 814 (*°prākaraṇ*).

Caityaka (= Caitya). § 277 (*Jarāsandhavadhap.*): II, 21, 799 (*cuḥḥāḥ C°pañcamāḥ*, sc. *parvatāḥ*), 811 (*Māgadānān tu ruoiram C°antarām ādravan*), 815 (*Māgadānān suruciram C°an taṁ samādravan*), 843 (*°aya giroḥ ṣṛjgaṁ*).

Cakra¹, a serpent. § 63 (*Sarpasattra*): I, 57, 2147 (of *Vāsuki*'s race).

Cakra², companions of Skanda. § 615u (*Skanda*): IX, 45e, 2539 (given to Skanda by *Vishṇu*), 2542 (another, given to Skanda by *Tvaṣṭr*).

***Cakra**³, the discus of *Kṛṣṇa*. § 795 (*Svargūrohap.*): XVIII, 4, 127 (*°prabhṛtibhiḥ puruṣavagrahaiḥ*).

Cakra⁴, pl. (*°aḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 352 (in *Bhāratavarsha*).

Cakracara, pl. (*°aḥ*), a sort of *ṛṣhi*. § 373 (*Prayāga*): III, 85, 8214 (at *Prayāga*).—§ 768b (*Umā-Maheṣvaras*): XIII, 141, 6493, 6497.

Cakradeva, a *Vṛṣṇi* warrior. § 273 (*Rājāsūyārambhap.*): II, 14, 621 (among the seven rathas of the *Vṛṣṇis*).

Cakradhanus, a *ṛṣhi*. § 565 (*Gālavac.*): V, 109, 3795 (*Sāryajāto mahān ṛṣhiḥ*, in the south).

Cakradhara, adj. ("armed with the discus"): XIV, 429 (*Siddhant*).

Cakradhārīn = *Kṛṣṇa*, q.v.

Cakradharman, the chief of the *Vidyādharas*. § 269 (*Vaiṣṇavānasabdhāv.*): II, 10, 408 (*Vidyādharadhipaḥ*, in the palace of *Kubera*).

Cakradvāra, a mountain and its genius. § 709b (*Sulabhā-Janaka-samv.*): XII, 321e, 12035.

Cakragadābhṛt = *Kṛṣṇa*, q.v.

Cakragadādhara¹ = *Kṛṣṇa*, q.v.

Cakragadādhara² = *Vishṇu* (1000 names).

Cakraḥ, son of *Viṣvāmitra*. § 721b (*Viṣvāmitrop.*): XIII, 4β, 253.

Cakramanḍa, a serpent. § 793 (*Mansalap.*): XVI, 4η, †120 (*°alishayāḍau*, issued from the mouth of *Balarāma*).

Cakranemi, a mātṛ. § 615u (*Skanda*): IX, 460, 2623.

Cakrapāṇi = *Kṛṣṇa*, q.v.

Cakrāṭi, pl. (*°ayāḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 352 (only B., C. has *Vakrātapāḥ*).

***Cakravāka**, pl. (*°aḥ*), a sort of goose, *Anas casarca*, Gm. § 126 (*Anṣvāt.*): I, 66, 2022 (born by *Dhṛturūṣṭrī*).

Cakravyūha, a kind of array. § 130g (*Abhimanyu*): I, 67, 2754.—§ 593 (*Abhimanyuvadhap.*): VII, 33, 1471; 34, 1494; 35, 1520, 1521.—§ 599 (*Jayadrathavadhap.*): VII, 87, 3108 (*vyūhaḥ saṅcakraṣakataḥ*).

Cakrāyudha = *Vishṇu* and *Kṛṣṇa*.

Cakrin¹ = *Vishṇu* (1000 names).

Cakrin² = *Çiva*: XIII, 745.

Cakshurājya = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Cakshurvardhanikā, a river in *Çākadvīpa*. § 575b (*Bhūmip.*): VI, 11γ, 433.

Cakshus¹. § 3 (*Anukram.*): I, 1, 42 (the third son of Heaven; cf. *Āçāvaha*).

Cakshus² = *Çiva*: XIV, 197.

Cākshusha¹, a *Manu*. § 730 (*Ānuçāsanik.*): XIII, 18a, 1315 (*Varishtho nāma bhagavānç C°aya Manoh sutaḥ*).

Cākshusha², adj. ("relating to the eye," viz., one of *Brahmān*'s births). § 717b (*Nārāyaṇīya*): XII, 348ηη, 13490 (*cākshushaṁ vai me*, i.e. *Brahmān*'s, *drīṭiyam janma*); 349, II, 13562 (*cākshushaṁ janma drīṭiyam Ibrahmaṇaḥ*).

Cākshushā, a *Gandharvic* science given to *Arjuna* by *Citraratha*. § 221 (*Citrarathap.*): I, 170, 6478.—§ 221b (*Citrarathap.*): C. had been communicated by *Manu* to *Soma*, by *Soma* to *Viçvācasu*, and by *Viçvācasu* to *Citraratha* after ascetic penances, and when communicated by the preceptor to a man without energy, it becomes fruitless. By means of it one may see whatever one wishes. One can acquire it only by standing on one leg for six months; but *Arjuna* obtained it without any rigid vow. This knowledge makes the *Gandharvas* superior to men and equal to the gods.

Cala = *Çiva* (1000 names²). Do.² = *Vishṇu* (1000 names).

Calācala = *Çiva* (1000 names¹).

Camasa (= *Camasodbheda*), a *tirtha*. § 360 (*Tirthayātrāp.*): III, 82, 5053 (where *Sarasvatī* reappears).

Camasodbheda (= *Camasa*), a *tirtha*. § 360 (*Tirthayātrāp.*): III, 82, 5054 (bathing there one acquires the merit of an *agnishōma*).—§ 410c (*Plakṣhāvataranag.*): III, 130, 10540 (where *Sarasvatī* once more becomes visible).—§ 615 (*Baladevatīrthay.*): IX, 35, 2060.

Camasodbhedana (= *Camasodbheda*), a *tirtha*. § 377 (*Dhaumyatīrthak.*): III, 88, 8345 (in the country of the *Surāṣṭras*).

Campā, the metropolis of the *Āngas*. § 370 (*Tirthayātrāp.*): III, 84, 8141 (*atha Campām samāsādyā Bhagīrathīyām kṛtodakaḥ | Daṇḍārttam abhigataḥ tu gosahasaphalam labhet*); 85, 8156 (*tathā Campām samāsādyā Bhagīrathīyām kṛtodakaḥ | Daṇḍākyam abhigamyaira*, etc.).—§ 391 (*Rṣhyaçṛṅga*): III, 113, 10084 (the city of king *Lomapūda*).—§ 547 (*Karna*): III, 308, 17151 (on *Gangā*, the city of *Adhiratha*).—§ 621 (*Rājadh.*): XII, 5, 135 (ruled by *Karna*).—§ 743b (*Vipulop.*): XIII, 42, 2359 (the abode of the *ṛṣhi* *Devaçarman*), 2376. Cf. *Mālinī*.

Campakāranya, a wood. § 370 (*Tirthayātrāp.*): III, 84, 8111 (dwelling there for one night one acquires the merit of giving a thousand *kino*).

Cāmpeya, son of *Viṣvāmitra*. § 721b (*Viṣvāmitrop.*): XIII, 4β, 257.

Camūhara, a *Viçvedeva*. § 743 (*Ānuçāsanik.*): XIII, 91γ, 4360.

Camūstambhana = *Çiva* (1000 names²).

Caṇḍa¹ = *Skanda*: III, 14631.

Caṇḍa² = *Çiva* (1000 names¹).

Caṇḍā = *Durgā* (*Umā*): VI, 797.

Caṇḍabala, a monkey. § 539 (*Kumbhakarnādivadha*): III, 287, 16414 (devoured by *Kumbhakarna*).

Caṇḍabhārgava, a *brahman*. § 59 (*Sarpasattra*): I, 53, 2045 (*tatra*—i.e. at the snake sacrifice of *Janamejaya*—*hotā babhūvāthu Caṇḍabhārgavaḥ | Cyavanaśyāncaye khyāto vipro vedavidām vasaḥ*).

Caṇḍadhāra = *Çiva* (1000 names¹).

Caṇḍakaucika, a muni, son of *Kākshivat*. § 275 (*Rājāsūyār.*): II, 17, 698 (*Kākshivatāḥ putraṁ Gautamaṣya*);

19, 741 (*C.* uttered mantras over a mango fruit, which the queens of Bhadratha ate up; then Jarāsandha was born).

***Caṇḍāla**¹, name of a caste. § 721 (Ānuśāsanik.): XIII, 3, 199 (*yonau jātaḥ*, sc. Mataṅga).—§ 735 (do.): XIII, 27, 1895 (*yonau jālena*, sc. Mataṅga); 29, 1916 (do.).—§ 743b (Vipulop.): XIII, 40, 2276 (*namadarśanaḥ*, sc. Indra).—§ 744 (Ānuśāsanik.): XIII, 48, 2589 (the son of a *C.* with a Vaidehī becomes a Saupāka; read *Saupākaḥ* with B.).—§ 749 (do.): XIII, 91, 4368 (*ṣvapacaṇu*, should be excluded from a ṣrāddha).

Caṇḍāla², sg. — Mataṅga: XIII, 1876, 1880, 1881, 1882, 1901.

***Caṇḍāla**¹ (mostly pl., = Caṇḍāla¹). § 562 (Bhagavad-yānap.): V, 92, 3291.—§ 641 (Rājadh.): XII, 76, 2874 (*brāhmaṇacāḥ*).—§ 659 (Mokshadh.): XII, 180, 6727 (sg.).—§ 702 (do.): XII, 297γ, 10869; 298, 10931 (*ṣṭve*).—§ 705 (do.): XII, 303a, 11245.—§ 744 (Ānuśāsanik.): XIII, 47, 2535 (*brāhmaṇacāṇḍālaḥ*); 48γ, 2572 (sg., son of a *ṣṭra* with a *brāhmaṇi*), 2583 (the son of a *C.* with a Sairandhri becomes a *ṣvapāka*), 2588 (the son of a *C.* [with a Nishādi?] becomes a *pāṇḍusaupāka*), 2590; 498, 2613 (son of a *ṣṭra* with a *brāhmaṇi*).—§ 782g (Guruśishya samv.): XIV, 36, 1016.—§ 784b (Uttanika): XIV, 55, 1620 (*ṣṭra*, sc. Indra).

Caṇḍāla², sg. (single Caṇḍālas): (a) — Parigraha: XII, 4935, 5008, 5028 (*Parigrahaḥ*), 5034, 5035, 5110. (b) (the *C.* who discoursed with Viśvāmitra): XII, 5330, 5353, 5355, 5361, 5362, 5363, 5366, 5373, 5376. (c) (the *C.* who conversed with a kshatrabandhu): XIII, 4814 foll.

Caṇḍālikācrama, a tīrtha. By repairing to *C.* and bathing in Kokāmukha, after having subsisted upon potherbs and having worn ragged clothes, one is sure to obtain ten maidens (differently Nil.): XIII, 25, 1738 (only *C.*; B. *Āṇjalikācramam*).

Candana = Īva (1000 names¹).

Candanin = Īva (1000 names²).

Caṇḍatundaka, a Suparna, son of Garuḍa. § 564 (Mātali-yop.): V, 1018, 3594.

Caṇḍī = Durgā (Umā): VI, 797.

Caṇḍikaghanta = Īva (1000 names¹).

Candra¹ = Īva (1000 names²).

Candra² (the Moon), v. Soma.

Candra³, an Asura. § 130 (Amṣāvat.): I, 67, 2666 (incarnate as Candrarvarman, king of the Kāmbojas). Cf. Candramas.

Candrabha, a warrior of Skanda. § 616w (Skanda): IX, 45γ, 2577.

Candrabhāgā, a river, the present Chenāb. § 268 (Varuṇasabhāv): II, 9, 371 (among the rivers present in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9λ, 323, 327 (only *C.*; B. *Vetravattm*).—§ 607 (Karnap.): VIII, 440, 2055 (in the country of the Āratas).—§ 733b (Ānuśāsanik.): Bathing for seven days in the *C.* or the *Vīṣṭā*, one is sure to become purified from all sins and endued with the merits of an ascetic: XIII, 25a, 1694.—§ 768b (Umā-Maheśvarasamv.): XIII, 146b, 6764.—§ 775 (Ānuśāsanik.): XIII, 166a, 7645.

Candraçlā, a mātṛ. § 616w (Skanda): IX, 460, 2629.

Candraçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, 204, 13621.

Candradeva¹, a Kuru warrior. § 605 (Karnap.): VIII, 47λλ, 1078 (attacks Arjuna), 1086, 1089 (slain by Arjuna).

Candradeva², a Pāṇḍava prince. § 608 (Karnap.): VIII,

49, 2327 (*Pāṇḍavyau* . . . *Candradevaḥ* ca *Daṇḍadharaṇ* ca, slain by Karṇa).

Candranantr, an Asura. § 94 (Amṣāvat.): I, 65, 2539 (son of Simhikā).—§ 130 (do.): I, 67, 2673 (*Asuraḥ*, incarnate as the rājārshi Çunaka).

Candraka, an owl. § 646b (Mārjāramūshikasamv.): XII, 138, 4944.

Candraketu, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 48χ, 1899 (slain by Abhimanyu).

Candramā, a river in Bhāratavarsha. § 574 (Jambūkh.): VI, 9λ, 337.

Candramas¹ (the Moon), v. Soma.

Candramas², an Asura. § 92 (Amṣāvat.): I, 65, 2534 (*Sūrya-Candramasau*, sons of Danu), 2535 (do., different from Sūrya-Candramasau among the gods). Cf. Candra.

Candramasas tīrtha(m), a tīrtha. § 406b (Ārtikaparvata): III, 125, 10412 (on Ārtikaparvata).

Cāndramasī, the wife of Brhaspati. § 490 (Āngirasa): III, 219, 14130 (*Candramasā ākrāntā Tārā nāma*, Nil., mother of six fires and one daughter).

Candramaulivibhūṣaṇa = Īva: X, 261.

Candrāmçu = Viṣṇu (1000 names).

Candrānana = Skanda: III, 14632.

Candrapramardana, an Asura. § 94 (Amṣāvat.): I, 65, 2539 (son of Simhikā).

Candrārdhakṛtaçirsha = Kṛṣṇa: XII, 1669.

Candrasena¹, a prince, son of Samudrasena. § 232 (Svayamvarap.): I, 186, 6991 (*Samudrasenaputraḥ*, came to the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1098 (in the East, with Samudrasena he is vanquished by Bhīmasena).—§ 571 (Rathātīrathas.): V, 171, 5911 (among the rathas of the Pāṇḍavas).—§ 592 (Samçaptakavadhap.): VII, 230, 1007 (*Samudrasenaputraṃ*, proceeded against Droṇa, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, 156ν, 6912 (the same?, slain by Açvatthāman); 158χ, 7009 (the same?).

Candrasena², a Kuru warrior. § 605 (Karnap.): VIII, 27, 1084 (attacked Arjuna, PCR. has Candradeva).

Candrasena³. § 611 (Çalyap.): IX, 19, 644 (slain by Yudhiṣṭhira).

Candrasya vināçana(h), an Asura. § 130 (Amṣāvat.): I, 67, 2673 (incarnate as king Jānaki).

Candravakra = Īva (1000 names²).

Candravarman. § 130 (Amṣāvat.): I, 67, 2668 (*Kāmbojānām narādhipaḥ*, incarnation of the Asura Candra).—§ 592 (Samçaptakavadhap.): VII, 32, 1437 (the same?, slain by Dhṛṣṭadyumna).

Candrāvarta = Īva (1000 names¹).

Candravatsa, pl. (*ṣṭā*), a people. § 562 (Bhagavadyānap.): V, 74γ, 2732 (*Dharaṇaḥ Cāndrāṇām*).

Candrodaya, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7012 (brother of Virāṭa?).

Caṇūra¹, a prince. § 264 (Sabhākriyāp.): II, 4β, 121 (among the princes who waited upon Yudhiṣṭhira, when he entered his palace).

Caṇūra². § 567 (Bhagavadyānap.): V, 130κ, 4410 (had been slain by Kṛṣṇa).

Caṇūrāndhranishūdāna (C. Caṇūrāndhranishū^o) = Viṣṇu (1000 names).

Capala, an ancient king. § 6 (Anukram.): I, 1a, 231 (in the enumeration of Sañjaya).

Capalāksha = Abhimanyu: XIV, 2003, 2004.

Capalekshana = Abhimanyu: XIV, 2021.

Cāpin = Čiva (1000 names¹).

Carācarasya pratihartṛ = Čiva (1000 names¹).

Carācarasya srashtṛ = Čiva (1000 names¹).

Carācarātman¹ = Čiva (1000 names²). — Do.² = Sūrya, III, 157.

Cārāṇa, pl. (°āḥ), a class of beings. § 76 (Matsya): I, 63, 2396 (*Siddha-C°patham*).—§ 133 (Dushyanta): I, 70, 2858 (*Siddha-C°saṅghaiḥ*).—§ 162 (Čāntanūp.): I, 97, 3889 (*Gaṅgām* . . . *Siddha-C°sevitām*).—§ 173 (Pāṇdurājyā-bhisheka): I, 109, 4346 (*Devarshi-C°aiḥ*).—§ 185 (Pāṇdu): I, 120, 4640 (*Siddha-C°saṅghānam*).—§ 194 (do.): I, 126, 4907 (*°aahasrāṇām*).—§ 233 (Svayamvarap.): I, 187, 7011. —§ 246 (Sundopasundop.): I, 210, 7655. —§ 310b (Sūrya): III, 3, 170 (*Siddha-C°-Gandharvāḥ*, follow Sūrya).—§ 322 (Dvaitavanapr.): III, 24, 1940 (*C°-Siddhasaṅghāḥ*).—§ 331 (Kairātāp.): III, 38, 1530 (*vanam* . . . *Siddha-C°sevitām*).—§ 336 (Indralokābhigamanap.): III, 43, 1756 (*Siddha-C°sevitām*, sc. the city of Indra).—§ 338 (do.): III, 46, 1830 (*Siddha-C°-Gandharvaiḥ*), 1841. —§ 339 (do.): III, 47, 1891 (*Gaṅgā* . . . *Siddha-C°sevitā*).—§ 361 (Kurukshetra): III, 83, 5075 (*Siddha-C°āḥ*, in Kurukshetra).—§ 370 (Tirthayātrāp.): III, 84, 7083 (*Siddha-C°-Gandharvāḥ*, in Saugandhikavana); 85, 8168 (*Siddha-C°-Gandharva-mānushāḥ*, in Gokarṇa).—§ 377 (Dhaumyatīrthak.): III, 89, 8357 (*Siddharshi-C°aiḥ*).—§ 434 (Saugandhikāharaṇa): III, 156, 11444 (*Siddha-C°sevitām* . . . *ācramam Vṛshaparvāṇāḥ*).—§ 436 (Yakshayuddhap.): III, 158, 11561 (*Siddha-C°sevitām* . . . *Gandhamādanam*).—§ 437 (do.): III, 160, 11674. —§ 542 (Rāvaṇavadha): III, 290, 16528 (*Tridaśāḥ saha-Gandharva-C°āḥ*).—§ 566 (Yayāti): V, 123, 4101 (praised Yayāti in Heaven).—§ 573 (Ambopākhyānap.): V, 186, 7351 (*Vatsabhūmim Siddha-C°sevitām*).—§ 574 (Jambūkh.): VI, 6, 199 (*parvatāḥ* . . . *Siddha-C°sevitāḥ*). —§ 574h (Bhadraçva): VI, 7, 269 (*drumāḥ Siddha-C°sevitāḥ*, i.e. the tree Kālūma in the region Bhadrāçva).—§ 574i (Jambū): VI, 7, 273 (*Jambūrkāḥ Siddha-C°sevitāḥ*).—§ 575 (Bhūmip.): VI, 11, 407 (*Siddha-C°saṅkirṇāḥ*, sc. the salt ocean).—§ 575b (Čākadvīpa): VI, 11, 429 (in Čākadvīpa). —§ 575 (Bhūmip.): VI, 12, 464 (*Siddha-C°saṅkirṇāḥ*, sc. Dundubhivana).—§ 576 (Bhagavadgītāp.): VI, 23, 808 (*saṅkhye vīkhyase Siddha-C°aiḥ*, sc. Durgā).—§ 577 (Bhishma-vadhap.): VI, 43, 1536 (*Siddha-C°saṅghāḥ*, came to see the battle).—§ 578 (do.): VI, 45, 1753 (*Siddha-C°āḥ*).—§ 579 (do.): VI, 52, 2183 (praise Bhishma and Arjuna).—§ 587 (do.): VI, 120, 5704 (*Siddha-C°aiḥ*).—§ 593 (Abhimanyuv.): VII, 37, 1622 (*Pitr-sura-C°-Siddha-saṅghaiḥ*).—§ 596 (Pratijñāp.): VII, 80, 2843 (*Siddha-C°sevitām*, sc. the mountain Manimat).—§ 598 (Jayadratha-vadhap.): VII, 87, 3118 (*Siddha-C°saṅghānam*).—§ 599 (do.): VII, 98, 3642 (*Siddha-C°saṅghāḥ*), 3652 (do.); 100, 3728 (*Siddha-C°saṅghānam*); 107, 4025 (do.); 119, 4756 (*C°āḥ saha-Gandharvāḥ*); 124, 4978; 137, 5628; 138, 5692 (*C°-Siddhānam*); 139, 5769; 143, 6008 (*Siddha-C°mānavāḥ*); 145, 6132 (*Siddha-C°vātikaiḥ*, B. °pannagāiḥ). —§ 600 (Ghaṭotkacavadhap.): VII, 160, 7188 (do.).—§ 605 (Karpap.): VIII, 15, 599 (*Siddha-C°saṅghānam*); 16, 626. —§ 608 (do.): VIII, 56, 2817 (*Siddha-C°saṅghāḥ*); 78, 3970; 87, 4400 (*Siddha-C°saṅghānam*, (x')), 4413 (sided with Arjuna), 4433 (*trayo lokāḥ sahadēvarshi-C°āḥ*). 4452 (*trayo lokāḥ saha-Devarshi-C°aiḥ*); 94, 4962 (*deva-Gandharva-manushya-C°aiḥ*).—§ 610 (Čalyap.): IX, 7r, 337. —§ 611 (do.): IX, 22, 1156 (*yuddham* . . . *Siddha-C°sevitām*). —§ 616 (Gadāyuddhap.): IX, 55, 3090 (*vātikāḥ*, i.e. *akha-*

cāriṇāḥ, Nil.); 58, 3307 (*vātika-C°āḥ*).—§ 705 (Mokshadh.): XII, 303, 11244 (*trailokyā* . . . *sa-C°-Pañcāce*).—§ 714 (Čukakṛtya): XII, 328, 12314 (*Himavantam* . . . *Siddha-C°sevitām*).—§ 717b (Nārāyaṇīya): XII, 341, 13028 (*Meru* . . . *Siddha-C°sevitā*).—§ 726 (Ānučāsanik.): XIII, 10, 439 (*Siddha-C°saṃyuktam*, sc. *ācramam*).—§ 730g (Upamanyu): XIII, 14r, 741 (*Siddha-C°rūpadhṛk*, i.e. Čiva). —§ 730 (Ānučāsanik.): XIII, 18a, 1373 (*°pannagāḥ*).—§ 731b (Ashtāvakra-Dik-saṃv.): XIII, 19, 1396 (*Rudrasya-yalanam* . . . *Siddha-C°sevitām*), 1407 (*Himavantam* . . . *Siddha-C°sevitām*).—§ 733 (Ānučāsanik.): XIII, 25, 1748 (*Himavān* . . . *Siddha-C°sevitāḥ*).—§ 766 (do.): XIII, 130, 6111 (*tīrthāni* . . . *Siddha-C°jushṭāni*). —§ 768b (Umā-Maheçvarasamv.): XIII, 140, 6339 (*Hima-vatī* . . . *Siddha-C°sevitā*).—§ 788 (Ācramavāsap.): XV, 24, 655 (*ācramam* . . . *Siddha-C°sevitām*).—§ 793 (Mausalap.): XVI, 40, 1131 (in Heaven).

Cāritra[m] = Kṛṣṇa: XII, 1512.

Carmakāra, a caste: XIII, 2588.

Carmamaṇḍala, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9u, 355 (in Bhāratavarsha).

Carmavati, a river, now Chambal. § 209 (Drupada-çāsana): I, 138, 5513 (*dakṣiṇāṃç cāpi Pāñcālān yārao C°i nadi*, ruled by Drupada).—§ 268 (Varuṇasubhāv.): II, 9, 373 (among the rivers in the palace of Varuṇa).—§ 276 (Jarāsandhavadhap.): II, 20, 795. —§ 281 (Sahadeva): II, 31, 1111 (on the bank of C. Sahadeva vanquished Jambhaka's son).—§ 356 (Tirthayātrāp.): III, 82, 4096 (*C°m samāsādya niyato niyatāçanaḥ | Rantidevābhyanujñātam* (C. °to) *agnisṭomaphalam labhet*).—§ 459 (Mārkaṇḍeas.): III, 138a, 12907. —§ 494 (Āngirasa): III, 222, 14230 (among the rivers who are mothers of fires).—§ 547 (Kuṇḍalā-haraṇap.): III, 308, 17150. —§ 574 (Jambūkh.): VI, 9a, 327. —§ 595 (Shoḍaçarāj., v. Rantideva): VII, 67, 2360 (origin of the name).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 1016 (*māhānadi*, do.).—§ 746 (Ānučāsanikap.): XIII, 66, 3351 (*gocarmabhyāḥ pravartitā*).—§ 775 (do.): XIII, 166a, 7653.

Carmavāsas = Čiva: VIII, 1449.

Carmavat, brother of Čakuni. § 585 (Bhishmavadhap.): VI, 90c, 3997 (slain by Irāvāt).

Carmin = Čiva (1000 names²).

Carucelin = Čiva (1000 names¹).

Cārucitra, son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4543. —§ 583 (Bhishmavadhap.): VI, 77c, 3344. —§ 599 (Jayadrathavadhap.): VII, 136xx, 5594 (among six sons of Dhṛtarāṣṭra who are slain by Bhīmasena). Cf. Cārucitrāṅgada.

Cārucitrāṅgada, son of Dhṛtarāṣṭra. § 130 (Amçavat.): I, 67, 2730. Cf. Cārucitra.

Cāruciṛaḥa, a muni. § 730 (Ānučāsanik.): XIII, 18a, 1300 (*Čakrasya sakḥā Ālambāyanaḥ*, had formerly gratified Čiva at Gokarṇa and obtained a hundred sons).

Cāruciṛavas, son of Kṛṣṇa and Rukmiṇī. § 730 (Ānučāsanik.): XIII, 14a, 621.

Cārudesahṇa, son of Kṛṣṇa and Rukmiṇī. § 232 (Svayamvarap.): I, 186, 6997 (present at the svayamvara of Draupadī).—§ 252 (Subhadraharanap.): I, 219, 7915. —§ 253 (Harapāharanap.): I, 221, 7992. —§ 262 (Bhagadyāna): II, 2, 56. —§ 273 (Rājasūyārambhap.): II, 14, 621 (among the seven rathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, 34, 1276 (came to the rājasūya of Yudhiṣṭhira).—§ 320 (Saubhavadhop.): III, 16, 667 (sallied

out against Čalva), 680, 681 (fights the Dānava Vivandhya); 18, 736; 21, 835.—§ 402 (Tirthayātrāp.): III, 120, 10277.—§ 570 (Sainyaniryānap.): V, 157, 5381.—§ 589 (Dronābhishhekap.): VII, 11, 408.—§ 730 (Ānuçāsānik.): XIII, 14, 617 (*Pradyumna-Cōdin Rukmīnyāḥ putrakān*), (a) 621 (enumeration of the sons of Kṛṣṇa and Rukmīṇi).—§ 785 (Anugītāp.): XIV, 660, 1938.—§ 793 (Mauslap.): XVI, 3, 100 (slain).

Cāruleṅga = Čiva (1000 names').

Cārunetrā, an Apsaras. § 269 (Vaiçraṇasabhāv.): II, 10, 392 (in the palace of Kubera).

Cāruvaktra, a warrior of Skanda. § 615u (Skanda): IX, 45, 2575.

Cāruveça, son of Kṛṣṇa and Rukmīṇi. § 730 (Ānuçāsānik.): XIII, 14a, 621.

Cāruyaças, son of Kṛṣṇa and Rukmīṇi. § 730 (Ānuçāsānik.): XIII, 14a, 621.

Cārvāka, a Rākṣasa, friend of Duryodhana. § 10 (Parvasaṅg.): 1, 2, 349 (*°śya vadhaḥ parva Rākṣasāo brahmarūpiṇaḥ*).—§ 615 (Gadāyuddhap.): IX, 64, 3619 (will avenge the death of Duryodhana).—§ 635 (Rājadh.): XII, 35, 1414 (*brahmacchadmā Rākṣasaḥ*), 1418, 1425 (*Duryodhanasakhā*, slain).—§ 636 (do.): XII, 39, 1432, 1440.

Cāsavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45, 2578.

Cāturaçramyanetr (C. °açrama) = Čiva (1000 names').

Caturaçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 321 (in the palace of Yama).

Caturasra = Viṣṇu (1000 names).

Caturātman¹ = Kṛṣṇa: XII, 1614.

Caturātman² = Viṣṇu (1000 names).

Caturbāhu = Viṣṇu (1000 names).

Caturbhāva = Viṣṇu (1000 names).

Caturbhūja¹ = Viṣṇu (1000 names).—Do.² = Kṛṣṇa: V, 12512.

Caturdamshtra¹, a warrior of Skanda. § 615u (Skanda): IX, 45, 2564.

Caturdamshtra² = Viṣṇu (1000 names).

Caturgati = Viṣṇu (1000 names).

Caturhotrapravartaka = Čiva (1000 names').

Cāturmahārājika = Mahāpuruṣa (Mahāpuruṣastava).

Caturmukha¹ = Brahmā: III, 13560, 15321, 16547; XII, 13469.

Caturmukha² = Čiva (1000 names¹⁻²).

Caturmūrti¹ = Brahmā: III, 13560.

Caturmūrti² = Viṣṇu (1000 names).

Caturmūrtidhṛt = Viṣṇu: XII, 13114.

Caturvaktra = Brahmā: XII, 12914, 13283, 13723 (*°śya lalāṭaprabhacaḥ putrah Čivaḥ*). Cf. Caturmukha.

Oāturvarṇyakara = Čiva (1000 names').

Caturveda¹, pl. (°āḥ), a sort of pitṛ. § 270 (Brahmasabhāv.): II, 11, 463.

Caturveda² = Brahmā: III, 13560.

Caturveda³ = Čiva (1000 names').

Caturvedavid = Viṣṇu (1000 names).

Cāturvidya, n. (the four Vedas): XII, 1574, 1837.

Caturvyūha = Viṣṇu: XII, 13604; XIII, 6964 (1000 names), 7031 (do.).

Caturyuga = Čiva (1000 names').

Catushkarni, a mātṛ. § 615u (Skanda): IX, 460, 2643.

Catushpatha = Čiva (1000 names').

Catushpathaniketā, a mātṛ. § 615u (Skanda): IX, 460, 2643.

Catushpatharata = Čiva (1000 names').

Catushpatharatā, a mātṛ. § 615u (Skanda): IX, 460, 2645.

Catvaravāsini, a mātṛ. § 615u (Skanda): IX, 460, 2629.

Caura, pl. (°āḥ), a people. § 739 (Ānuçāsānik.): XIII, 35, 2158.

Cedi, pl. (°ayaḥ), a people. § 73 (Vasu): I, 63, 2335 (*°vishayaṃ conquered by Vasu Uparicara*), 2342, 2345.—§ 190d (Arjuna): I, 123, 4796 (Arjuna will subjugate *Cedi-Kāci-Karushān*).—§ 233 (Svayamvarap.): I, 187, 7028 (*°inām adhipaḥ*, i.e. Čiçupāla).—§ 273 (Rājasūyārambhap.): II, 14, 582 (*Puruṣottamo vijnāto yo asau Cedishu durmatih* (i.e. Paundraka Vāsudeva?), among the allies of Jarāsandha).—§ 290 (Čiçupālavadhap.): II, 43, 1494 (*°rajakulo jataḥ*, sc. Čiçupāla), 1508 (*°puritṃ*, i.e. Čuktimatī).—§ 291 (do.): II, 45, 1595 (after the slaughter of Čiçupāla, his son [Dhṛṣṭaketu] was installed as king of the C.).—§ 347 (Nalopākhyānap.): III, 65, 2578 (*°rajapuritṃ*, the capital of king Subāhu).—§ 350 (do.): III, 68, 2660 (*°puritṃ*, do.).—§ 549 (Pāṇḍavapr.): IV, 1a, 11 (*°Pāñcala-C°-Matsyāç ca*).—§ 555 (Sainyodyogap.): V, 19, 576 (*°inām řakṣhaḥ*), i.e. Dhṛṣṭaketu, came with one akshauhini of troops to Yudhisṭhira).—§ 556 (Sañjayayānap.): V, 22, 1689 (*°Karushakāḥ . . . bhūmipalāḥ*, took the part of the Pāṇḍavas); 28, 804.—§ 561 (Yānasandhip.): V, 57, 2264 (among the allies of Yudhisṭhira); 71a, 2594 (*°Pāñcalaiḥ*, do.).—§ 562 (Bhagavadyānap.): V, 74, 2732 (*Sahajaç C°-Matsyānām*).—§ 569 (do.): V, 140a, 4743; 144, 4887 (*°Pāñcala-Kaikayāḥ*), (v), 4896 (*°Pāñcalāḥ*).—§ 573 (Ambopākhyānap.): V, 196, 7623 (*°Kāci-Karushānām nētāraṃ . . . Dhṛṣṭaketuṃ*), (λ), 7644 (*Dhṛṣṭaketuḥ ca C°inām prantā*).—§ 574 (Jambūkh.): VI, 9, 348 (*°Matsya-Karushāç ca*, in Bhāratavaraha).—§ 578 (Bhīṣmavadhap.): VI, 47, 1811 (*°Kāci-Karushaiḥ*), (γ), 1866.—§ 579 (do.): VI, 52a, 2129 (*°Matsyauḥ*); 54, 2239, (θ), 2242 (*°Matsya-Karushāḥ*), 2249, 2250.—§ 580 (do.): VI, 56, 2415 (*°Kāci-Karushaiḥ*), 59, 12640 (*°Pāñcala-Karusha-Matsyāḥ*).—§ 586 (do.): VI, 106, 4819 (*°Kāci-Karushānām*).—§ 587 (do.): VI, 115, 5360; 116, 5446 (*°Kāci-Karushānām*); 118, 5565 (*Matsya-Pāñcala-C°inām*).—§ 589 (Dronābhish.): VII, 9, 288 (*°Karushaiḥ*, attack Drona); 10, 348 (*eko 'paritya C°bhyaḥ Pāṇḍavān yaḥ samāçritāḥ | Dhṛṣṭaketuṃ (!)*).—§ 592 (Samçaptakavadhap.): VII, 21, 877 (*°Karusha-Koçalāḥ*, attack Drona), (i), 843; 22, 926 (*°Kekayān*); 23, 971 (*Dhṛṣṭaketuṃ C°inām řakṣhām*); 24, 1052 (*°śyaç āpare*); 32a, 1412 (*°Pāñcala-Pāṇḍavān*).—§ 596 (Pratiñūp.): VII, 78, 2744.—§ 599 (Jayadrathavadhap.): VII, 106, 3973 (*Dhṛṣṭaketuḥ ca C°inām řakṣhaḥ*); 108, 4087 (*°Pāñcala-Sṛjyayān*); 114, 4539; 125, 5042 (*Dhṛṣṭaketuḥ ca C°inām řakṣhaḥ*), (μ), 5069, 5070 (*°Pāñcala-Sṛjyayāḥ*), 5072, 5073, 5088 (*°Pāñcala-Sṛjyayān*).—§ 600 (Ghaṭotkacavadhap.): VII, 153a, 6628; 156, 6779 (*°Karusha-Koçalāḥ*); 160, 7156 (*°Pāñcala-Somakāḥ*); 166, 7469.—§ 602 (Dronavadhap.): VII, 186, 8489, (η), 8490 (*°Kaikaya-Sṛjyayān*), 8500 (*°Matsyauḥ*).—§ 603 (Nārāyaṇa-stramokṣhap.): VII, 193, 8919; 200, 9330 (*yuvarajaç ca C°inām*), 19342 (*°prabhūṃ yuvarajaṃ*, = do.; slain by Açvatthāman).—§ 604 (Karpap.): VIII, 6, 180 (*Dhṛṣṭaketuḥ . . . C°inām pravaro rathāḥ*).—§ 605 (do.): VIII, 12, 459 (*°Pāñcala-Kaikayāḥ*); 30, 1231 (*°Karusha-Matsyānām*).—§ 607 (do.): VIII, 45, 2085 (among those who know the eternal religion).—§ 608 (do.): VIII, 47, 2224 (*°Pāñcala-C°inām*), (μ), 2229; 48, 2254 (*°Kaikaya-*

Pañcalāḥ, 2295; 49w, 2359 (°*Pañḍava-Pañcalāḥ*); 56μμ, 2692 (*Pañcalāyam* °*Kaikēyasamvṛtam*, i.e. Dhṛṣṭadyumna?), 2693, (νν), 2741 (°*Indā ca mahārathān*), (oo), 2751 (°*Kaikēya-Pañcalāḥ*), (ππ), 2758 (°*Pañcala-Paṇḍavān*); 80βββ, 3002; 64, 3267; 73, 3639, 3662 (°*Kāci-Pañcalān*), 3668 (°*Pañcala-Kaikāyān*); 78β¹, 3949 (°*Pañcalān*); 3965, 3993.—§ 609 (Çalyap.): IX, 1γ, 31 (have been slain); 2κ, 79 (do.).—§ 610 (do.): IX, 7r, 335; 12o, 645.—§ 785 (Anugītāp.): XIV, 83, 2467 (*purīm ramyāṃ C°indāṃ çuktisāhvayāṃ*, i.e. Çuktimatī).—§ 786 (do.): XIV, 91, 2831 (°*inām içvarāḥ*, i.e. Vasu).—§ 791 (Putradarçanap.): XV, 36a, 990 (do no longer exist). Cf. Cedika.

Cedidhvaja. § 561 (Yānasandhip.): V, 62ββ, 2426 (cf. the note of PCR.).

Cediḥa: VI, 4255 (v. Cedipa).

Cedika, pl. (°*āḥ*), a people — Cedi. § 608 (Karnap.): VIII, 48, 2245.

Cedipa ("king of the Cedis"): I, 2342 (i.e. Vasu); III, 463 (i.e. Dhṛṣṭaketu); V, 2857 (do.), 2950 (do.); VI, 4255 (do.?, C. has *Cedijāḥ*), 4272 (do.); VII, 1509 (do.), 2950 (do.), 9343 (*yuvārjāṃ*, whom?).

Cedipatī (do.): I, 2356 (i.e. Vasu), 2361 (do.); II, 1373 (i.e. Çiçupāla), 1430 (do.), 1432 (do.), 1493 (do.), 1519 (do.), 1585 (do.), 1913 (i.e. Dhṛṣṭaketu?); III, 2688 (i.e. Subāhu), 10284 (i.e. Dhṛṣṭaketu); V, 672 (i.e. Çiçupāla), 2012 (i.e. Dhṛṣṭaketu), 5901 (do.); XI, 727 (do.); XIII, 5650 (i.e. Vasu).

Cedipungava = Çiçupāla: II, 1412, 1426. Do.² = Dhṛṣṭaketu: XI, 725.

Cedirāj ("king of the Cedis"): II, 1398 (i.e. Çiçupāla), 1522 (do.), 1561 (do.); III, 898 (i.e. Dhṛṣṭaketu); V, 2239 (do.); VI, 1747 (do.).

Cedirāja (do.): II, 1070 (i.e. Çiçupāla), 1072 (do.), 1337 (do.), 1382 (do.), 1429 (do.), 1491 (do.), 1551 (do.), 1575 (do.), 1584 (do.); III, 2531 (i.e. Subāhu), 2576 (do.); V, 5900 (i.e. Dhṛṣṭaketu); VI, 1709 (do.), 5398 (do.); VII, 394 (i.e. Çiçupāla, slain by Kṛṣṇa), 1113 (i.e. Dhṛṣṭaketu?), 4026 (i.e. Dhṛṣṭaketu), 5056 (do., slain), †8210 (i.e. Çiçupāla), 8214 (do.), 8217 (do.), 8233 (do.); XI, 728 (i.e. Dhṛṣṭaketu), 729 (do.).

Cedivṛsha = Çiçupāla: II, 1071 (*Kuru-°au*).

Cekita = Cekitāna¹. § 556 (Sañjayānāp.): V, 25γ, †932 (as *Cekitān*, so. the Pāṇḍavas).

Cekitāna¹, a Vṛshni. § 232 (Svayamvārap.): I, 186, 6991 (present at the svayamvara of Draupadī).—§ 264 (Sabhā-kriyāp.): II, 4β, 122 (among the princes, present when Yudhishtira entered his palace).—§ 296 (Dyūtap.): II, 53, 1916 (at the rājasūya of Yudhishtira C. bore Yudhishtira's quiver).—§ 556 (Sañjayānāp.): V, 25κ, †724 (among the allies of the Pāṇḍavas); 30v, †868 (do.).—§ 561 (Yānasandhip.): V, 57ξ, 2233, 2251.—§ 562 (Bhagavadānāp.): V, 83o, 2950.—§ 569 (do.): V, 141γ, 4780.—§ 570 (Sainyamiryanāp.): V, 151a, 5101, (ξ), 5164.—§ 571 (Ulūkādūtāgamanāp.): V, 164e, 5709.—§ 573 (Ambopākhyānāp.): V, 196λ, 7644.—§ 576 (Bhagavadgītāp.): VI, 19, 715; 25o, 834.—§ 578 (Bhishmavadhap.): VI, 45¹, 1728, 1729, 1730 (fights Suçarman).—§ 580 (do.): VI, 57κ, 2454.—§ 582 (do.): VI, 71e, 3140; 72γ, 3172.—§ 583 (do.): VI, 75a, 3286 (in the right wing of Yudhishtira's *makaravyūha*).—§ 584 (do.): VI, 81¹, 3561 (fights Kṛpa); 84, 3715 (*Vaṛshneyāḥ*, fights Kṛpa), 3716, 3721, 3723, 3728.—§ 585 (do.): VI, 89ξ, 3949.—§ 586 (do.): VI, 99ξ, 4511.—§ 587 (do.): VI, 108,

4998; 109e, 5074; 110, 5101 (attacked by Citrasena); 111, 5192, (a), 5193, 5194 (fights Citrasena); 118v, 5553, (φ), 5558.—§ 589 (Dronābhiskokap.): VII, 8γ, 228 (PCR. Citrasena); 10, 360 (attacks Drona).—§ 590 (do.): VII, 14, 542 (fights Anuvinda).—§ 592 (Sampaptakavadhap.): VII, 21κ, 905 (attacks Drona), 916; 23o, 994 (proceeded against Drona, description of his horses); 26τ, 1180.—§ 593 (Abhimanyuvadhap.): VII, 35a, 1508; 40o, 1695.—§ 597 (Pratijñāp.): VII, 83a, 2950.—§ 598 (Jayadrathavadhap.): VII, 85δ, 3049.—§ 599 (do.): VII, 95, 3531 (fights Sañjaya); 125, 5084 (attacks Drona), 5087 (his charioteer is slain by Drona).—§ 605 (Karnap.): VIII, 12ββ, 454; 22γγ, 870; 30ξξ, 1232.—§ 608 (do.): VIII, 49χ, 2333; 93ap, 4873.—§ 610 (Çalyap.): IX, 3κ, 165.—§ 611 (do.): IX, 12, 622, 624 (slain by Duryodhana).—§ 789 (Putradarçanap.): XV, 32o, 879 (among the slain warriors who arose from the Gaṅgā). Cf. Sāttvata, Vārshneya.

Cekitāna² = Çiva: VII, 9453; XIII, 1216 (1000 names³).

Cetasaka, pl. (°*āni*), v. Vetasaka.

Chada = Çiva (1000 names³).

Chāgavaktra = Skanda: III, 14398.

Chandas¹ = Çiva (1000 names³). Do.² = Viṣṇu (1000 names).

Chandodeva. § 735b (Indra-Mataṅga-s.): XIII, 29, 1937 (*C°a iti khyātāḥ strīṇāṃ pūjyo bhaviṣyasi*, says Indra to Mataṅga, "deity of a particular measure of verse," PCR.).

Chatravatī, a city (probably instead of Chatravatī, BR.). § 217 (Caitrarathap.): I, 166, 6348 (the residence of king Drupada). Cf. Ahicchattra.

Chattra[m] = Çiva (1000 names³).

[**Chattropānahotpattī**] ("the origin of giving umbrellas and sandals at *grādhas*"). § 752b (Ānuçāsanik.): *Bhishma* said: In ancient times *Jamadagni Bhārgava* was practising with his bow; [his wife] *Renukā* used to pick up the arrows and bring them back to him. One day, at noontide, when the Sun was in *Jyeshthāmūla*, *Renukā*, her head and feet being scorched by the heat of the Sun, rested for a moment under a tree, whereafter *Jamadagni* threatened to shoot the Sun. The Sun, in the guise of a brahman, approached him and reminded him that the Sun produces food, etc. (XIII, 95). [Further] questioned by *Yudhishtira*, *Bhishma* said: As *Jamadagni* did not desist from his anger, the brahman reminded him that the Sun is always in motion and cannot therefore be pierced; *Jamadagni*, knowing *Sarya*, said that the Sun stays at midday for a moment. Then *Sarya* sought his protection, and *Jamadagni* comforted him, saying "he who would slay one who asks for protection would transcend the simplicity that exists in brahman, etc. (a)." *Sarya* presented him with an umbrella and a pair of sandals, saying, "from this day the gift of these articles in all religious rites shall be established as an indispensable usage" (XIII, 96).

Chāya = Çiva (1000 names³).

Chettr = Çiva (1000 names³).

Chinnasamçaya = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Viṣṇu (1000 names).

Chinnatṛshṇa = Mahāpuruṣa (Mahāpuruṣastava).

Cicchila, pl. (°*āḥ*), a people. § 585 (Bhishmavadhap.): VI, 87e, 3855 (in the array of the Kurus, followed Bṛhadbala the Kosala king, only in C.).

Cikura, a serpent, father of the serpent Sumukha. § 564 (Mātalyop.): V, 103, 3640 (had been devoured by Garuḍa).

Cīna, pl. (°*āḥ*), a people. § 223 (Vasishtha): I, 175, 6685 (sprung from the froth of the mouth of Vasishtha's cow).—§ 279 (Arjuna): II, 26, 1002 (as *Kirūtaḥ ca Cīnaiḥ ca*

vṛtaḥ Prājyotiṣaḥ, i.e. Bhagadatta).—§ 294 (Dyūtap.): II, 51, 1843 (bring tribute to Yudhiṣṭhira), 1846 (only B.: *Bālhi-Cinasamudbhavam aurnam*).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (present at the rājasūya of Yudhiṣṭhira).—§ 449 (Ājagarap.): III, 177, †12350 (on their way from Himālaya to king Subāhu the Pāṇḍavas crossed the country of the C.).—§ 555 (Sainyodyogap.): V, 19γ, 584 (*C^oaiḥ Kīrātaiḥ ca*, follow Bhagadatta).—§ 562 (Bhagavadyānap.): V, 74γ, 2730 (*C^oānām Dhantamūlakāḥ*); 86, 3049 (*vājinaḥ ca sahasraṇi C^odeḥodbharāni ca*).—§ 574 (Jambūkh.): VI, 95, 373 (*Yacand C^o-Kāmbojāḥ*, among the peoples of the north), 374.—§ 641 (Rājadh.): XII, 650, 2429.—§ 713 (Çukakṛti): XII, 326, 12229 (*deçān . . . C^o-Hānashavitān*).

Cinaka, pl. (°āḥ), a people = the Cinas. § 604 (Karpap.): VIII, 8, 236 (*Puṇḍra-C^oān*, vanquished by Karna).

Cintyadyotāḥ, a gaṇa of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, †1373.

Cirakāri, **Cirakārika**, **Cirakārin**, son of Gautama. § 682 (Mokshadh.): XII, 267, 9482 (°āḥ, C. °aiḥ, *Āngiraso kule*), 9484 (°ī . . . *Gautamasya sutaḥ*), 9485 (°ī), 9489 (°kāḥ), 9534-8 (?), 9539 (°im), 9540 (°ī), 9547 (P).

Cirāntaka, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3598.

Ciravāsas¹, a king. § 130 (Amçāvat.): I, 67, 2697 (among the incarnations from the Krodhavaçagaṇa).

Ciravāsas², a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 399 (among the Yakshas in the palace of Kubera).

Ciravāsas³ = Çiva: VII, 9504; XIII, 1160 (1000 names¹); XIV, 186.

Cirini, a river. § 457 (Vaiṇasvatop.): III, 187, 12751.

Citibhasmapriya = Çiva (1000 names¹).

Citra¹, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2730.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4543.—§ 599 (Jayadrathavadhap.): VII, 136χχ, 5594 (among seven sons of Dhṛtarāṣṭra slain by Bhīmasena); 137aaa, 5644 (the same?, among seven sons of Dhṛtarāṣṭra slain by Bhīmasena).

Citra², a serpent. § 268 (Varuṇasabhāv.): II, 9, 360 (in the palace of Varuṇa).—§ 496 (Skandotpatti): III, 225, 14321 (*mukhāṇḍagau C^oç caivāvatāu*).

Citra³, a Pāṇḍava warrior. § 592 (Suniçaptakuvadhap.): VII, 230, 1013 (proceeded against Droṇa, description of his horses, etc.).

Citra⁴, brother of Citrasena, the Abhisāra king. § 604 (Karpap.): VIII, 11φ, 420 (*C^oç ca Citrasenaç ca*, in the makuravyūha of the Kurus); 13, 493; 14, 545, 546, 551, 553, 554, 557, 559 (slain by Prativindhya).

Citra⁵, a Pāṇḍava warrior. § 608 (Karpap.): VIII, 56vv, 2735, 2740 (slain by Karna).

Citrā, a nakṣatra (v. Su^o Si.). § 569 (Bhagavadyānap.): V, 1430, 4842 (*°ām piḍayate grahaḥ*, omens).—§ 574 (Jambūkh.): VI, 3, 79 (*çveto grahaḥ* (i.e. Ketu, Nil.) *tathā C^oām samatikramya tiṣṭhāti*, omens), 85 (*C^o-Svityantare caiva viṣṭhitaḥ* (C. *dhiṣṭhitaḥ*) *purushagrahaḥ*, do.).—§ 746 (Ānuçāsanik.): XIII, 64, 3268 (by making a gift of a bull and perfumes under the constellation C., one goes to the world of the Apsaras).—§ 749 (do.): XIII, 89α, 4261 (by performing çrāddhas under the constellation C., one obtains beautiful children).—759 (do.): XIII, 110α, 5394 (? C. has *Cāram*, B. *Mitrām*, description of the caudravrata).

Citrabāhu, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2730.

Citrabarha, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): 101β, 3597 (C. *Citrav^o*).

Citrabarhin, son of Garuḍa. § 615u (Skanda): IX, 46, 2669 (? given by Garuḍa to Skanda; PCR. takes this as an appellative, "a peacock of beautiful feathers").

Citrabhānu¹ = Agni (q.v.).

Citrabhānu² = Çiva (1000 names¹).

Citracāpa, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2733.

Citraçikhaṇḍin¹ = Mahāpuruṣa (Mahāpuruṣast.).

Citraçikhaṇḍin², pl. (°āḥ), = the seven Ṛṣhis. § 7170 (Uparicara): XII, 336, 12722 (i.e. Marīci, etc.), 12725; 337, 12754 (*çāstram C^ojam*).—Do.², pl. (°āḥ), = Ekata, Dvita, and Trīta.—§ 7170 (Uparicara): XII, 337, 12774 (PCR. translates: well conversant with the science of morality and duties compiled by the seven Ṛṣhis).

Citraçilā, a river. § 574 (Jambūkh.): VI, 9λ, 337 (only B.; C. has Antraçilā).

Citrāçva = Satyavat: III, 16670 (etymology); XIII, 7675 (*Satyavān*).

Citradeva, a warrior of Skanda. § 615u (Skanda): IX, 46γ, 2573.

Citradharman, a prince. § 130 (Amçāvat.): I, 67, 2658 (the re-born Asura Virūpākṣa).

Citrugupta. § 766 (Ānuçāsanik.): XIII, 125α, 5924 ("the recording assistant of Yama," PCR.); 130, 6114, 6118, 6120, 6134, 6135.

Citraka¹, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2740.

Citraka², pl. (°āḥ), a people. § 294 (Dyūtap.): II, 50, 1804 (are living in the palace of Yudhiṣṭhira as his bondsmen).

Citraketu¹, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3597.

Citraketu², a Pāṇḍava warrior. § 585 (Bhīshmadhadhap.): VI, 95ε, 4272.—§ 599 (Jayadrathavadhap.): VII, 122u, 4903 (brother of the Pāṇḍava prince Viraketu and slain by Droṇa).

Citraketuśuta = Suketu: VIII, 2630.

Citrākṣha, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2730.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4543.—§ 599 (Jayadrathavadhap.): VII, 136χχ, 5594 (slain by Bhīmasena).

Citrakuṇḍala, son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4545, 4552 (also B.; V. *Dirghalooana*).

Citrakūṭa, a mountain. § 372 (Tīrthayātrāp.): III, 85, 8200 (*girivaraçreṣṭhe* with the tīrtha Mandākinī).—§ 527 (Rāmopākhyānap.): III, 277, 15982 (during his exile Rāma dwelt on C.).—§ 534 (Hanūmatpratyāgamana): III, 282, 16266.—§ 733m (Ānuçāsanik.): If one observing a fast bathes at C. and Janasthāna, and in the water of Mandākinī, he is sure to obtain royal prosperity: XIII, 25, 1715.—§ 775 (Ānuçāsanik.): XIII, 166α, 7658.

Citralekhā, an Apsaras. § 336 (Indralokābh.): III, 43α, 1785 (in the world of Indra).

Citrāṅga, son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4545.

Citrāṅgada¹, son of Çāntanu and Satyavatī. § 11 (Parvasaṅgr.): I, 2, 374.—§ 156 (Pūruvaṃç.): I, 95, ††3803 (son of Çāntanu and Satyavatī and brother of Vicitravīrya).—§ 166 (Citrāṅgadop.): I, 101, 4068 (do.), 4071 (after the death of Çāntanu, C. was installed as king), 4072, 4076 (slain by the Gandharva king of the same name).—§ 167

(Vicitravīryop.): I, 102, 4081 (*hata*).—§ 572 (Rathātīrathas.): V, 172, 5938 (repetition of § 166).—§ 573 (Ambopākhyānap.): V, 173, 5946 (do.).—§ 787 (Ācramavāsap.): XV, 10, 320 (*yathā*).

Citrāṅgada¹, a prince. § 232 (Svayamvarap.): I, 186, 7002 (*°Cubhāṅgadau*, present at the svayamvara of Draupadī).

Citrāṅgada², a Kuru warrior. § 604 (Karnap.): VIII, 7, †209 (in the enumeration of the Kuru warriors who were still alive).

Citrāṅgada³, a Kalinga king. § 621 (Rājadh.): XII, 4, 109 (*tataḥ kadācid rājānaḥ samājagmuḥ svayamvare | Kalinga-vishaye rājan rājāṇa Citrāṅgadasya ca śrīmad Rājapuram nāma nagaram*).

Citrāṅgada⁴, a Daśārṇa king. § 785 (Anugītāp.): XIV, 88, 2471 (when the sacrificial horse, followed by Arjuna, came to the country of the Daśārṇas, their king C. was vanquished by Arjuna).

Citrāṅgadā¹, daughter of Citravāhana and mother of Babhravāhana. § 11 (Parvasaṅg.): I, 2, 608 (*°āyāḥ putrāṇa putrikāyāḥ*, i.e. Babhravāhana).—§ 249 (Arjunavanavāsap.): I, 215, 7826 (the only child of king Citravāhana in Manipūra, whom he made a putrikā, married to Arjuna).—§ 250 (do.): I, 217, 7883 (C.'s and Arjuna's son Babhravāhana is installed upon the throne in Manipūra).—§ 785 (Anugītāp.): XIV, 79, 2339; 80, (2352); 81, 2405 (*Caitravāhani*), 2425 (*Kauravyaduhitūḥ*); 88, 2604: In the encounter between Arjuna and Babhravāhana both fell down in a swoon. Babhravāhana regained consciousness and C. prevailed upon Ulūpi to revive Arjuna.—§ 787 (Ācramavāsap.): XV, 1a, 23 (waited upon Gāndhārī); 15v, †437 (accompanies Dhṛtarāṣṭra and Gāndhārī to the forest).—§ 788 (do.): XV, 25v, †666.—§ 794 (Mahāprasthānikap.): XVII, 1, 28 (sets out for Manipūra). Cf. Caitravāhani.

Citrāṅgadā², an Apsaras. § 731b (Aṣṭāvakra-Dīksamv.): XIII, 19b, 1424 (enumeration).

Citrāṅgadāsuta, "son of Citrāṅgadā" = Babhravāhana: XIV, 2326.

Citrāṅgadātmaja, do. = Babhravāhana: XIV, 2337, 2431.

Citrāṅgadopākhyāna(m), "episode relating to Citrāṅgada." § 166 (cf. Satyavatlābhap.): I, 101. Two sons were born of *Satyavati*, *Citrāṅgada* and *Vicitravīrya*. Before the last had attained to majority, *Çantanu* died and ascended to heaven. *Bhishma* placed *Citrāṅgada* on the throne. *Citrāṅgada* considered nobody his equal, not even the gods and *Asuras*. Therefore the king of the *Gandharvas* bearing the same name fought a three years' battle with him at *Kurukshetra* on the banks of the *Sarasvati*, where, *Citrāṅgada* was slain; then the *Gandharva* ascended to heaven. *Bhishma* installed *Vicitravīrya*, yet in his minority, on the throne of the *Kurus* and ruled for him. (For continuation v. *Vicitravīryop*.)

Citraratha¹, king of the Gandharvas. § 101 (Amṇāvat.): I, 65, 2551 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4813 (among the Devagandharvas present at the birth of Arjuna).—§ 221 (Caitrarathap.): I, 170, 6475 (*so 'haṁ C°o bhūtvā nāmna Dagdharatho 'bhavam*, says the Gandharva, who, v. 6448, had named himself *Āṅgaraparṇa*).—§ 269 (Vaiçravanāsabhāv.): II, 10, 407 (among the Gandharvas in the palace of Kubera).—§ 295 (Dyūtap.): II, 52, 1880 (*rājā C°o Gandharvo Vāsava-nugāḥ*, had given 400 horses to Yudhishtira).—§ 298 (do.): II, 61, 2083 (had given horses to Arjuna).—§ 561A (Arjuna): V, 56, †2226 (*sadaçvāl . . . C°ena datīlāḥ*, i.e. Arjuna's).—

§ 576 (Bhagavadgītāp.): VI, 34, 1230 (*Gandharvānām C°aḥ*, sc. *asmi*, says Kṛṣṇa).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2418 (when the Gandharvas milked the Earth C. was their calf). Cf. *Āṅgaraparṇa*, *Dagdharatha*, *Gandharva*, *Gandharvarāja*.

Citraratha², king of Mṛttikāvati. § 396 (Jamadagni): III, 116, 10176 (*Mṛttikāvatakaṁ nṛpaṁ*, seeing him bathing, *Reṇukā*, the wife of Jamadagni, became filled with desire).

Citraratha³, brother of the Pāncāla prince Viraketu. § 599 (Jayadrathavadhap.): VII, 122u, 4903 (slain by Droṇa).

Citraratha⁴, an Āṅga king. § 743b (Vipulop.): XIII, 42, 2351 (*Āṅgeçvarasya*, the husband of *Prabhāvatī*). Cf. *Āṅgapati*, *Āṅgeçvara*, *Āṅgendra*.

Citraratha⁵, the great-grandfather of Kṛṣṇa. § 768b (Kṛṣṇa Vāsudeva): XII, 147, 6839 (son of *Rehadgu* and father of *Qūra*).

Citrarathā, a river. § 574 (Jambūkh.): VI, 9a, 341 (in *Bhāratavarsha*).

Citrāsaini, v. *Caitraseni*.

Citrāsena¹, son of Dhṛtarāṣṭra. § 83 (Ādivamçavatārapa): I, 63a, 2447 (is a mahāratha).—§ 157 (Pūrv.): I, 95, ††3810.—§ 232 (Svayamvarap.): I, 186, 6983 (present at the svayamvara of Draupadī).—§ 244 (Rājyalābhap.): I, 207, 7557 (receives the Pāṇḍavas).—§ 298 (Dyūtap.): II, 58, †2004 (among those who have come to play with Yudhishtira).—§ 512 (Ghoshayātrāp.): III, 242, 14920 (*Fivimçati-C°au*, were captured by the Gandharvas).—§ 552 (Goharapap.): IV, 35a, 1151; 54, 1666 (attacks Arjuna).—§ 556 (Saṇjayayānap.): V, 30, †894 (*durjaya devitanyena*).—§ 561 (Yānasandhip.): V, 47a, 1798; 55v, 2207; 66e, 2503.—§ 576 (Bhagavadgītāp.): VI, 17v, 657 (followed *Açvatthāman*); 18d, 686 (protected *Bhishma*).—§ 578 (Bhishmavadhap.): VI, 44a, 1653 (attacks *Bhīmasena*); 48u, 1926 (attacks *Çveta*); 51c, 2099.—§ 580 (do.): VI, 59p, †2647 (*Durmarshāṇa-C°au*, have been vanquished by Arjuna).—§ 581 (do.): VI, 60a, †2652; 61v, 2680 (fights *Abhimanyu*); 62v, 2731, 2741.—§ 582 (do.): VI, 71u, 3139 (fights *Çikhaṇḍin*); 73u, 3220, 3222, 3223 (fights *Abhimanyu*).—§ 583 (do.): VI, 77v, 3343; 78u, 3423 (*tava*, i.e. *Dhṛtarāṣṭra*'s, *putraṁ*); 79, 3435 (fights *Abhimanyu*).—§ 584 (do.): VI, 81a, 3534, 3547 (*°ādayaḥ*), 3, 3558; 84v, 3735; 85e, †3768, †3787; 86, 3791.—§ 585 (do.): VI, 87a, 3849; 92x, 4119, 4129 (attacked by *Ghaṭotkaca*); 94u, 4195.—§ 586 (do.): VI, 104, 4747 (fights *Abhimanyu*).—§ 587 (do.): VI, 108d, 5050; 110, 5101 (fights *Cekilāna*); 111, 5192 (*tava sutaḥ*), 5194; 113u, 5240, 5243, 5249, 5257, 5261 (fights *Bhīmasena*); 114x, 5293, 5295, 5297 (*°ādayaḥ caiva putrāḥ tava*); 116, 5402, 5404 (fights *Suçarman*).—§ 589 (Droṇābhishekap.): VII, 7d, 181.—§ 596 (Pratijñāp.): VII, 74b, 2627 (will protect *Jayadratha*).—§ 598 (Jayadrathavadhap.): VII, 85a, 3020.—§ 599 (do.): VII, 95ç, 3525; 96b, 3572 (fights *Bhīmasena*); 116aa, 4605 (fights *Sātyaki*), 4608, 4626; 120d, 4767, 4790, 4794 (fights *Sātyaki*); 127, 5176; 137aaa, 5644 (among seven sons of *Dhṛtarāṣṭra* who are slain by *Bhīmasena*), 5664 (*hataḥ*); 152, 6580 (*adya me bhṛtaraḥ kṣiṇaḥ C°ādayaḥ*, says *Duryodhana*).—§ 600 (Ghaṭotkacavadhap.): VII, 158u, 7035 (among the dead); 164b, 7337 (? is still living, brother of *Duryodhana*); 165, 7370 (fights *Çatānika*); 168, 7512 (do.), 7513, 7514, 7519, 7520, 7521.—§ 604 (Karnap.): VIII, 5ç, 111 (has been slain by *Bhīmasena*); 7, †206 (? among other sons of *Dhṛtarāṣṭra* who are staying desirous

of battle).—§ 618 (Jalaprādānikap.): XI, 1γ, 38 (had been the counsellor of Duryodhana).—§ 619 (Strivillāp.): XI, 19δ, 557 (*Dhātaraśhṭra*, among the dead).

Citrasena², son of the elder Parikshit. § 154 (Pūruvaṃc.): I, 94, 3743.

Citrasena³, a Gandharva. § 264 (Sabhākriyāp.): II, 4, 131 (in Yudhishtira's palace).—§ 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra).—§ 269 (Vaiçravanāsabhāv.): II, 10, 407 (among the Gandharvas in the palace of Kubera).—§ 337 (Indralokābhig.): III, 44, 1793, 1795 (Arjuna learnt music and dancing from Citrasena and became his friend).—§ 338 (do.): III, 45, 1800, 1814; 46, 1838, 1847, 1868, 1869, 1870, 1876 (*C. urges Urvaçī to go to Arjuna, who rejects her and is cursed by her*).—§ 443 (Nivātakavacyuddhap.): III, 168, 12048 (*Viçāvasaḥ ca vai putrah*, became the friend of Arjuna).—§ 512 (Ghoṣhayātrāp.): III, 241, 14887, 14888, 14895, 14898, 14901, 14903; 242, 14918; 245, 14998, 15006, 15008; 246, 15010, (15012), 15018, (15019), 15026 (*°mukhah*, sc. *Gandharvāḥ*: When Duryodhana and his brothers had been captured by the Gandharvas, the Pāṇḍavas, in order to deliver them, attacked the Gandharvas. Arjuna vanquished *C.*, who made himself known to him as his friend, and set the captives free).—§ 513 (do.): III, 247, 15067 (repetition).—§ 552 (Goharaṇap.): IV, 49, 1538 (had been vanquished by Arjuna, cf. § 512); 64, 2072 (praises Arjuna).—§ 601 (Droṇavadhap.): VII, 185, 8435 (*Gandharvān ghōṣhayātrāyām C°ādayo jītaḥ*, sc. by Arjuna, cf. § 512).—§ 607 (Karnap.): VIII, 41, 1952 (*hatvā jītvā ca Gandharvaṃ C°mukhān*, cf. § 512).—§ 623 (Rājadh.): XII, 16, 501 (*°ena cāhavaṃ*, cf. § 512).—§ 662b (Jāpakop.): XII, 200δ, 7341 (*Gandharvāḥ*).—§ 776 (Ānuçāsanik.): XIII, 166a, 7640. —§ 779 (Açvamedhikap.): XIV, 12, 324 (*°enena cūhavaḥ*, cf. § 512).—§ 785 (Anugītāp.): XIV, 88γ, 2642 (among the Gandharvas present at the açvamedha of Yudhishtira).—§ 789 (Putradarçanap.): XV, 29a, 774. Cf. *Gandharva*, *Gandharvarāj*, *Gandharvarāja*, *Gandharvarājan*.

Citrasena⁴, the general of king Jarāsandha. § 277 (Jurāsandhav.): II, 22, 885 (formerly named Dimbhaka).

Citrasena⁵, a prince. § 604 (Karnap.): VIII, 6, 165 (*Sāmdrah*, he has been slain by Samudrasena, together with his son).

Citrasena⁶, king of the Abhisāras, brother of Citra. § 605 (Karnap.): VIII, 11φ, 420 (*bhātaraṇ Citraç Citrasenaç ca*); 13, 493 (fights Çrutakarman); 14, 526, [527 (Abhisārah)], 528, 531, 532, 540 (slain by Çrutakarman, while Citra is slain by Prativindhya).

Citrasena⁷, a Pāñcāla warrior. § 608 (Karnap.): VIII, 48γ, 2248 (among five Pāñcālas slain by Karṇa).

Citrasena⁸, brother of Karṇa. § 608 (Karnap.): VIII, 75xxx, †3811 (? fights Yudhāmanyu); 83, †4243, †4244 (slain by Yudhāmanyu), †4247 (*tasmīn hate bhātari C°o krudhah Karnah*).

Citrasena⁹, a serpent. § 608 (Karnap.): VIII, 87χ', 4414 (*Vānuçī C°ç ca Takshako Maṇikas tathā*, sided with Arjuna).

Citrasena¹⁰, son of Karṇa. § 611 (Çalyap.): IX, 10, 468 (fights Nakula), 471, 477, 479, 480 (slain by Nakula), [481 (*viçastam bhātaram dṛṣṭvā Karnaputraṃ mahārathau*)].

Citrasena¹¹, various Kuru warriors. § 604 (Karnap.): VIII, 7, 209 (PCR. has *Citravarman*).—§ 605 (do.): VIII, 27, 1078 (= Çrutasena, v. 1087?).—§ 608 (do.): VIII, 61, 3078 (attacked by Yudhishtira = Citrasena¹⁰?).—§ 610 (Çalyap.): IX, 6ξ, 293.

Citrasenā¹, an Apsaras. § 269 (Vaiçravanāsabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābh.): III, 43a, 1785 (dances in Indra's palace).

Citrasenā², a river. § 574 (Jambūkh.): VI, 9λ, 325 (in Bhāratavarsha).

Citrasenā³, a mātṛ. § 615u (Skanda): IX, 460, 2632.

Citravahā, a river. § 574 (Jambūkh.): VI, 9λ, 325 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7652.

Citravāhana, king of Maṇipūra. § 249 (Arjunavanavāsap.): I, 215, 7826 (*Maṇipūreçvaram*, gave his daughter Citrāṅgadā in marriage to Arjuna).

Citravāna (B. °bāna), son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputanāmak.): I, 117, 4545. Cf. *Citrabāhu*.

Citravarman¹, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2732.—§ 182 (Dhṛtarāshṭraputanāmak.): I, 117, 4545. —§ 599 (Jayadrathavadhap.): VII, 136xx, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citravarman², a prince. § 554 (Sainyodyogap.): V, 4γ, 76.

Citravarman³, brother of Viraketu. § 599 (Jayadrathavadhap.): VII, 122u, 4903 (slain by Droṇa).

Citravarman⁴, son of Suoitra. § 604 (Karnap.): VIII, 6, 177 (*Sucitraç C°a ca pilāpitrau mahārathau*, have been slain by Droṇa).

Citravegika, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhṛtarāshṭra's race).

Citrāyudha¹, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputanāmak.): I, 117, 4547. —§ 571 (Ulūkādūtāg.): V, 160, 5531 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, 136xx, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena); 137aaa, 5644 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citrāyudha², a prince. § 186 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadī).

Citrāyudha³, one or more princes who sided with the Pāṇḍavas. § 572 (Rathātīrathas.): V, 171, 5909 (*nṛpatih*, is a Ratha and attached to Arjuna).—§ 592 (Samçaptakavadhap.): VII, 23o, 1003 (proceeded against Droṇa, description of his horses), 1011 (do., do., the same?).—§ 604 (Karnap.): VIII, 6, 167 (had been slain by Vikarṇa).—§ 608 (do.): VIII, 56vv, 2740 (slain by Karṇa).

Citrāyudha⁴, a Kuru warrior. § 604 (Karnap.): VIII, 7, †207 (among the Kuru warriors who were still alive).

Citropalā, a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha).

Civuka, pl. (°aḥ), a barbarous people. § 223 (Vāsishṭha): I, 175, 6685 (issued from the froth of the mouth of Vāsishṭha's cow).

Colā¹, pl. (°aḥ), a people in the present Tanjore (BR.). § 342 (Indralokābh.): III, 34, 1988 (*mahipalan* so-*Cola-Draviḍandhrakān*, present at the rājasūya of Yudhishtira).—§ 574 (Jambūkh.): VI, 9ν, 357 (in the south).—§ 589 (Droṇābhishekap.): VII, 11ν, 398 (had been vanquished by Kṛṣṇa).—§ 605 (Karnap.): VIII, 12ββ, 455 (fight on the side of the Pāṇḍavas).

Cola², "king of the Colas." § 295 (Dyūtap.): II, 52, 1893 (*°Pāṇḍyau*, bring tribute to Yudhishtira).

Cucuka, pl. (°aḥ), a people. § 664 (Mokshadh.): XII, 207γ, 7559 (in the south, only *C.*, B. has *Cuoutakāḥ*).

Cūcuka, v. *Cucuka*.

Cūcupa, v. *Cūcupa*.

Cūcupa, pl. (°aḥ), a people. § 569 (Bhagavadyānap.): V,

140^b, 4751 (only B., C. has *Cucupāh*).—§ 583 (Bhishma-vadhap.): VI, 75^a, 3297 (only B., C. has *Calikaih*).

Culakā, v. Culukā.

Cūlika, v. Cūcupa.

Culukā, a river. § 574 (Jambūkh.): VI, 9^a, 328 (in Bhāratavarsha, only B., C. has *Culakā*).

Cyavana¹, a ṛshi, son of Bhṛgu. § 11 (Parvasaṅg.): I, 2, 445 (*Saukanyam api oākhyānam C°o yatra Bhārgavaḥ | Çaryātiyajñe Nāsatyau kṛtān somapitinau*).—§ 19 (Bhṛgu): I, 5, 870 (son of Bhṛgu), 871 (father of Pramati).—§ 20 (Pulomā): I, 5, 874 (*°toam*); 6, 898 (dropped)—*cyutah*—from the womb of his mother Pulomā and therefore called *C.*, 900 (*Bhārgavam*), 904 (*°syāçramam*, at Vadhūsarā), 905; 7, 938.—§ 21 (Paulomap.): I, 8, 939 (*Bhārgavaḥ*, begot on Sukanyā the son Pramati).—§ 55 (Āstika): I, 48, 1928 (*Bhārgavāt*, the preceptor of Āstika).—§ 59 (Sarpasattra): I, 53, 2045 (*Caṇḍabhārgava*, the hotṛ at the snake-sacrifice of Janamejaya was of *C.*'s race).—§ 122 (Amçāvat.): I, 66, 2609 (son of Bhṛgu and Pulomā, married to Ārushī, the daughter of Manu, and father of Aurva).—§ 270 (Brahmasabhāv.): II, 11, 440 (in the palace of Brahman).—§ 377 (Dhaumyatīrthak.): III, 89, 8365 (*°syāçramam*, in the south).—§ 384 (Agastyop.): III, 102, 8740 (*°syāçramam*, there 100 ascetics were slain by the Kūlakeyas).—§ 404 (Tīrthayātrāp.): III, 121, 10313.—§ 405 (Sukanyop.): III, 122, 10316 (*Bhṛgor maharṣeḥ putrah*, practised austerities), 10338 (*Bhārgavaḥ*), 10341, 10344 (married Sukanyā, the daughter of king Çaryāti); 123, 10348, 10354, 10356, 10359, 10361, 10366, 10370 (turned into a youth by the grace of the Açvins); 124, 10371, 10375, 10377 (*Bhārgavaḥ*), 10378, (10380), 10388 (at the sacrifice of Çaryāti *C.* took up soma for the Açvins; Indra forbade it, but *C.* paralysed Indra's arm and created the Asura Mada); 125, 10397 (then Indra consented to admit the Açvins to the soma sacrifice).—§ 491 (Āngirasa): III, 220, 14156 (a fire, *Āngirasaḥ*?).—§ 547 (Karna): III, 304, 17035 (*aparādhe 'pi rājendra rājñam açreyaso dvijāḥ | bhavanti Cyavano yadvat Sukanyāyāḥ kṛte purā*, cf. § 405).—§ 551 (Kīcakavadhap.): IV, 21, 650 (*purā Sukanyā bhāryā sa Bhārgavam C°m vane valmikabhūtaṁ çamyantam anvapadyata bhāmīnī*, cf. § 405).—§ 565 (Gālavac.): V, 117, 3970 (*Cyavanaḥ Sukanyāyām . . . yathā*).—§ 573 (Ambop.): V, 186^a, 7353 (*°syāçrame*, visited by Ambā).—§ 635 (Rājadh.): XII, 37, 1354 (*Bhārgavāt*, preceptor of Bhishma); 47^a, 1595 (among the ṛshis who surrounded Bhishma on his arrow-bed).—§ 717^b (Nārāyaṇiya): XII, 343, III, ††13206 (cf. § 405).—§ 718^b (Uñchavṛttip.): XII, 366, 13935 (*Bhārgavam*).—§ 721^b (Viçvāmitrop.): XIII, 4, 207 (*°syātma-sambhavaḥ | Reika iti vikhyātāḥ*), 212 (*°syātmaḥ*, i.e. Reika).—§ 734 (Ānuçāsanik.): XIII, 28^a, 1762.—§ 745 (do.): XIII, 50, 2642 (*Nakushasya sa samvādam maharṣeḥ C°oya sa*).—§ 745^b (Cyavanop.): XIII, 50, 2643 (*maharṣiḥ C°o Bhārgavaḥ*), 2659 (*Bhṛgunandanam*), 2665; 51, 2668, 2669, (2672), (2674), (2676), (2678), (2680), 2691 (*Bhṛgoḥ putram*), 2693, (2705), 2709 (*Bhṛgyadvakāḥ*), 2712 (*C.* having been caught in the net of some fishers, the price of him is settled to be a cow); 52, 2722 (*°sa samvādam Kuçikasya sa*).—§ 745^c (Cyavana-Kuçikasamv.): XIII, 52, 2723, 2725, 2728, 2730, 2734 (*Bhārgavaḥ*), 2750; 53, 2757, 2774, 2776 (*Bhṛgunandanam*), 2780, 2783, 2809, 2818; 54, 2844, 2852 (*brahmarṣeḥ*), 2854, 2855; 55, (2867), (2876); 56, (2904), 2919, 2920, 2922 (*C.* will destroy the race of Kuçika, but is gratified by him, and promises that Viçvāmitra, a descendant

of Kuçika, will become a brahman).—§ 747^b (Suvarnotpatti): XIII, 55^a, 4145 (the first of the seven sons of Bhṛgu).—§ 759 (Ānuçāsanik.): XIII, 106^a, 5200 (attained to heaven by fast).—§ 772ⁿ (Pavanārjunasamv.): *Vayu* said. "According to his promise to the Açvins, *C.* ordered *Indra* to let the A. drink soma with the gods; *Indra* refused because A. were not regarded as equal to D.; *C.* maintained that they were gods, being the sons of *Sūrya*. Then *C.* began a religious rite for the benefit of A.; D. became stupefied by him with his *mantras*; *Indra* attacked him with a mountain and his thunderbolt; *C.* paralysed him, sprinkling him with water; from his libations he created a terrible foe to *Indra* named *Mada* (o); while standing in the mouth of *Mada*, the gods prevailed upon *Indra* to obey *C.*, who distributed *Mada* into dice, hunting, drinking, and women, which faults lead men to destruction. Name you a *kahatriya* superior to that brahman": XIII, 157, 7305, 7306, (7309), (7312), 7313, 7314, 7315, 7321, 7322, 7324.—§ 772^p (Kapa, pl.): XIII, 158, 7327, 7329 (took away the earth from the gods).—§ 775 (Ānuçāsanik.): XIII, 166^a, 7673 (*Bhārgavaḥ*, among the ṛshis of the north).—§ 778^b (Samvartta-Maruttiya): XIV, 9, †249, †250 (cf. § 405). Cf. Āngirasa, Bhārgava, Bhṛgu², Bhṛguçārdūla¹, Bhṛgūdvaḥ, Bhṛgukulakīrtivardhana, Bhṛgukulodvaḥ¹, Bhṛgumukhya, Bhṛgunandana², Bhṛgusuta.

Cyavana²: XIII, 7676 (error in C. instead of Pavana (B.), PCR. has Yavana).

[**Cyavana - Kuçika - samvāda(h)**], "the discourse between *Cyavana* and *Kuçika*." § 745^c (Cyavanop.): *Bhishma* said: *Cyavana Bhārgava* saw the stain that would affect his own race and desired to consume the race of the *Kuçikas*; he came and said to king *Kuçika* that he desired to dwell with him for some time. *Kuçika* and his wife welcomed and honoured him; according to his desire, they promised to serve him, while he observed a vow. Once he slept for twenty-one days, while *Kuçika* and the queen kept themselves awake, foregoing all food; then *Cyavana* went out, followed by the king and the queen, and disappeared (XIII, 52); the king with the queen sorrowfully returned to the palace, where he found *Cyavana* stretched as before on his bed, and sat by his side, while he slept for twenty-one days; then *Cyavana* ordered them to rub him, and then entered the bathing house, and once more disappeared by means of his *yoga*-power. The next time, *C.* was seen on the throne; then he ordered food (description), but reduced it all to ashes, and disappeared. *Kuçika* with his queen stood there in the same posture the whole night without speaking a word, without giving way to wrath. So it went on every day. *Cyavana* failed to notice any fault in the conduct of the king. Then he ordered them to yoke themselves to a chariot and pull him along; it should be the king's battle-chariot with every weapon, etc., and the goad (description); they must drag him slowly in the sight of the people, who lamented; suddenly he struck them with the goad, so that they were covered with blood; no food had passed their lips for fifty nights; on his way he began to give away very largely of the king's property. Then *Cyavana*, delighted, came down from the chariot, unharnessed the royal couple, and granted them a boon; he softly touched them with his hands, the healing virtues of which were like ambrosia, and all their fatigue, etc., was dispelled, and they once more became endued with youth. He dismissed them till the next day, himself remaining on the banks of the *Gaṅgā*. Meanwhile *Cyavana*, by his *yoga*-power,

Kuçika
|
Gādhi

Viçvāmitra [Satyavati] ~ Rōka
 |
 Jamadagni
 |
 Rāma

Ūrva
|
Rōka

upon kine, etc. *Cyavana* accepted the cow from the fishermen, and caused them along with the fishes to proceed to heaven. The two R. gladdened king *Nahusha* by granting him many boons; he accepted the boon that he should himself remain firm in virtue. The two R. returned each to his own asylum, and *Nahusha* to his city (XIII, 51). Asked by *Yudhishthira* about *Rāma Jāmadagnya*, etc. (a), *Bhishma* recited an old history of the discourse between *Cyavana* and *Kuçika*, i.e. *Cyavana-Kuçika-samvāda* (c) (III, 52-56).

Q

Çabala (C. °va°), a serpent. § 46 (Sarpanāmak.): I, 35, 1552.
Çabalāçva (C. °va°), a prince. § 154 (Pūrv.): I, 94, 3741 (son of Avikshit and grandson of Kuru).
Çabalāksha (C. °va°), a rshi. § 734 (Ānuçāsanik.): XIII, 26a, 1764 (among the rshis who came to Bhīshma as he lay on his arrow-bed).
Çabara (C. °va°, pl. (°ah), a barbarous people. § 223 (Vāsishṭha): I, 175, 6683 (their origin), 6684 (do. only in B., C. has *Çarabhān*).—§ 578 (Bhīshmadhvap.): VI, 50π, 2084 (in the krauñcavyūha of Yudhisṭhira, only in B., C. has *Çaravāh*).—§ 599 (Jayadrathadvap.): VII, 119γγ, 4748 (Sātyaki slew thousands of Ç., etc.).—§ 615n (Viçvāmitra): IX, 40, 2305 (sprung from the cow of Vāsishṭha, cf. § 223).—§ 641 (Rājadh.): XII, 65θ, 2429 (°*Barbarāh*).—§ 652b (Indrota-Pārikshitiya): XII, 151, 5620 (*Pulinda-Çāiva*).—§ 658b (Krtagnop.): XII, 168, 6299 (°*alaye*); 171, 6372 (do.); 173, 6445 (°*alayam*).—§ 664 (Mokshadh.): XII, 207η, 7559 (in the south).—§ 730g (Upamanyu): XIII, 14η, 732 (Çiva assumes the form of the Kīrātās and the Ç.).—§ 739 (Ānuçāsanik.): XIII, 35e, 2158 (°*Barbarāh*—kshatriyas who are degraded to çūdras—*vṛshalatvam anuprāptāh*).—§ 782o (Arjuna Kārtavīrya): XIV, 2θ, 832 (*vṛshalatvam parigatāh*).
Çabda ("Sound," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (°*sparçau*, in the palace of Brahman).
Çabdasaha = Vishṇu (1000 names).
Çabdātiga = Vishṇu (1000 names).
Çacī, the queen of Indra, daughter of Puloman and mother of Jayanta. § 71 (Ādivaçvātāraṇap.): I, 61, 2274 (*iva Mahendrena*).—§ 132 (Amçavat.): I, 67, 2791 (Draupadi was born from a portion of Ç.).—§ 222 (Tapatyup.): I, 173, 6631 (*yathā Çacya Marutpatih*).—§ 266 (Çakrasabhāv.): II, 7, 286 (*Mahendrūya*, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 10, 459 (in the palace of Brahman).—§ 338 (Indralokābhigamanap.): III, 46, 1854 (*yathendran*, C. has *Saçi*), 1862 (*yathā*).—§ 344 (Nalop.): III, 53, 2082 (*iva*).—§ 345 (do.): III, 57, 2233 (*Çacyeva Balavetrāha*).—§ 391 (Rahyaçrṅga): III, 113, 10092 (*yathā Çacī Vajradharaya*).—§ 394 (Arjuna Kārtavīrya): III, 115, 10141 (°*sahayam Vāsavam*; S°, C.).—§ 443 (Nivātakavacyuddhvap.): III, 168, 12003 (°*sahayaḥ*, sc. Indra).—§ 555o (Indrāvijaya): V, 11, 360 (Ç. says to *Bṛhaspati*: "You always say, 'O brahman, that I have got on my person all the auspicious marks, being the favourite queen of the divine king;

that I am chaste, devoted to my lord, and destined never to become a widow": 12, 389, 390; 13, 423 (*dvt*); 14, 440; 15, 446.—§ 561 (*Yānasandhip.*): V, 55, 2198 (in order to gratify Ç. Indra asked Karna for his earrings).—§ 564 (*Māṭaliyop.*): V, 104, 3651 (*Vāsavasya Çacīm iva*).—§ 565 (*Gālavao.*): V, 117, 3967 (*yathā Çacyāñ ca Vāsavañ*).—§ 599 (*Jayadrathavadhap.*): VII, 94e, 3452.—§ 615u (*Skanda*): IX, 46y, 2515 (came to the investiture of Skanda).—§ 717b (*Nārāyaṇīya*): XII, 343, VII, ††13214–17.—§ 768b (*Umā-Maheçvarasamp.*): XIII, 146y, 6750 (*Kauçikasya C'ī satī*).

Cf. also the following synonyms:—

Çakrāṇi: V, 364, 367.

Indrāṇi, "queen of Indra": I, 7351; III, 1854 (*yathā . . . Çacī*); IV, 259; V, 376, 377, 379, 383, 389 (*Çakrasya mahiṣīm priyaṁ*), 392, 395, 399, 406, 429, 432, 438, 440, 454; XII, ††13216.

Mahendrāṇi, "queen of the great Indra": II, 286 (*Çacyā*); III, 1677; V, 547.

Paulomī, "daughter of Puloman": I, 4472 (*Jayantam iva Paulomī*), 8025 (do.); III, 12563 (*Maghavan iva P'ya*), 16570 (*Mahendra iva P'ya*).

Çacipati = Indra, q.v.

Çaça = Çiva (1000 names').

Çaçabindava¹ (patron.), pl. § 595 (*Shoḍaçarājik.*, v. *Çaçabindu*): VII, 65, 2324 (*kumārāḥ*).—Do.,^a adj. ("relating to *Çaçabindu*"). § 665 (*Mokshadh.*): XII, 208, 7579 (*prajām ācakṣate viprāḥ purāṇāḥ Çaçabindavīm, sa Vṛṣṇi-vamçaprabhavo mahāvamçāḥ Prajāpater*, i.e. *Çaçabindu*'s).

Çaçabindu¹ (C. °vi), an ancient king, son of Citraratha. § 5 (*Anukram.*): I, 1a, 221 bis (in the enumeration of 24 kings of the past).—§ 61 (*Sarpasattra*): I, 55, 2100 (*yajñāḥ Ç'oç ca rājñāḥ*, comparison).—§ 267 (*Yamasabhāv.*): II, 8, 328 (in the palace of Yama).—§ 595 (*Shoḍaçarāj.*): VII, 65, 2321, 2328, 2331: King Ç. was invincible, etc., performed diverse sacrifices, and had 100,000 wives, who bore each 1,000 sons of great prowess, who performed millions of sacrifices (also horse sacrifices). Ç. gave away all those sons to the brahmins, each with hundreds upon hundreds of chariots, etc.; upon the completion of his horse sacrifice 13 mountains of food and drink remained. At last he ascended to heaven.—§ 632b (*Shoḍaçarājikop.*, cf. § 595): XII, 29, 998 (*Caitraratham*).—§ 665 (*Mokshadh.*): XII, 208, 7577 (among the *Prajāpatīs*).—§ 749 (*Ānuçāsanik.*): XIII, 89, 4255, 4269 (Yama spoke to him about *çrāddhas*).—§ 760 (do.): XIII, 115y, 5662 (did not eat meat during the month of *Kārttika*).—§ 775 (do.): XIII, 166y, 7677.

Çaçabindu² = Vishnu (1000 names').

Çaçabindu³, pl. (°avaḥ), "descendants of *Çaçabindu*." § 267 (*Yamasabhāv.*): II, 8, 338 (1,000 in the palace of Yama).—§ 632b (*Shoḍaçarājikop.*, cf. § 595): XII, 29, 999 (*sahasraṁ tu sahasrāṇām*).

Çaçāda, an ancient king of Ayodhyā. § 475 (*Dhundhumārop.*): III, 202, 13515 (succeeded *Ikhavāku*), 13516 (father of *Kakutṣtha*).

Çaçaka, pl. (°aḥ), a people. § 515 (*Karnadigvijaya*): III, 254, 15257 (vanquished by Karna).

Çaçalakahana = Soma (the Moon), q.v.

Çaçaloman, an ancient king. § 787 (*Āçramavāṣap.*): XV, 20yy, 551 (having undergone severe austerities he ascended to heaven).

Çaçāṅka¹ = Soma: VI, 1285 (identified with *Kṛṣṇa*).

Çaçāṅka² = Çiva (1000 names').

Çaçayāna, a tirtha. § 360 (*Tirthayātrāp.*): III, 82, 5055.

Çaçīja, "son of the Moon" = Budha (the planet): IX, 545.

Çaçika, pl. (°aḥ), a people. § 574 (*Jambūkh.*): VI, 9μ, 354 (in *Bhāratavaraha*, C. has *Çaçikāḥ*).

Çaçin¹ = Soma (the Moon), q.v.

Çaçin² = Çiva (1000 names').

Çaçolūkamukhī, a mātṛ. § 615u (*Skanda*): IX, 46e, 2640.

Çāçvata¹ = Sūrya: III, 151.

Çāçvata² = Çiva (1000 names').

Çāçvata³ = Vishnu (1000 names').

Çalbāla, pl. (°aḥ), v. *Çaivala*, pl.

Çalbya¹, an ancient king. § 5 (*Anukram.*): I, 1a, 223 (in *Nārada*'s enumeration).

Çalbya², *Govāsana*. § 159 (*Pūrv.*): I, 95, †3828 (*Govāsana*, the father of *Devikā*, the wife of *Yudhishtira*).—§ 576 (*Bhagavadgītāp.*): VI, 17y, 655 (*Gordāsanah*, in the army of *Duryodhana*).—§ 599 (*Jayadrathavadhap.*): VII, 95, 3528 (*Gordāsanah*, battled with the son of the *Kāçi* king); 96, 3552 (do.).

Çalbya³, one of *Kṛṣṇa*'s horses. § 252 (*Subhadrāharanap.*): I, 220, 7933 (*°Sugrivyuktena*, sc. *rathena*).—§ 320 (*Saubhavadhap.*): III, 20, 789 (*°Sugrivyuktena rathēna*).—§ 321 (do.): III, 22, 896 (do.).—§ 452 (*Mārkaṇḍeyasamāśyap.*): III, 183, 12562 (do.).—§ 552 (*Goharanap.*): IV, 45, 1416 (*samam Ç'oya*, one of *Uttara*'s horses).—§ 562 (*Bhagavadgītāp.*): V, 83, 2938 (*°Sugriva-Meghapushpa-Balāhakaiḥ*).—§ 567 (do.): V, 131, 4446 (*°Sugrivyuktena rathena*).—§ 596 (*Pratijñāp.*): VII, 79ç, 2812.—§ 599 (*Jayadrathavadhap.*): VII, 147ppp, 6344 (*°Sugriva-Meghapushpa-Balāhakaiḥ | hayodagraiḥ*).—§ 617 (*Aishikap.*): X, 13, 649 (description of *Kṛṣṇa*'s chariot).—§ 635 (*Rājadh.*): XII, 37, 1382 (*°Sugrivyajitām*, sc. *ratham*).—§ 637 (do.): XII, 46, †1587 (*Sugriva-C'pramukhair varāçvaiḥ*).—§ 639 (do.): XII, 53y, 1917.

Çalbya⁴, a *Vṛṣṇi* prince. § 264 (*Sabhākriyāp.*): II, 4, 130 (among the princes who acquired the science of arms from *Arjuna*).

Çalbya⁵, a prince slain by *Kṛṣṇa*. § 317b (*Kṛṣṇa Vāsudeva*): III, 12, 489.

Çalbya⁶ = *Kotikāya*: III, 15605, 15606, 15610, 15613, 15615.

Çalbya⁷, king of the *Çibi*, various princes at the time of *Yudhishtira*. (a) § 264 (*Sabhākriyāp.*): II, 4β, 120. Possibly identical with (b) or (c).—(b) (siding with *Duryodhana*, = *Çalbya Govāsana* ?): § 586 (*Bhishmavadhap.*): VI, 99a, 4501 (stationed in the front of *Bhishma*'s *sarvatobhadra*-array).—(c) (siding with the *Pāṇḍavas*): § 553 (*Vaivāhikap.*): IV, 72, 2351 (came with one *akṣauhini* of troops to *Yudhishtira*).—§ 571 (*Ulūkādūtāgamanap.*): V, 164e, 5707 (is placed against *Kṛtavarma*).—§ 576 (*Bhagavadgītāp.*): VI, 25e, 834.—§ 578 (*Bhishmavadhap.*): VI, 50x, 2079 (only C., B. has *Çaidya*), 2088; 51aa, 2117.—§ 589 (*Dronābhishekap.*): VII, 10, 374 (grandson of *Çibi Auçinara*, attacked *Droṇa*).—§ 592 (*Saṁçaptakavadhap.*): VII, 23e, 1008 (proceeded against *Droṇa*, description of his horses).

Çalbya⁸ = *Çibi Auçinara*: III, †10260 (*ye nāthavanto 'dya bhavanti loka te nātmānā karma samārabhante | teshān tu karyeṣu bhavanti nāthāḥ Ç'ādāyo, Rāma !, yathā Yayāteḥ*); VII, 373 (*Auçinarat*, cf. *Uçinarasutah*, v. 371); XII, 936 (*Auçinarat*), 10754 (? *tair eva phalepatraiç ca samātharam*—

sc. *Sāryam*, Nil.—*atoshayat | tasmāl lobhe param sthānam*
Çaivyo 'pi prthivipatiḥ.)
Çaibya⁹ = Vṛshādarbhi: XIII, 4420 (*Çibisūnana*), 4424 (*V*^o).
Çaibya¹⁰: VII, 2138, v. *Çaivya*.
Çaibyā¹ ("daughter of the king of the Çibis") = Sunandā:
 I, 3797 (wife of Prutipa).
Çaibyā² (do.), wife of Sagara. § 387 (Sagara): III, 106,
 8833, 8843.—§ 388 (*Asamañjas*): III, 107, 8888 (mother
 of *Asamañjas*).
Çaibyā³ (do.), wife of Dyumatsena. § 545 (*Pativrata-*
mūhātmyap.): III, 298, 16859, 16883; 299, 16911.
Çaibyā⁴ (do.), wife of Kṛṣṇa. § 793 (*Mausalap.*): XVI,
 7μ, 249 (when the body of Kṛṣṇa was burnt, Ç. ascended
 the funeral pyre).
Çaibyā⁵, a river. § 574 (*Jambūkh.*): VI, 9λ, 331 (in
Bhāratavarsha).
Çaibya-Sugrīvavāhana = Kṛṣṇa: II, 35; V, 2977;
 IX, 3501.
Çaibyātmaja. § 589 (*Droṇābhishekap.*): VII, 80, †248
 (*Kācīrājah*?, attacked Droṇa).
Çaīçava, pl. (°āḥ), a people. § 295 (*Dyūtap.*): II, 52, 1874
 (among the peoples who brought tribute to Yudhishtira).
Çaīçira, a mountain (= Himavat, PCR.). § 442 (*Nivātaka-*
vacay.): III, 167, 11949.—§ 443 (do.): III, 168, 11999
 (*Çaya gireḥ pādo*), 12026.—§ 603 (*Nārāyaṇāstramokhap.*):
 VII, 199, 9242 (*samarthau parvatasyāpi Çaya nipātane*,
 says Bhīma about his arms).—§ 714 (*Çukakṛtya*): XII,
 328, 12313.
Çaīçupāla, v. *Çaīçupāli*.
Çaīçupāli ("son of Çiçupāla") = Dhṛṣṭaketu: III, 15252
 (so B.; C. has *Çaīçupālaṃ*, vanquished by Karna on his
 digvijaya); V, 2011, 4221; VII, 1511, 5039, 5045.
Çaikhandi ("son of Çikhandin") = Kṣhatradeva: VII, 955.
Çaikhāvatya, a brahman. § 573 (*Ambopākhy.*): V, 175,
 6014 (*tapovṛddhaḥ çāstre oṣṭrayako guruḥ*, consoled Ambā).
Çaila¹. § 565 (*Gūlavacarita*): V, 111, 3830 (*atra*—i.e. in
 the North—*Kāmaç ca Roṣṭhaç ca Çailaç*—i.e. Himavat, PCR.
 —*comā sambabhuḥ*; cf. the note of PCR.).
Çaila², a celestial weapon. § 444 (*Nivātakavacayuddhap.*):
 III, 171, 12141 (*mahāstreṇa*, employed by Arjuna).—§ 586
 (*Bhīshmavadhap.*): VI, 102, 4663 (*ghoram astraṃ*, employed
 by Arjuna).
Çailābha, a Viçvedeva. § 749 (*Ānuçāsanik.*): XIII, 91γ,
 4357 (enumeration).
***Çailaguru** = Himavat, q.v.
***Çailāh** ("mountains" person.): XII, 12606.
Çailakampin, a warrior of Skanda. § 615u (*Skanda*): IX,
 45η, 2565.
Çailālaya, an ancient king, grandfather of Bhagadatta.
 § 787 (*Āçramavāsap.*): XV, 20γγ, 547 (attained by his
 penances to the region of Indra).
Çailaputri = Umā, q.v.
Çailarāj, Çailarāja = Himavat, q.v.
Çailarājasutā¹ ("daughter of Himavat") = Gaṅgā: III,
 9950.
Çailarājasutā² (do.) = Umā, q.v.
Çailasutā (do.) = Gaṅgā: III, 10836.
Çailendra¹ = Vindhya: III, 8793.
Çailendra² = Himavat, q.v.
Çailodā, a river. § 295 (*Dyūtap.*): II, 52, 1858 (*Meru-*
Mandarayor madhye Çailodam abhito nadīm | ye te kleka-
venāndam ohāyām ramyam upāsante, i.e. the Khasas, etc., who
 brought piṭlika-gold as tribute to Yudhishtira).

Çailūsha, a Gandharva. § 269 (*Vaiçravanāsabhāv.*): II, 10,
 406 (in the palace of Kubera).
Çaineya¹ = Sātyaki, q.v.
Çaineya², pl. (°āḥ), "descendants of Çini." § 793
 (*Mausalap.*): XVI, 3ε, 93 (slain).
Çaineyanandana = Sātyaki, q.v.
Çairishaka, name of a place. § 285 (*Nakula*): II, 32,
 1188 (in the west, conquered by Nakula on his digvijaya).
Çaivala (C. *Çaibāla*), pl. (°āḥ), a people. § 574 (*Jambūkh.*):
 VI, 9μ, 361.
Çaivya¹. § 5 (*Anukram.*): I, 1, 224 (B. *Çvaitya*, to him
 Nārada enumerated 24 kings (α) who had died).—§ 595
 (*Shoḍaçarāj.*): VII, 55, 2138 (B. *Çaibya*, father of Sṛñjaya;
 PCR. has *Çvitya*, which seems to be the true reading, as
 Sṛñjaya is named *Çvaitya*, q.v.; Nārada related to Sṛñjaya
 the Shoḍaçarājika).
Çaivya², *Çaivyā*, *Çaivyātmaja* (so C. for *Çaib*^o, q.v.).
Çaka, pl. (°āḥ), a people. § 223 (*Vāsishṭha*): I, 175, 6683
 (their origin).—§ 280 (*Bhīmasena*): II, 30, 1088 (in the
 east, vanquished by Bhīmasena).—§ 285 (*Nakula*): II, 32,
 1199 (in the west, vanquished by Nakula).—§ 295 (*Dyūtap.*):
 II, 51, 1843, 1850 (among the peoples who brought tribute
 to Yudhishtira); 52, 1872 (do.).—§ 342 (*Indralokābhig.*):
 III, 51, 1990 (had been present at the rājasūya of Yudhi-
 shthira).—§ 458b (*Kaliyuga*): III, 188, 12839 (among the
 barbarous peoples who in the Kaliyuga will rule the earth).—
 § 554 (*Sainyodyogap.*): V, 4γ, 78 (their king mentioned
 among the kings to whom the Pāṇḍavas ought to send
 messengers).—§ 555 (do.): V, 19δ, 590 (followed the
 Kāmboja king Sudakṣhina).—§ 571 (*Ulūkādūtāgamanap.*):
 V, 160γ, 5510 (in the army of Duryodhana); 161, 5555
 (do.).—§ 573 (*Ambopākhyānap.*): V, 195ε, 7609 (do.).—
 § 574 (*Jambūkh.*): VI, 9μ, 352 (in *Bhāratavarsha*), 359
 (do.).—§ 576 (*Bhagavadgītāp.*): VI, 20, †753 (follow *Kṛpa*).
 —§ 580 (*Bhīshmavadhap.*): VI, 56γ, 2408 (in *Bhīshma's*
garuḍavyūha).—§ 583 (do.): VI, 75ε, 3297 (in *Bhīshma's*
krauñcavyūha).—§ 587 (do.): VI, 117ρ, 5485 (attack
 Arjuna).—§ 589 (*Droṇābhishekap.*): VII, 7ε, 182; 11ν, 399
 (have been vanquished by Kṛṣṇa).—§ 592 (*Samçaptaka-*
vadhap.): VII, 20γ, 798 (in Droṇa's *garuḍavyūha*).—§ 599
 (*Jayadrathavadhap.*): VII, 93δ, 3379 (attack Arjuna); 112,
 4340 (*Çakratulyaparākramaiḥ*); 119ββ, 4716, 4722 (many
 Ç., etc., have been slain by Sātyaki); γγ, 4747 (thousands
 of Ç. have been slain by Sātyaki), 4754; 121εε, 4818 (attack
 Sātyaki).—§ 604 (*Karṇap.*): VIII, 8, 235 (Karna has
 [formerly] vanquished the Ç.).—§ 608 (do.): VIII, 46ε,
 2137 (in Karna's array); 56ττ, 2807 (*ekeshu nihatair aṣvaiḥ*
Kāmbojair Yavanaiḥ Çakaiḥ); 73, 3652 (have been van-
 quished by Arjuna); 88αβ¹, †4506 (attack Arjuna).—§ 609
 (*Çalyap.*): IX, 1γ, 27 (have been slain); 2φ, 74 (had taken
 up arms for the sake of Duryodhana).—§ 611 (do.): IX, 8γ,
 392 (with *Kṛpa* on the right side of Çalya's array).—§ 641
 (*Rājadharm.*): XII, 65θ, 2429 (enumeration of barbarous or
 low peoples).—§ 739 (*Ānuçāsanik.*): XIII, 33α, 2103
 (among the tribes who have been degraded from *kṣattriyas*
 to *çūdras*—*vṛshalatvam parigatāḥ*).
Çāka, a tree in Çākadvīpa. § 575b (*Çākadvīpa*): VI, 11, 428.
Çākadvīpa, a dvīpa named after the Çāka-tree. § 575
 (*Bhūmip.*): VI, 11α, 402.—§ 575b (do.): Ç. is of twice the
 extent of *Jambudvīpa*, and the ocean also is of twice the
 extent of that island. Ç. is surrounded on all sides by the
 ocean. The kingdoms there are full of righteousness, and
 the men never die; there is no famine; the people are

all full of forbearance and great energy. There are seven mountains decked with jewels, etc., and many rivers. The mountains are: (1) *Meru*, the abode of D., R., and G.; (2) *Malaya*, to the east; there the clouds are generated, and thence they disperse on all sides; (3) *Jaladhara*, whence *Indra* daily takes water, and from that we get showers of rain; (4) *Raivataka*, over which the constellation *Revati* is placed by *Brahmān* himself; (5) on the north of this is *Çyāma*. Because the hue of these mountains is dark, the people residing there are all dark in complexion; (6) *Durga-çaila*; (7) *Keçarin* (B. *Keçara*). The measure of each of these mountains is double that of the one mentioned immediately before. There are seven *Varshas* (β), one for each mountain. In the midst is a large tree called *Çāka*, in height and breadth equal to the *Jambu*-tree in *Jambudvīpa*, and it is always adored by the people. There are many delightful provinces where *Çiva* is worshipped, and thither repair D., Si., and Cā. The people are virtuous, and all the four orders are devoted to their respective occupations. There is no instance of theft. They are free from decrepitude and death, and gifted with long life. The rivers (γ) are full of sacred water whence *Indra* draws water to shower it as rain. *Gaṅgā* herself is among them. They are all sin-cleansing. There are four sacred provinces (δ). There is no king and no punishment, and no person that deserves to be punished: VI, 11, 408, 411, 413, 441.—§ 623 (*Rājadh.*): XII, 14a, 406 (east of *Meru*, swayed by *Yudhishthira*), 407.

Çākala¹, a city, the capital of the *Madras*. § 285 (*Nakula*): II, 32, 1196 (the city of *Çalya*, in the west).—§ 607 (*Karnap.*): VIII, 44, 2033 (*nagaram*), 2049 (*nagare*).

Çākala², pl. (°āḥ), the inhabitants of *Çākala*. § 607 (*Karnap.*): VIII, 44, 2052.

Çākala(h) dvīpa(h), a country. § 279 (*Arjuna*): II, 26, 998 (in the north, conquered by *Arjuna* on his *digvijaya*). Cf. next.

Çākalaadvīpa (= prec.). § 279 (*Arjuna*): II, 26, 999 (*Çākalaadvīpavāṇaḥ ca saptaadvīpeshu ye nṛpāḥ | Arjunasya ca saṁyais tair vighrahas tumulo 'bhavat | sa tān api maheshvadeṣu vijigye*, sc. *Arjunah*).

Çākalya, a rshi. § 730 (*Ānuçāsanik.*): XIII, 14f, 689 (adored *Çiva* in a mental sacrifice which lasted for 900 years).

Çākambhari¹, a tirtha, named after Ç. = *Durgā*. § 370 (*Tirthayātrāp.*): III, 84, 7094.

Çākambhari² = *Durgā* (*Umā*): III, 7091 (*devyāḥ*), 7094 (origin of the name); VI, 801.

Çākavakra, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2578.

Çākha, a son or form of *Skanda*. § 116b (*Kumāra*): I, 66, 2588 (brother of *Skanda* according to PCR.).—§ 615w (*Skanda*): IX, 44, 2487, 2489 (the vāyu form of *Skanda*).

Çakra¹ = *Indra* (q.v.).

Çakra² = *Çiva* (1000 names¹⁻²).

Çakra (adj.), "belonging to *Indra*." § 599 (*Jayadrathavadhap.*): VII, 93, 3358 (°m *astram*, invoked by *Arjuna*).

Çakrabhavana, "the abode of *Indra*." § 339 (*Indralokābhig.*): III, 47, 1879 (desiring to see *Indra*, *Lomaça* came to Ç.).—§ 568 (*Vidulāputraçāsana*): V, 135, 4593 (only B.).

Çakradeva, son of the *Kaliṅga* king. § 579 (*Bhishmavadhap.*): VI, 54¹⁰, 2253 (fought *Bhīmasena*), 2254, 2256, 2257 (*Kaliṅgasya sutāḥ*, slain by *Bhīmasena*), 2354.

Çakraja = *Arjuna*, q.v.

Çakraloka, "the world of *Indra*." § 4 (*Anukram.*): I,

1, †163.—§ 340 (*Indralokābhig.*): III, 48, 1915 (°*gataṁ*, sc. *Arjuna*).—§ 343 (*Nalopākhyānap.*): III, 52, 2013 (*astrahetor gato Pārtha*—i.e. *Arjuna*—Ç°m), 2014 (do.).—§ 368 (*Tirthayātrāp.*): III, 83, 7053 (by bathing in *Indra-mārga*—B. *Rudramārga*—one attains to Ç.).—§ 370 (do.): III, 84, 8118 (*ye tu dānam prayacchanti Nirvīrasaṅgane narāḥ | te yanti . . . Ç°m anāmayaṁ*, differently PCR.), 8131 (by bathing at *Stanakunḍa* one attains to Ç.), 8137 (by bathing in *Nandā* one attains to Ç.).—§ 438f (*Arjuna*): III, 162, 11828 (*svargajit Ç°sthah*, sc. *Çāntanu*).—§ 512 (*Ghoshayātrāp.*): III, 236, 14768 (*gato hy aranyād api Ç°m Dhananījayah*, i.e. *Arjuna*, all. to § 335).—§ 555b (*Indra-vijaya*): V, 10, 310 (pl.).—§ 600 (*Ghaṭotkacavadhap.*): VII, 156, 6914 (*Açvatthāman* despatched *Çatruñjaya* to Ç.).—§ 610 (*Çalyap.*): IX, 5, 273 (*gaoḥeyam Ç°tām*, says *Duryodhana*).—§ 613 (*Gadāyuddhap.*): IX, 32, 1873 (*nyāyena yudhyatām prokta Ç°gatiḥ purā*).—§ 618 (*Jalaprādānikap.*): XI, 11, 291 (after death *Duryodhana* has gone to Ç.).—§ 752b (*Chattropānahotpatti*): XIII, 96, 4647 (he who gives an umbrella with 100 ribs to a brahman dwells after death in Ç.).—§ 757k (*Indraloka*): XIII, 102, †4881.—§ 759 (*Ānuçāsanik.*): XIII, 107f, 5298 (°ā *ca gaoḥati*).—§ 768b (*Umā-Maheçvarasamv.*): XIII, 142, 6561 (°*gaḥ*), 6564.—§ 770 (*Ānuçāsanik.*): XIII, 161, 7111 (*prayataḥ kirtitān etān*—i.e. the seven gurus of *Indra*—Ç°m *mahiyato*).

[**Çakra-Namuçi-samvāda(h)**], "the discourse between *Indra* and *Namuçi*." § 672b (*Mokshadh.*): When the *Asura Namuçi*, who was conversant with the birth and death of all creatures, was sitting, divested of prosperity but untroubled at heart, bound with cords, brought under the sway of his foes, etc., *Indra* asked him if he grieved or passed his days cheerfully. *Namuçi* answers that he does not grieve, and explains why, citing *Gautama* [the spouse of *Ahalyā*] (XII, 226).

Çakranandana = *Arjuna*, q.v.

Çakrāpi = *Çaci*, q.v.

Çakraprastha = *Indraprastha*, q.v.

Çakrapurī = *Indraprastha*, q.v.

Çakraputra = *Vālin*: III, 11194 (V°).

Çakra-sabhā-varṇana(m), "description of the palace of *Indra*." § 266 (*Lokapālas.*): The *sabhā* of *Çakra* is built by *Çakra* himself, 100 *yojanas* in breadth, 150 *yojanas* in length, 5 *yojanas* in height, capable of going everywhere at will, named *Pushkaramalini* (?). There *Indra* sits with *Çaci*, *Çri*, and *Lakṣmī*, the *Maruts*, the *Siddhas*, the *Devarshis*, the *Sādhyas*, the *Devaganas*. Enumeration of *Devarshis* and celestial beings (II, 7).

Çakrasārathi = *Mātali*, q.v.

Çakrasūnu = *Arjuna*, q.v.

Çakrasuta = *Arjuna*, q.v.

Çakrasya tirtha(m), "the tirtha of *Indra*." § 358 (*Tirthayātrāp.*): III, 82, 5023 (? *Kumārīkūṇḍam Çakrasya tirtham*, by bathing there one obtains the region of *Indra*).—§ 615 (*Baladevatīrthay.*): IX, 49, 2830 (= *Indratīrtham*, v. 2831).

Çakrātmaja = *Arjuna*, q.v.

Çakrātmaajātmaja, "son of the son of *Indra*" = *Abhimanyu*: VII, 1616.

Çakravāpin, a serpent. § 277 (*Jarāsandhav.*): II, 21, 806 (*Arbudah Ç°i ca pannagau*, at *Girivraja*).

Çakrāvart(t)a, a tirtha. § 370 (*Tirthayātrāp.*): III, 84, 8007.

Çakta¹, a prince. § 150 (Pūrv.): I, 94, 3697 (son of Manasyu and Sauvirī).

Çakta² = Çiva (1000 names²).

Çakta, Çakteh putra(h), Çakteya, v. Çaktr^o.

Çakti¹, probably a more correct reading (of B.) instead of Çaktri (q.v.).

Çakti². § 456 (Skandotpatti): III, 226, 14352 (*devyāḥ* = Durgā?).

Çaktidhara = Skanda: III, 14637.

Çaktija, v. Çaktrija.

Çaktimat: VI, 318; v. Çaktimat.

Çaktimatām çreṣṭha(h) = Viṣṇu (1000 names).

Çaktiputra, v. Çaktriputra.

Çaktra (B. Çakta), "son of Çakt(r)i" = Parāçara: I, 6885.

Çaktreḥ (B. Çakteḥ) **putra(h)** (do.) = Parāçara: I, 2209 (P^o).

Çaktreya (B. Çakteya) (do.) = Parāçara: I, 6886 (P^o).

Çaktri (B., probably more correctly, Çakti), a r̥shi, son of Vasishṭha and father of Parāçara. § 224 (Kalmāshapāda): I, 176, 6701 (*Vaṣiṣṭha-kulavarāddhanam jyeṣṭham putram putracatād Vaṣiṣṭhasya*), 6709, 6714, 6731 (°nā), 6733, 6735, 6736 (C. *Çaktrim tam*; B. *Çaktinam*), 6737 (°avarān putrān *Vaṣiṣṭhasya*, having cursed Kalmāshapāda to become a rākshasa, Ç. himself and all his brothers were devoured by Kalmāshapāda). — § 225 (Vāsiṣṭha): I, 177, 6757 (°ḥ *bhūryā*, i.e. Adṛçyanti), 6758 (*iva*), 6759 (°ḥ *garbhāḥ*, i.e. Parāçara, whom Adṛçyanti bore after the death of Ç.). — § 226 (Parāçara): I, 178, 6792 (Parāçara is born). — § 228 (Aurvop.): I, 181, 6867 (°or *vadhām*), 6878, 6879, 6882 (°avarāḥ *putrāḥ Vaṣiṣṭhasya*). — § 229 (Vasishṭhop.): I, 182, 6892 (°nā). — § 717b (Nārāyaṇiya): XII, 350, 13642 (son of Vasishṭha, father of Parāçara, and grandfather of Vyāsa). — § 775 (Ānuçāsanik.): XIII, 166ç, 7670 (among the r̥shis of the North). Cf. Vāsiṣṭha.

Çaktrija (B. Çaktija), "son of Çakt(r)i" = Parāçara: I, 6870.

Çaktriputra (B. Çakti^o) (do.) = Parāçara: XII, 13642 (P^o).

[**Çakulopākhyāna(m)**], "the episode about the Çakula fishes." § 645b (Āpaddh.): In a lake that was not very deep and which abounded in fishes, there lived three *Çakula* fishes (*kuçalās* in B. seems only to be a typographical error) that were friends; amongst those three, one had much forethought (*dirghakūlajñāḥ*); another was possessed of great presence of mind (*utpannapratibhāḥ*); the third was procrastinating (*dirghasūtrāḥ*). One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. He of great forethought, having in vain warned the others, immediately set out through a current and reached another deep lake. The procrastinating one was caught with many others and tied to a string. He of presence of mind thrust himself into the company of those so tied, and remained quietly among them biting the string, and escaped when the fishes were removed to a piece of deep water to be washed. The procrastinating one met with his death (XII, 137).

Çakuna, pl. (°aḥ), a people. § 592 (Samçaptakav.): VII, 20ç, 802 (*Gāndhārāḥ Çakunāḥ*, etc., in the back of Droṇa's gurudavyūha).

Çakuni¹, son of the Gāndhāra king Subala and brother-in-law of Dhṛtarāṣṭra. § 4 (Anukram.): I, 1, †108, 139. — § 11 (Pārvasaṅgr.): I, 2, 412 (*Kṛtavarāḥ*, defeats Yudhisṭhira at the play), 426, 553 (°eç *ca vadhaḥ* . . . *Sahadevena*). — § 83 (Ādivamçavatāraṇa): I, 63, 2440 (*Gāndhārārajaputraḥ* . . . *Saubalāḥ*). — § 130 (Amçavat.): I, 67, 2713

(incarnation of *Dvāpara*). — § 174 (Sāmbhavadap.): I, 110, 4377 (*Gāndhārārajasya putrah*, gave his sister Gāndhārī in marriage to Dhṛtarāṣṭra). — § 197 (Bhīmasenarasaṇāna): I, 129, 5068 (*Saubalāḥ*). — § 213 (Jatugṛhap.): I, 141, 5655 (*Saubalāḥ*); 142, 5674 (do.); 149, 5849. — § 215 (Bahavadhap.): I, 162, 6248. — § 232 (Svayamvarap.): I, 186, 6985 (*Çakuniḥ Saubalāç caiva Vṛhako 'tha Bṛhadbalāḥ | ete Gāndhārārajasya sutāḥ sarve samāgatāḥ*). — § 243 (Vidurāgamanap.): I, 205, 7516 (*Saubalāḥ*). — § 287 (Rājasūyikap.): II, 34, 1265 (came to the *rājasūya* of Yudhisṭhira). — § 290 (Çiupālavadhap.): II, 44a, 1538. — § 292 (Rājasūyikap.): II, 45, 1627 (*Saubalāḥ*, remained in the palace of Yudhisṭhira). — § 293 (Dyūtap.): II, 46, 1661 (do.). — § 294 (do.): II, 47, 1662, 1682; 48, (1702), (1716), (1720); 49, 1726 (*Saubalāḥ*), 1727, (1728), 1731, (1762), 1766. — § 298 (do.): II, 56, (1966), †1977; 58, †2004 (*Gāndhārārajāḥ*, shall play with Yudhisṭhira), 2007; 59, 2032 (*Saubalāḥ*), (2033), 2035, (†2036), 2041, (2043), 2049; 60, 2059; 61, 2060, 2062, 2066, 2070, 2074, 2078, 2082, 2085, 2090, 2093; 63, 2120 (*Saubalasya* . . . *Pārvatiyaḥ*); 65, (2141), 2142 (*Saubala*), 2145, 2147, 2149, 2151, (2153), 2154, 2156, (2157), (2159), 2161, 2162, 2166, (2167), 2169, 2170, 2172 (gambling with Çakuni, Yudhisṭhira loses all his wealth and also his brethren, himself, and Draupadī). — § 299 (do.): II, 67, †2241 (*Gāndhārārajāḥ Subalasya putrah*), †2245. — § 302 (Anudyūtap.): II, 74, 2456 (*Saubalāḥ*), 2472. — § 303 (do.): II, 76, 2496 (°or *māyām*), (2499), 2509, (2510), 2513 (the gambling is renewed and Ç. again wins). — § 304 (do.): II, 77, 2539 (Sahadeva will slay Ç.). 2544. — § 306 (do.): II, 80, 2655. — § 311 (Āraṇyakap.): III, 4, †226, †233. — § 312 (do.): III, 5, †247 (*Saubalasya*). — § 313 (do.): III, 7, (293). — § 327 (Draupadīparit.): III, 34, †1358. — § 337 (Indralokābh.): III, 44, 1797 (*Saubalasya*). — § 446 (Nivātakavacay.): III, 174, 12276. — § 512 (Ghoshayātrāp.): III, 236, †14761; 237, 14772, 14795; 238, 14816 (*Gāndhārārajāḥ*); 239, 14822, (14837), 14841; 240, 14851; 241, 14896 (*Saubalāḥ*), 14906 (do.) (Ç. follows Duryodhana on the *ghoshayātrā* and is vanquished by the Gandharvas). — § 513 (do.): III, 251, 15124 (*Saubalāḥ*), (15125). — § 515 (Karnadigvijaya): III, 253, 15209, 15233; 254, 15254 (*Saubalāḥ*), 15272. — § 521 (Draupadīharanap.): III, 262, 15495. — § 548 (Āraṇyakap.): III, 312, 17245. — § 551 (Kicakavadhap.): IV, 21, 646 (*Saubalasya*). — § 552 (Goharanap.): IV, 50, 1577 (*Gāndhārāḥ*). — § 554 (Sainyodyogap.): V, 2, †37; 3, 60; 6, 114. — § 556 (Saṇjaya-yānap.): V, 21, 633; 26, †755; 29, †854 (*Gāndhārārajāḥ*), (λ) †860; 30v, †895 (*Gāndhārārajāḥ*). — § 558 (Prajāgarap.): V, 35, 1257. — § 561 (Yānasandhip.): V, 47a, 1798 (*Saubalāḥ*); 49, 1944 (*Saubalasya*); 58, 2303 (*Saubalāḥ*); 66e, 2502 (*Saubalāḥ*). — § 562 (Bhagavyānap.): V, 79d, 2829; 91, 3240 (*Saubalām*); 94, 3336 (*Saubalāḥ*), 3346 (do.), 3379 (*Gāndhārārajāḥ*). — § 567 (do.): V, 127, 4239; 128, 4306; 130v, 4365 (*Saubalena*), 4366 (*Saubalasya*). — § 568 (do.): V, 143n, 4835. — § 570 (Sainyaniryānap.): V, 153, 5195; 154, 5218, 5227 (*Saubalāḥ*); 155θ, 5275 (*Saubalam*). — § 571 (Ulūkādūtāgamanap.): V, 160a, 5409, †5532 (*purushodadhim* . . . Ç^o *prapātām*, i.e. the army of Duryodhana); 161, †5575 (do.); 162, 5599, 5613, 5614 (Sahadeva promises to slay Ç. and his son Ulūka); 163, 5698; 164e, 5709 (Sahadeva is urged against Ç.). — § 572 (Rathātirathas.): V, 167, 5770 (*mātulas te*—i.e. Duryodhanas—is a *ratha*). — § 573 (Ambop.): V, 195e, 7609 (*Gāndhārārajāḥ*). — § 574 (Jambūkh.): VI, 9, 311 (*Saubalāḥ*). —

§ 576 (Bhagavadgītāp.): VI, 14, 576; 16a, 622 (do.); 20, 748 (*taṁ*—i.e. Duryodhana—*sarvataḥ* *Āṇḍhārāyāḥ*).—§ 578 (Bhishma-vadhāp.): VI, 45^a, 1731, 1733 (fights Prativindhya); 51c, 2104.—§ 580 (do.): VI, 57^a, 2452 (*Saubalāḥ*).—§ 582 (do.): VI, 71^b, 3140; 72, 3166 (*Āṇḍhārāyāḥ ca mahāratham pitāputrau*).—§ 584 (do.): VI, 82, 3630; 84, 3729 (*śyālas tava*, i.e. Dhṛtarāṣṭra's).—§ 585 (do.): VI, 90, 3971, 3998 (has six brothers (c), of whom the five are slain by Irāvāt); 96, 4329 (*Saubalasya*); 97^a, 4404 (*Saubalāḥ*); 98^{vv}, 4489 (*mātulaḥ*).—§ 586 (do.): VI, 99^a, 4501 (in the van of Bhishma's *sarvabhadra-vyūha*).—§ 589 (Droṇābhishēkap.): VII, 7^γ, 180 (in the right wing of Droṇa's array).—§ 590 (do.): VII, 14, 516 (fights Sahadeva).—§ 592 (Sampāta-kavadhāp.): VII, 30, 1316 (*māyācataviçaradāḥ*, created illusions), 1329.—§ 593 (Abhimanyuvadhāp.): VII, 37, 1602 (fights Abhimanyu); 39^u, 1650.—§ 598 (Jayadratha-vadhāp.): VII, 85^e, 3052 (*Saubalāt*); 86, 3072.—§ 599 (do.): VII, 95, 3532 (fights Sahadeva); 96, 3562 (attacked by Nakula and Sahadeva), 3565; 120^{dd}, 4768, 4790 (fights Sātyaki); 130, 5327 (*°buddhijam*, sc. *dyūtam*), 5328; 151^γ, 6538, 6547.—§ 600 (Ghaṭotkacavadhāp.): VII, 155, 6713; 156, 6750 (*putrapautraiḥ parivṛto bhrātṛbhiḥ ca*); 157^π, 6944 (read with B.: *Cakunor bhrātaro vīra Gavakṣaḥ*, etc., five brothers of Ā. are slain by Bhīmasena); 158^ψ, 7030; 165, 7364 (*Saubalāḥ*, fights Nakula); 169, 7569 (fights Nakula), 7571; 170^{λλ}, 7625 (fights Dhṛṣṭadyumna); 171, 7704 (fights Arjuna), 7714, 7716; 182^{ζζ}, 8266, (ηηη), 8281; 183^{ζζζ}, 8294 (*Saubalasya*).—§ 601 (Droṇavadhāp.): VII, 185^δ, 8441 (*mātulaḥ ca me*, i.e. Duryodhana's).—§ 602 (do.): VII, 186^κ, 8470 (*Saubalāḥ*), (θ), 8504 (do.).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 193^a, 8901; 200^{aa}, 9316.—§ 604 (Kurnap.): VIII, 1a, 5 (*Saubalāḥ*); 4e, 83 (*Saubalasya*); 9, 326 (*Saubalāḥ*).—§ 605 (do.): VIII, 11^ν, 414 (Ā. and Ulūka in the eyes of Karna's makaravyūha); 25, 1010, 1012, 1019 (fights Sutasoma); 32^{σσ}, 1332.—§ 608 (do.): VIII, 46^γ, 2134 (*°r Ulūkaḥ ca mahārathāḥ* . . . *Gāndhāribhir asadbhrāntaiḥ Pārvatīyaḥ ca durjayaiḥ*); 47ⁱ, 2225; 48^o, 2263; 50, 2393 (*Saubalāḥ*, rushed against Bhīmasena); 51, 2494 (*°niridhātāḥ sādinaḥ* . . . *trīsā-harāḥ*); 61, 3079 (attacked by Sātyaki), 3111, 3114; 64^{ooo}, 3249 (*Saubaleasya*); 77, 3907, 3911 (fights Bhīmasena), 3914; 78^δ, 3999; 83^ν, 4254; 85, 4323 (*Gāndhāra-patīḥ*, fights the Kulinda prince); 91^{ac}, 4749, 4750, 4758; 93^{an}, 4864 (attacked by Nakula, Sahadeva, and Sātyaki); 95^{av}, 4969 (*Gāndhārāṇām sahasraṇa* . . . *parivṛtāḥ*).—§ 609 (Qalyap.): IX, 1^γ, 26 (*Saubalāḥ*, has been slain); 2^κ, 73 (*Saubalāḥ*), 96 (do.).—§ 610 (do.): IX, 3^a, 156 (attacked by Nakula and Sahadeva); 6^ξ, 293.—§ 611 (do.): IX, 8, 400 (attacked by Nakula and Sahadeva); 11^μ, 563 (*Saubalāḥ*), 566; 16, 800, 832 (*°pramukhān*); 18, 972 (*Gāndhārārājasya putrah*), (977); 19, 1026, 1064; 22, 1152 (fights Yudhishtira), 1155; 23, 1204 (*Gāndhārārājasya putrah*), 1214 (*Saubalāḥ*), 1215, 1217, 1237, 1241, 1244 (*Saubalāḥ*); 24, 1274, 1277 (*Saubalāḥ*), 1279; 27^{rr}, 1457, (vv), 1459, 1473; 28, 1501 (*Saubalāḥ*), 1520 (*°eḥ ca padanugāḥ*), 1526, 1527, 1529, 1533 (father of Ulūka, who is slain), 1536 (*Saubalāḥ*), 1546, 1555, 1557, 1563, 1564 (Ā. is slain by Sahadeva).—§ 612 (Hradapraveçap.): IX, 29, 1658 (*nihato*); 31, 1772 (*Saubalāḥ*), 1797 (*iva*).—§ 613 (Gadāyuddhāp.): IX, 32^β, 1837 (*Saubalasya*); 33^e, 1895, (c), 1924 (*°buddhijam*, sc. *karma*, all. to the game), 1932 (*dyūte yad vijito rājā Ā. or buddhiniçayāt*), 1935 (*nihataḥ*).—

§ 615 (do.): IX, 56, 3155 (*°buddhijam*, sc. *karma*), 3162 (*Saubalā hataḥ*); 60, 3384 (has been slain); 61, 3429 (*°niçayāt*, Duryodhana had wronged the Pāṇḍavas); 64^{ee}, 3589, 3613 (*Saubalāḥ*).—§ 618 (Jalaprādānikap.): XI, 1^γ, 28; 8^ξ, 223 (*mātulaḥ*, sc. Duryodhana's); 14^ξ, 375 (*Saubalasya*).—§ 619 (Strīvilāp.): XI, 18^γ, 541; 24^u, 698 (*Gāndhārārājāḥ* . . . *nihataḥ Sahadevena bhagineyena mātulaḥ*), 702.—§ 620 (Ārddhāp.): XI, 26^β, 790 (his body is burnt).—§ 768 (Ānuçāsanik.): XIII, 148^c, 6930.—§ 778 (Açvamedhikap.): XIV, 1, 13.—§ 785 (Anugītāp.): XIV, 60^β, 1797 (has been slain by Sahadeva), 1798 (*nihato*); 84, 2486 (*°es tanayo vīro Gāndhārāṇām mahārathāḥ*), 2487 (in order to avenge the slaughter of Ā. the Gāndhāras attack Arjuna), 2494 (*°eḥ putrah*, fights Arjuna), 2506 (*°eḥ* . . . *tanayam*, is vanquished by Arjuna).—§ 789 (Putradarçanap.): XV, 31^γ, 852 (is an incarnation of Dvāpara); 32^o, 876 (among the dead princes who arose from the Gaṅgā).—§ 795 (Svargārohanap.): XVIII, 5, 149 (*Saubalāḥ*, in Heaven), 167 (was absorbed—*prāpa*—into Dvāpara).

Cf. also the following synonyms:—

Gāndhāra, q.v.

Gāndhārapati, q.v.

Gāndhārārāja, q.v.

Gāndhārārājaputra, Gāndhārārājasya putra(h), Gāndhārārājasya suta(h), q.v.

Kitava, q.v.

Pārvatīya ("the Mountaineer"): II, 1210; III, 1357; V, 1895.

Saubala ("son of Subala"): I, 157, 1206 (*hataṁ saṁgrāma Sahadevena*), 2238, 2279, 2440 (*Ā.ḥ*), 2745, 5068 (*Ā.ḥ*), 5655 (do.), 5674 (do.), 5920, 6985 (*Ā.ḥ*), 7516 (do.); II, 1627 (do.), 1661 (do.), 1698, 1724, 1726 (*Ā.ḥ*), 2032 (do.), 2075, 12120, 2143, 2146, 2179, 2185, 2274, 2275, 2287, 2456 (*Ā.ḥ*), 2513 (do.), 2520, 2551, 2554, 2655 (*Ā.ḥ*); III, 1247, 301, 1912, 1797 (*Ā.ḥ*), 1954, 2022, 2030, 14771, 14801, 14808, 14810, 14843, 14896 (*Ā.ḥ*), 14906 (do.), 15092, 15124 (*Ā.ḥ*), 15204, 15218, 15273 (*Ā.ḥ*), 15294, 15324, 17453; IV, 646 (*°eḥ*), (a), 1150, 1581, 2286; V, 110, 136, 65, 610, 989, 1798 (*Ā.ḥ*), 1944 (*°eḥ*), 2303 (*Ā.ḥ*), 2502 (*Ā.ḥ*), 2932, 3240 (*Ā.ḥ*), 3336 (*Ā.ḥ*), 3346 (do.), 3441, 4167, 4262, 4306 (*Ā.ḥ*), 4365 (*Ā.ḥ*), 4366 (*Ā.ḥ*), 4890, 5088, 5218 (*Ā.ḥ*), 5227 (*Ā.ḥ*), 5409 (*Ā.ḥ*); VI, 311 (*Ā.ḥ*), 576 (do.), 622 (do.), 1732, 1996, 2452 (*Ā.ḥ*), 2460, 2468, 3134, 3330, 3353, 3455, 3971 (*Ā.ḥ*), 3995 (*°nyānujāḥ*, i.e. Guja, etc.), 4329 (*Ā.ḥ*), 4404 (*Ā.ḥ*), 4668, 5007; VII, 517, 518, 1305, 1306 (*Gāndhārān* . . . *Saubalapramukhān*), 1327, 1589, 1838, 1900, 2629, 3052 (*Ā.ḥ*), 3061, 3567, 4793, 6746, 6848, 6855, 7055, 17290, 7364 (*Ā.ḥ*), 7559, 7561, 7570, 7669, 7676, 7707, 7715, 7717, 7746, 8294 (*Ā.ḥ*), 8470 (*Ā.ḥ*), 8504 (*Ā.ḥ*), 8544; VIII, 5 (*Ā.ḥ*), 83 (*°eḥ*), 326 (*Ā.ḥ*), 1017, 1025, 1026, 1032, 1034, 1035, 1274, 1332 (*Ā.ḥ*), 2156, 2225 (*Ā.ḥ*), 2393 (do.), 2507, 2610, 3111, 3112, 3127, 13353, 3763, 3914, 3916, 3921, 3925, 3932, 3940, 14503, 14749 (*Ā.ḥ*); IX, 26 (*Ā.ḥ*, mentioned among the slain), 73 (*Ā.ḥ*), 96 (do.), 373, 396, 563 (*Ā.ḥ*), 626, 1019, 1168 (*°sya sutaḥ*, i.e. Ulūka), 1214 (*Ā.ḥ*), 1218, 1219, 1220, 1236, 1241, 1244 (*Ā.ḥ*), 1264, 1272, 1277 (*Ā.ḥ*), 1361, 1379, 1384, 1399, 1457 (*Ā.ḥ*), 1464, 1472, 1501 (*Ā.ḥ*), 1522, 1524, 1526, 1536 (*Ā.ḥ*), 1538, 1540, 1542, 1543, 1546, 1548, 1556, 1566 (is slain by Sahadeva), 1772 (*Ā.ḥ*), 1837 (*Ā.ḥ*),

3159, 3162 (Ç^oih . . . *hatah*), 3432, 3613 (Ç^oim); XI, 375 (Ç^oeh), 790 (Ç^oim); XII, 182; XV, 329, 336; XVIII, 149 (Ç^oih).

Saubalaka (do.): III, 1948 (*ye oḍṣya*—i.e. Duryodhana's—*sacivā mandah Karṇa-S'adayah*).

Saubaleya (do.): III, 14, †223, 288, 1995, 15135; VI, 2471, 2910; VIII, 1036, 3249 (Ç^oeh), 3909, 3916; IX, 1516.

Subalaja (do.): II, 1681.

Subalaputra (do.): I, 5635; VIII, 2497; IX, 1213.

Subalasya putra(h) (do.): III, †1356.

Subalasya suta(h) (do.): IX, 1153.

Subalātmaja (do.): V, 2253 (chosen by Sahadeva for his antagonist); VI, 4774; VIII, 3919.

Çakuni¹, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāshṭra's race).

Çakuni², a demon. § 502 (Manushyagrahak.): III, 230, 14486 (*o tam*—i.e. Surabhi—*āruhya saha bhuñkte çīcūn bhuvi*).

Çakuni³ (= Çiva (1000 names)).

Çakuni ("son of Çakuni") = Ulūka: VIII, 997.

Çakunigraha, a demon = Vinatā. § 502 (Manushyagrahak.): III, 230, 14480 (*Vinatā tu mahāraudrā kathyate* Ç^oh).

Çakunikā, a mātṛ. § 615u (Skanda): IX, 460, 2633.

Çakuniputra, the son of Çakuni, king of the Gāndhāras. § 785 (Anugītāp.): XIV, 83, 2485 (*Gāndhārarājena*, vanquished by Arjuna).

Çakunisuta ("son of Çakuni") = Ulūka: VIII, 4307.

Çakuna, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 43, 249.

Çakuntalā, daughter of Viçvāmitra and Menakā, wife of Dushyanta, and mother of Bharata. § 11 (Parvasuṅgr.): I, 2, 371. — § 133 (Dushyanta): I, 69, 2814, 2815 (Dushyanta sees Ç. in the hermitage of Kaṇva); 71, (2903). — § 134 (Viçvāmitra): I, 71, (2912); 72, 2945 (daughter of Viçvāmitra and Menakā), 2951 (origin of her name: *nirjane tu vane yasmāt çakuntaiḥ parivāritā | Ç^oeti nāmāsyāḥ kṛtāṃ cāpi tato mayā*), 2952, (2953). — § 135 (Çakuntalop.): I, 73, (2959), (2968), 2977, 2981, (2985), 2987; 74, 2988, 2997, 2998, 3000, 3003, 3060, (3069), 3101, 3102, 3103 (Dushyanta wedded Ç. according to the Gāndhārva form of marriage, and returned to his capital; Ç. brought her son Bharata to Dushyanta, who first did not acknowledge him as his son, until a celestial voice testified the truth of Ç.'s words). — § 156 (Pūruvamp.): I, 95, ††3782 (*Viçvāmitraduhitarāṃ*), 3783-4 (= vv. 3102-3). — § 565 (Gālavacarita): V, 117, 3974 (*remo . . . yathā . . . Çakuntalāyām Dushvantah*).

Çakuntala, "son of Çakuntalā" (metron.) = Bharata: I, 3104, 3105, 3118, 3709; VII, 2387; XII, 938 (*Bh^o*); XIV, 50 (*Bh^o*).

Çakuntalopākhyāna(m), "episode relating to Çakuntalā." § 133 (Sambhav.): I, 68-70: Dushyanta (q.v.) saw Çakuntalā (§ 134), daughter of Viçvāmitra (q.v.) and Menakā. — § 135: Enumeration of the eight forms of marriage according to Manu. Dushyanta, during the absence of Kaṇva, wedded Çakuntalā according to the Gāndhārva form, promising her that her son should be the heir apparent, and departing told her that he should send troops to take her to his capital. Kaṇva, by his spiritual knowledge, knew what she had done, and approved of it, and bestowed on her the boon that the Paurava monarchs might ever be virtuous and never be

deprived of their thrones (I, 73). Çakuntalā, after three years, brought forth a beautiful boy, for whom Kaṇva caused all the religious rites to be performed, and who, when he was only 6 years of age, used to seize and bind to the trees lions, etc., wherefore he was called *Sarvadamana*. Then Kaṇva caused his disciples to bring Çakuntalā and the boy to *Hastinapura* and introduce them to Dushyanta. Then they returned to the hermitage. Dushyanta feigned not to remember anything. Then Çakuntalā became angry ("But knowest thou not the Ancient Wise [*munim purāṇam*, i.e. Nārāyaṇa] who lies in the heart? He who sins is observed by the gods and by him also who occupies every heart. The sun, the moon, the air, fire, earth, sky, water, the heart, Yama, the day, the night, both twilights, and Dharma, all witness the acts of man. Yama *Vaivasvata* takes no account of the sins of that person with whom [Nārāyaṇa] the witness of all acts is gratified. But that person with whom he [Nārāyaṇa] is not gratified is tortured for his sins by Yama . . . The son that is born to persons cognizant of the *Vedic* mantras rescues the spirits of deceased ancestors. Because the son rescues the father from the hell which is called *Pūt*, therefore he has been called *putra* by *Svayambhū* himself . . . Even *ṛshis* cannot create creatures without women . . . 'He shall perform a hundred horse sacrifices,' were the words uttered in the skies when I was in the lying-in room . . . *Uṛvaçī*, *Pārvacitti*, *Sahajanyā*, *Menakā*, *Viçvaci*, and *Ghṛtaci*, these are the six foremost *Apsarases*; amongst them, again, *Menakā*, born of *Brahmān*, is the first . . . I can repair to the abodes of *Indra*, *Kubera*, *Yama*, and *Varuṇa* . . . The *Pitṛs* have said that the son continues the race, and he is therefore the best of all religious acquirements . . . *Manu* has said that there are five kinds of sons . . ."). Then she left his presence. But a voice from the sky commanded Dushyanta to cherish (*bhara*) his son, who should therefore be called *Bharata*. It was this voice of the *Devadūta* that Dushyanta had waited for, that the people should not regard his son as of impure birth. Bharata reduced to subjection all the kings of the earth and became a *sarvabhauma-oakravartin*, and performed many sacrifices with Kaṇva as the chief priest. From him has come the *Bharata* race, of whom the principal ones shall be mentioned (I, 74).

Çala¹, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Çala², son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4543. — § 599 (Jayadrathavadhap.): VII, 127^{vv}, 5177 (among other sons of Dhṛtarāshṭra who encompass Bhīmasena). — § 608 (Karnap.): VIII, 5188, 2447 (among twenty sons of Dhṛtarāshṭra who attack Bhīmasena).

Çala³, son of Somadatta and brother of Bhūri and Bhūriçravas. § 232 (Svayamvarap.): I, 186, 6995 (present at the svayamvara of Draupadī). — § 287 (Rājasūyikap.): II, 34, 1267 (came to the rājasūya of Yudhisṭhira). — § 328 (Kāmyakavanapr.): III, 36, 1419. — § 556 (Sañjayayānap.): V, 232, †694. — § 561 (Yānasandhip.): V, 55^v, 2208 (among the chief warriors in Duryodhana's army); 58^r, 2301; 61^w, 2409; 66^{ee}, 2502. — § 571 (Ulūkadūtāgamanap.): V, 180, 5531 (*Çala-Çalyamatsyam*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); 164^e, 5709 (is matched with Cektāna). — § 573 (Ambopākhyānap.): V, 195^ç, 7612. — § 576 (Bhagavadgītāp.): VI, 182, 687 (protected Bhīshma); 20^ç, †750 (*Vālikānām ekadeçah*). — § 578 (Bhīshmavadhap.): VI, 51^ç, 2107 (at the left flank of Bhīshma's array). — § 579 (do.): VI, 52², 2145. — § 580 (do.): VI, 56^ß, 2406 (in the neck

of Bhishma's *garuḍavyāha*; 589, †2648.—§ 581 (do.): VI, 61⁷, 2690.—§ 584 (do.): VI, 85⁷, †3768.—§ 586 (do.): VI, 102^λ, 4668.—§ 587 (do.): VI, 119^ψ, 5583.—§ 593 (Abhimanyuvadhap.): VII, 370, 1589, (α), 1609 (attacked Abhimanyu).—§ 596 (Pratijñāp.): VII, 74^β, 2627 (will protect Jayadratha).—§ 599 (Jayadrathavadhap.): VII, 95^γ, 3540; 104^μ, 3894; 105^ν, 3949 (Ç's standard, bearing a huge silver elephant, was adorned on all sides with peacocks made of gold; Ç. has by error *Çalyasya*).—§ 600 (Ghaṭotkacavadhap.): VII, 156^η, 6743; 158^ω, 7036.—§ 604 (Karnap.): VIII, 7, 208 (? Çala? stays on the field desirous of battle).—§ 609 (Çalyap.): IX, 2, 72 (among the allies of Duryodhana).—§ 619 (Strivilāp.): XI, 24, 685 (has been slain).—§ 620 (Çrāddhap.): XI, 26^β, 786 (his body is burnt).—§ 789 (Putradarçanap.): XV, 320, 877 (among the dead warriors who arose from the Gaṅgā).—§ 795 (Svargārohanap.): XVIII, 5^μ, 163 (among those who entered the deities).

Çala⁴, son of king Parikshit of Ayodhyā and the daughter of the frog-king. § 461 (Vāmadevacarita): III, 192, †13177.

Çalabha¹, an Asura. § 92 (Amçāvat.): I, 66, 2534.—§ 130 (do.): I, 67, 2666 (incarnate as Prahlāda, king of the Bālīkas).

Çalabha², a Pāṇḍava warrior. § 608 (Karnap.): VIII, 56^ν, 2740 (slain by Karna).

Çalabha, pl. (°aḥ) ("winged insects," PCR.). § 113 (Amçāvat.): I, 66, 2572 (among the sons of Pulaha).

Çalabhi, a matr. § 615^ω (Skanda): IX, 460, 2624.

Çalāgrāja = Bhūricravas, q.v.

Çālāgrāma = Viṣṇu: III, 8102.

Çalahara, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Tukshaka's race).

Çālakataṅkata. § 599 (Jayadrathavadhap.): VII, 109, 4127 (name of a Rākeṣha, BR., but, if a name, it must be a synonym of Alambusha. PCR. translates "resembled a tall çāla uprooted and broken by the wind").

Çālīçiras, a Devagandharva. § 101 (Amçāvat.): I, 66, 2552 (son of Muni).—§ 191 (Arjuna): I, 123, 4812 (present at the birth of Arjuna).

Çālīhotra, a rishi. § 351 (Nalopākhyānap.): III, 71, 2798 (*hayānām kulatattvavī*).

Çālīhotrapitr = Kapila: XII, 12759.

Çālīhotrasya tīrtha(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6077 (read with B. *tīrthe*, named Çālisūrya).

Çālīpinda, a serpent. § 47 (Sarpasattra): I, 35, 1551.

Çālīsūrya, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6077 (= Çālīhotrasya tīrtha(m)).

Çālmali¹, son of Avikshit. § 154 (Pūrv.): I, 94, 3741.

Çālmali², one of the seven dvīpas. § 575 (Bhūmip.): VI, 11a, 403.

Çālmali(ka) dvīpa(h) (= Çālmali²). § 575 (Bhūmip.): VI, 12, 447 (with a çālmali tree).

Çalu, a river. § 574 (Jambūkh.): VI, 9^λ, 336 (in Bhūrata-varsha).

Çālūkinī, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5083.

Çālva¹, pl. (°aḥ). § 186 (Vyushitāçvop.): I, 121, 4714 (the dead Vyushitāçva bogat on his wife Bhadrā Kākshivalī throe Çālvās and four Madras).

Çālva², pl. (°aḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (fled from fear of Jarāsandha).—§ 545 (Pativratā-māhātmyap.): III, 294, 16664 (had been ruled by Dyumatsena, who was deprived of the kingdom); 299, 16904 (Dyumatsena was restored into the kingdom).—§ 549 (Pāṇḍava-

praveçap.): IV, 1a, 12.—§ 571 (Ulūkādūtāgamanap.): V, 160^γ, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 574 (Jambūkh.): VI, 9^μ, 346 (among the peoples of Bhārata-varsha).—§ 576 (Bhagavadgītāp.): VI, 18a, 688 (in the army of Duryodhana); 20, †752 (do.).—§ 582 (Bhishmavadhap.): VI, 72^η, 3169 (Ç°-*Kaikayān*, attacked by Sātyaki, etc.).—§ 587 (do.): VI, 117^ρ, 5485 (attack Arjuna); 119^σ, 5649 (B. has *Çālvāçrayāḥ*, C. *Çālvāḥ Çayāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, 154^β, 6651 (with the Matsyas they attack Droṇa (!)).—§ 605 (Karnap.): VIII, 27^λ, 1077 (attack Arjuna).—§ 607 (do.): VIII, 45^μ, 2084 (among the people who know the eternal religion), (ν), 2106 (*kṛtānānuçāandāḥ*).

Çālva³ ("king of the Çālvās"), name of one or more different princes. § 130 (Amçāvat.): I, 67, 2653 (incarnation of the Asura Ajaka).—§ 233 (Svayamvarap.): I, 187, 7019; 188, 7051 (present at the svayamvara of Draupadī).—§ 287 (Rājasūyikap.): II, 34, 1268 (came to the rājasūya of Yudhiṣṭhira).—§ 592 (Samçaptakavadhap.): VII, 25, 1089 (slain by Bhīmaratha, the son of Dhṛtarāṣṭra).—§ 611 (Çalyap.): IX, 20, 1066 (*Mlecchaganaḍhipaḥ*), †1681, †1087, †1091 (is slain by Sātyaki); 21, 1093 (*mīhate*); 24, 1298 (sc. *hate*). Some of these quotations may perhaps refer to Çālva⁴.

Çālva⁴ (do.), lord of Saubha. § 167 (Vicitravīryop.): I, 102, 4113, 4116, 4117, 4134 (Ambā would have chosen Çālva for her husband at the svayamvara, and he also had chosen her, but with her sisters she was carried off by Bhīshma, who, however, let her free).—§ 573 (Ambopākhyānap.): V, 175, 5979, 5992, 5994, 5999, 6002, 6003, 6005, 6013, 6019 (having been set free by Bhīshma Ambā repaired to Ç., who, however, did not accept her); 176, 6076 (Saubhapati), 6078 (repetition); 177, 6086, 6092 (do.); 178, 7027, 7056, 7059. Cf. Çālvapati, Çālvarāja, Saubhapati, Saubharāj, and the next.

Çālva⁵ (do.), lord of Saubha, a Daitya slain by Kṛṣṇa. § 317^b (Kṛṣṇa): III, 12, 491 (enumeration of the feats of Kṛṣṇa).—§ 319 (Saubhavadhop.): III, 14, 615 (°*śya nagaram Saubham*), 618, 633 (hearing the slaughter of Çiçupāla, Ç. attacked Dvārakā).—§ 320 (do.): III, 15, 637, 638, 648 (do.); 16, 659, 669 (°*śya sacivam* *Kāshemavṛddhiḥ*, fought Çāmba), 675 (°*śya camūpatau*, i.e. *Kāshemavṛddhi*); 17, †698, 699, 700, 701, 702 (*yuddham Ç°-Vṛāṇipravātrayoh*, i.e. the encounter between Ç. and Pradyumna), 705, 708, 711, 714; 18, 717, 722, 723, 741; 19, 753, 755, 760, 768 (Kṛṣṇa is ordained by Dhātṛ to be the slayer of Ç.), 775 (vanquished by Pradyumna, Ç. left Dvārakā, having mounted Saubha); 20, 781, 786 (sa Ç°m *Saubhanagaram*), 792, 793, 798, 808 (*Saubhapatiḥ*, Kṛṣṇa set out for Mārttikāvata [the kingdom of Ç.] and pursued Ç., who stayed in the midst of the ocean; a long battle ensued); 21, †819, 822, 827, 830, 839, †847.—§ 321 (do.): III, 22, 869 (*Saubhapatiḥ*), 870, 884, 885 (slain by Kṛṣṇa with the discus), 889.—§ 589 (Droṇābhishekap.): VII, 11, 395 (*Saubham Daityapuram Ç°guptam pātayām āsa Mādhanah*, i.e. Kṛṣṇa, all. to § 321). Cf. Daitēyāpasada (III, 796), Mārttikāvata(ka) nṛpa(h) (III, 629), Saubha, Saubhādhipati, Saubhapati, Saubharāj.

Çālvaka¹, adj. ("belonging to the Çālvās"). § 556 (Sañjaya-yānap.): V, 30, 889 (*rājānah*, in the army of Duryodhana).

Çālvaka², pl. (°aḥ) (= the Çālvās). § 561 (Yānasandhip.): V, 57, 2249 (in the army of Duryodhana, assigned to the five Kaikaya princes as their share in the battle).

Çālvapati¹ ("king of the Çālvās") = Çālva⁴: V, 5971,

5977 (^o*ek puram*), 5980, 5987, 5991, 5995, 5998, 6024, 6074, 7016.

Çālvapati² (do.) = Çālva¹: III, 666.

Çālvaputra ("the son of Çālva"), a prince. § 554 (Sainyodyogap.): V, 4_γ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Çālvarāja¹ ("king of the Çālvas") = Çālva¹. § 604 (Karna): VIII, 5_ζ, 131 (had been slain by Bhīma in the great battle).

Çālvarāja² (do.) = Çālva¹: I, 4108, 4115, 4120; V, 5974, 6007, 6089, 6093, 6096, 7017.

Çālvarāja³ (do.) = Çālva¹: III, 667, 668, 710, 771, 782, 785, 818, 850, 875; V, 1886 (*ayam*—i.e. Kṛṣṇa—*Saubham yodhayām āsa khaṣṭham vibhīṣhanam māyayā Çālvarājam*, all. to §§ 320-1).

Çālvarāja⁴ (do.) = Dymatsena: XII, 8607 (*D^o*); XIII, 6267 (*D^o*).

Çālvaseṇi, pl. (^o*ayaḥ*), a people. § 574 (Jambūkh.): VI, 9_μ, 368 (in Bhāratavarsha).

Çālvāyana, adj. ("belonging to the Çālvas"). § 273 (Rājāsūyārambhap.): II, 14, 591 (*rājānaḥ*, fled from fear of Jarāsandha).

Çālveya, pl. (^o*ah*), a people. § 522 (Draupadiharanap.): III, 264, 15576 (desirous of matrimony, the Sindhu king Jayadratha is going to the Ç.).—§ 561 (Yānasandhip.): V, 54_κ, 2138 (have sided with Yudhishtira).—§ 599 (Jayadrathavadhap.): VII, 98_κ, 3862 (*senāḥ*, attack Droṇa). Cf. Çālva, pl., and the next.

Çālveyaka, pl. (^o*ah*), a people. § 552 (Goharanap.): IV, 30, 972 (accompanied by the Matsyas and the Ç., Kicaka had vanquished the Trigartta king Suçarman).—§ 571 (Ulūkādūtāgamanap.): V, 163, 15652 (Bhīṣma promises to slay the Sṛñjaya and the Ç.).

Çalya, king of the Madras, brother of Mādri, the wife of Pāṇḍu, and father of Rukmaratha. § 9 (Parvasaṅgr.): I, 2, 301 (*arddhadivasam*, sc. *rarakaha Kuru-vāhinim*, i.e. on the first half of the eighteenth day of the battle).—§ 11 (do.): I, 2, 389, 498, 543, 552.—§ 130 (Amṣavat.): I, 67, 2642 (*Bahlikapungavah*, incarnation of the Asura Samhṛāda).—§ 174 (Pāṇḍudigvijaya): I, 113, 4437, 4438, 4440 (having accepted precious gifts from Bhīṣma, Ç. gave his sister Mādri in marriage to Pāṇḍu).—§ 232 (Svayamvarap.): I, 186, 6993 (*Madrarājah* . . . *sahaputrah* | *Rukmāgadana virena tathā Rukmarathena ca*).—§ 233 (do.): I, 187, 7019, 7032 (*Madrarājah*); 188, 7037, 7051; 190, 7092 (*Madranām icvarah*), 7107, 7111, 7112, 7113, 7117 (at the svayamvara of Draupadī, Ç. with the other kings present fought with the Pāṇḍavas, who disguised as brahmins had won Draupadī).—§ 285 (Nakula): II, 32, 1197 (coming to Çākala, the city of the Madras, Nakula made his uncle Ç. accept the sway of Yudhishtira).—§ 287 (Rājāsūyikap.): II, 34, 1266 (came to the rājāsūya of Yudhishtira).—§ 289 (Argḥaharanap.): II, 37, 1351 (*Madradhiṣe*, among the kings, named by Çiçupāla, as passed over by Bhīṣma in bestowing the argḥa).—§ 290 (Çiçupālavadhap.): II, 44, 1540 (do.).—§ 296 (Dyūtap.): II, 53, 1916 (among the kings who waited upon Yudhishtira at the rājāsūya).—§ 298 (do.): II, 58, 2015 (present at the game).—§ 554 (Sainyodyogap.): V, 4_γ, 71 (among the kings to whom the Pāṇḍavas ought to send messengers).—§ 555 (do.): V, 8, 172, 187, 190, (191), (194), 194, 195, 196, 197, 199, (217) (Çalya was coming with one akshauhini of troops to the Pāṇḍavas, but having been honoured by Duryodhana he promised to become the

leader of Duryodhana's army; to Yudhishtira Ç. promised to dispirit Karna, when he became Karna's charioteer).—§ 555 (Indravijaya): V, 9, (228) (Ç. related to Yudhishtira the history of Indra's victory (Indravijaya)), (243), (266); 10, (295), (304), (318); 11, (342); 12, (368), (377), (391), (394); 13, (401); 14, (428); 15, (446), (461), (468); 16, (493), (511), (518); 17, (520), (525), (540); 18, (544).—§ 555 (Sainyodyogap.): V, 18, 565, 566, (568), 569 (*Madradhiṣah*); 19_δ, 585 (joined Duryodhana with one akshauhini of troops).—§ 556 (Sañjayayānap.): V, 25_θ, 1733; 27, 1791.—§ 561 (Yānasandhip.): V, 47_a, 1796; 55_λ, 2186, (ν), 2206 (enumeration of the chief warriors of Duryodhana); 57_ρ, 2281; 60_χ, 2375 (*Madrarājah*); 61_ω, 2409.—§ 570 (Sainyaniryānap.): V, 155_θ, 5274 (commanded one akshauhini of troops).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5502. 5529 (*Karna-Ç^ohasavarttam*, sc. *purushodadhim*, i.e. the army of Duryodhana), 5531 (*Çala-Çalyamatayam*, do.); 161, 5547 (= 5529); 164_ε, 5707 (Dhṛṣṭaketu is pitted against Ç.).—§ 572 (Rathātirathasaṅkh.): V, 165, 5739 (*Madrarājah*, is an atiratha), 5740 (*bhāginayān nijāna tyaktvā*).—§ 573 (Ambopākhyānap.): V, 195_ζ, 7612.—§ 576 (Bhagavadgītāp.): VI, 16_a, 622; 17_γ, 657, 662.—§ 577 (Bhīṣmavadhap.): VI, 43_β, 1549, 1605, (1607), (1613), 1614, (1615) (Ç. promises to Yudhishtira to weaken the energy of Karna).—§ 578 (do.): VI, [45¹ (Ç. (Madrarājan, Madrapati, v. 1697, Madreçvara, v. 1699) battles with Yudhishtira)]; 47_γ², 1809, 1817, 1826, 1843 (battles with Uttara), 1862, 1863; 48, 1868, (θ), 1925, (ν), 1957, (λ), 1963; 49, 2010, 2013 (attacked by Çāṅkha), 2019; 50_o, 2070; 51_ρ, 2092, (φ), 2107.—§ 579 (do.): VI, 52¹_β, 2134; 55¹_κ, 2360, 2362, (λ)¹, 2364, (μ), 2365.—§ 580 (do.): VI, 56¹_β, 2406; 59_ν, 2621, (ρ), 2648.—§ 581 (do.): VI, 60_ρ, 2672; 61¹_γ, 2680, 2687, 2689, 2690, (ε), 2715; 62¹, 2723, 2724, 2726, 2745 (*svasṛtyau*—i.e. Nakula and Sahadeva— . . . *anarchohat*); 64, 2836 (pierced by Bhīmasena); 65_ν, 2928.—§ 582 (do.): VI, 69_β, 3080; 71_δ, 3139 (*Madranām rshabhena*, fought with Yudhishtira).—§ 583 (do.): VI, 75_θ, 3304.—§ 584 (do.): VI, 81_a, 3533, [3556 (*Madrarājānam*, attacked by Nakula and Sahadeva)]; [63 (Madreçvara, v. 3681, 3693, Madrarāja, v. 3687, 3689, 3690, battled with Nakula and Sahadeva)]; 85_ε, 3768, 3777 (fought with Çikhandin); 86_ζ, 3838.—§ 585 (do.): VI, 92_χ, 4118, 4138; 94_ω, 4194; 95_{γγ}, 4244; 97_{κκ}, 4407; 98_{νν}, 4489.—§ 586 (do.): VI, 99_β, 4503 (in the right wing of Bhīṣma's sarvatobhadravayūha); 102_λ, 4666; 103_ξ, 4724; 105, 4794, 4795 (attacked Yudhishtira); 113_ε, 5239, 5242, 5247, 5262, 5263, 5272, 5278 (battled with Bhīmasena); 114_κ, 5291, 5296, 5313; [116 (Madrarājan, v. 5415, Madreçvara, v. 5416, battled with Yudhishtira)]; 117_σ, 5496, 5497; 118_τ, 5519; 119_ψ, 5583.—§ 590 (Dronābhishekap.): VII, 14, 525 (fought with Nakula—*svasṛtyam*), 572, 575, 576 (fought with Abhimanyu); 15, 585, 587, 588, 595, 596 (^o*Vṛkodarau*), 598, 611 (battles with Bhīmasena).—§ 592 (Samçaptakavadhap.): VII, 20_δ, 800 (in the right wing of Droṇa's garudavyūha); [25 (Madrarāj, v. 1079, Madreç, v. 1080, battled with Yudhishtira)]; 32_ω, 1410.—§ 593 (Abhimanyuvadhap.): VII, 34_γ, 1504; 37_κ, 1609, 1617, 1619 (vanquished by Abhimanyu); 38, 1625 (*Madreçam*; Ç^o*ad avarajah*, i.e. the younger brother of Ç., attacked Abhimanyu, when Ç. had been vanquished, but was slain); 39_μ, 1650; 45, 1816 (*Rukmaratham putram Çalyasya*, is slain); 48, 1897.—§ 596 (Pratiñāp.): VII, 74, [a, 2619 (Madreçah)], (β), 2627;

[75γ, 2673 (Madreçah)].—§ 598 (Jayadrathavadhap.): VII, 85β, 3036, (γ), 3042; 87θ, 3098.—§ 599 (Jayadrathavadhap.): VII, 95, 3529 (Madrañām iṣvaraḥ), (γ), 3540; [96, 3570 (Madrarājānam)]; 104, 3915, 3916, 3921 (battles with Arjuna); 105ν, 3943 (Madrarājasya; (b): On Ç.'s standard-top was a plough-furrow (sitām) of gold looking like the presiding goddess of corn (Sītā) producing every seed), 3949 (°sya, error in C. for Çalasya (so B.)); [119ββ, 4720 (Madreçvarah)]; 145, [ννν, 6074 (Madrarājena), 6077 (Madreçena)], 6109, [6139 (Madrarājah), 6142 (Madrarājām)]; 146, 6206, 6247, 6251 (fought with Arjuna); 147σσ, 6363 (Madradhipaḥ); 149www, 6488; 151γ, 6550.—§ 600 (Ghaṭotkacavadhap.): VII, 156κ, 6851; [158ψ, 7030 (Madrarāja)]; 159ββ, 7087; 160γγ, 7146; 163, †7290; 164, 7338; [165, 7369 (Madrarāja)]; 167, 7497, 7498 (alaughtered the division of Virāṭa); 170λλ, 7624.—[§ 602 (Dronavadhap.): VII, 187κ, 8545 (Madrarāja)].—§ 603 (Nārāyaṇāstram.): VII, 193α, 8903 (Madrañām iṣvaraḥ); [198ρ, 9167 (Madrarāja)].—§ 604 (Karnaḥ): VIII, 2γ, 45; 7, †199 (tejovādham Sūtaputrasya pratiçrutya-jataçatroh purastāt . . . Ç°h, cf. VI, 1614); 9, 330 (Madrarājah), 334.—§ 605 (do.): VIII, 11τ, 418 (senayā sarddham Madradeça samutthayā); 13, 496 (attacked by Çrutakīrti); 31, 1308, 1309 (Karna wants Ç. as his charioteer), 1311, 1312, 1314 (has no equal in knowledge of horses—hayañāna); 32σσ, 1340, 1348 (Karna-Ç°au), 1354, 1355, (1356), 1376, (νν), 1378, 1381 (etymology of his name: çalyabhūtas tu çatranām yasmāt tvam yudhi mānada | tasmāo Chalyo hi te nāma kathyate prthivitale), 1384, (φφ), (1387).—§ 606 (Karnaḥ): VIII, 34, 1578, 1583, 1616 (Duryodhana relates to Ç. the Tripurākhyāna and the history of Paraçurāma); 35, (1625), 1643 (tvam çalyabhūtaḥ çatranām avishahyaḥ parākrame | tatas tvam ucyase rājan Ç°a ity arisūdana), (1648) (agrees to become Karna's charioteer), 1652, 1654, 1656, 1657, 1661 (Madradhipaḥ), (1662), (1666).—§ 607 (do.): VIII, 36, 1671, 1675, 1680, 1683, 1693, 1694, 1695, (1697); 37, †1716, †1727, †1730, †1734, (†1739), 1749, 1760 (çvetāçvaḥ Çalyasārathiḥ, i.e. Karna); [38, 1779 (Madrarāja)]; 39, (1781), 1793 (being the charioteer of Karna, Ç. praises Arjuna in order to make Karna cheerless); 40, 1816, 1817, 1818, 1819, 1820, 1821, 1825, 1828, 1836 (Karna describes the bad practices of the Madrakas, etc.), 1868; 41, 1873, (1930); 42, †1962, †1963, †1965, †1968, †1971, †1972, †1987, 1999, 2002, 2006; 43, 2015, 2020, 2021, 2022 (°sahasraṇa); 44, (2024), 2053; 45, 2071, 2080, †2087 (Karna describes the bad practices of the Madras, etc.), 2092, 2108, (2112), 2119, 2120.—§ 608 (do.): VIII, 46, 2162, 2197, (2198); 49, 2330, 2353; 50, 2395 (Madrakadhipaḥ), 2396, (2405), 2409, 2418, 2420, 2422; [51, 2480 (Madrarāja)]; [57, 2840 (Madrarāja)]; 63, 3195, 3204, 3205; [64, 3257 (Madrarāja)]; 73, [3647 (Madrarājan)], 3694 (Madrajanādhipam), 3728; 78, 3947, 3949 (Madrarājah), 3950; 79ζ', 4014, 4043, (†4047), †4058, †4062, †4067; 84, 4268, 4277; 86, 4349 (çvetāçvaḥ Çalyasārathiḥ, i.e. Karna); 87, 4387 (Kṛṣṇa-Ç°rathopetau, so. Karna and Arjuna), 4462, 4471, 4472, 4473, 4474, (4475), 4478, 4480; 89, †4586, †4608; 90, †4649; 92, †4818 (wanting in B.), †4819; 94, [†4895 (Madrapati)], †4896, †4917; 95av, 4967, 4974.—§ 609 (Qalyap.): IX, 1, 8 (°m senāpatiḥ kṛtvā, all. to § 610), 10, 26 (Madradhipo hataḥ); 2ζ, 72, 104.—§ 610 (do.): IX, 6ξ, 293, 296, (τ), 310, 313, 314, (318) (Ç. is elected commander (senāpati) of Duryodhana's army); 7, 329, 341 (his investiture), (ν), 345 (Madrarājah), 355, 360.—

§ 611 (do.): IX, 8, 372 (Madrarājām), (α), 373, 380, 381, 384, (ζ), 396, 397; 9, 452; 10, 464, 465; 11, 538, 548, 552, 553, 554, 556, 559, 560, 562, 564, 571 (Sahadeva slew the son of Ç.), 576, 586, 587, 590; 12, 593, 602, 605, 609, 617 (Madrañām vṛshabham), 639, 645, 651, 654; 13, 657, 659 (°m çalyabhūtaḥ parākrame), 663, 668, 672, 677, 679, 684, 686, 688, 696, 704; 15, 761, 763, 767 (pṛdītas tena svarīyena, i.e. by Nakula), 772, 782, 795; 16, 802, 804, 805, 808, 813, 816, 821, 827, 848, 849, 851, 855, 856, 857; 17, †883, †885, †886, †892, †900, †901, †912, 924 (is slain by Yudhishtira on the eighteenth day of the battle, when Ç. had commanded the army of Duryodhana half-a-day), †953; 18, 955 (nihate), 959; 19, 1000 (hate), 1002 (do.), 1005 (do.); 24, 1298 (do.); 27, 1457 (Madrarājo hataḥ).—§ 613 (Gadāyuddhap.): IX, 32β, 1837 (Madrarājasya); 33κ, 1934 (hataḥ).—§ 615 (Baladevatīrthāy.): IX, 52, 3004 (hataḥ), 3005 (nihataḥ); 54, 3065 (hate).—§ 615 (Gadāyuddhap.): IX, 56, 3162 (hataḥ); 64ee, 3589, 3612.—§ 618 (Jalaprādānikap.): XI, 1γ, 29.—§ 619 (Strīvilāp.): XI, 16α, 447; 23, 635 (Nakulamātulaḥ, bewailed as killed), 638, 640 (Madrarājām), 642, 643.—§ 620 (Çraddhap.): XI, 26β, 786 (his body is burnt).—§ 621 (Rājadharm.): XII, 5ζ, 140.—§ 785 (Anugītāp.): XIV, 60α, 1776, 1797 (hate).—§ 789 (Putralarçanap.): XV, 32θ, 877, (among the dead kings who arose from the Guṅgā).

Cf. also the following synonyms:—

Ārt(t)āyani: VI, 2146, 2148, 2729; VII, 581, 584; VIII, †198, 1380 (etymology: rām eva hi pūrvaḥ te vadanti puruṣhottamaḥ | tasmād Ā°iḥ prokto bhavaṇ); IX, 347, 561.

Bāhikapungava, q.v.

Madradhipa ("king of the Madras"): II, 1351 (Ç°); V, 569, 2244; VI, 2012, †2623, 2729, 2730, 2732, †3764; VII, 592, 593, 607, 615, 6363 (Ç°), 7488, 7494; VIII, 1661 (Ç°), †1962 (Ç°), 2025, 2395 (Ç°), 2438, 3688, †4827; IX, 26 (Ç°), 598, 599, 687, 854, 861, †873, †876, †888, †889, †892, †902, †904.

Madradhipati (do.): I, 7117 (Ç°); VI, 1842, 2723; VIII, †4958; IX, 326, 518, †874, †880, †881, †899, †910.

Madraja ("born among the Madras"): VII, 1602.

Madrajanādhipa ("king of the Madras"): VIII, 2026, 3694 (Ç°); IX, †875.

Madrajanecvara (do.): VIII, 2410; IX, 359.

Madraja: VIII, 2019.

Madrakādharma ("lowest among the Madrakas"): VIII, 1868 (Karna scolds him).

Madrakādhipa ("king of the Madrakas"): IX, 813.

Madrakeçvara (do.): VI, 1616; VIII, 2006 (Ç°).

Madrañām adhipa(h) ("the king of the Madras"): VII, 613; VIII, 331 (Savitrah); IX, 332, 674, 782, 784.

Madrañām içvara(h) (do.): I, 7092 (Ç°); VII, 3529 (Ç°), 8903 (Ç°); VIII, 2404, 2408.

Madrañām ṛshabha(h) ("the bull of the Madras"): VI, 3138.

Madrañām vṛshabha(h) (do.): IX, 617 (Ç°).

Madrapa ("king of the Madras"): I, 4432, 4436; VIII, †1747, 1866; IX, 618, †878.

Madrapati (do.): I, 4426 (°h puram); VI, 1697; VIII, †1729, †1747, †4833, †4895; IX, 862, 864.

Madrarāj (do.): VI, 1604; VII, 1079, 6062, 6096; VIII, †1738; IX, 570, 678, 916.

Madrarāja (do.): I, †196, †205, 497, 542, 4429, 6993

(Ç°), 7367 (Ç°); V, 188, 198, 566, 2375 (Ç°), 5739 (Ç°); VI, 1849, 1864, 2014, 2728, 3687, 3689, 3690, 4792, 4796, 4798, 4800, 5265, 5363; VII, 589, 600, 606, 1589, 1660, 2673, 3894, 3918, 3943 (Ç°), 5353, 5541, 5629, 6074, 6139, 6142, 7030, 7055, 7369, 7484, 7486, 7491, 7493, 8545, 9167; VIII, 45 (Ç°), 330 (Ç°), 334 (Ç°), 1313, 1323, 1324, 1341, 1390, 1632, 1655, 1656, 1665, 1670, 1672, 1673, 1674, 1679, 1703, 1779, 1869, 2014, 2394, 2460, 2840, 3190, 3193, 3207, 3257, 3949 (Ç°), 4021, †4648, †4815; IX, 120, 121, 321, 342, 345 (Ç°), 349, 352, 354, 358, 372 (Ç°), 377, 385, 388, 391, 409, 451, 460, 463, 466, 512, 515, 539, 540, 541, 589, 590 (Ç°), 600 (°*Vrkodara*), 604, 608, 626, 643, 650, 656, 689, 690, 691, 697, 698, 700, 768, 773, 775, 776, 778, 780, 781, 785, 786, 794, 796, 800, 809, 810, 824, 826, 851, 852 (°*Yudhishtira*), †898, †903, 942 (*hale*), 955 (*nihale*), 960, 969 (°*padanugan*, will revenge his death), 978 (do.), 982 (do.), 983 (do.), 990 (°*anugesku*), 993, 994 (*nipatitam*), 996 (*patito*), 998, 1003 (*hale*), 1018 (*hatam*), 1023, 1207, 1457 (*hatah*), 1837 (Ç°), 3061 (among the fallen); XI, 636 (*nihatah cele*), 640, 641.

Madrarājan (do.): VI, 1697, 3556, 5415; VII, 3570; VIII, 1651, 1872, 3647; IX, 685; XIV, 1796.

Madrarājeçvarātmaja (P): VIII, 1386.

Madreça ("king of the Madras"): VII, 1080, 1625, 2619, 6077; VIII, 1345, 1391, 1579, 1749, 2196, †4063; IX, 555, 556, 774, 823, 842, 848, †921 (*praçantam*); XIV, 1794.

Madreçvara (do.): I, 551; VI, 1699, 3681, 3693, 5269, 5315, 5416; VII, 4720; VIII, 1325, 1327, 1331, 1379, 1793 (Ç°), 4354; IX, 356, 660, 683, 694, 772.

Sauvira, q.v.

Çalyabhrātr ("brother of Çalya"). § 593 (Abhimanyu-vadhap.): VII, 38, 1631 (slain by Abhimanyu; cf. *Çalyādavarajah*, v. 1625).

Çalyānuja ("younger brother of Çalya"). § 611 (Çalyap.): IX, 17, 931 (slain by Yudhishtira). Cf. *Madrarājanuja*.

Çalyaparvan¹ ("the section relating to Çalya"), the 9th of the greater parvans of Mhbhr. § 4 (Anukram.): I, 1, 90 (°*eugandhibhih*).—§ 11 (Parvas.): I, 2, 550, 552.—§ 796c (Mahābhārata): XVIII, 6, 275 (enumeration of what gifts should be given away during the recitation of Ç.).

Çalyaparvan², the 80th of the minor parvans of Mhbhr. § 10 (Parvas.): I, 2, 346.—§ 609: Requested by *Janamajaya* (a), *Vaiçampāyana* related *Duryodhana's* grief at *Karna's* slaughter, his resolution to continue the battle, his making *Çalya* the commander of the army; that *Çalya*, having made a great carnage, was slain by *Yudhishtira* at midnight; that *Duryodhana* fled away from the field, penetrated into a lake, and in the afternoon was summoned and slain by *Bhimasena*, who had caused the lake to be encompassed by many warriors; that *Açratthāman*, etc. (β), slaughtered the *Pāṇḍala* troops in the night; that *Saṅjaya*, next morning, having set out from the camp, entered the city; the grief of the citizens upon hearing *Duryodhana's* fall; that *Saṅjaya* informed *Dhrtarāshtra* (γ) ("on the side of the *Pāṇḍavas* 7 are alive, amongst the *Dhrtarāshtras* 3") (δ); *Dhrtarāshtra's*, etc. (ε), grief; that *Dhrtarāshtra* ordered *Vidura* to let the ladies and *Gāndhārī* retire, and was comforted by *Vidura* (IX, 1); *Dhrtarāshtra's* lament and how he asked *Saṅjaya* about the battle (ζ) (IX, 2). *Saṅjaya* begins his narration.—§ 610: The fear of the *Kuru* army after the fall of *Karna*, and the state of the *Kuru* army (η); *Duryodhana's* resolution to resist the victors (θ); *Bhima* and *Dhrishtadyumna* caused

a great carnage; *Arjuna* proceeded towards the car-division; *Nakula*, etc. (ι), & *Çakuni*; 25,000 foot-soldiers & *Arjuna*; they were slain by *Dhrishtadyumna* (β) and *Bhima*; the *Kuru* army broke and fled away; *Cakitana*, etc. (κ), having slain a large number, blew their conchs; *Arjuna* attacked the rest; they fled; *Duryodhana* & the *Pāṇḍavas*; *Duryodhana* rallied his troops (λ); *Duryodhana* (+ all his troops) & the *Pāṇḍavas* (headed by *Yudhishtira*) (IX, 3). *Kṛpa* urged *Duryodhana* to make peace (μ) (IX, 4); *Duryodhana* refused (ν). The troops were filled with enthusiasm; they took up their quarters about two yojanas distant, and bathed in the *Sarasvati* of red waters on the sacred and beautiful tableland at the foot of *Himavat* (IX, 5); there they passed the night: *Çalya*, etc. (ξ), and urged *Yudhishtira* to continue the battle. *Duryodhana* addressed *Açvatthāman* (description) (ο), according to whose proposal *Çalya* was made generalissimo (π) (IX, 6); *Çalya* promised to slay the foes (ρ). *Çalya* was anointed; the troops became cheerful (σ). *Çalya* resolved to slay or be slain (τ). No one any longer felt any grief on account of *Karna*; they slept that night happily and became very cheerful. *Yudhishtira* asked *Kṛṣṇa* his advice (υ); *Kṛṣṇa* praised *Çalya* (*Ārtāyana*), saying that he was equal to *Bhishma*, etc. (φ), and superior to *Çikhaṇḍin*, etc. (χ); he thought only *Yudhishtira* was a match for *Çalya*, and urged him to slay him. After *Kṛṣṇa* had gone, *Yudhishtira* dismissed all his brothers and the *Somakas* and slept happily that night, and so did the *Pāṇḍalas* and the *Pāṇḍavas*, delighted with *Karna's* fall (IX, 7).—§ 611: THE BATTLE OF THE FORENOON OF THE EIGHTEENTH DAY. After that night had passed away, the *Kuru* army, urged by *Duryodhana*, prepared for battle; the leaders, *Kṛpa*, etc. (a), resolved to fight unitedly ("or be stained with the five great sins and all the minor sins"). Then, with *Çalya* at their head, they quickly proceeded against the foes. Similarly, the *Pāṇḍavas*. Asked by *Dhrtarāshtra* about *Çalya's* slaughter by *Yudhishtira* and *Duryodhana's* by *Bhimasena*, *Saṅjaya* related: *Çalya* proceeded with horses of the *Sindhu* breed yoked unto his chariot, at the head of the array, accompanied by the *Madrakas* and the sons of *Karna*; enumeration of warriors on the left (β), on the right (γ), in the rear (δ), in the centre (ε); *Çakuni* and *Uluka* surrounded by a large force of cavalry, etc. The mighty bowmen amongst the *Pāṇḍavas* divided themselves into three bodies, and rushed against the *Kurus*; *Dhrishtadyumna*, etc. (ζ), against the army of *Çalya*; *Yudhishtira* with his troops against *Çalya* alone; *Arjuna* against *Kṛtavarma* and the *Samçaptakas*; *Bhimasena*, etc. (η), against *Kṛpa*; *Nakula* and *Sahadeva* against *Çakuni* and *Uluka*. Requested by *Dhrtarāshtra*, *Saṅjaya* enumerated the relative strength of the two armies (θ) (IX, 8). The commencement of the battle (description); a terrible slaughter on both sides. *Arjuna* and *Bhimasena* stupefied their foes; *Dhrishtadyumna*, etc. (ι), & *Çalya*; *Nakula* and *Sahadeva* proceeded with speed; the *Kurus* fled away (IX, 9). *Çalya* & *Yudhishtira* (+ the *Pāṇḍava* host); *Nakula* & *Karna's* son *Citrāsena*, whom he slew; *Nakula* & *Citrāsena's* brothers *Satyasena* and *Sushena*; *Nakula* slew *Satyasena*, mounted the chariot of *Sutasoma*, and slew *Sushena*. The *Kurus* were rallied by *Çalya*; a great slaughter took place on both sides. *Satyaki*, etc. (κ), roared like lions, etc. The *Kurus* surrounded *Çalya*; thither came *Arjuna*, having slaughtered the *Samçaptakas*, and the *Pāṇḍavas* headed by *Dhrishtadyumna* (IX, 10). *Çalya* fought with great heroism against the troops of *Yudhishtira*; portents appeared on

earth and in the skies. Çalya & Yudhishtîra, etc. (λ); many were slain; the Pāṇḍava army repaired to Yudhishtîra; Kṛtavarma, etc. (μ), & Bhīmasena, etc.; Kṛtavarma & Bhīmasena; Kṛpa & Dhr̥ṣṭadyumna; Çakuni & the Draupadeyas; Aśvatthāman & the twins; Duryodhana & Kṛṣṇa and Arjuna; the Bhoja chief slew the brown steeds of Bhīmasena; Çalya slew the steeds of Sahadeva, who then slew Çalya's son; Kṛpa & Dhr̥ṣṭadyumna; Aśvatthāman & the Draupadeyas; once more the steeds of Bhīmasena were slain; he crushed the steeds and chariot of Kṛtavarma, who fled away; Çalya & Yudhishtîra, etc. (ν); Bhīma (with his mace, with which he had challenged Kuberā and slain Gh. on Gandhamādāna) & Çalya (IX, 11); "save Çalya or Rāma (the delighter of the Yadus), none else can venture to encounter Bhīma; save Bhīma, none can venture to encounter Çalya"; Kṛpa taking up Çalya on his own chariot, bore him away; Bhīma had also been made senseless. The Kurus (headed by Duryodhana) & the Pāṇḍavas; Duryodhana & Çekitāna; Kṛpa, etc. (ξ), & Yudhishtîra; Duryodhana & Dhr̥ṣṭadyumna; Aśvatthāman (with 3,000 chariots, despatched by Duryodhana) & Arjuna; Çalya & Cundrasena & Drumasena & Yudhishtîra + 25 Cedis, etc. (ο); Yudhishtîra was worsted (IX, 12). Sātyaki and Bhīmasena, etc. (ο) (+ Yudhishtîra) & Çalya; Si., etc., were delighted; Duryodhana regarded the Pāṇḍavas, Pāṇḍalas, and Śr̥ṅjayas as already slain; the Pāṇḍavas & Çalya, who agitated the whole Pāṇḍava army; D. and G. wondered; the Pāṇḍavas with Bhīmasena at their head and led by Yudhishtîra did not fly (IX, 13). Arjuna & Aśvatthāman and the Trigartas; Arjuna destroyed 2,000 chariots; Aśvatthāman & the Pāṇḍala Suratha, whom he slew; Aśvatthāman and the Saṃçaptakas & Arjuna (IX, 14). Duryodhana & Dhr̥ṣṭadyumna; Çikhaṇḍin + the Prabhadrakas & Kṛtavarma and Kṛpa; Çalya & the Pāṇḍavas (with Bhīma, etc. (π), and Sātyaki); Nakula + Yudhishtîra & Çalya; Yudhishtîra, etc. (ρ), & Çalya; Çalya & Bhīmasena + Sātyaki (whom he deprived of his chariot); Sātyaki (on another chariot) & Çalya (IX, 15). The Pāṇḍavas (in the very sight of Kṛṣṇa and Arjuna, and though checked by Bhīmasena) were afflicted by the Kurus (headed by Çalya). Arjuna & Kṛpa and Kṛtavarma; Sahadeva & Çakuni; Nakula cast glances on Çalya from the side; the Draupadeyas checked numerous kings; Çikhaṇḍin & Aśvatthāman; Bhīmasena & Duryodhana; Yudhishtîra & Çalya; Çalya alone fought with the whole Pāṇḍava army; Çalya & Bhīma; the Pāṇḍavas fled, disregarding the cries of Yudhishtîra, who, summoning all his brothers and Kṛṣṇa, declared that after Bhīshma, etc. (σ), had been slain, Çalya only remained as his share; the sons of Mādri should be the protectors of his wheels; Sātyaki would protect his right wheel and Dhr̥ṣṭadyumna his left, Arjuna his rear, Bhīma fight in his front. The Pāṇḍava troops rejoiced, especially the Pāṇḍalas, etc. (τ); Yudhishtîra & Çalya; Bhīma & Duryodhana; Dhr̥ṣṭadyumna, etc. (ν), & Çakuni, etc.; Duryodhana was borne away by his steeds; Aśvatthāman, etc. (φ), followed him in order to rescue him; the Kaurava troops became terrified; Arjuna began to slay them; Çalya was worsted by Yudhishtîra; the army of Duryodhana broke; Aśvatthāman, taking Çalya up on his own chariot, fled away; Çalya (on another chariot) & Yudhishtîra (IX, 16) + Sātyaki, etc. (χ); the Pāṇḍavas, etc. (ψ), & Çalya; the Kurus surrounded Çalya at the command of Duryodhana; Kṛpa slew Yudhishtîra's charioteer, and Çalya his steeds; Bhīmasena slew Çalya's charioteer and steeds and out off his armour; Dhr̥ṣṭadyumna, etc. (ω), & Çalya; Yudhishtîra

slew Çalya with a celestial dart (created by Tvāṣṭi for the use of Iṣāna, and always worshipped by the Pāṇḍavas with perfumes and garlands and excellent seats and the best kinds of viands and drinks). Çalya's younger brother & Yudhishtîra, who slew him; the Kurus broke; Sātyaki & Kṛtavarma, whom Kṛpa carried away on his chariot; Duryodhana alone withstood the Pāṇḍava leaders (αα); Kṛtavarma (on another chariot) + Kṛpa & Yudhishtîra; Kṛtavarma was carried away by Aśvatthāman upon the latter's chariot; Kṛpa & Yudhishtîra. The Pāṇḍavas blew their conchs and applauded Yudhishtîra (IX, 17). The followers of Çalya (1,700 Madrakas) resolved to avenge him; Duryodhana commanded them not to proceed to battle; they, however, attacked Yudhishtîra; Arjuna, etc. (ββ), & the Madrakas, whom they began to slaughter; Duryodhana in vain tried to prevent them from fighting; then, urged by Çakuni, he proceeded to the rescue of the Madrakas. The Pāṇḍavas arranged themselves in the form called Madhyama and slew the Madrakas; meteors, etc., were seen; the Pāṇḍavas encountered a body of horse advancing towards them; the Kuru army fled away (IX, 18). Also the sons of Dhr̥tarāṣṭra almost all turned away from the fight at noon; their fear was like to that after the fall of Bhīshma, etc. (γγ); the Pāṇḍalas and the Pāṇḍavas pursued them, and congratulated one another (δδ). The Śr̥ṅjayas pursued the Kurus; Arjuna & the chariot-division; Nakula, etc. (εε), & Çakuni. Duryodhana rallied 21,000 foot-soldiers, resisted by Bhīmasena and Dhr̥ṣṭadyumna; Bhīma slew them; Yudhishtîra's troops in vain tried to transgress Duryodhana. Duryodhana rallied a small force by a spirited address (ζζ); the Pāṇḍavas, especially Arjuna, rushed against them; Nakula, etc. (ηη), against Çakuni (IX, 19). The Mleccha king Çālva (on an elephant, sprung from a noble breed, and always worshipped by Duryodhana) attacked the Pāṇḍavas (+ Somakas and Śr̥ṅjayas), who fled; Dhr̥ṣṭadyumna (in order to vanquish the elephant) & Çālva; Dhr̥ṣṭadyumna had his chariot, steeds, and charioteer destroyed by the elephant; Bhīma, etc. (θθ), & Çālva (+ the elephant); the Pāṇḍalas, etc. (ιι), lamented; Dhr̥ṣṭadyumna slew the elephant with his mace, and Sātyaki slew Çālva (IX, 20). Kṛtavarma, rallying a portion of the Kuru army, resisted the Pāṇḍavas; Sātyaki & king Kṣhemakṛti, whom he slew; Kṛtavarma & Sātyaki; the Pāṇḍavas, the Pāṇḍalas, etc., became spectators; Kṛpa carried Kṛtavarma away upon his chariot; the whole army of Duryodhana fled except Duryodhana, who assailed all the Pāṇḍavas, etc. (κκ); then Kṛtavarma came (on another chariot) (IX, 21). Duryodhana alone resisted the Pāṇḍavas; the Kuru army once more rallied and fought; Duryodhana & Yudhishtîra, etc. (λλ); Aśvatthāman & Bhīmasena; Çakuni & Yudhishtîra, who was carried away by Sahadeva on his chariot; Yudhishtîra (on another chariot) & Çakuni; Si. and Cā. applauded; Ulaka & Nakula; Kṛtavarma & Sātyaki; Duryodhana & Dhr̥ṣṭadyumna; Kṛpa & the Draupadeyas (IX, 22). The Kurus were broken by the Pāṇḍavas, but rallied by the sons of Dhr̥tarāṣṭra; Yudhishtîra & Kṛpa and Kṛtavarma (who was carried away by Aśvatthāman); Duryodhana despatched 700 chariots against Yudhishtîra; Çikhaṇḍin, etc., came to aid Yudhishtîra; an awful battle ensued; the 700 were slain; the Pāṇḍavas and Pāṇḍalas resisted; terrifying omens in nature were seen. Çakuni exhorted the others to fight in front; he would himself slay the Pāṇḍavas from behind; the Madrakas rejoiced, but were slain; Çakuni with 10,000 horsemen assailed the Pāṇḍava army in the rear; the force of the Pāṇḍavas

broke down. *Yudhishtira* urged *Sahadeva* to slay *Çakuni*, aided by the *Draupadeyas*; *Yudhishtira*, with the *Pāñcālas*, would himself destroy the chariot-force. *Sahadeva* (with 700 elephants, 5,000 horses, and 3,000 foot-soldiers) + the *Draupadeyas* & *Çakuni*, who, with 6,000 horses, went away; similarly, the *Pāṇḍava* force, which was reduced to 6,000 horses: the *Draupadeyas* proceeded to *Dhr̥ṣṭadyumna*, *Sahadeva* to *Yudhishtira*; *Çakuni* & *Dhr̥ṣṭadyumna*'s division; after a terrible battle the *Pāṇḍavas* encompassed *Çakuni* (IX, 23). *Çakuni* exhorted the remainder of his following, 700 horses, and urged *Duryodhana* to attack the *Pāṇḍavas* (μμ); the remnant of the *Kuru* army attacked the *Pāṇḍavas*; *Arjuna* (desiring to exterminate the *Kurus*) addressed *Kṛṣṇa*, recounting the loss sustained by the *Kurus* (νν), and attacked the remnant of the *Kuru* army, and caused a great slaughter (IX, 24). *Dhr̥ṣṭadyumna*, etc. (ΞΞ), & the chariot-force; *Duryodhana* escaped on horseback to *Çakuni*; 3,000 elephants encompassed the *Pāṇḍava* brothers, and were slain by *Arjuna* and *Bhīma*, etc. (οο). *Açvatthāman*, etc. (ππ), enquired about *Duryodhana*, pierced through *Dhr̥ṣṭadyumna*'s force, and proceeded to *Çakuni*. The *Pāṇḍavas*, headed by *Dhr̥ṣṭadyumna*, assailed the *Kurus*. *Saijaya* (having joined the five leaders and posted his men, who had been afflicted by *Arjuna*, by *Kṛpa*) & *Dhr̥ṣṭadyumna*; *Satyaki* & *Saijaya*, who was made captive; *Bhīma* and *Arjuna* destroyed the elephants; *Açvatthāman*, etc., seeking *Duryodhana*, proceeded to *Çakuni* (IX, 25). Eleven sons of *Dhṛtarāṣṭra*: *Durmarshana*, etc. (ρρ), & *Bhīmasena*, who slew them. *Bhīmasena* then slew 500 chariot-warriors, 10,000 foot, 700 elephants, and 800 horses (IX, 26). *Duryodhana* and *Sudarçana* (the only sons of *Dhṛtarāṣṭra* yet unslain) were in the midst of the cavalry. *Kṛṣṇa* urged *Arjuna* to destroy the remnant of *Duryodhana*'s troops (σσ); *Arjuna* assented (ττ); "only 500 horses form the remnant of the troops of *Çakuni* . . . there remain also *Açvatthāman*, etc. (υυ)." *Bhīmasena*, etc. (φφ), & *Duryodhana* + *Çakuni*; *Dhṛtarāṣṭra*'s son *Sudarçana* & *Bhīmasena*; *Suçarman* and *Çakuni* & *Arjuna*; *Duryodhana* (on horseback) & *Sahadeva*. *Arjuna* & the *Trigartas*; *Arjuna* slew *Satyakarma*, *Satyeshu*, and the *Prasthala* ruler *Suçarman*, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the *Bharata* host. *Bhīma* slew *Sudarçana* (*Dhṛtarāṣṭra*), and completed the destruction of the *Kaurava* army (IX, 27). *Çakuni* & *Sahadeva*; *Ulūka* & *Bhīmasena*; *Sahadeva* sat down on his chariot; *Bhīma* and *Sahadeva* & *Çakuni*'s men, who fled away, but were rallied by *Duryodhana*; *Sahadeva* + *Nakula* and *Bhīma* & *Çakuni* + *Ulūka*; *Sahadeva* slew *Ulūka*; *Çakuni* (recollecting the words of *Vidura*) & *Sahadeva*; *Çakuni*'s division and *Çakuni* himself fled away, pursued by *Sahadeva*, who slew him (IX, 28).

Galyaputra¹ = Rukmaratha, q.v.

Galyaputra²: IX, 959 (so C., but read with B. *Dharma-putraṃ*, i.e. *Yudhishtira*).

Galyasya putra(h) = Rukmaratha, q.v.

Çama¹ ("serenity of mind"). § 116 (*Vasu*, pl.): I, 66, 2587 (son of the *Vasu Ahas*).

Çama². § 117 (*Aṃçavat*): I, 66, 2596 (son of *Dharma*), 2597 (husband of *Prṛpti*).

Çama³ (C. S°), a king among the *Nandivegas*. § 562 (*Bhagavadyāna*): V, 74γ, 2733 (*Samaç ca Nandivegāṇaṃ*, among the eighteen kings who annihilated their relatives and kinsmen).

Çama⁴ = Vishnu (1000 names).

Çamaçam = Çiva (1000 names¹).

Çamaçama = Çiva (1000 names²).

Çamana = Çiva (1000 names³).

Çamaṭha, a brahman. § 380 (*Brahmasaras*): III, 95, 8527 (*vidyāratanaṭaḥ kaumāraṃ vrataṃ āsthitāḥ*).—§ 381 (*Gaya*): III, 95, (8528) (related to *Yudhishtira* the history of *Gaya Āmūrtarayasa*).

Çamba¹ (B. *Sāmba*), son of *Kṛṣṇa* and *Jāmbavatī*. § 232 (*Svayamvarap*): I, 186, 6997 (among the *Vṛṣṇis* who were present at the *svayamvara* of *Draupadī*).—§ 262 (*Subhadrāharaṇap*): I, 219, 7914.—§ 253 (*Harapāharaṇap*): I, 221, 7992 (came to the marriage of *Arjuna* and *Subhadrā*).—§ 262 (*Bhagavadyāna*): II, 2, 56 (received *Kṛṣṇa* at his return to *Dvārakā*).—§ 264 (*Sabhākriyāp*): II, 4, 129 (among the princes who received instruction in the use of arms from *Arjuna*; C. has S°).—§ 273 (*Rājasūyārāmbhap*): II, 14, 622 (one of the seven *atirathas* among the *Vṛṣṇis*; C. has S°).—§ 287 (*Rājasūyik*): II, 34, 1275 (*Gada-Pradyumna-Çoç sa*, came to the *rājasūya* of *Yudhishtira*).—§ 320 (*Saubhavadhop*): III, 15, 644 (*Gada-Çamboddhavādibhiḥ*, defended *Dvārakā*); 16, 667, 669, 672, 673, 674 (fights *Kṣhemavṛddhi*, 676, 677 (fights *Vegavat*); 18, 735; 21, 836 (*°prabhṛtayaḥ*).—§ 342 (*Indralokābhigamanap*): III, 51, 1994, 2009 (will assist the *Pāṇḍavas* in the battle).—§ 400 (*Tirthayātrāp*): III, 118, †10233 (among the *Vṛṣṇis* whom the *Pāṇḍavas* met in *Prabhāsa*).—§ 402b (do.): Ç., when still a boy, had routed the army of the *Daitya* *Çambara* and killed *Açvacakra*: III, 120, 10270, 10272.—§ 510 (*Draupadī-Satyabhāmās*): III, 234, 14719.—§ 553 (*Vaivāhikap*): IV, 72, 2357 (came to the marriage of *Abhimanyu* and *Uttarā*).—§ 554 (*Sainyodyogap*): V, 1α, †5; 2, 59.—§ 570 (*Sainyaniryānap*): V, 157κ, 5330 (*Gada-Sāmboddhavādibhiḥ*, accompany *Balarāma*).—§ 589 (*Dronābhishhek*): VII, 11ξ, 408.—§ 599 (*Jayadrathavadhap*): VII, 110σ, 4195.—§ 617b (*Brahmaçiras*): X, 12ξ, 638 (had never desired the discus of *Kṛṣṇa*).—§ 730 (*Ānuçāsanik*): XIII, 14, 615 (*°hetoḥ*, in order to obtain the son Ç. *Kṛṣṇa* performed austerities); 15, 1028 (Çiva was gratified and granted *Kṛṣṇa* the son Ç.).—§ 785 (*Anugītāp*): XIV, 66θ, 1938 (accompanied *Kṛṣṇa*); 86τ, 2557 (do.).—§ 793 (*Mausalap*): XVI, 1, 16, 19 (*Vāsudevasya dāyādah*), 25; 3ξ, 100 (is slain).—§ 795 (*Svargārohanap*): XVIII, 5, 162 (among those who after death entered the deities). Cf. *Jāmbavatīsuta* (III, 10271), *Jāmbavatyaḥ sutaḥ* (III, 670).

Çamba² (B. *Sāmba*), a brahman. § 787 (*Āçramavāsap*): XV, 10, 312 (the citizens charged Ç. to answer *Dhṛtarāṣṭra*, when he took leave with them in order to go to the forest).

Çambara, an Asura. § 92 (*Aṃçavat*): I, 65, 2530 (the second of the forty sons of *Danu*).—§ 209 (*Drupadaçāsana*): I, 138, 5481 (*Mahendrāṇa Çambaro yaṭhā*).—§ 402b (*Çamba*): III, 120, †10271 (*Daityasya*, his army has been routed by *Çamba*).—§ 443 (*Nivātakavacyuddhap*): III, 168, 12072 (has been vanquished by *Indra*).—§ 444 (do.): III, 171, 12149 (*°sya vadhe*, *Mātali* had acted as the charioteer of *Indra*).—§ 555 (*Indravijaya*): V, 16, 497 (has been slain by *Indra*).—§ 561 (*Yānasandhip*): V, 68ξξ, 2526 (has been vanquished by *Kṛṣṇa*).—§ 562 (*Bhagavadyānap*): V, 72, 2602 (a sentence of his is quoted).—§ 568 (*Vidulāputraçāsana*): V, 134, 4550 (do.).—§ 585 (*Bhīshmachadvap*): VI, 100, 4583 (*yaṭhā devasura yuddhe Çakra-Çoç purā*, ac. *Samāgamah*).—§ 592 (*Samçaptakavadhap*): VII, 25, 1125 (*yādṛk purā vṛtāṇa Çāmararājayoh*).—§ 599 (*Jayadrathavadhap*): VII, 96, 3571 (*yaṭhā parvam abhād yuddham*).

Çamararājyoh; 106, 3978 (*Mahendra iva Ç°m*, sc. *abhyaravat*); 109, 4098 (*kurvator vividha mayāh Çakra-Ç°yor iva*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 169, 7582 (*yathā dāvāsure yuddhe Ç°amararājyoh*, sc. *yuddham*); 175, 7914 (*Indra-Ç°yor iva*, sc. *sannipātāh*).—§ 605 (*Karnap.*): VIII, 13, 508 (*°oya çiru yadvad nihataṣya mahārāṇa*).—§ 608 (do.): VIII, 74, 3793 (*Ç°m Maghavan iva*, sc. *hatvā*; C. has *S°*); 82, 4210 (*Çakra-Ç°yor yathā*, sc. *yuddham*); 87, 4397 (*çadṛçau yuddhe Ç°amararājyoh*; C. has *S°*), 4463 (*Çakra-Ç°yor iva*, sc. *yuddham*); 88, 4498 (*çurāsurāh Ç°-Vāsavā iva*, sc. *parivāryya*).—§ 610 (*Çalyap.*): IX, 7, 355 (*Maghavan iva Ç°m*, sc. *jahi*).—§ 611 (do.): IX, 15, 784 (*yadvāço vai purā vṛttāh Ç°amararājyoh*).—§ 617 (*Aishikap.*): X, 12, 596 (*Ç°m Maghavan iva*, sc. *jahi*).—§ 641 (*Rājadh.*): XII, 985, 3661 (*naikamayam*, had been slain by Indra); 102, 3783 (a sentence of his is quoted); 130, 4761 (*atraitao Çambarasyāhur mahāmāyasya darçanam* (i.e. *çāstram*, Nil.)).—§ 656 (*Khaḍgotpatti*): XII, 166, 6146 (a *Dānava*).—§ 673b (*Bali-Vāsavaṣṭv.*): XII, 227a, 8261 (among the ancient rulers of the earth).—§ 730 (*Ānuçāsanik.*): XIII, 14, 616 (had been slain by Pradyumna).—§ 740 (do.): XIII, 36, 2165 (*Çakra-Çambara saṁvādaṁ*), 2166, 2167, (2168).—§ 742 (do.): XIII, 39a, 2237 (*°oya māyā*). Cf. *Daitya*, *Dānavendra* (XIII, 2183).

Çambarahan = Indra, q.v.

Çambara-Pākahan = Indra, q.v.

Çambhalagrāma, v. *S°*.

Çambhu¹, an ancient king. § 6 (*Anukram.*): I, 1a, 228 (in *Sanjaya's* enumeration).—§ 761 (*Ānuçāsanik.*): XIII, 115b, 5668.

Çambhu² = Brahman: I, 2499; VI, 2069 (*aham Dronantakaḥ Partha, vihitaḥ Ç°nā purā*, says *Dhṛṣṭadyumna*); XII, 11229 (creates *Hiranyagarbha*), 11602.

Çambhu³ = Vishnu (*Nārāyaṇa*, *Kṛṣṇa*): II, 1321 (*Nārāyaṇaḥ* = *Kṛṣṇa*); XII, 1505 (= *Kṛṣṇa*); XIII, 6954 (1000 names); XIV, 1085 (= *mahān ātma*).

Çambhu⁴ = Çiva: III, 499 (*Çalapāṇis Trilocanaḥ*, born from the forehead of *Hari*), 1629, 8648 (*°or jafābhraṣṭa*, sc. *Gaṅgā*); V, 7395; VII, 9453, 9507, 9582; VIII, 1446; XII, 9164; XIII, 588, 1011.

Çambhu⁵, a fire. § 493 (*Āngirasa*): III, 221, 14181 (the fourth of the five *Urjaskara* fires, sons of *Tapas*).

Çambhu⁶, a Rudra. § 770 (*Ānuçāsanik.*): XIII, 151a, 7091 (enumeration).

Çambhu⁷, son of *Kṛṣṇa* and *Rukmiṇi*. § 730 (*Ānuçāsanik.*): XIII, 14a, 621.

Çambuka. § 653b (*Gṛdhra-gomāyus.*): XII, 153, 5742 (*çadre*, slain by *Rāma* [*Dāçarathi*, because he performed austerities], then a brahman's child was revived; B. has *J°*).

Çambūka, a warrior of *Skanda*. § 615w (*Skanda*): IX, 45, 2578.

Çamika¹, a muni, father of *Çṛṅgin*. § 51 (*Parikahit*): I, 41, (1711); 42, (1727), 1741, 1749 (having disgraced Ç., *Parikahit* was cursed by *Çṛṅgin*).—§ 266 (*Çakraśabhāv.*): II, 7, 297 (in the palace of *Indra*, B. has *S°*).—§ 790 (*Putradarçanap.*): XV, 35, 946.

Çamika², a *Vṛṣṇi*. § 232 (*Śvayamvarap.*): I, 186, 6999 (came to the *śvayamvara* of *Draupadī*, *S°* both B. and C.).—§ 273 (*Rājasūyārambhap.*): II, 14, 623 (is a *mahārātha*, *S°* both B. and C.).—§ 589 (*Dronābhishhek.*): VII, 11, 409 (*Ç°* also B.). The right spelling of this and prec. is *S°*.

Çampāka, a brahman. § 669 (*Mokshadh.*): XII, 176, 6568 (*°ana mukṛta gītam itihāṣam purāṇanam*, i.e. vv. 6565

fol.), 6585 (*Hastinapura brāhmaṇa upaśrutiṣu* | *Ç°ana purā mahyam*, i.e. to *Bhishma*).

Çamyu, a fire. § 490 (*Āngirasa*): III, 219, 14131 (the first son of *Bṛhaspati*), 14133 (*Satyā* is his wife), 14135 (his children).

Çanaicoara¹, the planet Saturn, son of *Sūrya* (the Sun). § 270 (*Brahmasaṁhāv.*): II, 11, 447 (among other planets in the palace of *Brahman*).—§ 533 (*Sītā-Rāvapaṇṣṭv.*): III, 281, 16171 (*Rohiṇiṣṭv itya Ç°a iva grahaḥ*).—§ 569 (*Bhagavadīyānap.*): V, 1436, 1440 (*Prājāpatyaṁ hi nakṣatram*—i.e. *Rohiṇi*, Nil.—*grahas itihāṣe mahādūyitḥ* | *Ç°a pīḍayati*, omens).—§ 574 (*Jambūkh.*): VI, 2a, 66 (*Rohiṇiṣṭv pīḍayann ōha itihāṣe* . . . *Ç°a*, omens); 3, 94 (*Vijābhāṣam samīpāsthaṁ Bṛhaspati-Ç°au*).—§ 586 (*Bhishmavadhap.*): VI, 104, 4748 (*saṁgātāu* . . . *yathākāḥ* . . . *sthītau Budha-Ç°au*).—§ 611 (*Çalyap.*): IX, 16, 805 (*saṁdrasāṁ bhīḍaḥ Ç°a iva grahaḥ*).—§ 717b (*Nārāyaṇīya*): XII, 350, 13692 (*°a Sūryaputro bhaviṣyati Manur* (*Manor*, C.) *mahān*).—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7643 (enumeration). Cf. *Sūryaputra*.

Çanaicoara² = *Sūrya* (the Sun): III, 148.

Çānavatya, pl. (*°aḥ*), a people. § 295 (*Dyūtap.*): II, 52, 1872 (among the peoples who brought tribute to *Yudhisṭhira*).

Çāṇḍilī¹, a goddess. § 116 (*Vasu*): I, 66, 2584 (wife of *Prājāpati* and mother of the *Vasu Anala*).—§ 674 (*Jambūkh.*): VI, 8, 295 (*tatra*—i.e. on the *Çṛṅgavat* mountain—*śvayamprabha devī nityam vāsati Ç°i*).

Çāṇḍilī², a brahman. § 565 (*Gālavacarita*): V, 113, 3872 (*brāhmaṇ*, performed austerities on the *Rahabha* mountain), 3890.—§ 764 (*Ānuçāsanik.*): XIII, 123, 5859, 5864 (had attained to heaven, discourse between her and *Sumanā*).

Çāṇḍilya, a rishi. § 264 (*Sabbhākriyāp.*): II, 4a, 112 (in *Yudhisṭhira's* palace).—§ 615 (*Baladevatīrthay.*): IX, 54, 3041 (his daughter attained to heaven).—§ 637 (*Rājadh.*): XII, 47, 1593 (among the rishis who surrounded *Bhishma* on his arrow-bed).—§ 677 (*Mokshadh.*): XII, 254, 9114 (*saṁdhanu yogam evaitao Ç°aḥ çāmanā abravīt*, in the *Chāndogya Upanishad*, Nil. and POR.).—§ 746 (*Ānuçāsanik.*): XIII, 35, 3308 (*pradānam sarvādānānam çakāṣasya, viçāmpato | evam āha mahābhāgaḥ Ç°o mahān rishiḥ*).—§ 767 (do.): XIII, 137a, 6266 (having given food to Ç., *Bhumanyu* ascended to heaven).

Çani = *Çiva* (1000 names²).

Çaṅkara¹ = *Çiva*, q.v.

Çaṅkara², a *Viçvedeva*. § 749 (*Ānuçāsanik.*): XIII, 91, 4360 (enumeration).

Çaṅkaraçvaçura = *Himavat*: XIII, 1748.

Çaṅkarahana (X, 498), error in C. for *Çaṅkarahana*, q.v.

Çaṅkha¹, a serpent. § 47 (*Sarpanāmakath.*): I, 35, 1553.—§ 564 (*Mātaliyāp.*): V, 103, 3628.—§ 793 (*Mausalap.*): XVI, 4, 119.

Çaṅkha², son of the *Mataya* king *Virāṭa* and brother of *Uttara*. § 232 (*Śvayamvarap.*): I, 186, 6988 (*Virāṭaḥ saha putrābhyām Ç°anaivottaraṇa*, present at the *śvayamvara* of *Draupadī*).—§ 556 (*Goharapap.*): IV, 31, 1015 (*Virāṭasya suto jyeshṭhaḥ*).—§ 561 (*Yānasandhip.*): V, 57, 2237 (*Virāṭaḥ saha putrābhyām Ç°anaivottaraṇa*, in the army of *Yudhisṭhira*).—§ 569 (*Bhagavadīyānap.*): V, 141, 4782.—§ 572 (*Rathāvirathasāṅkh.*): V, 171, 5907 (a ratha among the *Pāṇḍava*).—§ 573 (*Ambopābhyānap.*): V, 194, 7599.—§ 578 (*Bhishmavadhap.*): VI, 45, 1704, 1705 (fought with *Saumatatti*); 49, 2010 (*Vairāṭiḥ*, not in B.), 2012 (not in B.), 2015, 2017, 2019.—§ 584 (do.): VI, 82, 3595, 3597 (is slain by *Drona*).—§ 604 (*Karnap.*): VIII, 6, 187

§ 391 (do.): III, 110, 9996 (*rājaputrā*).—§ 391 (*R̥ṣyaçr̥ṅga*): III, 113, †10080, †10088, †10089, †10091, †10093 (*R̥ṣyaçr̥ṅga* married Ç.).—§ 677 (*Mokṣadh.*): XII, 235, 8609 (having given his daughter Ç. to *R̥ṣyaçr̥ṅga*, *Lomapāda* obtained the fruition of all his wishes).—§ 767 (*Ānuçāsanik.*): XIII, 137a, 6269 (do.).

Çāntabhaya, an ancient king. § 6 (*Anukram.*): I, 1, 229 (in *Sañjaya*'s enumeration).

Çāntanava¹ = *Bhishma*, q.v.

Çāntanava² = *Citrāṅgada*: I, 4068, 5744.

Çāntanava³, pl. (°āḥ), "the descendants of Çāntanu." § 298 (*Dyūtap.*): II, 63, 2112, 2117.

Çāntanoḥ putra(h), **Çāntanoḥ suta(h)** = *Bhishma*, q.v.

Çāntanu, son of *Pratīpa* and father of *Bhishma*, *Citrāṅgada*, and *Vicitravīrya*. § 11 (*Parvas.*): I, 2, 372.—§ 70 (*Ādivamçāvat.*): I, 60, 2213 (°oḥ *santāṭim*).—§ 130 (*Amçāvat.*): I, 67, 2711 (*jajñīre Vasavas tv aśṭau Gaṅgāyām Çāntanoḥ sutaḥ*).—§ 155 (*Pūruvamç.*): I, 94, 3750 (*Pratīpasya trayāḥ putrā jajñīre, R̥haratarahabha | Devāpiḥ Çāntanuç oaiṣa Vāhlikaç ca mahārathah*), 3751 (became king after *Pratīpa* had retired to the woods).—§ 156 (do.): I, 95, ††3797 (son of *Pratīpa* and *Sunandā*), ††3798, 3799 (*atrānuvamçacloko bhavati | "yaṃ yaṃ kurābhyaṃ upreati jirṇaṃ sa sukham aṇute | punar yuvā ca bhavati tasmāt taṃ Çāntanuṃ viduḥ" iti tad aṣya Çāntanuvam*), ††3800 (married *Gaṅgā*, by whom he had the son *Devavrata* or *Bhishma*), ††3802 (married *Satyavati*, by whom he had the sons *Citrāṅgada* and *Vicitravīrya*).—§ 161 (*Mahābhishop.*): I, 96, 3858 (shall be the father of the *Vasus*).—§ 162 (*Çāntanūp.*): I, 97, 3882 (the reborn *Mahābhisha* was called *Çāntanu*, because of the asceticism of his father *Pratīpa*: *çāntasya jajñe santānas tasmād aṣṭ sa Çāntanuḥ*), 3883 (*Kurusattamaḥ*), 3884, 3887 (is made king), 3888.—§ 163 (*Bhishmotp.*): I, 98, 3900 (marries *Gaṅgā*), 3901, 3904, 3909 (seven of the eight children whom *Çāntanu* begot in *Gaṅgā*, she threw into the water, but the eighth was saved by Ç.).—§ 164 (*Āpavop.*): I, 99, (3920), 3923, 3965, 3966, 3967 (having told Ç. the history of the *Vasus*, *Gaṅgā* left him, taking with her the child [*Bhishma*]).—§ 165 (*Satyavatīlābhop.*): I, 100, 3968, 3969, 3973, 3976, 3981, 3982, 3983, 3989, 3990, 3994, 3996, 3998, 4006, 4009 (°oḥ *putraḥ*, i.e. *Bhishma*, was taken by Ç. to the capital and installed as *yuvarāja*), 4015 (sees *Satyavati*), (4020), 4022, 4024, 4027, 4041, 4053 (*nāthaḥ C°oḥ*, i.e. *Bhishma*), 4064, 4066 (marries *Satyavati*; *Bhishma* adopts the vow of *brahmacharya*, and Ç. grants him that he shall die at his own choice).—§ 166 (*Citrāṅgadop.*): I, 101, 4067, 4070, 4071 (having procreated *Citrāṅgada* and *Vicitravīrya*, he dies).—§ 167 (*Vicitravīryop.*): I, 102, 4126 (*Kauravyaḥ*).—§ 168 (*Bhishma-Satyavatīsamv.*): I, 103, 4148 (*Kauravyasya*), 4170.—§ 173 (*Pāṇdurājyābhish.*): I, 109, 4359 (°or *vamçat*).—§ 177 (*Pāṇdudigvijaya*): I, 113, 4461.—§ 198 (*Çaradvat*): I, 130, 5084 (brings up *Kṛpa* and *Kṛpi*).—§ 253 (*Harap̥ṣharanap.*): I, 221, 7969 (°or *anvaye*).—§ 267 (*Yamasabhāv.*): II, 8, 336 (in the palace of *Yama*).—§ 370 (*Tirthayātrāp.*): III, 84, 8012 (*tato Lalitīkaṃ gacchet C°os tīrtham uttamam*).—§ 406b (*Āretikaparvata*): III, 125, 10414 (had attained the eternal abode at *Āretikaparvata*).—§ 438f (*Arjuna*): III, 162, 11825 (*pitus tva pitāmahaḥ*, i.e. *Arjuna*'s), 11828 (*adhiraçāḥ sa rājāṃ tvāṃ Çāntanuḥ prapitāmahaḥ | svargajit Çakralokasthaḥ kuçālen pariprocchati*, says *Kubera* to *Arjuna*).—§ 556 (*Sañjayaśānap.*): V, 31, 924 (°or *vamçah*).—§ 561 (*Yanasandhip.*): V, 55, 2189 (*Pitāmaho 'pi Gaṅgasyaḥ Çāntanor adhi*).—§ 569

(Bhagavadyānap.): V, 147_x, 4973, 4983 (°oh kulavardhana, i.e. Bhishma), 4992 (°una jātaḥ, i.e. Bhishma); 149, 5003 (Pratīpaḥ); 149, 5055 (dhṛtīmān me pitāmahaḥ, i.e. Dhṛtarāṣṭra's), 5059 (Vāhlikāḥ sa priyo bhṛātā Ç°oç sa), 5067 (pitṛbhṛātān paritṛjaya—sc. Bāhlika; Vāhlikena tv anyūñātāḥ Çāntanur . . . | pitary uparata . . . rājyākāmaṁ (B. rāja rājyam) akārayat).—§ 573 (Ambop.): V, 173, 5945 (mama pitā, i.e. Bhishma's).—§ 576 (Bhagavad-gītāp.): VI, 14, 550 (became free from sorrow, etc., when Bhishma was born).—§ 587 (Bhishmavadhap.): VI, 120, 5702 (ayaṁ—i.e. Bhishma—pitaram ajñāya kāmāritam Çāntanum purā | ūrdhvaratasam ātmānam cakāra).—§ 615 (Gudāyuddhap.): IX, 56_p, 3153 (°oh kulapāṇṇanah, i.e. Duryodhana).—§ 639 (Rājadh.): XII, 50, 1820 (varadānāt pituḥ kāmam chandamṛtyur asi prabho | Ç°or dharmanityaya, says Kṛṣṇa to Bhishma).—§ 717b (Nārāyaṇīya): XII, 340, 12988 (mama pitā, i.e. Bhishma's).—§ 724 (Ānuçāsanik.): XIII, 8, 387 (tena satyena gaccheyam lokān yatra sa Ç°uḥ).—§ 746 (do.): XIII, 59, 3041 (do.).—§ 747 (do.): XIII, 84, 3941 (Bhishma had performed his çṛāddha).—§ 775 (do.): XIII, 166_p, 7683 (among the kings whose names, when recited, bestow religious merit).—§ 787 (Āçramavāsap.): XV, 9_l, 283 (has ruled over the earth); 10, 320 (do.). Cf. Bhārata, Bhāratagoptṛ, Bharatasattama, Kauravya, Kurusattama, Prātīpa.

Çāntanuja = Bhishma, q.v.

Çāntanunandana = Bhishma, q.v.

Çāntanūpākhyāna(m) ("episode relating to Çāntanu"). § 162 (Sambhav.): The *rājareṣi Pratīpa* spent many years in ascetic penances at the source of *Gaṅgā*. She sat upon his right thigh and wished him to be her husband. He replied that the left lap was for the wife, but the right for the daughters and daughters-in-law; therefore he accepted her for his son, to which *Gaṅgā* consented on the condition that his son should not be able to judge of the propriety of her acts. Then *Pratīpa*, along with his wife, engaged in ascetic austerities from desire of offspring, and when they had grown old, *Mahābhīṣa* (v. *Mahābhīṣhop.*) was born as a son to them and was called *Çāntanu*, because his father had controlled his passion (*çāntasya santānaḥ*, v. 3882, cf. 3799). When *Çāntanu* had grown to become a youth, *Pratīpa* told him about his appointment with the celestial damsel, installed him upon the throne, and retired into the woods. *Çāntanu*, who was addicted to hunting, one day came upon the banks of *Gaṅgā*, frequented by *Siddhas* and *Caraṇas*, and there he requested *Gaṅgā*, in the form of a lovely maiden, to become his wife (I, 97). (For continuation v. *Bhishmotpatti*.)

Çāntanusuta = Bhishma, q.v.

Çāntatama = Çiva (1000 names¹).

Çāntātman = Kṛṣṇa: XII, 1671.

Çānti¹, an Indra. § 238 (Pañcendrop.): I, 197, 7304 (the fourth of the five Indras).

Çānti², a ṛṣi. § 717c (Uparicara): XII, 337_c, 12759 (ṛṣiḥ, among the sadasyas at king Vasu Uparicara's sacrifice).

Çānti³, son of Āngiras. § 747b (Suvarṇotpatti): XIII, 85_o, 4147 (the fourth son of Āngiras).

Çānti⁴ = Viṣṇu (1000 names).

Çāntida = Viṣṇu (1000 names).

Çāntiparvan, the twelfth book of Mbhr. § 4 (Anukram.): I, 1, 90 (°mahāphaleḥ . . . Bhāratadrumaḥ).—§ 10 (Parvasaṅgr.): I, 2, 351 (yatra Rājadharmānuçāsanam | Āpadāharmāç ca parvoktam Mokādharmas tataḥ param).—§ 11 (do.): I, 2, 593, 594.—§ 796c (Mahābhārata): XVIII,

6, 277 (during the recitation of Ç. brahmins should be fed with *haviṣhv*).

[Çapathavidhi] ("the taking of oaths"). § 751b (Ānuçāsanik.) (†vv. 4549–4561). *Bhishma* said: Once B.-ṛ and R.-ṛ proceeded to the western *Prabhāsa*, and resolved to visit all the sacred waters on earth; there were *Çukra*, etc. (a), and *Indra*; they reached *Kauçiki* on the day of full-moon in the month of *Magha*, and then *Brahmasaras*, where they gathered and ate the stalks of the lotus; *Agastya*'s stalks had been taken away; he complained of the increasing unrighteousness, and thought of going to heaven in order not to live to see yet worse things; the R. took, each of them, the most frightful oaths to their own innocence (β); but *Indra* uttered "a benediction instead of a curse," and confessed that he had stolen the stalks, not from cupidity, but from desire of hearing what R. would say. *Agastya* forgave him. Then they proceeded to other *tīrthas* * (XIII, 94).

Çara = Çiva (1000 names¹).

Çarabha¹, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Çarabha², a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Çarabha³, an Asura. § 92 (Amçavat.): I, 85, 2534 (son of Danu).—§ 130 (do.): I, 87, 2663 (yas tesam Daiteyanam mahāsurāḥ, incarnate as the rājareṣi Paurava).

Çarabha⁴, a ṛṣi. § 267 (Çakrasabhāv.): II, 8, 325 (in the palace of Indra).

Çarabha⁵, son of Çiçupāla. § 561 (Yānasandhip.): V, 50_p, 2013 (*Codipater*—i.e. Dhṛṣṭaketu's—bhṛātā . . . Karakareṣeṇa sahitaḥ, has joined the Pāṇḍavas).—§ 785 (Anugītāp.): XIV, 83, 2468 (Çiçupālasutena, king of the Cedis, vanquished by Arjuna). Cf. Çiçupālasuta.

Çarabha⁶, brother of Çakuni. § 600 (Ghaṭotkacavadhap.): VII, 157_r, 6944 (among five brothers of Çakuni who are slain by Bhīmasena).

Çarabha⁷ = Viṣṇu (1000 names).

Çarabha, pl. (aḥ), a people. § 223 (Vāsishṭha): I, 175, 6684 (only C.; B. has *Çabarāḥ*).

Çarabhaṅga, a ṛṣi. § 370 (Tīrthayātrāp.): III, 84, 8184 (°açramam).—§ 377 (Dharmayātrīthak.): III, 90, 8380 (açramam Ç°aya, in the north).—§ 528 (Rāvanagamaṇa): III, 277, 15984 (°açramam), 15985 (worshipped by Rāma Dāçarathi).

Çaradandāyanī, a kshatriya wife. § 185c (Pāṇḍu): When appointed by her husband to raise offspring, Ç. went out in the night and waited at a spot where four roads met, and having performed the *pūṁsavana* rite had three sons (*Durjaya*, etc. (a)) by a brahman: I, 120, 4677.

Çaradvat¹, a ṛṣi. § 83 (Ādivaṁçavatārāṇa): I, 63, 2435 (*Gautamā*, father of Kṛpa and Kṛpi).—§ 198: *Janamejaya* said: "Tell me the birth of Kṛpa." *Vasūc* said: The *maharṣi* Gotama had a son *Çaradvat*, born with arrows. Ç. studied the *Dhanurveda* in preference to the *Vedas*, and by his austerities he came to master all weapons. Indra was afraid of him, and sent the *devakanyā* (cf. v. 5078: *apearasam*) Jānapadī to disturb him. He fled from her; but from his seed that had fallen upon a clump of reeds (*çarastambe*) sprung two children, whom a soldier found and brought to king *Çāntanu*. *Çāntanu*, from pity (*kṛpā*, v. 5089), brought them up as his own children, whence he called them *Kṛpa* and *Kṛpi*. Ç. by his *tapas* learnt what had happened and came to *Çāntanu* and told him his lineage, etc. He then instructed *Kṛpa* in the fourfold *Dhanurveda* and various *çāstras*, and in

a short time *Kṛpa* became an eminent teacher, who instructed the *Dhātārāṣṭras*, *Pāṇḍavas*, *Yādavas*, *Vṛshnis*, and other princes from various countries in the *Dharmaveda*: I, 130, 5072 (*Gautama*), 5077, 5083 (*Gautamasya*).—§ 572 (*Rathātīrathas*): V, 166, 5768 (*Gautamasya maharāṣṭra ya ācāryasya* *Çāh çarastambāt suto 'bhaṇat*, i.e. *Kṛpa*). Cf. *Gautama*.

Çaradvat¹ = *Kṛpa*: I, 7116 (*Kṛpā*); V, 5734 (*Kṛpasya*); XI, 30 (*Kṛpasya*).

Çaradvat², pl. § 561 (*Yānasandhip*): V, 570, 2289 (*sa-Bāhlikān Kurān brūyāḥ Prātipayān Çaradvataḥ*, (?), = *āyush-mataḥ*, Nil.).

Çaradvata = *Kṛpa*, q.v.

Çaradvatasūnu: VIII, 4504 (*tatas tu Duryodhana-Bhoja-Saubalāḥ Kṛpeṇa Çaradvatasūnuna sāha*, where *Ç.* must be taken as the name of a son of *Kṛpa*, but PCR. f.c. ms. to have read *Çaradvatasūnuna* (i.e. *Açvatthāman*)).

Çaradvatī¹, an Apsaras. § 191 (*Arjuna*): I, 123, 4820 (among the Apsarases who sung at the birth of *Arjuna*).

Çaradvatī² = *Kṛpī*: I, 5114.

Çaradvatiputra ("son of *Kṛpī*") = *Açvatthāman*: VII, 6861, 8970.

Çaradvatisuta, do. = *Açvatthāman*: VII, 6103, 6802, 6819, 8747; VIII, 2.

Çaradvatsuta = *Kṛpa*: VIII, 4310.

Çarapa¹, a serpent. § 63 (*Sarpasattra*): I, 57, 2147 (of *Vāsuki*'s race).

Çarapa² = *Vishṇu* (1000 names).

Çarapa³ = *Çiva*: XIII, 1246 (1000 names²); XIV, 212.—*Do.*² = *Sūrya*: III, 192.

Çarāsana, son of *Dhātārāṣṭra*. § 182 (*Dhātārāṣṭraputranāmak*): I, 117, 4543.—§ 599 (*Jayadruthavadhap*): VII, 136XX, 5594 (among seven sons of *Dhātārāṣṭra* who are slain by *Bhīmasena*).

Çarastamba, a tirtha. § 733b (*Ānuçāsanik*): XIII, 25, 1714: By bathing in the waterfalls at *Ç.*, *Kuçastamba*, and *Dronaçarmapada*, one becomes worshipped by Apsarases.

Çarava, pl. (*°āḥ*), v. *Çabara*.

Çaravanālaya = *Skanda*: I, 2587.

Çaravanodbhava = *Skanda*: III, 14635.

Çarāvati, a river in *Bhāratavarsha*. § 574 (*Jambūkh*): VI, 9A, 327.

Çārdulī ("tigress"). § 127 (*Amçāvat*): I, 66, 2625 (daughter of *Krodhavaçā*), 2629 (mother of the lions and tigers, etc.).

Çarin = *Çiva* (1000 names¹).

Çarirabhṛt = *Vishṇu* (1000 names).

Çarirabhūtabhṛt = *Vishṇu* (1000 names).

Çarmaka, pl. (*°āḥ*), a people. § 280 (*Bhīmasena*): II, 30, 1087 (in the east, conquered by *Bhīmasena* on his *digvijaya*).

Çarman = *Vishṇu* (1000 names).

Çarmin, a brahman. § 746 (*Ānuçāsanik*): XIII, 68, 3400 (*Agastyam gotrataḥ*, cf. *Agastya*), 3419.

Çarmishthā, daughter of the Asura king *Vṛshaparvan* and the second wife of *Yayāti*. § 143 (*Nahusha*): I, 75, 3169, 3160 (mother of *Druhyu*, *Anu*, and *Pūru*).—§ 146 (*Devayāni*): I, 78, 3284 (*duhitā Vṛshaparvanāḥ*), 3285, (3287), 3290, 3291, 3305 (*duhitā Vṛshaparvanāḥ*), 3306, 3309, 3310 (*Vṛshaparvanī*), 3312, 3313; 80, 3347, 3348, 3349, (3351), (3353), (3355); 81, 3360, 3363, 3365, 3368, 3375, 3393, 3396.—§ 147 (do.): I, 82, 3399, 3402, 3406, 3407, (3408), (3412), (3415), (3417), 3420, 3421, 3422; 83, 3424, 3425, (3426), (3429), 3433, 3438, 3440, (3443), 3451, 3458.—§ 148 (*Yayāti*): I, 84, 3481 (*°ayāḥ sutaṁ Druhyum*), 3520 (*°ayāḥ*

suto Druhyum).—§ 156 (*Pūruvaṁç*): I, 95, 43761, 43762 (by *Yayāti*, mother of *Druhyu*, *Anu*, and *Pūru*).—§ 569b (*Yayāti*): V, 149, 5044 (*duhitā Vṛshaparvanāḥ*, mother of *Pūru*).—§ 595 (*Shoḍaçarāj*, v. *Yayāti*): VII, 63, 2297.

Cf. also the following synonyms:—

Asurendrasutā ("daughter of the Asura king"): I, 3369.

Asurī: I, 3286.

Vārshaparvanī ("daughter of *Vṛshaparvan*"): I, 3310, 3393, 3399, 3402, 3411, 3433, 43762.

Çārṅga, the bow of *Kṛṣṇa* (*Vishṇu*). § 262 (*Bhagavadyāna*): II, 2, 34.—§ 320 (*Saubhavadhop*): III, 20, 795; 21, 843, 850.—§ 569 (*Bhagavadyānap*): V, 131, 4427.—§ 570f (*Rukmin*): *Ç.* is said to have been in the possession of *Vishṇu*; it was held by *Kṛṣṇa*, who obtained it, baffling the nooses of *Muru* and slaying that Asura, and vanquishing *Naraka* while recovering the carriages set with gems, with 16,000 girls, etc.: V, 158, 5353, 5355, 5358.

Çārṅgacakraḡadādhara = *Kṛṣṇa*, q.v.

Çārṅgacakraḡadāpānī = *Kṛṣṇa*, q.v.

Çārṅgacakraḡasipānī = *Kṛṣṇa*, q.v.

Çārṅgadhanurdhara = *Kṛṣṇa*, q.v.

Çārṅgadhanvan¹ = *Kṛṣṇa*, q.v.—*Do.*² = *Vishṇu* (1000 names).

Çārṅgagadāpānī = *Kṛṣṇa*, q.v.

Çārṅgagadāḡasipānī = *Kṛṣṇa*, q.v.

Çārṅgākopākhyana(m) ("episode relating to the çārṅgaka birds"). § 259 (*Khaṇḡavad*): *Janamejaya* said: "Why did the *çārṅgaka*s escape?" *Vaiçampāyana* said: When the *maharshi Mandapala*, who was an *ardhavarata*, had finished his *tapas*, he left his body and went to *Pitṛloka*, but did not obtain the expected result of his acts, and learned from the gods sitting around *Dharmarāja* that it was because he had no offspring. He then reflected how he could obtain numerous offspring in the shortest time possible; he learnt that the birds were peculiarly prolific, and, becoming a *çārṅgika*, he married the *çārṅgikā Jaritā*, and begat upon her four sons, who were all reciters of the *Vedas*. Then he left her and married *Lapitā*. When *Agni* came to the forest of *Khaṇḡava* to burn it down, *Mandapala* praised *Agni* (vv. 8353–8360) and prevailed upon him to spare his children (I, 229). *Jaritā* told her sons (*Jaritāri*, *Sarivṛkva*, *Siama-mitra*, and *Drona*), who would have her to rescue herself by abandoning them, to conceal themselves in the hole of a mouse; but they were afraid of the mouse (I, 230). Finally *Jaritā* was prevailed upon by her sons to abandon them, and *Agni* approached the spot where the sons were (I, 231). The four young *çaris* praised *Agni*, who promised them safety and granted them a boon. *Drona* asked him to consume the cats that troubled them every day (I, 232). Meanwhile *Mandapala* addressed *Lapitā*, being anxious about his children. *Lapitā*, from jealousy, told him to go to *Jaritā*, who, she said, was the real cause of his anxiety. When *Agni* had spared the children, *Jaritā* came and embraced them. When *Mandapala* came they did not speak to him, and *Jaritā*, from jealousy, told him to go to *Lapitā*. *Mandapala* declared that nothing was so destructive to the happiness of women as a concubine, except a lover; witness *Arundhati* (3). Then all his children came forward to worship him, and he also spoke kindly to them all (I, 233). *Mandapala* told that

he had asked *Agni* to protect them, and therefore he had not come earlier. Then he took his wives and sons with him and went away to some other country (I, 234).

Qārṅgarava, a brahman. § 59 (Sarpasattra): I, 53, 2046 (among the priests at the snake sacrifice of Janamejaya, only B.; C. has *Sāṅgarava*, V. *Sāṅgaravo*).

Qārṅgin = *Kṛṣṇa*, q.v.

Qaru, a Devagandharva. § 191 (Arjuna): I, 123a, 4814 (came to the birth of Arjuna).

Qarva = *Çiva*, q.v.

Qarva = *Vishṇu* (1000 names).

Qarvāṇi = *Umā*: XIII, 1028.

Qarvarikara = *Vishṇu* (1000 names).

Qaryāti, an ancient king, son of Manu Vaivasvata. § 5 (Anukram.): I, 1a, 224 (among the kings of the past in the enumeration of Nārada).—§ 11 (Parvasaṅgr.): I, 2, 445 (°*yajña*).—§ 139 (Manu Vaivasvata): I, 75, 3141 (the seventh son of Manu Vaivasvata).—§ 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).—§ 404b (Tirthayātrāp.): At the sacrifice of Ç. Indra drank soma with the *Āpṛins*, and *Cyavana* paralysed Indra and obtained Sukanyā: III, 121, 10311 (°*yajñasya dāṣaḥ*).—§ 405 (Sukanyop.): III, 122, 10320, 10329, 10336, 10341 (gave his daughter in marriage to *Cyavana*); 123, 10348 (°*tanayam*, i.e. Sukanyā); 124, 10371, 10372, 10375, 10376 (description of his sacrifice).—§ 597 (Pratiñāp.): VII, 84, 2991 (°*or yajñam*; C. has *Spa*).—§ 736b (Vīṭahavyop.): XIII, 30, 1945 (Haihaya and Tālaśaṅgha were born in the race of Ç., the son of Manu).—§ 782g (Samvartta-Maruttīya): XIV, 9, 249 (°*yajñam*).

Qaryātitanayā = Sukanyā: III, 10348.

Qaryātivana, a place. § 596 (Pratiñāp.): VII, 80, 2851 (passed by *Kṛṣṇa* and Arjuna on their way to Çiva's abode).

Qāstr = *Vishṇu* (1000 names).

Qatabalā, a river. § 574 (Jambūkh.): VI, 9a, 328 (in Bhāratavarsha).

Qatabhishā, a nakshatra (v. Su. Si.). § 746 (Ānuçāsanik.): XIII, 64, 3281 (°*yoge*, the result of making gifts under the constellation Ç.).—§ 759 (do.): XIII, 110, 5394 (description of the *candravata*).

Qatacandra, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 157, 6943 (is slain by Bhīmasena), 6944 (cf. Çakuni).

Qataçirshā, wife of Vāsuki, king of the serpents. § 565 (Gālavac.): V, 117, 3976 (*reme . . . yathā . . . Vāsukiç Ç°ayam*).

Qataçrṅga, a mountain. § 184 (Pāṇḍu): I, 119, 4639 (there Pāṇḍu practised austerities).—§ 185 (do.): I, 120, 4647 (wishing to visit heaven, Pāṇḍu was setting out from Ç. in a northerly direction).—§ 191 (Arjuna): I, 123, 4804 (°*nivāsinaḥ*, the inhabitants of Ç. rejoiced at the birth of Arjuna).—§ 192 (Pāṇḍavotpatti): I, 124, 4853 (°*nivāsinaḥ*, give names to the sons of Pāṇḍu), 4858 (*rekhinaḥ Ç°nivāsinaḥ*).—§ 194 (do.): I, 126, 4918.—§ 305 (Anudyūtap.): II, 79, 2600 (after the death of Pāṇḍu, Kuntī had come back from Ç. to Hāstinapura).—§ 596 (Pratiñāp.): VII, 80, 2851 (*Kṛṣṇa* and Arjuna passed by Ç. on their way to Çiva's abode).—§ 604 (Karpap.): VIII, 68, 3394 (°*mardāni*, the celestial voice at the birth of Arjuna on the top of Ç.).—§ 709b (Sulabhā-Janaka-samv.): XII, 321a, 12035 (i.e. the genius of the mountain Ç., came to the sacrifices of the ancestors of Sulabhā).

Qatadhanvan, a prince. § 317b (*Kṛṣṇa*): III, 12, 480 (has been defeated by *Kṛṣṇa*).

Qatadhanvan, a prince. § 621 (Rājadh.): XII, 4a, 114 (came to the svayamvara of the daughter of the Kalinga king Citrāṅgada).

Qatadru (or °ū), a river, the modern Sutlej. § 225 (Vāsishtā): I, 177, 6753 (*Haimavatiḥ*, origin of the name Ç.).—§ 268 (Varuṇasabhāv.): II, 9, 371 (among other rivers in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9a, 322 (°*am*, among the rivers of Bhāratavarsha).—§ 607 (Karpap.): VIII, 44a, 2055.—§ 768b (Umā-Maheçvaras.): XIII, 146a, 6764 (among the rivers who came to Umā).—§ 775 (Ānuçāsanik.): XIII, 166a, 7645 (enumeration). Cf. next.

Qatadrukā = Qatadru. § 607 (Karpap.): VIII, 44, 2040.

Qatadyumna, an ancient king. § 677 (Mokshadh.): XII, 235, 8606 (having given a mansion made of gold to Mudgala, Ç. ascended to heaven).—§ 767 (Ānuçāsanik.): XIII, 137a, 6265 (do., but with Maudgala instead of Mudgala).

Qataghanṭā, name of a spear. § 538 (Kumbhakarparapag.): III, 286, 16381 ("with hundred bells," PCR.).

Qataghanṭā, a mātṛ. § 615u (Skanda): IX, 46a, 2629.

Qatagnin = Çiva (1000 names).

Qatagnipāçaçaktimat = Çiva (1000 names).

Qatajihva = Çiva (1000 names).

Qatajyotis. § 3 (Anukram.): I, 1, 44 (son of Subhraj), 45 (father of 100,000 sons).

Qatakratu = Indra, q.v.—Do. = Çiva (1000 names).

Qatakratuprastha = Indraprastha: III, 913.

Qatakumbhā, a river. § 370 (Tirthayātrāp.): III, 84, 7088 (a tirtha).—§ 494 (Āngirasa): III, 222, 14230 (enumeration of rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9a, 326 (in Bhāratavarsha).

Qatalocana, a warrior of Skanda. § 615u (Skanda): IX, 45a, 2526.

Qatamanyu = Indra: VIII, 13497 (°*vikramaḥ*, sc. Bhīmasena).

Qatamāya, an Asura. § 641 (Rājadh.): XII, 98f, 3660 (slain by Indra, or is perhaps *qatamāya* an epithet to *Virocana*?).

Qatamukha, an Asura. § 730f (Ānuçāsanik.): Dhātṛ created the great Asura Ç., who for a hundred years sacrificed the flesh of his own body into the sacrificial fire. Gratified by this, Çiva granted him *yoga* (i.e. *candra-sūrya-parjanya-prthivyādī-çrīṣṭī-sāmarthyam*, Nil.) and eternal power: XIII, 14, 674 (*mahāsuras*), 675.

Qatamūrt(t)ī = *Vishṇu* (1000 names).

Qatānana = *Vishṇu* (1000 names).

Qatānanda, a rshi. § 734 (Ānuçāsanik.): XIII, 28a, 1765 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed).

Qatānanda = *Vishṇu* (1000 names).

Qatānandā, a mātṛ. § 615u (Skanda): IX, 46a, 2629.

Qatānika, son of Nakula Pāṇḍava and Draupadī. § 83 (Ādivaṃçavatāraṇa): I, 63, 2461 (*Nakulīḥ*).—§ 130 (Amçavat.): I, 67, 2763 (*Nakulīḥ*, the sons of Draupadī were incarnations of the Viçvadevas).—§ 159 (Pūruvaṃç.): I, 95, 113827.—§ 253 (Harapāraṇap.): I, 221, 8039 (*Nakulīḥ*, his birth, was named Ç. after the rājārshi of that name).—§ 511 (Draupadī-Satyabhāmās.): III, 235, 14731 (*Nakulīḥ*).—§ 583 (Bhīshmavadhap.): VI, 79a, 3489, 3492, 3494, 3500.—§ 584 (do.): VI, 84, 3734.—§ 590 (Dronā-bhishakap.): VII, 16, 625 (*Nakulīḥ*, attacks Vṛhasena).—

§ 592 (Samçaptakavadhap.): VII, 23, 980 (*Nakulim*, description of his horses); 25, 1085 (proceeded towards Droṇa). — § 598 (Jayadrathavadhap.): VII, 88, 3128 (*Nakulih*, arranged the divisions of the Pāṇḍavas). — § 599 (do.): VII, 108, 4055 (*Nakulih*). — § 600 (Ghaṭotkacavadhap.): VII, 165, 7376 (*Nakulim*); 169, 7512, 7514, 7520 (fought Citrasena Dhārtarāshṭra). — § 605 (Karnap.): VIII, 25, 1005, 1006, 1009 (fought Çrutakarman, the son of Dhṛtarāshṭra). — § 608 (do.): VIII, 46, 2157 (should proceed against Duḥçāsana); 49, 2281; 55, 2665, 2668 (fought Açvatthāman); 60, 3002; 73, 3731 (*Nakulim*); 75, 3813 (*Nakulih*, rushed against Viṣhasena); 82, 4181; 85, 4315 (*matān mahāgajāms tathā rathān*), 4327 (*hata mahāgajā hayā rathān*), 4329. — § 611 (Çalyap.): IX, 25, 1354 (*Nakulih*). — § 616 (Sauptikap.): X, 8, 375 (*Nakulih*), 376 (slain by Açvatthāman).

Cf. also the following synonyms:—

Nakuladāyāda ("the son of Nakula"): VII, 1086.

Nakulasya sutaḥ (do.): VII, 7522.

Nakulātmaja (do.): VIII, 4328.

Nakuli (do.): I, 2151 (Ç°), 2763 (Ç°), 8039 (Ç°); III, 533 (Ç°), 14731; VI, 3493; VII, 625 (Ç°), 980 (Ç°), 1985 (Ç°), 3128 (Ç°), 4055 (Ç°), 4061, 7370 (Ç°), 7513, 7517, 7519, 7521; VIII, 2756, 3731 (Ç°), 3813 (Ç°), 4328; IX, 1354 (Ç°); X, 375 (Ç°).

Çatānika¹, § 160 (Pūruvaṃç.): I, 95, 11383 (son of Janamejaya Pārikshita and Vapushtamā, married to Vaidehī, and father of Açamedhadatta).

Çatānika², a rājarsi of the Kuru race. § 253 (Harānāharanap.): I, 221, 8044 (Ç°ya rājarsheḥ Kauravasya mahātmanah | cakre putram sanāmānam Nakulāḥ kirtti-vardhanam).

Çatānika³, brother of the Matsya king Virāṭa. § 552 (Goharanap.): IV, 31, 1011 (*Virāṭasya priyo bhrātā*), 1012 (Ç°nd avarajo Mudirākshah), 1019, 1024; 32, 1054. — § 583 (Bhīshmavadhap.): VI, 75, 3287 (the same?; the sons of Draupadī are mentioned v. 3283, with Kuntibhoja in the feet of Dhṛṣṭadyumna's makaravyūha). — § 587 (do.): VI, 118, 5541 (*Virāṭasya priyo bhrātā*, was slain by Bhīshma). — § 592 (Samçaptakavadhap.): VII, 21, 879 (*Matsyād avarajah Ç°h*, attacked Droṇa). — § 600 (Ghaṭotkacavadhap.): VII, 167, 7490, 7491 (when supporting his brother Virāṭa, Ç. was slain by Çalya).

Çatāñjayā, v. Çatruñjaya.

Çataparvā, the wife of Çakra. § 565 (Gūlavac.): V, 117, 3972 (*remo . . . yathā . . . Çakraç ca Ç°ayam*).

Çatapatha, i.e. Çatapatha-Brāhmaṇa. § 707 (Mokshadh.): XII, 319, 11734 (*kṛtanam Ç°ñ caiva prapēshyasi*, said Sūrya to Yājñavalkya), 11739 (*Ç°ñ kṛtanam sarahanyam sasāngraham . . . sapariçesham*), 11746 (composed by Yājñavalkya). — § 717b (Nārāyaṇiya): XII, 343, I, 113198 (*brāhmaṇamukhe*, a passage is quoted, cf. Nil. to the next verse).

Çataratha, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration). — § 267 (Yamasabdhāv.): II, 8, 337 (in the palace of Yama).

Çatarudra, a hymn = Çatarudriya. § 770 (Ānuçāsanik.): XIII, 151, 7092 (*çatam etat samimnātam Ç°e mahātmanam*, sc. Rudrānam).

Çatarudriya, a certain hymn of the Yajurveda [and

apparently also name of a certain hymn in Mbhr., cf. VII, 9639, 9642; XIII, 7461, 7524]. § 596 (Pratiñāp.): VII, 81, 2898 (*brahma*, recited by Kṛṣṇa and Arjuna). — § 603 (Nārāyaṇāstramokshap.): VII, 202, 9612 (*Vede cāya*—i.e. in honour of Rudra—*samākhyātam Ç°m uttamam*), 9639 (*dhanyam yaçasyam āyushyam puṇyam Vedaicā sammitam Devadevāya te, Pārtha, vyākhyātam Ç°m*), 9642 (Ç°drity°). — § 696b (Dakṣhaprokta-Çiva-sahasranāmastotra): XII, 285, 10413 (identified with Çiva (1000 names¹)). — § 730g (Upamanyu): XIII, 14, 876 (*brahma param*), 915 (*yajusham Ç°m*, sc. asi, i.e. Çiva). — § 773 (Ānuçāsanik.): XIII, 161, 7461. — § 773d (Çiva): XIII, 161, 7489. — § 773 (Ānuçāsanik.): XIII, 162, 7524 (*vede cāya vidur viprah Ç°m uttamam | Vyāsenoktān ca yac cāpi avasthāne mahātmanah*).

Çatasahasraka, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7028.

Çatasāhasraka, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8052.

Çatasahasrāmçu = Soma (the Moon): I, 1145.

Çatāvarta¹ = Çiva (1000 names¹). — Do.² = Viṣṇu (1000 names).

Çatayūpa, a Kaikeya prince. § 787b (Āçramavāsap.): The R.-r. Çatayūpa had been the king of the *Kekayas*; having made over sovereignty to his son he had come into the woods: XV, 19, 528 (*rājarshih*). — § 787 (Āçramavāsap.): XV, 19, 531 (*Ç°çrame, Ç. received Dhṛtarāshṭra in his hermitage in Kurukshetra and instructed him in the dranyaka vidhi*); 20, 539, 543 (grandson of Sahasracitya), 560; 23, 634 (*āçramam . . . Ç°ya*); 27, 735, 738.

Çatāyus¹, son of Purūravas. § 141 (Purūravas): I, 75, 3149 (the sixth son of Purūravas and Urvaçī).

Çatāyus², a Kuru warrior, always mentioned together with Çrutāyus. § 578 (Bhīshmavadhap.): VI, 51, 2108 (*Ç° ca Çrutāyuc ca*, in the army of Duryodhana). — § 583 (do.): VI, 75, 3298 (*Çrutāyuc ca Ç°ç ca*). — § 609 (Çalyap.): IX, 25, 75 (*Çrutāyuc cacyutāyuc ca Ç°ç ca*, among the slain).

Çaṭha, an Asura. § 93 (Amçāvat.): I, 65, 2537 (*mahāsuraḥ*, son of Danu).

Çatodara = Çiva (1000 names¹).

Çatodari, a mātṛ. § 615u (Skanda): IX, 46, 2633.

Çatolūkhalamekhalā, a mātṛ. § 615u (Skanda): IX, 46, 2628.

Çatru, v. Krodhaçatru.

Çatrughna¹, son of Daçaratha. § 525 (Rāmopākhyānap.): III, 274, 15878, 15879 (Sumitrā was the mother of Lakshmana and Ç.). — § 543 (Rāmābhisheka): III, 291, 16594 (*Bharata-Ç°au*).

Çatrughna² = Viṣṇu (1000 names).

Çatruhan = Çiva (1000 names¹).

Çatrujetṛ = Skanda: III, 14641.

Çatrujīt = Viṣṇu (1000 names).

Çatrundama = Çiva (1000 names¹).

Çatruñjaya¹. § 522 (Draupadīharanap.): III, 265, 15597 (one of Jayadratha's standard-bearers).

Çatruñjaya², son of Dhṛtarāshṭra. § 571 (Bhīshmavadhap.): VI, 51, 2098. — § 583 (do.): VI, 79, 3503 (*tava putrah*, v. 3501). — § 599 (Jayadrathavadhap.): VII, 137, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatruñjaya³, brother of Karṇa. § 592 (Samçaptakavadhap.): VII, 33, 1433 (*Karṇād avarajam*, v. 1432, slain by Arjuna).

Çatruñjaya⁴, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 49, 1899 (slain by Abhimanyu).

Çatruñjaya¹, son of Drupada. § 600 (Ghaṭotkacavadhap.): VII, 158^v, 6910 (*Surathasayanujam*, slain by Aṣvatthāman), 6914 (the same?, the half-çloka is wanting in B.).

Çatruñjaya², a Kuru warrior. § 605 (Karnap.): VIII, 27^{λλ}, 1085, 1086, 1088 (was slain by Arjuna).

Çatruñjaya³, a Sauvira king. § 648 (Āpaddh.): XII, 140, 5249 (*Bhāradvājaya samvādam rājñāḥ Ç^oya cu*).—§ 648b (Kanikopadeça): XII, 140, 5250 (*Sauvīreshu*).

Çatruñjayā, a mātṛ. § 615u (Skanda): IX, 460, 2624 (so B., C. has *Çatāñjaya*).

Çatruntāpa, a Kuru warrior. § 552 (Goharunap.): IV, 54, †1670, †1671 (slain by Arjuna).

Çatrusaha, son of Dhṛtarāshṭra. § 552 (Goharunap.): IV, 54; †1665.—§ 583 (Bhishmavadhap.): VI, 79f, 3503 (*tava putrāḥ*, v. 3501).—§ 599 (Jayadrathavadhap.): VII, 137^{aaa}, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatrutāpana¹, an Asura. § 93 (Amṣāvat.): I, 65, 2537 (son of Danu).

Çatrutāpana² = Vishṇu (1000 names).

Çatruvināḡana = Çiva (1000 names¹).

Çaunaka¹, a descendant of Bhṛgu, at whose sacrifice Ugrasravas recited the Mhbhr. § 1 (Anukram.): I, 1, 1 (performed a twelve years' sacrifice in the Naimisha wood; Ugrasravas recited the Mhbhr.).—§ 10 (Parvasaṅgr.): I, 2, 303.—§ 18 (Paulomap.): I, 4, ††851, 854, 862.—§ 19 (do., Bhṛgu): I, 5, (863) (the ancestors of Ç. from Bhṛgu to Çunaka, the *pūrvapitāmaha* of Ç., enumerated).—§ 20 (do., Pulomā): I, 5, (874).—§ 26 (Āstikap., Jaratkāru): I, 13, (1020) (C. has S^o), (1024) (do.), 1027 (do.).—§ 27 (do., Kaçyapa): I, 16, (1069).—§ 28 (do., Amṣtamanthana): I, 17, 1097 (C. has S^o).—§ 45 (do., Vālikhilya): I, 31, (1436).—§ 46 (do., Garuḡa): I, 34, 1525.—§ 47 (do., Sarpanāmak.): I, 35, (1546).—§ 48 (do., Çesha): I, 36, (1565).—§ 50 (do., Jaratkāru): I, 40, 1655.—§ 51 (do., Parikshit): I, 40, 1659, (1660); 43, 1796.—§ 53 (do., Jaratkāru): I, 46, 1856.—§ 56 (do., Parikshit): I, 49, (1933).—§ 59 (do., Sarpasattra): I, 53, 2041 (C. has S^o)—§ 63 (do., do.): I, 57, (2142).—§ 68 (do., Āstika): I, 58, (2169).—§ 70 (Ādivamṣāvatāmanap.): I, 59, (2198), (2203).—§ 717b (Nārāyaṇya): XII, 340, 13005; 341, (13007); 344, (13304), 13311; 347^{ss}, 13442; 348, (13449).—§ 795^o (Mahābhārata): XVIII, 5, 201. Cf. Bhārgava, Bhārgavottama, Bhṛguçārdūla, Bhṛgūdvaḡa, Bhṛgukulodvaḡa, Bhṛgunandana.

Çaunaka², a rshi. § 309 (Āraṇyakap.): III, 2, 61 (*Yogo Sāṅkhye sa kuçalāḥ*), (110) (instructs Yudhishtira).—§ 310 (do.): III, 3, 131.—§ 324 (Dvaitavanaprav.): III, 26^a, 986 (worships Yudhishtira).—§ 376 (Tīrthayātrāp.): III, 85, 8264.

Çaunaka³ = Indrota: XII, 5595 (I^o), 5601 (I^o), 5616, 5621, (5622), 5627, (5628), (5635), 5673 (I^o).

Çaunaka⁴. § 736b (Vītahavyop.): XIII, 30, 2005 (son of Çunaka and grandson of Ruru of Vītahavya's race). Cf. Çaunaka¹.

Çaunakottama = Çaunaka¹: XII, 13011.

Çauṇḡika, pl. (°āḥ), a people. § 739 (Ānuçāsanik.): XIII, 35^e, 2158 (degraded to çūdras).

Çauri¹, son of Çūra = Vasudeva: I, 623; VII, 6031, 6035 (only C.); XVI, 191 (V^o, C. has S^o), 195.

Çauri², descendant of Çūra = Kṛṣṇa Vāsudeva, q.v.

Çauri³, do. = Balarāma: V, 156.

Çauri⁴, do. = Sātyaki (!): VIII, 502.

Çauri⁵ = Sūrya: III, 148.

Çauri⁶ = Vishṇu (1000 names).

Çavala, **Çavalāçva**, **Çavalāksha**, v. Çab^o.

Çavara, pl., v. Çabara.

Çaya = Sūrya: III, 154 (so B., C. has *Jayaḥ*).

Çaya, pl. (°āḥ), a people. § 587 (Bhishmavadhap.): VI, 119^{aa}, 5649 (so C., differently B., v. Çālva, pl.).

Çayamāna = Çiva (1000 names¹).

Çayita = Çiva (1000 names¹).

Çesha, the serpent who carries the earth = Ananta. § 47 (Sarpanāmak.): I, 35, 1550 (*Çeshah prathamato jāto Vāsukis tadanantaram*). § 48: Ç. left his mother Kadrū and practised hard penances on Gandhumādana, in Badarī, Gokarna, the woods of Pushkara, on the foot of Himavat, in order to be emancipated from his body and avoid companionship with his brothers. Brahmān prevailed upon him to pass through a crevice and support the earth, and gave him Supurṇā to help him: I, 36, 1566, 1570, (1571), 1576, 1578, (1580), 1581, 1582, (†1583). †1584, †1586.—§ 100 (Amṣāvat.): I, 65, 2549 (*Anantah*, son of Kadrū).—§ 132 (do.): I, 67, 2786 (a portion of Ç. incarnate as Balarāma).—§ 459 (Mārkaṇḡeyaśamās.): III, 189, 12960 (*Çesho bhūtvāham evaitāṃ dhārayāmi vasundharām*, says Nārāyaṇa).—§ 477 (Dhundhumārop.): III, 203, 13557 (*sushvāpa bhagavān Vishṇuḥ . . . nāgasya bhogo mahati Ç^oya*).—§ 524 (Jayadrathavimokshap.): III, 272, 15815 (Nārāyaṇa slept lying on Ç., description).—§ 561b (Mātallyop.): In consequence of his ascetic austerities Ç. is able to support the earth; he has 1,000 heads; his tongues are blazing like flames of fire, and he is endowed with great strength: V, 103, 3618.—§ 581 (Bhishmavadhap.): VI, 67^π, 3023 (*Ç^on cākalyapadā devam Anantam iti yaṃ viduḥ, yo dhārayati bandhāni dhārām caiva anparvatām*).—§ 599 (Jayadrathavadhap.): VII, 94^c, 3456 (*pañnagaçreshṭhah*).—§ 603d (Tripura): VII, 202, 9563 (was made the aksha of Çiva's chariot in the battle against Tripura).—§ 692 (Mokshadh.): XII, 281^d, 10076 (*Çaya sthānam*).—§ 717b (Nārāyaṇya): XII, 340, 12936 (*asmanmūrtiḥ caturthi yā sūryac Çesham avyayam*, says Nārāyaṇa).—§ 768^o (Balarāma): XIII, 147, 6866 (= Balarāma). Cf. Ananta.

Çibi¹ (C. Çivi), a king, son of Uçinara. § 149 (Yayāti): I, 86, 3539; 93, (†3669), †3669 (*Auçinarah*), (†3671), †3672, †3680 (*Auçinarah*), †3681 (*Uçinarasya putrah*), †3682 (when Yayāti fell down from heaven, his daughter's sons, Çibi, etc., offered him their worlds, but he would not accept them; then they all ascended to heaven).—§ 232 (Svayamvarap.): I, 186, 6996 (*Auçinarah*, present at the svayamvara of Kṛṣṇā)—§ 267 (Yamasubhāv.): II, 8, 320 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8503 (Ç^or Auçinaro gathā).—§ 463: Questioned by the Pāṇḡavas about the greatness of the *rājanyas*, Mārkaṇḡeya related: Suhotra, one of the Kurus, on his return from a visit to the great *rshis*, met Çibi Auçinara seated on his chariot; each of them regarding himself to be the equal of the other, refused to give way. Nārada appeared and prevailed upon Suhotra to give way, quoting three çlokas (v. 13251–3; v. 13253: "one should conquer the mean by charity, the untruthful by truth, the man of wicked deeds by forgiveness, and the dishonest by honesty") and declaring Çibi to be superior: III, 194, ††13249 (*Auçinarah*, C. has °iḥ), ††13255.—§ 466: Mārkaṇḡeya tells the history of Çibi Auçinara (*Saurathayam*, v. 13297, i.e. son of Surathā, Nil.) being tried by Indra and Agni (cf. § 411 (Çyenakapotiya, where

the same is told of Uçinara); v. 13278, the purohita says that the falling (*nipātam*) of a pigeon forebodes a great danger; the pigeon says he is a muni; v. 13283, Çibi wonders that the birds speak a polished language (*vāg ucyamāṇā cakumena samuṣṛtā*); of the gashes (*peçim*) which the sword had caused on Ç.'s body Agni made an auspicious mark of golden hue and sweet odour; Çibi should have a son Kapotaroman, v. 13299, see Nil.); III, 197, ††13274 (*Auçinaraḥ*), ††13275.—§ 467 (*Rājanyamahābh.*): III, 198, ††13302 (*Auçinaraḥ*), ††13319, ††13320, ††13324, ††13325, ††13326, (††13329), ††13330 (in order to try Ç., Vidhātṛ, in the disguise of a brahman, had ordered Ç. to cook his own son Bhṛhadgarbha as food to him. Ç. did so).—§ 480 (*Pativratop.*): III, 208, 13808 (*ātmamāṇsaprādānena Çor Auçinaro nṛpaḥ svargaṇ ca duṣṭkaram prāptiḥ kṣamādvān*, all. to § 466).—§ 545 (*Pativratāmāhātmyap.*): III, 294, 16674 (*Çor Auçinaro yatha*).—§ 552 (*Goharanap.*): IV, 565, 1768 (came to see the encounter between Bhīṣma and Arjuna).—§ 562 (*Bhagavadgītā*): V, 90, 3146 (*Auçinaraḥ*).—§ 565 (*Gālavac.*): V, 118, 4000 (born of Mādhavi, the daughter of Yayāti, to Uçinara).—§ 566 (*Yayāti*): V, 121, 4057 (*Auçinaraḥ*); 122, 4085 (*Auçinaraḥ*, the sons of the daughter of Yayāti, viz. Çibi, etc., caused him to ascend again to heaven by means of their good deeds, cf. § 149).—§ 574 (*Jambūkh.*): VI, 9aa, 314 (*Auçinaraḥ*).—§ 595 (*Shoḍaçarājika*): King Ç. *Auçinara* girded the earth round himself as if it were a leathern girdle (*carmasat paryavesṣṭayat*, i.e. *svādhīnam akarot*, Nil.), performed many sacrifices, etc., and acquired enormous wealth; Çiva granted him the boon that his wealth, etc., should be inexhaustible. Then he left this world for heaven: VII, 58, 2209 (*Auçinaram*), 2210, 2214, 2216, 2222.—§ 599 (*Jayadrathavadhap.*): VII, 143, 5998 (*Çor Auçinaro yatha*).—§ 632b (*Shoḍaçarājop.*, cf. § 595): XII, 29, 932 (*Auçinaram*), 934 (*Auçinaraḥ*).—§ 651 (*Āpaddh.*): XII, 143, 5461 (*prabhṛtayo, rājan, rājānaḥ çaranāgatān | paripālya mahātmanāḥ saṃsiddhiṃ paramāṇi gataḥ*).—§ 656 (*Khadgotpattik.*): XII, 166b, 6199 (received the sword from the Yadus, from him it came to Pratardana).—§ 677 (*Mokṣadharm.*): XII, 235, 8593 (*Çor Auçinaro 'ngāni sutaṇ ca priyam aurasam brāhmaṇārtham upāhatya nākapreṣṭham ito gataḥ*, all. to §§ 466 and 467).—§ 746 (*Ānuçāsanik.*): XIII, 61, 3093 (a sentence of his is quoted); 67, 3384 (all. to § 466).—§ 751b (*Çapathavidhi*): XIII, 94a, †4551, (4572).—§ 760 (*Ānuçāsanik.*): XIII, 115, 5663 (*Auçinaraṇa*, abstained from meat during the month of Kārttika).—§ 767 (do.): XIII, 137, 6248 (*Çor Auçinaraḥ prāṇān priyasya tanayasya ca brāhmaṇārtham upākrtya nākapreṣṭham ito gataḥ*, all. to § 467).—§ 786b (*Nakulākhyāna*): XIV, 90, 2790 (*Auçinaraḥ*, all. to § 466). Cf. *Auçinara*, *Çaihya*.

Çibi² = Uçinara: I, 448 (read *nṛpaṇ* with B., all. to *Çyena-kapotiya*).

Çibi³, an Asura. § 89 (*Amṛtāvat.*): I, 65, 2526 (*Baṣṭkalau*, the fourth and fifth son of Hiranyakaçipu).—§ 130 (do.): I, 67, 2644 (incarnate as king Druma).

Çibi⁴, name of an Indra. § 238 (*Pañcendrop.*): I, 197, 7304 (the third of the five Indras of old, who are born again as the Pāṇḍavas).

Çibi⁵, a prince who sided with Yudhisṭhira. § 589 (*Dronā-bhishekap.*): VII, 80, †248 (fights Drona).—§ 590 (do.): VII, 16b, 650 (do.).—§ 600 (*Ghaṭotkacavadhap.*): VII, 155, 6698, 6700 (slain by Drona).

Çibi, pl. (*Çayaḥ*), a people. § 285 (*Nakula*): II, 32, 1189

(vanquished by Nakula, in the west).—§ 295 (*Dyūtap.*): II, 52, 1870 (among the peoples who brought tribute to Yudhisṭhira).—§ 411 (*Çyena-kapotiya*): III, 131, 10582 (*rājyaṃ Çindm*, the kingdom of Uçinara).—§ 466 (*Çibi*): III, 197, †13287, †13291, †13296 (ruled by Çibi).—§ 522 (*Draupadīharanap.*): III, 266, †15602 (*Çindm pravareṇa*, i.e. *Kotikāsyā*); 267, 15621 (ruled by Jayadratha); 271, 15718, 15743 (the Ç^o who followed Jayadratha were slain by Arjuna).—§ 556a (*Nakula*): V, 23, 709 (had been vanquished by Nakula).—§ 573 (*Ambopākhyānap.*): V, 195a, 7609 (in the army of Duryodhana).—§ 576 (*Bhagavadgītā*): VI, 18a, 688 (do.).—§ 578 (*Bhīṣmavadhap.*): VI, 51a, 2104 (do.).—§ 586 (do.): VI, 106, 4809 (do., protect Bhīṣma).—§ 587 (do.): VI, 117, 5485 (attack Arjuna); 119aa, 5648 (abandon Bhīṣma).—§ 589 (*Dronābhishekap.*): VII, 75, 183.—§ 595 (*Shoḍaçarāj.*, v. Rāma Jāmadagnya): VII, 66b, 2437 (vanquished by Rāma Jāmadagnya).—§ 599 (*Jayadrathavadhap.*): VII, 91b, 3254 (had formerly been vanquished by Karṇa); 93, 3339 (attack Arjuna); 150, 6526.—§ 600 (*Ghaṭotkacavadhap.*): VII, 157, 6948; 161a, 7206.—§ 602 (*Dronavadhap.*): VII, 192, 8841.—§ 604 (*Karnap.*): VIII, 55, 127 (have been slain).—§ 605 (do.): VIII, 27aa, 1077.—§ 607 (do.): VIII, 45, 2106 (described by Karṇa as stupid).

Çibiputra = Gopati: XII, 1794 (Ç^o).

Çibisūnu = Vṛṣhādarbha: XIII, 4420.

Çiçra¹. § 116 (*Vasu*, pl.): I, 66, 2586 (son of Varcas (or of Varcasvin) and Manoharā).

Çiçra² = Viṣṇu (1000 names).

Çiçu¹. § 500 (*Skandopākhyāna*): III, 226, 14396 (*Çmātaraḥ*, i.e. *Kāki*, etc.), 14397 (had the son Çiçu, who was born through the favour of Skanda—*Skandaprasūdaḥ*).

Çiçu² = Skanda: III, 14631.

Çiçumāra, name of a star or constellation. § 231 (*Svayam-varap.*): I, 185, 6960 (*Çiraḥ* — i.e. the north-eastern direction, Nil.—*prāpya*).

Çiçumāramukhī, a mātṛ. § 615u (*Skanda*): IX, 460, 2640.

Çiçupāla, king of the Cedis, son of Damaghoṣha. § 130 (*Amṛtāvat.*): I, 67, 2641 (incarnation of the Asura Hiranyakaçipu).—§ 232 (*Svayam-varap.*): I, 186, 7003 (present at the *svayamvara* of Draupadī); 187, 7029 (*Cedinām adhipaḥ* . . . *Damaghoṣhasutaḥ*).—§ 264 (*Sabhākriyāp.*): II, 4b, 124 (among the kings who were present when Yudhisṭhira entered his palace).—§ 273 (*Rājasūyārambhap.*): II, 14, 574 (had become the generalissimo of Jarāsandha).—§ 280 (*Bhīmasena*): II, 29, 1069, 1074 (vanquished by Bhīmasena on his *divijaya*).—§ 287 (*Rājasūyikap.*): II, 34, 1273 (came to the *rājasūya* of Yudhisṭhira).—§ 289 (*Argbhāranap.*): II, 36, 1336; 37, (1338), 1368; 38, 1369, 1397, 1400 (did not regard Kṛṣṇa as deserving the *argha*).—§ 290 (*Çiçupālavadhap.*): II, 40, 1427, 1428; 41, (1433); 42, (1474), 1489 (censured Kṛṣṇa); 43, 1516, 1518 (his former history).—§ 291 (do.): II, 44, (1524); 45, 1576 (Ç. is slain by Kṛṣṇa, and his son [Dhṛṣṭaketu] is installed as king of the Cedis).—§ 294 (*Dyūtap.*): II, 47, 1686 (*Sāvatatamukhyena*—i.e. by Kṛṣṇa—*nipātitaḥ*); 50, 1812 (*iva*).—§ 317b (*Kṛṣṇa*): III, 12, 489 (all. to § 291).—§ 319 (*Saubhavadhap.*): III, 14, 616 (do.), 625, 628 (*Qālva* will revenge the death of Ç., his relative, *dhṛata*).—§ 566b (*Sanjayayānap.*): In order to enhance the fame and honour of the Pāṇḍavas, Keçava (i.e. Kṛṣṇa) formerly smote Ç., who was honoured

by the Kartūsha king, etc. Then the other kings, deeming Kṛṣṇa unassailable when seated on his chariot, left the chief of the Cedis and ran away: V, 22, †671 (cf. § 291).—§ 567 (Bhagavadyānap.): V, 130f, 4411 (all. to § 291).—§ 592 (Samçaptakavadhap.): VII, 23o, 970 (*putran tu Çośya*, different from Dhṛṣṭaketu).—§ 604 (Karnap.): VIII, 6, 183 (*putras tu Çośya Suketuḥ*, slain by Droṇa).—§ 608 (do.): VIII, 49λ, 2334 (*ośya cātmajaḥ*, i.e. Dhṛṣṭaketu).—§ 621 (Rājadh.): XII, 4e, 113 (came to the svayamvara of king Citrāṅgada's daughter).—§ 717b (Nārāyaṇīya): XII, 340, 12962 (in a prophecy by Nārāyaṇa, all. to § 291).

Of. also the following synonyms:—

Caidya, Cedinām adhipaḥ, Cedipa, Cedipati, Cedipuṅgava, Cedirāj, Cedirāja, Cedivṛsha, q.v. **Çrutaçrava**, metron. ("son of Çrutaçravā," cf. Harivaṃṣa, v. 1930): III, 637.

Damaghoshasuta ("son of Damaghosha"): I, 7029.

Damaghoshātmaja (do.): II, 1594; III, 516.

Çiçupālasuta¹ ("son of Çiçupāla") = Dhṛṣṭaketu: V, 5900 (Dhr°).

Çiçupālasuta² (do.) = Çarabha: XIV, 2468 (Ç°).

Çiçupālātmaja (do.) = Dhṛṣṭaketu: III, 1994.

Çiçupālavadha = Çiçupālavadhaparvan. § 10 (Parvasaṅgr.): I, 2, 318.—§ 11 (do.): I, 2, 410.

Çiçupālavadhaparvan ("of the killing of Çiçupāla," the 27th of the minor parvas of Mbhr., cf. *Çiçupālavadha*). § 290: As *Yudhishtira* was afraid that his sacrifice might be obstructed, *Bhishma* consoled him, saying that *Kṛṣṇa* was invincible (II, 40). *Çiçupāla* again censured *Bhishma* and *Kṛṣṇa*, and compared *Bhishma* to the old swan, who always preached of virtue, so that the other birds gave him food and kept their eggs with him; but the old swan used to eat up their eggs, till he was found out and slain (II, 41). *Çiçupāla* censured *Kṛṣṇa's* behaviour towards *Jarāsandha*; *Bhishma* rushed up in anger, but was restrained by *Bhishma*, while *Çiçupāla* was boasting (II, 42). *Bhishma* said: *Çiçupāla* was born with three eyes and four hands, and brayed like an ass; his parents resolved to abandon him, but were prevented by an incorporeal voice who foreboded that that man in whose lap the child would be sitting, when its superfluous arms would fall down and the third eye on its forehead disappear, should be its slayer. Though the child was placed upon the laps of 1,000 kings, this came not to pass until *Rāma* and *Kṛṣṇa* went to the capital of the *Cedis* to see their father's sister (the mother of *Çiçupāla*), when the boy was placed on the lap of *Kṛṣṇa*; then the arms fell down and the eye disappeared. *Kṛṣṇa* granted to *Çiçupāla's* mother the boon that he would pardon 100 offences of *Çiçupāla's* (II, 43). *Bhishma* declared that *Kṛṣṇa* himself had wanted to provoke the boast of *Çiçupāla*. *Çiçupāla* reproached *Bhishma* because he did not rather praise the other kings (a), such as the *Bālhisika* king *Darada* (b), or *Karna* (c), etc.; he compared *Bhishma* to the bird *Bhālīṅga* (d). *Bhishma* expressed his contempt for such talk. The kings became angry and proposed to kill *Bhishma*, who relied upon *Kṛṣṇa* (II, 44).—§ 291: *Çiçupāla* challenged *Kṛṣṇa*, being desirous to slay him with all the *Pāṇḍavas*. *Kṛṣṇa* related (a) how *Çiçupāla*, hearing that the *Sātvatas* had gone to *Pragjyotiṣa*, came and burnt *Dvāraka*; (b) that when king *Bhoja* was sporting on the *Raivataka* hill, he fell upon his attendants and threw many of them and led many away in

chains to his own city; (c) in order to obstruct the sacrifice of *Kṛṣṇa's* father, he stole the sacrificial horse that had been let loose under the guard of armed men; (d) that he ravished the reluctant wife of *Babru* on her way from *Hastinapura* (so Nil.) to the *Sauvīras*; (e) that disguising himself in the attire of the *Kārūsha* king, he had ravished *Bhadra Vaiçālī* (i.e. daughter of the king of *Viçāla*, Nil.); (f) that he had desired *Rukmiṇī*, but failed to obtain her; (g) that he (*Kṛṣṇa*) had promised to pardon him 100 times, and that the number had now become full. *Kṛṣṇa* then thought of his discus, which came into his hand; therewith he instantly cut off the head of *Çiçupāla*; the kings beheld a fiery energy issuing out of the body of *Çiçupāla* and entering *Kṛṣṇa's* body; the sky, though cloudless, poured showers of rain, etc. *Yudhishtira* caused his brothers to perform the funeral rites of *Çiçupāla*, the son of *Damaghosha*; then he, with all the kings, installed the son of *Çiçupāla* in the sovereignty of the *Cedis*.—§ 292, v. Rājasūyikaparvan.

Çiçuroman, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of *Tukshaka's* race).

Çighra = Skanda: III, 14631.

Çighrā, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Çighraga = Sūrya: III, 155.

Çikhandin¹, son (originally daughter) of the Pāṇḍala king Drupada, and father of Kshātradeva. § 4 (Anukram.): I, 1, † 182.—§ 11 (Parvasaṅgr.): I, 2, 525.—§ 83 (Ādivaṃṣā-vatāraṇa): I, 63, 2453 (*Çoī Drupadā jājñe kanyā putratvam āgatī*).—§ 130 (Amçāvat.). I, 67, 2761 (incarnation of a Rākshasa).—§ 216 (Caitrarathap.): I, 165, 6323.—§ 241 (Vidurāgamanap.): I, 200, 7379.—§ 312 (Arjunā-bhigamanap.): III, 12, 594 (will slay *Bhishma*).—§ 553 (Vaivūhikap.): IV, 72, 2352 (came to the marriage of *Abhimanyu* and *Uttarā*).—§ 561 (Yānasandhip.): V, 48β, † 1817, † 1847 (will slay *Bhishma*), † 1848; 50ξ, 2003 (is *Ambā* re-born (cf. § 573), has vanquished the *Kalingas*); 57ξ, 2236, 2243 (*Bhishmaḥ . . . bhāgaḥ kṛtaḥ Çośh*); (o), 2263 (in the army of *Yudhishtira*).—§ 562 (Bhagavadyānap.): V, 83o, 2950.—§ 567 (do.): V, 126, 4221.—§ 569 (do.): V, 140a, 4748; 141γ, 4780.—§ 570 (Sainyauriyānap.): V, 151a, 5100, 5126 (*Drupadātmajaḥ*, born for the destruction [of *Bhishma*]), 5128, 5129, (δ), 5161; 163, 5193; 157, 5325.—§ 571 (Ulūkādūtāgamanap.): V, 160, 5484; 162, 5591; 163, 5684, 5697; 164, 5708 (is placed against *Bhishma*).—§ 572 (Rathātīrathas.): V, 171, 5893 (*Pañçalarājasya sutah*); 172, 5936 (*Pañçālyam*), 5940 (*Bhishma* will not slay Ç. because he has been a woman).—§ 573 (Ambopākhyānap.): V, 173, 5942, 5944; 188, 7389, 7407 (born as a daughter of *Drupada*); 189, 7418, 7419 (married to the daughter of king *Hiranyavarman*), 7422, 7426; 190, 7442, 7446, 7448, 7453; 191, 7456, 7478, 7482, (7483); 192, 7487, (7492), 7495, 7496, 7505, † 7514, † 7515, 7517, † 7533, 7539, 7541 (the sex of Ç. having been found out, *Hiranyavarman* prepared for war with *Drupada*, but Ç. then obtained the manhood of the *Yaksha Sthūṇakarna*), 7544, 7546, 7547, 7548, 7550, 7551 (is *Ambā* re-born), 7554, 7555; 194γ, 7598; 196γ, 7624.—§ 576 (Bhagavadgītāp.): VI, 13, 499 (*çete nihataḥ . . . Bhishmaḥ Çnā*), 501; 14, 508, 527 (*Pañçālyena*), 531, 557, 558 (*Drupadātmajaḥ*); 15, 602 (*çrūyate stri hy asau pūrvam*), 603, 605, 606; 19e, 713; 22, 779; 25x, 846.—§ 578 (*Bhishma-vadhap.*): VI, 45^u, 1714, 1715, 1716 (fights *Açvatthāman*); 48, 1871 (tried to rescue Çveta), 1981; 50, 2063 (*Bhishma-syantakaraḥ*); 51aa, 2117.—§ 579 (do.): VI, 54^u, 2325.—

§ 580 (do.): VI, 580, 2416.—§ 581 (do.): VI, 63, 2789.
 —§ 582 (do.): VI, 69a, 3063, 3082, 3084 (*Çanam tatthadāya Bhāratānām pīlāmahaḥ | avarjayata saṅgrāme stritvaṁ tasya-nusaṁmaran*), 3086; 71δ, 3139 (fights Citrasena); 72c, 3162.
 —§ 583 (do.): VI, 75β, 3288.—§ 584 (do.): VI, 81¹, 3556; 82, 3602, 3604, 3606, 3611, 3613, 3614; 85⁺, †3759, †3769, †3777; 86, 3815, 3816 (*stritvaṁ cintya Ç^oaḥ*, sc. Bhīshma).
 —§ 585 (do.): VI, 89ν, 3946; 98, 4466, 4468 (*pūrvam hi strī samutpannā*), 4481, 4484 (*stripūrvakaḥ*), 4488, 4495, 4498 (Bhīshma will not slay Ç.).—§ 586 (do.): VI, 99ζ, 4510; 103μ, 4685, 4688, 4690 (attacks Bhīshma); 107, 4966, 4968 (Bhīshma advises Arjuna to fight with him, placing Ç. before himself), 4989, 4990, 4991.—§ 587 (do.): VI, 108, 4994, 4996 (in the van of the Pāṇḍavas), 4997, 5011, 5032, 5033, 5034, 5036, 5044 (attacks Bhīshma); 109, 5055 (*Pāñcālyāḥ*), 5056, 5058; 110, 5094, 5096, 5110; 111, 5161; 112, 5215; 113, 5285 (*Bhīshmasya nidhana-kāṅkṣhī Çanam puraskṛtya*, sc. Arjuna); 114, 5327, 5328, 5329; 115ν, 5354, 5356, 5359, 5360, 5366; 116, 5431, 5433, 5436, 5451 (*Pāñcālyena*); 117, 5452, 5453, 5455, 5458, 5473, 5475, 5513; 118ν, 5554, 5556, 5564, 5568; 119, 5569, 5580, 5582, 5590, 5600 (*stridhāvāc ca Ç^oaḥ*), 5610, 5616, 5617, 5625, 5627, 5628, 5629, 5630, 5631, 5632 (placing Ç. ahead, Arjuna felled Bhīshma); 120, 5695 (*sa*—i.e. Bhīshma—*hato Draupadeyena Pāñcālyena Ç^ona*).—§ 589 (Dronābhīshmakap.): VII, 1, 2 (*Pāñcālyena*, had slain Bhīshma); 10, 350 (*Yājñasenim*), 368.—§ 590 (do.): VII, 14, 537, 539 (fights Bhūriçravas); (a), 577; 16γ, 645.—§ 592 (Samçaptakavadhap.): VII, 21κ, 903, 909, (μ), 916; 23o, 963, 969 (description of his horses), 970, 974 (*Ç^oaḥ putram Kahattradevam*); 25, 1099 (*Yājñasenim*, battles with Vikarṇa).—§ 593 (Abhimanyuvadhap.): VII, 40o, 1695; 42π, 1743; 43ρ, 1770.—§ 596 (Pratijñāp.): VII, 83a, 2950.—§ 598 (Jayadrathavadhap.): VII, 85δ, 3048.—§ 599 (do.): VII, 95, 3534 (fights Bālīhika); 111ν, 4283; 114ψ, 4503 (fights Kṛtavarman), 4520, 4521, 4526, 4527, 4536, 4537; 124λλ, 5002; 150, 6506 (has slain Bhīshma); 151, 6535 (do.), 6554.—§ 600 (Ghaṭotkacavadhap.): VII, 153a, 6627; 154β, 6654 (leader of the Prabhadrakas); 156θ, 6763; 158χ, 7008; 165, 7365 (battles with Kṛpa); 169, 7579, 7580, 7585, 7587, 7589, 7590 (do.); 171εε, 7731; 177χχ, 8059; 178ωω, 8082; 179βββ, 8118; 183ιι, 8346.—§ 601 (Dronavadhap.): VII, 184a, 8360.—§ 603 (Nārāyaṇāstram.): VII, 193γ, 8918; 195θ, 9008; 198, 9144 (*sa cāpi çṛṣṭaḥ pītṛa to*—i.e. by Drupada—*Bhīshmasyañtakarah kila*).—§ 604 (Karnap.): VIII, 2, 36 (*Yājñasenasya putreṇa*, has slain Bhīshma); 9θ, 287.—§ 605 (do.): VIII, 10, 370 (*hato Bhīshmo . . . Çanam puraskṛtya Phalgūnena*), 12ββ, 454; 13, 495 (fights Kṛtavarman); 22ηη, 870, (κκ), 889; 26, 1057 (*Bhīshmamṛtyuḥ*), 1058 (fights Kṛtavarman), 1067; 30εε, 1230.—§ 608 (do.): VIII, 46, 2158; 48ε, 2253, (ρ), 2281, (σ), 2296; 49χ, 2333; 54θθ, 2614, 2615, 2616, 2617, 2620, 2621, 2626, 2632 (fights Kṛpa); 56ππ, 2756; 60βββ, 3001; 61εεε, 3073, 3077, 3082, 3083, 3084, 3088, 3089; 66ιι, 3319; 70, †3506 (has slain Bhīshma); 73, 3644 (do.), 3673 (do.), 3731; 74, 3796; 75, †3811 (fights Kṛpa), †3818, †3819; 78γ, 3955, 3957, (ε'), 4001; 79γ, 4028, (ε'), †4087; 82κ, †4187, †4188, (λ'), †4195, †4200; 93ap, 4873; 96βa', 5031.—§ 609 (Çalyap.): IX, 1γ, 30 (among the slain); 2ζ, 87.—§ 610 (do.): IX, 3κ, 165; 5, 254; 7τ, 336, (χ), 351.—§ 611 (do.): IX, 8ζ, 396; 9ι, 461; 11λ, 550; 15, 759 (fights Kṛtavarman and Kṛpa); 16, 801 (*Pāñcālyāḥ*, fights Açvatthāman); 17ω,

†894; 18ββ, 962, 968; 19δδ, 1021; 20θθ, †1084; 21κκ, 1126; 23, 1190; 25εε, 1353.—§ 612 (Hradapraveçap.): IX, 30c, 1725.—§ 615 (Gadāyuddhap.): IX, 61φ, 3418; 62ψ, 3462.—§ 616 (Sauptikap.): X, 5c, 196 (*Bhīshmaḥ . . . Çanam puraskṛtya hato Gāṇḍivādhanvanā*); 8, 368, 383 (is slain by Açvatthāman); 9ν, 534.—§ 620 (Çṛāddhap.): XI, 26β, 789 (his body is burnt; *Pāñcālyam*).—§ 630 (Rājadh.): XII, 27β, 803, 809 (*Pāñcālyam*).—§ 777 (Svargārohanikap p.): XIII, 169, 7783 (had slain Bhīshma), 7786, 7787, 7791.—§ 785 (Anugitāp.): XIV, 60β, 1781, 1786 (all to the battle); 81, 2411 (do.).—§ 789 (Putradarçanap.): XV, 31β, 857 (Vyāsa declares Ç. to have been an incarnate Rākshasa); 32θ, 878 (*Ç^oputrah*).—§ 793 (Mausalap.): XVI, 3δ, 81.—§ 795 (Svargārohanap.): XVIII, 1δ, 26 (*Pāñcālyam*).

Cf. also the following synonyms:—

Bhīshmahantr ("the slayer of Bhīshma"): VIII, 3082.

Bhīshmanihantr (do.): X, 381.

Çikhaṇḍinī (Ç.'s name as a woman): V, 7421, 7423, 7424, 7440, 7451, 7456, 7457, 7473, 7519, 7527; VI, 4468, 4469, 4484, 5036.

Draupadeya, q.v.

Drupadātmaja, q.v.

Pāñcālyā, q.v.

Yājñaseni, q.v.

Çikhaṇḍin¹ = Kṛṣṇa: XII, 1511.

Çikhaṇḍin² = Çiva (1000 names¹⁻²): XIII, 1310.

Çikhaṇḍin⁴ = Viṣṇu (1000 names).

Çikhaṇḍinī, v. Çikhaṇḍin¹.

Çikhanditanaya = Kṣhattradeva: VIII, 176 (K^o).

Çikhāprokta (adj.), said of Pāñcaçikha: XII, 11885 (*Ç^oena bhikṣhūṇā*).

Çikhāvart(t)a, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (in the palace of Kubera).

Çikhāvat, a ṛṣhi. § 264 (Sabhākriyāp.): II, 4a, 109.

Çikhin¹ = Agni, q.v.

Çikhin², a serpent. § 564 (Mātaliyop.): V, 103γ, 3628 (enumeration).

Çikhin³ = Çiva: VII, 9504; XIII, 1171 (1000 names²).

Çikshaka, a warrior of Skanda. § 615u (Skunda): IX, 45γ, 2578.

Çiladhārin = Çiva (1000 names¹).

Çilāyūpa, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Çilin, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Çilpika = Çiva (1000 names¹).

Çilpinām çreṣṭhaḥ = Çiva (1000 names¹).

Çineḥ putra(h), **Çineḥ putra(h)** = Sātyaki, q.v.

Çineḥ suta(h)¹ = Sātyaka, q.v.—Do.² = Sātyaki, q.v.

Çiner naptṛ = Sātyaki, q.v.

Çini¹, father of Sātyaka and grandfather of Sātyaki (Yuyudhāna). § 599e (Jayadrathavadhap.): *Atri* > *Soma* > *Budha* > *Purūravas* > *Āyus* > *Nahusha* > *Yayati* > *Yadu* (by *Devayāni*) > . . . *Devamīdha* > *Çūra* (equal to *Kārtavīrya*) > *Vasudeva*; in *Çūra*'s race was born Ç. About this time the svayamvara of *Devaka*'s daughter *Devaki* took place, whom Ç. took up in his chariot for the sake of Vasudeva. *Somadatta* attacked Ç., who threw him to the earth, seized him by the hair and struck him with his foot, and then let him off. Çiva granted *Somadatta* that he should

have a son (i.e. Bhūricravas) who should in like manner strike Ç.'s son (i.e. grandson = Sātyaki) with his foot: VII, 144, 6032, 6034, 6035, 6037, 6041 (*°eṣ sutaṃ*, i.e. Sātyaki), 6043 (do.).

Çini¹, pl. (*°ayaḥ*), the race of Çini, a family or tribe. § 561 (Yānasandhip.): V, 48, †1854 (*°inām adhipaḥ*, i.e. Sātyaki). — § 599 (Jayadrathavadhap.): VII, 114, 4481 (*°inām pravara rathe*, i.e. Sātyaki); 140, 5819 (*°inām ṛṣabhena*, i.e. Sātyaki). — § 608 (Karnap.): VIII, 82, †4186 (*°inām ṛṣabhāṃ*, i.e. Sātyaki), †4203 (*°inām ṛṣabhāḥ*, i.e. Sātyaki).

Çinipravara, Çinipravira, Çinipuṅgava, Çiniputra, Çinivira = Sātyaki, q.v.

Çipivishta = Kṛṣṇa (Vishṇu, Nārāyaṇa): XII, 1506, 13229, 13231 (= Nārāyaṇa, etymology); XIII, 6978 (Vishṇu's 1000 names).

Çirishaka, a serpent. § 564 (Mātaliyop.): V, 103₇, 3630.

Çirohārīn = Çiva (1000 names²).

Çirshin, a son of Viçvāmītra. § 721_b (Viçvāmītrop.): XIII, 4_β, 258.

Çishtaḥṛt = Vishṇu (1000 names).

Çishtaṣṣṭa = Vishṇu (1000 names).

Çita, a son of Viçvāmītra. § 721_b (Viçvāmītrop.): XIII, 4_β, 253;

Çitā, a river (III, 11063), v. Sītā.

Çitāmṇu, Çitaraṇmi = Soma (the Moon), q.v.

Çitapūtānā, a female demon. § 502 (Manushyagrahak.): III, 230, 14481 (*Piçāci*).

Çitavana, v. Sītavana.

Çitikantha¹ = Çiva, q.v.

Çitikantha², a serpent. § 793 (Mausalap.): XVI, 4₇, †120.

Çitikeṣa, a warrior of Skanda. § 615_u (Skanda): IX, 45₇, 2563.

Çitiprabha = Vishṇu: I, 2506.

Çitoshnakshujjarādhidhr̥k = Çiva (1000 names¹).

Çiva¹, the great god (Mahādeva, or Rudra, etc.), husband of Umā. [§ 2 (Anukram.): I, 1, 32 (Sthānu, i.e. Ç., issued from the primordial egg).]—§ 28 (Amṛtamanthana): I, 18, 1153 (swallowed the poison *Kālākūṭa*, and is therefore called *Nilakanṭha*).—[§ 108 (Amṛcavat.): I, 66, 2565 (Sthānu, i.e. Ç., was father of the 11 Rudras).]—[§ 130 (do.): I, 67, 2708 (Açvatthāman was born from the union of *Mahādeva* (i.e. Ç.), *Antaka*, *Kāma*, and *Krodha*).]—[§ 174 (Dhṛtarāṣṭra-vivāhu): I, 110, 4371 (Hara, i.e. Ç., granted Gāndhārī the boon that she should have 100 sons).]—[§ 190 (Arjuna): I, 123, 4794 (*°tulyaparākramāḥ*, i.e. Arjuna; Arjuna will gratify Çāṅkara, i.e. Ç., etc., all. to Kairātāp).]—[§ 213 (Jatugrhap.): I, 143, 5698 (*ayam samājāḥ sumahān ramaṇīyatamo bhuvi | upasthitaḥ Paçupati*—i.e. Ç.—*nagare Vāraṇāsvate*).]—[§ 220 (Caitrarathap.): I, 169, 6428 foll. (in a former existence, Draupadī had five times asked Çāṅkara, i.e. Ç., for a husband, therefore she became the wife of all the five Pāṇḍavas).]—[§ 238 (Pañcendrop.): I, 197 (Ç. confined the five Indras in a cave).]—[§ 239 (do.): I, 197 (repetition of § 220).]—[§ 246 (Sundopasundop.): I, 211 (how Ç. got four faces).]—[§ 249 (Arjuna-vanavāsap.): I, 215 (gave a boon to Prabhañjana).]—[§ 265 (Agniparābhava): I, 223 (Çvetaki gratified Rudra, i.e. Ç., and obtained Durvāsas (who was a portion of Ç.) as his ṛtvij).]—[§ 263 (Sabbhākriyāp.): II, 3, 72 (Sthānu, i.e. Ç., performs sacrifices at Bindusaras).]—[§ 269 (Vaiçravaṇasabhāv.): II, 10, 416 (together with Umā and numerous attendants, Ç., the friend of Kubera, is sitting in the palace of Kubera).]—[§ 273 (Rājasūyārambhap.):

II, 14, 629 (Jarāsandha worshipped Mahādeva, i.e. Çiva).]—[§ 274 (do.): II, 15, 656 (Jarāsandha kept many kings in the temple of Paçupati, i.e. Ç., in order to sacrifice them to Ç.).]—[§ 293 (Dyūtap.): II, 46, 1643 (*Vṛṣadhvajam*, etc.).]—[§ 317_b (Kṛṣṇa Vāsudeva): III, 12 (Kṛṣṇa becomes Rudra, i.e. Çiva; Çambhu, i.e. Ç., sprung from the forehead of Kṛṣṇa; Kṛṣṇa plays with Çāṅkara as with a toy).]—[§ 330 (Indradarçana): III, 37, 1513 (*Bhūteṣaṃ*, etc.).]—[§ 331 (Kairātāp.): III, 38–39 (Arjuna fights with Ç., disguised as a Kirāta).]—[§ 332 (Mahādeva-stava): III, 39, 1627 (Arjuna praised Ç., *Kapardinam*, etc.).]—[§ 333 (Kairātāp.): III, 40, †1662 (gave Brahmaçiras (Paçupata) and Gāṇḍīva to Arjuna).]—[§ 360 (Tirthayātrīp.): III, 82, 5061 (Rudra, i.e. Ç., multiplied himself into ten millions (*koṭi*) of forms, in order that every one of the ten millions of munis who were assembled at Rudrakoṭi might see him first).]—[§ 365 (Mañkanaka): III, 83, 6089, 6095, 7001, 7005 (Mañkanaka's relations to Mahādeva, i.e. Ç.).]—[§ 387 (Sagara): III, 106, 8836 (*Tryakṣam Tripuramardanam*, etc., Ç. granted Sagara sixty thousand sons by his one wife and one son by the other).]—[§ 389 (Gaṇḍāvatārāṇa): III, 108–9 (gratified by Bhagiratha, Ç. sustained Gaṅgā, when she came down from the sky).]—[§ 392_b (Vaitaraṇi): III, 114 (how Rudra, i.e. Ç., obtained the best part in sacrifices).]—[§ 441 (Nivātukavacayuddhap.): III, 165, 11914 (Arjuna had obtained weapons from Ç.); [167–8 (repetition from Kairātāparvan).]—[§ 459 (Mārkaṇḍeya): III, 189, 12955, (identified with Nārāyaṇa).]—[§ 491 (Āṅgīrasa): III, 220, 14162 (created from the navel of Pāñcājanya).]—[§ 501 (Skandop.): III, 229 (Rudra, i.e. Ç., is identified with Agni, and Skanda is considered as his son).]—[§ 504 (Skandayuddha): III, 231 (Rudra begat Mīñjika and Mīñjikā).]—[§ 506 (do.): III, 231, 14567 (accompanied by Umā, etc., Ç. proceeded to Bhadravata).]—[§ 507 (do.): III, 231 (attacked by Mahisha, Ç. was rescued by Skanda, who slew Mahisha).]—[§ 524 (Jayadrathavimokṣa): III, 272 (Jayadratha sought the protection of Ç.).]—[§ 550 (Samayapālanap.): IV, 13, 339 (*samāje Brahmano rājan yatha Paçupati*—i.e. Ç.—*iva*).]—[§ 565 (Gālavac.): V, 111, 3825, 3828, 3829 (*Maheçvara*, i.e. Ç., dwells on Himavat; here Ç. (*Mahādevaḥ*) received Gaṅgā on his head; Devī (i.e. Umā) here performed austerities in order to win the affection of Maheçvara (i.e. Ç.).]—[§ 567 (Bhagavadīyāp.): V, 124, 4177 (*yuddhe yena*—i.e. by Arjuna—*Mahādevaḥ sākṣāt santosiṭaḥ Çivaḥ*, all. to Kairātāparvan); [131, 4422 (Ç. (*Rudraḥ*) appeared on the breast of Kṛṣṇa).]—[§ 573 (Ambopākhyāp.): V, [187, 7376 (Ç. (*Umāpatiḥ*) promised Ambā that she would become a man in her next birth and slay Bhishma)]; 188, 7396 (Ç. granted Drupada that he should have a daughter [i.e. Ambā re-born], who would afterwards become a man).]—[§ 574 (Jambūkh.): VI, 6, 213 (Ç. (*Rudraḥ*) performs sacrifices on Meru), 219 (accompanied by Umā, Ç. (*Paçupatiḥ*) resides on Meru), 241 (Ç. (*Sthānuḥ*) performs sacrifices at Bindusaras).]—[§ 575_b (Çākadvīpa): VI, 11, 429 (Ç. (*Çāṅkaraḥ*) is worshipped on Çākadvīpa).]—[§ 594 (Mṛtyu): VII, 52, 2046 (*Haraḥ*, etc.; Ç. asked Brahman not to destroy the creatures).]—[§ 595 (Shoḍaçarājik., v. Pṛthu Vainya): VII, 69, 2417 (when the punyajanas milked the earth, Ç. (*Vṛṣadhvajah*) acted as their calf).]—[§ 596 (Pratijñāp.): VII, 80–81, 2881 (in the night Arjuna and Kṛṣṇa visit and praise Ç., who gives the *Paçupata* weapon to Arjuna).]—[§ 599 (Jayadrathavadhap.): VII, 94 (Ç. gave an armour to Indra, who then proceeded against Vṛtra).]—

[§ 599^a (Çini): VII, 144, 6039, 6040 (Ç. (*Mahādeva*)) granted that Somadatta should have a son.]. — [§ 603^a (Nārāyaṇa): VII, 201 (having become one with Brāhmaṇ (*brahmabhūta*)), Nārāyaṇa saw Ç., the master, origin and lord of the universe, the lord of all the gods, the supreme deity (*sarvadevair abhihīṭam*) . . . smaller than the smallest and larger than the largest . . . *Rudra, Hara, Çambhu*, with matted locks on his head, the infuser of life in every form . . . the All-destroyer . . . with the celestial bow and quivers, cased in golden armour . . . who holds Pināka, is armed with thunderbolt, blazing trident, battle-axe, mace and sword . . . who has the moon on his forehead, is clad in tiger-skin . . . who uses snakes as his sacrificial string . . . surrounded by numerous ghosts and spirits, who is the one, the abode of ascetic austerities; . . . who is water, heaven, etc., and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of brahmans, that bestower of heaven (*amṛtasya yonim*, so Nil.), but only brahmans of righteous conduct, when cleansed from their sins and freed from the control of grief, behold him with their mind's eye . . . that being whose body is the universe . . . with a garland of *akṣas* round his neck, who sports with the fair Pārvatī . . . the destroyer of the Asura Andhaka . . . the three-eyed, the blue-throated god. Ç. granted boons to Nārāyaṇa.]. — § 603 (Nārāyaṇāstramoksh.): VII, 202^{ηη}, 9504, 9519 (protects Arjuna; Vyāsa praises Ç., and relates how Ç. destroyed Dakṣa's sacrifice). — § 603^d (Tripura): VII, 202, 9570 (Ç. makes war against Tripura). — § 603 (Nārāyaṇāstramoksh.): VII, 202^u, 9594 (Vyāsa praises Ç., and explains some of his names to Arjuna), 9622 (why he is so called). [With ch. 202, cf. XIII, 161-162, below.]. — [§ 606 (Tripurākhyaṇa): VIII, 33-34 (Ç. makes war against Tripura).]. — [§ 606^b (Paraçurāma): VIII, 34 (Ç. caused Rāma Jāmadagnya to fight with the Dānavas and then gave him celestial weapons).]. — § 608 (Karnap.): VIII, 86^r, 4361 (*Mahādeva*), all. to Kairātaparvan]; [87, 4428 (Ç. (*Bhava*)) came to see the encounter between Karnap and Arjuna]. — [§ 615^j (Maṇḍanaka): IX, 38 (repetition of § 365).]. — § 615^u (Skanda): IX, 44-46, 2483 (Skanda sprung from the seed of *Maheçvara*, i.e. Ç. (v. 2455); Skanda honoured Ç., who gave him a powerful companion and the army *Dhanāñjaya*). — [§ 615^s (Arundhati): IX, 48 (Ç.'s relations to Arundhati).]. — § 616 (Sauptikap.): X, 7^η, 252 (*Açvatthāman* praises Ç. (*Ugrān*, etc.), who appeared and gave *Açvatthāman* a sword. Then Ç. entered *Açvatthāman*'s body). — [§ 617 (Aishikap.): X, 17-18 (Ç. retired to the waters and did not partake in the creation; as no share was assigned to him, Ç. came to the sacrifice of the gods, pursued the embodied sacrifice, broke the arms of Savitr, and tore out the eyes of Bhaga and the teeth of Pūshan; then the gods assigned a share to him).]. — [§ 621^b (Rājadh.): XII, 8, 241 (Ç. (*Mahādeva*)) at a great sacrifice requiring libations of all kinds, offered all creatures as sacrificial libations and then his own self.]. — [§ 626 (do.): XII, 20, 1612 (having sacrificed himself as libation at the sarvayajña, Ç. (*Mahādeva*)) became the god of the gods).]. — [§ 638^b (Rāmopākhy.): XII, 49, 1748 (Ç. (*Mahādeva*)) gave an axe to Rāma Jāmadagnya.]. — § 641 (Rājadh.): XII, 59, 2201, 2202 (*Çankarā*, etc., acquired the science of chastisement (*danḍanīti*) from Brahmān, abridged it, and handed the

abridged work (named *Vaiçālākṣa* and consisting of 10,000 *adhyāyas*) over to Indra]; 122, [4498 (Ç. (*Çāna*)) was made the chief of the Rudras]; 4516 (*Mahādeva*); 4521 (*Devadeva*, etc.). — [§ 653^b (Gṛdhragomāyusamv.): XII, 153 (revived a dead child).]. — § 656 (Khaḍgotpattik.): XII, 166, 6183 (as Brahmān had created the sword, Ç. slew the Dānavas with it, and then handed it over to Viṣṇu). — § 678^e (Mṛtyu-Prajāpatīsamv.): XII, 257[-258], 9162 (*Harījaṭha Sīhaṇur Vedaḍhvarapati*), 9163 (asked Brahmān not to destroy the creatures, cf. § 595). — § 693 (Vṛtravadha): XII, 261^a, 10120 (*jagatpati*), Ç.'s energy assumed the form of fever and penetrated the body of Vṛtra). — [§ 694^b (Jvarotpatti): XII, 284 (how fever came into existence from the sweat of Ç. when he at Dakṣa's sacrifice pursued the embodied sacrifice).]. — [§ 695^b (Dakṣhayajñavināça): XII, 285 (Ç. was not invited to the sacrifice of Dakṣa; urged by Umā, Ç. created *Vṛrabhadra* from his wrath; accompanied by *Bhadrakālī* (*Mahākālī*), *Vṛrabhadra* destroyed the sacrifice; then *Dakṣa* praised Ç. by reciting his 1,008 names (*Çivasahasranāmastotra*)).]. — § 696^b (Dakṣa-prokta-Çivasahasranāmastotra): XII, 285, 10360, 10370 (1000 names'), 10440, 10473 (having recited Çiva's 1,008 names, etc., Dakṣa obtained boons from Ç.). — § 701^b (Bhava-Bhārgava-samāg.): XII, 290, 10669 (Ç.'s relations to Uçanas). — § 702 (Mokṣadh.): XII, 295, 10805 (the gods applied to Ç., who slew three Asuras (so PCR.) together with their leader). — [§ 712 (Çukotpatti): XII, 324-325 (sitting on the top of *Meru*, Ç. was gratified by Vyāsa and granted him that he should get the son Çuka).]. — [§ 716 (Çukābhipatana): XII, 334 (when Çuka had entered Brāhmaṇ, Ç. came and consoled Vyāsa).]. — § 717^b (Nārāyaṇīya): XII, 342, 13152 (*Çāna*), identical with Nārāyaṇa]; [343, V (how Rudra's — i.e. Ç.'s — throat became blue (*nila*)), XIV (Himavat gave his daughter Umā in marriage to Rudra and was therefore cursed by Bhṛgu), (ω) (the battle between Rudra and Nara and Nārāyaṇa)]; 350, 13705 (*Brahmaṇa sūta*), had promulgated the *Paçupata* system (*jñāna*)). — § 717^d (Brahma-Rudra-samv.): XII, 351[-352], 13723 (*Caturakṛtasya* — i.e. Brahmān's — *lalāṭa-prabhava* putrah, discourse between him and Brahman). — § 730 (Ānuçāsanik.): XIII, 14, 600 (had been gratified by Kṛṣṇa at Badarī), 606, (β), 624, 650 (in order to obtain a son from the grace of Ç., Kṛṣṇa repaired to the hermitage of *Upamanyu* on *Himavat*), 671 (*Upamanyu* enumerates the boons granted by Ç. to *Hiranyakaçipu*, etc.). — § 730^g (*Upamanyu*): XIII, 14, 716, 793, 821, 878, 911, 938 (*Upamanyu* relates how Ç. showed himself to him and granted him boons). — § 730 (Ānuçāsanik.): 14, 963 (Kṛṣṇa by his penances succeeded in seeing Ç., whom he praised); [15 (Ç. and *Umā* granted boons to Kṛṣṇa)]; 16, 1105 (*Tanḍin* succeeded in seeing Ç., whom he praised); 17, 1141 (*Çivānam Çiva*), *Upamanyu* recited to Kṛṣṇa the 1,008 names of Ç. (i.e. *Mahādevasahasranāmastotra*), which had been uttered by Brahmān and communicated to *Upamanyu* by *Tanḍin*), 1269; 18, 1362, 1364 (*Vyāsa*, etc., had obtained boons from Ç.; conclusion of *Upamanyu*'s discourse). — § 734 (Ānuçāsanik.): XIII, 26, 11848 (*divaḥ cyūta vīrasaptā Ç'ena Gaṅgā*, cf. § 389). — [§ 746 (do.): XIII, 77 (Dakṣa gave to Çiva a bull whom he made his vehicle and banner, therefore he is called *Vṛrabhadhvaja*; the gods made Ç. lord of the animals (*Paçupati*)).]. — § 747^b (*Suvarṇotpatti*): XIII, [84 (having married Umā, Ç., at the request of the gods, drew up his seed (therefore he is named *Ūrdhvarasas*), but a part

of it came out, whence Skanda arose)]; 85, 4109, 2, 4112 (Ç. assumed the form of Varuṇa and performed a sacrifice, in which Bhṛgu, Aṅgiras, and Kavi arose from the seed of Brahman, etc.).—[§ 768b (Umā-Maheçvara-saṁv.): XIII, 140-148 (the discourse between Umā and Ç.).]—§ 773d (Ānuçāsanik.): XIII, 161-162: Kṛṣṇa said (declaring that he would recite the *Çatarudriya*): It is Çiva who created all creatures; when he looks angrily on D., As., G., or Pn., they cannot find peace anywhere. He pierced the Prajāpati Dakṣa's sacrifice; D. and As. became stupefied, etc. (description); the *Rahis* performed propitiatory rites; Çiva tore out the eyes of *Bhaga* and the teeth of *Puṣhan* (with his foot); the gods recited the *Çatarudriya*. At last Çiva became gratified and the gods assigned a large share [of the sacrificial offerings] to him; the sacrifice, which had been severed into two pieces, became once more united. The *Asuras* had in days of yore three cities in the sky (of iron, silver, and gold respectively); *Indra* was unable to pierce them; the gods then repaired to *Rudra* (Çiva), who made *Viṣṇu* his shaft-head, etc. (γ), and pierced the city and burnt it together with the *Asuras*. Beholding *Mahādeva* (Çiva) transformed into a child with five locks of hair, lying upon the lap of *Pārvatī*, the latter asked the gods who he was. *Indra* resolved to kill him with his thunderbolt, but the child paralysed his arm; the gods and the *Prajāpatīs* could not realise that it was the lord of the universe, but *Brahman* by his penances found out that it was *Mahādeva*, and praised him, and so did the gods; *Indra*'s arm became restored. Taking birth as *Durvāsa*, Çiva resided for a long time at *Dvāravatī* in my house. He is *Rudra*, etc. (δ) (XIII, 161). Kṛṣṇa continued: "Çiva has two forms: (1) one which is terrible (= *Agni*, lightning, and *Sūrya*) and engaged in all operations of destruction; (2) one which is mild and auspicious (= Righteousness, water, and the moon) and engaged in brahmacharya. These two forms again are subdivided into many forms. Half his body is *Agni* (fire), half is *Soma* (the moon)." Then Kṛṣṇa enumerated and explained many of Çiva's names, (e) R., D., G., and Aps. worship that emblem of his which is always erect and upraised. He loves to reside in crematoria, and there he burns and consumes all corpses; those persons who perform sacrifices there attain to the regions set apart for heroes. The brahmins know the *Çatarudriya* in the *Veda* and the adoration (*upa-sthānam*) [of the same name] which is composed by Vyāsa. Çiva created *Agni* from his mouth. The lordship of *Çakra*, etc., is verily his. It is he whose mouth is roaring in the waters of the sea in the form of the huge mare's head (XIII, 162): XIII, 161b, 7496; 162, 7503, 7511 (why he is so called).—§ 778b (Saṁvartta-Maruttiya): XIV, 8a, 193, 208, 210 (Ç. resides on *Muñjavat*, enumeration of his names (*Çarva*, etc.)).—§ 782g (Guruçishyasamv.): XIV, 43b, 1178 (*paçānam içvaraḥ*).—§ 795c (Mahābhārata): XVIII, 6, 258 (°*śya bhavano*).

Cf. also the following synonyms:—

Aja, q.v.

Ambikābhartr ("husband of Ambikā, i.e. Umā"): VII, 2879.

Anaṅgāṅghara ("who deprived Kāma of his body"): XIV, 211.

Ananta: VII, 9612; X, 257; XIV, 206.

Andhakaghātin ("slayer of Andhaka"): VII, 2876; XIII, 805, 908.

Andhakanipātin (do.): VII, 9462.

Atharva: XIII, 901.

Babhrū: XIII, 589, 1263 (1000 names²).

Bahurūpa: I, 7298; II, 417; III, 8836, 11978; VII, 9523, 9527, 9537, 9619 (etymology); X, 253, 258; XII, 2201, 12173; XIV, 185, 211.

Bhagaghna ("slayer of Bhaga"): VII, 9538. Cf. the next.

Bhagahārin, Bhagākshihan, Bhaganetraghna, Bhaganetrahān, Bhaganetrahara, Bhaganetrānīpātana ("destroyer of Bhaga's eyes"), q.v.

Bhārgava, q.v.

Bhava: I, 7298; II, 417 (the friend of Kubera), 1641; III, 1520, (1618), (1650), 1662, 8836, 10225 (°*śya*, sc. *āyatanam*, visited by Yudhisṭhira on his tīrthayātrā); VII, 2841, 2867, 2874, 2885, 2898, 2903 (*mantram Bh°proktam*), 2905, 2906, 2909, 2910, 9482 (°*mayam jagat*), 9486, 9588, 9595; 202, v. 135 (only B., the verse is missing in C. after v. 9628, etymology of the name); VIII, 1217 (worshipped by Kṛṣṇa and Arjuna), 1252 (all. to Kairātaparvan), 1437, 1551, 1584, 1611, 1626 (*cakre sārathyam Bh°śya Prapitāmahaḥ*, all. to Tripurākhyāna), 1741 (all. to Kairātaparvan), 4398, 4428 (came to see the encounter between Kṛṣṇa and Arjuna), 4573, 4504; X, 296 (°*sayujyam āgataḥ*), 785; XII, 10258, 10345, 10356 (1000 names¹), 10464, 10691, 10694, 11094, 13920; XIII, 605, 668, 686, 690, 696, 731, 738, 793, 803, 805, 848, 875, 908, 986, 995, 1003, 1019, 1058, 1075, 1119, 1145 (1000 names²), 1227 (do.), 1275, 1277, 1299, 1308, 3715, 4360 (among the 64 Viçvadevas), 6805, 6880, 7106 (°*ānucaraḥ*); XIV, 197, 208.

Bhavaghna (P): XIII, 908 (PCR. proposes to read Bhagaghna).

Bhīma: VII, 2875; VIII, 4360; XIII, 1144 (1000 names²).

Bhūtapati, Bhūteça, q.v.

Brahmacārin, Brahmaçiropanharta, q.v.

Cakrin, Candramaulivibhūṣhaṇa, Carma-vāsa, Cekitāna, Çiravāsa (also VII, 9524, 9534), q.v.

Çambhu, q.v.

Çaṅkara: I, 4800 (*Mahadevam*, all. to Kairātaparvan), 6428, 6429, 7320, 7322, 7323, 7332, 8120; II, 864 (*Jarāsandha* sacrifices human beings to Ç.); III, 514 (cf. *Brahman*), 1526 (*Devadevam*), 1561 (*Kirātārūpi*), 1586, 1630, 1633, 1703 (°*ena Tripuram nihataṁ*, all. to Tripurākhyāna), 8836, 9945, 11943 (all. to Kairātaparvan), 12007 (do.), 14574; V, 7391; VI, 429 (worshipped in Çakadvīpa), 1227 (*Rudrāṇam Çaṅkaraç cūmi*, says Kṛṣṇa about himself), 2774 (*nṛtyantam iva Ç°m* (at the end of the yuga, PCR.)); VII, 2881, 2905 (*darçanam Ç°śya*, all. to Kairātap.), 3463 (°*sthānam*), 6889 (*ghoraṁ Ç°nirmīṭam*, sc. *açaniṁ*), 9503, 9521, 9550, 9563, 9618; VIII, 822 (*sarvabhūtesho anujñātaḥ Ç°ena*, sc. Arjuna), 1443, 1454, 1457, 1466, 1495, 1586, 1598; X, 632 (all. to Kairātap.); XII, 2201, 4521, 5788, 5789, 5797, 5798, 10293 (°*ad ūrdhvam nānyam paçyāmi daivatam*), 10683, 10692, 12639, 13272; XIII, 589 (*Surāsuraḡurau*), 675, 680, 717, 759, 776, 777, 872, 931, 963, 970, 1022; 1027, 1196 (1000 names¹), 1215 (do.), 1284 (°*sannidhan*, *Brahman* sung the 1000 names of Çiva), 1285, 1400 (Umā had performed austerities on Himavat in order to become the wife of Ç.), 1748 (Himavat was the father-in-law of Ç.), 4216 (*priyākṛe Ç°śya*, i.e. Skanda), 6338 (°*śyomaya sārḍham*

saṃvādam), 6508, 6768, 6806, 6874, 6920 (*°somyayā sārđham saṃvādah*), 7477; XIV, 193, 208.

Çarva: III, 1550, 9951, 10549 (may be seen at Vātikan-khaṇḍa at the end of every yuga), 11983 (repetition of Kairātapa.), 12241; VII, 1754, 1756 (all. to Jayadrathavimok-shanap.), (3470); VIII, 1251 (all. to Kairātapa.), 1562, 1592, 4360; X, 252, 782; XII, 4521, 10356 (1000 names¹); XIII, 663, 727, 783, 908, 931, 997 (*Tridaçeçvaraḥ*), 1112, 1120, 1215 (1000 names²), 6374, 7462 (*asrjat prajāḥ*); XIV, 191, 208, 210. Cf. Sarva.

Çikhaṇḍin, Çikhin, q.v.

Çitikanṭha: VII, 9520; X, 253, 632, 803; XII, 6164, 13164, 13274 (*°tā*, origin of the name: Nārāyaṇa seized Çiva by the throat, which became dark); XIV, 192, 210.

Çmaçānavāsin: X, 254.

Çrikanṭha: XII, 13294 (origin of the name from the mark of Nārāyaṇa's hand on Çiva's throat), 13705 (*Brahmaṇaḥ sulah*); XIII, 6397 (*°tā*, origin of the name: Indra hurled his thunderbolt at Çiva, whose throat was scorched).

Çukra: X, 253; XIV, 210.

Çulabhrt ("armed with the trident"): II, 402; VI, 2779 (*°bhāt*, C.).

Çuladhara (do.): III, 1513.

Çuladhr̥k (do.): III, 6097; VIII, 1554; IX, 2236.

Çulahasta (do.): IX, 2483.

Çulāṅka (do.): X, 296.

Çulapāṇi (do.): I, 1932 (*iva*), 8128; III, 499 (*Çambhuḥ*), 1594, 1622, 6055 (to be worshipped at Vaitaraṇi), 8836, 11979 (repetition from Kairātapa.), 15999 (*sthānam* . . . *Ç°eh*, i.e. Gokarna); IV, 1406; V, 1993 (all. to Kairātapa.), 7376, 7413; VII, 3136 (*iva*), 9455; IX, 1858 (*iva*); X, 250; XII, 4502 (is appointed chief of the Rudras), 6169, 10809; XIII, 859, 929, 1981, 3150, 3991, 6378; XVIII, 137 (*ratyartham bhavatām hy eṣā*—i.e. Draupadī—*nirmitā Ç°nā*).

Çūlin (do.): II, 1642 (*°im*, acc.); III, 8333 (*vishānam Ç°h*); VII, 2858, 2878; VIII, 1447, 1589, 1609, 4362; XIII, 32, 858, 867; XIV, 182.

Dakshakratuhara ("destroyer of Daksha's sacrifice"), **Dakshayaājñanibarhaya** (do.), **Dakshayaājñavināçana** (do.), **Dakshayaājñavināçana** (do.), q.v.

Dandapāṇi, Dandīn, q.v.

Devaçreshṭha, Devadeva, Devadeveça, Devā-dhideva, Devavara, Deveça, q.v.

Dhanadhyaksha: X, 258.

Dhanurdhara, Dhanus, Dhanvācārya, Dhan-vantara: VII, 9536.

Dhanvin: VII, 9527, 9536; VIII, 1445; XII, 10361 (1000 names¹); XIII, 1156 (1000 names²); XIV, 197, 200.

Dhruva: XIII, 609.

Dhūrjaṭi: VII, 9621 (etymology); XIII, 7510 (do.).

Digvāsas: XIII, 695, 753, 808, 898, 1155 (1000 names³).

Divyagovr̥shabhadhvaja: XIV, 209. Cf. Vr̥sha-bhadhvaja.

Durvāsas, q.v.

Ekāksha: XIII, 7503.

Gañādhyaçha: X, 258; XII, 10421 (1000 names¹).

Gananām patī(h): VII, 9589.

Ganeça: III, 1629.

Gaurīça ("husband of Gaurī"): XIV, 210.

Gaurīhr̥dayavallabha ("dear to Gaurī's heart"): X, 258.

Giriça: I, 7296; III, 1622, 1662; V, 1993 (*Mahadevam*, all. to Kairātapa.); VII, 9524; X, 250, 252, 766, 772; XIV, 196.

Giriça: XIII, 6348, 6877; XIV, 1883, 1914.

Govr̥shabhāṅka ("having a bull as his mark"): XIII, 6902.

Govr̥shadhvaça ("having a bull in his banner"): III, 11978, 11989, 14428; XIII, 4002. Cf. Vr̥shadhvaça.

Govr̥shottamavāhana ("having the excellent bull as his vehicle"): X, 259.

Haṃsa, q.v.

Hara: I, 4371 (granted Gāndhārī 100 sons), 7970 (*Bhaganetraharām*); II, 754 (*Rudram*, etc.), 1642; III, 1551, 1617, 1624, 1630, 1635, 1666, 8838, 9943, 9955, 9962, 14542, 15855; V, 7116 (*°tulyaparākramah*, i.e. Rāma Jāmadagnya); VII, 1755 (repetition from Jayadrathavimokshanaparvan), 2046 (*Çivah*), 3463, 16726 (*yathā*), 18410 (*°vr̥shodaragātṛa-samadyutiḥ*, sc. the moon), 9453, 9505, 9541, 9562, 9583, 9628 (etymology); VIII, 1504, 1506, 1524, 14661; IX, 2512 (?), 2807; X, 249, 253, 291, 293; XII, 8551 (*Brahma-II°ādishu*), 10344, 10457, 13302 (*Viçveçam*); XIII, 772, 774, 775, 779, 813, 826, 968, 980, 1143, 1146 (1000 names¹), 1156 (do.), 1234 (do.), 1312, 1847 (*°aya bhāryā*, i.e. Gaṅgā), 6361 (*°tulyāmbaradhara*, sc. Umā), 6363, 6364, 6369, 6370, 7106 (*°tulyaparākramah*); XIV, 211.

Harirudra, q.v.

Haryaksha: IX, 595 (*saçalam iva II°m*).

İça, İçāna, İçvara, q.v.

Jaṭādhara ("wearing matted locks"): III, 1625.

Jaṭila (do.): VII, 9454; X, 254; XII, 10366 (1000 names¹), 10445.

Jaṭin (do.): VI, 2046; VII, 2858, 2879; XIII, 1145 (1000 names²), 1171 (do.).

Kāla, q.v.

Kāmāṅganāça ("who destroyed the body of Kāma"): XIII, 907.

Kapālī[n] ("carrying human skulls"): II, 1641 (*°im*, acc.).

Kāpālin (do.?): VII, 159; XIII, 1217 (1000 names²).

Kapardin: III, 1624, 1936, 14126 (*°sutām*); V, 7385; VII, 2875, 9453, 9521, 9530; VIII, 1530, 4360; X, 248, 791; XII, 4521, 13114 (identified with Nārāyaṇa), 13148 (*Rudrah*), 13300; XIII, 609, 614, 1159 (1000 names²), 6877, 7460; XIV, 192, 1884.

Khaṭvāṅgadhārīn: X, 254.

Kirāta, q.v.

Kṛttivāsas ("clad in skins"): II, 1642; VIII, 1449, 1505; X, 256, 789; XIII, 1283, 1348; XIV, 204.

Kumārāpitr ("father of Kumāra, i.e. Skanda"): VIII, 1450; X, 259.

Lalāṭāksha ("having an eye on his forehead"): III, 1628.

Leliḥāna: XIV, 198.

Lokabhāvana, Lokaguru, Lokanātha, Lokeça, Lokeçvara, q.v.

Mahādeva ("the great god"): I, 433 (*Kirātavapuṣā*), 1678 (*°kṛtyām*), 2708 (*°antakāḥyaṇ*, Açvatthāman was born from a part of Mahādeva, etc.), 4800 (*Çanikaram*, all. to Kairātapa.), 7682, 7706 (*Stāṇuḥ*, how he got four faces), 8117, 8136, 8470 (all. to Kairātapa.); II, 417 (in the palace of Kubera), 467 (*saḥomaḥ*, in the palace of Brahman), 629

(*Umāpatim*, worshipped by Jarāsandha), 754 (*Rudram*), 1642; III, 1544, (1547), 1611, 1622, 1625, 1632, 1642, 1645, 1665, 1688, 1952 (all. to Kairātap.), 4093 (*°prasādas ca gūṇapātyaṇ ca vindate*, sc. by bathing in *Rudravata*—B. *Bhadravata*), 5042 (to be worshipped at Rudrapada (*°rudram padam*)), 5064, 6072 (to be worshipped at Mṛgadhūma), 6089, 6095, 7001, 7005, 7042 (to be worshipped at the tīrtha Naraka), 8002, 8105 (to be worshipped at Čalagrāma), 8161 (on Čriparvata), 8192, 8205 (in Jyeshthasthāna), 8210 (to be worshipped at Muñjavata), 8522 (in Brahmasaras), 8847, 11941, 11986, 11994, 11995 (repetition from Kairātap.), 12305 (*saganah*), 14521 (*Tripurārdanam*), 14569; IV, 1298 (*Kirāta-voṣmapracchannah*, all. to Kairātap.); V, 1993 (*Giriçam*), 3828 (*atra*—i.e. in the north—*Gaṅgām M°h patantim gaganāo cyutām pratigrhya dadau loka mānuṣa*), 3881, 4177 (all. to Kairātap.), 7381, 7385, 7392; VII, 2052, 2875, 2885, 6039, 6040 (granted a boon to Somadatta), 7047 (all. to Kairātap.), 9504, 9505, 9542, 9560, 9588, 9595, 9602, 9623 (etymology), 9636; VIII, 1466 (Çiva became endued with the half of the united energy of the gods, and from that time he was called *Mahadeva*), 1467, 1511, 1544, 1585, 1592, †4055 (all. to Kairātap.), 4361 (*Çivaḥ*, do.); IX, 2227, 2228, 2233, 2235 (*Rudrat*), 2240, 2414, 2799, 2801 (gratified by Arundhati); X, 247, 298, 307, 311, 766, 767, 793, 811; XII, 241 (*Viṣvarūpaḥ*), †612 (sacrificed himself at the sarvayajña), 1748 (gave weapons to Rāma Jāmadagnya), 4498 (*Īcānam*, was made lord of the Rudras), 4504, 4516 (*Çivaḥ*), 4520 (*Prajāpatiḥ*), 6169 (*Čalapatniḥ*, slew the Asuras with the sword), 9168, 10221 (*Paçupatiṁ*), 10226, 10233, 10252, 10254, 10286, 10331, 10461, 10471, 10688, 12168, 12173, 12177 (gratified by Vyāsa, Çiva granted him the son Čuka), 12334, 12335 (performed austerities on the mountain Ādityapārvata), 12639 (consoled Vyāsa after the death of Čuka), 12673 (?); XIII, 590, 664, 679, 683, 685, 695, 696, 719, 724, 737, 757, 758, 762, 769, 795, 797, 837, 855, 865, 875, 880, 927, 934, 943 (*jagatsraśhṭā*), 964, 965, 972, 999, 1038, 1039, 1104, 1216 (1000 names¹), 1271, 1308, 1326, 1328, 1331, 1351, 1365, 1366, 1712 (to be worshipped in the hermitage of the Kṛttikās), 3718, 3723 (made the bull which was given to him by Dakṣa his vehicle and banner), 3724, 3993, 4133 (assumed the form of Varuṇa and performed a sacrifice), 4932 (*Gaṅgāyāç ca durutsahām mardhna dhārām Mahādevaḥ çirasā yām adhārayat*), 5255, 6484, (6527), 6747, (6748), 6893 (identified with Kṛṣṇa), 7129 (*°Rantidevam*), 7463, 7501, 7503, 7509 (etymology); XIV, 203, 206, 212, 1933.

Mahāganapati: X, 254.

Mahāyogin: XIV, 206.

Maheça ("the great Lord"): XIII, 780.

Maheçvara (do.): I, 1154, 7701, 8128; II, 416; III, 883 (*°caroddhutam papāta Tripuram yathā*), 1939 (*ashṭa-mūrtinā*, all. to Kairātap.), 5014 (worshipped in Damin), 5045 (to be worshipped on Devikā), 7048 (do. at Gaṅgāhrada), 9906, 9942 (*Nilakanṭhāt*), 11977 (repetition from Kairātap.), 14500, 14513 (*na sprçanti grahā bhaktān narān devam M°m*), 14526 (father of Skanda), 14567 (*Çivam ity ova yaṁ prāhur Īcām Rudram Pitāmahaṁ | bhāvāis tu vividhākārāḥ pūjayanti M°m*), 14572, 14617, 14618, 15160 (the Dānavas had formerly obtained Duryodhana from Maheçvara), 16188 (*°sakham*, i.e. Kubera); V, 2031 (*°samam krodhe*, sc. Bhīma), 3152 (*°samah krodhe*, sc. Bhīma), 3825 (on Himavat), 3829, 7498; VI, 222, 1955 (*yathā*); VII, 2668 (all. to Kairātap.), 2838 (slew the Daityas with the *Paçupaia* weapon), 2908,

3462, 3469, 6818 (*jaghāna . . . Maheçvara ivandhakam*), 6864 (all. to Tripurākhyaṇa), 7131 (*°samo yudhi*), 7979 (all. to Tripurākhyaṇa), 9513, 9532, 9546, 9553, 9566, 9567, 9583, 9587, 9591, 9601, 9607, 9616 (etymology), 9618, 9629; VIII, 1330 (*yathā Brahmā Maheçvaram*, sc. acted as charioteer to), 1463, 1565, 1570, 1573, (1587), 1598, (1602); IX, 2717 (*kocit M°autam vadanti*, sc. Skanda), 3031 (*Brahma-Viṣṇu-Maheçvaraiḥ*); X, 296; XII, 6205 (*°pranītaç ca Purāṇa niçayam gataḥ*, sc. the sword), 10126, (10132), (10232), (10234), 10292, 10303, 10330, 10332, 10426 (1000 names¹), 10671, 10674, 12183 (granted to Vyāsa the son Čuka), 12957 (protected *Dāna*, but was vanquished by *Kṛṣṇa*), 13164 (*Devadeva*, identified with Nārāyaṇa), 13686 (*°prasādena*, cf. v. 12183, PCR. has *Mādhava*); XIII, 599, 600, 700 (*Devadevāt*), 727 (*Viṣvarūpaḥ*), 755, 770, 778, 801, 806, 823, 829, 856, 871, 911, 923, 948, 966, 978, 1081, 1163 (1000 names¹), 1280, 1296, 1322, 1337, 1343, 1348, 1702 (*°sya tristhāna*, a tīrtha on the spot where Gaṅgā flows in a northward direction), 1830 (held Gaṅgā on his head), 3346 (performed austerities surrounded by cows), (6173) (discourses about kine), 6376, (6381), (6399), (6105), (6414), (6424), (6451), 6482, (6509), (6642), (6652), 6664, (6684), (6729), (6737), (6743), 6800, (6807), 6913, 6917, 7470, 7479, 7503, 7507 (etymology), 7519, 7530; XIV, 141 (in *Vārāṇasī*), 182, 209, 1889 (*suragrashṭham*).

Mahishaghna ("slayer of Mahisha"): XIII, 905.

Makhaghna ("destroyer of [Dakṣa's] sacrifice"): VII, 2876.

Mīdhvas: III, 1628; VII, 9524; XIV, 195.

Mṛgavyādha: XIV, 197.

Munindra: XIII, 687.

Nandiçvara: XII, 10481; XIII, 1189 (1000 names¹), 1747 (*°sya mūrtim*), 7103 (*mahākāyo grāmanīr Vṛsha-bhadravajrah*).

Niçācarapati: VII, 2046.

Nilagrīva ("having a dark neck"): III, 1625; VII, 2876; VIII, 1447; XII, 10359 (1000 names¹). Cf. the next.

Nilakanṭha (do.): I, 1154 (origin of the name: Çiva swallowed the poison Kālakūṭa, then his throat became dark); II, 1641; VII, 9471, 9541; XII, 13206 (origin of the name: Nārāyaṇa seized Çiva in the throat, which became dark); XIII, 843, 1154 (1000 names¹). Cf. Çitikanṭha.

Nilalohita: VIII, 1505; XIII, 910 (*Rudrāṇām Nilalohitāḥ*), 1089.

Paçubharṭr: IX, 2414; XII, 10291; XIII, 620.

Paçupati: I, 5698 (a festival in honour of him at Vārāṇasī); II, 402 (in the palace of Kubera), 656 (*°er gṛha*, Jarāsandha kept the vanquished kings), 1642; III, 14545, 15855; IV, 339 (*°er iva*, sc. *samāja*); V, 7593 (had given the Paçupati weapon to Arjuna, all. to Kairātap.); VI, 219 (on Meru); VII, 9615 (etymology); IX, 2664 (gave Skanda an army of bhūtas named *Dhananījaya*); X, 447 (*nyapātayat . . . paçuṇ Pa°ir yathā*); XII, 10221, 10230, 10238, 10692, 13365; XIII, 698, †771, 780, 3724 (origin of the name), 4113, 4115, 4164, 7515 (etymology); XIV, 209.

Parameçvara, q.v.

Pinākadhṛk ("armed with the bow Pināka"): I, 7831; III, 1586, 8522, 11939, 11977; IV, 779 (*iva*); VI, 225, 2770 (*iva*); VII, 9471, 9564, 9636; XII, 10241, 10258; XIII, 1188 (1000 names¹), 1250 (do.), 4110, 6388, 6651, 7467; XIV, 2299 (*yathā*).

Pinākagoptṛ (do.): III, 1628.

Pinākahasta (do.): XII, 12639.

Pinākapāṇi (do.): III, 1551; IV, 1434; VIII, †1523; X, 134 (*iva*); XIII, 881, 6409.

Pinākin (do.): I, 1491 (*iva*); II, 1642 (*°im*, acc.); III, 1543, 1591, 1615, 1664, 1666, 8836 (*°im*, acc.), 10550, 14559; IV, 1960 (*iva*); V, 5897 (*iva*); VI, 225, 684 (plur.), 2770 (*iva*); VII, 2877, 3465, †9455, 9534; VIII, †3521; IX, 2483; XII, 5793, 10685; XIII, 667, 981, 6806.

Piṅgala: XIII, 882.

Pitāmaha, q.v.

Prajāpati, q.v.

Prajāpatimakhaghna ("destroyer of Prajāpati's [i.e. Dakṣa's] sacrifice"): VIII, 1446.

Pūṣṇo dantabhid: XIV, 193.

Pūṣṇo dantavināṣa(h): VII, 9541.

Rājarāja, q.v.

Rudra: I, 538 (*°māhātmyam*), 569, 1668 (*yathaiiva bhagavān Rudro viddhva yajñamrgam*), 2529 (*°syādnucarāḥ ṣṛimān Mahākālāḥ*, i.e. Bāṇa), 7971 (*°lokeshu sendra-Rudreshu*), (8116), 8122, (8126), 8127, 8133, 8134, 8136, 8138; II, 754, 862 (Jarāsandha sacrificed the vanquished kings to Rudra), 1642; III, 481 (identified with Kṛṣṇa), 1441, 1444, 1592, 5015 (to be worshipped at Damin), 5061 (at Rudraḥkoṭi), 6097, 7097 (worshipped by Viṣṇu at the tirtha Suvarṇākhyā), 8105 (at Çūlagrāma), 8416 (had obtained Brahmaçiras and given it to Arjuna), 8417, 8841, 8852, 10101, 10103, 10104, 10105, †10225 (*°sya*, sc. *āyatanam*, visited by Yudhiṣṭhira on his tirthayātrā), 11938, 12237 (*Devadevāya*), 14103 (*yathā Rudrāc ca sambhūtaḥ*, sc. Skanda), 14391 (= Agni, C., but B. has Rudram *Agnimukhām Svāhām*), 14428 (*Rudram Agniṃ dvijāḥ prāhū, Rudrasūnuḥ tatas tu saḥ*, sc. Skanda, the son of Agni), 14429 (*Rudreṇa çukram utsrjṣṭam tao Çvetakḥ parvato 'bhavat*), 14430, 14431 (*anupraviçya Rudreṇa vahniṃ jāto hy ayaṃ çicuḥ*, i.e. Skanda), 14432, 14495 (*purusheshu yathā Rudras tathāryā pramadāv api*), 14521, 14522, 14523, 14528 (*Minjikāminjikam mithunam Rudrasambhavam*), 14551 (*°sya çūlaḥ*, named Vijaya), 14553 (*°sya paṭṭiçāḥ*), 14556, 14558, 14564, 14566, 14567, (14571), 14601, 14602, 14605, 14625, 16020 (*anvadhavad mrgam Rāmo Rudras tārāmrgam yathā*); IV, 1536 (all. to Kairātaparvan), 1982 (had given Arjuna the Rudra weapon), 2011 (*°parākrāmāḥ*, i.e. Arjuna); V, 457, 3969 (*remo . . . yathā Rudraç ca Rudrāṇyām*), 4482, 5381, 5604, 5856 (*°vat*), 7378; VI, 213 (on Meru), 2776 (*Pinākam iva Rudrasya*), 2797 (do.), 4679 (*°vat*); VII, 456, 755 (*pāṭayishyāmi Rudraḥ paçuganān iva*), 787 (*ākriḍa iva Rudrasya ghnataḥ kalātyaya paçūn*), 1289 (*lokeshu sendra-Rudreshu*), 1756 (all. to Jayadrathavimokṣaṇaparvan), (2054), 2220 (granted Çibi imperishable wealth), 2574 (*Jayadrathāḥ varadānena Rudrasya*), 2691 (had given a weapon to Arjuna), 2874, 2899, 3676, 5013 (*°syākriḍa-sadrçāḥ*), 5956, 6180 (*ākriḍanam iva Rudrasya*), 6236 (*nyahan Rudraḥ paçūn iva*), 6416 (*°Çakrāntakopanam*), 6723, 6810 (*°opendravikramāḥ*, sc. Açvatthāman), 6993 (all. to Kairātap.), 7939 (*°opendravikramāḥ*, sc. Karṇa), 7986 (*açanīṇ R°nirmīṭam*), 8617, 8815 (*°sya [C. Rudhāsya] nighnataḥ paçūn yathā*), 9453, 9462, 9486 (*°bhaktāḥ Keçavaḥ R°sambhavaḥ*), 9490, 9504, 9519, 9520, 9553, 9558, 9561, 9592, 9594, 9609, 9612, 9635 (etymology); VIII, 146 (*kr̥tvā mahāyuddham . . . yathā Rudreṇa cāndhakaḥ*), 1248 (*°syākriḍasannibham*), 1447, 1496 (*°danḍaḥ*), 1501, 1555, 1559, 1561, 1563, 1575, 1577 (*°kalpaḥ*, sc. Çalya), 1620, 1623, 1629, 2224 (*avadhī . . . Rudraḥ paçūn iva*), 2742 (*iva*), 3141 (*nighnataḥ sarvabhūtāni Rudrasyeva*), 3667 (*rūpam R°opendrasamam*), †4611 (*iva*); IX, 188 (*°syākriḍasannibham*), 722 (*°syākriḍanam*

yathā), 847 (*vyapoṭhayata . . . Rudraḥ paçūn iva*), †911 (*asarja . . . Rudro 'ndhakāyāntakaram yatheshum*), 1130 (*yathā*), 2235, 2488, 2492, 2507, 2666 (*°tulyabalaiḥ*), 2756 (friend of Kubera); X, 134 (*iva*), 249, 252, 254, 305, 780, 788, 799; XI, 439 (*°ākriḍanibham*); XII, 141, 439, †2791, †2792, †2793, 4430 (*°tanayaḥ*, i.e. chastisement), 4472 (*Muñjapṛsthāḥ . . . Rudrasevitaḥ*), 4521, 5752, 6135 (the eighth son of Brahmān), 6164 (*Rshabhakṣave*), 6165, 6172, 6173, 6175, 6183, 6185, 6202, 10284, 10308 (*°tulyā ganāḥ*), 10320, 10321, 10322, 10325, 10327, 10669, 11706 (if the soul (*jīva*) escapes through the breast, one goes to Rudra), 11785 (*Viçvarūpasya*), 12177 (on Meru), 12645, 12737 (*krodhajaḥ*), 12915 (*devakrodhād viniḥṛtaḥ*), 13016, 13043 (created ten other Rudras), 13085 (son of Brahmān, issued from the forehead of Brahmān), 13140, 13146, 13149, 13152, 13155 (identified with Nārāyaṇa), 13156, 13158, †13206 (Dakṣa caused a third eye to appear on the forehead of Rudra), †13222 (wood Umā), †13223, 13268, (his encounter with Nara and Nārāyaṇa), 13273, 13274, 13278, 13284, 13289, 13291, 13295, 13300 (*Devadevam*), 13563, (13729), (13735); XIII, 597, 681, 687, 693, †781, 818 (*Devadevena*), 864, 941, 1003, 1279, 1286, 1361, 1379, 1396 (*°syāyatanam*), 1411, 3723 (made the bull given to him by Dakṣa his vehicle and banner), †3727, 3991 (*Çalapāṇiḥ*), 3993, 3994, 4008, 4025 (*°sya vetaḥ prakannam agnau*, whence arose Skanda), 4084, 4105 (*°çasya*), 4112, 4164 (identified with Agni), 5245 (*°kanyābhiḥ*), 5283 (*°devarshi-kanyābhiḥ*), 5972, 7110 (*°ānala-Varuprabhāḥ*, sc. *rshayaḥ*), 7124 (*°saṅkṣāḥ . . . Brahmalaupikaḥ*), 7475, 7477, 7478, 7480, 7483 (*mahā°*), 7484, 7488, 7493, 7496, 7502, 7508 (etymology); XIV, 192, 1132, 1922.

Rshabhaketu ("having a bull for his banner"): XII, 6164.

Sarva (B. has often Çarva): II, 1642 (B. *°o*); VII, 2869 (do.), 2872 (do.), 2874 (do.), 2881, 2888 (B. *°o*), 9508, 9523, 9565 (B. *°o*), 9594, 9620 (etymology); IX, 2239; XII, 10363, 10391 (1000 names¹); XIII, 720, 742, 1036 (B. *°o*), 1143 (do.), 1145 (1000 names²), 1206 (do.), 1303 (B. *°o*), 4164 (do., identified with Agni), 6872 (B. *°o*), 7496; XIV, 201.

Sarvabhūtaguru, Sarvabhūtamaheçvara, Sarvabhūtapati, Sarvabhūteça, q.v.

Sarvadeveça, Sarvadeveçvara, q.v.

Sarvalokapitāmaha, Sarvalokeçvara, Sarvalokeçvareçvara, q.v.

Sarvayogeçvareçvara: XII, 10240.

Sthānu: I, 32 (came out from the primordial egg), 2565 (father of the eleven Rudras), 7702, 7706; II, 72 (at Bindusaras), 298 (? in the palace of Indra), 1641; III, 1518, 1935 (*skādaçatanuḥ*), 4091 (*°os tirtham*, i.e. Rudraṇa or Bhadravaṇa), 5092 (*Muñjapaçam nama Sthānuḥ sthānam*), 7034 (*Yogeçvaraḥ*, at Pañcaviṭi), 8883, 10409 (*°or mantrāni*, are to be recited at Pushkara), 12285 (all. to Kairātaparvan); VI, 241 (at Bindusaras); VII, 2046, 2047, (2049), 9488, 9505, 9522, 9538, 9570, 9625 (etymology); VIII, 1434, 1435 (*°çanam*), (1459), 1508, 1534, 1535, 1554 (*Çaladhṛk*), 1572, 1607, 4362, †4561; IX, 300 (*°or vṛshasya sadṛçam*, sc. Açvatthāman), 2362 (performed austerities at Sthānufirṭha), 2363, 2527; X, 252, 773, 788; XII, 2201 (*°çivaḥ*), 4521, (Çivaḥ), 9162 (*°çivaḥ*), 9163, (9165), (9170), 9177, 10431 (1000 names¹), 12686; XIII, 716, 841, 843 (*ashṭadaçabhujam*), 1001, 1144 (1000 names²), 2013, 5972 (*°oḥ sthāne*), 6923, 7503, 7512 (etymology); XIV, 194, 210.

Surāṣreṣṭha, Surasattama, Surāsuraguru, Suravara, Sureṣa, Sureṣvara, q.v.

Svayambhū, Svayambhuva, q.v.

Triṣūlahasta ("armed with the trident"): XIV, 207.

Triṣūlapāṇi (do.): III, 5045 (°*śṭhānam*, on Devikā); VII, 9533.

Tridaṣapūṅgava, Tridaṣeṣvara, q.v.

Trilocana ("having three eyes"): III, 499, 15802; VII, 9563.

Trinayana (do.): IX, 2799; XII, 13724; XIV, 207.

Trinetra (do.): III, 12241; VII, 2878; XII, 10357 (1000 names¹); XIII, 1241 (1000 names²).

Tripuraghātīn ("destroyer of Tripura"): X, 255.

Tripuraghna (do.): III, 7098, 12253, 14319, 14427; VII, 3941, 9538; XII, 10357 (1000 names¹); XIII, 1306; XIV, 207.

Tripuraharta (do.): XIII, 906.

Tripuramardana (do.): III, 8835.

Tripuranācana (do.): XIII, 6542.

Tripurāntaka (do.): II, 1641.

Tripurāntakara (do.): II, 754.

Tripurārdana (do.): III, 14521, 15855.

Tripuravighna (do.): XIV, 205.

Tryaksha ("having three eyes"): I, 7315 (pl., i.e. the Pāṇḍavas); II, 1504; III, 1513, 1656, 8835; VII, 9504, 9541, 9029 (Çiva created a third eye on his forehead); VIII, 1450, 1571, 4360; XII, 10349 (1000 names¹).

Tryambaka: I, 1160; II, 403 (in the palace of Kubera); III, 1525, 1625, 1660, 1661, 1666, 8836, 11984 (repetition from Kairātāp.), 11992, 14624, 15857; VII, 111 (all. to Kairātāpurvan), 1464, 1579 (*yathā*), 1937 (*samprajahrāte pureva T'andhakau*), 2229 (*jaghāna . . . pureva T'o 'ndhakam*), 2875, 2887, 2979 (all. to v. 2820 foll.), 9288, 9564, 9624 (etymology), 9643; VIII, 788 (*yudhyasva T'enāndhako yathā*), 1444, 1452, 1600; IX, 306 (worshipped by Droṇa); X, 801; XII, 1668 (Kṛṣṇa identified with T.), 10357 (1000 names¹), 10434, 12184 (granted Vyāsa the son Ūka), 13720 (*Brahmaṇā saha samvādam T'eya*); XIII, 684, 7503; XIV, 203, 207, 1913.

Ugra: I, 17298; II, 1642; VII, 9525; VIII, 4360; X, 252; XII, 10369 (1000 names¹); XIII, 1213 (1000 names²); XIV, 198, 204, 210.

Ugreṣa: III, 8836.

Umāpati ("husband of Umā"): I, 7832; II, 402, 417, 629, 1642; III, 1547, 1656, 4091, 7042 (*Viṣveṣvaram*, in the tīrtha Naraka), 8169 (worshipped in Gokarna), 8836, 14622, 15801, 15855; V, 1994, 7376, 7379; VII, 9519, 9529; VIII, 1440, 1697; IX, 2472; X, 248, 253, 632; XII, 2201, 4521, 116977 (*Viṣveṣvara U'ḥ Kāmam abhivartamānam anan-galvena camam anayat*), 10328, 10677, 12173, 13301, 13705; XIII, 1154 (1000 names²), 1250 (do.), 7492, 7636; XIV, 180 (on Muñjavat), 185, 209, 211.

Vedha, Vibhu, q.v.

Viçālāksha: XII, 2093, 2201 (composed the çāstra Vaiçālāksha), 4498; XIII, 753, 1151 (1000 names²).

Viçva, Viçvakarman, Viçvamūrti, Viçva-rūpa, Viçvasambhava, Viçvasarj, Viçveṣa, Viçveṣvara, q.v.

Vilohita: VII, 2877; VIII, 1447; X, 256; XII, 10359 (1000 names¹); XIV, 202.

Virūpāksha: I, 569 (*Rudram*), 7970 (*Haram*); III, 15801 (*Umāpatiṃ*); VII, 9463, 9529; XII, 7551 (*bhata-mātrgaṇādhyakṣam*), 10344 (*Haraḥ*), 10349 (1000 names¹).

Vṛsha, Vṛshabha, q.v.

Vṛshabhadhvaja ("having a bull in his banner"): III, 1634, 1635, 1664, 5061, 14547; V, 7385; VII, 2839, 2857, 2886, 9489; VIII, 1519, 4445; XII, 10345, 10682; XIII, 3724 (origin of the name), 6357, 6921, 7103; XIV, 1886.

Vṛshabhāṅka ("having a bull as his mark"): XIII, 3725, 6339, 6345, 6360.

Vṛshabhavāhana ("having a bull as his vehicle"): XIII, 4003.

Vṛshadhva (= Vṛshabhadhvaja): II, 481, 1640; III, 1642, 6045, 6055, 7034, 7099, 8056, 8069, 8107, 8161, 15802; V, 7380, 7381; VII, 2417 (acted as the calf when the *pūnyajanāḥ* milked the earth), 2879, 2897, 9530, 9593; XII, 12331; XIII, 927, 929, 6322, 6387.

Vṛshaketana (= do.): III, 14561.

Vṛshāṅka (= Vṛshabhāṅka): III, 10907; VII, 2894, 2901, 2980, 9531; VIII, 1436.

Vṛshavāhana (= Vṛshabhavāhana): I, 17298; XIII, 1347.

Yāmya: VII, 9521; XIV, 193.

Yati: XIV, 196.

Yogeṣvara, Yogin, q.v.

[Remarks. — Besides the above synonyms, numerous epithets of Çiva of minor importance are found in hymns or descriptions of him scattered about in the Mahābhārata; cf. especially the following passages:— III, 1624–1633; VII, 2857–2861, 2863–2868, 2874–2884, 9451–9458, 9460–9463, 9464–9471, 9502–9541, 9588–9589, 9594–9635; VIII, 1445–1452; X, 252–261; XII, 10440–10460; XIII, 731–756, 784–828, 880–923, 936–947, 1002–1018, 1040–1102, 1368–1376, 4111–4112, 7462–7467, 7491–7531; XIV, 191–212.]

Çiva (1000 names¹⁻²), v. next, etc.

Çivasahasranāmastotra(m) (= Çiva, 1000 names¹), the 1,008 names by which Çiva was praised by Dakṣa. § 696b (Dakṣaprokta-Çivasahasranāmastotra): XII, 285, 10346–10439. The names are the following, alphabetically arranged:—*Adāntanācana*, 10426; *Adhara* or *Dhara* (so B.), 10424; *Adharmahan*, 10429; *Adhayaḥ* (pl.), 10433; *Adikahita*, 10426; *Adi(r) devānāṃ*, 10409; *Aditya*, 10354; *Aghaṇṭa*, 10419; *Aghaṇṭaghaṇṭin*, 10377; *Aghoraghorarūpa*, 10375; *Agni*, 10354; *Ahorātra(m)*, 10439; *Ahuti-maya*, 10400; *Akala*, 10417; *Akūla*, 10418; *Akṣhamālin*, 10374; *Akṣhapriya*, v. *Sadākṣhapriya*; *Amārga* (so B.) or *Mārga*, 10430; *Amṛtapā*, 10435; *Amukha*, 10428; *Anala*, 10395, 10411, 10439; *Ananta*, 10403 (*bhoginām*); *Anaupama*, 10410 (B. has *Ghanaupamaḥ*); *Anḍa*, 10358; *Anḍadhara*, 10358; *Anḍayāḥ* (pl.), 10396; *Anḍanācana*, 10434; *Andhakaghātīn*, 10356; *Anila*, 10439; *Anna(m)*, 10395; *Annabhoktr*, 10395; *Annabhuj*, 10382, 10395; *Annada*, 10382, 10395; *Annapati*, 10382; *Annasraṣṭr*, 10395; *Anto devānām*, 10409; *Aṇu*, 10427; *Apakṣha-kṣhayāṅkara*, 10418; *Apāna*, 10415; *Apramada*, 10414; *Apratirūpa*, 10360; *Arcayanty arkam arkiṇaḥ*, 10352; *Arjava(m)*, 10425; *Arṇavālaya*, 10350; *Artha*, 10407; *Aruṇa*, 10409; *Asataḥ ca sataḥ caiva . . . prabhavāpyayau*, 10355; *Ātapana*, 10374; *Ātikāla*, 10418; *Āvarṇa*, 10410; *Āvalata*, 10359; *Bahumukha*, 10428; *Bahumatra*, 10376; *Bala(m)*, 10439; *Bāla*, 10437; *Bālakṛīḍanaka*, 10384; *Bālānucaragupta* (B. °*gopta*), 10384; *Balāpramathana*,

10368; *Balarikavarna*, 10383; *Balarūpadhara*, 10383; *Bala-viṣṭambha*, 10348; *Bhaganetrāṅkuṣa*, 10423; *Bhānu*, 10412; *Bhava*, 10356; *Bhavana*, 10374; *Bhettr*, 10406; *Bhima-dundubhikāsa*, 10369 (C. has °duṇḍabhi°); *Bhīmamukha*, 10428; *Bhīmavratadhara*, 10369, 10370; *Bhīṣma*, 10370; *Bhū*, 10426; *Bhūta*, 10425; *Bhūtabhavyabhavodbhava*, 10425; *Bhūtagrāma*(s) *oaturvidha*(h), 10396; *Bhūtakṛt*, 10425; *Bhūtātman*, 10425; *Bhuvah*, 10426; *Bindu*, 10427 (C. V°); *Brahmacarya*(m), 10425; *Brahmakāyika*(m) *agnīnām*, 10420; *Brahmān*, 10352, 10354, 10425; *Brāhman*, 10397, 10413; *Brahmanāḥ* (pl.), 10401; *Brahmātman*, 10445; *Brahmavidāṃvara*(h), 10397; *Brhaspati*, 10354; *Calācala*, 10416; *Caṇḍa*, 10358; *Caṇḍadhara*, 10429; *Caṇḍikaghanṭa*, 10377; *Candrā-dityau cakshuṣi te*, 10438; *Candrāvarta*, 10394, 10427; *Cāpin*, 10406; *Carācarasya pratihartṛ*, 10397; *Carācarasya sraṣṭṛ*, 10397; *Carucelin*, 10419; *Cāturācramyanetr*, 10421 (C. has °ācrama°); *Cāturhotrapravartaka*, 10420; *Caturmukha*, 10428; *Cāturvārṇyakara*, 10421; *Caturveda*, 10420; *Catur-yuga*, 10420; *Catushpatharatha*, 10389; *Chāya*, 10374; *Chettṛ*, 10406; *Citibhashmapriya*, 10370; *Citrabhānu*, 10412; *Čaça*, 10432; *Čačāṅka*, 10432; *Čukra*, 10437; *Čakuni*, 10429; *Čamaçam*, 10379; *Čamaçama*, 10377; *Čamana*, 10432; *Čankukarna*, 10350; *Čanta*, 10375; *Čānlātama*, 10375; *Čarin*, 10406; *Čarva*, 10356; *Čatajijhva*, 10351; *Čatakratu*, 10352; *Čatarudriya*(m), 10413 (yajushām); *Čatāvarta*, 10351, 10384; *Čatodara*, 10351; *Čatrundama*, 10361; *Čayamāna*, 10366; *Čayita*, 10366; *Čikhaṇḍin*, 10434; *Čilpika*, 10422; *Čilpinām creshṭha*(h), 10422; *Čiloṣṇakshujjarādhiḥṛk*, 10432; *Čiva*, 10360, 10375; *Čreshṭha*, 10368, 10431; *Čudrah* (pl.), 10401; *Čukla*, 10359; *Čukladhvajapatākin*, 10364; *Čotapiṅgalanetra*, 10387; *Daçabāhu*, 10369; *Daçalakṣhaṇa-sāmyukta*, 10407; *Damṣṭrin*, 10371; *Danḍa*, 10361, 10372, 10387; *Danḍadhara*, 10434; *Danḍin*, 10358, 10420; *Danḍi-munḍa*, 10358; *Dānta*, 10381, 10426; *Deva*, 10435; *Deva-Dānavapājita*, 10348; *Devadeveça*, 10348, 10396; *Deva-gaṇeçvara*, 10435; *Devāribalasūdana*, 10348; *Dhanada*, 10411; *Dhanus*, 10404 (yantrāṇām); *Dhanvin*, 10361; *Dhara* (so B.) or *Adhara*, 10424; *Dhāraṇa*, 10421; *Dharma*, 10407; *Dharmakāmārthamokṣhāṇām kathantyakatha*(h), 10388; *Dhātṛ*, 10424; *Dhāvamāna*, 10366; *Dhruva*, 10426; *Dhṛti*, 10405; *Dhāmra*, 10359; *Dhūrta*, 10421; *Dikṣhita*, 10426; *Dipta-sūryajaṭila*, 10392 (°e, dat.); *Dravyakarmasamārambha*, 10408; *Duṣṣaha*, 10431; *Duratikrama*, 10431; *Durdānta*, 10426; *Durdharaha*, 10432; *Durjaya*, 10432; *Durmukha*, 10428; *Durvāraṇa*, 10431; *Durviṣha*, 10432; *Durvis*(h) *aḥa*, 10431; *Duṣhkāla*, 10418; *Duṣhprakampa*, 10432; *Dvesha*, 10405; *Ekacitrshan*, 10376; *Ekapād*, 10376; *Gadin*, 10406; *Gajen-drakarna*, 10351; *Gama*, 10433; *Gaṇādhīpa*, 10421, 10429; *Gaṇādhīyakṣha*, 10421; *Gandha*, 10378; *Gaṇḍa*, 10407; *Gaṇḍatōyārdramārdhaja*, 10394; *Garbhāmāṣaçrgāla*, 10380 (B. °r°); *Gayanti tvām gayatrinah*, 10352; *Gayatrī*, 10409; *Ghanauçama*, 10410 (so B. instead of *Anauçama* in C.); *Ghaṇṭa*, 10377, 10419; *Ghaṇṭamālapriya*, 10378; *Ghaṭin*, 10419 (C. has by error *Dh°*); *Ghoraghoratara*, 10375; *Ghoshā*, 10386; *Ghushya*, 10386; *Giriçça*, 10422; *Girika*, 10414; *Girikapriya*, 10422; *Giritāṇām çikharāṇi*, 10403; *Giri-vṛkṣhalaya*, 10379; *Gitavādanakapriya*, 10417; *Gitavādi-traçālin*, 10367; *Gitavāditratatōvajña*, 10417; *Gokarna*, 10351; *Gomārga*, 10430; *Gonarda*, 10430; *Gopralāra*, 10430; *Govinda*, 10430; *Govṛsha*, 10372; *Govṛsheçvaravāhana*, 10430; *Grahāḥ* (pl.), 10402; *Gūdhavṛata*, 10424; *Guhyatapas*, 10424; *Haricmaçru*, 10416; *Harikeça*, 10390; *Harita*, 10409; *Hāyi hāyi huḍ hōyi huḍ hōyi tathāsakṛt gayanti tvam* . . .

sāmāgā brahmavādīnaḥ, 10399; *Hinḍuka*, 10414; *Hiranya-garbha*, 10362, 10429; *Hiranyakavaca*, 10362; *Hiranya-kṛtaçūḍa*, 10362; *Hiranyapati*, 10362; *Hiranyaretas*, 10437; *Homya*, 10412; *Hotṛ*, 10364, 10412; *Hotra*(m), 10412; *Huṇhuṇhuṇkārāpāra*, 10379; *Huṇhuṇkārāpriya*, 10379; *Huta*, 10380, 10412; *Içāna*, 10390; *Içhā*, 10405; *Indra*, 10411; *Jagannātha*, 10435; *Jalacara*, 10417; *Jalaçvara*, 10354; *Jālya*, 10417; *Jarāyujāḥ* (pl.), 10396; *Jaṭila*, 10366; *Jaya*, 10432; *Jayājayau*, 10405; *Jharjharin*, 10406; *Jirṇadamaṣṭra*, 10437; *Jiva*, 10414; *Jṛmbhita*(m), 10415; *Jyeshṭha*, 10368; *Jyotiṣhām nidhi*(h), 10398; *Kadru*, 10410; *Kāla*, 10418; *Kalāḥ* (pl.), 10402; *Kalakāla*, 10378, 10386; *Kālanātha*, 10368; *Kālapushpaphalapraḍa*, 10408 (B. reads *kalāḥ pu°*); *Kali*, 10417; *Kalpa* (so C.) or *Kalya* (so B.), 10368; *Kāma*, 10391, 10407, 10427; *Kūmada*, 10391; *Kāmaghna*, 10391; *Kāmakrodhau*, 10405; *Kampa*, 10431; *Kapālahasta*, 10370; *Kapila*, 10410; *Kapota*, 10410; *Karāṇa*(m), 10355; *Kāraṇa*(m), 10355; *Karnikāraurajapriya*, 10427; *Kārya*(m), 10355; *Kāṣṭhāḥ* (pl.), 10402; *Kāṭakaṭa*, 10364; *Kāṭankaṭa*, 10372; *Kelikula*, 10417; *Kha*(m), 10398; *Khadgajihva*, 10371; *Khaḥvāṅgin*, 10406; *Kīlakīla*, 10365; *Kṛiyā*, 10355; *Kṛça*, 10365, 10387; *Kṛçāṅga*, 10365; *Kṛçandāça*, 10365 (B. °nāsa); *Kṛṣṇa*, 10409; *Kṛṣṇa-jinottariya*, 10389; *Kṛṣṇanaktekṣhaṇa*, 10387; *Kṛṭya*, 10418; *Kṣhamākṣhama*, 10405; *Kṣhānta*, 10426; *Kṣhatṛiyāḥ* (pl.), 10401; *Kṣhaya*, 10368; *Kṣhīrapā*, 10436; *Kṣhīroda*(h) *udādhīnām*, 10404; *Kṣhobhāna*, 10384; *Kṣhubdha*, 10384; *Kṣhudra*, 10376 (B. has *Rudra*); *Kṣhudrahūddha*, 10376; *Kṣhura*, 10418; *Kṣhuta*(m), 10415; *Kumbhakarna*, 10350; *Kuṇḍa*, 10358; *Lambodaraçatirin*, 10445; *Laṭāḥ* (pl.), 10408; *Lobha*, 10405; *Lohitāṇṭargatā dṛṣṭi*(h), 10416; *Lubdha*, 10384; *Madhuçcyutānām agrapā*(h), 10436; *Mahā-damaṣṭra*, 10419; *Mahākāla*, 10392; *Mahākarna*, 10350; *Mahā-meghacayaprakhyā*, 10392; *Mahāmūrti*, 10353; *Mahāpārçva*, 10429; *Mahāvakra*, 10416; *Mahāçvara*, 10426; *Mahodadhi*, 10439; *Mahodara*, 10416; *Mahoragapati*, 10429; *Manasaḥ paramā yoni*(h), 10398; *Māṅgala*(m), 10413 (māṅgalīnām); *Mantra*, 10364; *Mārga* (so C.) or *Amarga* (so B.), 10430; *Marutpati*, 10435; *Māsa*, 10402; *Māsaardha*(m), 10402; *Matsya*, 10417; *Mecaka*, 10410; *Meghāvarta*, 10394; *Meghakāla*, 10419; *Meghasaṅghāḥ* (pl.), 10401; *Mitūmilin*, 10419; *Moha*, 10405; *Mṛgāḥ* (pl.), 10408; *Mṛtyu*, 10418; *Mṛtyupā*, 10436; *Mukhavāditravādin*, 10367; *Munḍa*, 10366, 10420; *Muñjakeça*, 10385; *Mūrtau hi te* . . . *sarvā vai devatā*, 10353; *Nabha*, 10364; *Nabhya*, 10364; *Nādyupa-hārālubdha*, 10367; *Nāgendra*, 10437; *Nukeṣatrāṇi* (pl.), 10402; *Namas* (?), 10423 (namo namaḥ); *Namaskāra*, 10423; *Nandimukha*, 10428; *Napumçaka*(m), 10437; *Nartanaçila*, 10367; *Netṛ*, 10406; *Ñila*, 10409; *Ñilagriva*, 10359; *Nimesha*, 10415; *Nimeshāḥ* (pl.), 10402; *Nimeshonmeshakarmān*, 10439; *Nishkampa*, 10431; *Om̐kara*, 10398, 10409; *Oṣadhyāḥ* (pl.), 10408; *Pacapaça*, 10372; *Paçavaḥ* (pl.), 10408; *Paçānām pati*(h), 10356; *Pakṣha*, 10418; *Pakṣhinaḥ* (pl.), 10408; *Pakṭṛ*, 10395; *Pakvadhuj*, 10395; *Pakvāma-māmalubdha*, 10371; *Palvalāni* (pl.), 10407; *Pañcala*, 10377; *Pañikarna*, 10351; *Parnacirapata*, 10361; *Paṭhyase çrutibhiç* (B. *stuti*°) *çaiṣa Vedopanishadām gaṇaiḥ*, 10400; *Pavana*, 10395; *Pavitra*(m), 10413 (pavitrāṇām); *Pitāmaha*, 10438 (hṛdayaḥ ca P°h, sc. te); *Prabhu*, 10412; *Prahartṛ*, 10406; *Prahuta*, 10380; *Pramathanātha*, 10361; *Prāṇa*, 10414, 10415; *Prāṇabhagna*, 10387; *Prāṇaghanṭa*, 10378; *Priya*, 10349; *Pudgala*, 10414; *Puma*, 10437; *Puṇḍarikṣha*, 10434; *Puṇḍarikavanālaya*, 10434; *Puruṣa*, 10437; *Pushpo*

danavināṣaṇa(h), 10423. *Rāga*, 10405; *Rajas*, 10414; *Rakta*, 10409; *Raktamālyāmbharadhara*, 10422; *Raktavirakta*, 10374; *Raṇeshv agnimukha(h)*, 10428; *Rathyaavirathya*, 10389; *Rohita*, 10409; *Rudra*, 10356, 10376 (only B., C. has *Keshudra*); *Roṣa* (pl.), 10398; *Rimaya*, 10400; *Rtavaḥ* (pl.), 10402. *Sudākṣhapriya*, 10421 (*sadā cākṣa*°); *Sahasracaraṇa*, 10382; *Sahasraçiraṣa*, 10382; *Sahasrādhmātaghaṇṭa*, 10378; *Sahasrākṣha*, 10349; *Sahasranayana*, 10383; *Sahasrasūryapratima*, 10393; *Sahasrodyaṭaṭa*, 10383; *Samakarna*, 10358; *Samāni* (pl.), 10398; *Samāna*, 10415; *Sambhinna*, 10374; *Samhṛakṣha*, 10365; *Sampravartaka*, 10427; *Samudrāḥ* (pl.), 10407; *Samudrāmbarasannibha*, 10352; *Samvarta*, 10427; *Samvartakabūḍhaka* (C. *valā*°), 10419; *Samvatsara*, 10402; *Samvibhāgapriya*, 10376; *Sandhātṛ*, 10424; *Sandhyārāga*, 10391; *Sāṅkhyā*, 10388; *Sāṅkhyamukhya*, 10388; *Sāṅkhyayogapravartin*, 10388; *Santāpitr*, 10406; *Sarāṇsi* (pl.), 10407; *Sarasvati*, 10439; *Saritaḥ*, 10407; *Sarva*, 10363, 10391; *Sarvabhakṣya*, 10363; *Sarvabhūtāntarātman*, 10363; *Sarvaçilpapravartaka*, 10422; *Sarvada*, 10391; *Sarvagha*, 10391; *Sarvam āvṛtya tishṭhasi*, 10350; *Sarvataç çrutimāṃl loka*, 10350; *Sarvataḥ pāṇipādānta(h)*, 10349; *Sarvato 'kahiçirosmukha(h)*, 10349; *Sarvavarikṣha*, 10373; *Satvea(m)*, 10414; *Satya(m)*, 10404 (*vrātānām*), 10425; *Shaṭkarmatushṭa*, 10385; *Sitāṇa*, 10377; *Soma*, 10354; *Somapa*, 10435, 10436; *Sphoṭana*, 10387; *Sthānu*, 10431; *Sthavira*, 10437; *Sthira*, 10431; *Sthita*, 10366; *Sthūla*, 10427; *Sthūlajirṇajāṭila*, 10392 (°e, dat.); *Stri*, 10437; *Stuta*, 10363; *Stutya*, 10363; *Stūyamāna*, 10363; *Sūctroman*, 10416; *Sumukha*, 10428; *Suraçreshṭha*, 10399, 10435; *Sūrya*, 10360; *Sūryadhvajapatākin*, 10360; *Sūryamāla*, 10360; *Suvarṇa*, 10410; *Suvarṇanūmana*, 10411; *Suvarṇapriya*, 10411; *Svadhā*, 10423; *Swāhā*, 10423; *Svar*, 10426; *Svarbhānu*, 10412; *Svedajāḥ* (pl.), 10396. *Tamas*, 10414; *Tapana*, 10381; *Tapas*, 10425; *Taponitya*, 10393; *Tapya*, 10381; *Tara*, 10380; *Tāraka*, 10380, 10424; *Tārakāmaya*, 10424; *Taraṅgāṅkitakeça*, 10355; *Tārakṣya*, 10403 (*patatām*); *Taṭa*, 10381; *Tatānām patiḥ*, 10381; *Taṭya*, 10381; *Tejavin*, 10438; *Toyātman*, 10446; *Trailokyagoptṛ*, 10430; *Triçirsha*, 10357; *Triçilavarapāṇi*, 10357; *Tri-dandadhṛk*, 10420; *Tryjaṭa*, 10357; *Trikarmanirata*, 10385; *Trinetra*, 10357; *Trisauparna(m)* (so B.) or *Trisauparna(m)* (so C.), 10413; *Tryakṣha*, 10349; *Tryambaka*, 10357, 10434; *Tryambikāmbikanātha*, 10390; *Tryāni* (pl.), 10408; *Tryptā-tryptavicārin*, 10391; *Tumbicīṇapriya*, 10371; *Tushitādyapā* (so B.) or *Tushṭādyapā* (so C.), 10436. *Udāna*, 10415; *Udbhidjāḥ* (pl.), 10396 (C. has by error *Udbhidjāḥ*); *Ugra*, 10369; *Ugradāṇḍa*, 10434; *Ummādana*, 10394; *Unmeha*, 10415; *Upakṣhaya*, 10368; *Upaplava*, 10412; *Ūrdhvaṃ kham iva menire*, 10352; *Ūrdhvaḍaṃṣṭhrakeça*, 10359; *Ūrdhva-keça*, 10416; *Utthita*, 10366. *Vāc*, 10439; *Vaiçyāḥ* (pl.), 10401; *Vajra*, 10404 (*praharaṇānām*); *Vajrasaṅghāta*, 10390; *Valkalājīnadhārin*, 10392; *Valkalājīnavāsas*, 10393; *Vallyāḥ* (pl.), 10408; *Vara*, 10373; *Varada*, 10356, 10373, 10411 (only C., B. has *Varuṇa*); *Varamālyagandhavastra*, 10373; *Varātivarada*, 10373 (°e, dat.); *Varnāçramāṇām vidhivat prthak karmavartin*, 10386; *Varnākāra*, 10410; *Varnavarāḥ* (pl.), 10401; *Varuṇa*, 10411 (only B., C. has *Varada*); *Vashatkāra*, 10423; *Vāyu*, 10398; *Vibhinna*, 10374; *Vibhi-ṣhaṇa*, 10370; *Viçvakartṛ*, 10437; *Viçvakṛt*, 10437, 10438; *Viçvakṛtām vareṇya(h)*, 10438; *Viçvarūpa*, 10438; *Viçvaloto-mukha*, 10438; *Viçvavāha*, 10438; *Vidhātṛ*, 10424; *Vidyut-stanitagarjita*, 10401; *Vikṛṣṭha*, 10365 (only B.); *Vikṛta-vaṭra*, 10371; *Vilohita*, 10369; *Virdj*, 10429; *Virūpa*, 10360; *Virūpākṣha*, 10349; *Vishāgnipā*, 10436; *Vishāgrapā*,

10436; *Vishṇu*, 10354; *Vṛddha*, 10384; *Vṛkṣha*, 10414; *Vṛkṣhāṇām kandado* (B. *kakudo*) 'si tvam', 10403; *Vṛṣha*, 10372; *Vṛṣhaçkhandha*, 10361; *Vṛṣhya*, 10372; *Vyādḥayaḥ* (pl.), 10433; *Vyādhi*, 10433; *Vyādhihan*, 10433; *Vyādhiṇām āgama(h)*, 10433; *Vyāghra*, 10403 (*mṛgāṇām*); *Vyaktāvyakta*, 10390; *Vyālayajñopavitin*, 10389; *Vyāna*, 10415; *Vyavasāya*, 10405. *Yajin*, 10380; *Yajña*, 10380; *Yajñādhipa*, 10349; *Yajñamṛgavyādha*, 10433 (*mama*, i.e. *Dakṣha*'s); *Yajñārāha*, 10381; *Yajurmaya*, 10400; *Yakṣādhipapriya*, 10349; *Yama*, 10411; *Yuga(m)*, 10402; *Yugāvarta*, 10394, 10427; *Yuvan*, 10437.

Mahādevasahasranāmastotra (= Çiva, 1000 names²), the 1,008 names of Çiva, which were originally uttered by Brahman and afterwards by Taṇḍin. § 730 (Ānuçāsanikap.): XII, 17, 1144b-1266. The names are the following, alphabetically arranged: *Abhigamya*, 1206; *Abhirāma*, 1264; *Abhivādya*, 1147; *Acalopama*, 1239; *Acintya*, 1260, 1265; *Açanin*, 1157; *Açramapūjita*, 1187 (*nityam*); *Açramastha*, 1210; *Açva*, 1227; *Açvattha*, 1184; *Adambha*, 1192; *Adhana*, 1215; *Adharṣhaṇa*, 1165; *Adhiroha*, 1238; *Adhyātmanugata*, 1191; *Adi*, 1150; *Adikara*, 1150; *Adina*, 1152; *Aditi*, 1212; *Aditya*, 1181, 1253; *Adya*, 1207, 1255 (only B., v. the next); *Adyastuti*, 1255 (so C., B. reads *ādyaḥ tu nirgamaḥ* instead of *ādyaḥ tū nirgamaḥ*); *Agama*, 1172; *Agnicāla*, 1196; *Agravara*, 1262; *Ahaçcara*, 1161; *Ahaç*, 1255; *Ahimbudhnya*, 1216; *Ahorātra(m)*, 1226; *Aja*, 1159; *Ajakapād*, 1217; *Ajita*, 1203, 1217; *Akāçani*, 1181 (Nīl. takes *akāçanirvirūpaḥ* as one word); *Akara*, 1182; *Akṣha*, 1235; *Akṣhara(m)*, 1193; *Alola*, 1224; *Amara*, 1177, 1261; *Amareça*, 1216; *Ambujāla*, 1211; *Aṃçu*, 1181; *Amita*, 1163; *Amitrajit*, 1194; *Amogha*, 1227; *Amoghārtha*, 1206; *Anṛta*, 1237, 1253; *Amukha*, 1173; *Amukhya*, 1179; *Anagha*, 1152; *Anala*, 1204, 1214, 1220; *Anantarūpa*, 1248; *Anuśhadha*, 1193; *Āṅgalubha*, 1197; *Anila*, 1214, 1220; *Anilābha* (so C.) or *Nilābha* (so B.), 1216; *Animiṣha*, 1154; *Anindita*, 1213, 1226; *Aniti*, 1194; *Antarātman*, 1201; *Antarhitātman*, 1149; *Anukārin*, 1212; *Apara*, 1211; *Āparoganaçevita*, 1230; *Ardana*, 1147; *Ardracarmāmbharavṛta*, 1162; *Ārohaṇa*, 1238; *Artha*, 1166; *Arthakara*, 1184; *Aryaman*, 1218; *Āsāhaya*, 1233; *Āsamānnāya*, 1236; *Āsat*, 1222, 1256; *Āshūḍha*, 1234; *Ānehana*, 1203; *Ātandrita*, 1165; *Ātharvaçiraṣa*, 1205; *Ātidhūma*, 1196; *Ātidipta*, 1183; *Ātīrddha*, 1233; *Ātman*, 1233 (C., B. reads *ātmasahāyah* instead of *ātmā, sahāyah*); *Ātmanirāloka*, 1183; *Ātmasahāya*, v. *Ātman*; *Ātmasambhava*, 1260; *Ātri*, 1152; *Ātryānamaskartṛ*, 1152; *Ātulya*, 1177; *Āvaça*, 1181; *Āvara*, 1166; *Āveça*, 1231; *Āvedanīya*, 1231; *Āvyakta(m)*, 1256; *Āvyaya*, 1185, 1262; *Āyu(e)*, 1211; *Āyudhin*, 1157. *Babhru*, 1263; *Bahubhūta*, 1163; *Bahudhānindita*, 1215; *Bahudhara*, 1163; *Bahukarkaça*, 1236; *Bakula*, 1243; *Bahumāla*, 1240; *Bahuprada*, 1223; *Bahuprasāda*, 1194; *Bahuraçmi*, 1181; *Bahurūpa*, 1159; *Bahuvīdyā*, 1223; *Bakula*, 1223; *Bala*, 1155, 1191; *Balaçārin*, 1174; *Balahan*, 1166; *Balarūpadhṛk*, 1180; *Balaṇat*, 1193, 1220; *Balaritra*, 1155; *Balin*, 1171; *Bāṇaṣata*, 1156; *Bandhakartṛ*, 1214; *Bandhana*, 1214; *Bandhana(h) asurendrāṇām*, 1176; *Bhagahārin*, 1190; *Bhūgākara*, 1197; *Bhagavat*, 1147, 1242; *Bhāgin*, 1197; *Bhaktānām paramā gatiḥ*, 1266; *Bhāsmabhūta*, 1209; *Bhāsmāçya*, 1209; *Bhāsmagoptṛ*, 1209; *Bhava*, 1145, 1227; *Bhāva*, 1207; *Bhāvana*, v. *Sabhāvana*; *Bhikṣu*, 1185; *Bhikṣurūpa*, 1185; *Bhīma*, 1144; *Bhojana*, 1227; *Bhūtabhāvana*, 1147, 1219; *Bhūtaçārin*, 1163; *Bhūtālaya*, 1226; *Bhūtanishovita*, 1210;

Bhūtapati, 1226; *Bhūtavāhanasāraṭhi*, 1208; *Byādhyakṣha*, 1191; *Byakartṛ*, 1191; *Byāvāhana*, 1154; *Bindu*, 1241; *Brahmacārin*, 1188; *Brahmadāṇḍavinirmūṭṛ*, 1247; *Brahmagarbha*, 1247; *Brahmakṛt*, 1248; *Brahmaloka*, 1257; *Brahmān*, 1190, 1248; *Brāhman*, 1266 (*paraṃ*); *Brāhmaṇa*, 1248; *Brahmavarcasa*, 1264; *Brahmavid*, 1248. *Cala*, 1231; *Camūstambhana*, 1186; *Candana*, 1223; *Candanin*, 1249; *Candra*, 1151; *Candravaktra*, 1220; *Carācarātman*, 1253; *Carmin*, 1145; *Cāruliṅga*, 1190; *Caturmukha*, 1190; *Catushpatha*, 1162; *Cekitāna*, 1216; *Chada*, 1223; *Chandas*, 1224; *Chattram*, 1244; *Çiravāsas*, 1160; *Çaṣin*, 1240; *Çaṣvata*, 1146; *Çakra*, 1218; *Çakta*, 1193; *Çani*, 1151; *Çankara*, 1196 (*nityam*); 1215; *Çara*, 1241; *Çaranya*, 1246; *Çarva*, 1215; *Çataghnin*, 1157; *Çataghnipāçacaktimat*, 1247; *Çatajiha*, 1245; *Çatruhan*, 1251; *Çatruvināçana*, 1176 (*yudhi*); *Çikhaṇḍin*, 1145; *Çikhiṇ*, 1171; *Çiladhārin*, 1238; *Çirohārin*, 1235; *Çiva*, 1217; *Çmaçānabhūj*, 1200; *Çmaçānavāsin*, 1147; *Çobhana*, 1197, 1262; *Çrīmat*, 1266; *Çrīvardhana*, 1266; *Çriyāvāsin*, 1182; *Çrgālarūpa*, 1159; *Çrīṅgapriya*, 1263; *Çrīṅga*, 1263; *Çubhākṣha*, 1236; *Çuci*, 1210, 1265; *Çuddha*, 1194; *Çuddhātman*, 1194; *Çukla*, 1210, 1211; *Çuotapiṅgala*, 1251. *Daçabāhu*, 1154; *Daityahan*, 1161; *Dakṣha*, 1228; *Dakṣhayāgāpahūrin*, 1166; *Dakṣiṇa*, 1184; *Damana*, 1251; *Dambha*, 1192; *Dandīn*, 1244; *Darpaṇa*, 1194; *Deha*, 1179; *Deva*, 1212, 1233 (cf. *Suparvaṇa*), 1258; *Devadeva*, 1222; *Devādhipati*, 1204; *Devārshi*, 1259; *Devasiṃha*, 1261; *Devāsuraṇāçraya*, 1258; *Devāsuragaṇādhyakṣha*, 1259; *Devāsuraṇāgrāṇi*, 1259; *Devāsuraṇāgruru*, 1258; *Devāsura-mahīmātra*, 1258; *Devāsura-maheçvara*, 1260; *Devāsura-namaskṛta*, 1258; *Devāsura-parāyaṇa*, 1257; *Devāsura-pati*, 1233; *Devāsura-varapada*, 1259; *Devāsura-vinirmūṭṛ*, 1257; *Devāsura-çvara*, 1260; *Devatātman*, 1260; *Devatideva*, 1259; *Devendra*, 1245; *Dhanvantari*, 1217; *Dhanvin*, 1156; *Dhara*, 1218; *Dharmasādharana*, 1252; *Dharottama*, 1178; *Dharṣaṇātman*, 1165; *Dhātṛ*, 1218; *Dhruva*, 1146, 1218, 1234; *Dhṛtimat*, 1228; *Dhūmaketana*, 1196; *Dhūmaketu*, 1217; *Digvāsas*, 1155; *Dinasādha*, 1152; *Dirgha*, 1158; *Durvāsas*, 1176, 1177; *Dvādaça*, 4207. *Gabhasi*, 1248; *Gajahan*, 1161; *Gama*, 1255 (B. has *Nirgama*); *Gambhira*, 1167; *Gambhīrabalavāhana*, 1167; *Gambhīraghoṣha*, 1167; *Gaṇa*, 1155, 1209; *Ganākūra*, 1208; *Ganakartṛ*, 1155; *Ganapati*, 1155; *Gaṇḍalin*, 1204; *Gandhadhārin*, 1159; *Gandhapālin*, 1242; *Gandharva*, 1212; *Garbhacārin*, 1221; *Gaṭāgata*, 1194; *Gati*, 1163, 1248; *Gautama*, 1192; *Gavām pati*(h), 1186; *Ghora*, 1164; *Ghoratapas*, 1152; *Girirūha*, 1164; *Girisādha*, 1203; *Gocara*, 1147; *Gocarmavasana*, 1228; *Gopālī*, 1228; *Gopati*, 1228; *Gorṣheçvara*, 1253; *Graha*, 1151; *Grahapati*, 1151; *Grāma*, 1228; *Guha*, 1175, 1263; *Guhāpāla*(h) *praveçinām*, 1229; *Guhāvāsin*, 1175; *Guhya*, 1205; *Guṇabuddhi*, 1172; *Guṇādika*, 1232; *Guṇākara*, 1161; *Guṇauṣhadha*, 1221; *Guru*, 1245. *Haima*, 1178; *Hara*, 1146, 1156, 1234; *Harasulocana*, 1240; *Hari*, 1168, 1189, 1216 (only C., B. has *Havis*), 1228, 1238; *Harikoça*, 1158; *Harīṇa*, 1234, 1264; *Harīṇākṣha*, 1146; *Haryāça*, 1169; *Haryākṣha*, 1245; *Hastiçvara*, 1261; *Havis*, 1196, 1216 (only B., C. has *Hari*); *Hayagardhabhi*, 1149; *Hemakara*, 1178; *Himavadgirisaṃçraya*, 1222; *Hiraṇyabāhu*, 1229; *Hiraṇyakavacodbhava*, 1173; *Hlādana*(m), 1257; *Huta*, 1196; *Hutāçana*, 1170; *Hutāçanasahāya*, 1170. *Ī*, 1220; *Īçina*, 1188; *Īçvara*, 1188; *Īdya*, 1261; *Indriya*(m) *sarvadehinām*, 1198; *Itihāsa*, 1192. *Jagat*, 1266; *Jagatkāla*, 1225; *Jahnavidhṛk*, 1250; *Jaleçaya*, 1213; *Jalodbhava*, 1247; *Jāngama*, 1205; *Janya*, 1170; *Japādharma*, 1241; *Japīn*, 1145,

1171; *Jita*, 1166; *Jitakāma*, 1229; *Jitendriya*, 1229; *Jivana*, 1236; *Jvālin*, 1171; *Jyotiṣhām ayana*(m), 1171. *Kāhali*, 1179; *Kailāṣagiri-vāsin*, 1222; *Kakubha*, 1245; *Kāla*, 1161, 1188, 1190, 1208, 1225; *Kalīh* (pl.), 1255; *Kālakatāṅkata*, 1172; *Kālapūjita*, 1208; *Kālayogin*, 1162; *Kālī*, 1192, 1208; *Kālpa*, v. *Sakālpa*; *Kāma*, 1155, 1184; *Kāmanāçaka*, 1165; *Kamaṇḍaludhara*, 1156; *Kāmāri*, 1215; *Kanaka*, 1206; *Kāñcanacchavis*, 1206; *Kanishṭha*, 1246; *Kānta*, 1263; *Kapālavat*, 1156; *Kāpālin*, 1217; *Kapardin*, 1159; *Kapila*, 1211; *Kapiça*, 1211; *Karasthōlin*, 1243; *Karmakālavīd*, 1169; *Karman*, 1175; *Karṇikāramahāçragvin*, 1250; *Kartṛ*, 1179; *Kāṣṭhāh* (pl.), 1255; *Ketu*, 1151; *Ketumālin*, 1226; *Khacara*, 1147; *Khaḍgin*, 1157; *Khaga*, 1181; *Khālin*, 1172; *Krama*, 1244; *Kriyāvastha*, 1210; *Kṛṣṇa*, 1158; *Kṛṣṇapiṅgala*, 1246; *Kṛṣṇavarṇa*, 1198; *Kṣaṇāh* (pl.), 1255; *Kṣapāh* (pl.), 1255; *Kulāhārin*, 1223; *Kūlakṛt*, 1223; *Kuṇḍin*, 1244; *Kūpa*, 1240; *Kurubhūta*, 1221; *Kurukartṛ*, 1221; *Kuruvāsin*, 1221. *Laḡhu*, 1197; *Lalāçākṣha*, 1264; *Lambana*, 1201; *Lambilosṭha*, 1201; *Lavāh* (pl.), 1255; *Lavaṇa*, 1240; *Laya*, 1172; *Līṅga*(m), 1255; *Līṅgādhyakṣha*, 1191; *Lohitākṣha*, 1178; *Loka*, 1209, 1244; *Lokacārin*, 1188; *Lokadhātṛ*, 1161; *Lokukita*, 1225; *Lokakartṛ*, 1193; *Lokapāla*, 1149, 1209. *Madana*, 1184; *Madhu* (masc.), 1187; *Madhukalocana*, 1187; *Madhyama*, 1166; *Mahābala*, 1153, 1235; *Mahābija*, 1153; *Mahādamaṣṭra*, 1202, 1215; *Mahādanta*, 1202; *Mahādeva*, 1216; *Mahādhanu*(s), 1242; *Mahādhatu*, 1231; *Mahāgarbha*, 1220, 1247; *Mahāgarbhaparāyaṇa*, 1198; *Mahāghora*, 1195; *Mahāgita*, 1230; *Mahāgriva*, 1200; *Mahāhanu*, 1149, 1200; *Mahāharaha*, 1229; *Mahāhastā*, 1199; *Mahājāta*, 1202; *Mahājatru*, 1224; *Mahājijha*, 1202; *Mahājvāla*, 1196; *Mahākālpa*, 1238; *Mahākambu*, 1200; *Mahākarma*, 1147; *Mahākarna*, 1200; *Mahākartṛ*, 1193; *Mahākāya*, 1148, 1168, 1199; *Mahākeça*, 1202; *Mahāketu*, 1231; *Mahākrodha*, 1213; *Mahākṣha*, 1178; *Mahālīṅga*, 1190; *Mahāmāla*, 1240; *Mahāmātra*, 1199; *Mahāmāya*, 1201; *Mahāmeghanivāsin*, 1195; *Mahāmukha*, 1202; *Mahāmuni*, 1203; *Mahāmūrdhan*, 1199; *Mahānāda*, 1162; *Mahānāḡuhana*, 1239; *Mahānākha*, 1202; *Mahānana*, 1168; *Mahānāsa*, 1200; *Mahānetra*, 1199; *Mahāṅga*, 1198; *Mahānṛtya*, 1230; *Mahāntaka*, 1200; *Mahāpāda*, 1199; *Mahāpatha*, 1234; *Mahāprasāda*, 1251; *Mahāratha*, 1236; *Mahāretas*, 1153; *Mahārṇavanipānavid*, 1237; *Mahāroman*, 1202; *Mahārshi*, 1185; *Mahārūpa*, 1148, 1239; *Mahāsena*, 1186; *Mahat* (masc.), 1150, 1157, 1243; *Mahātāpas*, 1152, 1164; *Mahātejas*, 1170; *Mahātman*, 1149, 1209; *Mahauṣhadā*, 1224; *Mahāvākṣha*, 1201; *Mahāvaga*, 1186; *Mahāyaça*, 1148, 1199, 1238; *Mahāyudha*, 1215; *Maheçvara*, 1163; *Mahicārin*, 1174; *Mahoraka*, 1201; *Mahoshṭha*, 1200; *Makara*, 1208; *Mālin*, 1175; *Māndhātṛ*, 1219; *Maṇividdha*, 1241; *Manojava*, 1249; *Manovaga*, 1182; *Manthāna*, 1243; *Mantra*, 1153, 1236, 1246; *Mantrakāra*, 1195; *Mantravid*, 1156; *Mānya*, 1194; *Māsa*, 1254; *Matimat*, 1228; *Mātrāp* (pl.), 1255; *Mātr*, 1256; *Māyāvin*, 1214; *Meçhṛaja*, 1174; *Merudhāman*, 1204; *Mitra*, 1218; *Mokṣadāvāra*(m), 1256; *Mṛdu*, 1185; *Mṛgabānārpaṇa*, 1152; *Mṛgālaya*, 1201; *Mṛta*, v. *Amṛta*; *Muhūrtāh* (pl.), 1255; *Mukhya*, 1179; *Muktatejas*, 1266; *Mudita*, 1166; *Mūla*(m), 1237; *Munḡa*, 1159, 1244; *Munḡin*, 1171; *Muni*, 1183; *Mūrdhaga*, 1171; *Mūrtiga*, 1171. *Nabhaḥsthala*, 1160; *Nabhas*, 1164; *Nābhi*, 1207; *Najkaśānucara*, 1231; *Naiçātman*, 1248; *Nakṣatrasādha*, 1161; *Nakṣatratravigrahamati*, 1172; *Nakta*(m), 1208; *Nakṣāñcara*, 1161; *Nandana*, 1189; *Nandi*, 1189; *Nandiçvara*, 1189; *Nandikara*, 1189, 1207; *Nandin*, 1189; *Nandi-*

vardhana, 1189; *Nara*, 1230, 1249, 1254; *Nararashabha*, 1261; *Nartaka*, 1164; *Navacakraṅga*, 1226; *Niṣācara*, 1163, 1182; *Niṣācārin*, 1188; *Niṣākara*, 1192; *Niṣālaya*, 1199; *Nidhi*, 1150, 1157; *Nigraha*, 1179; *Nihantr*, 1190; *Nija*, 1263; *Nilā*, 1197; *Nilābha*, 1216 (so B., C. and Nil. *Anilābha*); *Nilakantha*, 1154; *Nilamauli*, 1250; *Nilaya*, 1227; *Nimitta(m)*, 1189; *Nimittastha*, 1189; *Nipātin*, 1181; *Niraja*, 1261; *Nirāmaya*, 1263; *Niravagraha*, 1197; *Nirgama*, 1255 (so B., C. has *Gama*); *Nirjiva*, 1236; *Nirvāṇa(m)*, 1257; *Nīti*, 1194; *Nitya*, 1164, 1233; *Nityanarta*, 1164; *Nivedana*, 1242; *Niertti*, 1146; *Niyama*, 1150; *Niyamācṛita*, 1150; *Niyamendriyavardhana*, 1265; *Niyata*, 1146; *Nṛtyapriya*, 1164; *Nyagrodha*, 1167; *Nyāyanirvāpana*, 1239. *Pāṇa*, 1164; *Paṇupati*, 1193, 1249; *Pāda*, 1239; *Padmagarbha*, 1247; *Padmanābha*, 1220; *Padmanālagra*, 1249; *Paksha*, 1254; *Pakharūpa*, 1183; *Pakshin*, 1183; *Paṇavin*, 1172; *Paṇḍita*, 1239; *Para* (masc.), 1211; *Para(m)*, 1266 (*Brāhma*); *Parā gati(h)*, 1257; *Paraśvadhāyudha*, 1212; *Parama(m)* *Brāhma*, 1193; *Parama(m)* *tapas*, 1153; *Paramātman*, 1252; *Paramo mantra(h)*, 1156; *Paridhīpatikhecara*, 1232; *Paryaya*, 1254; *Patī*, 1233; *Paṭṭiṇ*, 1157; *Pavitra(m)*, 1150, 1246, 1263; *Payonidhi*, 1201; *Pīṇākadhrk*, 1188, 1250; *Pitāmaha*, 1190, 1256; *Pitātman*, 1252; *Pitr*, 1256; *Prabhāva*, 1218; *Prabhāvātman*, 1225; *Prabhu*, 1144, 1146; *Praçāntātman*, 1170; *Pradhūnadhṛk*, 1252; *Prāgdakshina*, 1184; *Prajābija*, 1255; *Prajādvāra*, 1256; *Prajāpati*, 1173; *Prakāṣa*, 1205; *Prakṛānti*, 1229; *Pramāṇa(m)*, 1153; *Prāṇadhāraṇa*, 1227; *Prāsānām prabhava(h)*, 1262; *Prasāda*, 1149, 1203, 1206; *Prasanna*, 1203; *Praskandana*, 1177; *Pratyaya*, 1203; *Pravara*, 1144; *Pravṛtti*, 1146; *Prayātātman*, 1252; *Prelacirin*, 1163; *Priya*, 1206; *Punyacañcu*, 1220; *Purāṇa*, 1220; *Pushkarasthapati*, 1207. *Rājaraṇa*, 1263; *Raktāṅga*, 1237; *Rathayogin*, 1235; *Rati*, 1230; *Ratnaprabhūta*, 1237; *Raudrarūpa*, 1181; *Ravi*, 1218; *Rudra*, 1160; *Rahasahasramitekhana*, 1205; *Rtu*, 1254. *Sabhāvana*, 1226; *Sādhyarshi*, 1263; *Sagana*, 1208; *Saha*, 1241; *Sahasrabāhu*, 1246; *Sahasrada*, 1183; *Sahasrahasta*, 1165; *Sahasrāksha*, 1151; *Sahasramardhan*, 1245; *Sahasrapād*, 1245; *Sahāya*, 1169, 1233 (B. has *Ātmasa*°); *Sakala*, 1243; *Sakalpa*, 1192; *Samāmnāya*, 1236; *Samaramardana*, 1195; *Samāsa*, 1205; *Sambhagna*, 1183; *Sampanna*, 1210; *Samudra*, 1169; *Samvatsara*, 1254; *Samvatsarakara*, 1153; *Samyata*, 1227; *Samyoga*, 1232; *Samyugūpīḍavāhana*, 1168; *Saṅgraha*, 1179; *Sāṅkhyaprasāda*, 1176; *Sāṅkhyāsamāpana*, 1254; *Saphalodaya*, 1240; *Sāragriva*, 1224; *Sāraṅga*, 1226; *Sarga*, 1254, 1263; *Sarpacirānivāsana*, 1179; *Sarva*, 1145, 1206; *Sarvabandhavimocana*, 1175; *Sarvabhāvakara*, 1156; *Sarvabhāvana*, 1145; *Sarvabhūtahara*, 1146; *Sarvabhūtātman*, 1149; *Sarvacārin*, 1177, 1188; *Sarvācāya*, 1221; *Sarvōcṛaya*, 1244; *Sarvacūḍhāṅkara*, 1159; *Sarvada*, 1180; *Sarvadeva*, 1262; *Sarvadevamaya*, 1245, 1260; *Sarvadhārin*, 1178; *Sarvaga*, 1173, 1218; *Sarvagandhasukhāvaha*, 1231; *Sarvajña*, 1154; *Sarvakālaprasāda*, 1180; *Sarvakāma*, 1162; *Sarvakāmada*, 1179; *Sarvakāmaguṇāvaha*, 1219; *Sarvakāmavara*, 1180; *Sarvakara*, 1145; *Sarvakarman*, 1150; *Sarvalakṣaṇalakṣita*, 1235; *Sarvalāsa*, 1164; *Sarvaloana*, 1243; *Sarvalokakṛt*, 1246; *Sarvalokaprajāpati*, 1148; *Sarvāṅga*, 1145, 1246; *Sarvāṅgarūpa*, 1214; *Sarvapārṣvamukha*, 1252; *Sarvapāvana*, 1263; *Sarvapūjita*, 1209; *Sarvaratnavid*, 1222; *Sarvasādhana*, 1264; *Sarvasādhunishovita*, 1176; *Sarvātman*, 1145; *Sarvātodyaparigraha*, 1174; *Sarvatomukha*, 1180; *Sarvatūryanindān*, 1174; *Sarvavāsa*, 1177; *Sarvavāsin*, 1182; *Sarvavigraha*,

1171; *Sarvavikhyāta*, 1145; *Sarvagogin*, 1235; *Sarvayudha*, 1241; *Sarvesham prāṇinām pati(h)*, 1221; *Sat*, 1222, 1256; *Satkṛta*, 1228; *Satyavata*, 1265; *Savitṛ*, 1218; *Senakalpa*, 1238; *Senapati*, 1160; *Shashībhaṅga*, 1186; *Siddhabhūtārtha*, 1265; *Siddhārtha*, 1159, 1185, 1224, 1265; *Siddhārthakārin*, 1224; *Siddhasādhaka*, 1185; *Siddhayogin*, 1185; *Siddhi*, 1171; *Simhaçārdūlarūpa*, 1162; *Simhadamēkhṛta*, 1225; *Simhaga*, 1225; *Simhanāda*, 1225; *Simhavāhana*, 1225; *Skandā*, 1217; *Snohana*, 1203; *Soma*, 1151; *Sruvāhasta*, 1157; *Sthānu*, 1144; *Sthāvarānām pati(h)*, 1265; *Sthira*, 1144, 1207; *Stūta*, 1174; *Subala*, 1180; *Subandhanavimocana*, 1214; *Subāndhava*, 1212; *Subija*, 1154; *Suchatṛa*, 1244; *Suçārada*, 1212; *Sudarçana*, 1206; *Sugandhāra*, 1242; *Suhṛdaḥ* (pl.), 1214; *Sukhājāta*, 1242; *Sukhāsakta*, 1222; *Sūkshma*, 1262; *Sūkshmatman*, 1253; *Sumahāsvana*, 1251; *Sumukha*, 1241; *Sunīccala*, 1211; *Suparvaṇa*, 1233 (divi, Nil. takes *Suparvaṇa* as genit.); *Surabhi*, 1249; *Surādhyaksha*, 1191; *Suragana*, 1264; *Surārīhan*, 1216; *Surūpa*, 1157; *Sarya*, 1151; *Susaha*, 1166; *Susāṅkshēpa*, 1254; *Susarana*, 1173; *Sushāḍha*, 1234; *Susvapna*, 1194; *Sutikṣhṇadaçana*, 1168; *Sutirṛtha*, 1158; *Suvaktra*, 1158; *Suvarcasā*, 1161; *Suvarcasin*, 1181; *Suvarṇa*, 1198; *Suvarṇaretas*, 1154; *Surāsa*, 1230; *Surijñeya*, 1212; *Suyukta*, 1262; *Svarbhānu*, 1163; *Svargadvāra(m)*, 1256; *Svantiḥhāva*, 1197; *Svastida*, 1197; *Svanyambhuva*, 1248; *Svayambhūta*, 1150; *Svayamçreshṭha*, 1155. *Tala*, 1243; *Tāla*, 1187, 1243; *Tālīn*, 1172; *Tāmroshṭha*, 1211; *Tapahsakta*, 1230; *Tapasvin*, 1147; *Tapomaya*, 1262; *Taponidhi*, 1237; *Tārana*, 1232; *Taraṅgavid*, 1175; *Tarkahya*, 1212; *Taru*, 1209, 1225; *Tejas*, 1157; *Tejaskara*, 1157; *Tejopahārin*, 1166; *Tigmamanyu*, 1161; *Tigmatejas*, 1248; *Tikṣṇatāpa*, 1169; *Tirthadeca*, 1236; *Torana*, 1232 (B. *Tau*°); *Trāsana*, 1207; *Tricāṅku*, 1217; *Triçukla*, 1210; *Triḍaça*, 1175; *Trijaṭa*, 1161 (B. *Trijaṭin*); *Trikakud*, 1246; *Trikāladhrk*, 1175; *Trilocana*, 1241 (only B.); *Trinetra*, 1241 (only C.); *Trivikrama*, 1261; *Trivishṭapa*, 1256; *Triyuga*, 1240; *Tryaksha*, 1252; *Tumbavīna*, 1213; *Tvaṣṭṛ*, 1218. *Udagra*, 1158; *Udbhid*, 1261; *Ugra*, 1213; *Ugratejas*, 1170; *Umādhava*, 1250; *Umākanta*, 1250; *Umāpati*, 1154, 1250; *Unmattaveçapracohanna*, 1148 (B. *vesha*°); *Unmāda*, 1184; *Upaçīnta*, 1220; *Upadeçakara*, 1182; *Upakāra*, 1206; *Ūrdhvaçāyin*, 1160; *Ūrdhvegātman*, 1249; *Ūrdhvalīnga*, 1160; *Ūrdhvaretas*, 1160, 1213; *Ūrdhvasamphanana*, 1243; *Ushāṅga*, 1219; *Ushṇishin*, 1158; *Utsāṅga*, 1198; *Uttamah sarvakarmānām*, 1242; *Uttaraṇa*, 1249. *Vācaspatya*, 1187; *Vaçakara*, 1192; *Vaçikara*, 1195; *Vaçya*, 1192; *Vaḍavāmukha*, 1169; *Vadhā*, 1239; *Vāhitr sarvabhūtānām*, 1227; *Vaiçravaṇa*, 1217; *Vaidambha*, 1192; *Vaidya*, 1261; *Vainavin*, 1172 (B. *Ve*°); *Vājasana*, 1187; *Vajrahasta*, 1186; *Vajrin*, 1245, 1262; *Vāma*, 1184; *Vāmadeva*, 1184; *Vāmana*, 1184; *Vamça*, 1213; *Vamçakara*, 1213; *Vamçanāda*, 1213; *Vañija*, 1223; *Vapus*, 1234 (āvartamānebhyaḥ); *Vara*, 1144, 1151, 1210, 1251, 1252; *Varada*, 1144, 1251; *Varāha*, 1251; *Varcasvin*, 1196; *Vardhakin*, 1223; *Vardhana*, 1232; *Varenya*, 1251; *Varmavibhavin*, 1219; *Vāsava*, 1177; *Vasu*, 1253; *Vasuçreshṭha*, 1234; *Vasuvega*, 1182; *Vāta*, 1232; *Vātaramhas*, 1249; *Vāyu*, 1218, 1243; *Vāyuvāhana*, 1204; *Vedakṛta*, 1195; *Vidhāga*, 1173; *Vidhāgajña*, 1177; *Vidhu*, 1160, 1167, 1219, 1227, 1268; *Vibudha*, 1262; *Viçām pati(h)*, 1183; *Viçakha*, 1186; *Viçāla*, 1237; *Viçālaçakha*, 1211; *Viçālāksha*, 1151; *Viçārada*, 1178; *Viçāravid*, 1188; *Viçva*, 1260; *Viçvabāhu*, 1173; *Viçvadeva*, 1216, 1264; *Viçvakarmamati*, 1210; *Viçvakakṣetra*, 1255; *Viçvarūpa*, 1149,

1155; *Vidhātṛ*, 1219; *Vidvat*, 1195; *Vijaya*, 1165; *Vijaya-kalavid*, 1170; *Vijayāksha*, 1178; *Vikhyāta*, 1244; *Vikṛta*, 1244; *Vikurvaṇa*, 1244; *Vimarsha*, 1235; *Vimocana*, 1173; *Vimukta*, 1266; *Vinata*, 1158; *Vipaṇa*, 1185; *Viraja*, 1261; *Virāma*, 1264; *Virāpa*, 1181 (Nil. takes *akūṣa-nirvirāpa* as one word), 1244; *Visarga*, 1241; *Vishannāṅga*, 1241; *Vishkambhin*, 1186; *Vishnu*, 1218; *Vishṇuprasādita*, 1169; *Vishvaksena*, 1168; *Vistara*, 1254; *Vistāra*, 1240; *Vivasat*, 1253; *Vratādhipa*, 1266; *Vṛddha*, 1232; *Vṛksha*, 1223; *Vṛkshākāra*, 1204; *Vṛkshakarnasthiti*, 1167; *Vṛkshaketu*, 1204; *Vṛsharūpa*, 1148; *Vṛshana*, 1196; *Vṛttārttakara*, 1187; *Vyāghra*, 1261; *Vyākaraṇottara*, 1224; *Vyakta(m)*, 1256; *Vyaktiṃvyakta*, 1237; *Vyālarūpa*, 1175; *Vyāsa*, 1254; *Vyavasāya*, 1165; *Yaças*, 1184; *Yajña*, 1168, 1169, 1178, 1207; *Yajñabhāgarid*, 1177; *Yajñahan*, 1165; *Yajñapati*, 1268; *Yajñāri*, 1215 (sa°); *Yajñasamāhita*, 1207; *Yajuh-pādabhuja*, 1205; *Yoga*, 1238; *Yogādhyaksha*, 1191; *Yogakara*, 1238 (B. *Yuga*°); *Yogin*, 1153; *Yojya*, 1153; *Yugādhipa*, 1228; *Yugarūpa*, 1239; *Yugāruha*, 1191; *Yukta*, 1233; *Yuktābhu*, 1233.

Çiva², name of a lac-house. § 213 (Jatugrhap.): I, 146, 5778 (*nivedayām āsa grhaṃ Çākhyam aṣivam tadā*, sc. Purocana).

Çiva³, a fire. § 490 (Āṅgīrasa): III, 221, 14177, 14178 (v. *Açiva*).

Çiva⁴ = *Kṛṣṇa*: VI, 3010; XII, 1863.

Çiva⁵, pl. (°āḥ). § 317b (*Kṛṣṇa Vāsudeva*): III, 12, 513 (*Ānām Īgraveçara*, i.e. *Kṛṣṇa*).—§ 565 (Gālavac.): V, 109, 3796 (*atra*—i.e. in the south—*siddhāḥ Çivā nama brāhmaṇā vedaparagūḥ | adhītya sakalān Vedān lebhīre mokṣam avyayaṃ*, so B.; for the reading of C. v. *Çivā*³).

Çivā¹, wife of the Vasu Anila. § 116 (Amçāvat.): I, 66, 2589 (wife of Anila and mother of Manojava and Avijñātātati).

Çivā², wife of Āṅgīrasa. § 496 (Skandotpatti): III, 225, 14299 (*bharyā tv Āṅgīrasaḥ*, Svahā assumed her form), 14301 (do.), (14303) (i.e. Svāhā), 14305 (do., cohabited with Agni).

Çivā³, a brāhmaṇi. § 565 (Gālavac.): V, 109, 3796 (C. *atra*—i.e. in the south—*siddhā Çivā nama brāhmaṇā vedaparagūḥ | adhītya sakalān Vedān lebhe sandeham akṣayaṃ*; for the reading of B. v. *Çiva*, pl.).

Çivā⁴, a river. § 574 (Jambūkh.): VI, 9A, 332 (in Bhāratavarsha).

Çivakarni, a mātṛ. § 615u (Skanda): IX, 460, 2647.

Çivapura ("the city of Çiva"). § 377 (Dhaumyatīrthak.): III, 88, 8334 (having beheld the image of Çūlin—i.e. Çiva—at Payoshnī, one attains to Ç.).

Çivi¹⁻³, Çiviputra, Çivisūnu, so C. for Çib°, q.v.

Çivodbheda, name of a place. § 360 (Tīrthayātrāp.): III, 82, 5053 (there the river Sarasvatī reappears), 5054.

Çmaçānabhāj = Çiva (1000 names²).

Çmaçānavāsin = Çiva: X, 254; XIII, 1147 (1000 names²).

Çobhana = Çiva (1000 names²).

Çobhanā, a mātṛ. § 615u (Skanda): IX, 460, 2624.

Çokanāçana = Vishnu (1000 names).

Çona, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (among the rivers in Varuṇa's palace).—§ 276 (Jūrāsandhavadhāp.): II, 20, 796 (crossed by *Kṛṣṇa*, etc., on their way from Indraprastha to Rājagṛha).—§ 370 (Tīrthayātrāp.): III, 85, 8150 (*°sya Jyotirathyāyāç ca saṅgame*), 8151 (*°sya Narmadāyāç ca prabhare* (B. *prabhede*) . . . *Vançagulme*).—§ 459 (Mārkaṇḍeayas): III, 188a, 12910 (seen by Mārkaṇḍeya in

the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9A, 337 (enumeration of the rivers of Bhāratavarsha; both C. and B. have *Çonām*).

Çonāçva, **Çonāçvavāha**, **Çonahaya** = Drona, q.v.

Çonitabhṛt = *Kṛṣṇa*: XIII, 7367.

Çonitoda, a Yaksha. § 269 (Vaiçṛavanasabhāv.): II, 10, 399 (in the palace of Kubera).

Çraddhā¹ ('Faith'), daughter of Dakṣa and wife of Dharma. § 115 (Amçāvat.): I, 66, 2578.

Çraddhā² (do.), daughter of Vivasvat. § 680b (Tulādharma-Jājali-samv.): XII, 265, 9449 (*Vaivasvatī Saryasya duhitā Savitṛi*, cf. the allegoric explanation of Nil.), 9450.

Çrāddhadeva¹ = Manu: XII, 4507.

Çrāddhadeva² = Vivasvat: XII, ††13219 (*Mārttaṇḍo Vivasvān*).

Çrāddhaparvan (°va), "the section relating to the Çrāddha," the 87th of the minor parvans of Mhbhr. § 10 (Parvas): I, 2, 349.—§ 620: *Kṛṣṇa* censured *Gāndhārī*, saying that this vast carnage had taken place by her fault, through her son *Duryodhana*; and told her not to grieve ("the cow brings forth offspring to bear burthens . . . the Çadrā woman to increase the number of servitors . . . a princess, like thee, brings forth sons to be slaughtered"). *Gāndhārī* remained silent. Requested by *Dhṛtarāṣṭra*, *Yudhishtira* said that one billion 660,020,000 men had fallen; and 24,165 had escaped; the fallen had all attained to regions like those of *Indra* (specifying those who had attained to G., Gh., *Brahmaloka*, and *Uttarakurus*). *Yudhishtira* said that in the forest he had obtained the gift of spiritual vision from D.-r. *Lomaça*. Urged by *Dhṛtarāṣṭra*, *Yudhishtira* ordered *Sudharman*, etc. (α), to cause the funeral rites of the slain (β) to be duly performed; they burned them upon funeral pyres; the *Pitṛmedha*-rites were performed for some of the illustrious dead; by the noise of *sāmans*, *ṛcas*, and lamentations all creatures became stupefied that night. Then *Yudhishtira* and *Dhṛtarāṣṭra* proceeded towards the *Gaṅgā* (XI, 26). The *Kuru* ladies, etc., performed the water-rites for their fellow-kinsmen at the *Gaṅgā*. *Kuntī*, in a paroxysm of grief, disclosed the truth about *Karṇa*'s birth (γ) to her sons. The *Pāṇḍavas* grieved, and *Yudhishtira* lamented, hearing that *Karṇa* was his elder brother (δ). *Yudhishtira* caused *Karṇa*'s wives, etc., to be brought before him, and with them performed the water-rite in honour of *Karṇa* (XI, 27).

Çramana = Vishnu (1000 names).

Çrautaçrava (metron.) = Çiçupāla: III, 637.

Çrāva, king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13517 (son of Yuvanāçva and father of Çrāvastaka).

Çravaṇa, a nakshatra (v. Sū. Si.). § 574 (Jambūkh.): VI, 3, 81 (°no ca *Brhaspatiḥ*, so. *vakrah*, omens), 85 (*vakṛānuvakṛaṃ kṛtvā ca Çravaṇaṃ pāvakaṇḍabhaḥ | Brahmarāçiṃ samāçṛitya Lohitāṅgo vyavasthitah*, where according to Nil. *Brahmarāçi* is another name of Ç., omens).—§ 314 (Gadāyuddhap.): IX, 34, 1952 (*catvāriṃçād ahāny adya dno ca me niḥṛtasya vai | Pushyena samprayūto 'smi Ço punar āgataḥ*).—§ 746 (Ānuçāsanik.): XIII, 64, 3279 (the merit acquired by gifts under the constellation Ç.).—§ 749 (do.): XIII, 69a, 4265 (the merit of performing çrāddhas under the constellation Ç.).—§ 759 (do.): XIII, 110, 5393 (description of the candravṛata).—§ 782g (Guruçishyasamv.): XIV, 44, 1213/(Ç. is the first of the constellations—*ṛkshāṇi*).

Çrāvāṇa ("named after the nakshatra Çravaṇa," name of

a certain month). § 759 (Ānuṣāsanik.): XIII, 106β, 5158 (*māsam*); 109, 5379 (*māsi*).

Cravanaṇa, adj. ("springing from the ear," viz. one of Brahmān's birth). § 717b (Nārāyaṇīya): XII, 349, IV, 13571 (°jā *srshṭir* *Brahmaṇaḥ*).

Cravas, a rshi. § 736b (Vīṭahavyop.): XIII, 30, 2002 (*rshīḥ*, son of Santa and father of Tamas).

Crāvastaka, king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13518 (son of Crāva and father of Brhadratha, founded Crāvasti).

Crāvastī, a city. § 475 (Dhundhumārop.): III, 202, 13518 (founded by Crāvastaka).

Crēnimat, a king. § 130 (Amṣāvat.): I, 67, 2687 (*rājaraṣi-sattamaḥ*, incarnation of the fourth of the Kāleyas).—§ 232 (Svayamvarap.): I, 186, 6991 (present at the *svayamvara* of Draupadī).—§ 280 (Bhīmasena): II, 30, 1075 (*Kumāravishaye*, vanquished by Bhīmasena on his *digvijaya*).—§ 281 (Sahadeva): II, 31, 1109 (vanquished by Sahadeva on his *digvijaya*).—§ 554 (Sainyodyogap.): V, 4γ, 84 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 570 (Sainyaniryānap.): V, 151δ, 5161 (in Yudhishthira's army).—§ 572 (Rathātrathas.): V, 171, 5919 (*Kauravaçreshṭhaḥ*, so C., but read with B. *Kaurava-çreshṭha*, i.e. Duryodhana).—§ 573 (Ambopākhyānap.): V, 196μ, 7650 (followed Yudhishthira).—§ 585 (Bhishma-vadhap.): VI, 93ψ, 4151 (followed Bhīmasena).—§ 592 (Samṣaptakavadhap.): VII, 23o, 987 (description of his horses, proceeded against Droṇa); 990 (followed Dhṛṣṭadyumna).—§ 604 (Karnap.): VIII, 6, 185 (has been slain—*gato Fairavataksayam*).

Crēshtha = Çiva (1000 names). Do.² = Vishṇu (1000 names).

Crēshtha(h) çreyasām = Kṛṣṇa; XII, 1613.

Çreyas = Vishṇu (1000 names).

Çri, the goddess of beauty and prosperity. § 28 (Amṛtamanthana): I, 18, 1146 (appeared at the churning of the milky ocean—*Çrir anantaram utpannā ghṛtāt pāṇḍaravāsini*), 1148.—§ 71 (Ādivamṣāvatāranap.): I, 61, 2274 (*Çrir Kṛṣṇenova samgatā*, wife of Kṛṣṇa).—§ 76 (Matsya): I, 63, 2373 (*sākshāo Chriyam ivāparām*, sc. Girikā).—§ 132 (Amṣāvat.): I, 67, 2790 (a part of Ç. became incarnate as Rukmiṇī).—§ 133 (Dushyanta): I, 71, 2897 (*Çrir iva rūpiṇī*, sc. Çakuntalā).—§ 162 (Çāntanūp.): I, 97, 3890 (*sākshāo Chriyam ivāparām*, sc. Gaṅgā).—§ 222 (Tapatyup.): I, 171, 6540 (*rūpataḥ . . . Çriyam tarkayām āsa*, sc. *Tapatīm*).—§ 238 (Pañcendrop.): I, 197, †7305 (appointed to become the wife of the five Indras [incarnate as the Pāṇḍavas], and therefore re-born as Draupadī).—§ 239 (do.): I, 197, 7327 (*svarga-Çriḥ Pāṇḍavārthan tu samutpannā mahāmakhe*, sc. as Draupadī).—§ 246 (Sundopasundop.): I, 211, 7695 (*vigra-havatiṇa Çriḥ*).—§ 266 (Çakrasabhāv.): II, 7, 286 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmān).—§ 298 (Dyūtap.): II, 65, 2174 (*rūpeṇa Çrisamūnayā*, sc. Draupadī).—§ 330 (Indradarçanap.): III, 37, 1488.—§ 344 (Nalop.): III, 53, 2084 (*attivarūpa-sampannā Çrir iva*).—§ 347 (do.): III, 65, 2582 (*iva*).—§ 350 (do.): III, 68, 2664 (*iva*).—§ 436 (Yakshayuddhap.): III, 158, 11605 (*naliniṁ . . . sākshāo Chriyam ivāparām*).—§ 501 (Skandop.): III, 229, 14404 (*padmarūpā Çriḥ svayam eva çaririni*, came to Skanda).—§ 545 (Pativratā-māhātmyap.): III, 293, 16640 (*vigrahavatiṇa Çriḥ*), 16645 (*Çrir iva rūpiṇī*).—§ 549 (Pāṇḍavapraveçap.): IV, 9, 256 (*rūpeṇa sadṛçā Çriyā*, i.e. Draupadī).—§ 551 (Kīcakavadhap.):

IV, 14, 388 (Kīcaka asks Draupadī if she is Ç.).—§ 559 (Prajāgarap.): V, 39, 1509, 1511 (*andha*).—§ 564 (Mātalyop.): V, 98, 3534 (*dvitīyam rūpataḥ Çriyam*, sc. Jyotsnā-kālī).—§ 595 (Sṛṇjaya): VII, 55a, 2143 (Nārada asks if the daughter of Sṛṇjaya is Ç.).—§ 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).—§ 626 (Rājadh.): XII, 20, †613 (*svayam*, came to the sacrifice of Marutta).—§ 641 (do.): XII, 59, 2253, 2254 (born from the lotus of Vishṇu, married to Dharma and mother of Arthā); 90, 2385, 3386 (Ç. deserted Bali and went to Indra), 3388 (*Darpo nāma Çriyāḥ putro jajñe 'dharmaḥ iti çrutiḥ*); 124, 4606, (4610), 4613 (deserted Prahlāda).—§ 671b (Bali-Vāsava-samv.): XII, 225, 8148 (deserted Bali), (8154), 8155, (8157), (8159), (8164), (8166), (8169), (8171), (8173), (8175).—§ 674b (Çri-Vāsava-samv.): XII, 229, 8335 (*Çriyā Çakrasya samvādam*), 8347 (*Padmām*), 8350 (*Devarāja*), (8352), 8353 (*Padmā*), 8354, (8361), 8422, †8427.—§ 717b (Nārāyaṇīya): XII, 340θ, 12919; 348, 13536 (*Nārāyaṇaparā*).—§ 727 (Ānuṣāsanik.): XIII, 11, 507 (*Padmā*), †509, †511, (†512) (her discourse with Rukmiṇī).—§ 746 (do.): XIII, 82, 3852 (*gobhīḥ . . . samvādam Çriyā*), 3853, (3856), 3856, 3860, (3863), 3874, (3876), 3877.—§ 766 (do.): XIII, 125a, 5924; 127, (6060).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6819 (*°garbhaç Çāhoshitāḥ*, sc. Kṛṣṇa).—§ 772p (Kapa, pl.): XIII, 158, 7335.—§ 783 (Anugītāp.): XIV, 52, 1489 (*prasāde cāpi Padmā Çrir nityam tvayī*, i.e. in Kṛṣṇa).—§ 795 (Svargārohanap.): XVIII, 4, 136 (*Draupadīrūpa*, i.e. incarnate as Draupadī). Cf. Lakshmī, Padmā

Çriçā = Vishṇu (1000 names).

Çrīda = Vishṇu (1000 names).

Çrīdhara = Vishṇu: XIII, 5380, 7014 (1000 names).

Çrīgarbha = Vishṇu (1000 names).

Çrīkaṇṭha = Çiva: XII, 13294, 13705 (*Brahmaṇaḥ sūtaḥ*).

Çrīkara = Vishṇu (1000 names).

Çrīkūṇḍa, a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5028.

Çrīkūṇḍa, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6078 (on Saravati).

Çrīmadrājapura, a city, the capital of the Kāliṅga king Citrāṅgada. § 621 (Rājadh.): XII, 3, 100 (*Kāliṅgavishaye Citrāṅgadanya nagaram*).

Çrīmat¹, son of Nimi. § 749 (Ānuṣāsanik.): XIII, 91, 4330, 4340 (the first of all crāddha oblations was performed to Ç.).

Çrīmat² = Çiva (1000 names).

Çrīmat³ = Vishṇu (1000 names).

Çrīmatām varah = Vishṇu (1000 names).

Çrīmatī, a mātṛ. § 615u (Skanda): IX, 46θ, 2621.

Çrīnidhi = Vishṇu (1000 names).

Çrīnivāsa = Vishṇu (1000 names).

Çrīpadma = Kṛṣṇa: XII, 1512.

Çrīpañcamī, a certain lunar day: III, 14453.

Çrīparvata, a mountain. § 370 (Tīrthayātrāp.): III, 85, 8160, 8161 (the abode of Mahādeva, i.e. Çiva).

Çrīpati = Vishṇu (1000 names).

Çrīvāha, a serpent. § 47 (Sarpanāmak.): I, 35, 1558 (enumeration).

Çrīvardhana = Çiva (1000 names).

Çrīvāsa¹ = Mahāpurusha (Mahāpurushastava). Do.² = Vishṇu (1000 names).

[**Çri-Vāsava-samvāda(h)**] ("the discourse between Çri and Indra"). § 674b (Mokshadh.): *Bhishma* said: *Nārada*, who through his penance beholds both this and the other world at once, etc., wandered through the three worlds. Once at dawn he performed his ablutions in the *Gaṅgā*

(*Dhruvadvārahavām*), and so did *Indra*. They listened to the narratives told by the great D.-r. They hymned the rising Sun, and then in the opposite direction beheld a luminous object riding on *Vishṇu's* vehicle adorned with *Garuḍa* and *Sūrya*; it was *Śrī* with many Aps. (description); her names: *Padmā*, etc. (a). She said that they had formerly dwelt with the *Asuras* in consequence of her disposition to be bound by truth and merit; seeing, however, that the *Asuras* had assumed perverse natures, she had left them and wished to reside with *Indra*. Requested by *Indra*, she told that she had dwelt with the *Asuras* on account of their good behaviour, but after they had fallen off from virtue, she had deserted *Dai.* and *Dā.* and had come to *Indra*; "there where I reside, the seven other goddesses (β) and *Jayā* as the eighth, who love me, etc., desire to live; all of them and myself, having deserted *As.*, have come to thee." D.-r., *Nārada*, and *Indra* gave her a hearty welcome. *Vāyu*, the friend of *Agni*, began to blow gently; all the deities assembled; heaven began to shower nectar upon the region of *Brahmān*, etc.; *Indra* began to pour rain; no one deviated from the path of righteousness, etc.; D., K., Y., Ra. became cheerful, etc. (XII, 229).

Śrīvatsa, the curl of hair on the breast of *Vishṇu* (Kṛṣṇa): I, 2507 (*°āṅko Hṛṣhikeṣaḥ*); III, 10960 (on the breast of *Vishṇu*), 12900 (*°kṛtabhūṣaṇaḥ*, i.e. *Nārāyaṇa*), 12901 (*°dhārti*, do.), 15840 (*°orasi bhūṣitaḥ*, *Vishṇu* as a dwarf), 15851 (*°dhārīṇaṁ*, *Vishṇu* as Kṛṣṇa); V, 2955 (*°kṛta-lakṣaṇaṁ*, i.e. Kṛṣṇa), 3590 (*°lakṣaṇaḥ*, sc. the sons of *Garuḍa*); VI, 2993 (*°āṅkaṁ*, i.e. Kṛṣṇa); XII, 13294 (on *Nārāyaṇa's* breast, its origin from the mark made by *Śiva's* lance), 13339 (*°lakṣaṇau*, sc. *Nara-Nārāyaṇau*); XIII, 6808 (*°āṅko Hṛṣhikeṣaḥ*).

Śrīvatsavakṣhas = *Vishṇu* (1000 names).

Śrīvibhāvana = *Vishṇu* (1000 names).

Śrīvāvasin = *Śiva* (1000 names?).

Śrūtaçravas¹, a rishi. § 13 (Pauṣhyap.): I, 3, ††674 (father of *Somaçravas*, the purohita of *Janamejaya*).—§ 59 (Sarpasattru): I, 53a, 2049 (among the sadasyas at the snake-sacrifice of *Janamejaya*, C. has *Śrūtaçruvas*).—§ 702 (Mokṣadh.): XII, 293a, 10762.

Śrūtaçravas², a rājarshi. § 267 (Yamasubhāv.): II, 8, 319 (in the palace of *Yama*).

Śrūtaçrī, a Daitya. § 564 (Mātaliyop.): V, 105d, 3685 (had been slain by *Garuḍa*).

Śrūtaçruvas, v. *Śrūtaçravas*¹.

Śrūtadhvaḥa, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158x, 7011 (brother of *Virāṭa*?).

Śrūtāhvaya, v. *Śrutāyus*¹.

Śrutakarman¹, son of *Sahadeva* and *Draupadī*. § 159 (Pūruvaṃç.): I, 95, ††3827.—§ 317 (*Arjunābhigamanap.*): III, 12, 534.—§ 578 (*Bhishmavadhap.*): VI, 45¹³, 1735 (*Sāhadevaṁ*), 1736 (fights *Sudakṣiṇa*).—§ 583 (do.): VI, 79¹³, 3482, 3484 (fights *Durmukha*).—§ 592 (*Samçaptakavadhap.*): VII, 23o, 981 (description of his horses; PCR. says that Ç. here is the son of *Bhīmasena*, but this (*Sutasoma*) is mentioned v. 976); 25, 1090 (fights *Caitraseni*).—§ 605 (Karnap.): VIII, 13, 493 (fights *Citrasena*, the *Abhiṣhāra* king); 14, 526 (do.), 527, 534, 535, 537 (slays *Citrasena*), 544.—§ 608 (do.): VIII, 55λλ, 2664, 2667 (fights *Açvatthāman*).—§ 616 (*Sauptikap.*): X, 8, 377, 378 (is slain by *Açvatthāman*). Cf. *Śrutasena*², *Draupadeya*.

Śrutakarman², son of *Arjuna* and *Draupadī*. § 253 (*Harapāharanap.*): I, 221, 8039, 8043 (origin of the name:

çrutam karma mahat kṛtvā nirṣṭiṇaḥ Kṛtāṇā).—§ 511 (*Draupadī - Satyabhāmasamv.*): III, 235, 14731. Cf. *Çrutakīrti*.

Śrutakarman³, son of *Dhṛtarāṣṭra*. § 605 (Karnap.): VIII, 25, 1005 (fights *Çatāṇika*).

Śrutakīrti(t)¹, son of *Arjuna* and *Draupadī*. § 83 (*Ādivaṃçavatāraṇa*): I, 63, 2451.—§ 130 (*Amçāvat.*): I, 67, 2763 (the sons of *Draupadī* are incarnations of the *Viçvadevas*).—§ 159 (*Pūruvaṃç.*): I, 95, ††3827.—§ 317 (*Arjunābhigamanap.*): III, 12, 533.—§ 583 (*Bhishmavadhap.*): VI, 79¹³, 3487 (fights *Jayatsena*), 3488.—§ 592 (*Samçaptakavadhap.*): VII, 23o, 982 (*Draupadeyaṁ*, description of his horses); 25, 1095 (*Arjunim*, fights the son of *Duhçāsana*).—§ 605 (Karnap.): VIII, 13, 496 (attacks *Çalya*); 14, 530 (cf. Nil., but should not we read *Çrutakarmā* as PCR. has it?); 25, 1032.—§ 608 (do.): VIII, 49, 2363; 55λλ, 2664, 2667, 2669.—§ 616 (*Sauptikap.*): X, 8, 379 (slain by *Açvatthāman*). Cf. *Arjuni*, *Çrutakarman*², *Draupadeya*.

Śrutānika, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158x, 7011 (brother of *Virāṭa*?).

Śrutānta, son of *Dhṛtarāṣṭra*. § 611 (*Çalyap.*): IX, 26pp, 1404 (among the eleven sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*), 1411 (slain by *Bhīmasena*).

Çrutarvan¹, a king. § 382 (*Agastyop.*): III, 98, 8595, 8601, 8606.

Çrutarvan², son of *Dhṛtarāṣṭra*. § 608 (Karnap.): VIII, 51dδ, 2446 (C. has *Çrutavān*).—§ 611 (*Çalyap.*): IX, 26pp, 1406 (among the eleven sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*), 1413, 1421, 1427, 1431 (slain by *Bhīmasena*).

Çrutasena¹, brother of *Janamejaya* *Pārikṣita*. § 12 (*Pauṣhyap.*): I, 3, ††662.

Çrutasena², a serpent. § 17 (*Uttāṅka*): I, 3, 804 (*jagha-nyajas Tukṣhakaç ca Çrutaseneti yaḥ sutah | avasat yo Mahadyumni prārthayan nāgamukhyataṁ*, the true reading seems to be *Tukṣhakasya* ("the younger brother of *Tukṣhaka*," PCR.).

Çrutasena³, son of *Sahadeva* and *Draupadī*. § 83 (*Ādivaṃçavatāraṇa*): I, 63, 2452.—§ 130 (*Amçāvat.*): I, 67, 2763 (the sons of *Draupadī* were incarnations of the *Viçvadevas*).—§ 253 (*Harapāharanap.*): I, 221, 8040, 8045 (origin of the name: *ajjjanat Kṛṣṇā nakṣatre Vahnidāivato*).—§ 511 (*Draupadī-Satyabhāmasamv.*): III, 235, 14732. Cf. *Çrutakarman*¹.

Çrutasena⁴, a Daitya. § 564 (Mātaliyop.): V, 105d, 3685 (had been slain by *Garuḍa*).

Çrutasena⁵, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1087 (= *Citrasena*, v. 1078?).

Çrutasoma, v. *Sutasoma*.

Çrutavat, v. *Çrutarvan*².

Çrutāvati, daughter of *Bharadvāja*. § 615y (*Badarapācana*): IX, 48, 2763, 2821 (*Bharadvājasya duhita*, performed austerities at *Badarapācana*, gratified *Indra* by her persevering in boiling five *badara*-fruits, and became the wife of *Indra*).—§ 615aa (*Baladevat.*): the *viprarshi* *Bharadvāja* saw the *Apsaras* *Ghṛtācī*, then his vital seed came out. He caught it in his hand, and then kept it in a funnel of a leaf (*parṇapute*); from that seed was born a girl, whom he in the presence of D. and R. called Ç. Keeping the girl in his hermitage, *Bharadvāja* repaired to the forest of *Himavat*: IX, 48, 2829.

Çrutāyudha¹, king of the *Kalingas*. § 264 (*Sabhākriyāp.*): II, 4β, 121 (*Kalingaḥ*, among the kings who were present

when Yudhishthira entered his palace).—§ 576 (Bhīshma-vadhap.): VI, 16a, 623 (*Kālīngah*, in Duryodhana's army); 17γ, 657. Cf. Çrutāyus², Kālīnga, Kālīnga, Kālīngādhipati, Kālīngaka.

Çrutāyudha¹, a king. § 599 (Jayadrathavadhap.): VII, 92, 3295 (fights Arjuna), 3301, 3303, 3304, 3310 (c) (Ç. was the son of Varuṇa and the river Parnācā; at the request of Parnācā, Varuṇa had given him a mace and mantras, by means of which he would be invincible in battle, if he did not hurl it at anyone who was not engaged in fighting, for then it would come back and slay himself), 3312, 3314 (Ç. hurled his mace at Kṛṣṇa, who did not fight and was himself slain), 3315, 3317, 3320, 3337; 93, 3338 (*hate*); 94, 3410 (*nihate Savyasaichēdā (!)*), 3438 (*nihatah*).—§ 611 (Çalyap.): IX, 24vv, 1297 (*hate*).

Çrutāyu(s)¹, king of the Ambashthas. [The quotations not mentioning Ambashtha or the like might also refer to Çrutāyus²⁻³.] § 11 (Parvasaṅgr.): I, 2, 535.—§ 130 (Amçāvāt.): I, 67, 2700 (among the kings who were incarnations from the Krodhavaçagana).—§ 232 (Svayam-varap.): I, 186, 7001 (present at the svayamvara of Draupadī). § 264 (Sabhākriyāp.): II, 4β, 123 (among the kings who were present when Yudhishthira entered his palace).—§ 554 (Sainyodyogap.): V, 4γ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 561 (Yānasandhip.): V, 55v, 2207 (in the army of Duryodhana).—§ 571 (Ulūkādūtāg.): V, 160, †5531 (*Çrutāyu - Hārddikya-mahāsamudraṃ*, sc. *puruṣhodadhiṃ*, i.e. the army of Duryodhana; the half-çloka is wanting in B.).—§ 578 (Bhīshma-vadhap.): VI, 45⁹⁰, 1737, 1739 (fights Irāvāt); 51x, 2108 (on the right flank of Duryodhana's army).—§ 580 (do.): VI, 59μ, †2584 (*Ambashthapatiḥ*, attacks Arjuna), (ρ), †2647 (do., vanquished by Arjuna).—§ 583 (do.): VI, 75ξ, 3298 (in the rear of Bhīshma's *krauñcavyūha*).—§ 584 (do.): VI, 81¹, 3562 (attacked by Yudhishthira); 84, 3696, 3697, 3702, 3709, 3712 (vanquished by Yudhishthira).—§ 586 (do.): VI, 99δ, 4506 (in the rear of Bhīshma's *sarvatobhadra* array); 102κ, 4667 (attacks Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, 91a, 3253 (resists Arjuna); 93, 3397 (*Ambashthah*, is slain by Arjuna); 94, 3437 (all. to chap. 93).—§ 604 (Karnap.): VIII, 5ξ, 107 (*Ambashthah*, mentioned as slain), 115 (the same?).—§ 611 (Çalyap.): IX, 24vv, 1297 (*hate*). Cf. Ambashtha, Ambashthapati.

Çrutāyus¹ = Çrutāyudha, the Kālīnga king. § 579 (Bhīshma-vadhap.): VI, 54, 2240 (attacks Bhīmasena, his son Çakradeva is slain by Bhīmasena), 2301, 2305 (is slain by Bhīmasena). Cf. Çrutāyus¹.

Çrutāyus¹, brother (?) of Acyutāyus. § 599 (Jayadrathavadhap.): VII, 93, 3344 (Çç *cācyutāyus ca*, attack Arjuna), 3348, 3362 (with Acyutāyus he is slain by Bhīmasena), 3364 (Ç. and Acyutāyus' sons are Niyatāyus and Dīrghāyus); 94, 3438 (all. to chap. 93).—§ 608 (Karnap.): VIII, 72, 3613 (all. to § 599). Cf. Çrutāyus¹.

Çrutāyus⁴, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 156v, 6913 (is slain by Açvatthāman; B. has *Çrutāhvayam*).

Çrutāyus⁵, a Kuru warrior. § 604 (Karnap.): VIII, 7, †209 (among the remnants of Duryodhana's army).

Çruti, an ancient king. § 6 (Anukram.): I, 1a, 232 (in Sañjaya's enumeration of kings who have died).

Çrutisāgara = Vishṇu (1000 names).

Çrutivarman, a Kuru warrior. § 604 (Karnap.): VIII, 7, †207 (among the remnants of Duryodhana's army).

Çrgāla, a king. § 621 (Rājadh.): XII, 4ε, 114 (*Strirājyādhipatiḥ* (?), came to the *svayamvara* of king Citrāngada's daughter).

Çrgālarūpa = Çiva (1000 names²).

Çrnga, a mountain = Çrṅgavat. § 574i (Airāvata): VI, 8, 295 (*uttareṇa tu Çrṅgasya samudrānte janādhipa | varsham Airāvatam nāma*), 296 (B. *tasmāc Çrṅgam atah param*; C. has *yasmāc Çrṅgavataḥ param*, but cf. the note of PCR.).

Çrṅgapriya = Çiva (1000 names²).

Çrṅgavat, a mountain. § 574 (Jambūkh.): VI, 6β, 199 (among the six *varshaparvatas*).—§ 574 (Airāvata): VI, 8, 296 (v. Çrṅga).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658.

Çrṅgavera, a serpent. § 66 (Sarvasattra): I, 57, 2154 (of Kauravya's race).

Çrṅgaverapura, a city. § 372 (Tīrthayātrāp.): III, 85, 8207 (there Rāma Dāçarathi formerly crossed [the Gaṅgā]).

Çrṅgin¹, son of Çamīka. § 51 (Parikshit): I, 40, 1679, 1683; 41, 1690, (1695), 1700, (1703), 1706, 1707; 42, (1725) (Parikshit was cursed by Ç. because he had outraged Çamīka).—§ 56 (do.): I, 50, 1965 (had been born from a cow), 1966 (repetition of § 51).—§ 57 (Janamejaya): I, 50, 2009.—§ 790 (Putradarçanap.): XV, 35, 946 (*Çamīkañ ca mahātmānam putran tañ cāsyā Çṇam*, they were beheld by Janamejaya when Vyāsa had caused them to come from heaven).

Çrṅgin² = Çiva (1000 names²).—Do.³ = Vishṇu (1000 names).

Çubhā, v. Subhā.

Çubhakarman, a companion of Skanda. § 615u (Skanda): IX, 45, 2544 (given to Skanda by Vidhātṛ).

Çubhāksha = Çiva (1000 names²).

Çubhānana = Skanda: III, 14631.

Çubhānga = Vishṇu (1000 names).

Çubhāngada, a king. § 232 (Svayamvarap.): I, 186, 7002 (*Citrāngada-Çau*, came to the *svayamvara* of Draupadī).

Çubhāngī, a Dāçarha princess, the wife of Kuru. § 156 (Pūruv.): I, 95, ††3722 (*Dāçarhīm*, the mother of Vidura).

Çubhavaktrā, a matr. § 615u (Skanda): IX, 46θ, 2625.

Çubhekshana = Vishṇu (1000 names).

Çuci¹, a month. § 213 (Jatugrhap.): I, 151, 5883 (*Çuci-Çukrāgame yathā: Jyeshthāshādayoḥ saṅgame*, Nil.).—§ 294 (Dyūtāp.): II, 47, 1685 (*Çuci-Çukrāgame kālō . . . va; Jyeshthāshādayoḥ saṅgame grīshmarttau*, Nil.).—§ 608 (Karnap.): VIII, 7θ, †4072 (*yathogaraçmiḥ Çuci-Çukramadhyagaḥ sukham vivasvān harate jalaughān; Ashādayjyeshthayor madhyagataḥ*, Nil.), †4075 (*Çuci-Çukramadhyago yathaiṣa sūryaḥ*).

Çuci², a rshi. § 267 (Yamasabhāv.): II, 8, 325 (in the palace of Yama).

Çuci³, name of a caravan leader. § 347 (Nalopākhyānap.): III, 64, 2526 (met the wandering Damayantī, who then followed the caravan).

Çuci⁴, a fire. § 493 (Āṅgīrasa): III, 221, 14200, 14202 (among the fires in honour of which *ashṭakapāla* rites are to be performed for the sake of expiation at the time of the *agnihotra*).

Çuci⁵ = Sūrya: III, 148.

Çuci⁶ = Skanda: III, 14631.

Çuci⁷ = Kṛṣṇa: XII, 1605.

Çuci⁸, a son of Vicvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 253.

Çuci⁹ = Çiva (1000 names²).

Çuci¹⁰, a son of Bhṛgu. § 717b (Suvartopatti): XIII, 85₇, 4145 (the third of Bhṛgu's seven sons).

Çuci¹¹ = Viṣṇu (1000 names).

Çuciçravas = Kṛṣṇa: XII, 1505, 13250 (etymology).

Çucikā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsaras who danced at the birth of Arjuna).

Çucipada = Kṛṣṇa: XII, 1605.

Çucishmitā, an Apsaras. § 269 (Vaiçravaṇasabhāva): II, 10, 392 (in the palace of Kubera).

Çucisravas = Viṣṇu (1000 names).

Çucivrata, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sañjaya's enumeration of kings who have died).

Çuddha = Çiva (1000 names²).

Çuddha, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanikā): XIII, 18_{AA}, 1372.

Çuddhātman = Çiva (1000 names²).

Çūdra, pl. (°āḥ), a people, mostly mentioned together with the Abhīras. § 285 (Nakula): II, 32, 1192 (°ābhīraganāḥ, in the west, vanquished by Nakula on his digvijaya).—§ 574 (Jambūkh.): VI, 9a, 375 (°ābhīrāḥ, in the north-east).—§ 589 (Dronābhisheka): VII, 7c, 183 (in the rear of Drona's array).—§ 592 (Samçaptakavadhap.): VII, 20₇, 798 (°ābhīrāḥ, in the neck of Drona's gurutavyūha).—§ 615 (Baladevatīrthay.): IX, 57, 2119 (°ābhīrāṇ prati dveshād yatra nashitā Sarasatī, sc. at Vināçana).

Çūdra², pl. (°āḥ) = Çiva (1000 names¹).

Çuka¹, son of Vyāsa. § 4 (Anukram.): I, 1, 81 (knows 8,800 verses of the Mbhr.). 103 (Vyāsa taught him an epitome of the Mbhr.). 106 (revealed 1,400,000 verses of the Mbhr. to the Gandharvas, etc.).—§ 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples, and among them his own son Ç., the Vedas, of which the Mbhr. was the fifth one).—§ 264 (Sabhākriyāp.): II, 4a, 106 (among the munis who were present when Yudhishtīra entered his palace).—§ 327 (Draupadiparītāp.): III, 31, 1171 (became wise like other rshis on account of dharma).—§ 615a (Ādityatīrtha): IX, 49, 2848 (resides in Ādityatīrtha).—§ 677 (Mokshadh.): XII, 232, 8485 (Vaiyāsakīḥ, received instruction from Vyāsa), (8486); 238, (8689); 240, (8735); 242, (8804); 243, (8824), (8833); 246, (8915); 248, (8974), (8980); 251, (9038).—§ 707 (do.): XII, 319_B, 11783 (had instructed Viçvāvasu).—§ 710 (do.): XII, 322, 12044 (Vaiyāsakīḥ, attained to emancipation—nirvedam āpannāḥ).—§ 712 (Çukotpatti): XII, 324, 12158, 12159, 12162, 12167; 325, 12195, 12197, 12200, 12202 (Vyāsa gratified Çiva, who granted to him that he should have a son. When Vyāsa saw Ghṛtāci transformed to a female parrot, his seed came out, and then Çuka was born from the fire-sticks (araṇi)).—§ 713 (Çukakṛti): XII, 326, 12215, 12218, 12240, 12242, 12243, 12246, 12255; 327, 12263, 12267, (12270), (12280), (Ç. repaired to king Janaka of Mithilā and received instruction from him).—§ 714 (Çukakṛtya): XII, 328, 12343; 329, 12387, 12389, 12391 (Ç. returned to Vyāsa).—§ 715 (Çuka-Nāradasamv.): XII, 330, 12422, 12423, 12425 (Nārada instructed Ç.).—§ 716 (Çukābhipatana): XII, 332, 12557, 12573, 12574, 12575: 333, 12581, (12584), 12585 (Dvaipāyanātmaḥ), 12601, 12601, 12606; 334, 12608, 12617, 12620, 12623, 12624, 12625, 12626, 12628, 12629, 12630, 12633, 12646 (Ç. obtained emancipation, Vyāsa lamented the death of Ç., but was comforted by Çiva).—§ 717b (Nārāyaṇīya): XII, 341_μ, 13026 (among the disciples of Vyāsa), 13119; 350_{μμ}, 13647 (Vyāsatmaḥ, among the disciples of Vyāsa).—§ 746

(Ānuçāsanik.): XIII, 81, 3808, 3849 (questioned Vyāsa about kine).—§ 795c (Mahābhārata): XVIII, 5, 199 (recited the Mbhr. to the Gandharvas and Yakshas), 203. Cf. Āraṇya, Āraṇisuta, Dvaipāyanātmaḥ, Vuyāsaki, Vyāsātmaḥ.

Çuka², a Rākṣasa, a counsellor of Rāvaṇa. § 535 (Setu-bandhana): III, 283, 16320.

Çuka³, name of a weapon. § 563 (Bhagavadgītā): V, 96_φ, 3490 (will be employed by Arjuna).

Çuka⁴, a Gandhāra warrior, the son of Subala. § 585 (Bhīṣmavādhap.): VI, 90_σ, 3997 (slain by Irāvāt).

* **Çuka**, pl. (°āḥ), "parrots." § 126 (Amçāvat.): I, 66, 2623 (the offspring of Çukī).

Çukābhipatana(m) ("the flying about" of Çuka): XII, 332-334 (12557-12649) (continued from Çuka-Nāradasamvāda, q.v.). § 716: Hearing the words of Nārada, Çuka understood that great misery follows the acquisition of children and wives, and that one has to undergo great labour in order to acquire science and Vedic lore. He resolved to attain to the highest end, that is fraught with the greatest felicity, and whence there is no return into the ocean of births; "that cannot be attained without yoga; I shall therefore have recourse to yoga, and throwing off this body I shall become transformed into wind and enter the Sun; for he does not wane like the Moon (Soma) with the gods; when after death one enters the moon he falls to earth and thence ascends to heaven; with the great Rishi I shall enter the energy of the Sun; I declare before all the creatures . . . earth, . . . D., Dā., G., P., U., Rā., and R., that I shall enter all creatures in the world." Obtaining Nārada's permission, Çuka went to Vyāsa, who asked him to stay there for the day that he might behold him for some time. But Çuka, only intent on emancipation, immediately left him and proceeded to Kailāsa, which was inhabited by crowds of ascetics (XII, 332). Having reached the summit of Kailāsa, Çuka set himself to practise yoga (description). Having then obtained the permission of Nārada, he soared into the skies and identified himself with the element of wind; Aps. (Pūṇacūḍā, etc.), G., R., etc., wondered. Çuka proceeded in silence, his face turned towards the east, regarding the sun; then to the Malaya mountain; Uvaçī and Pūrvacitti, who always dwell on Malaya, wondered. Çuka asked the gods, etc., to return his father an answer from him, if he should repeatedly call on him (XII, 333). Çuka freed himself of the four kinds of faults, the eight kinds of *tamas*, the five kinds of *rajas*, the attribute of *sattva*, and then dwelt in Brāhman. Meteors began to shoot, etc.; Indra poured showers of rain; Himavat and Meru (the one yellow, made of gold; the other white, made of silver), each 100 yojanas in height and breadth, were in close contact with each other. Journeying towards the north, Çuka clashed against them, and they were immediately broken in two. He was adored by G., R., Y., Rā., and Vidyādhara. He saw from a high region the celestial stream Mandūkī running below, with many Aps. Beholding Çuka, who was bodiless, those unclad aerial beings felt no shame. Vyāsa followed behind him on the same aerial path, by means of high Yoga. Çuka, above the region of the wind, identified himself with Brāhman. R. represented to Vyāsa the achievements of his son. He indulged in lamentations; Çuka, who had entered the universe, had become the soul of everything, and had acquired omnipresence, answered by uttering *bho* in the form of an echo, and the entire universe echoed the answer of Çuka from that time; mountain caves and mountain sides still

echo sounds uttered there. Having cast off all the attributes of sound, etc., and showing his *yoga* prowess in the manner of his disappearance, Çuka in this way attained to the highest station. Vyāsa sat down and began to think of his son with grief; the Aps. who were sporting on the banks of the celestial stream *Mandākinī* saw him seated there, and all became agitated with shame. Çiva, with D., G., and great R., came and comforted Vyāsa, who by the favour of Çiva thenceforward always beheld a shadow of his son by his side. "This *Nārada* and *Vyāsa* repeatedly told me in days of yore" (XII, 334). [PCR. rightly remarks that, according to this story, Çuka who recited the *Bhāgavata* to *Parikshit*, the grandson of *Yudhishtira*, could not possibly be the Çuka who was *Vyāsa's* son.]

Çukakṛti(h) ("the works of Çuka"). § 713 (Mokshadh.): XII, 326-7 (12215-12311) (continuation of *Çukotpatti*). *Bhishma* said to *Yudhishtira*: *Vyāsa* desired Çuka to study the *Mokshadharma*; Çuka mastered all the treatises on *yoga*, as also the science promulgated by *Kapila*. Then *Vyāsa* caused him to go to *Janaka*, the king of *Mithilā*, and not to the skies (by his *yoga* power); nor should he think himself superior to *Janaka*, though he was only his *yājya*. Crossing the *Varshas* of *Meru* and *Hari* and *Himavat* (*Meror Hareṣ ca dve varṣe varṣaṃ Haimavatān tataḥ*), Çuka came to *Bhūratavaraha*. Having seen many countries inhabited by *Cinas* and *Ilāpas*, he reached *Āryāvarta*, and at last the country of the *Videhas*, protected by *Janaka*, and then *Mithilā*. He had not been fatigued on the way. He obtained permission to enter the city, but was at first roughly forbidden to enter the palace. At last he was admitted into the first chamber; thence he was led into the second chamber by the minister, and thence into a garden that was like a second *Caitraratha*, with damsels equal to the Aps., who entertained Çuka and gave him to eat; he, however, went unaffected through his rites, and in the first part of the night he devoted himself to *yoga* (XII, 326). The next morning he was received by *Janaka*, and was instructed by him about *moksha* and the duties of a brahman; "ordinarily the purified understanding necessary for attaining *moksha* cannot be obtained without passing through all four stages of religious life; but he who in the course of many births has obtained a pure mind, may attain to *moksha* even in the very first stage (i.e. brahmacarya), and then there is no need for the three other stages," quoting a saying of king *Yayāti*; "through the favour of thy father I have acquired to omniscience; thy knowledge is much greater than what you think it to be" (XII, 327). (For continuation v. *Çukakṛtya*.)

Çukakṛtya(m) ("the works of Çuka"). § 714 (Mokshadh.): XII, 328-9 (12312-12421) (continuation of *Çukakṛti*). *Bhishma* said to *Yudhishtira*: Having heard the words of *Janaka*, having entered Soul by [his] soul and having seen Self by his self (*ātmanam ātmanāsthāya dṛṣṭvā cātmanam ātmanā*), Çuka without putting further questions to *Janaka*, proceeded northwards to *Çaiçira* (through the air). At that time *Nārada* proceeded to *Himavat* (b). Then Çuka came to the asylum of *Vyāsa*. One day the disciples asked *Vyāsa* to let no sixth disciple be skilled in the Veda. *Vyāsa* answered that they ought to multiply, and the Veda to be spread, and taught them the qualifications of persons that can be accepted as disciples, and the rules in respect of the study of the Veda (XII, 328). The disciples of *Vyāsa* took leave of him and descended from the mountain to the earth for the purpose of subdividing the

Vedas; there they performed the *agniṣṭoma*, etc., at the sacrifices of *Brahmans*, *Kahuttriyas*, and *Vuṣṭyas*, and taught the Veda. *Vyāsa* remained with Çuka, passing his days in anxious thoughtfulness. *Nārada* came and asked him why Vedic sounds were silent now, so that the mountain now resembled a hamlet of *Nishadas*, and R., D., and G. did no longer shine as before; and exhorted *Vyāsa* to recite the Veda and thereby dispel the fears arising from Rā. *Vyāsa* and Çuka then set themselves to recite the Veda. One day a violent wind arose which *Vyāsa* declared to be an omen that the recitation of the Veda should be suspended; and he explained the *Decayāna* and the *Pitryāna*, and the Winds (*Samāna*, etc. [g]; cf. *Sādhyāḥ*), especially *Pravaha* (h), *Āvaha* (i), *Udraha* (j), *Samvaha* (k), *Viraha* (l), *Parivaha* (m), *Parāvaha* (n); "this wind is the breath of *Vishnu's* nostrils." Having said this *Vyāsa* plunged into the celestial Ganges. (For continuation v. *Çuka-Nāradasamvāda*.)

Çuka-Nārada-samvāda(h) ("conversation between Ç. and N."). § 715 (Mokshadh.): XII, 330-332 (12422-12556) (continued from *Çukakṛtya*). *Bhishma* said to *Yudhishtira*: *Nārada* then came to Çuka for the object of asking Çuka the meaning of certain portions of the Veda. *Nārada* related what *Sanatkumāra* had said in days of yore to certain *Rshis* about avoiding attachment, etc., in order to attain to final emancipation; "with the aid of such instructions the deities succeeded in leaving the earth and became the denizens of heaven." (For continuation v. *Çukābhīpatana*.)

Çukapraçṇābhigamana. § 10 (Puruṣasūtr.): I, 2, 352 (= XII, 232, foll.?).

Çukara, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1882 (their king gave hundreds of elephants as tribute to *Yudhishtira*).

Çukasya āçrama(m), a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8184.

Çukī. § 126 (Amṣāvat.): I, 66, 2620 (daughter of *Tāmra*), 2623 (mother of the parrots).—§ 127 (Amṣāvat.): I, 66, 2633 (the same (?), daughter of *Anulā*).

Çukla¹, one or two Pāṇḍava warriors. § 592 (Samçaptakavādhap.): VII, 230, 1006 (description of his horses).—§ 608 (Karmap.): VIII, 560v, 2736 (among eight Pāṇḍavas who are attacked by *Karna*).

Çukla² = Çiva (1000 names¹⁻²).

Çukladhvajapatākin = Çiva (1000 names¹).

Çukotpatti(h) ("origin of Çuka"). § 712 (Mokshadh.): XII, 324-325 (12158-12214). Questioned by *Yudhishtira* about Çuka, whose mind became bent on *Brāhman* when he was a mere boy, *Bhishma* answered: The R. did not make merit depend upon age, etc., but upon the study of the Vedas and upon tapas; the merit of 1,000 horse-sacrifices or 100 *rājapryas* cannot come up to even ¼ of the merit that arises from *yoga*. Once on the summit of *Meru*, *Mahādeva* sported with his followers and *Purātī*, while *Vyāsa*, devoted to *yoga* and *dhāraṇā*, practised austerities for 100 years for the sake of obtaining a son, subsisting on air alone, adoring *Mahādeva*. Thither went R., B., P., Lp., S., V., Ā., R., *Sarya*, *Candramas*, *Indra*, M., the *Oceans*, the *Ruers*, A., D., G., *Nārada*, *Parvata*, *Viçvārasi*, Si., and Aps. This has been told to me by *Mārkaṇḍeya*. Çiva granted him that he would have a son like to *Fire*, *Wind*, *Earth*, *Water*, and *Space*, and devoted to *Brāhman* (XII, 324). *Vyāsa* was one day employed in rubbing his sticks to make a fire, when he beheld the Aps. *Ghṛtācī*, and fell in love with her. When

she approached, transformed into a she-parrot, he dropped his seed, which became a son, who, from this circumstance, came to be called by the name of Çuka. *Gaṅgā* came and bathed him in her waters; *G.* sung, and *Aps.* danced, etc. *Viçvāvasu*, *Tumburu*, *Na.*, *Hāhā*, and *Hūhū* eulogized the birth of Çuka; there came *Lp.* with *Çakra*, *D.*, *D.-r.*, and *B.-r.*; *Māruta* showered celestial flowers; *Çiva*, together with *Pārvati*, invested Çuka with the sacred thread; *Çakra* gave him a celestial *kamandalu* and celestial robes, etc. As soon as Çuka was born, the Vedas, including the mysteries and abstracts (*sarhasyāḥ sasangrahāḥ*), came to dwell in him, just as they dwelt in his father. Çuka selected *Brhaspati* for his preceptor, remembering the universal practice. Having studied the Vedas, the tradition (*itihāsam*), and the state policy (*rājasastrāṇi*), Çuka returned home, after paying his preceptor the tuition fee. Adopting the vow of a brahmachārīn he practised the hardest penances, even in his childhood. Taking no pleasure in the three modes of life (the domestic, etc.), he only kept in view the law of emancipation (*mokṣadharmānudarśināḥ*) (XII, 325). (For continuation v. *Çukakṛti*.)

Çukra¹, the upādhyāya of the Asuras (also named Uçanas) and the planet Venus. § 98 (*Aṃcūvat.*): I, 65, 2544 (*Asurānām upādhyāyāḥ Ço* to *rshisuto 'bhavat*, enumeration of his (*Uçanasah*) four sons).—§ 121 (do.): I, 66, 2606 (*Bhrgoḥ putrah Kavir vidvān Chukrah Kaviāto grahaḥ*, Çukra became a planet; he divided himself into two persons and became the guru of both the Asuras and the gods).—§ 124 (do.): I, 66, 2616 (father of Devī, the wife of Varuṇa).—§ 145 (Kaca): I, 76, 3185, 3195, 3200, (3203), 3204 (*Kaviputrena Uçanasā*), (3215), (3228), (†3239), (†3241); 77, 3263 (the Asuras, ruled by Vṛshaparvan, made Ç. (*Kāvya* *Uçanasam*) their purohita; by his science Sañjivini he revived the fallen Asuras; in order to obtain this science Kaca, the son of Brhaspati, became the disciple of Ç., and acquired it, after having gratified Devayāni, the daughter of Ç.).—§ 146 (Devayāni): I, 78, 3297, (3314); 79, (3319); 80, (3340), (3343), 3351; 81, 3367 (*Asuraguruḥ*), 3387 (*Bhārgavaḥ*), (3389), (3391), 3394, 3396 (Çarmishthū, the daughter of the Asura king Vṛshaparvan, threw Devayāni into a well. Ç. threatened that he would leave the Asuras; then Çarmishthū was given as a maid to Devayāni; Yayāti received Devayāni in marriage).—§ 147 (do.): I, 83, (3454), (3459), (3462), (3464) (Ç. cursed Yayāti, because he had taken Çarmishthū as his second wife).—§ 148 (Yayāti): I, 85, 3519 (*Çukrasya naptāram . . . Yaduṃ*), 3527 (*Kāryeṇaṇasā*), 3530 (all. to § 147).—§ 168 (Bhīshma-Satyavatisamv.): I, 103, 4151 (*°āngirasayor iva*, sc. Bhīshma).—§ 266 (Çakrasabhāv.): II, 7, 303 (in the palace of Indra), 308 (do.).—§ 270 (Brahmasabhāv.): II, 11, 446 (among other planets present in the palace of Brahmān).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12703 (among the honourable appellations of a king).—§ 554 (Sainyodyogap.): V, 6, 112 (*prajñāyā sadṛṣaḥ oṣi Çukreṅāngirasena ca*, sc. the purohita of Drupada).—[§ 561d (Nara-Nārāyaṇau): V, 49, 1918 (*Brhaspatiḥ coṣaṇā ca*, approached Brahmān).—§ 562 (Bhagavad-yānap.): V, 83ṇ, 2946 (among the rshis who worshipped Kṛṣṇa).—§ 564 (Mātaliyop.): V, 98, 3543 (*etac chāstram narendrāṇām mahao Chukrena bhāṣitām*).—§ 565 (Gālavacarita): V, 114, 3898 (†, *nityam Prokṣhāpadābhyaṇ ca Çukro Dhanapatau tathā | manushyebhyaḥ samādatto Çukraḥ cintarjitaṃ dhanam*, where, according to Nil., the first Ç. is = Çukravāsare ("on Friday"), the following Ç. = Agni); 117, 3972 (*reme . . .*

yathā . . . Çukraḥ oḥ Çataparyayā).—§ 569 (Bhagavad-yānap.): V, 149, 5045 (*Kāvya*, father of Devayāni and grandfather of Yadu).—§ 574 (Jambūkh.): VI, 3, 82 (*Çukrah Praushthapado—B. Pro°—pūrve samāruhya viroṇate | uttare tu parikramya sahitaḥ samudikahyate*; the planet; omens); [6, 216 (on the top of Meru, Uçanas Kāvya [sports] with the Daityas (so B., C. has *divi*); to him (so Nil.) belong the jewels and the jewel mountains, of which he gives a fourth part to Kubera)].—§ 578 (Bhīshmavadhap.): VI, 45^{1a}, 1726 (*Çukrāṅgarakayor iva*, sc. *yuddham*, the planet).—§ 586 (do.): VI, 101, 4642 (*yathā Budhaḥ oḥ Ço ca, mahārāja, nabhasatale*, the planet).—§ 589 (Dronābhishek.): VII, 5, 151 (*°āngirasadarśanāt*, sc. Drona).—§ 597 (Pratiñāp.): VII, 84, 2993 (*sahito Budha-Çukrābhyāṃ tamo vighnan yathā caḥ*, the planet).—§ 605 (Karnap.): VIII, 17, 661 (*Çukrāṅgirasavarcasoh*, sc. Arjuna and Açvatthāman; *Çukrāṅgirasayor iva*, sc. *yuddham*).—§ 637 (Rājadh.): XII, 47ṇ, 1595 (among the rshis who surrounded Bhīshma as he lay on his arrow-bed), 1677 (C. *viryaṃ Çoḥ Prajāpatiḥ*, B. *viryo Çoḥ pratishtitaḥ*, in a hymn to Kṛṣṇa).—[§ 641 (Rājadh.): XII, 59, 2206 (*Kāvya* composed an abridgement of the *Bārhaspatya* *çāstra*).—§ 641f (Prthu Vainya): XII, 59, 2231 (the purohita of Prthu Vainya).—§ 641 (Rājadh.): XII, 100, 3701 (*yato Vayur yataḥ Sūryaḥ yataḥ Çukrah—i.e. the planet—tato jayaḥ*); 124, 4574 (*Bhārgavāt*, instructed Indra, but said that Prahlaḍa had better knowledge).—§ 650 (Āpaddh.): XII, 142, 5454 (a saying of his is quoted).—§ 661 (Mokṣadh.): XII, 198a, 7191 (*°sya*, sc. *sthānam*).—§ 686 (do.): XII, 273, 9818 (C. *Çukrasya cōpadhyānāt tu punar ājñāti dharmavit*; B. has more correctly: *°sya punar ājñābhiḥ (ājātiḥ*, var. lect., Nil.) *Parnādo nāma dharmavit*).—[§ 692 (Mokṣadharm.): XII, 280-281 (Uçanas was about to instruct Vṛtra about Viṣṇu).—§ 701 (do.): XII, 290, 10662 (*kuthaṇ çāpy Uçanāḥ prāpya* (B. *prāpa*) *Çukratvaṃ*).—§ 701b (Bhava-Bhārgavasamāgama): XII, 290, 10690 (Uçanas entered the body of Kubera and took his wealth away. Kubera applied to Çiva, who swallowed Uçanas up; Çiva permitted Uçanas to go out through his urethra (therefore Uçanas is named Çukra, and is unable to attain to the centre of the firmament); Umā then prevented Çiva from slaying Uçanas, who therefore became her son).—§ 702 (Mokṣadh.): XII, 293, 10760 (*gataḥ Çotvam Uçanā Devadevaprasādanāt*, all. to § 701).—§ 707 (do.): XII, 319ḅ, 11784 (had instructed Viçvāvasu).—[§ 717b (Nārūyaṇiya): XII, 343, V, ††13206 (when Çiva intended to attack Tripura, Uçanas tore a matted lock from his own head and hurled it against Çiva; from it arose serpents who bit Çiva, at which his throat became blue).—§ 730g (Upamanyu): XIII, 14λ, 805.—§ 730 (Ānuçāsanik.): XIII, 17, 1289 (*Bhārgavaḥ*, Taṇḍi communicated the 1,000 names of Çiva to Ç., and Ç. to Gautama); 18λλ, †1368 (*°Brhaspati*).—§ 747b (Suvarṇotpatti): XIII, 85ṇ, 4148 (the fifth of the seven sons of Bhrgu) [(†), 4150 (Kāvya is the second son of Kavi, Uçanas the fourth)].—§ 751b (Çapathavidhi): XIII, 94a, †4550, (4570).—§ 754 (Ānuçāsanik.): XIII, 98, 4686 (*°sya ca Balaḥ caiva saṃvadam*), 4687 (*Bhrgukulodvahaḥ*), (4692).—[§ 758 (do.): XIII, 103, †4945 (*Indreṇa guhyaṃ—i.e. the vow of fast*, Nil.—*nishitam vai guhāyaṃ yad Bhārgavas tapasābhyavindat | jāyatyamānam Uçanasfejaseha tat sādhyamāsam aham* (i.e. Bhagīratṛa) *varenya*).—§ 775 (do.): XIII, 166a, 7643 (the planet).—§ 788 (Açramavās.): XV, 28, 753 (*Asureshu*, Vidura excelled Çukra in intelligence).

Cf. also the following synonyms:—

Bhārgava, Bhārgavadāyāda, q.v.

Bhṛguśreṣṭha, Bhṛgūdvaḥa, Bhṛgukulo - dvaha, Bhṛgunandana, Bhṛgusūnu, q.v.

Kaviputra ("son of Kavi"): I, 3204 (*Çukreṇoçanasā*).

Kavisuta (do.): I, 2606 (*Çukrah*).

Kāvya (do.): I, 3188 (*Uçanasam*), 3190, 3192, 3193 (*Uçanasah*), †3233 (*maharshih*), †3238, †3249, 3268, 3304, 3306, 3307, 3332 (*Bhṛguśreṣṭhah*), 3388, 3411, 3449 (*Uçanasah*), 3453, 3467 (*Uçanasah*), 3493 (do.), 3499, 3527 (*Uçanasā*); II, 2105 (a çloka recited by him in order to induce the Asuras to abandon Jambha, is quoted); V, 5045 (*Çukrasya*); VI, 216 (*Uçanāḥ Kāvyaḥ*, on Meru); IX, 2551 (had performed austerities at Kapālamocana); XII, 2093 (among the ṛshis who surrounded Bhīṣma as he lay on his arrow-bed), 2206, 8900 (went to heaven), 10660 (*Uçanāḥ*); XIII, 4150 (? second son of Kavi), 4741 (*Bhārgavaḥ*); XIV, 1785 (*senūpatir abhāt . . . Kāvyo Daityapater iva*).

Uçanas: I, 2544 (*Çukrah*), 3165 (*muneh*), 3188 (*Kāvyaḥ*), 3193 (*Kāvyaḥ*), 3204 (*Çukreṇa*), †3249, 3411 (*Kāvyaḥ*), 3449 (*Kāvyaḥ*), 3460, 3467 (*Kāvyaḥ*), 3493 (do.), 3527 (*Çukreṇa . . . Kāvyaḥ*), †3761 (*so duhiā Devayāni*); 4002 (*Uçanā veda yao chāstram*); III, 11294 (*Bṛhaspaty-Uçanoktaiḥ ca* (*naḥproktair*, B.) *nayaiḥ*), 15146 (*Bṛhaspaty - Uçanoktaiḥ ca mantraiḥ*), 16369 (*Uçanā iva cāparaḥ | vyūhya cauçanasam vyūham*, sc. Rāvaṇa); IV, 1829 (*buddhyā tulyo hy Uçanasā*, sc. Droṇa); V, 1918, 5288 (*bhavaṇ Uçanasā tulyaḥ*, sc. Bhīṣma); VI, 216 (*Kāvyaḥ*), 1241 (*kavinām Uçanā kaviḥ*, sc. aśmi, says Kṛṣṇa); VII, 161 (*Daityānām ivoçanaḥ*), 275 (*Bṛhaspaty-Uçanastulyo buddhyā*, sc. Droṇa); VIII, 1261 (*vyūham . . . Bṛhaspaty-Uçanomatam*), †1726 (*nayo Bṛhaspaty - Uçanoḥ sadā samam*, sc. Droṇa); IX, 301 (*buddhyā coçanasā samam*, sc. Açvatthāman), 3259 (a çloka sung by him is quoted), 3436 (*Bṛhaspaty-Uçanasor . . . upadeçah*); XII, 1353 (*Uçanā veda yao chāstram*), 2014 (*maharshihā*, two çlokas sung by him are quoted), 2048 (a çloka of his is quoted), 5045 (*buddhyā tvam—* i.e. the mouse Palita—*Uçanāḥ sakshāt*), 5104 (two gāthās of his are quoted), 5203 (two gāthās sung by him to Prahlāda are quoted), 5442 (*Daityān Uçanāḥ prāha samçayaochedanam purā*), 10004, 10012, (10025) (was about to instruct Vṛtra about Viṣṇu), 10028 (*muninā*), 10029, 10217 (*mahāmuniḥ*, worshipped Çiva), 10660 (*devarshih . . . Kāvyaḥ*), 10662, 10670, 10672, 10674, 10678, 10679, 10685, 10687 (*mahāmuniḥ*), 10695, 10760 (*gataḥ Çukratvam*), 12740 (*Uçanā Bṛhaspatiḥ caiva yadotpattau bhaviṣhyataḥ | tadā pravakṣhyataḥ çāstram*), 13206; XIII, 1762 (among the ṛshis who surrounded Bhīṣma as he lay on his arrow-bed), 2239 (*Uçanā veda yao chāstram*), 4150 (fourth son of Kavi), †4945 (*Bhārgavaḥ*), 5284 (? C. *Mārutoçanasa*, B. *Mārutaçanasa*), 5304 (*saḥ*, sc. *lokam*); XV, 249 (*Uçanā veda yao chāstram*).

Çukra¹, a month. § 213 (Jatugrhap.): I, 151, 5883 (v. Çuci).—§ 294 (Dyūtap.): II, 47, 1685 (do.).—§ 608 (Karnap.): VIII, 79, †4072 (do.), 4075 (do.).

Çukra² = Agni: I, 8419, 8427; V, 3899 (according to Nil.).

Çukra³ = Sūrya: III, 147; XII, 13906.

Çukra⁴ = Çiva: X, 253; XIV, 210.

Çukratnayā ("daughter of Çukra") = Devayāni: I, 3183.

Çuktimat, a mountain. § 280 (Bhīmasena): II, 30, 1079 (conquered by Bhīmasena on his digvijaya).—§ 574 (Jambūkh.): VI, 9, 318 (among the *kulaparvataḥ* in Bhāratavarsha; C. has *Çaktimat*).

Çuktimatī¹, a river. § 75 (Vasu): I, 63, 2367 (near the capital of the Cedi king Vasu Uparicara; by the mountain Kolāhala she became the mother of the generalissimo of Vasu and Girikā, the queen of Vasu).—§ 574 (Jambūkh.): VI, 9, 342 (among the rivers of Bhāratavarsha; C. has *Muktimatī*).

Çuktimatī², a city. § 321 (Saubhavadhop.): III, 22, 898 (*purīm*, the capital of the Cedi king Dhṛṣṭaketu).

Çuktisāhvaya, adj. ("named after the oyster"). § 785 (Anugītāp.): XIV, 83, 2467 (*Cedīnām purīm çuktisāhvayam*, i.e. Çuktimatī).

Çūlabhṛt¹ = Çiva, q.v.

Çūlabhṛt² = Kṛṣṇa: XIII, 7367.

Çūladhṛk, Çūlahasta, Çūlāṅka, Çūlapāni = Çiva, q.v.

Çūlavarāyudha = Viṣṇu: XII, 4492, 4495.

Çūlin¹ = Çiva, q.v.—Do.² = Kṛṣṇa: XII, 1688.

Çūna, an ancient king. § 595 (Shoḍaçarāj., v. Māndhātṛ): VII, 62a, 2281 (vanquished by Māndhātṛ, only C., B. has *Puram*).

Çunahçepha (B. *çepa*), son of Rçika. § 721 (Ānuçāsanik.): XIII, 3a, 186 (*Rçikasyātmajah*, had been the sacrificial animal at the sacrifice of Haricçandra (read *Haricçandṛakṛatau* with B.), but having pleased the gods, he was delivered and became the son of Viçvāmitra; the translation of PCR. is incorrect).

Çunahsakra, the name of Indra, disguised as a mendicant. § 750b (Bisastainyop.): XIII, 93, (4503), (4505), 4507 (°a, nom.), (4533), 4534, (4535).—§ 751b (Çapathavidhi): XIII, 94, (4586) (the name seems to be an error, as Ç. does not occur elsewhere in this tale, and Indra speaks, v. 4590).

Çunaka¹, a ṛshi. § 19 (Bhṛgu): I, 5, 872 (son of Ruru and Pramadvārā, and the great-grandfather (*pūrvapitāmaha*) of Çaunaka¹).—§ 21 (Pramadvārā): I, 8, 940 (do.).—§ 264 (Sabhākriyāp.): II, 4a, 105, 112 (among the munis present in the palace of Yudhisṭhira).—§ 736b (Vitatavyop.): XIII, 30, 2005 (son of Ruru (of Vitahavya's race) and Pramadvārā, and father of Çaunaka⁴).

Çunaka², one or more princes. § 130 (Amçāvat.): I, 67, 2674 (incarnation of the Asura Candranatr).—§ 406 (Tirṭhayātrāp.): III, 125, 10414 (*narādhipah*, has obtained eternal regions).—§ 656 (Khadgotpatti): XII, 166a, 6198 (received the sword from Harināçva, whereafter it passed to Uçinara, etc.).

Çundika, pl. (°aḥ), a people. § 515 (Karnadigvijaya): III, 253, 15243 (vanquished by Karṇa on his digvijaya; only B., C. has *Mandikān*).

Çūnya = Viṣṇu (1000 names).

Çūnyapāla, a ṛshi. § 677 (Mokshadh.): XII, 245b, 8901 (went to heaven).

Çūra¹, an ancient king. § 6 (Anukram.): I, 1a, 225 (in Sañjaya's enumeration of kings who have died).

Çūra², a Yādava, father of Vasudeva and Kuntī. § 131 (Kuntī): I, 67, 2764 (*Yaduçreṣṭho Vasudevapitā*, gave his daughter Prṥthā, i.e. Kuntī, as a daughter to Kuntibhoja), 2766.—§ 175 (Karnasambhava): I, 111, 4382 (*Yaduçreṣṭho Vasudevapitā*), 4383 (repetition from § 131).—§ 547 (Karnā): III, 303, 17020 (*°sya sutā*, i.e. Kuntī).—§ 562 (Bhagavadānāp.): V, 90, 3221 (*°sya çājño duhiā*, i.e. Kuntī).—§ 599a (Çini): VII, 144, 6031 (*Yādavaḥ*, son of Devamīdha and father of Vasudeva), 6032 (*Kārttavīryasamah*, forefather of Çini).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6835, 6836 (son of Citraratha and father of Vasudeva).

Çūra³, son of Ilina. § 150 (Pūruvapç.): I, 94, 3708 (C. *Çw*°).

Çūra⁴ = Skanda: III, 14635.

Çūra¹, a Sauvīra, one of the standard-bearers of Jayadratha. § 522 (Draupadīharanap.): III, 265, †15598.

Çūra², a prince. § 554 (Sainyodyogap.): V, 4γ, 75 (PCR. has "the king of the Mallas," among the princes to whom the Pāṇḍavas ought to send messengers).

Çūra³ = Vishṇu (1000 names).

Çūra⁴, pl. (°āḥ). § 295 (Dyūtap.): II, 52, 1868 (among the peoples who brought tribute to Yudhishtīra).—§ 402 (Tīrthayātrāp.): III, 120, †10278 (*Sālvata-Çūra-senā*, C. has *Sāra*^o; perhaps a certain tribe among the Yādavas?).—§ 607 (Karnap.): VIII, 45, 2107 (*sarvajña Yavanā, rājan, Çurās caiva viṣṇataḥ*).

Çūrajaneçvara = Vishṇu (1000 names).

Çūraputra ("son of Çūra") = Vasudeva: XVI, 200.

Çūrasena¹, pl. (°āḥ), a people. § 273 (Rājāyārambhap.): II, 14, 590 (among the peoples who fled from fear of Jarāsandha).—§ 282 (Sahadeva): II, 31, 1106 (vanquished by Sahadeva; read with B. *Çūrasenān*, C. has *Sūrasenāt*).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 11; 5, 144 (on their way from Dvāitavana to Upaplavya the Pāṇḍavas pass through the country of the Ç.).—§ 561 (Yānasandhip.): V, 54, 2138 (disregard Duryodhana).—§ 574 (Jambūkh.): VI, 9μ, 347 (among the peoples of Bhāratavarsha), 360 (do., C. has *S*^o).—§ 576 (Bhagavadgītāp.): VI, 18δ, 688 (in the army of Duryodhana).—§ 578 (Bhīshmavadhap.): VI, 51σ, 2097 (do.).—§ 579 (do.): VI, 52¹, 2139 (attacked by Arjuna).—§ 580 (do.): VI, 56γ, 2408 (in the tail of Bhīshma's *garuḍanyāha*).—§ 586 (do.): VI, 106τ, 4809 (defended Bhīshma, cf. v. 5649).—§ 587 (do.): VI, 117ρ, 5485 (attacked Arjuna); 119aa, 5649 (B. *samgrāmena jahur Bhīshmaṃ*, C. *saṃgrāme nijahur*, etc., cf. v. 4809).—§ 589 (Dronūbhishek.): VII, 7ξ, 183 (followed Duryodhana).—§ 599 (Jayadrathavadhap.): VII, 91β, 3254 (had formerly been vanquished by Karna); 93γ, 3339 (attacked Arjuna); 141, 5850 (attacked Sātyaki); 150β, 6526 (have been slain).—§ 600 (Ghaṭotkacavadhap.): VII, 157ρ, 6949 (were slain by Yudhishtīra); 161ε, 7207 (were slain by Bhīmasena).—§ 604 (Karnap.): VIII, 5ξ, 126 (mentioned as slain).—§ 607 (do.): VIII, 45ν, †2098 (perform sacrifices).—§ 608 (do.): VIII, 47κ, 2227 (in Yudhishtīra's army, attacked by Çakuni and Kṛpa).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6841 (*ośhu samvṛddhaḥ*, sc. Kṛṣṇa). Cf. Çūrasenarāj.

Çūrasena², a Kuru warrior. § 583 (Bhīshmavadh.): VI, 75γ, 3294 (in the neck of Bhīshma's *krauñcaryāha*).

Çūrasena³, a Pāṇḍala warrior. § 608 (Karnap.): VIII, 48γ, 2248 (slain by Karna).

Çūrasena⁴ = Vishṇu (1000 names).

Çūrasenarāj ("king of the Çūrasenas") = Sunāman: VII, 390 (S^o).

Çūrasenī ("daughter of the Çūrasena king"). § 150 (Pūrv.): I, 94, 3696 (wife of Pravīra and mother of Manasyu).

Çūrasūnu ("son of Çūra") = Vasudeva: XIV, 391.

Çūrasuta (do.) = Vasudeva: III, 831, 837, 838, 840; XIV, 1521.

Çūrātmaja (do.) = Vasudeva: XIV, 1850.

Çūrpanakhā, name of a female Rākshasa. § 526 (Rāmopākhyānap.): III, 275, 15896 (daughter of Viçrava and Rākā), 15900 (*siddharighnakarī*), 15907.—§ 528 (Rāvanā-gumana): III, 277, 15986, 15989 (whom Rāma had slain Khara and Dūshana, Ç. repaired to Rāvana to instigate him to take revenge).

Çūrpāraka, name of a place. § 284 (Sahadeva): II, 31, 1169 (in the south, conquered by Sahadeva on his digvijaya).—§ 370 (Tīrthayātrāp.): III, 85, 8185 (*Jamadagnyasavitāṃ*).—§ 377 (Dhaumyatīrthak.): III, 88, 8337 (in Ç. are two sacrificial platforms (*reṭi*) belonging to Jamadagni and named *Pashāpatīrthā* and *Punaçcandra*).—§ 400 (Tīrthayātrāp.): III, 118, 10221 (C. *Sa*^o; near Ç. Yudhishtīra saw the sacrificial platform (*cedīṃ*) of Reika's son, i.e. Jamadagni, etc.), 10227 (C. *Sa*^o).—§ 638b (Rāmopākhy.): XII, 49, 1781 (the Ocean created for Rāma Jamadagnya the region Ç.).—§ 733w (Narmadā): XIII, 25, 1736 (*oḍaka*, a tirtha; C. has *Sa*^o).

Çvaitya¹ = Śrījaya: VII, 2183, 2195, 2208, 2223, 2248, 2262, 2271, 2291, 2302, 2320, 2333, 2355, 2376, 2393, 2426; XII, 1052.

Çvaitya²: I, 224 (so B. for Çaivya, q.v.).

Çvāsā. § 116 (Vasu, pl.): I, 66, 2583 (wife of Prajāpati and mother of Çvasana, i.e. Vāyu).

***Çvasana** = Vāyu (the Wind): I, 1489, 2583 (son of Çvāsū); III, 770; VIII, 1511.

Çvāvillomāpaha, a tirtha. § 364 (Tīrthayātrāp.): III, 83, 6031. Cf. next.

Çvāvillomāpanayana = Çvāvillomāpaha: III, 6032.

Çveta¹, one or more ancient kings. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration of departed kings).—§ 653b (Gṛdhra-gomāyusamv.): XII, 153, 5743 (*rājaraheḥ*, had revived his dead son).—§ 761 (Ānuçāsanik.): XIII, 115δ, 5668 (among the kings who abstained from meat during the month of Kārttika).—§ 770 (do.): XIII, 151μ, 7130 (*rājaraṣṭhī*; in C. and B. then follows the half-çloka *Sāgarayātmaja* (C. *jo*) *yena plāvitas tāritas tathā*, which would refer to Ç., but PCR. inserts two çlokas, the first stating that Ç. gratified Çiva, who for his sake slew Andhaka, the second mentioning Bhagīratha, to whom then the half-çloka quoted above must refer (and so, as a matter of fact, it does, *vide* under the heading Bhagīratha, § 389)).—§ 775 (do.): XIII, 166η, 7681 (*rājaraṣṭhatamaḥ*).

Çveta², a muni. § 22 (Pramadvarā): I, 8a, 962.

Çveta³, one of the elephants of the quarters. § 127 (Amçavat.): I, 66, 2630 (*diçāṃ gajaṃ*, son of Çvetā¹).

Çveta⁴, a prince. § 290 (Çiçupālavadhap.): II, 44, 1539.

Çveta⁵, a mountain. § 418 (Tīrthayātrāp.): III, 139, 10820 (*giriṃ*, passed by the Pāṇḍavas), 10824 (do.).—§ 436 (Yukshayuddhap.): III, 158, 11527 (*parvatārājānam*, description), 11540, 11554 (*parvatam*).—§ 459 (Mārkaṇḍeya): III, 188, 12917 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 496 (Skandopattī): III, 225, 14309 (*parvatam*; Svāhā deposited the seed of Agni in a golden lake near Ç.; from that seed Skanda was born), 14331 (*mahāgīrau*), 14335 (*gīreḥ*; Skanda cleft the peak of Ç. in twain, then the mountain fled).—§ 501 (Skandopākhyāna): III, 14429 (*Rudreṇa çukram utarṣṭam tac Çvetakḥ parvato bhavat | Pāvakasyendriyaṃ Çrete Kṛttikābhīḥ kṛtam nago*).—§ 541 (Indrajitvadha): III, 289, 16473 (a Guhyaka came from Ç.).—§ 561 (Yānasandhip.): V, 48, †1879 (*giriṃ* = Kailāsa, PCR.).—§ 574 (Jambūkh.): VI, 6β, 198 (*çaçisannibhaḥ*, one of the *varshaparvatāḥ*).—§ 615 (Gadāyuddhap.): IX, 60, 3349 (*oçyeva mahāgīreḥ*).—§ 619 (Strivilāp.): XI, 19, 567 (*bhātī* . . . *agninera Ço giriḥ*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7657 (*rajatānvilāḥ*).—§ 782g (Guruçishyasamv.): XIV, 43η, 1174 (among the foremost of mountains). Cf. Çvetācala, Çvetaparrvata.

Çveta⁶ = Çvetagraha. § 559 (Prajāgarap.): V, 37, †1376

(*Çveto grahas tiryag ivāpatan kṛo*, "like a comet," PCR.).—§ 574 (Jambūkh.): VI, 3, 79 (*Çveto grahas tathā Citram samatikramya tishṭhati*, omens; [= Ketu, Nil., and PCR.]). 83 (*Çveto grahaḥ prajvalitaḥ sadhama iva pājakaḥ | Aindram tejasvi nakshatram Jyeshtham ākranya tishṭhati*, omens; [= Ketu, Nil., and PCR.]). Cf. Çvetagraha.

Çveta¹, a varsha. § 574 (Jambūkh.): VI, 6γ, 232 (north of the mountain Nila).

Çveta², a Pāṇḍava warrior. § 578 (Bhīshmavadhap.): VI, 47, 1850 (*Vairāṭiḥ* (!) [Nil. takes *Vairāṭiḥ* = Çaṅkha, and is right, the whole episode of Çveta being an interpolation, cf. the note of PCR., p. 170, and the note in B. to 47, 43]), 1852, 1855, 1860; 48, 1868, 1870, 1892, 1895, 1896, 1905, 1907 (fights Bhīshma), 1908, 1909, 1911, 1914, 1916, 1917, 1918, 1921, 1923, 1927, 1932, 1933, 1935, 1938, 1940, 1947, 1954, 1958, 1961, 1965, 1968, 1969, 1973, 1977 (is slain by Bhīshma), 1980; 49, 1985 (*nihato*), 1997, 2010.

Çveta³, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566.

Çveta¹⁰, an island (= Çvetadvīpa). § 717b (Nārāyaṇīya): XII, 336, †12703 (*Kṣhīrodadher yottarato hi dvīpaḥ Çha nāmna*, it is more than 32,000 yojanas distant from Meru, description of the inhabitants).—§ 717c (Uparicara): XII, 337, 12783 (*mahādvīpaḥ*, had been visited by Ekata, Dvita, and Trita).—§ 717b (Nārāyaṇīya): XII, 338, 12859 (*dvīpaḥ*); 339, 12861 (*mahādvīpaḥ*, Nārada saw there Nārāyaṇa); 340, 12994 (*mahādvīpaḥ*); 344, 13334 (do.). Cf. Çvetadvīpa.

Çveta¹¹ = Vishnu: XII, 13516, 13612.

Çveta¹², pl. (°āḥ) = "the inhabitants of Çvetadvīpa" (?). § 717b (Nārāyaṇīya): XII, 349, 13633 (*Çvetānām Yatīnāṁ cāha ekāntagatīm aryaṇām*).

Çvetā¹. § 127 (Amṣāvat.): I, 67, 2625 (daughter of Krodhavaçā), 2630 (mother of Çveta³).

Çvetā² = Umā: VI, 801.

Çvetā³, a mātṛ. § 615u (Skanda): IX, 46θ, 2640.

Çvetabhadra, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 9, 397 (among the Yakshas in the palace of Kubera).

Çvetācala, a mountain (= Çveta⁴). § 564b (Çesha): V, 103, 3619 (*°nibhakarāḥ*, sc. Çesha). Cf. Çveta⁵, Çvetaparvata.

Çvetāçva = Arjuna, q.v.

Çvetadvīpa, an island (= Çveta¹⁰). § 717b (Nārāyaṇīya): XII, 336, †12709 (*°vāsinām*).—§ 717c (Uparicara): XII, 337, 12778 (*Kṣhīrodadher uttaraṭṭhaḥ*), 12781 (*°vāsināḥ*, description).—§ 717b (Nārāyaṇīya): XII, 344ββ, 13313, 13327, 13330, 13331, 13344, 13350, 13360 (Nārada had seen Nārāyaṇa on Ç.); 345, 13393. Cf. Çveta¹⁰.

Çvetagraha = Çveta⁴. § 584 (Bhīshmavadhap.): VI, 82, 3588 (*Çvetagraham evoditāḥ* = Çukra, PCR.).

Çvetahaya = Arjuna, q.v.

Çvetaketu¹, a muni, son of Uddālaka. § 59 (Sarpasattra): I, 53a, 2047 (among the sudasyas at the snake sacrifice of Janamejaya).—§ 187b (Pāṇḍu): The muni Ç., son of Uddālaka, established the present usage among men that the sin of violating matrimonial chastity is regarded like to that of killing an embryo; this Ç. established from anger, as one day, in the presence of his father, a brahman came and seized his mother by the hand and took her away; Uddālaka, however, excused the fact as it was the practice sanctioned by antiquity: I, 122, 4724, 4725, 4726, 4728, 4730, 4735 (*Uddālakasya putreṇa*).—§ 266 (Çakrasabhāv.): II, 7, 294 (in the palace of Indra).—§ 412 (Aṣṭāvakra): III, 132, †10597

(*Auddalakīḥ*), †10598, †10599 (*Auddalakīḥ*), †10609, †10614, †10615, †10617 (Ç. was of the same age as Aṣṭāvakra, the son of Uddālaka's daughter, who regarded Ç. as his brother; Ç. informed Aṣṭāvakra that Uddālaka was not his father, then they both repaired to the sacrifice of Janaka).—§ 635 (Rājadharm.): XII, 34, 1229 (Uddālaka caused his son Ç. to be begotten by a disciple).—§ 640 (do.): XII, 57, 2056 (Uddālaka cast off Ç. because he deceived brahmanas).—§ 775 (Ānuçāsanik.): XIII, 166ξ, 7671 (*Auddalakīḥ*, among the ṛshis of the north).

Çvetaketu² = Çvetaki: I, 223, v. 69 (the çloka is wanting in C.).

Çvetaki, an ancient king. § 255 (Agniparābhava): I, 223, 8098 (*Harihayopamaḥ*), 8116, 8119, 8127, 8129, 8137 (Çvetaki could not get any priests to assist him in his sacrifice; he then applied to Çiva, who caused Durvāsa to complete the sacrifice on the condition that Ç. poured libations of clarified butter into the fire for twelve years; from this Agni (fire) became sick; after the completion of the sacrifice Ç. ascended to heaven (only B)). Cf. Çvetaketu².

Çvetaparvata, a mountain (= Çveta⁶). § 279 (Arjuna): II, 27, 1037; 28, 1038 (crossed by Arjuna on his digvijaya).—§ 506 (Skandayuddhap.): III, 231, 14540.—§ 532 (Sītā-sāntvana): III, 280, 16158, 16159 (in a dream Vibhishana is seen to ascend Ç. together with his counsellors).—§ 555 (Indravijaya): V, 11a, 353.—§ 574 (Jambūkh.): VI, 6θ, 247 (the abode of the gods and the Asuras).—§ 596 (Pratijñāp.): VII, 80, 2845 (passed by Kṛṣṇa and Arjuna on their way to the abode of Çiva).—§ 615f (Çaṅkhatirtha): IX, 37, 2138 (*°saṅkhaḥ*, sc. Mahāçaṅkha).—§ 618 (Jala-pradānikap.): XI, 10, 278 (*°rūpebhyo grhebhyaḥ*). Cf. Çveta⁸, Çvetācala.

Çvetapiṅgala = Çiva (1000 names³).

Çvetapiṅgalanetra = Çiva (1000 names¹).

Çvetasiddhi, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2570.

Çvetavāha, Çvetavāhana = Arjuna, q.v.

Çvetavakra, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2575.

Çvetopākhyāna. § 10 (Parvasaṅgrahap.): I, 2, 333 (mentioned among the parvas of the fifth book, but it may perhaps refer to ch. 47–49 in the sixth book; B. has *Vīçva-pākhyānam*, which may refer to ch. 65–68 in the sixth book).

Çyāma, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 419 (*mahāgiriḥ*), 426.

Çyāmā = Draupadī: V, 3215, 4661.

Çyāmāyā āçrama(h), a tirtha. § 733m (Citrakūṭa): XIII, 25, 1716.

Çyāmāyana, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 254.

Çyena, a ṛshi. § 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).

* **Çyena**, pl. (°āḥ) ("hawks"). § 126 (Amṣāvat.): I, 66, 2621 (the offspring of Çyeni).

Çyenacitra, an ancient king. § 761 (Ānuçāsanik.): XIII, 115ξ, 5665 (among the kings who abstained from meat during the month of *Kārttika*).

Çyenajit¹, son of Dala. § 461 (Vānadevacar.): III, 192, †13202.

Çyenajit², a prince. § 569 (Bhagavadīyānap.): V, 141γ, 4781 (has sided with the Pāṇḍavas).

[**Çyena-kapotākhyāna(m)**] ("the story of the hawk and the pigeon"). § 738b (Ānuçāsanik.): *Bhīshma* said: Once

a pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the *Kāci* king R.-r. *Vṛshadarbha* (or *Uçinara*), etc. [cf. Çyenakapotiya (§ 411 = III, 130 foll.), but here the birds are not *Indra* and *Agni*]. The three worlds together with *Indra* came to behold the king; he was bathed in a shower of nectar, etc.; D., G., and Aps. began to sing and dance around him, just as they do around *Brahmān*; he then ascended a celestial chariot and proceeded to the eternal heaven. Blessing upon the reader.

Çyenakapotiya(m) ("the episode relating to the hawk and the pigeon"). § 11 (Parvasaṅgr.): I, 2, 448 (°m upākhyānam). — § 411 (Plakshav.): *Indra* in the shape of a hawk and *Agni* in that of a pigeon in fear of the hawk came to test king *Uçinara's* merit (III, 130). *Uçinara* in vain offered the hawk another beast, and thereafter his kingdom, in order that he might spare the pigeon ("he who slays a *brahman*, he who slaughters a cow, the common mother of all the worlds, and he who forsakes one asking for protection, are equally sinful"); at last the hawk agreed upon receiving the pigeon's weight of *Uçinara's* flesh; *Uçinara* cut portion after portion of his flesh and placed it in the balance, and as it did not outweigh the pigeon he mounted the scale himself, utterly devoid of flesh. Then *Indra* said: "As long as man shall speak of thee, so long . . . thou shalt inhabit the holy regions." Saying this *Indra* ascended to heaven, and so did king *Uçinara* in a radiant shape, after having filled heaven and earth with his merits (III, 131).

Çyenī. § 126 (Amçavat.): I, 66, 2620 (daughter of *Tāmra*), 2621 (mother of the hawks). — § 127 (do.): I, 66, 2632 (wife of *Aruṇa* and mother of *Sampāti* and *Jaṭāyus*).

D

Daçabāhu = Çiva (1000 names¹⁻³).

Daçabhuja = Çiva: XIV, 209.

Daçāçva, a king of *Māhishmatī*. § 720b (Sudarçanop.): XIII, 2, 89 (son of *Ikshvāku*), 90 (father of *Madirāçva*).

Daçāçvamedha, a tirtha. § 362 (Tīrthayātrāp.): III, 83, 5084.

Daçāçvamedhika, a tirtha. § 364 (Tīrthayātrāp.): III, 83, 6034.

Daçaçatāksha, **Daçaçatanayana**, **Daçacatekshana** = *Indra*, q.v.

Daçaçgriva¹, a *Daitya*. § 268 (Varuṇasabhāv.): II, 9, 367 (in the palace of *Varuṇa*).

Daçaçgriva² = *Rāvaṇa*, q.v.

Daçaçjyotis, son of *Subhraj*. § 3 (Anukram.): I, 1β, 44, 45 (father of 10,000 sons).

Daçakandhara = *Rāvaṇa*, q.v.

Daçalakṣhaṇasamyukta = Çiva (1000 names¹).

Daçamālīka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9f, 374 (among the peoples of the north).

Daçānana = *Rāvaṇa*, q.v.

Daçāpārçva, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only B.; C. has *Daçārṇāḥ*).

Daçaratha, king of *Ayodhyā* and father of *Rāma*. § 383b (Paraçurāma): III, 99, 8656 (*Daçarathasya putro Rāmaḥ*), 8660. — § 391 (Rahyaçrṅga): III, 110, 10008 (*Lomapādaḥ saha D°asya*). — § 525 (Rāmopākhyānap.): III, 273, 15877 (son of *Aja*, husband of *Kausalyā*, *Kaikeyī* and *Sumitrā*, and father of four sons: *Rāma* on *Kausalyā*, *Bharata* on *Kaikeyī*, *Lakṣmaṇa* and *Çatrughna* on *Sumitrā*). — § 527 (do.): III, 277, 15947, 15949, 15957, 15974, 15976 (*Kaikeyī* prevailed upon *D.* to let *Bharata* be anointed and to banish *Rāma*; then *D.* died). — § 530 (Viçvāvasumokṣaṇa): III, 279, 16045 (*sahā D°asya . . . Jaṭāyuh*), 16064 (*sahā D°asya*, i.e. *Jaṭāyuh*). — § 543 (Rāmābhisheka): III, 291a, 16549, (16556) (*D.* appeared to *Rāma* and attested the innocence of *Sitā*, and commanded him to return to *Ayodhyā* and rule there). — § 548e (Vishṇu): III, 315, 17467 (*Vishṇunā vanatā cāpi grhe D°asya vai*—i.e. incarnate as *Rāma* *Daçarathi*—*Daçaçgrīvo hataḥ*). — § 746 (Ānuçāsanik.): XIII, 74, 3616. — § 775 (do.): XIII, 166j, 7677.

Daçaratha, adj. ("relating to *Daçaratha*"). § 621 (Rājadh.): XII, 8, 242 (*pañthāḥ*).

Daçarathātmaja = *Rāma*, q.v.

Daçarathi¹ = *Rāma*, q.v.

Daçarathi², dual (°ī) = *Rāma* and *Lakṣmaṇa*: III, 15946 (*Rāma-Lakṣmaṇau*).

Daçārdhahavirātmaka = *Kṛṣṇa*: XII, 1630.

Daçārha, pl. (°āḥ), a people. § 320 (Saubhavadhop.): III, 19, 769 (*sarva°*). — § 402 (Tīrthayātrāp.): III, 120, †10263 (*°senā*, will assist the *Pāṇḍavas* in the battle), †10287 (*°rīrāḥ*). — § 451 (Mārkaṇḍeyas.): III, 183, †12588 (*°yodhāḥ*, will assist *Yudhisṭhira*), †12591 (*°yodhaiḥ*). Cf. *Daçārha*, pl.

Daçārha = *Vishṇu* (1000 names).

Daçārha¹ = *Kṛṣṇa*, q.v.

Daçārha² = *Sātyaki*, q.v.

Daçārha, pl. (°āḥ), a people (= *Daçārha*, pl.). § 243 (Vidurāgamanap.): I, 205, 7513 (the followers of *Kṛṣṇa*). — § 271 (Lokapālasabhākh.): II, 12, 511 (*°nagarīm*, i.e. *Dvārakā*). — § 553 (Vaivāhikap.): IV, 72, 2350 (many *D.* came from the *Ānarta* country to *Upaplavya* along with *Kṛṣṇa* and *Abhimanyu*). — § 554 (Sainyodyogap.): V, 7, 171 (*°pravaraiḥ*, follow *Kṛṣṇa*). — § 569 (Bhagavadānap.): V, 140a, 4749. — § 599 (Jayadrathavadhap.): VII, 110, 4232 (*na hi D°a raṇe rakṣanti jivitaṃ*, so B.; C. has *D°o . . . rakṣati*), 4233 (*bhīrūṇām anātām mārgo naiṣa D°osvitaḥ*; C. reads *Daçārha* (i.e. *Sātyaki*) *svitaḥ* in two words). — § 608 (Karnap.): VIII, 85, 3299 (*sarva-Da°-mukhyaḥ*, i.e. *Kṛṣṇa*). — § 773c (Durvāsas): XIII, 160, 7431 (*kociṭ*). Cf. *Daçārha*, pl.

Daçārha, adj. ("belonging to *Daçārha*, i.e. *Kṛṣṇa*"). — § 263 (Sabhākriyāp.): II, 3, 84 (°ī *Sudharma*, i.e. *Kṛṣṇa's* *sabhā*).

Daçārhabhartr = *Kṛṣṇa*: III, †12579.

Daçārhadhipati = *Kṛṣṇa*: III, †903.

Daçārhakulavardhana = *Kṛṣṇa*: XII, 1870.

Daçārhanandana = *Kṛṣṇa*: I, 8076.

Daçārhanātha = *Kṛṣṇa*: VIII, †679.

Daçārhaputraja = *Dhr̥ṣṭaketu*: XI, 229 (*Codirājam*, Nil.: *atra putryām api putrāçabdaḥ* the mother of *Dhr̥ṣṭaketu* must then have been a *Daçārha* princess).

Daçārhasimha = *Kṛṣṇa*: III, †12578.

Daçārhavīra = *Kṛṣṇa*: V, †3303.

Daçārhi¹ ("daughter of the *Daçārha* king") = *Vijayā*, wife of *Bhūmanyu*: I, 3786 (°o).

Dācārhi ("do.") = Sudevā, wife of Vikunṭhana: I, 3789 (S°).
Dācārhi ("do.") = Cūbhāngī, wife of Kuru: I, 3792 (C°).
Daçārṇa, pl. (°āḥ), a people. § 177 (Pāṇḍudigvijaya): I, 113, 4449 (vanquished by Pāṇḍu on his digvijaya).—§ 280 (Bhīmasena): II, 29, 1063 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula on his digvijaya).—§ 350 (Nalopākhyānap.): III, 69, 2708 (*tvam tu jātā mayā dr̥ṣṭā* (C. °tvā) *D°eshu pitur gr̥he*, says Sunandā's mother, daughter of Sudāman, the king of the Daçārṇas, to Damayanti, the daughter of her sister).—§ 549 (Pāṇḍavaprav.): IV, 1a, 12; 5, 144 (*uttareṇa D°āṇs to Pañcālān dakṣiṇeṇa ca*).—§ 573 (Ambopākhyānap.): V, 189, 7420 (ruled by Hiranyavarman).—§ 574 (Jambūkh.): VI, 9μ, 348 (in Bhāratavarsha), 350 (do.), 363 (do., only C.; B. has *Daçāpārçva*).—§ 578 (Bhīshmavadhap.): VI, 51r, 2103 (in the army of Duryodhana, followed Droṇa).—§ 592 (Samçaptakavadhap.): VII, 26, 1162 (*rājā D°ānam*, fought Bhagadatta).—§ 605 (Karnap.): VIII, 22ζ, 864 (attacked the Pāncālas).—§ 785 (Anugītāp.): XIV, 83, 2470 (at the time of Yudhishtira's horse-sacrifice the D. were ruled by Citrāṅgada, who was vanquished by Arjuna).
Daçārṇa ("king of the Daçārṇas") = Hiranyavarman: V, 7493 (*pārthiva*), 7519.
Dācārṇa (do.) = Hiranyavarman: V, 7445, 7468.
Dācārṇa (do.) = the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, 95, 4276 (fought Bhagadatta).
Daçārṇādhipati (do.) = Sudāman: III, 2707 (S°).
Daçārṇādhipati (do.) = Hiranyavarman: V, 7417 (°āḥ *sutām*, married to Çikhaṇḍin), 7425, 7459; 7483, 7498, 7500, 7512.
Daçārṇādhipati (do.), the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, 95ēē, 4255 (among the Pāṇḍava warriors) (ēē), 4271 (attacked Bhagadatta).—§ 592 (Samçaptakavadhap.): VII, 26, 1164 (attacked Bhagadatta).
Dācārṇaka, adj. ("belonging to the Daçārṇas"). § 280 (Bhīmasena): II, 29, 1063 (°o *rājā Sudharma*).—§ 573 (Ambopāk.): V, 189, 7418 (°*śya nṛpateḥ*, i.e. Hiranyavarman, C. has *Da*°), 7419 (*Hiranyavarmeti nṛpo yo 'sau D°ḥ smṛtāḥ*), 7428 (°o *rājā*, i.e. Hiranyavarman); 190, 7454 (do.); 191, 7462 (°o *nṛpalau* = do.); 192, 7499 (°o *rājā* = do.).
Daçārṇanṛpa ("king of the Daçārṇas") = Hiranyavarman: V, 7503.
Daçārṇapati (do.) = Hiranyavarman: V, 7464, 7509.
Daçārṇarāja (do.) = Hiranyavarman: V, 7430.
Dācārṇarāja (do.) = Hiranyavarman: V, 7515.
Dācārṇeca (do.), the king of the Daçārṇas at the time of the great battle. § 578 (Bhīshmavadhap.): VI, 50π, 2080 (in the army of Yudhishtira).
Dācārṇika, adj. ("belonging to the Daçārṇas"). § 573 (Ambopāk.): V, 189, 7424 (*dhatryāḥ*). Cf. Dācārṇaka.
Daçāśya = Rāvaṇa, q.v.
Daçāvāra, an Asura. § 268 (Varuṇasabhāv.): III, 9, 367 (among the Daityas and Dānavas in the palace of Varuṇa).
Daçeraka, pl. (°āḥ), a people. § 589 (Droṇābhishek.): VII, 11ν, 397 (had formerly been vanquished by Kṛṣṇa).—§ 592 (Samçaptakavadhap.): VII, 20γ, 798 (in the army of Duryodhana). Cf. next.
Dāçeraka, pl. (°āḥ), a people. § 578 (Bhīshmavadhap.): 50π, 2080 (°*gaṇaiḥ*, in the army of Yudhishtira).—§ 580

(do.): VI, 56δ, 2409 (°*gaṇaiḥ*, in the army of Duryodhana; C. has *Da*°).—§ 587 (do.): VI, 117ρ, 5483 (°*gaṇāḥ*, attacked Arjuna; C. has *Da*°). Cf. prec.
Dāçeyī ("daughter of the fisherman") = Satyavatī: I, 4015; V, 5966 (C. *Da*°).
Daçivīdarbha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 372 (in the south; B. has *Ṛṣhikā Vīdabdhāḥ*).
Dadhica, an ancient ṛṣhi. § 208 (Astradarçana): I, 137, 5430 (Indra's *vajra* had been made from the bones of D.).—§ 368 (Tirthayātrāp.): III, 83, 7057 (°*śya . . . tirtham*).—§ 378 (do.): III, 92, 8437 (°a *iva Devendram . . . tathā rakṣasva*).—§ 384 (Agastyop.): III, 100, 8696 (*mahān ṛṣhiḥ*), 8701 (°*ayāçramam*), 8706 (°*āçramam*), 8707, †8709 (requested by the gods, D. gave up his life, then *Tvaṣṭṛ* made the *vajra* from his bones).—§ 615gg (Sārasvata): IX, 51, 2929 (*muniḥ*; when D. saw the Apsaras *Alambushā* his vital seed came out; from that seed *Sārasvata* was born by the river *Sarasvatī*), 2952 (the weapons of Indra were made from D.'s bones; (§ 615hh: D. had been begotten by the *paramarṣhi Bhṛgu* (son of *Prajāpati*) by his penances; of stout limbs and great energy, D. was the strongest of the creatures in the world (*lokasūrah*) and became tall as the king of the mountains; Indra had always been afraid of his energy).—§ 717b (Nārāyaṇya): XII, 343, VII, ††13212 (*Bhārgavaḥ*), ††13213 (Dhātṛ made the *vajra* from D.'s bones). Cf. Dadhici.
Dadhici = Dadhica. § 695b (Dakṣhayajñavināça): XII, 285, 10283, 10288, (10293), (when Çiva had not been invited to Dakṣa's sacrifice, D. saw by his power of yoga what would happen, and warned Dakṣa).—§ 717b (Nārāyaṇya): XII, 343, 13268 (*D°vacanād Dakṣhayajñam apāharat*, sc. Rudra, all. to § 695b). Cf. Dadhica.
Dadhimukha¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1553 (enumeration).—§ 564 (Mātalyop.): V, 103γ, 3628 (enumeration).
Dadhimukha², a monkey. § 534 (Setubandhana): III, 283, 16275 (*harivarddhah*, came to Rāma with a large army of monkeys).
Dadhivāhanapautra. § 638b (Rāmopākhy.): XII, 49, 1796 (*Dadhivāhanapautras tu putro Divirathasya ca | guptas sa Gautamenāsīd Gaṅgākūle 'bhirakṣhitāḥ*. PCR. connects this çloka with the next (cf. *Bṛhadratha*³). According to Harivamçā, v. 1693 foll., the grandson of Dadhivāhana and son of Diviratha is a king [of the Aṅgas?] named Dharma-ratha).
Dagdharatha = Citraratha¹ (the king of the Gandharvas): I, 6475.
Dahadahā, a mātṛ. § 615u (Skanda): IX, 46θ, 2638.
Dahana¹, one of the eleven Rudras. § 108 (Amçāvat.): I, 66, 2567 (son of Sthānu).—§ 191 (Arjuna): I, 123a, 4826 (present at the birth of Arjuna).
Dahana² = Agni, q.v.
Dahana³, a companion of Skanda. § 615u (Skanda): IX, 45δ, 2536 (given to Skanda by Amçā).
Dahati, a companion of Skanda. § 615u (Skanda): IX, 45δ, 2536 (given to Skanda by Amçā).
Dāho jatugṛhasya. § 10 (Pārvasaṅgr.): I, 2, 313 (i.e. Jatugṛhaparvan).
Daiteya, pl. (°āḥ) ("sons or descendants of Diti"), a class of the enemies of the gods (= Daitya, pl.). § 28 (Amṛta-manthana): I, 18, 1157 (*Danava-D°āḥ*, after the churning of the ocean Nārāyaṇa took away the *amṛta* from them).—§ 130 (Amçāvat.): I, 67, 2663 (*Çarabho nāma yas tishṭam*

D'ānām mahāsuraḥ).—§ 320 (Saubhavadhop.): III, 17, 695 (*Saubhavadśinaḥ*, i.e. the followers of Čālva¹); 19, 766 (*āstram*, employed by Čālva).—§ 334 (Kairātap.): III, 41, 1694 (*ebhis*—i.e. the nooses of Varuṇa—*tadā mayā vira saṁgrāme Tūrakūmaye | D'ānām sahasrāṇi saṁyatāni mahā-tmanām*, says Varuṇa).—§ 358 (Tirthayātrāp.): III, 82, 5017 (*hatvā D'-Dānavān*, sc. Viṣṇu).—§ 378 (do.): III, 94, 8491 (*ā Dānavāḥ ca*), 8497 (*ān Dānavāṁ ca Kalir apy āviṣat*).—§ 445 (Nivātakavacayuddhap.): III, 173, 12215, 12220, 12223, 12226 (i.e. the inhabitants of Hiranyapura).—§ 512 (Ghoshayātrāp.): III, 245, 14996 (*dahyamāna . . . D'ā iva Čakreṇa*).—§ 513 (do.): III, 251, 15144 (*ā-Dānavāḥ*, summoned Duryodhana into their presence).—§ 564 (Mātaliyop.): V, 98, 3536 (*hṛtarā-jyānām*); 99, 3557 (*atra*—i.e. in Pātāla—*le dharmaniratā baddhāḥ kālona piḍitāḥ | D'ā nivāsanti sma Vāsavona hṛta-çrayaḥ*); 105, 3684 (*°vighraḥ*).—§ 567 (Bhagavadīyānap.): V, 128, 4301, 4303, 4304 (Dharma bound the *D.* and the *Dānavas* and made them over to Varuṇa, who kept them within the depth of the ocean).—§ 581 (Bhīṣmavādhap.): VI, 65, 2965 (*ānām vadhāya ca*).—§ 599 (Jayadrathavādhap.): VII, 122, 4910 (*petuḥ . . . devāsūre purā yuddhe yathā D'-Dānavāḥ*).—§ 605 (Karpap.): VIII, 31, 1295 (*yathā*).—§ 608 (do.): VIII, 73, 3690 (*purā Viṣṇur iva hatvā D'-Dānavān*).—§ 611 (Čalyap.): IX, 25, 1352 (*traiḥlokyaviḥaye yuktā yathā D'-Dānavāḥ*).—§ 615 (Baladevatīrthay.): IX, 43, †2448 (*Dānavānam D'ānām Rākṣasānāṁ ca devāḥ . . . yuddham Tūrakākhyam*).—§ 615u (Skanda): IX, 46, 2685 (*sarva-D'ā Rākṣasā Dānavāḥ*, defeated by the gods commanded by Skanda).—§ 632b (Shoḍaçarāj., cf. § 595, v. Yuyāti): XII, 29, 990 (*vyādhenāsūrayuddhena hatvā D'-Dānavān*, sc. Yayāti).—§ 650 (Āpaddh.): XII, 142, 5442 (*ān Uçanāḥ prāha saṁçayacoheḍanam purā*).—§ 671b (Bali-Vāsava): XII, 223, 8074 (*ā vyatishṭhama tava*—i.e. Bali's—*çāsane*).—§ 673b (do.): XII, 227a, 8266 (*Daiteyā Dānavāḥ caiva*, enumeration of ancient rulers of the earth).—§ 674b (Çri-Vāsava): XII, 229, 8360 (*hitvā D'-Dānavān*, sc. Çri).—§ 707 (Mokṣadh.): XII, 319β, 11786.—§ 768 (Ānuçāsanik.): XIII, 148, 6899 (*Daiteyā Dānavendrāḥ ca . . . cakrāgnau kṣhayam āpannāḥ*). Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditiya, pl.

Daiteya, sg. (cf. Daiteya¹). Names of single Daitayas:—

Açvapati: I, 2651 (*A°*).
Bāna: IX, 2700 (*B°*).
Čibi: I, 2644 (*Č°*).
Hiranyakaçipu: XII, 12942 (*H°*).
Ilvala: III, 8543 (*I°*), 8552 (*I°*).
Maya: II, 10, 16 (*M°*).
Prahlāda: XII, 8032 (*P°*).
Tāraka: XIII, 4012, 4019.
Vegavat: III, 675 (*V°*).
Vipracitti: XII, 3661 (*V°*).
Virocana: V, 1187 (*V°*).
Virūpāksha: I, 2658 (*V°*).

Cf. Asura, sg.; Daitya, sg.; Dānava, sg.

Daiteya, adj. ("belonging to Diti"). § 664 (Mokṣadh.): XII, 207, 7544 (*°i prajā*).

Daiteyāpasada = Čālva²: III, 796.

Daiteyī = Pulomā: III, 12203 (*P°*).

Daitya, pl. (*°āḥ*) ("sons of Diti"), a class of the enemies of the gods (= Daiteya, pl.). § 11 (Parvasaṅgr.): I, 2, 369 (*ānām . . . samudbhavaḥ*).—§ 28 (Amṛtamanthana): I, 19, 1158 (*ā-Dānavāḥ*, battled with the gods about the *amṛta*).—§ 32b (Garuḍa): I, 23, 1247 (*ahito D'-Rākṣasāṁ*, sc. Garuḍa).—§ 84 (Ādivyaṁçāvatāranap.): I, 64, 2482 (*Ādityaiḥ . . . nirjitā yudhi*).—§ 121 (Amçāvat.): I, 66, 2607 (Uçanas became their guru).—§ 146 (Devayānti): I, 78, 3297, 3310 (*ānām asi gāyanaḥ*, sc. Uçanas); 80, 3343 (*°endranām*); 81, 3396.—§ 147 (do.): I, 82, 3410 (*°kanyām*, i.e. Čārmīsthā).—§ 190d (Arjuna): I, 123, 4801 (*Nivātakavacā nāma D'āḥ*, will be vanquished by Arjuna, cf. § 443 foll.).—§ 233 (Svayamvarap.): I, 187, †7011 (came to see the svayamvara of Draupadī).—§ 246 (Sundopasundop.): I, 209, 7650 (*hṛṣṭam pramuditam sarvam D'ānām abhavat puram*), 7651; 210, 7653, 7654 (*°anayā*); 212, 7730 (*°gaṇaḥ*).—§ 257 (Khāṇḍavadah.): I, 225, 8198 (armed with the discus Kṛṣṇa is superior to the *D.*).—§ 258 (do.): I, 227, 8259 (*ā-Dānavasaṅghānam cakāra kadanam mahat*, sc. Kṛṣṇa); 228, 8292 (*āḥ Kṛṣṇasacakravādīritāḥ*).—§ 268 (Varuṇasabhāv.): II, 9, 368 (*ā-Dānavasaṅghāḥ*, in the palace of Varuṇa).—§ 270 (Brahmasabhāv.): II, 11, 472 (come as guests to the palace of Brahmān).—§ 271 (Lokapālas.): II, 12, 480 (*°endrah*, in the palace of Varuṇa).—§ 290 (Çiçupālavādhap.): II, 45, 1580 (*cakram D'garvanisūdanam*, sc. Kṛṣṇa's).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 478 (*avadhīḥ tvam*—i.e. Kṛṣṇa—*raṇe sarvān sametān D'ānāvān*).—§ 334 (Kairātap.): III, 41, 1669 (accompanied Varuṇa).—§ 345 (Nalopākḥ.): III, 56, 2170 (*ā-Dānavamardanam Mahendram*).—§ 357 (Tirthayātrāp.): III, 82, 4065 (had performed austerities in Pushkara and attained to godhood).—§ 378 (do.): III, 94, 8499 (*niryaçakṣas tathā D'āḥ kṛtenaço vilayaṁ gatāḥ*), 8509 (*vināṁkṣhyanti Daityā iva*).—§ 384 (Agastyop.): III, 101, 8729 (*°vare*, i.e. Vṛtra); 102, 8744 (i.e. the Kāleayas), [8758 (*Ādidaiteyāḥ . . . Hiranyakaçipuḥ*)].—§ 432 (Saugandhikāḥ): III, 154, †11390 (*sa Čakravād Dānava-D'asaṅghān vikramya*).—§ 443 (Nivātakavacayuddhap.): III, 168, 12074 (*saṁsārāṇi prayutāṇy arbudāṇy api rathenaṇena D'ānām jītaṁ Mahavā yudhi*).—§ 444 (do.): III, 169, 12085 (*°puram*); 171, 12137 (i.e. the Nivātakavacas); 172, 12162, 12165, 12186 (*°nāryaḥ*).—§ 445 (do.): III, 173, 12202 (*ānām puram*, i.e. Hiranyapura), 12222 (i.e. the inhabitants of Hiranyapura).—§ 453 (Mārkaṇḍeya): III, 183, 12610.—§ 459 (do.): III, 188, 12925 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); 189, 12977 (are slain when born among men, by the incarnate Nārāyaṇa [Viṣṇu]).—§ 474b (Dhundhumārop.): III, 201, 13503 (*°endrah parābhūtāḥ*, sc. by Viṣṇu).—§ 476 (do.): III, 202, 13534 (*avadhīyo devatānām hi D'ānām atha*, etc., sc. Dhundhu).—§ 496 (Skandopatti): III, 224, 14264 (*jeta yo duṣṭa-D'ānām*).—§ 502 (Manuṣyagrahak.): III, 230, 14483 (*ānām ya Ditiṁ mātā*).—§ 507 (Skandayuddha): III, 231, 14588, 14589, 14595 (*°balat*), 14603, 14605, 14608 (*°senā*), 14614 (*°gaṇaḥ*, battle with the gods).—§ 513 (Ghoshayātrāp.): III, 251, 15150 (summoned Duryodhana into their presence); 252, 15172 (*°Rākṣhogaṇān*, re-born as warriors in the great battle), 15177 (re-born as the Saṁçaptakas), 15181.—§ 514 (do.): III, 252, 15198.—§ 522 (Draupadīharaṇap.): III, 266, †15589 (Kotika believes Draupadī to be a *Daitya-vardana*); 270, †15710 (*°senāu*).—§ 524d (Viṣṇu): III, 272, 15834 (*ānām ādipurusaḥ*, i.e. Hiranyakaçipu).—

§ 526 (Rāmopākhyānap.): III, 275, 15927 (°ānām devānāṁ ca baloikataḥ ākrāmya ratnāny aharat, so. Rāvaṇa).—§ 533 (Sītā-Rāvaṇas.): III, 281, 16175 (°ānām . . . yoshitāḥ, wives of Rāvaṇa).—§ 542 (Rāvaṇavadha): III, 290, 16510 (°-Dānavān, had been slain by Indra).—§ 547 (Karna): III, 310, 17201.—§ 548e (Vishṇu): III, 315, 17461 (vadhārtham D°ānām).—§ 552 (Goharaṇap.): IV, 58, 1887 (jētāraṁ deva-D°ānām, i.e. Arjuna).—§ 554b (Vishṇu): V, 10, 297 (had been slain by Vishṇu).—§ 554 (Indravijaya): V, 14, 445 (°Dānavasādāna, i.e. Indra, C. has by error °am.).—§ 556 (Sañjayayānap.): V, 22, †876 (nirāhetam Indra-Vishṇu (Indro Vishṇur, C.) D°sonām yathaiḥ).—§ 561d (Nara-Nārāyaṇau): V, 49, 1929 (Çakro vijigyo D°-Dānavān).—§ 564 (Mātaliyop.): V, 98, 3538 (°jatyāḥ); 99, 3547 (Patālam . . . D°-Dānavasevitāṁ); 100, 3567 (in Hiranyapura), 3580.—§ 565 (Gālavac.): V, 110, 3805 (atra—i.e. in the west—paçāṭi kṛtā D°a Vāyuna samyats tāda | niçvasanto mahāvātair arditāḥ suhupur devja).—§ 574 (Jambūkh.): VI, 6, 216 (only B.: tasya—i.e. Meru's—mārdhany Uçānāḥ Kūvo D°aiḥ—C.: divi).—§ 576 (Bhagavadgītāp.): VI, 20, †745 (°endrasenava); 34, 1234 (Prahlaḍaḥ oāsmi D°ānām, says Kṛṣṇa).—§ 579 (Bhīṣma-vadhap.): VI, 54, 2245 (yathendrasya . . . D°sonaya).—§ 580 (do.): VI, 59, 2576 (Bhīṣmo nāçayot D°-Dānavān).—§ 581 (do.): VI, 66, 2981 (°-Dānava-Rākṣasāḥ, were re-born among men).—§ 583 (do.): VI, 77, †3381 (yadvat); 80, †3522 (sadeva-D°āml lokān).—§ 584 (do.): VI, 83, 3695 (abhidudrāvatuḥ . . . yathā D°camūṁ rājan Indropendrav ivāmarau); 85, †3768 (viddhāḥ . . . devā yathā D°gaṇaiḥ).—§ 585 (do.): VI, 87, 3878 (yathā D°-devaseno); 90, 4063 (°, saṅgrāmo D°saṅkāço).—§ 586 (do.): VI, 107, 4924 (°-Dānavaiḥ).—§ 587 (do.): VI, 118, 5546 (yathā D°camūṁ Çakras tāpayām asa).—§ 589 (Droṇā-bhīṣhek.): VII, 11, 395 (°puram Saubham).—§ 592 (Saṁçaptakavadhap.): VII, 21, 891 (yathā D°gaṇo Vishṇuḥ, so. cakāra kadanam).—§ 596 (Pratiñāp.): VII, 79, 2798 (°-Dānavadarpahā, i.e. Indra); 80, 2838 (had been slain by Çiva with the Pūçupata weapon).—§ 599 (Jayadrathavadhap.): VII, 126, 5125; 148, †6444 (Çatakratau . . . jaghnushi D°-Dānavān); 149, 6464 (Çakro hatra D°ān).—§ 600 (Ghaṭotkacavadhap.): VII, 158, 7021; 159, 7073 (Çakram D°a yathā purā), 7088 (Çakram D°camūṁ iva); 160, 7143 (Indro D°vādhe yathā); 162, 7227 (yathendram . . . D°vadhodyatam).—§ 601 (Droṇavadhap.): VII, 185, 8434 (had been slain by Arjuna).—§ 603d (Tripura): VII, 202, 9560.—§ 605 (Karna): VIII, 16, 621 (trailokyavijaye yadvat D°ānām saha Vajriṇā); 19, 716 (do.), 734 (°ān Indra ivadvadhāt); 25, 1035 (yathā D°camūṁ . . . Devarājo mamarda).—§ 605c (Vijaya): 31, 1293 (°gaṇān . . . jītaṁ vai Çatakratuḥ).—§ 606 (Tripurākhyāna): VIII, 33, 1394 (saṅgrāmas Tārakūmayāḥ | nirjītaḥ ca tato D°āḥ), 1395, 1406 (Mayam . . . D°-Dānavapūjitaṁ), 1412 (trayas to D° rājānaḥ, i.e. Tārakāksha, Kamalāksha, and Vidyumālīn), 1420; 34, 1548, 1550 (Tripuram . . . D°-Dānavarakṣitaṁ).—§ 606b (Paraçu-Rāma): VIII, 34, 1595, 1604, 1605, 1606 (were slain by Rāma Jāmadagnya).—§ 608 (Karna): VIII, 53, 2588 (yathendrah samare D°āna Tārakasya vadhe purā); 60, 2983 (niruddha . . . jikīrahavo 'mṛtam D°āḥ Çakrāgnidhyām ivasakṛt), 3009 (Çakreṇa yathā D°ān hanyamānān); 79, †4054 (had been slain by Arjuna); 82, †4204 (yuyudhe . . . digtçovair D°patir yathā).—§ 611 (Çalyap.): IX, 14, 752 (Çatakrator yathā pūrvam mahatyā D°sonayā, so. vimardaḥ); 20, †1071

(yathā); 24, †1337 (jaghāna D°ān iva Vajrapāṇiḥ).—§ 612 (Hradapraveçap.): IX, 31, 1750 (Indreṇa nihatā D°-Dānavāḥ), 1757 (hataḥ).—§ 615 (Baladevatīrthay.): IX, 39, 2252 (°-Dānavavigrahaṁ); 43, 2449 (°antakarta, i.e. Skanda); 44, 2452 (°ānām . . . kadanam).—§ 615u (Skanda): IX, 45, 2529; 46, 2673, 2681, 2692, 2697, 2707, 2712 (battle between the D. and the gods), 2722 (°kulān-takaḥ, i.e. Skanda).—§ 615 (Baladevatīrthay.): IX, 47, 2730.—§ 615gg (Sārasvata): IX, 51, 2960 (°-Dānavavirāṇām jaghāna navatīr nava, so. Indra).—§ 615 (Gadā-yuddhap.): IX, 55, 3120 (°av iva).—§ 616 (Sauptikap.): X, 4, 156 (°sonām iva kruddhāḥ sarva-Dānavasādanaḥ).—§ 623 (Rājadh.): XII, 12, †369 (Çakro yathā D°balāni saṅkhye).—§ 635 (do.): XII, 33, 1186 (jaghnur D°āna tathā devāḥ), †189 (devair D°a ivolvanāḥ).—§ 637 (do.): XII, 47, 1662.—§ 656 (Khaḍgotpattik.): XII, 166, 6147 (°-Dānavāḥ, eight are enumerated).—§ 660b (Bhṛgu-Bharadvajasampv.): XII, 188, 6937.—§ 666 (Mokṣadh.): XII, 209, 7620, 7625 (°-Dānavān, destroyed by Vishṇu when incarnate as a boar).—§ 671b (Bali-Vāsavasampv.): XII, 225, 8177 (rājā D°ānām Balīḥ).—§ 673b (do.): XII, 227, 8218 (°-Dānavasaṅkṣaye), 8267 (°endrah, had formerly ruled the earth).—§ 674b (Çri-Vāsavasampv.): XII, 229, 8360 (°-Dānavān, deserted by Çri).—§ 693b (Vṛtravadha): XII, 282, 10119 (°āsuranīberhaṇa, i.e. Indra).—§ 717b (Nārāyaṇya): XII, 344, 13365; 350, 13666 (°-Dānavagandharva-Rākṣasagaṇasamākula . . . vasumati), 13667 (°-Dānavarākṣasāḥ).—§ 723 (Ānuçāsanik.): XIII, 6a, 312.—§ 730g (Upamanyu): XIII, 14, 734 (Çiva assumes the form of D. and Dānavas), 796 (°-Dānavamukhyānām), 798 (do.): (v), 820 (°çarāḥ).—§ 736b (Vīṭahavyop.): XIII, 30, 1998 (attacked Grtsamada, believing him to be Indra).—§ 746 (Ānuçāsanik.): XIII, 81, 3842 (parābhavāo ca D°ānām); 82, 3856 (deserted by Çri); 83, 3885 (parābhāteshu).—§ 754 (do.): XIII, 98, 4683 (Brahmarshi-deva-D°ānām, so. kathāḥ), 4717 (°ānām sallakityaḥ ca kāṅkṣitāḥ).—§ 766 (do.): XIII, 126, 6015 (cakreṇa nihatāḥ).—§ 772k (Agastya): XIII, 156, 7273 (burnt by Agastya).—§ 772l (Vasishṭha): XIII, 156, 7289 (slain by Vasishṭha).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, †7364 (sa—i.e. Kṛṣṇa—eva pūrvam nijaghāna D°ān), †7371.—§ 773d (Çiva): XIII, 161, 7485 (in Tripura).—§ 778b (Saṁvartta-Maruttya): XIV, 5, 115 (tvam—i.e. Indra—ajahartha D°ānām eko vitacriyam parām).—§ 784b (Uttanka): XIV, 54, 1566.—§ 785 (Anugītāp.): XIV, 60, 1785 (Kāvyo D°pator iva, so. sonāpatiḥ).—§ 793 (Mausalap.): XIV, 61, 153. Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditiya, pl.

Daitya, sg. (cf. Daitya, pl.). § 450 (Ājagarap.): III, 180, 12458 (Yudhisṭhira asks the ājagara if he is a D.).—§ 730d (Sudarçana): XIII, 14, 666 (Çiva slew a D. who lived in the water).—Names of single Daityas:—

Bali: XII, 8080, 8225.

Çambara: III, †10271 (Ç°).

Dhundhu: III, 13544, 13551, 13612, 13623 (Dhundhur nāma mahā-D°āḥ).

Ivala: III, 8631.

Maya: III, 16237 (M°).

Namuci: VI, 3678 (N°ir D°-sattamaḥ).

Naraka: III, 10914 (N°), 10915.

Prahlaḍa: II, 2320; XII, 4568 (P°).

Rāhu: I, 1165.

Tāraka: VII, 6718 (*T°am D°-sattama*); IX, 1754 (*Tāraka ca mahā-IPah*); XIII, 4181 (*T°*).

Vātāpi: III, 8542.

Vṛshaparvan: I, 3337.

Vṛtra: VII, 3457 (*V°*); XII, 10002 (*V°*), 10031, 10046, †10055, †10059, †10061, †10066, 10138, 10148, 10151 (*V°*).

Cf. Asura, Daiteya, Dānava.

Daitya, adj. ("belonging to the Daityas"). § 743b (*Vipulop.*): XIII, 40a, 2281 (*vapuh*).

Daitya, dual (*°au*) = Sunda and Upasunda: I, 7622, 7656, 7678, 7711.

Daityadvīpa, a Suparna, son of Garuda. § 564 (*Mātaliyop.*): V, 101β, 3596 (enumeration).

Daityahan = Īiva (1000 names').

Daityakanyā = Ārmishthā: I, 3410.

Daityanācana = Kṛṣṇa: XII, 1526.

Daityanibārhaṇa = Indra: XVII, 108.

Daityapa ("king of the Daityas") = Bali: XIII, 4698.

Daityapati¹ (do.) = Prahlāda: XII, 8056.

Daityapati² (do.) = Vṛtra: XII, 10128.

Daityasattama¹ = Namuci: VI, 3678 (*N°*).

Daityasattama² = Tāraka: VII, 6718 (*T°*).

Daityasenā ("the army of the Daityas"), daughter of Prajāpati and sister of Devasenā. § 495 (*Skandotpatti*): III, 224, 14257, 14259 (robbed by the Asura Keçin).

Daityeçvara = Bali: XII, 8153.

Daityendra¹ = Bali: IX, 2708 (*°eya sutam*, slain by Skanda); XII, 8182, 8185 (*P°*), 8224; XIII, 4690.

Daityendra² = Hiranyakaçipu: III, 15834, 15838.

Daityendra³ = Ilvala: III, 8619 (*I°*).

Daityendra⁴ = Naraka: III, 10923 (*N°*).

Daityendra⁵ = Nikumbha: I, 7620 (*N°*).

Daityendra⁶ = Prahlāda: II, 2315 (*P°*); III, 1030 (*P°*); XII, 4588, 4590, 4592, 4600, 4606, 8057.

Daityendra⁷ = Tāraka: IX, 2691.

Daityendra⁸ = Virocana: V, 1187.

Daityendra⁹ = Vṛtra: XII, 10054.

Daityendra¹⁰, dual (*°au*) = Sunda and Upasunda: I, 7641, 7645.

Daivakināndana = Viṣṇu, v. Devakināndana.

Daivarāti = Jannaka: XII, 11546 (*J°*), 11819.

Daivayāneya ("son of Devayāni") = Yadu: I, 3163.

Daksha¹ (*Prācetasā*), a Prajāpati. § 3 (*Anukram.*): I, 1, 33 (*Prācetasas tathā D°o D°putrāç cu sapta vai*, came out of the primordial egg).—§ 87 (*Amçūvat.*): I, 65, 2519 (thirteen daughters of *D.*, viz. Aditi, etc., married to Kaçyapa).—§ 115 (*Amçūvat.*): I, 66, 2574 (*D.* sprung from the right toe of Brahmān, and his wife from the left toe of Brahmān. *D.* had lost his sons (*nashaputrah*), (cf. § 138), but had 50 daughters, whom he made his *putrikāh*; 10 of them were married to Dharma, 27 to Indu, i.e. the Moon, 13 to Kaçyapa).—§ 136 (*Yayātyup.*): I, 75, 3126 (*Prajāpateh*).—§ 137 (*Sambhavup.*): *Prācetas* had 10 sons (*mukhejenāgninā yais to pūrvaṃ dagdhā mahajūsaḥ*, PCr. seems to have followed a different reading), from them sprang the muni *Daksha Prācetasā*, and from him the creatures (*sa hi Lokapitāmahaḥ*): I, 75, 3130 (*Prācetasah*).—§ 138 (do.): *Daksha* had from his wife *Vīriṇī* 1,000 sons, whom *Nārada* taught the *Sāṅkhya* as a means of salvation (*mokṣam adhyāpayām āsa Sāṅkhya-jñānam anuttamaṃ*). Then *Daksha* made his 50 daughters

his *putrikāh*, and bestowed 10 of them to Dharma, etc. (cf. § 115); I, 75, 3131 (*Prācetasah*), 3182 (*°putrān*).—§ 156 (*Pūrv.*): I, 95, 3760 (father of Aditi).—§ 164 (*Āpavop.*): I, 99, 3927 (*°sya duhitā . . . Surabhi*).—§ 191 (*Arjuna*): I, 123a, 4808 (*Prajāpatiḥ*, came to see the birth of Arjuna).—§ 270 (*Brahmasabhāv.*): II, 11, 436 (*Prācetaḥ?*, in the palace of Brahmān).—§ 410 (*Plakṣhā-vataraṇag.*): III, 130, 10537 (performed a sacrifice at Sarasvatī and pronounced a blessing on the spot).—§ 439 (*Yakṣayuddhap.*): III, 163, 11854 (the seventh of Brahmān's spiritual sons).—§ 496 (*Skandotpatti*): III, 224, 14295 (*Svāhā* was daughter of *D.*).—§ 503 (*Skandayuddha*): III, 231, 14516 (*°sya . . . kanyā Svāhā*).—§ 508 (*Kārttikeyastava*): III, 232, 14643 (*Skanda* is identified with *D.*).—§ 564 (*Mātaliyop.*): V, 105, 3683 (*Garuda* says: *mamāpi D°sya sūtā janani*, i.e. Vinatā).—§ 581 (*Bhishmavadhap.*): VI, 68p, 3040 (*Prajāpatiḥ*, Kṛṣṇa is identified with *D.*).—§ 603 (*Nārāyaṇāstramokṣh.*): VII, 202, 9544 (his sacrifice is destroyed by Īiva, cf. § 695b).—§ 615 (*Prabhāsatpattik.*): IX, 35, 2013 (*°sya tanayāḥ*, twenty-seven in number, married to Soma, i.e. the Moon), 2020, 2021, 2025, 2026, 2042, 2053 (how Soma was cursed by *D.*).—§ 615i (*Saptasārasvata*): IX, 38, 2213 (performed a sacrifice at Gaṅgādvāra).—§ 615u (*Skanda*): IX, 45γ, 2512.—§ 617 (*Aishikap.*): X, 17θ, 744 (*sapta D°ādīn Prajāpatīn*, created by the second creator).—§ 628 (*Rājadh.*): XII, 23, 666 (*°aḥ Prācetaso yathā*), 695 (do.).—§ 637 (do.): XII, 47γ, 1597 (among the ṛṣhis who surrounded Bhishma, as he lay on his arrow-bed).—§ 656e (*Khaḍgotpattik.*): *Daksha* begat sixty daughters, who were all taken as wives by Brahmarshis; from them sprung all creatures (*bhūtāni*): D., P.-gaṇāḥ, G., Apa., diverse kinds of Rā., birds and animals and fishes, etc., and vegetables, and all beings that are oviparous or viviparous or born of filth: XII, 166, 6136 (*Prācetasah*).—§ 664 (*Mokṣadh.*): XII, 207a, 7534 (the seventh of Brahmān's spiritual sons), 7536 (*Prajāpatiḥ*, sprung from the toe of Brahmān), 7539 (his daughters and their offspring).—§ 665 (do.): XII, 208, 7573 (son of the ten *Prācetasas*, and also named Ku).—§ 673b (*Bali-Vāsavaṣṇv.*): XII, 227a, 8262 (among the ancient rulers of earth).—§ 694b (*Jvarotpatti*): XII, 284, 10226 (*Prajāpatiḥ*, his sacrifice), 10232.—§ 695 (*Mokṣadh.*): XII, 285, 10272 (*Prācetasasya*), 10273.—§ 695b (*Dakṣhaya-jñāvināçā*): XII, 285, 10275, 10276, (10292), 10294, (†10295), 10303, 10304, 10309, 10323 (*Prajāpatiḥ*), 10329, 10331, 10340 (*Prajāpatiḥ*), 10345 (having not been invited, Īiva destroyed *D.*'s sacrifice, then *D.* praised Īiva).—§ 696 (*Mokṣadh.*): XII, 285, 10346 (*Prajāpatiḥ*).—§ 696b (*Dakṣhaprokta-Īiva-sahasranāmastotra*): XII, 285, 10461, 10462, 10465, 10470, 10472 (*Daksha* hymned Īiva by enumerating Īiva's 1,000 names, etc.).—§ 714n (*Parāvaha*): XII, 32θ, 12415 (*yaṃ*—i.e. *Parāvaha*—*samāsādya vegena diço 'ntam pratipedire* | *Dakṣhanya daça putrāṇām sahasraṇi Prajāpateh*).—§ 717b (*Nārāyaṇīya*): XII, 335a, 12685 (among the twenty-one *Prajāpatīs*); 343, IV, †13206 (caused a third eye to appear on the forehead of Īiva); XI, †13219 (repetition from IX, ch. 35), (w), 13267 (*°yayñāḥ*), 13268, 13269 (*°yayñāḥ*); 34θ, VII, 13596 (*D.* had sixty daughters, the ten last of which were married to Manu).—§ 73θ (*Ānuçāsanik.*): XIII, 14ββ, 991 (in the abode of Īiva).—§ 746 (do.): XIII, 77, 3706 (gave a bull to Īiva); 83, 3906 (*°sya duhitā . . . Surabhi*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6830 (*Prajāpatiḥ*, son of *Prācetas*).—

§ 773d (Çiva): XIII, 161, 7468 (*Prajāpateḥ*, his sacrifice is destroyed by Çiva, cf. § 603 and § 695b).—§ 778b (*Samvartta-Maruttiya*): XIV, 5, 94 (*Asurāḥ caiva devāḥ ca Dṛṣṭvān Prajāpateḥ | apatyam*).—§ 785 (*Anugītāp.*): XIV, 88, 2634 (*çuṣubhe cayanam tatra Dṛṣṭvā Prajāpateḥ*). Cf. *Prajāpati*, *Prācetasā*.

Dakṣha², a *Suparna*, son of *Garuḍa*. § 564 (*Mātalyop.*): V, 101β, 3597 (enumeration).

Dakṣha³ = *Skanda*: III, 14643.

Dakṣha⁴ = *Çiva* (1000 names²).

Dakṣha⁵, a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 91γ, 4360 (enumeration).

Dakṣha⁶ = *Vishṇu* (1000 names).

Dakṣha⁷, a king (perhaps = *Dakṣha*¹). § 775 (*Ānuçāsanik.*): XIII, 166γ, 7679.

Dakṣhaduhitr ("daughter of *Dakṣha*") = *Svāhā*: III, 14295 (S°).

Dakṣhakanyā (do.): *Kadrū*: I, 2521 (K°).

Dakṣhakraṭuhara ("destroyer of *Dakṣha*'s sacrifice"): X, 253; XII, 13149; XIII, 6565.

Dakṣhaprokta-Çivasahasranāmastotra ("the 1008 names by which *Çiva* was praised by *Dakṣha*"). § 696b (*Mokṣadh.*): *Dakṣha* praised *Çiva* by enumerating his 1008 names (i.e. *Çivasahasranāmastotra*), and adding some further praises. *Çiva* became gratified and granted *Dakṣha* some further boons (among those the benefits of the *Pāçupata* religion); then *Çiva* disappeared. Blessing to the reader.

Dakṣhayāgāpahārin = *Çiva* (1000 names²).

Dakṣhayajñanibarhana ("destroyer of *Dakṣha*'s sacrifice") = *Çiva*: VII, 9529.

Dakṣhayajñavināça (do.) = *Çiva*: III, 1627.

[**Dakṣha-yajña - vināça(h)**] ("the destruction of *Dakṣha*'s sacrifice"). § 695b (*Mokṣadh.*): *Vaiçampāyana*(!) said: In days of yore *Dakṣha* made arrangements for performing a sacrifice on the top of *Himavat* in that sacred region inhabited by *R.* and *Si.*, *G.* and *Aps.*, where the *Gangā* issues out of the mountains. The gods, etc. (*α*), came there. *R.* *Dadhīca* in wrath and grief said that this was no sacrifice, since *Rudra* (*Çiva*) was not adored in it, etc.; he, the great *yogin*, saw into the future; he beheld *Çiva* seated with *Nārada* and *Umā*. *Dakṣha* said he knew the eleven *Rudras* with lances and matted locks, but he did not know who this *Maheçvara* was. *Dakṣha* said that he would perform the sacrifice unto *Vishṇu*. *Umā* felt grief. *Çiva* said that it is to him as the Lord of Sacrifices that the chanters utter their praises in sacrifices, etc. (*β*). Then he created from his mouth a terrible being (description), and *Umā* herself, assuming the terrible form of *Mahakālī*, proceeded in the company of that being, that was the living embodiment of *Çiva*'s wrath and resembled *Çiva* himself, and came to be called *Virabhadra*. He then created from the pores of his body a large number of spirit-chiefs named *Raumyas*. These *Rudras* attacked the sacrifice (description; *R.*, *D.*, and men looked pale) and began to set fire to everything, and tore off the head of the sacrifice. *D.* and *Brahmān* and *Dakṣha*, informed by *Virabhadra*, hymned *Çiva* (*γ*), who, asked by *Dakṣha*, granted to him the boon that his sacrificial articles should be of use to him. Then *Dakṣha* knelt down and uttered his 1008 names (*v.* *Dakṣha-prokta-Çiva-sahasranāmastotra*).

Dakṣhayajñavināçana = *Çiva*: VII, 3464, 9593.

Dakṣhāyānī¹ ("daughter of *Dakṣha*") = *Aditi*: I, 3135 (mother of the *Ādityas*); III, 14261 (mother of *Indra*).

Dakṣhāyānī² (do.) = *Surabhi*: XII, 6432 (S°).

Dakṣhāyānī³ (do.) = *Vinatā*: I, 1459 (P°).

Dakṣhāyānī⁴ (do.) = the mother of *Rājadharmān* (*Naḍi-jaṅgha*). § 658b (*Kṛtaghnop.*): XII, 170, 6343.

Dakṣhāyānī⁵, dual (°*yau*) = *Kadrū* and *Vinatā*: I, 1227 (*Kadrūçā Vinatā caiva*).

Dakṣhāyānī⁶, pl. (°*yaḥ*). § 565 (*Gālavac.*): V, 108, 3766 (*atre*—i.e. in the east—*pūrcam prasūta vai Dṛṣṭvā prajāḥ striyaḥ*).—§ 673b (*Bali-Vāsavasamv.*): XII, 227, 8274 (*°putrāḥ Prajāpatyaḥ*).

Dakṣhāyanya ("son of the daughter of *Dakṣha*") = *Āditya* (the Sun): XIII, 6831.

Dakṣheya ("daughter of the daughter of *Dakṣha*") = *Çukī*: XIII, 227.

Dakṣhiṇa = *Çiva* (1000 names²). Do.² = *Vishṇu* (1000 names).

Dakṣhiṇāpatha, the land in south (*Dekhan*). § 281 (*Sahadeva*): II, 31, 1121.—§ 347 (*Nalopākhyānap.*): III, 61, 2317, 2319.—§ 555 (*Sainyodyogap.*): V, 19, 593 (*°vāsibhiḥ*, i.e. the subjects of king *Nila*).—§ 664 (*Mokṣadh.*): XII, 207γ, 7559 (*°gāminyāḥ*—so C.; B. has *°janmānaḥ*—i.e. the *Āndhrakas*, etc.).

Dakṣhiṇāpatha, pl. (°*āḥ*) ("the inhabitants of *Dakṣhiṇāpatha*"). § 576 (*Bhagavadgītāp.*): VI, 15, 604 (in *Duryodhana*'s army). Cf. *Dakṣhiṇātya*, pl.

Dakṣhiṇātya, pl. (°*āḥ*) ("the Southerners"). § 515 (*Karnadigvijaya*): III, 254, 15247 (i.e. the subjects of *Rukmin*).—§ 561 (*Yānasandhip.*): V, 57, 2245 (assigned to *Bhīmasena* as his share of the foes).—§ 571 (*Ulūkādūtā-gamanap.*): V, 160γ, †5510 (in *Duryodhana*'s army); 161, †5555 (do.).—§ 585 (*Bhīṣmavadhap.*): VI, 87β, 3852 (followed *Bhīṣma*).—§ 589 (*Dronābhīṣhekap.*): VII, 7ζ, 184 (followed *Karna*); 11ν, 397 (had formerly been vanquished by *Kṛṣṇa*).—§ 599 (*Jayadrathavadhap.*): VII, 113χ, 4412 (*Sataputrapurogamāḥ*).—§ 604 (*Karnap.*): VIII, 5ζ, 138 (have been slain by *Arjuna*).—§ 605 (do.): VIII, 20δδ, 780 (slain by the *Pāṇḍya* king); 22ζζ, 863 (attacked the *Pāñcālas*).—§ 607 (do.): VIII, 45, 2098 (*vṛṣhalāḥ*).—§ 608 (do.): VIII, 70πππ, †3511 (have been slain), (*ppp*), †3524 (do.).—§ 609 (*Çalyap.*): IX, 1γ, 23 (do.).—§ 641 (*Rājadh.*): XII, 101π, 3737 (*asipāṇayaḥ*). Cf. next.

Dakṣhiṇātya, adj. ("belonging to the Southerners"). § 186 (*Vyushitāçvop.*): I, 121, 4690 (*nṛpatin*, vanquished by *Vyushitāçva*).—§ 401 (*Balarāma*): XII, 119, †10254 (*mahipān*, had been vanquished by *Sahadeva*).—§ 512 (*Uḥṣhayātrūp.*): III, 237, 14774 (*rājānaḥ*, tributary to *Yudhiṣṭhira*).—§ 556 (*Sanjayayānap.*): V, 30, †890 (sc. *rājānaḥ*, in *Duryodhana*'s army).—§ 573 (*Ambopākhyānap.*): V, 195ζ; 7608 (*nṛpāḥ*, do.).—§ 599 (*Jayadrathavadhap.*): VII, 93, 3369 (*nṛpāḥ*, attacked *Arjuna*); 111, 4267 (*mahā-rathāḥ*); 113, 4408 (*balam*). Cf. prec.

Dakṣhiṇātya, sg. ("the king of the Southerners"). § 295 (*Dyūtap.*): II, 53, 1914.

Dakṣhiṇātyapati (do.) = *Bhīṣmaka*: V, 5351 (*°eḥ putro Rukmi*).

Dakṣhiṇāyanamṛtyu, pl. (*avaḥ*) ("who have died during the sun's progress towards the south"). § 267 (*Yamasabhāv.*): II, 8, 342.

Dala, son of king *Parikshit* of *Ayodhyā*, and *Suçobhanā* the daughter of the frog-king. § 461 (*Vāmadevacarita*): III, 192, †13178, †13197, †13198, †13199, †13203.

Dālbhya¹ = *Baka*: II, 106 (B°); III, 968 (B°), 984 (B°), (16874) (the same ?); IX, 2317 (B°), 2318 (B°), 2322 (B°), 2325, 2330 (B°; C. has by error *Dambhyaḥ*).

Dālbhya², a tirtha. § 377 (Dhaumyatīrthak.): III, 90, 8383 (in the north).
Dālbhya³, a rahi named together with Baka. § 462 (Baka-Çakrasamv.): III, 193, 13214 (*Baka-D'au*).
Dālbhyaghosha, a tirtha. § 377 (Dhaumyatīrthak.): III, 90, 8383 (in the north).
Dama¹, son of Bhīma, the Vidarbha king. § 344 (Nalopākhyānap.): III, 53, 2080.
Dama², a rahi. § 734 (Ānuçāsanik.): XIII, 26a, 1762.
Dama³ = Vishṇu (1000 names).
Dāmacandra, a Pāṇḍava warrior. § 600 (Ghaṭotkaca-vadhap.): VII, 158x, 7009.
Damaghoshasuta = Çiçupāla, q.v.
Damaghoshātma = Çiçupāla, q.v.
Dāmāgranthi, the name which Nakula assumed in the palace of Virāṭa. § 551 (Kioakavadhap.): IV, 19, 599.—§ 552 (Goharānap.): IV, 31, 1020. Cf. Granthika.
Damana¹, an ancient king. § 5 (Anukram.): I, 1a, 224 (in Nārada's enumeration).
Damana², a Brahmarshi. § 344 (Nalopākhyānap.): III, 53, 2077 (*Brahmarshi*), 2079 (granted the Vidarbha king Bhīma that he should have three sons and a daughter).
Damana³, son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, 53, 2080 (second son of Bhīma).
Damana⁴, a Kuru warrior. § 581 (Bhishmavadhap.): VI, 61⁴, 2699 (*dāyadam Pauravasya*, slain by Dhr̥ṣṭadyumna).
Damana⁵ = Çiva (1000 names).
Damana⁶ = Vishṇu (1000 names).
Damayanti¹, daughter of the Vidarbha king Bhīma, wife of Nala and mother of Indrasena and Indrasenā. § 11 (Parvasaṅgr.): I, 2, 436.—§ 240 (Vaivāhikap.): I, 199, 7351 (*°i yatha Nala*).—§ 344 (Nalop.): III, 53, 2080 (her birth according to a boon granted by Damana), 2081, 2087, 2092, 2094, 2097, 2098, 2102.—§ 345 (do.): III, 54, 2104, 2105, 2108, 2109, 2111, 2113, 2124 (*Vidarbharājāno duhita*), 2130; 55, 2137, 2139, 2145, 2153; 56, 2172, 2177, 2183, 2184; 57, 2192, 2198, 2212, 2220, 2223, 2230, 2231, 2236, 2237 (married to Nala, and mother of Indrasena and Indrasenā).—§ 346 (do.): III, 58, 2241, 2245; 59, 2265; 60, 2272, 2279, 2282, 2292.—§ 347 (do.): III, 61, 2299, 2303, 2307, 2313, 2320, 2321, 2326, (2328); 62, 2335, 2338, 2339, 2340, 2345, 2347, 2352; 63, 2362, 2392, 2396, 2398; 64, (2413), 2425, 2433 (*Vidarbharājatanayān*), 2443, 2460, 2467, 2484, 2491, 2497 (*Vīrasenanr̥pasamuhā*), 2499 (*Bhīmasutā*), 2504, 2510, 2521; 65, 2550, 2560, 2574, 2583, 2598, 2606, 2607.—§ 348 (do.): III, 66, 2608.—§ 349 (do.): III, 67, 2652.—§ 350 (do.): III, 68, 2655, 2657, 2684, 2693; 69, 2694, 2696, 2697, 2704, 2709, 2710, 2719, (2722), 2725, 2728, 2743.—§ 351 (do.): III, 70, 2745, 2757, 2765, 2767; 71, 2772, 2774.—§ 353 (do.): III, 73, 2855, (2859), 2885, 2889; 74, 2894, 2895, 2897, 2920; 75, 2921, 2926, 2927, 2929, 2939, 2943; 76, 2951, 2952, 2957, 2958, 2959, 2965, 2975, (2976), 2992, 2996, 3002, 3003, 3007; 77, 3010, 3012, 3017.—§ 354 (do.): III, 78, 3034, 3041, 3044; 79, 3063, 3064.—§ 355 (do.): III, 79, 3072.—§ 391 (Rahyaçr̥ṅga): III, 113, 10092 (*yathā . . . Nalasya vai D'ri*).—§ 555 (Sainyodyogap.): V, 8, 223 (*yathā*).—§ 565 (Gālavacarita): V, 117, 3974 (*remo . . . yathā . . . D'yam Nalā*). Cf. Bhaimi, Bhīmanandini, Bhīmaputrikā, Bhīmasutā (III, 2273, 2278, 2380, 2499, 2509, 2998), Vaidarbhi, Vidarbhadhipatinandini, Vidarbharājatanayā, Vidarbhatanayā.

Damayanti²: XII, 8604 (error in C. instead of Madayanti, q.v.).

Damayitr = Vishṇu (1000 names).

Dambara, a companion of Skanda. § 615w (Skanda): IX, 45x, 2541 (given to Skanda by Dhātṛ).

Dambha = Çiva (1000 names).

Dambhodbhava, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 11 (Parvasaṅgr.): I, 2, 508 (*°sya cākhyānam*, i.e. Dambhodbhavopākhyāna).—§ 61 (Sarpasattra): I, 51, 2112 (*°endai samo balena*, sc. Janamejaya).—§ 277 (Jarāsandhavadhap.): II, 22, 877 (*°reyaso hy avamanysha vinecuḥ*, cf. § 563).—§ 563 (Dambhodbhavop.): V, 96, 3452, 3473, (3476), 3477.

Dambhodbhavopākhyāna(m) ("the episode relating to Dambhodbhava"). (Cf. Dambhodbhavasya ākhyānam.) § 563 (Bhagavady.): There was a king of yore named *Dambhodbhava*, who was at the head of the earth; his sovereignty extended over the whole world. Every morning he used to ask if there were anyone superior or even equal to himself. Certain brahmins counselled him to curb his pride; and as he continued to ask the brahmins the same question day after day, some high-souled brahmins mentioned to him the ascetics *Nara* and *Nārāyaṇa*, "who have taken their birth in the race of men, and are now practising penances on *Gandhamādāna*." The king marched to the spot with a large army, and found them emaciated with hunger and thirst, etc. He desired a battle with them. The *Rahis* declined; but as he repeatedly summoned them to fight, *Nara* took up a handful of grass-blades, and therewith baffled all their arrows and cut off the eyes and ears and noses of the warriors. The king fell at the feet of the *Rahis* and said, "Let me be blessed." *Nara* then told him to be obedient to the brahmins and be virtuous. The king returned to his city, and from that time began to practise righteousness.

Damça, an Asura. § 621 (Rājadh.): XII, 3, 93 (*mahāsuraḥ*, cursed by Bhṛgu to become the worm *Alarka*, because he had ravished the wife of Bhṛgu).

Damin, a tirtha. § 358 (Tirthayātrāp.): III, 82, 5014.

Dāmodara = Kṛṣṇa, q.v.—Do.² = Vishṇu (1000 names).

Dāmoshañña (D. *°isha*), a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (among the munis who were present when Yudhishtira entered his palace).

Damshtrin = Çiva: XII, 10371 (1000 names); XIV, 205.

Dānapati = Akūra: I, 7989 (A°).

Dānava, pl. (*°aḥ*) ("sons of Danu"), a class of the enemies of the gods. § 11 (Parvasaṅgr.): I, 2, 369 (*°andam . . . samudbhavaḥ*), 460 (*Nivātakavacaiḥ*).—§ 28 (Amṛtamanthana): I, 18, 1125 (*Asura-D'aḥ*, partake in the burning of the ocean), 1141, 1150, 1155, 1157 (*°Daityaḥ*); 19, 1158 (*Daitya-D'aḥ*, battle with the gods about the *amṛta*), 1159 (*°endrebhyaḥ*), 1167, 1177 (*°akram . . . D'padanam*).—§ 43 (Garuḍa): I, 30, 1396 (*°ojyaṇ ca deva-D'-Rakhasaiḥ*, i.e. Garuḍa).—§ 84 (Ādivamçāvatāranap.): I, 64, 2492 (re-born on earth).—§ 85 (Amçāvat.): I, 65, 2513, 2514, 2515 (*deva-D'paṅghānam . . . sambhavaḥ*).—§ 92 (do.): I, 65, 2534 (*Danor vaṅça*, enumeration), 2535 (*°mukhyānam*). § 93 (do.): I, 65, 2536 (*Danuputrāḥ . . . daça D'vaṅçajāḥ*).—§ 97 (do.): I, 65, 2542 (i.e. the sons of Kālā).—§ 930 (do.): I, 67, 2637, 2639, 2698, 2703 (various *D.* incarnate as kings on earth).—§ 133 (Çakuntalop.): I, 68, 2799 (*deva-D'-Rakhasam*).—§ 145 (Kaca): I, 76, 3189, 3196, 3205, 3220, 3223, †3252, †3253, 3254.—§ 146 (Devayāni): I, 80, 3358 (*°sarva D'eiḥ*).—§ 208 (Astradarçana): I, 135,

5378 (*yathā D°saṃkshaya pura*); 137, 5430 (*vajraṃ kṛtam D°śadanam*).—§ 218 (Oaitrarāthap.): I, 167, 6401 (*deva-D°-Yakṣāṇām īpsitam*, sc. Draupadī).—§ 221 (do.): I, 170, 6496 (know the history of the Kuru race).—§ 257 (Arjuna): I, 225, 8182 (*deva D°-Gandharvapūjitam*, sc. the chariot which Varuṇa gave to Arjuna), 8186 (had been vanquished by Soma).—§ 258 (Khaṇḍavadah.): I, 227, 8259 (*Daitya-D°saṅghānam*, slain by Kṛṣṇa in the battle at Khāṇḍava); 228, 8285, 8291 (*sa-D°-niṣṭeārāḥ*), 8318.—§ 261 (Sabhā-kriyāp.): II, 1, 5 (*°ānām Viśvakarmā*, i.e. Maya).—§ 263 (do.): II, 3, 59 (performed a sacrifice at Bindusaras).—§ 268 (Varuṇasabhāv.): II, 9, 365 (*Kalakhaṇjāḥ*, in the palace of Varuṇa), 368 (*Daitya-D°saṅghāḥ*, do.).—§ 270 (Brahmasabhāv.): II, 11, 465 (worship Brahman).—§ 275 (Rājasūyārambhap.): II, 18, 731 (*°ānām vināśāya sthāpitā divyārāpini*, sc. Jarā).—§ 277 (Jarāsandhavadhap.): II, 24, 941 (*Čakro Dānavānām jaghāna navatir nava*).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 478 (*Daitya-D°ān*, had been slain by Kṛṣṇa).—§ 319 (Saubhavadhop.): III, 14, 634 (i.e. the followers of Čalva).—§ 320 (do.): III, 17, 710 (*°endrāḥ*, do.).—§ 18, 726; 20, 804, 806; 22, 852 (*°saṅghāḥ*), 854, 877 (*°āgnyam astraṃ . . . D°antakaraṃ*, i.e. Kṛṣṇa's discus Sudarśana), 878, 886.—§ 325 (Draupadiparitāp.): III, 27, 1014 (*pūjitam deva-D°aiḥ*, sc. Arjuna).—§ 333b (Arjuna): III, 40, 1638 (had been chastised by Nara, i.e. Arjuna).—§ 333c (Brahmacīras): III, 40, 1646.—§ 333 (Kairātap.): III, 40, 1659 (*deva D°āḥ*).—§ 334 (do.): III, 41, 1684 (*yo manushyatvam āgatāḥ | Nivātakavacāḥ caiva*), 1686 (*aṃśāḥ kṣhitiaṃprāptā deva-D°-Rakṣasāḥ*).—§ 335 (Indralokābhigamanap.): III, 42, 1729.—§ 345 (Nalopākhyānap.): III, 56, 2170 (*Daitya-D°mardanam | Mahendram*).—§ 378 (Tīrthayātrāp.): III, 94, 8491, 8497 (*°aṃś caiva Kalir apy āvīcat*).—§ 384 (Agastyop.): III, 100, 8691 (*Kalakayāḥ*); 101, 8716; 102, 8742, 8751.—§ 386 (do.): III, 105, 8811, 8813, 8817 (the Kāśeyas were vanquished by the gods).—§ 426b (Kṛtayuga): III, 149, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saugandhikah.): III, 154, 11390 (*sa Čakravād D°-Daityasāṅghān vikramya*).—§ 436 (Yakṣayuddhap.): III, 159, 11655 (on Kailāsa).—§ 438 (do.): III, 161, 11744 (*nihatya . . . D°ān Maghavan* *iva*).—§ 439 (do.): III, 163, 11859 (*deva-D°aiḥ*).—§ 442 (Nivātakavacayuddhap.): III, 167, 11990.—§ 443 (do.): III, 168, 12063 (*Nivātakavacāḥ*), 12075, 12078.—§ 444 (do.): III, 169, 12085, 12087, 12089, 12097, 12099; 170, 12105, 12130; 171, 12140, 12142, 12153, 12161; 172, 12165, 12169, 12177, 12178, 12195, 12196 (the Nivātakavacas were slain by Arjuna).—§ 445 (do.): III, 173, 12208 (the inhabitants of Hiranyapura), 12217 (*°endrāḥ*), 12219, 12242 (*°endrānām*), 12251, 12252, 12258, 12271 (Hiranyapura was destroyed by Arjuna).—§ 447 (do.): III, 175, 12292 (*jitāḥ*).—§ 456 (Sarasvatī-Tārkahyasamv.): III, 186, 12728 (*°saṃniruddho . . . Naraka*).—§ 458 (Mārkaṇḍeyas.): III, 188, 12808, 12875.—§ 459 (do.): III, 188, 12942.—§ 462 (Baka-Čakrasamv.): III, 193, 13233.—§ 474 (Mārkaṇḍeyas.): III, 201, 13483.—§ 478 (Dhundhumārop.): III, 204, 13584.—§ 495 (Skandot-patti): III, 223, 14243, 14245 (defeated the gods).—§ 496 (do.): III, 224, 14264.—§ 501 (Skandopākḥ.): III, 229, 14423 (*°ānām vināśāya*).—§ 507 (Skandayuddha): III, 231, 14580, 14583, 14584, 14586, 14593, 14594, 14595 (*°endrānām*), 14599, 14613, 14615, 14620, 14621, 14626 (battle with the gods).—§ 516 (Ghoṣayātrāp.): III, 251, 15144 (*Daitya-D°āḥ*), 15152, 15153 (summoned Duryodhana into their

presence); 252, (15155), 15164 (many D. were re-born on earth), 15167, 15182 (*°arabhaḥ*), 15191.—§ 526 (Rāmapākhyānap.): III, 276, 15936 (*deva-Gandharva-D°āḥ*, were born on earth in order to slay Rāvana and his followers).—§ 533b (Rāvana): III, 281, 16168.—§ 533 (Sītā-Rāvanasamv.): III, 281, 16175 (*°kanyāḥ*, wives of Rāvana).—§ 542 (Rāvanavadha): III, 290, 16510 (*Čakraḥ . . . Daitya-D°ān . . . jaghnivān*), 16525 (*deva-Dānava-Kinnarāḥ*).—§ 543 (Rāmābhisheka): III, 291, 16561 (*čatruḥ . . . D°ānam*, i.e. Rāvana).—§ 547 (Karna): III, 310, 17213.—§ 551 (Kicakavadhap.): IV, 23, 821 (*Vajri D°ān iva*).—§ 552 (Goharaṇap.): IV, 36, 1177 (*vitrāsayitva . . . D°ān iva Vajrabhṛt*); 43, 1346 (*deva-D°-Gandharvāḥ pūjitam*, sc. Gāṇḍīva); 44, 1384 (*yudhyato D°arabhaḥ*, sc. Arjuna); 45, 1430 (*deva-D°sankula*, all. to Khāṇḍavadahanap.); 49, 1539 (*Kalakhaṇjāḥ*), 1553 (*D°a iva Vāsavam*).—§ 554 (Sainyodyogap.): V, 7, 151 (*purato deva-D°yor api*, sc. Kṛṣṇa).—§ 555 (Indravijaya): V, 11, 348; 14, 445 (*Daitya-D°śadana*, i.e. Indra, C. has by error °am); 15, 464; 16, 499 (*°ān hatva*, sc. Indra).—§ 561 (Yānasandhip.): V, 49, 1929 (*Čakro vijigye Daitya-D°ān*); 51, 2059 (*Mahendra iva vajreṇa D°ān*).—§ 564 (Mātalyop.): V, 99, 3547 (*Pātalam . . . Daitya-D°sevitam*); 100, 3567 (in Hiranyapura), 3569, 3573 (*Nivātakavacāḥ*), 3584 (*deva-D°āḥ*), 3585.—§ 567 (Bhagavadyanap.): V, 126, 4301, 4303 (*Daitya-D°ān*), 4304 (do.), 4305 (Dharma bound the Daiteyas and the D. and made them over to Varuṇa, who kept them within the depth of the ocean); 130, 4408 (i.e. the followers of Naraka).—§ 569 (do.): V, 136, 4683 (*Nivātakavacāḥ*).—§ 570 (Sainyamiryānap.): V, 158, 5378 (all. to Khāṇḍavadahanap.); 5379 (*Kalakayaiḥ*).—§ 572 (Rathātīrathas.): V, 165, 5739 (*hanishyati . . . Mahendro D°ān iva*); 169, 5871 (*°ānām sahasrāṇi Hiranyapurāvāsinām*, all. to § 445); 172, 5924 (*yotsyati . . . Maghavan iva D°aiḥ*).—§ 573 (Ambopākhyānap.): V, 173, 5961 (*Devārād iva D°ān*).—§ 576 (Bhagavadgītāp.): VI, 14, 535 (*nighnan . . . D°ān iva Vajrabhṛt*), 549 (*vibudhaiḥ . . . D°ān ghnadbhiḥ*); 23, 806 (*jayasi D°ān*, sc. Umā); 34, 1218.—§ 580 (Bhishmavadhap.): VI, 57, 2455 (*Tridaśa D°ān iva*); 58, 2467 (applauded Arjuna); 59, 2576 (*Bhishmo nācayed Daitya-D°ān*).—§ 581 (do.): VI, 62, 2753 (*Vṛtrahā D°oḥ iva*); 66, 2981 (*nihatā ye te Daitya-D°-Rakṣasāḥ*); 67, 3026.—§ 582 (do.): VI, 69, 3089 (*yuddham . . . devānām D°air iva*).—§ 583 (do.): VI, 77, 3348 (*yathā Devāsuro yuddho Mahendrah prāpya D°ān*), 3367 (*nighnantam . . . D°ān iva Vāsavam*).—§ 584 (do.): VI, 83, 3666 (*yathā*).—§ 585 (do.): VI, 92, 4096; 97, 4442 (*jahi . . . Mahendra iva D°ān*).—§ 586 (do.): VI, 102, 4660 (witness the battle); 107, 4924 (*Daitya-D°aiḥ*).—§ 587 (do.): VI, 119, 5589 (*saṅgrāmo . . . devānām D°air iva*), 5624.—§ 589 (Droṇābhishekap.): VII, 3, 113 (*deva-D°pūjitāḥ*, sc. Rāma Jāmadagnya); 6, 162 (*jahindro D°ān iva*); 7, 215 (*badhyamāna . . . Vāsavenova D°āḥ*), 219 (*iva*).—§ 590 (do.): VII, 16, 630 (*yuddham . . . devānām iva D°aiḥ*), 634 (*yuddham . . . D°ānam yathā suraiḥ*).—§ 592 (Sarpçaptakavadhap.): VII, 21, 919 (*D°a ivendreṇa badhyamānāḥ*).—§ 594 (Abhimanyuvadhap.): VII, 52, 2013.—§ 596 (Pratijñāp.): VII, 75, 2669 (*Hiranyapurāvāsinām*, all. to § 445); 79, 2798 (*Daitya-D°darpahā*, i.e. Indra); 80, 2864 (*deva-D°-Yakṣāṇām . . . sādhanam*, i.e. Čiva).—§ 599 (Jayadrathavadhap.): VII, 119, 4728 (*hanishyami D°ān iva Vāsavaḥ*); 122, 4910 (*potuḥ . . . devāsuro purā yuddho yathā Daitya-D°āḥ*); 124, 4973 (*Mahendro*

D°eshv *iva*); **144**, 6046; **147**, 6352 (witness the battle); **148**, †6444 (*Çatakratau* . . . *jaghnuṣhi Daitya-D°ān*); **149**, 6459 (*yathā* . . . *Dānavān Pakaçāsanaḥ*); **151**, 6536.—§ 600 (*Ghuṭotkacavadhap.*): **VII**, **159**, 7075 (*yuddham . . . yathā devāsuro yuddho Çakraṣya saha D°aiḥ*); **168**, 7540 (*yathendrabhayaivitrustā D°ās Tārakāmaya*); **170**, 7620; **181**, 8231.—§ 601 (*Dronavadhap.*): **VII**, **185**, 8437 (*Hiranyapuravāsīnām*, all. to § 445).—§ 602 (do.): **VII**, **186**, 8483 (*D°ā Vāsavaṃ yathā*); **190**, 8694 (*yathā . . . Çakro D°ānām kahayaṃ purā*).—§ 603 (*Nārīyanāstramokṣhap.*): **VII**, **196**, 9033.—§ 603d (*Tripura*): **VII**, **202**, 9574 (in *Tripura*).—§ 603 (*Nārīyanāstramokṣhap.*): **VII**, **202**, 9638 (*tvayā*—i.e. by Arjuna—*D°ā hatāh*).—§ 605 (*Karnap.*): **VIII**, **10**, 377 (*jahi . . . Mahendro D°ān iva*), 378 (*dravishyanti . . . Viṣṇuṃ dṛakṣṭveva D°āḥ*); **18**, †691 (*°nāgasannibham*, sc. the elephant of king Daṇḍadhāra); **19**, 726 (*jaghniṣvān . . . Mahendra iva D°ān*).—§ 606 (*Tripurākhyāna*): **VIII**, **33**, 1406 (*Mayaṃ . . . Daitya-D°pūjitaṃ*), 1413 (*°mukhyānām*, in *Tripura*), 1426; **34**, 1455, 1457, 1476, 1523, 1550, 1569 (*Çiva destroyed Tripura*, cf. § 603d).—§ 606b (*Paraçurāma*): **VIII**, **34**, 1601, 1603, 1607 (had been slain by Rāma Jāmadagnya).—§ 606 (*Karnap.*): **VIII**, **35**, 1653 (*jahi . . . Mahendra iva D°ān*).—§ 608 (do.): **VIII**, **50**, 2439 (*vyadrārayat . . . yathendro D°ān purā*); **56**, 2759 (*yādṛk purā vṛtitaṃ devānām D°aiḥ saha*), 2799 (*pramamātha . . . D°ān iva Vāsavaḥ*); **73**, 3690 (*purā Viṣṇuṃ iva hatvā Daiteya-D°ān*); **87**, 4409, 4426, 4460 (present at the encounter between Karna and Arjuna).—§ 610 (*Çalyap.*): **IX**, **6**, 320 (*jahi . . . Mahendro D°ān iva*).—§ 611 (do.): **IX**, **13**, 701 (*deva-Gandharva-D°āḥ*, witness the battle); **25**, 1352 (*yathā Daiteya-D°āḥ*).—§ 612 (*Hradupraveçap.*): **IX**, **31**, 1750 (*Indreṇa nihatā Daitya-D°āḥ*), 1757 (*nihatāḥ*).—§ 615 (*Baladevatīrthay.*): **IX**, **39**, 2252 (*Daitya-D°vighraṇaṃ*); **43**, †2448 (*°ānām Daiteyānām Rākṣasānām ca devaiḥ . . . yuddham Tārakākhyam*).—§ 615u (*Skanda*): **IX**, **44**, 2479, 2491; **46**, 2685 (battle with the gods).—§ 615dd (*Yamunī tīrtha*): **IX**, **49**, 2843 (*saṃgrāmaḥ . . . devānām D°ānām ca*).—§ 615yy (*Sārusvata*): **IX**, **51**, 2949, 2960 (*Daitya-D°vīrānām jaghāna navalīr nara*, sc. Indra).—§ 616 (*Saṃptikap.*): **X**, **3**, 152 (*sūdayiṣyāmi . . . Mughavān iva D°ān*); **4**, 156 (*sarva-D°sūdanāḥ*, i.e. Indra).—§ 617b (*Brahmaçiras*): **X**, **12**, 622, 642 (*cakram deva-D°pūjitaṃ*).—§ 617 (*Aishikup.*): **X**, **14**, 684 (*deva-D°sammatau*, sc. Nārada and Vyāsa); **15**, 715.—§ 619 (*Strīvilāp.*): **XI**, **25**, 754.—§ 621 (*Rājadh.*): **XII**, **2**, 63.—§ 632b (*Shoḍaçarāj.*; cf. § 595, v. Yayāti): **XII**, **29**, 990 (*Daiteya-D°ān*, had been slain by Yayāti).—§ 635 (*Rājadh.*): **XII**, **33**, 1187 (*Çūlavṛkṣāḥ?*).—§ 637 (do.): **XII**, **47**, 1608, 1662.—§ 641 (do.): **XII**, **64**, 2396.—§ 656 (*Khaḍgotpattik.*): **XII**, **166**, 6145 (*°endrah*, sc. Hiranyakaçipu, etc. (γ)), 6147 (*Daitya-D°āḥ*), 6173, 6175, 6179, 6182, 6183, 6185 (battled with the gods; Çiva slew the *D.* with the sword).—§ 660 (*Mokṣadh.*): **XII**, **188**, 6932.—§ 664b (*Madhu*): **XII**, **207**, 7533.—§ 664 (*Mokṣadh.*): **XII**, **207**, 7544, 7545 (*Vipracittipradhānān*, are the offspring of Danu).—§ 666 (do.): **XII**, **209**, 7610 (*°mukhyā . . . Narakādya mahāsuraḥ*), 7611, 7612, 7613, 7615, 7617, 7622 (*°endrah*), 7623 (do.), 7625 (*Daitya-D°ān*), 7628, 7633, 7635 (*°patin*; the *D.* were destroyed by Viṣṇu when incarnate as a boar).—§ 671b (*Bali-Vāsava*): **XII**, **224**, 8127 (*°eçvarapūjitaṃ*, i.e. Bali).—§ 673b (do.): **XII**, **227**, 8218 (*Daitya-D°sampakṣaye*), 8266, 8267 (*°endrah*, have left the earth).—

§ 674b (*Çri-Vāsavaṣaṃv.*): **XII**, **229**, 8360 (*Daiteya-D°ān*, deserted by Çri), 8381, 8394, 8413.—§ 695b (*Dakṣhayañjāvināçā*): **XII**, **285**, 10278 (came to the sacrifice of Dakṣha).—§ 696b (*Dakṣha-prokta-Çiva-sahasranāmastotra*): **XII**, **285**, 10467.—§ 701 (*Mokṣadh.*): **XII**, **290**, 10661 (*nityaṃ vairanībuddhāç oa D°āḥ surasattamaḥ*).—§ 702 (do.): **XII**, **291**, 10709.—§ 705 (do.): **XII**, **303**, 11243.—§ 714b (*Himavat*): **XII**, **328**, 12333.—§ 716 (*Çukābhipatana*): **XII**, **332**, 12570.—§ 717c (*Uparicara*): **XII**, **337**, 12811 (*worship Nārāyaṇa*).—§ 717b (*Nārāyaṇi*): **XII**, **340**, 12954 (will be slain by Nārāyaṇa in his incarnation as Kṛṣṇa); **344**-γγ, 13365; **348**, 13478 (*°creshṭhau*, i.e. Madhu and Kaiṭabha); **350**, 13666 (*Daitya-D°-Gandharva-Rakshoganaśamākulā . . . vasmātī*), 13667.—§ 730g (*Upamanyu*): **XIII**, **14**, 734 (*Çiva assumes the forms of Daityas and Dānavas*, (θ), 796 (*Daitya-D°mukhyānām*), 798 (do.).—§ 730 (*Ānuçāsanik.*): **XIII**, **14**, 88, 996 (*worship Çiva*); **17**, 1294 (*nāya vighnaṃ vikurvanti Dānavā Yakṣa-Rākṣasāḥ*, etc.).—§ 18λλ, 1373.—§ 743b (*Vipulop.*): **XIII**, **40**, 2263 (*deva-Gandharva-D°āḥ*).—§ 746 (*Ānuçāsanik.*): **XIII**, **82**, 3865 (do.).—§ 747b (*Suvarṇotpatti*): **XIII**, **85**, 4023 (*deva-D°-Rākṣasān*).—§ 754 (*Ānuçāsanik.*): **XIII**, **98**, 4719 (*deva-D°-Bhūtānām*).—§ 759 (do.): **XIII**, **107**, 5258 (*Rudraṃ . . . deva-D°sammataṃ (C.°aḥ)*).—§ 768 (do.): **XIII**, **148**, 6899 (*°endrah*, had been slain by Kṛṣṇa with his discus).—§ 770 (do.): **XIII**, **151**, 7158 (*jitāḥ*, sc. by Indra and the Vasus).—§ 772k (*Agastya*): **XIII**, **156**, 7267, 7270, 7272, 7277 (burnt by Agastya).—§ 772l (*Vasishṭha*): **XIII**, **156**, 7281 (*Kṣhalīno nāma*), 7282.—§ 772m (*Atri*): **XIII**, **157**, 7292 (battled with the gods), 7293.—§ 772p (*Kapa*, pl.): **XIII**, **158**, 7345.—§ 778 (*Açvamedhikap.*): **XIV**, **3**, 47 (*devāḥ kriyāvanto D°ān abhyadarshayan*).—§ 778b (*Samvartta-Maruttiya*): **XIV**, **9**, †248 (*apākarṣam D°ān antarikṣāt*, says Indra).—§ 782b (*Brāhmaṇagītā*): **XIV**, **26**, 756.—§ 782g (*Guruçishyasamv.*): **XIV**, **43**, 1183 (*deva-D°-Nāgānām . . . içvaraḥ*, i.e. Viṣṇu); **44**, 1226 (*deva-D°-Bhūtānām . . . içvaraḥ*, i.e. Viṣṇu).—§ 785 (*Anugītāp.*): **XIV**, **59**, 1768 (*kṛtvā nasukaraṃ karma D°eshv iva Vāsavaḥ*).—§ 789 (*Putradarçanap.*): **XV**, **31**, 849 (had been incarnate and thus slain in the battle). Cf. Asura, pl.; Daiteya, pl.; Daitya, pl.; Dānaveya, pl.; Danuja, pl.; Danuputra, pl.

Dānava, sg. (cf. *Dānava*¹). § 435 (*Jatāsauravadhap.*): **III**, **157**, 11507 (*samkhye deva-D°yor iva*).—§ 551 (*Kicakavadhap.*): **IV**, **23**, 795 (*pothitaṃ . . . Indreṇeva D°m*).—§ 552 (*Goharūṇap.*): **IV**, **58**, 1876 (*prahārah . . . deva-D°yor iva*).—§ 578 (*Bhīṣmavadhap.*): **VI**, **45**, 1706 (*yuddham . . . deva-D°yor iva*), 1733 (*vyadārayatā . . . Maghavā iva D°m*).—§ 586 (do.): **VI**, **101**, 4594 (*samīyatuh saṅkhye . . . yathā deva-D°au*).—§ 589 (*Dronābhishek.*): **VII**, **11**, 385 (*Kṛṣṇa slew a Dānava who had assumed the form of a bull*).—§ 590 (do.): **VII**, **13**, 492 (*Mahendram iva D°āḥ*).—§ 599 (*Jayadrathavadhap.*): **VII**, **135**, 5548 (*Mahendrasyaeva D°ḥ*); **139**, 5773 (*saṅkhye deva-D°yor iva*).—§ 608 (*Karnap.*): **VIII**, **60**, 3024 (*devāsuro . . . mṛdho deva-D°yor iva*).—Names of single Dānavas:—

Bali: **XII**, 8071, 12947 (*B°*).

Çālva: **III**, 858.

Dirghajihva: **I**, 2538 (*D°*).

Durjaya: **I**, 2531 (*D°*), 2698 (*D°*).

Hara: **I**, 2659 (*Haraḥ . . . D°ottamaḥ*).

Hiranyakaçipu: **XIII**, 662 (*H°*).

Iḥvala: III, 8613 (*I°*).
Kaiṭabha: XII, 8265 (*K°*).
Mada: XIV, †252.
Mahisha: III, 14596 (*M°*).
Maya: I, 8332 (*M°*), 8478 (*M°*); II, 7, 1709 (*M°*).
Naraka: XII, 12957 (*°ottama*).
Piṭha: XII, 12956 (*P°*).
Prahlāda: XII, 6668 (*°ottama*).
Puloman: I, 895, 896 (*°ottama*).
Rāhu: I, 1161 (*R°*), 1162, 1164.
Tāraka: XIII, 4214 (*T°*).
Vipracitti: VI, 4212 (*VI°*).
Vivindhya: III, 680 (*V°*).
Vṛtra: XII, 10004, 10026 (*°sattama*), 10041, 10047 (*°sattama*), 10048, 10136.

Dānava, dual (*°au*): Madhu and Kaiṭabha: III, 498 (*Madhu-Kaiṭabhau*), 13561, 13566; XII, 13482, 13509 (*Madhu-Kaiṭabhau*), 13523.

Dānava, adj. ("belonging to the Dānavas"). § 445 (*Nivātakavacyuddhap.*): III, 173, 12221 (*māyām*).—§ 507 (*Skandayuddha*): III, 231, 14590 (*sainyam*).—§ 608 (*Karṇap.*): VIII, 87, 4442 (*pakṣaḥ*).

Dānavaçatru = Indra: I, †2164 (*Vajri*).

Dānavaghna = Indra: XIV, †254.

Dānavanandana = Puloman: I, 893 (*P°*).

Dānavapati = Bali: III, 15844 (*B°*).

Dānavapuṅgava = Arka: I, 2668 (*A°*).

Dānavapura = Hiranyapura: III, 12262.

Dānavāri = Indra: XII, 10152 (*Maghavān*).

Dānavarshabha¹ = Dirghajihva: I, 2675 (*D°*).

Dānavarshabha² = Vipracitti: I, 2640 (*V°*).

Dānavarshi, pl. (*°ayaḥ*). § 444 (*Nivātakavacyuddhap.*): III, 169, 12101.

Dānavasūdana = Indra: I, 1533; III, 14279, 16989.

Dānaveçvara = Bali: XII, 8078.

Dānavendra¹ = Bali: III, 15841.

Dānavendra² = Çambara: XIII, 2183.

Dānavendra³ = Dhundhu: III, 13531.

Dānavendra⁴ = Vṛshaparyan: I, 3368 (*V°*), 3455.

Dānavendra⁵ = Vṛtra: XII, 10029, 10030, †10059.

Dānavendra, dual (*°au*) = Madhu and Kaiṭabha: XII, 13515.

Dānavendrāntakarāṇa = Kṛṣṇa: XII, 1662.

Dānaveya, pl. (*°āḥ*) = Dānava, pl. § 608 (*Karṇap.*): VIII, 73, 3692.

Dānavī (a "female Dānava"). § 162 (*Çāntanūp.*): I, 97, 3894 (*Çāntanu* asks Gaṅgā if she is a *D.*).—§ 522 (*Draupadiharaṇap.*): III, 265, †15589 (*Koṭika* asks Draupadī if she is a *D.*).

Danāyus, daughter of Dakṣa and wife of Kaçyapa. § 87 (*Aṃçāvat.*): I, 65, 2520.—§ 96 (*do.*): I, 65, 2541 (mother of four sons, Vikahara, etc.).—§ 130 (*do.*): I, 67, 2677 (her sons became incarnate. *C.* has *Anāyus*).

Daṇḍa¹, brother of the Magadha king Daṇḍadhāra. § 11 (*Parvasaṅgr.*): I, 2, 544.—§ 130 (*Aṃçāvat.*): I, 67, 2681 (incarnation of the Asura Krodhahantṛ).—§ 232 (*Svayamvarap.*): I, 186, 6992 (the same (?), son of Vidāṇḍa, present at the svayamvara of Draupadī).—§ 280 (*Bhīmasena*): II, 30, 1091 (*°ñ ca Daṇḍadhārāṇ ca*, vanquished by Bhīmasena on his digvijaya).—§ 605 (*Karṇap.*): VIII, 18, †701 (his brother Daṇḍadhāra slain by Arjuna), †704 (slain by Arjuna).

Daṇḍa², a follower of Sūrya (the Sun). § 3108 (*Sūrya*): III, 3, 198 (*Māṭhararūpa-Dṛḍḍyaḥ*).

Daṇḍa³, a Pāṇḍava warrior. § 608 (*Karṇap.*): VIII, 56^{uv}, 2740 (slain by Karṇa).

Daṇḍa⁴ = Çiva (1000 names¹).

Daṇḍa⁵ = Viṣṇu (1000 names).

Daṇḍabāhu, a warrior of Skanda. § 615^w (*Skanda*): IX, 45⁷, 2575.

Daṇḍadhāra¹, king of the Magadhas. § 130 (*Aṃçāvat.*): I, 67, 2682 (incarnation of the Asura Krodhavaradhana).—§ 232 (*Svayamvarap.*): I, 186, 6987 (the same (?), present at the svayamvara of Draupadī).—§ 280 (*Bhīmasena*): II, 30, 1091 (coming to the country of the Magadhas, Bhīmasena vanquished Daṇḍa and Daṇḍadhāra).—§ 554 (*Sainyodyogap.*): V, 4^y, 84.—§ 572 (*Rathātīrathasaṅkhyānap.*): V, 166, 5764 (a ratha in the army of Duryodhana).—§ 605 (*Karṇap.*): VIII, 18, 687, 689, †695 (king of the Magadhas, brother of Daṇḍa, is slain by Arjuna; cf. Daṇḍasena). Cf. Girivrajeçvara (VIII, †696), Māgadha.

Daṇḍadhāra², son of Dhṛtarāṣṭra. § 130 (*Aṃçāvat.*): I, 67, 2738.—§ 608 (*Karṇap.*): VIII, 56, 2727 (rescued Duryodhana); 83^f, 4262 (among ten sons of Dhṛtarāṣṭra who are slain by Bhīmasena).

Daṇḍadhāra³, various Pāṇḍava warriors. § 592 (*Samçaptakavadhap.*): VII, 23^o, 1000 (proceeded against Droṇa, description of his horses).—§ 604 (*Karṇap.*): VIII, 6, 163 (has been slain by Droṇa).—§ 608 (*Karṇap.*): VIII, 49, 2327 (a Pāṇḍava, slain by Karṇa).

Daṇḍadhāra⁴ = Çiva (1000 names¹).

Daṇḍagaurī, an Apsaras. § 336 (*Indralokābhig.*): III, 43^a, 1784 (among the Apsaras who danced in the palace of Indra).

Daṇḍaka¹, pl. (*°āḥ*), a people. § 284 (*Sahadeva*): II, 31, 1169 (in the south, vanquished by Sahadeva on his digvijaya).—§ 772^b (*Pavanārjunasaṃp.*): XIII, 154, 7223 (their kingdom had been destroyed by a brahman).

Daṇḍaka², a forest. § 479 (*Pativratop.*): III, 206, 13678 (*munindam . . . yeshāṃ krodhāgnir adyāpi D°e nopaçāmyati*).—§ 771 (*Ānuçāsanik.*): XIII, 152, 7178 (*yeshāṃ kopāgnir adyāpi D°e nopaçāmyati*). Cf. next.

Daṇḍakāranya = Daṇḍaka². § 370 (*Tīrthayātrāp.*): III, 85, 8183.—§ 425 (*Hanūmad-Bhīmasaṃp.*): III, 147, 11198.—§ 527 (*Rāmopākhyānap.*): III, 277, 15985.—§ 530 (*Viçvāvasumokṣhaṇa*): III, 279, 16070.—§ 615^k (*Mahodara*): IX, 39, 2255. Cf. the prec.

Daṇḍaketu, a prince. § 592 (*Samçaptakavadhap.*): VII, 23^o, 1015 (proceeded against Droṇa, description of his horses).

Daṇḍākhyā, a tīrtha. § 370 (*Tīrthayātrāp.*): III, 85, 8157 (in Campā). Cf. Daṇḍārtta.

Daṇḍapāṇi¹ = Antaka: V, 5779 (*ica*); VI, 1952 (*°r ivāparaḥ*).

Daṇḍapāṇi² = Çiva: VII, 9455.

Daṇḍārt(t)a, a tīrtha. § 370 (*Tīrthayātrāp.*): III, 84, 8141 (in Campā, PCR. has Daṇḍaparna). Cf. Daṇḍākhyā.

Daṇḍasena, a prince. § 11 (*Parvasaṅgr.*): I, 2, 544 (*°aya vadhaḥ*, seems to allude to VIII, ch. 18, where is read Daṇḍadhāra; v. Daṇḍadhāra¹).

Daṇḍimūṇḍa = Çiva (1000 names¹).

Daṇḍin¹, son of Dhṛtarāṣṭra. § 130 (*Aṃçāvat.*): I, 67, 2738.

Daṇḍin² = Yama: I, 7077 (*Pitr-tjāḥ*).

Daṇḍin³ = Çiva: XII, 10358 (1000 names¹), 10420 (*do.*), 10445; XIII, 1244 (1000 names²); XIV, 204.

Dānta¹, a son of the Vidarbha king Bhīma. § 344 (Nalopā-khyānap.): III, 53, 2080.

Dānta² = Īva (1000 names¹).

Dāntā, an Apsaras. § 731b (Ashṭāvakra-Dikṣamv.): XIII, 19β, 1425 (among the Apsaras who danced in the palace of Kubera).

Dantakrūra. § 595 (Shoḍaṣarāj., v. Rāma Jāmadagnya): VII, 70, 2431 (°m jaghāna ha. Nil. deśādhipatiṃ, but cf. BR. s.v. dantakrūram).

Dantakūra. § 556d (Sahadeva): V, 23, †708 (Kalingān samāgatān ajayad D°a. D. seems to be the name of a place (so also BR.), but Nil. takes it = samgrāma).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1883 (Kalingān D°o mamarda, Nil. as above).

Dantavakra, a king. § 130 (Amṣavat.): I, 67, 2698 (so B.; C. has °vaktra, incarnation of the Dānava Durjaya?).—§ 273 (Rājasūyārambhap.): II, 14, 577 (Karūṣaḥ?, among the princes who wait upon Jarāsandha).—§ 281 (Sahadeva): II, 31, 1107 (Adhirājādhipam?, vanquished by Sahadeva on his digvijaya).—§ 290 (Çiçupālavadhap.): II, 44, 1537.—§ 554 (Sainyodyogap.): V, 4γ, 79.

Dantavakra, v. Dantavakra.

Dantin. § 269 (Vaiçravaṇasabhāv.): II, 10, 415 (a being in the palace of Kubera).

Dantolūkhaliḥ, a kind of ascetics: IX, 2182; XII, 521, 8895; XIII, 647.

Dantolūkhaliṇaḥ (= the prec.): IX, 2166.

Danu, daughter of Dakṣa and wife of Kaçyapa, mother of the Dānavas. § 84 (Ādivamṣavatāranap.): I, 64, 2486 (°oh putrāḥ, i.e. the Dānavas, became incarnate on earth).—§ 87 (Amṣavat.): I, 65, 2520 (daughter of Dakṣa and wife of Kaçyapa).—§ 92 (do.): I, 65, 2529 (mother of 40 sons, of whom 32 (?) are enumerated), 2534.—[§ 93 (do.): I, 65, 2536 (v. Danuputra, pl.).]—§ 270 (Brahmasabhāv.): II, 11, 456 (in the palace of Brahmān).—§ 331 (Kairātāp.): III, 39, 1557 (Mākaṇ nāma D°oh putrāṃ).—§ 349 (Indralokābhig.): III, 47, 1895 (Pātālavāninaḥ . . . D°oh putrāḥ).—§ 641 (Rājadh.): XII, 98f, 3661 (°oh putrān).—§ 664 (Mokṣadh.): XII, 207, 7545 (mother of the Dānavas).

Danuja, pl. (°āḥ) ("sons of Danu") = Dānava, pl. § 28 (Amṣtamanthana): I, 19, 1180.

Danuputra, pl. (°āḥ) ("sons of Danu") = Dānava, pl. § 93 (Amṣavat.): I, 65, 2536 (°āḥ, mahārajan, daça Dānava-vamçajāḥ, i.e. Ekākṣha, etc.).

Darada, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1031 (vanquished by Arjuna on his digvijaya).—§ 295 (Dyūtap.): II, 52, 1869 (among the peoples who brought tribute to Yudhishtira).—§ 342 (Indralokābh.): III, 51, 1990 (had been present at the rājasūya of Yudhishtira).—§ 449 (Ājagarap.): III, 177, 12350 (Cināṃs Tushārān D°an, their country crossed by the Pāṇḍavas on their way from Badarī to the capital of Subāhu).—§ 554 (Sainyodyogap.): V, 4γ, 78 (the king of the D. mentioned among the princes to whom the Pāṇḍavas ought to send messengers).—§ 574 (Jambūkh.): VI, 9α, 376 (among the peoples in the east and the north).—§ 578 (Bhīshmavadhap.): VI, 51ν, 2106 (in the army of Duryodhana).—§ 587 (do.): VI, 117ρ, 5484 (attacked Arjuna).—§ 589 (Dronābhishhekap.): VII, 11ν, 398 (had formerly been vanquished by Kṛṣṇa).—§ 595 (Shoḍaṣarāj., v. Rāma Jāmadagnya): VII, 70β, 2435 (Kāçmitra-Daraddān, had been slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3380 (attacked

Arjuna); 119ββ, 4716, 472α (vanquished by Sātyaki); 12100, 4847 (attacked Sātyaki).—§ 608 (Karnap.): VIII, 73, 3652 (among the allies of Duryodhana).—§ 739 (Ānuçāsanik.): XIII, 35e, 2158 (have from being kshatriyas been degraded to çūdras).

Darada, a Bāhika king. § 130 (Amṣavat.): I, 67, 2694 (Vāhikah, incarnation of the Asura Sūrya).—§ 290b (Çiçupālavadhap.): D. rent the earth as soon as he was born: II, 44, 1526 (Vāhikam).

Dārada, pl. (°āḥ), a people = Darada, pl. § 578 (Bhīshma-vadhap.): VI, 50π, 2083 (Piçāda Dāraddaç caiva, in the army of Yudhishtira).

Darbhi(n), an ancient rahi. § 368 (Tirthayātrāp.): III, 83, 7024, 7027 (made the tirtha Ardhakila and brought the four oceans thither).

Darçaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 361 (in Bhāratavarsha).

Darçapa, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, 1372.

Dardura, a mountain. § 269 (Vaiçravaṇasabhāv.): II, 10, 412 (among the mountains in the palace of Kubera).—§ 295 (Dyūtap.): II, 52, 1892 (precious gifts from the Malaya and Dardura mountains brought to Yudhishtira).—§ 534 (Hanumatpratyāg.): III, 282, 16239 (in the south).—§ 775 (Ānuçāsanik.): XIII, 166α, 7658 (only B.; C. has by error Dururdadaḥ).

Dari, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhrtarāshṭra's race).

Darpa, son of Adharma and Çrī. § 641 (Rājadh.): XII, 90, 3388 (D°o nāma Çriyāḥ putro jajñe 'dharmād), 3390.

Darpada = Viṣṇu (1000 names).

Darpahan = Viṣṇu (1000 names).

Darpapa = Īva (1000 names¹).

Dāruka, the charioteer of Kṛṣṇa. § 262 (Bhagavadvyāna): II, 2, 36, 50.—§ 292 (Rājasūyikap.): II, 45, 1620.—§ 320 (Saubhavadhop.): III, 19, 755 (°enāham utpannaḥ, says Dāruki), 762 (°eya sutaḥ, i.e. Dāruki); 20, 799, 800; 21, 821, 822; 22, 876.—§ 552 (Goharanap.): IV, 45, 1412 (°o Vāsudevasya yathā, so. sārathiḥ).—§ 562 (Bhagavadvyānap.): V, 83, 2978; 84, 3014; 94, 3341.—§ 567 (do.): V, 131, 4446.—§ 568 (do.): V, 137, 4674.—§ 596 (Pratijñāp.): VII, 79, 2781, 2795, 2796, 2801, 2804, 2805, 2813, 2815, (2818).—§ 597 (do.): VII, 82, 2911.—§ 599 (Jayadrathavadhap.): VII, 112, 4350 (°ayānujo bhrātā, i.e. the charioteer of Sātyaki); 147, 6338, 6342, 6343 (Sātyaki rode upon the chariot of Kṛṣṇa, guided by D.), 6351, 6376, 6378 (°ayānujaḥ, i.e. the charioteer of Sātyaki), 6381.—§ 608 (Karnap.): VIII, 72, 3597, 3598, 3599.—§ 615 (Gadā-yuddhap.): IX, 62, 3500; 63, 3533, 3578.—§ 637 (Rājadh.): XII, 46, 1584, 1587.—§ 639 (do.): XII, 53, 1917, 1918.—§ 783 (Anugitāp.): XIV, 52, 1478, 1584.—§ 793 (Mau-salap.): XVI, 3, 61, 103; 4, †105, †106, †107, †108; 5, 133, 136; 7, 182.

Dārukanandana ("son of Dāruka") = Dāruki: III, 746.

Dārūkātmaja (do.) = Dāruki: III, 728, 748.

Dāruki (do.), the charioteer of Pradyumna. § 320 (Saubhavadhop.): III, 18, 719, 731; 19, 759. Cf. prec.

Dārūna¹, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3594.

Dārūna², pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9f, 378 (in the north).

Dārūna³ = Viṣṇu (1000 names).

Darva, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1869

(among the peoples who brought tribute to Yudhishtira).—§ 574 (Jambūkh.): VI, 9μ, 362.—§ 739 (Ānuçāsanik.): XIII, 35e, 2158 (have from being kshatriyas become degraded to cūdras). Cf. next.

Dārva, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1026 (in the north, vanquished by Arjuna on his digvijaya).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3380 (°atidārāḥ (B. °abhi°), attacked Arjuna).—§ 608 (Karnap.): VIII, 73, 3652 (°abhidārāḥ, had been vanquished by Arjuna in the battle). Cf. prec.

Darvī (B. Da°), a country (?). § 574 (Jambūkh.): VI, 9μ, 362.

Darvisamkramaṇa, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8023.

Dāsamiya, pl. (°āḥ), a people (?). § 607 (Karnap.): VIII, 44, 2056 (vrātyānām Dāsamiyānām Bahikānām ayajvānām | na devāḥ pratigṛhṇanti, etc. PCR. translates "begotten by Cūdras on the girls of other castes" (agreeable to Nil., who, however, also gives another explanation: Dasamadeṣodbhāvānām)), 2069 (vrātyānām D'ānām annam devā na bhuñjate, PCR. as above); 45, 2090 (vrātyānām D'ānām, PCR. as above).—§ 608 (do.): VIII, 73, 3650 (Govāsa-D'ānām). Cf. next.

Dāsaniya, a people (?). § 295 (Dyūtap.): II, 51, 1825 (Govāsanā brāhmaṇāc ca Dāsantiyāc ca, Nil. = dasyayogyāḥ cūdrādāyāḥ. BR. compares the preceding).

Dāsarha, v. Dāc°.

Dāseraka, v. Dāc°.

Dāseyī, v. Dāc°.

Dāsī, a river. § 574 (Jambūkh.): VI, 9λ, 338 (in Bhārata-varsha).

Dasra, one of the Aṣvins. § 15 (Upamanyu): I, 3, ††723 (Nāsalya-D'au).—§ 608 (Karnap.): VIII, 89, †4594 (among the surgeons of Indra, not in B.).—§ 665 (Mokshadh.): XII, 208γ, 7583 (Nāsalyaḥ caiva Dasraḥ ca smṛtau devā Aṣvinau api).—§ 717b (Nārāyaṇīya): XII, 340, 12917 (Nāsalyaḥ caiva D'au ca bhihājau).—§ 770 (Ānuçāsanik.): XIII, 151, 7095 (Nāsalyaḥ cāpi D'au ca smṛtau devā Aṣvinau api).

Dasyu, pl. (°avaḥ) ("impious men"): I, 3153 (°saṅghātān), 3503, 4308, 4309, 4312, 4315, 4341; II, 1025, 1032; III, 362, 13111 (°vadhā rataḥ); IV, 199, 482, 704, 839; V, †1873 (°saṅghān), †1889 (°vadhāya); VII, 2443 (nirdasyuṃ prthivīm kṛtvā), 4749, 4825, 6730 (°dharma); VIII, 3450; XII, 360, 708, †723, 789, 2281 (°vadhā), 2284 (°nibharhaṇāt), 2431 (°jivinaḥ), 2433 (sarva°), 2434, 2437, 2439, 2496, 2554, †2782, †2784, 2835, 2934, 2952 (°bale), 2953, 2956, 3255, 3288, 3325, 3342, 3436, 3588, 3684, 3832, 4793, 4825, 4826, 4829, 4831 (sg.), 4833, 4852 (sg.), 4854 (°vāt), 4860 (°taḥ), 4861, (4862), 4873, 4875, 4879, 5247, 5324, 5421 (°moryāda), 5449 (°gaṇaḥ), 6295 (sg.), 6298 (sg.), 6301, 6302, 6305, 6306, 6310, 6411 (sg.), 6422, 6425, 6426, 6573, 6621, 7807, 7808 (sg.), 9563, 9568, 9580 (sg.), 10925, †13204; XIII, 2543, 3047 (°vat); XVI, †108, 222, 225, 236, 238.

Dasyumat, a fire. § 493 (Āṅgīrasa): III, 221, 14203 (only C.; B. has Vasumat).

Datta, a ṛshi. § 702 (Mokshadh.): XII, 297δ, 10875 (among the ṛshis who have obtained their position by way of penances). Cf. Dattātreya.

Dattāmitra = Sumitra: I, 5537.

Dattātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359 (enumeration).

Dattātreyā, a ṛshi. § 393 (Arjuna Kārtavīrya): III, 115,

10136 (Arjuna Kārtavīrya, who had 1,000 arms, obtained by the favour of D. a celestial chariot (vimāna) of gold).—§ 638δ (Rāmopākhy.): XII, 49, 1751 (by the favour of D. Arjuna Kārtavīrya got 1,000 arms).—§ 749 (Ānuçāsanik.): XIII, 91, 4329, 4330 (father of Nimi and grandfather of Çrīmat).—§ 772b (Pavanārjunasamv.): XIII, 153, 7189 (granted four boons to Arjuna Kārtavīrya: 1,000 arms, etc.; C. has by error °etāya instead of °eyāya); 154, 7224 (°prasādēna); 158, 7351 (do.).

Dauḥçāsana°, patron., v. Dauḥçāsani.

Dauḥçāsana°, adj. ("belonging to Duḥçāsana"). § 608 (Karnap.): VIII, 83, †4242 (rudhīraṃ, drunk by Bhīmasena).

Dauḥçāsani, patron., the son of Duḥçāsana Dhātārāshtra. § 592 (Samçaptakavadhap.): VII, 25, 1096 (fought with Çrutakīrti).—§ 593 (Abhimanyuvadhāp.): VII, 33, 1472; 48, 1893, 1894; 49, 1935, 1938 (slew Abhimanyu); 51, 1988 (had slain Abhimanyu).—§ 596 (Pratiñāp.): VII, 73, 2577 (do.).—§ 604 (Karnap.): VIII, 5ζ, 103 (had been slain by a son of Draupadi); 6, 160 (all. to § 593).—§ 615 (Gadāyuddhap.): IX, 64ε, 3615 (among the slain).—§ 620 (Çrāddhap.): XI, 26β, 787 (his body is burnt; C. has °naṃ).—§ 785 (Anugītāp.): XIV, 61, 1825, 1828 (all. to § 593).

Daurmukhi, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7008 (Janamejayaḥ?).—§ 601 (Dronavadhap.): VII, 184α, 8366.

Dauryodhana, adj. ("belonging to Duryodhana"). § 552 (Goharanap.): IV, 55, 1712 (bale).—§ 591 (Samçaptakavadhap.): VII, 17, 720 (sainyam).—§ 592 (do.): VII, 18, 744 (balaṃ), 749 (sainyam).—§ 608 (Karnap.): VIII, 93, 4864 (balaṃ).—§ 611 (Çalyap.): IX, 18, 860 (sainyam).—§ 785 (Anugītāp.): XIV, 60, 1791 (bale).

Dauryodhani, patron. ("son of Duryodhana") = Lakshmaṇa: VI, 2367.

Daushmanta, v. Daushyanti.

Daushmanti, v. Daushyanti.

Daushyanta, adj. ("originating from Daushyanta"). § 157 (Pūruvapç.): I, 95, †3805 (vaṃçāḥ).

Daushyanti, patron. ("son of Daushyanta") = Bharata: I, 2989, 3105; VII, 2377 (Bh°; C. has Daushmantaḥ); XII, 938 (Bh°; C. has Daushmantiṃ), 940 (Bh°; C. has Daushmantiḥ), 6195 (Bh°; C. has Daushmantiḥ); XIV, 50 (Bh°; C. has Daushmantiḥ); XVIII, 107 (Bh°; C. has Daushmantiḥ).

Dauvālīka, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1874 (among the people who brought tribute to Yudhishtira).

Dayāvāsa = Mahāpuruṣa (Mahāpuruṣastava).

Deçarakashin = Çiva: X, 260.

Deha = Çiva (1000 names°).

Dehakartṛ = Sūrya (the Sun): III, 157.

Deva° = Çiva (1000 names°).

Deva° = Viṣṇu (1000 names°).

Devabhishagvara, dual (°au) = Aṣvinau: III, 10356.

Devabhishaj, dual (°au) = Aṣvinau: I, 721 (A°).

Devabhrāj. § 3 (Anukram.): I, 1, 43 (son of Mahya (so C., B. Sahya) and father of Subhraj).

Devabhṛt = Viṣṇu (1000 names°).

Devācārya ("teacher of the gods") = Bṛhaspati: XIV, 134 (B°).

Devaçarman, a ṛshi. § 59 (Sarpasattra): I, 53α, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—

§ 743b (Vipulop.): XIII, 40, 2262 (*rahiḥ*), 2264, (2269), (2275), 2287; 41, 2335, 2341, 2343; 42, 2355; 43, 2377, (2378), (2380), 2393 (Vipula, the disciple of *D.*, protected Ruci, the wife of *D.*, against Indra).—§ 775 (*Ānuçāsanik.*): XIII, 166c, 7672 (one of the *rshis* of the north).

Devaçunī ("the bitch of the gods") = *Saramā*: I, 671 (*S°*).

Deva-Dānavapūjita = *Çiva* (1000 names¹).

Devadāruvana, a tirtha. § 733k (*Vaimānika*): XIII, 25, 1713.

Devadatta, the conch-shell of Arjuna. § 263 (*Sabhākriyāp.*): II, 3, 65 (*mahāçankhaḥ*, belonged to *Varuṇa* (*Vāruṇaḥ*) and was placed in *Bindusaras*); 78 (*Maya* fetched *D.* from *Bindusaras* and gave it to Arjuna).—§ 443 (*Nivātakavacayuddhap.*): III, 168, 12076 (*jaloḍbhavam*, was given to Arjuna by the gods).—§ 444 (do.): III, 169, 12090.—§ 446 (do.): III, 174, 12278.—§ 447 (do.): III, 175, 12296 (*vārjāṃ*).—§ 552 (*Goharaṇap.*): IV, 57, 1785 (*çankhavarām*); 66, †1233.—§ 561 (*Yānasandhip.*): V, 48, †1872.—§ 574 (*Jambūkh.*): VI, 1, 19.—§ 576 (*Bhagavadgītāp.*): VI, 25κ, 844.—§ 578 (*Bhīṣmavadhap.*): VI, 51aa, 2115.—§ 592 (*Samçaptakavadhap.*): VII, 18, 729; 19, 762.—§ 596 (*Pratijñāp.*): VII, 73, 2610.—§ 599 (*Jayadrathavadhap.*): VII, 90, 3197; 104, 3902.—§ 608 (*Karṇap.*): VIII, 53, 2584; 76, †3852; 79, †4054 (all. to § 443); 94, 4955.

Devadeva¹ ("the god of the gods") = *Brahmān* (*Prajāpati*): I, 1628; III, 4062 (*°sya tīrtham . . . Puṣhkaram*); XII, 7341 (*Prajāpatiḥ*), 9213; XIII, 298 (*Pitāmahaḥ*).

Devadeva² = *Bṛhaspati*: XIII, 3693 (*°opadiṣṭam dharmam*, so C., but B. has *vedadevo*°).

Devadeva³ = *Çiva*: I, 160 (*Tryambakam*), 7324, 7831 (*Pinākadhṛk*), 7832; III, 1525, 1526 (*Çankaram*), 1612, 1625, (1636), 8057 (?), 11992 (*Tryambakasya*), 12237 (*Rudrāya*); V, 1994 (*Umāpatim*), 7393; VII, 9523, 9564 (*Pinākadhṛk*), 9627, 9639; VIII, 1589 (*Çalīnā*), 1605, 1609, 4362 (*Çalīnāḥ*); IX, 2472 (*Umāpatim*); X, 248 (*Umāpatim*); XII, †612 (*hatvātmānam D°o babhūva*), 4521, 5795, 6184, 10214 (*Pinākadhṛk*), 10328 (*Umāpatim*), 10347, 10679, 10760, 13150 (*Maheçvare*, identified with *Nārāyaṇa*), 13300 (*Kapardīnam*), 13301; XIII, 594 (*Brahmānam arjat tasmād D°aḥ Prajāpatiḥ*), 603, 698, 700, 726, 800, 818 (*Rudreṇa*), 836; 841, 957, 960, 1036, 1222 (1000 names²), 6483, (6627), 6651, (6671), 6766 (*Kapardīnaḥ*), 6877; XIV, 195, 1922.

Devadeva⁴ = *Dharma*: III, 17441; XV, 756.

Devadeva⁵ = *Indra*: III, 12001 (?).

Devadeva⁶ = *Varuṇa*: I, 8176.

Devadeva⁷ = *Vāyu*: XII, 9226 (*V°*).

Devadeva⁸ = *Vishṇu* (*Kṛṣṇa*): I, 1533 (*Harim*, not identified with *Kṛṣṇa*), 2785 (*Nārāyaṇaḥ*, a portion of him incarnate as *Kṛṣṇa*), †3594 (? *°sya niveçano*); III, 8352 (= *Kṛṣṇa*, in *Dvāravatī*), 10139 (*Vishṇuṃ*), 10934 (*Ādidevam*), 11865, 12948, 13015, 15537 (= *Kṛṣṇa*), 15808 (*Vishṇuḥ*, = do.); V, 410 (*Vishṇunā*), 2954 (= *Kṛṣṇa*); VI, 1219 (= do.), 1259 (= do.), 3040 (= do.), 4462 (= do.), 4864 (= do.); VII, 6467 (= do.); XII, 7653 (*Vishṇoḥ*, = do.), 12716 (*Janārdanam* = do.), 12763 (= do.), 12775 (*Nārāyaṇātmakam*, = do.), 13060 (= do.), †13205 (= do.?), 13395 (= do.), 13421 (*Vṛṣhākapiḥ*, = do.); XIII, 6939 (*Vishṇu's* 1000 names); XIV, 1569 (= *Kṛṣṇa*); XVIII, 170 (*Nārāyaṇaḥ*, *Kṛṣṇa* entered into that god).

Devadeva, dual (*°au*) = *Brahmān* and *Çiva*: VIII, 4456.

Devadeveça¹ ("lord of the chiefs of the gods") = *Çiva*: I, 8123; II, 416 (*Ç°*); VII, 9560; IX, 2812; X, 632

(*Çiṣikāṇḥam*); XII, 10338, 10348 (1000 names¹), 10396 (do.); XIII, 930; XIV, 1884 (*Kapardīnam*).

Devadeveça² = *Indra*: III, 17191.

Devadeveça³ = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Devadeveça⁴ = *Vishṇu* (*Kṛṣṇa*): III, 8762; VII, 2963 (= *Kṛṣṇa*), 8860; XII, 7742 (= *Kṛṣṇa*).

Devadeveçvara (do.) = *Vishṇu* (*Kṛṣṇa*): VI, 3038 (= *Kṛṣṇa*).

Devādhideva¹ = *Brahmān*: XIII, 5285 (? *°sya kumāryaḥ*).

Devādhideva² = *Çiva*: VIII, 1445; XIII, 880, 962.

Devādhideva³ = *Vishṇu*: XII, 7624.

Devādhīpa¹, a prince. § 130 (*Amçāvat.*): I, 67, 2663 (incarnation of the Asura *Nikumbha*).

Devādhīpa² = *Indra*, q.v.

Devādhīpati = *Çiva* (1000 names²).

***Devādūta**¹ ("messenger of the gods"): I, 636, 969, (969), (973), 975, 977, 3108; III, 2156, 15434, 15437, (15441), 15477, 15478, (15482), 15485; VI, 1966; XIII, 7640; XVIII, 40, 41, 42, 52, 54, 77.—Do.² (pl.): XIV, 2774.

***Devādūta** (= the prec.): III, 15438.

***Devagana**, pl. (*°aḥ*) ("troops of gods"). § 120 *bis* (*Amçāvat.*): I, 66, 2604 (the text of this section (vv. 2601–2605) is not clear, and Nil. is silent, but cf. the translation of PCR.).

Devagandharva, pl. (*°aḥ*) ("celestial Gandharvas"). § 101 (*Amçāvat.*): I, 66, 2552 (enumeration of 16 *D.*, sons of *Muni*—*Mauneyāḥ*).—§ 102 (do.): I, 66, 2556 (enumeration of 10 *D.*, sons of *Prādhā*—*Prādhayāḥ*).—§ 191 (*Arjuna*): I, 123, 4815 (present at the birth of Arjuna; the enumeration is somewhat different from that of §§ 101–102). Cf. *Gandharva*, pl.

Devaganeçvara¹ ("the lord of the divine hosts") = *Indra*: I, 4788; XIV, 116.

Devaganeçvara² (do.) = *Vishṇu*: III, 10921 (*V°*).

Devaganeçvara³ (do.) = *Çiva* (1000 names¹).

Devagiri = *Himavat* (?): XIII, 6872.

Devagraha, a demon of disease. § 502 (*Manushyagrahak.*): III, 230, 14501.

Devaguru¹ ("the preceptor of the gods") = *Bṛhaspati*: V, 480; XII, 1353, 5667 (*B°*).

Devaguru² = *Çiva*: XIII, 696.

Devahavya, a *rshi*. § 266 (*Çakrasabhāv.*): II, 7, 300 (in the palace of Indra).

Devahotra, a *rshi*. § 717e (*Uparicara*): XII, 337e, 12760 (among the *sadasyas* at the sacrifice of king *Vasu Uparicara*).

Devahrada, name of various tirthas. § 370 (*Tīrthayātrāp.*): III, 85, 8162, 8180 (*Kṛṣṇaocçājaloḍbhava*).—§ 372 (do.): III, 85, 8199.—§ 730t (*Viçālā*): XIII, 25, 1730.

Devāhvaya, an ancient king. § 6 (*Anukram.*): I, 1a, 228 (in *Saṇjaya's* enumeration).

Devaka¹, a *Gandharva* king. § 130 (*Amçāvat.*): I, 67, 2704 (*Gandharvopatiḥ*, re-born on earth, presumably as one of the princes mentioned under the heading *Devaka*²).

Devaka², one or more princes. § 179 (*Viduraparīṇaya*): I, 114, 4480 (*mahīpateḥ*, *Vidura* married his daughter, who was a *pāraçavī*).—§ 554 (*Sainyodyogap.*): V, 4γ, 80 (among the princes to whom the *Pāṇḍavas* ought to send messengers).—§ 599s (*Qini*): VII, 144, 6033 (father of *Devakī*, the wife of *Vasudeva*).

***Devakanyā** ("a celestial maiden"): III, 10004 (sg., transformed into a hind she became the mother of *Rahyaçṛṅga*); IV, 268 (sg.); IX, 2468 (pl.); XI, 564 (pl.); XIII, 626 (pl.), 5238 (pl.). Cf. *Apsaras*.

Devakī, daughter of Devaka, wife of Vasudeva, and mother of Kṛṣṇa. § 82 (Kṛṣṇa Vāsudeva): I, 63, 2428 (*Vishṇuḥ . . . Vasudevāt tu Dṛṣṭam prādurbhūtaḥ*).—§ 238 (Pañcendrop.): I, 197, †7308 (the black hair of Viṣṇu entered D. and was born as Kṛṣṇa).—§ 599e (Çini): VII, 144, 6034 (*Devakasya . . . duhituh*), 6035 (won at a svayamvara by Çini for Vasudeva).—§ 637 (Rājadh.): XII, 470, 1616 (*yaṁ devaṁ Dṛi ajñānat*, i.e. Kṛṣṇa).—§ 746 (Ānuçāsanik.): XIII, 64, 3253 (*°yāç caiva samvādam maharṣher Nāradaśya ca*), 3254.—§ 783 (Anugītāp.): XIV, 528, 1522.—§ 785 (do.): XIV, 66, 1950; 71, 2074.—§ 793 (Mausalap.): XVI, 7, 194 (among the widows of Vasudeva).

Devakimātr, **Devakinandana**, **Devakinandana** = Kṛṣṇa, q.v.

Devakinandana = (Dai°, C.) = Viṣṇu (1000 names).

Devakiputra, **Devakisuta**, **Devakitanaya** = Kṛṣṇa, q.v.

Devakūta, a sacred mountain. § 370 (Tīrthayātrāp.): III, 84, 8119.

Devala, v. Asita Devala.

***Devaloka** ("the world of the gods"): I, 1352, 2866 (*°pratikāçam*), 3552, †7302; III, 925, 1727, 11163, 11533, †12719, †12723, †13342, 16957; VI, 260, 299, 3986; VIII, †4921; IX, 2990, 3085; XII, †725, †726, †727, †729, †730, †764, †765, †766, 1047, 1866, †10068, 10096 (pl.), 12958; XIII, 1714, 1739, 2994, 7562; XIV, †235, 436, 1765 (*iva*); XV, 895, 902; XVII, †85; XVIII, 197, 237.

Devamata, a ṛṣhi. § 782b (Brāhmaṇagītā): XIV, 24, 711 (*Nāradaśya ca samvādam ṛsher Devamatasya ca*), (712).

Devamātr = ("the mother of the gods") = Aditi: IX, 2515 (A°).

Devamātr, pl. (*°ārah*): XIII, 626.

Devamidha, a Yādava prince. § 599e (Çini): VII, 144, 6030 (father of Çūra and grandfather of Vasudeva).

Devamitrā, a mātṛ. § 615u (Skanda): IX, 460, 2632.

***Devanadī** ("celestial river"): I, 6458 (i.e. Gaṅgā); II, 372; III, 9948 (i.e. Gaṅgā), 9989 (*Kauçikī*), 11622 (i.e. Gaṅgā), 15548, 15557; XIII, 101 (*Narmadā*), 7655.

Devanagara ("the city of the gods"). § 444 (Nivātakavacyuddhap.): III, 172, 12187. Cf. Devapura.

Devapatha, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8187.

Devapati = Indra, q.v.

Devāpi, son of Pratipa. § 155 (Pūruvaṁç.): I, 94, 3750 (eldest son of Pratipa), 3751 (renounced the world—*pravavrāja*).—§ 156 (do.): I, 95, †3797, †3798 (being yet a child D. retired to the woods, and Çāntanu therefore became king).—§ 569 (Bhagavadyānap.): V, 149, 5055, 5056, 5057, 5062, 5066 (on account of a skin disease D.'s installation on the throne was forbidden by the brahmins; D. then retired to the woods).—§ 615 (Baladevatīrthayātrāp.): IX, 39, 2282; 40, 2286, 2294 (had become a brahman).—§ 619 (Strīvilāp.): XI, 23, 651 (*°inā samam*, sc. Bhīṣma).

Devaprastha, a city. § 279 (Arjuna): II, 27, 1022 (the capital of Senāoindu, conquered by Arjuna on his digvijaya).

Devapura ("the city of the gods"). § 596 (Pratijñāp.): VII, 73, 2608 (in Arjuna's oath). Cf. Devanagara.

Devapurohita ("the priest of the gods") = Brhaspati: II, 2458 (B°); IX, 2102 (B°); XII, 12752.

Devarāj = Indra, q.v.

Devarāj = Nahusha, q.v.

Devarāja = Indra, q.v.

Devarāja = Nahusha, q.v.

Devarāja = Vasishṭha: XIII, 6256 (F°).

Devarāja, an ancient king. § 267 (Yamasabhāv.): II, 8, 337 (in the palace of Yama).

Devarājābhinandana = Arjuna: III, 1858.

Devarājan = Indra, q.v.

Devarājan = Nahusha, q.v.

***Devāranya**, pl. (*°aṇi*) ("the forests of the gods"): I, 6069, 7853 (*°vīhārīṇi*, sc. Vargā); V, 433, 7354; VII, 2297.

Devarāta, a prince. § 264 (Sabbhākriyāp.): II, 4β, 121 (waited upon Yudhisṭhira).

Devarāta, a muni, son of Viçvāmītra. § 637 (Rājadh.): XII, 477, 1593 (among the ṛṣhis who surrounded Bhīṣma as he lay on his arrow-bed).—§ 721 (Ānuçāsanik.): XIII, 3a, 188 (fifty sons of Viçvāmītra were cursed to become *çvapacas* because they did not honour their eldest brother D.).—§ 721b (Viçvāmītrop.): XIII, 4β, 249 (enumeration of the sons of Viçvāmītra).

Devāribalasūdana = Çiva (1000 names).

Devarshi, pl. ("celestial ṛṣhis," or "gods and ṛṣhis"). § 7 (Anukram.): I, 1, 248.—§ 20b (Agni): I, 7, 936.—§ 70 (Ādivaṁçavatāranap.): I, 60, 2219 (*°gaṇapūjitaṁ*, sc. Vyāsa).—§ 155 (Pūrv.): I, 94, 3752 (*°kalpāḥ . . . rājasaṭtamāḥ*).—§ 164 (Āpavop.): I, 99, 3930 (*°sevitam*, sc. *vanam*).—§ 165 (Satyavatīlābhop.): I, 100, 3983.—§ 171 (Vicitravīryasutotpatti): I, 105, 4273.—§ 173 (Pāṇḍurājyābhīṣheka): I, 109, 4346 (*°Cāraṇaiḥ*).—§ 186b (Vyushitāçrop.): I, 121, 4687.—§ 221 (Caitrarathap.): I, 170, 6497 (*Nāradaçprabhīrtinam*).—§ 233 (Svayamvarap.): I, 187, †7011, †7017 (*°Gandharvasamākulam*).—§ 246 (Sundopasundop.): I, 211, 7679.—§ 266 (Çakrasabhāv.): II, 7, 289 (in the palace of Indra), 291 (do.), 307 (do.).—§ 269 (Vaiçṇavanāsabhāv.): II, 10, 401 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, 11, 468.—§ 289 (Arghāharanap.): II, 36, 1309.—§ 336 (Indralokābhigamanap.): III, 43, 1775 (*°Çakrasana D°gaṇasevite*).—§ 356 (Tīrthayātrāp.): III, 81, 4034 (*deço . . . D°sevite*).—§ 358 (do.): III, 82, 4082 (*Jambūmārgam . . . D°-Pitr-sevitam*).—§ 360 (do.): III, 82, 5049 (*Devikā . . . D°sevite*).—§ 370 (do.): III, 84, 8119 (*Devakūtam . . . D°gaṇasevitam*).—§ 377 (Dhaumyatīrthak.): III, 87, 8302 (*°jushṭāyām*, sc. *diçī prāçyām*), 8303 (*°Gomati . . . D°sevite*), 83, 8347 (*°vīraçya Nāradaṇa*); 89, 8361 (*°sevite*, sc. the mountain Vaidūryaçikhara); 90, 8402 (in Badarī).—§ 378 (Tīrthayātrāp.): III, 94, 8487 (*°saṭtama*, i.e. Lomaçā), 8508.—§ 383 (Paracurāma): III, 99, 8675.—§ 412 (Aṣṭāvakra): III, 134, 10659 (*dvau devarṣhi Nārada-Parvatāu*).—§ 421 (Gandhamādanapr.): III, 142, 10902 (*mahānadi Badariprabhava . . . D°gaṇasevite*).—§ 423 (do.): III, 143, 10966 (*deçān D°gaṇasevitān*); 145, 11054 (*deva-D°pūjitaṁ Nara-Nārāyaṇasthānam*), 11065 (*°carite deço*).—§ 432 (Saugandhikāharanap.): III, 154, 11371.—§ 434 (do.): III, 156, 11439 (*divyapushkarīṇi . . . siddha-D°pūjita*).—§ 436 (Yakshayuddhap.): III, 159, 11651 (*parama-siddhānam*).—§ 439 (do.): III, 163, 11855 (*sapta Devarshayaḥ . . . Vaçishṭhapramukhāḥ*, on Mahāmeru).—§ 444 (Nivātakavacyuddhap.): III, 169, 12101 (*°ayaç caiva Dānavarshayaḥ*).—§ 447 (do.): III, 175, 12303.—§ 450 (Ājagarap.): III, 178, 12368 (*deçān girer Himavataḥ . . . D°-Siddhacaritān*).—§ 462 (Baku-Çakrasamv.): III, 193, 13236 (*°gaṇasevite*, sc. Baka).—§ 496 (Skandotpatti): III, 224, 14281 (*Vaçishṭhapramukhāḥ*).—§ 505 (Skandayuddha): III, 231, 14538.—§ 525 (Rāmopākhyānap.): III, 273, 15862 (*°inam tvam khyāto bhūtabhaviṣyavīṭ*, sc. Mārkaṇḍeya).—§ 526 (do.): III, 276, 15929.—§ 547 (Karna): III,

310, †17219 (*°inām caritam*, told by Mārkaṇḍeya to the Pāṇḍavae).—§ 555 (Indravijaya): V, 10, 341; 12, 378 (*°attama*, i.e. Bṛhaspati), 382 (do.); 16, 496 (*°Gandharvāḥ*), 498, 505 (*°gaṇatejasā*); 17, 528.—§ 562 (Bhagavadānup.): V, 83, 2985.—§ 564 (Mātaliyop.): V, 98, 3528 (*°sadr̥cīm pūjām*).—§ 565 (Gālavacarita): V, 109, 3783 (in the east).—§ 576 (Bhagavadgītāp.): VI, 34, 1230 (*°inām Nāradaḥ*, sc. *asmi*, says Kṛṣṇa).—§ 578 (Bhishmavadhap.): VI, 45, 1753 (came to see the battle).—§ 584 (do.): VI, 81, 3571.—§ 596 (Pratijñāp.): VII, 73, 2607 (*Brahma-devarshayaḥ*).—§ 599 (Jayadrathavadhap.): VII, 139, 5746 (applauded the combatants).—§ 600 (Ghaṭotkacavadhap.): VII, 163, †7292 (*°Gandharva-surarashisāṅghāḥ*).—§ 605 (Karnap.): VIII, 16, 626 (*°saṅghāḥ*).—§ 608 (do.): VIII, 87, 4423 (*Deva-Brahma-nṛparashitām gaṇāḥ*), 4433 (*saha-D°-Cāraṇāḥ*), 4452 (*saha-D°-Cāraṇaiḥ*).—§ 615u (Skanda): IX, 44, 2481; 45γ, 2509.—§ 615s (Arundhati): IX, 48, 2812 (*siddha-D°dayitam* . . . *Radarapilecanam*).—§ 615aa (Cṛutāvati): IX, 48, 2829 (*°gaṇasamāśāḥ*).—§ 618 (Jalaprādānikap.): XI, 8f, 214 (*Nāradaḥpramukhāḥ ca sarva-D°ayaḥ*).—§ 621 (Rājadh.): XII, 10, 298.—§ 624 (do.): XII, 18, 543.—§ 635 (do.): XII, 37, 1852 (*Bṛhaspatipurogān*).—§ 637 (do.): XII, 47θ, 1607 (surrounded Bhīṣma as he lay on his arrow-bed).—§ 641 (do.): XII, 81, 3460 (*°Pitr-Gandharvāḥ*); 122, 4473 (*°sadr̥cāḥ*, sc. Vasuhoma).—§ 663 (Mokshadh.): XII, 201, †7367 (*°saṅghapravaro maharshiḥ | Bṛhaspatiḥ*).—§ 666 (Mokshadh.): XII, 209, 7612.—§ 667 (do.): XII, 210, 7663 (*°caritam Gūrgyāḥ*, sc. *veda*).—§ 674b (Cṛi-Vāsavaśamv.): XII, 229, 8339 (*°jushṭyāḥ*, sc. *Gaṇḍayāḥ*), 8341 (*°kathitāḥ kathāḥ*).—§ 677 (Mokshadh.): XII, 233, 8523 (*°Pitrmanavan*); 235, 8587 (*°Pitr-gurvartham*).—§ 694b (Jvarotpatti): XII, 284, 10218 (*Angirah-pramukhāḥ*).—§ 704 (Mokshadh.): XII, 302β, 11106 (*°vishayān*).—§ 712 (Çukotpatti): XII, 324, 12178 (*vane . . . deva-D°saṅkulo*); 325, 12203.—§ 714 (Çukakṛtya): XII, 329, 12378 (*°gaṇajushṭāḥ*, sc. *parvatāḥ*; C. has by error *°guṇa°*).—§ 717b (Nārāyaṇiya): XII, 341, 13062, 13093.—§ 718b (Uñchavṛtṭyup.): XII, 362, 13866.—§ 721 (Ānuçāsanik.): XIII, 3, 190 (*°sevitā*, sc. *Kauçikī*).—§ 730 (do.): XIII, 14aa, 987.—§ 751b (Çapathavidhi): XIII, 94, †4589 (*Brahmarshi-D°-nṛparashimadhya*).—§ 759 (Ānuçāsanik.): XIII, 107, 5319 (*°caritam*), 5322 (do.), 5335 (*Rudra-D°kanyābhīḥ*).—§ 760 (do.): XIII, 112, 5543 (*°Pitr-manavāḥ*).—§ 768b (Umā-Maheçvarasamv.): XIII, 140a, 6347 (*°gaṇasevitam*, sc. *sado Vṛshabhāṅkasya*, on Himavat).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 148, 6817 (*°çarāṇasya*, i.e. Kṛṣṇa).—§ 775 (Ānuçāsanik.): XIII, 166, 7686.—§ 778b (Sampvartta-Maruttiya): XIV, 7, 157 (*°sattamaḥ*, i.e. Nārada).—§ 778f (Muñjavat): XIV, 8, 184 (on Muñjavat).—§ 782b (Brāhmaṇagītā): XIV, 26, 751 (*Prajāpatau pannagāṇām D°ināḥ ca saṃvidam*), 752, 756 (*sarpa-D°-Dānavāḥ*).—§ 785 (Anugītāp.): XIV, 77, 2237, 2244; 88, 2638 (*°saṅkulāḥ*, sc. the açvamedha of Yudhiṣṭhira).—§ 787 (Āçramavāśap.): XV, 1, 14 (*kathāḥ . . . purāṇarshi-D°-Pitr-Rakṣasām*).—§ 788 (do.): XV, 27, 736 (*Vyāsaḥ . . . D°gaṇasevitāḥ*).—§ 789 (Putradarçanap.): XV, 31z, 848, 849 (have been incarnate as warriors in the battle).—§ 794 (Mahāprasthānikap.): XVII, 3, 95, 106.

Devarshi², sg. Names of single Devarshis:—

Asita: I, 4045 (A°).

Bhūrbhuva: XIII, 5285 (read with B. *Bharbhuvam* *adpi*).

Bṛhaspati: I, 2705 (B°); II, 1793 (B°); V, 378 (*°attama*), 382 (do.).

Kaçyapa: I, 2557.

Lomaça: III, 8471 (L°), 8487 (*°sattama*); XI, 775 (L°).

Nārada: I, 7342 (?), 7604 (N°), 7605, 7609, 7740 (N°), 7874 (N°), 7875; II, 145, 268, 2654; III, 4022, 8261 (*°caritam*), 8347 (*°vireṇa*), 12603 (N°), 12805 (do.), 16662; V, 3583, 3637; VI, 1217 (N°); VII, 2034 (N°), 2035, 2127, 2144, 2168 (N°); IX, 3056; XI, 14 (N°); XII, 144 (N°), 1074 (N°), 3029, 5829, 7038 (N°), 7520 (N°), 7564 (N°), 8348 (N°), 8418 (N°), 10555 (N°), 11510, 12314 (N°), 12423 (N°), 12583 (N°), 12647 (N°), 12893, 13772; XIII, 2204 (N°), 2208, 2209, 2210, 2222, 2227, 3255 (N°), 6337 (N°); XIV, 130 (N°), 157 (*°sattamaḥ*), 364 (N°); XV, 542 (N°), 562, 574, 1011 (N°).

Parvata: III, 8483 (P°).

Tanu: XII, 4679.

Uçanas: XII, 10660 (*Uçanāḥ*).

Vasishṭha: III, 16600; XIII, 3968 (V°).

Devarshi³ = Çiva (1000 names²).

Devasārathi = Mātali: III, 12254.

Devasenā ("the army of the gods"), the wife of Skanda.

§ 495 (Skandotpatti): III, 324, 14257 (*Prajāpateḥ* (i.e. Kaçyapa's) *kanyā*, sister of Daityasenā; Indra liberated her from Keçin), 14278 (Brahman selected the son whom Agni would beget (i.e. Skanda) to become her husband).—§ 501 (Skandop.): III, 329, 14446, 14447 (Skanda married D.), 14450, 14452.

Devasenāpati ("general of the army of the gods," or "husband of Devasenā") = Skanda: III, 14454, 14455, 14568.

Devasenāpriya = Skanda: III, 14635.

Devasimha = Çiva (1000 names²).

Devasthāna, a Brahmarshi. § 621 (Rājadharm.): XII, 1β, 4.—§ 626 (do.): XII, 20, 601, (602); 21, (615).—§ 637 (do.): XII, 37γ, 1370; 47γ, 1592.—§ 640 (do.): XII, 58γ, 2116.—§ 780 (Açvamedhikap.): XIV, 14β, 355, 364.

Devāsura, adj. ("concerning the gods and the Asuras"):

I, 1418 (*abhatapūrvam saṅgrāme tadā D°e 'pi ca*), 4104 (*yuddham . . . D°opamam*); III, 12269 (*atidevāsuraṁ karma*), 13216 (*saṅgrāme*), 14268 (*saṅgrāmam*), 16374 (sc. *yuddhe*); IV, 1040 (*°samaḥ*, sc. *samāgamah*), 1902 (*°samaḥ sannipātāḥ*); V, 1927 (*yuddhe*), 2986 (*°sya draṣṭārāḥ*, sc. *yuddhasya*), 3645 (*yuddhesu*), 4299 (*yuddhe*); VI, 768 (*yuddhe*), 1754 (*raṇam . . . D°opamam*), 2073 (sc. *yuddhe*), 2474 (*yathā D°m yuddham*), 3474 (*yathā D°e yuddhe*), 3649 (*°opamam*, sc. *janakīhayaṁ*), 4493 (*yathā D°e yuddhe*), 4583 (do.), 5411 (do.), 5567 (*yuddhe D°opame*); VII, 542 (*yathā D°e yuddhe*), 583 (*yuddham D°opamam*), 758 (*yathā . . . yuddhe D°e*), 1084 (*yuddham . . . D°opamam*), 2295 (*yuddhe*), 3821 (*mṛdhe*), 3947 (*yathā D°e yuddhe*), 3968 (*saṅgrāmāḥ . . . D°opamam*), 4496 (*yuddham . . . D°opamam*), 4801 (*°opamam*), 4910 (*yuddhe*), 5231 (*yuddham D°opamam*), 5886 (*yuddhe . . . yathā*), 7075 (*yathā D°e yuddhe*), 7582 (do.), 8819 (*yuddhe . . . D°opame*); VIII, 516 (*yathā D°e yuddhe*), 565 (do.), 1205 (*saṅgrāmam . . . D°opamam*), 1391 (*yathā . . . yuddhe D°e*), 2233 (*saṅgrāmāḥ . . . D°opamam*), 2273 (*yuddham . . . Devāsuropanam*), 3024 (*°e . . . mṛdhe . . . iva*); IX, 2529 (*yuddhe*), 3519 (*yuddhe*); XIII, 2176 (sc. *yuddham*).

Devāsuraṅgraya = Çiva (1000 names²).

Devāsuraṇādhyaśha = Çiva: VIII, 1574; XIII, 1259 (1000 names²).

Devāsuraṇāgrāṇī = Çiva (1000 names²).

Devāsuraṇaguru¹ = Brahmān: XIII, 7634.

Devāsuraṇaguru² = Çiva (1000 names²).

Devāsuraṇamahāmātra = Çiva (1000 names²).

Devāsuraṇamaheçvara = Çiva (1000 names²).

Devāsuraṇanamaskṛta = Çiva (1000 names²).

Devāsuraṇaparāyana = Çiva (1000 names²).

Devāsuraṇapati = Çiva (1000 names²).

Devāsuraṇavaraprada = Çiva (1000 names²).

Devāsuraṇavinirmātr = Çiva (1000 names²).

Devāsuraçvara = Çiva (1000 names²).

Devasya tīrtham = Brahmasaras: XIII, 4553.

Devatātman = Çiva (1000 names²).

Devātideva¹ = Brahmān: XII, 10681 (B°).

Devātideva² = Çiva (1000 names²).

Devātithi, a prince. § 156 (Pūruvaṃç.): I, 95, ††3775 (son of Akrodhana and Karambhā), ††3776 (husband of Maryādā and father of Ariha).

Devavana, name of a sacred place. § 377 (Dhaumyatīrthak.): III, 87, 8322 (*rāmyaṃ tūpasair upaçobhitam*, in the east).

Devavara¹ = Sūrya: III, 161.

Devavara² = Viṣṇu: III, 13580.

Devavara³ = Brahmān: XIII, 4949.

Devavara⁴ = Çiva: XII, 10805 (Ç°).

Devavrata = Bhishma, q.v.

Devāvṛdha, a prince. § 6 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration of departed kings).—§ 608 (Karpap.): VIII, 85p, †4307 (*Kṛātha-Dṛau*, among the *Kuru* warriors; but should we not read *Daiāvṛdha*? cf. *Devāvṛdhasanuh*, v. 4322).—§ 677 (Mokshadh.): XII, 235, 8595 (by having given a costly umbrella to a brahman *D.* attained to heaven).—§ 767 (Ānuçās.): XIII, 137a, 6251 (do.).

Devāvṛdhasūnu = Babhru: VIII, †4322.

Devayājīn, a warrior of Skanda. § 615u (Skanda): IX, 45p, 2572.

***Devayāna**, subst. (or adj., sc. *pathin*) ("the way that leads to the gods"): I, 3681; III, 123 (sc. *satuvargaḥ*?), 10100, 10104, 10106, 15442 (°*carah*); V, †793; XII, 525, 9609 (pl.), 12394 (°*carah*); XIII, 1081 (°*anām adityo dvāram ucyate*), †4312, †4318; XIV, 980 (pl.); XV, 930 (pl.).

Devayānī, daughter of Uçanas (Çukra) and wife of Yayāti. § 143 (Nahusha): I, 75, 3169 (mother of Yadu and Turvasu).—§ 145 (Kaca): I, 76, 3186, 3197, 3198, 3205, 3206, 3207, 3208, 3212, (3213), 3222, 3226, †3229, (†3231), †3233, †3239, (†3240), †3241 (prevailed upon Uçanas to revive Kaca); 77, (3256), 3263, (3264), (3271), 3273, 3276 (*Kaon* would not accept her as his wife, because he, being a disciple of Uçanas, regarded her as his sister; *D.* then cursed Kaca).—§ 146: When Kaca had imparted to the gods the *Sañjivani* they set out with Indra at their head to defeat the *Asuras*. In a wood like *Castriratha*, Indra transformed himself into wind and mixed up the clothes of some bathing maidens. A quarrel about the clothes resulted in *D.*'s being thrown into a well by Çarmishthā, the daughter of *Vṛshaparvan*. Yayāti found her and drew her up by her right hand, and then returned to his capital. Devayānī sent Ghāṛṇika to inform Çukra of what had passed (I, 78-79). Çukra threatened *Vṛshaparvan* that he would leave the *Asuras*, until Çarmishthā, together with 1,000 maidens, was given to *D.* (I, 80). Surrounded by Çarmishthā and 2,000 maidens, Devayānī one day again met Yayāti, who at her request received her

in marriage from Çukra, and promised that he would never invite Çarmishthā to share his bed (I, 81): I, 78, 3284, 3285, (3285), 3290, (3297), 3302, (3303), 3307, (3309), 3314; 79, 3319, 3321, (3326); 80, 3341, 3343, 3344, (3345); 3346, (3347), 3348, 3350, 3351, (3354), 3356, (3357); 81, 3359, 3363, 3364, (3367), (3370), (3373), (3375), 3376, (3377), (3379), (3382), (3383), 3386, (3388), 3392, 3395.—§ 147: Devayānī gave birth to a son. After 1,000 years had elapsed, Çarmishthā attained to puberty and prevailed upon Yayāti to beget a son also with her (I, 82); to Devayānī she said that she had born the child to a *ṛshī* whose name she had not dared to ask. The sons of Devayānī were Yadu and Turvasu, those of Çarmishthā were Druhyanu, Anu, and Puru. One day, when Devayānī was walking in the wood together with Yayāti, she met the children of Çarmishthā and asked them: "Who is your father?" They then pointed to Yayāti. Devayānī in anger withdrew to Uçanas, followed by Yayāti. Uçanas cursed Yayāti to be overcome by decrepitude, yet with the permission of transferring it to someone else, and he added that that son of Yayāti who would give him his own youth should succeed Yayāti on the throne, etc. (I, 83): I, 82, 3397, 3398, 3400, 3401, 3404, 3411, 3419; 83, 3424, 3425, (3425), (3428), (3430), 3432, 3434, (3436), (3437), 3439, (3442), 3446, (3451), 3461.—§ 148 (Yayāti): I, 85, 3519 (°*yāḥ sutam* . . . *Yadum*).—§ 156 (Pūruvaṃç.): I, 95, ††3761 (*Uçanaso duhita*), 3762 (*Yaduṃ ca Turvasuṃ caiva Dṛi vyajāyata*).—§ 569 (Bhagavadgāyā): V, 149, 5045 (*Yaduḥ* . . . *D'yāḥ sutah*).—§ 596 (Shoçacarāj., v. Yayāti): VII, 83, 2297 (wife of Yayāti).—§ 599e (Çini): VII, 144, 6030 (*Yayāter D'yān tu Yadur jyeshto 'bhavat sutah*). Cf. Auçanasī, Bhārgavī, Çukratanaṇyā.

Devayuga = Kṛtayuga. I, 1073; II, 421; III, 8492, 8686; X, 786; XII, 93; XIII, 3903.

Deveça¹ ("lord of the gods") = Brahmān: I, 1647; III, 10949 (B°); VI, 5770 (*Pitāmahaṃ*); VII, 2081; IX, 1964 (B°), 2494; XII, 9218, 10187, 10195; XIII, 1113 (B°), 2256, 3890, 4925, 4943, 6845 (*Pitāmahaḥ*).

Deveça² (do.) = Çiva: I, 1932 (*Çalapāniḥ*), 2315, 7322; III, 1545, 1631, 7034 (*Sihānuḥ*); VII, 1758, 1759 (all. to Jayadrathavimokṣaṇaparvan); VIII, 1457, 1465, 1512, 1516, 1536, 1541, 1544, 1545, 1590, 1601, 1612; IX, 2050 (?), 2483 (*Çalahastam*); X, 261; XII, 10675, 12172; XIII, 744, 794, 796, 876, 922, 923, 6665, 6760, 6804 (read *Deveçaḥ* with B.).

Deveça³ (do.) = Dakṣha: IX, 2044.

Deveça⁴ (do.) = Indra: I, 3844 (?), 4409, 8225 (*Çatakratum Sahasrākṣham*); III, 1771 (*Pakaçāsanam*), 8413, 12010 (*Maghavān*), 14374, 14376, 16990 (*Purandaram*); V, 525, 3664, 3682; VII, 37, 3861; VIII, 1670; IX, 2832; XII, 8414; XIII, 2307, 5972 (*Çaotipate*).

Deveça⁵ (do.) = Kṛṣṇa or Viṣṇu: III, 10120 (not = Kṛṣṇa?), 12947 (do.?), 15535; V, 411 (not = Kṛṣṇa); VI, †1271, †1283, †1291, †2604, 2963; XII, 12714, 12804, 12874, 13001, 13363, 13415, 13581 (*Harim Nārāyaṇam*), 13657, 13658; XIII, 1113 (according to the reading of C.; B. has *Deveçaḥ* = Brahmān), 6887 (*Yadavaṃ*), 7801 (Viṣṇu's 1000 names).

Deveça⁶ (do.) = Yama: III, 16757.

Deveça⁷, dual (°*au*) = Brahmān and Çiva: III, 499.

Deveçaya = Mahāpuruṣa (Mahāpuruṣastava).

Deveçi = Umā: XII, 10301.

Deveçvara¹ = Çiva: VIII, 1469.

Deveçvara¹ = Indra: II, 286, 1800 (? *yathā*); III, †10257, 17192; VII, 9053 (*yathā*); XII, 12205 (*Çakraḥ*).

Devendra¹ = Indra, q.v.

Devendra² = Nahusha, q.v.

Devendra³ = Çiva (1000 names¹⁻²).

Devendratanaya = Arjuna: VII, 7716.

Devī¹, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who danced at the birth of Arjuna).

Devī² = Umā (Durgā), q.v.

Devī³, the wife of Varuṇa. § 124 (Amçāvat.): I, 66, 2616 (the eldest daughter of Çukra; mother of Bala and Surā).

Devī⁴ = Sāvitrī (the wife of Brahmān): V, 3969 (*remo . . . yathā D'yaṃ Pitāmahaḥ*); XII, 7204, 7205 (*Vedamātā*), 7206, 7207, 7209, 7210, 7211, 7335.

Devikā¹, wife of Yudhishtira. § 159 (Pūrvamç.): I, 95, ††3828 (daughter of Govāsana Çaibya, wife of Yudhishtira, and mother of Yaudheya).

Devikā², a river. § 360 (Tirthayātrāp.): III, 82, 5044 (a tirtha), 5045, 5049. — § 494 (Āngirasa): III, 222, 14229 (among the rivers who are mothers of fires). — § 574 (Jambūkh.): VI, 9λ, 324 (in Bhāratavarsha). — § 733c (Pushkara): XIII, 25, 1696 (a tirtha). — § 733i (Ānuçāsanik.): By bathing in *D.* and in Sundarikāhrada, as also in the tirtha Açvini, one acquires great beauty after death: XIII, 25, 1707. — § 768b (Umā-Maheçvarasamv.): XIII, 146b, 6764 (among the rivers who are present with Umā). — § 775 (Ānuçāsanik.): XIII, 166a, 7645.

Devyaṣ tirtha(m), a tirtha. § 364 (Tirthayātrāp.): III, 83, 6064, 6072 (the same?).

Dhāma, pl. (°āḥ), a class of celestial beings, mostly mentioned together with the Yāmas. § 520 (Mudgala): III, 261, 15446 (*Yamā Dh°aḥ ca*). — § 565 (Gālavacarita): V, 111, 3837 (*munayaḥ*, only in B.). — § 615u (Skanda): IX, 44, 2482 (*Yamā Dh°aḥ ca*).

Dhamadhamā, a mātṛ. § 615u (Skanda): IX, 46b, 2638.

Dhāmakeçin = Sūrya (the Sun): III, 193.

Dhāman¹ = Kṛṣṇa: XII, 1513.

Dhāman² = Viṣṇu (1000 names).

Dhāmavid = Kṛṣṇa: XII, 1513.

Dhanada¹ = Kubera, q.v.

Dhanada², a follower of Kubera. § 269 (Vaiçravanāsabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Dhanada³, a mountain (?). § 731b (Aṣṭāvakra-Diksamvāda): XIII, 19, 1396 ("the dominions of the Lord of Treasures," PCR.).

Dhanada⁴ = Çiva (1000 names¹).

Dhanadā, a mātṛ. § 615u (Skanda): IX, 46b, 2631.

Dhanadeçvara, **Dhanādhipotr**, **Dhanādhipa**, **Dhanādhipati** = Kubera, q.v.

Dhanādhyaksha¹ = Kubera, q.v.

Dhanādhyaksha² = Çiva: X, 258.

Dhanadodyāna ("the garden of Kubera"). § 430 (Hanūmad-Bhīmasamv.): III, 150, 11287 (*rakṣitaṃ Yaksha-Rākṣasaḥ*, in the north).

Dhanānām içvara(h) = Kubera, q.v.

Dhanañjaya¹ = Arjuna, q.v.

Dhanañjaya², a serpent. § 47 (Sarpanāmak.): I, 35, 1550 (enumeration). — § 268 (Varuṇāsabhāv.): II, 9, 361 (in the palace of Varuṇa). — § 564 (Mātalyop.): V, 103γ, 3625 (enumeration). — § 606 (Tripurākhyāna): VIII, 34, 1483 (among the serpents who became the cords with which the manes of the steeds of Çiva were bound).

Dhanañjaya³ = Viṣṇu (1000 names).

Dhanañjaya⁴, pl. (°āḥ), a family of brahmana. § 286 (Rājasūyikap.): II, 33, 1238 (*°ānām ṛabhaḥ Sūdamā*).

Dhanañjayā, name of an army. § 615u (Skanda): IX, 46, 2665 (given to Skanda by Çiva).

Dhanañjayāgraja ("elder brother of Arjuna") = Bhīmasena: IX, 3238.

Dhanañjayasuta ("son of Arjuna") = Babhruvāhana: XIV, 2380.

Dhanapati = Kubera, q.v.

Dhanaprada = Mahāpurusha (Mahāpurushastava).

Dhaneça = Kubera, q.v.

Dhaneçvara¹ = Kubera, q.v.

Dhaneçvara² = Viṣṇu (1000 names).

Dhaneçvarākṛida ("the sporting place of Kubera"). § 448 (Ājagarap.): III, 176, 12317 (on Gandhamādāna?).

Dhanin, the messenger of the Kapas. § 772p (Kapa, pl.): XIII, 158, 7333, 7341, 7342.

Dhanishthā, sg. or pl., a nakṣatra = Çravishtā, BR. (v. Su. Si.). § 502 (Manushyagrahak.): III, 230, 14463 (*°ādī tato kīlo Brahmanā parikalpitāḥ*, cf. Nil.). — § 746 (Ānuçāsanik.): XIII, 64, 3280 (pl., merit of making gifts under the constellation *Dh.*). — § 749 (do.): XIII, 89a, 4266 (sg., merit of performing a grādha under the constellation *Dh.*). — § 759 (do.): XIII, 110, 5391 (pl., description of the candravrata).

Dhanurdhara¹, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputran.): I, 117, 4550. Cf. Dhanurgraha.

Dhanurdhara² = Çiva: VII, 9536.

Dhanurdhara³ = Viṣṇu (1000 names).

Dhanurgraha, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2738. — § 608 (Karnap.): VIII, 84f', 4262 (among ten sons of Dhṛtarāṣṭra who are slain by Bhīmasena). Cf. next.

Dhanurgṛaha, a son of Dhṛtarāṣṭra. § 608 (Karnap.): VIII, 51b, 2447 (attacked Bhīmasena). Cf. prec.

Dhanurvaktra, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2564.

Dhanurveda¹ ("the science of arms"). § 56 (Parikshit): I, 49, 1945 (*°e tu çishyo 'bhūn nṛpaḥ Çaradvatasya*, sc. Parikshit). — [§ 71 (Ādivamçāvatāranap.): I, 61, 2236 (*vidvāmsō Vede dhanuṣi ca*).] — § 130 (Amçāvat.): I, 67, 2707 (*°e ca Vede ca . . . varishṭhaṃ Droṇaṃ*). — § 173 (Pāṇḍurājyābhisheka): I, 109, 4355 (*°e ca Vede ca . . . pāragāḥ*, sc. Dhṛtarāṣṭra, Pāṇḍu, and Vidura). — § 198 (Çaradvat): I, 130, 5073 (mastered by Çaradvat), 5075, 5085, 5088, 5091 (*caturvidhaṃ*, Çaradvat taught it to Kṛpa), 5092 (Kṛpa taught it to his disciples). — § 199 (Droṇa): I, 130, 5099 (Droṇa taught it to Dhṛtarāṣṭra's and Pāṇḍu's sons). — § 201 (do.): I, 130, 5117 (*°paraḥ*, sc. Droṇa), 5119, 5132 (Droṇa learnt the *Dh.* from Rāma Jāmadagnya). — § 202 (do.): I, 131, 5172 (*°ciktishayā*). — § 203 (do.): I, 132, 5223 (do.). — § 204 (Ekalavya): I, 5240, 5255 (*°kṛtāçramāṇ*, sc. Ekalavya). — § 210 (Sambhavap.): I, 139, 5524 (Agniyeça was the disciple of Agastya in the *Dh.*). — § 233 (Svayamvarap.): I, 188, 7051 (*°paraiḥ*). — § 234 (do.): I, 190, 7101 (*sakṣat*), 7104. — § 253b (Harapāharanap.): The *Dh.* is both celestial and human, and consists of four branches (*caturpādāṃ*) and ten divisions (*daçavidhaṃ*): I, 221, 8032 (acquired by Abhimanyu from Arjuna). — § 264 (Sabhākriyāp.): II, 4, 128 (Arjuna instructed the young princes in the *Dh.*). — § 265 (Lokapālasabhākhyānap.): II, 5, 256 (*°eya sūtram*). — § 329 (Kāmyakavanapr.): III, 36, 1454 (*°paraḥ*). — § 330 (Indradarçana): III, 37, 1459 (*caturpādāḥ*). — § 383

(Paraçurāma): III, 99, 8676 (visible in the body of Rāma Dācarathi).—§ 395 (Jamadagni): III, 115, 10169 (*tan*—i.e. Jamadagni—*tu kṛteno Dhṛṣṇaḥ pratyabhdāt*).—§ 407 (Māndhātṛp.): III, 126, 10455 (*Vedāḥ sa-Dhṛṣṇaḥ*, learnt by Māndhātṛ).—§ 449, (Ājagarap.): III, 177, †12359 (*sadā-Dhṛatipradhānāḥ*).—§ 453 (Mārkaṇḍeyas.): III, 183, †12580 (*ratipradhānāḥ*, †12582 (do.)).—§ 487 (Pativratop.): III, 215, 14054 (*parāyanāḥ*).—§ 515 (Karnadigvijaya): III, 253, 15216.—§ 527 (Rāmop.): III, 277, 15948 (pl.).—§ 552 (Goharaṇap.): IV, 58, 1830 (*°aṣ ca kārtena yasmin*—i.e. in Droṇa—*nityam pratishṭhitāḥ*).—§ 570d (Rukmin): V, 158, 5352 (*kṛtenam Dhṛm catuspādām avūptarān*, sc. Rukmin).—§ 573 (Ambop.): V, 192, 7548 (*pratipede catuspādām Dhṛm*, sc. Çikhaṇḍin).—§ 581 (Bhishma-vadhap.): VI, 61, 2692 (*°vidāḥ*).—§ 582 (do.): VI, 74, 3271 (*°viçuradāḥ*).—§ 592 (Samçaptakavadhap.): VII, 230, 988 (*astrāṇāṁ ca Dhṛṣṇa Brāhma Vede ca pāragam* . . . *Satyadhṛtim*).—§ 599 (Jayadrathavadhap.): VII, 112, 4311 (*°e gatāḥ pāragam*, sc. the Rukmurathas), 4333 (*°e ca nishṭhitāḥ*); 130, 5318 (*°sya pāragam*, sc. Droṇa).—§ 603 (Nārāyaṇāstra-moksh.): VII, 194, 8967 (*yena*—i.e. by Droṇa—*Rāmād avāpyeḥa Dhṛm mahātmanā proktāny astrāṇi divyāni putrāya guṇakāṅkṣiṇā*), 8975 (*°e ca pāragam*, sc. Açvatthāman).—§ 604 (Karnap.): VIII, 2, 37 (*sākṣād Rāmone yo bālye Dhṛṣṇe upākṛtāḥ*, sc. Bhishma); 9, 328 (*yasya çikṣhām upāsate Dhṛm aikṛṣhantāḥ*, i.e. Açvatthāman's), 329 (*acāryo yo Dhṛṣṇe Gautamo rathasattamaḥ | Kṛpāḥ*).—§ 606b (Paraçu-Rūma): VIII, 34, 1613 (*Bhārgavo*—i.e. Rāma Jāmadagnya—*°pi dadau divyam Dhṛm mahātmane Karnāya*).—§ 608 (Karnap.): VIII, 74, †3799.—§ 615u (Skanda): IX, 44, 2471 (*catuspādāḥ*, came in bodily form to Skanda).—§ 621 (Rājadh.): XII, 2, 50 (*cakrāṅgirasam çreṣṭhād*—i.e. from Droṇa—*Dhṛm*, sc. Karnā), 54; 3, 77.—§ 638b (Rāmop.): XII, 49, 1747 (*°sya pāragam Rāmam kṣatriyahantāram*).—§ 639 (Rājadh.): XII, 50, 1828 (*°e Vede ca*).—§ 641f (Pṛthu Vainya): XII, 59, 2220 (*°e ca pāragam*, sc. Pṛthu Vainya).—§ 656 (Khaḍgotpatti): XII, 166, 6128 (*°sya pāragam* . . . *Bhishmaḥ*).—§ 720b (Sudarçanop.): XIII, 2, 91 (*°e ca Vede ca tirato yo 'bhavat sadā*, sc. Madirāçva).—§ 736b (Vitatavyop.): XIII, 30, 1948 (*°e ca Vede ca sarvatraiva kṛtaçramāḥ*, sc. the sons of Haihaya), 1970 (*Vedāṁ cāpi jagau kṛtenam Dhṛm ca*, sc. Pratardana).—§ 745c (Cyavana-Kuçikamuv.): XIII, 56, 2910 (*sākṣād kṛteno Dhṛṣṇaḥ samu-paṭhāsyate*, sc. to Roṭka).—§ 759 (Ānuçāsanik.): XIII, 104, 5100 (*°e ca Vede ca*).—§ 785 (Anugītāp.): XIV, 66, 1959 (*°m grahishyati*, sc. Parikshit).

Dhanurveda = Vishṇu (1000 names).

Dhanur yantrāṇām = Çiva (1000 names').

Dhanus = Çiva: VII, 9536.

Dhanushākhyā, a ṛshi. § 717c (Upaṇicara): XII, 337c, 12758. Cf. next.

Dhanushākṣa, a ṛshi. § 415 (Medhāvin): III, 135, 10741, 10743, 10746. Cf. prec.

Dhanvācārya = Çiva: VII, 9536.

Dhanvantara = Çiva: VII, 9536.

Dhanvantara, v. Dhanvantari.

Dhanvantari, the celestial physician. § 28 (Amṛtaman-thana): I, 18, 1149 (when the gods churned the ocean, *Dh.* arose having a white vessel of amṛta in his hand).—§ 753 (Ānuçāsanik.): XIII, 97, 4662 (B. *Dhṛṣṇa*, but C. reads *Dhṛṣṇa* (from *Dhanvantara*), the bali sacrifice to *Dh.* shall be performed in the north-eastern region).

Dhanvantari = Sūrya: III, 155.

Dhanvantari = Çiva (1000 names').

Dhānvantarya, a sacrifice. § 753 (Ānuçās.): XIII, 97, 4660.

Dhanvin = Çiva, q.v.

Dhanvin = Vishṇu (1000 names).

Dhara, one of the Vasus. § 116 (Vasu, pl.): I, 66, 2582, 2583 (son of Prajāpati (?) and Dhūmrā), 2585 (father of Draviṇa and Hutahavyavaha).—§ 164 (Āpavop.): I, 99, 3956 (*°adayaḥ*, sc. the Vasus).—§ 770 (Ānuçāsanik.): XIII, 151b, 7091 (enumeration of the Vasus). Cf. Pṛthu.

Dhara, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158x, 7009.

Dhara = Çiva (1000 names'-1).

Dhara = Vishṇu (1000 names).

Dhara, v. Tvasṭūdhara.

***Dharā** ("the Earth," personif.): I, 1584, 2485.

Dhārā, a tīrtha. § 370 (Tīrthayūtrāp.): III, 84, 8003.

Dharādharma ("supporter of the earth") = Balarāma (Çeṣha): XIII, 6860, 6867.

Dharādharma = Vishṇu (1000 names).

Dhārāṇa, a prince. § 562 (Bhugavadyānap.): V, 74y, 2732 (*Candratatānām*, among eighteen vile kings who annihilated their kinsmen, etc.).

Dhārāṇa, a serpent. § 561 (Mātaliyop.): V, 103y, 3632.

Dhārāṇa = Çiva: XII, 10424 (1000 names'); XIV, 208.

Dharanī = Skanda: III, 14641.

Dharanīdhara, pl. (*°aḥ*) ("supporters of the earth"). § 770 (Ānuçāsanik.): XIII, 151x, 7119 (*sapta*, i.e. Dharma, etc.).

Dharanīdhara = Çiva: XIV, 208.

Dharanīdhara = Vishṇu (1000 names).

Dharāputra ("the son of the Earth") = Āṅāraka (the planet Mars). § 611 (Çalyap.): IX, 11, 545 (*Bhṛguṣānu-Dharāputrau Çaçijena samanvitau*, omens).

Dharma, the god of justice (sometimes co-ordinate to Yama). § 4 (Anukram.): I, 1, 112, †166.—§ 11 (Pārvasaṅgr.): I, 2, 375, 448, 477, 635, 638.—§ 72 (Ādivamçāvatāraṇap.): I, 62, 2291 (*suto Dhṛṣṇa* . . . *Yudhisṭhiraḥ*).—§ 80 (Animāṇḍavya): I, 63, 2422, 2423, 2425 (cursed by Animāṇḍavya to be born by a çūdra-woman, cf. § 172).—§ 83 (Ādivamçāvatāraṇa): I, 63, 2444 (father of Yudhisṭhira, cf. § 190).—§ 115 (Amçāvat.): I, 66, 2577 (married ten daughters of Dakṣa), 2578 (*°patnyāḥ*, the ten wives of *Dh.* are enumerated), 2579 (? *dvārāny etāni Dharmasya vihitāni Svayambhuvā*).—[§ 116 (Vasu, pl.): I, 66, 2582 (according to Nil., *Dh.* here, as in other passages, is stated to be the father of the Vasus).—§ 117 (Amçāvat.): I, 66, 2595 (sprang in human form out from the right breast of Brahman; he has three sons, Çama, Kūma, and Harsha).—§ 130 (do.): I, 67, †2721 (*Atreḥ* . . . *putram*, incarnate as Vidura)], 2745 (a part of *Dh.* incarnate as Yudhisṭhira).—§ 135 (Çakuntalop.): I, 74, †3017 (*°aṣ ca jānati narasya vṛttam*).—§ 138 (Dakṣa Prāçeṣa): I, 75, 3133 (married ten daughters of Dakṣa).—§ 157 (Pūruvamç.): I, 95, 3814 (father of Yudhisṭhira, cf. § 190).—§ 171 (Vicitra-vīryasutotpatti): I, 106, 4302 (reborn as Vidura).—§ 172 (Animāṇḍavyop.): I, 107, 4305; 108, 4329 (*sadanam* . . . *Dhṛṣṇa*), 4330, (4332), 4333, 4335 (Animāṇḍavya regarded the punishment which *Dh.* had inflicted on him as too severe, and cursed *Dh.* to be born by a çūdra-woman. Then *Dh.* was born as Vidura).—§ 189 (Pāṇḍu): I, 122, 4754, 4755, 4756, 4757 (Pāṇḍu prevailed upon Kuntī to summon *Dh.*).—§ 190 (Pāṇḍavotpatti): I, 123, 4759 (read *Dharmam acyutam* with B.), 4760, 4761, 4762 (*Dh.* then begat

Yudhishtira on Kuntī).—§ 213 (Jatugrhap.): I, 151, 5908 (*°ad Indrāo ea Vādo ea sushuvo yā sutān imān*, i.e. Kuntī).—§ 286 (Rājasūyikāp.): II, 33, 1250 (*°o vighrahavān iva*, sc. Yudhishtira).—§ 299 (Dyūtap.): II, 68, 2295, 2297 (when the attire of Draupadī was torn away, Dh. repeatedly covered her with another).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 480 (Kṛṣṇa became Dh., etc.).—§ 370 (Tirthayātrāp.): III, 84, 7079 (performed austerities in Dharmatirtha), 8077 (present in Dharmapraṣṭha), 8080 (i.e. an image of Dh.).—§ 377 (Dharmayātrīthak.): III, 88, 8350, 8351 (Kṛṣṇa identified with Dh.).—§ 392 (Tirthayātrāp.): III, 114, 10098 (performed a sacrifice on the Vaitaraṇī).—§ 401 (Balarāma): III, 119, 10258 (*°sya suta*, i.e. Yudhishtira).—§ 408 (Jantūpākhyāna): III, 128, (10504).—§ 438 (Yakshayuddhap.): III, 162, 11818 (*°sya . . . sutaḥ*, i.e. Yudhishtira).—§ 448 (Ājagarap.): III, 176, 12332 (*°sya sutaḥ*, i.e. Yudhishtira).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12703 (? among the honorific appellations of a king).—§ 548 (Āraṇeyap.): III, 312, 17242 (*°s tu vishajaty artham ubhayoh punyapūpayoh*); 313, 17331 (Dharma causes the sun to set); 314, 17424 (c: Dharma says: Fame, truth, self-restraint, purity, candour, etc., are my body; abstention from injury, etc., are the doors (through which I am accessible)), 17428, (17443), 17444; 315, 17448 (in the shape of a Yaksha Dh. put Yudhishtira, etc., to test; then he granted him some boons, among those that the Pāṇḍavas might live unrecognized during the thirteenth year).—§ 549 (Pāṇḍavaprav.): IV, 1, 4, 9 (all. to § 548).—§ 550 (Samaya-pālanap.): IV, 13, 327 (*prasadāo ea Dh°sya*, all. to § 548).—§ 551 (Kicakavadhap.): IV, 16, 477 (*°pāṇḍo*).—§ 561 (Yānasandhip.): V, 60, 2367 (Dh., etc., will from parental affection assist the Pāṇḍavas); 61, 2387, 2399.—§ 562 (Bhagavadyanap.): V, 90, 3196 (*dhārayati prajāḥ*), 3197.—§ 564 (Mātaliyop.): V, 105e, 3708.—§ 565 (Gālavac.): V, 106, 3721, 3728, 3730, 3731 (in the shape of Vasishṭha Dh. put Viçvāmitra to test, who then from a kshatriya became a brahman); 108, 3764 (*cakshuḥ* . . . Dh°sya, in the east); 109, 3782 (*etat dvitīyaṁ Dh°sya dvāraṁ*, sc. the south); 112, 3850 (*°sya cakshuḥ*, in the east); 113, 3881; 117, 3974 (Dhṛti is his wife).—§ 567 (Bhagavadyanap.): V, 128, 4303, 4304, 4305 (Dh. bound the Asuras with his nooses and made them over to Varuṇa).—§ 592 (Samcāptakavadhap.): VII, 23, 1035 (*°Mūrta-Çakrāṇām Açvinoḥ*, their images on the standards of the five Draupadeyas).—§ 593 (Abhimanyuvadhap.): VII, 40o, 1694 (do.).—§ 603b (Nārāyaṇa): VII, 201, 9447 (Nārāyaṇa took birth as the son of Dh.).—§ 603 (Nārāyaṇāstramoksh.): VII, 202, 9627 (*°aḥ ea Vṛsha ucyaṭe*).—§ 608 (Karnap.): VIII, 69, 3460 (? *dhāraṇād Dharmam ity āhur*, *Dharmo dhārayati prajāḥ*).—§ 615u (Skanda): IX, 45r, 2519 (different from Yama, came to the investiture of Skanda), (x) 2682(?).—§ 617 (Aishṭikap.): X, 10, 569 (*dharmena Dh°pratimasya rājñāḥ*, i.e. Yudhishtira).—§ 641 (Rājadharm.): XII, 59, 2253 (married to Çrī, and father of Artha), 2254; 72, 2773 (the king is Dh.); 90, 3377 (*Vṛsho hi bhagavān Dh°ḥ*), 3379 (etymology: *dhanāt evaṭi Dh°o hi dhāraṇād veti nicayaḥ*); 122, 4512 (*vinayātmakāḥ*); 128, 4710 (assumed the shape of a muni named Tanu).—§ 661 (Mokshadh.): XII, 198, 7188 (Yudhishtira had sprung from a portion of Dharma).—§ 662b (Jāpakop.): XII, 199a, 7213 (different from Yama), 7217, (7218), 7218, 7221, (7222), 7223, (7224), (7226), 7231, 7251, 7265, (7276), 7276, 7316; 200a, 7332, 7363.—§ 664 (Mokshadh.): XII, 207, 7539 (married ten daughters

of Dakṣa, cf. § 115), 7540 (father of the Vasu, cf. § 116).—§ 680b (Tulādhāra-Jājalisaṁv.): XII, 265, 9446 (? *°sya vacant*).—§ 686 (Mokshadh.): XII, 273, 9827, 9829 (in the shape of a deer Dh. put the brahman Satya to the test).—§ 704 (do.): XII, 301a, 11094.—§ 717b (Nārāyaṇi): XII, 335, 12666 (Nārāyaṇa took birth as Dh.'s son in a quadruple form), (a) 12685 (among the twenty-one Prajāpatis; different from Yama); 343, XI, 113219 (married ten daughters of Dakṣa, cf. § 115), 13266 (Nārāyaṇa took birth as Dharma's son in a double form, viz. as Nara and Nārāyaṇa), 13286 (*Naro Nārāyaṇaḥ caiva jātau Dh°kulodvahan*); 348ee, 13449 (*janma Dh°gṛhe caiva Nara-Nārāyaṇātmakam*).—§ 720b (Sudarçanop.): XIII, 2, 162 (in the shape of a brahman Dh. put Sudarçana to the test).—§ 721b (Viçvāmitrop.): XIII, 4, 204 (*sakṣād Dh°s ivāparah*).—§ 736b (Vitahavyop.): XIII, 30, 1952 (do.).—§ 766 (Ānuçāsanik.): XIII, 126, (6028).—§ 770 (Ānuçāsanik.): XIII, 151c, 7119 (among the seven *dharaṇidharāḥ*).—§ 782f (Janaka): XIV, 32, 911 (in the shape of a brahman Dh. examined Janaka).—§ 784 (Uttāṅka): XIV, 54, 1573 (the eldest son of Kṛṣṇa (Vishṇu)).—§ 786b (Nakulākhyaṇa): XIV, 90, 2771, 2788, 2795, 2797 (in the shape of a brahman Dh. put a brahman family to the test).—§ 786s (Agastya): XIV, 91, 2872.—§ 786f (Jamadagni): XIV, 91, 2888, 2889, 2897, 2899 (in order to put Jamadagni to test Dh. assumed the form of Krodha; at last Krodha was cursed to become a mungoose).—§ 787 (Āçramavāsap.): XV, 20, 556 (Yudhishtira is identified with Dh.).—§ 788 (do.): XV, 28, 751, 752, 754, 756, 758, 759, 761 (has been born as Vidura through the curse of Māṇḍavya, cf. § 172).—§ 789 (Putradarçanap.): XV, 30, 824 (*°sya janani*, i.e. Kuntī, Dh. = Yudhishtira); 317, 851 (Vidura and Yudhishtira had been born from portions of Dh.).—§ 794 (Mahāprasthānikap.): XVII, 3, 89 (followed the Pāṇḍavas on their mahāprasthāna in the shape of a dog), (90), 95.—§ 795 (Svargārohanap.): XVIII, 2, 76; 3, 82, 110, 120, 123; 5, 169 (after death Vidura and Yudhishtira entered Dh.). Cf. Dharmarāja, Vṛsha, Yama.

Dharma² = Sūrya: III, 191.

Dharma³ = Skanda: III, 14643.

Dharma⁴ = Kṛṣṇa: XII, 1996, 2273.

Dharma⁵ = Çiva (1000 names¹).

Dharma⁶ = Vishṇu (1000 names).

Dharmada, a warrior of Skanda. § 615u (Skanda): IX, 45r, 2574.

Dharmadeva = Çoṣha: I, 1586.

Dharmadhvaja¹ = Sūrya: III, 149.

Dharmadhvaja² = Janaka: XII, 11855.

Dharmādhyakṣa = Vishṇu (1000 names).

Dharmagupta = Vishṇu (1000 names).

Dharmaja¹ ("son of Dharma") = Yudhishtira: VII, 6955 (only R.); VIII, 3555; XII, 1813; XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmaja² (do.) = Kṛṣṇa (Nārāyaṇa): XII, 13266.

Dharmajā ("daughter of Dharma") = Satyā, the wife of Çamyu: III, 14133.

Dharmakāmārthamokṣhānām kathanīyakathah = Çiva (1000 names¹).

Dharmakṛt = Vishṇu (1000 names).

Dharmakṣhetra = Kurukṣhetra: VI, 830 (K°); XIV, 2712 (K°).

Dharmānandana ("son of Dharma") = Yudhishtira: VIII, 3578, 4987.

Dharmanetra, grandson of the elder Dhṛtarāṣṭra. § 155

(Pūruvamp.): I, 94, 3749 (according to B. a son of Dhṛtarāṣṭra; cf. Dhṛtarāṣṭrasuta, pl.).

Dharmaprabhava ("son of Dharma") = Yudhishtira: III, †14745.

Dharmaprastha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8077 (there Dharma is always present).

Dharmaputra = Yudhishtira, q.v.

Dharmarāj¹ = Dharma or Yama: I, 4163 (*dharmam jāhyāo ca Dh°*).

Dharmarāj² = Yudhishtira: I, 634, 639, 6095; II, 53, 1659; III, 2053, 4023, 15728, 15730; IV, 330; V, 2830; X, 759; XII, 12998; XIII, 7720; XIV, 2113, 2530; XV, 401.

Dharmarāj³ = Rājadharmān (Nāṭjāṅgha): XII, 6350 (*Kācyapaḥ*).

Dharmarāja¹ = Dharma or Yama: I, 976, (977), 2107 (*Yamaḥ*); 107, v. 13 (only B., the verse omitted in C.), 8338; II, 344; III, 1442, 1674 (*Vaivasvataḥ*), 8521 (*aanūtanah*), 10506, (10507), 16788 (*°ta*, etymology), 16802, 16808; XII, 4723, 5747; XIII, 3405, 3419, 3420; 3471, 3475, †3501, †3512, 3526, †3529, †3541, 7113 (*°rtvijah sapta*, i.e. Unmucu, etc., in the south).

Dharmarāja² = Yudhishtira: I, †159, †166, †204, †205, 350, 378, 430, 471, 530 (*Pāṇḍuputrasya*), 545, 552, 555, 593, 616, 627, 2270, 5043, 5067, 5747, 5771, 5881, †7206, †7333, 7365, 7754, 7767, 7769, 7796, 7930, 8018, 8058, 8066; II, 10, 14, 22, 43, 44, 52, 95, 115, 264, 273, 278, 542, 544, 556, 558, 976, 978, 987, 991, 993, 1021, 1051, 1058, 1059, 1069, 1073, 1104, 1105, 1123, 1182, 1204, 1216, 1236, 1248, 1251, 1256, 1262, 1263 (*Pāṇḍavam*), 1279, 1284, 1296, 1297, 1315, 1326, 1327, 1337, 1422, 1603, 1612, 1621, 1630, 1633, 1658, 1680, †2008, 2180, 2217, 2350, †2364, 2372, 2377, †2400 (*Kuntisutah*), 2450, 2629; III, 39, 163, 356, 406, 410 (*Pāṇḍavaḥ*), 454, 464, 467, 893, †908, †911, †913, †914, 922, †951, 968, 990, 1449, 1456, 1458, 1471, 1913 (*Kaunteyam*), 1963, 2000, 2008, 2048, 2052, 4021, 4027, 8156, 10211, †10280, †10289, 10977, 11000, 11006, 11019, 11051, 11074, 11076, 11367, 11374 (*°ya bhrātaram*, i.e. Bhīmasena), 11422, 11427, 11430, 11462, 11917, 11923, 12291, †12326, †12329, †12333, 12398, 12441, 12452, 12464, 12528, †12574, †12588, †12593, 12597, 12805, 13213, 14100, †14749, 14806, 14828, 14878 (*°nivoṣanam*), 14974, 15018, 15019, 15020, 15041, 15312, 15360, 15643, 15665 (*°purogamān*, sc. the Pāṇḍavas), †15699, 15749, 15860; IV, 158, 645, 684, 903, 925, 1083, 1364 (*Kauravasya*), 2175, 2275, 2324; V, †14, 45, 115, 577, †665, †1834, 2017, 2292, 2660, 2832, 2837, 2842, 2844, 2858, 2865, 4226, 4717, 5136, 5221, 5234, 5238, 5333, 5374, 5375 (*Pāṇḍavam*), 5389, 5601, 5624, 5678, 5696; VI, 697, 700, 1540, 1993 (*Pāṇḍavaḥ*), 2034, 2233, 2326, 2417, 2472, 2540, 3284, 3426, 3511, †3776, 4242, 4776 (*Pāṇḍavam*), 4796, 4945, 5099, 5758, †5813; VII, 193, 284, 443, 451, 457, 466, 679, 710, 720, 794, 1038, 1079, 1638, 1679, 1959, 1962, 2134, 2581, 2945, 2985, 3003, 3220, 3815, 3986, 3990, 3995, 4004, 4240, 4252, 4253, 4254, 4291, 4293, 4358, 4371, 4372, 4404, 4501, 4508 (*°purogamāḥ*, sc. the Pāṇḍavas), 4880, 4983 (*Pāṇḍavaḥ*), 5001, 5099, 5102, 5103, 5122, 5126, 5148, 5150, 5154, 5155, 5649, 5651, 5858, 5868, 5876, 5877, 5889, 5997, 6372, 6853, 7003 (*Pāṇḍavam*), 7129, 7275, 7380, 7672, 8362, 8363, 8739, 8820, 8850, 8866 (*Pāṇḍavaḥ*), 8947, 8992, 9192, 9218; VIII, 305, 421, 427, 1120, 1125, 1174, 1191, 1198, 1199, 1232, 1260, 1689, 2159, 2204, 2281, 2287, 2328, 2363, 2659 (*Pāṇḍavaḥ*), 2662, 2671,

2754, 2860, 2976 (*Kaunteyam*), 3163, 3168, 3171, 3191, 3282, †3302, 3305, 3473, 3487, 3489, †3490, †3492, †3533 (*Pāṇḍavaḥ*), 3547, 3552, 3562, 3564, 3565, 3568, 3601, †3628, †3833, 4028, 4489 (*Pāṇḍavam*), †4595, 4986, 5014, 5018, 5027; IX, 10, 363, 381, 451, 463, 541, 626, 639, 643, 656, 668, 677, 692, 702, 703, 764, 809, 827, 856, †899, †900, †902, †906, †911, 916, 926 (slays Chalya), 1143, 1321, 1711, 1716, 1727, 1906, 1911, 1914, 1917, 3143, 3255, 3257, 3323, 3372, 3378, 3381, 3486, 3503, 3516, 3532, 3556; X, 543, 589 (*Pāṇḍavam*); XI, 233, 313, 322, 325, 361, 389, 530, 635, 762, 782, 798, 824; XII, 3, 152, 200, 384, 897, 1089, 1291, 1383, 1460, 1466, †1515, 1551, 1583, 1873, 1908, 1975, 2125, †6253, 13611 (*C. °ajah*, but read with B. *Dharmarājā*); XIII, †3693, †3698, 5574, 7723, 7739; XIV, 28, 384, 1507, 1513, 1514, 1528, 1806, 1862, 1870, 1873, 1909, 1928, 1969, 2111, 2119, 2131, 2147, 2148, 2219, 2261, 2350, 2513, 2531, 2534 (only C.; B. has *dharmarājā*), 2535, 2547, 2563, 2565, 2574, 2598, 2612, 2632, 2647, 2652 (*Dharmatācraśtham*), 2661, 2670, 2682, 2689, 2692; XV, 7, 26, 35, 41, 153, 261, 268, 370, 387, 398, 419, 459, 702, 704 (*Pāṇḍavaḥ*), 706, 709, 767, 1056, 1073; XVII, 10, 69, 74, †82, †89; XVIII, 4, 54, 80, 81 (*Parthe*), 122.

Dharmarājan¹ = Dharma or Yama: III, 10503; XIII, 3406.

Dharmarājan² = Yudhishtira: I, 8051, II, 146, 968, 1825; III, 8830, 11010, 11426, 11453; VI, 1623, †2661; VIII, 3593, 3600; IX, 1190; XII, 1450, 13611 (only B.; C. has *Dharmarājah*); XIV, 59, 1997, 2017, 2259; XV, 89, 118, 1002; XVII, 50.

***Dharmāranya**, one or more sacred woods. § 368 (Tirthayātrāp.): III, 82, 4087 (at the hermitage of Kapva).—§ 370 (do.): III, 84, 8063 (*Brahmasaras . . . Dh° opaśobhitam*).—§ 528 (Rāvanagamaṇa): III, 277, 15988.—§ 733q. (Marudgaṇa): XIII, 25, 1744 (*°opaśobhitam . . . Brahmasaras*).—§ 775 (Ānuśāsanik.): XIII, 166a, 7655.—§ 786 (Anugītāp.): XIV, 92, 2898.

Dharmasādharaṇa = Īva (1000 names²).

Dharmasūnu, **Dharmasuta**, **Dharmatanaya** = Yudhishtira, q.v.

Dharmatirtha, name of two tirthas. § 370 (Tirthayātrāp.): III, 84, 7079 (there Dharma performed austerities), 8140 (*Brahmarshisvīṭam*).

Dharmātmaja¹ ("son of Dharma") = Nārāyaṇa: XII, 12657 (*N°*), 13400.

Dharmātmaja² = Yudhishtira, q.v.

Dharmātman¹ = Skanda: III, 14630, 14633.—Do.² = Kṛṣṇa: XII, 1639.

Dharmavid = Viṣṇu (1000 names).

Dharmavyādha ("the virtuous fowler"). § 480 (Pativratop.): III, 207, 13710, 13760; 208, 13802; 209, 13842.—§ 483 (do.): III, 211, 13920—§ 484 (do.): III, 212, 13947.—§ 485 (do.): III, 214, 14000, 14007, 14013, 14017; 216, 14097.

Dharmayuga = Kṛtayuga: XII, 11858.

Dharmayūpa = Viṣṇu (1000 names).

Dharmendra = Yama: VII, 160 (*Piṭṇām iva Dh°ḥ*).

Dharmeyu. § 150 (Pūruvamp.): I, 94, 3701 (the ninth son of Raudrācva).

Dharmin = Viṣṇu (1000 names).

Dhārshatman = Īva (1000 names²).

Dhārshthadyumna or **Dhārshṭadyumni** ("son of Dhṛshṭadyumna"). § 608 (Karnap.): VIII, 82, †4188 (*°ḥ*, slain by Karna), †4189 (*°no nihate*).

Dhārtarāshtra, pl. (°āḥ) ("sons of Dhṛtarāshtra", very often, especially in books v–ix, applied to the followers of Duryodhana): I, 100, 114, †190, 2289, 4558 (°ānām ārahaḥ sambhavaḥ), 4978, 4979, 4987, 5012, 5214, 5275, 5287, 5312, 5404, 5444, 5645 (sahānugāḥ), 6089, 6253, 6984 (came to the svayamvara of Draupadī; the names of twenty-three of them are enumerated), 7127, 7380; II, 1699, 1947, †2121, 2377, †2381, †2396, 2417, 2452, 2519, 2535 (Bhīmasena promises to slay the *Dh.*), 2557, 2558 (nir-Dh°ām prthivīm karttāsmi, says Nakula), 2561, 2615 (°ātriyaḥ), 2630, 2658; III, 1 (sahāmatyāiḥ), 9, 305, 463, 523, 535, 1063, 1273, 1279, 1315 (°balaṃ), 1397, 1420 (Duryodhanapurogamāḥ), 1475 (vadhāya Dh°ānām), 2022 (sa-Saubalāḥ), 2028, 2029, 2030 (sa-Saubalān), 8508, †10276, †10280 (mahīm . . . nir-Dh°ām), 11327, 12613, 14728 (°vadhām), 14883, 14886 (sarājākāḥ), 14889, 14890, 14914, 15208, 15314, 15316 (?°puram), 15342, 15494 (Duryodhanādayaḥ), 15569, †17217, 17451; IV, 1569 (kshayāya Dh°ānām), 2012, 2038, 2137; V, 610 (sa-Saubalāiḥ), †659, †678, †721, †762, †764, †857, †858, 864, †911, †1331, †1354, 1378, †1816, †1827, †1830, †1842 (sasainyān), †1843 (do.), †1850, †1867, †1899, †1904 (sa-Karṇān), †1908, 1947, 2343, 2662, 2680, 2683, 2743, 2881 (°balaṃ), 2902, 2917, 2921, 3103, 3105, 3185, 3189, 3285 (sa-Karṇānām), 3288, 3297, †3302, 3320, †3327, 4243, 4826 (vāhinīm Dh°ānām), 4924, 4939, 4943 (°opajivinām), 5089, 5139, 5142, 5145 (°balaṃ), 5464, 5473, 5676 (sarveshām Dh°ānām ahaṃ mṛtyuḥ, says Bhīmasena), 5735, 7613; VI, †745, †746, †750, 762, 793 (°balaṃ), 848, 849, 866, 867, 877, †884, †1643 (samūgama Pāṇḍava-D°yoh), 1656, 1827 (mahārathaiḥ, i.e. Bhīshma, etc.), 2134 (Duryodhanapurogamāḥ), 2427 (i.e. the party of Duryodhana), 2685 (dhvajinīm Dh°ānām), 2734 (daça rathān, i.e. Duryodhana, etc.), 2821, 2849 (several of Dhṛtarāshtra's sons slain by Bhīmasena), 3058, 3345, 3350, 3352, 3358, †3377 (jyeshthājñāya coditāḥ), 3395, 3551 (°ānām vyādhuḥ . . . maṇḍalāḥ), 3693, 3928 (several of Dhṛtarāshtra's sons slain by Bhīmasena), 4048 (sarājākāḥ), 4146 (mahārathaiḥ), 4196, †4528 (anikāni . . . Pāṇḍava-Dh°yoh), 4669 (sasainikāḥ), 4914, 4974, 5246 (mahārathān), 5479, 5696, 5762; VII, 105, 617, 984, 1434, 1874, 1948 (śhaḍbhiḥ, i.e. Drona, Karṇa, etc.), 2000 (read mahābalaṃ (so B.) instead of mahābalat (so C.)), 2535, 2586, 2653, 2816, 2831, 3513, 3778 (śhaḍbhiḥ), 4171, 4206 (°balaṃ), 4210, 5909, †6145, 6412 (°balaṃ), 6476 (do.), 6504, 6723, 7831, †8162 (Kuravaḥ), 8334, 8684, 8932, 9037, 9394; VIII, 16, 147, 266, 432, 1946, 2158 (cishṭān), 2323 (°balaṃ), 2362, 2394, 2861, 2977, 2982, 2996, 2997, 3042, 3045, 3049, 3060, 3172 (sarājākāḥ), 3174, 3253 (°balaṃ), 3311, 3313, †3378, 3405, †3499, 3778, 3790 (nir-Dh°ām . . . dāsyāmi medinīm), †3822, 3923, 3931, 3935, 3936, 3970, 3988, 4037, †4762, †4824; IX, 35 (the party of Duryodhana, only three alive, sc. Aṣvatthāman, Kṛpa, and Kṛtavarma), 330, 357 (°balaṃ), 386, 1039, 1146, 1184 (sarājākān), 1294, 1446, 1544, 1564, 1912 (twayā—i.e. Bhīmasena—nihatāḥ sarve Dh°āḥ), 3063 (°balaḥ ceshūś trayaḥ, i.e. Aṣvatthāman, Kṛpa, and Kṛtavarma), †3319; X, 66 (the party, trayaḥ cishṭāḥ, cf. IX, 35), 440, 527 (the party, three still alive, cf. IX, 35); XI, 744, 817; XII, 20 (ācraḇo Dh°ānām, i.e. Karṇa), 39, 278, 6024; XIII, 7, 334; XIV, 386, 1554 (°ācraḇa nihatāḥ sarve sarutabāndhavaḥ); XV, 68, 876 (Duḥśāsanādayaḥ, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); XVIII, 124 (in heaven). Cf. Dhṛtarāshtraja, pl.,

Dhṛtarāshtraputra, pl., Dhṛtarāshtrasuta, pl., Dhṛtarāshtrāt-māja, pl.

Note.—A list of the names of the 101 sons of Dhṛtarāshtra is given: I, 2728–2741 and 4541–4553.

Dhārtarāshtra, sg. ("son of Dhṛtarāshtra"): (1) Citrasena, (2) Duryodhana, (3) Vikarna, (4) Yuyutsu:

(1) = Citrasena: XI, 557 (C°).

(2) = Duryodhana: I, 377, 393 (?is not to be read *Dhṛtarāshtrēna*, cf. I, 7524), 422, 555, 2254 (?), 4988, 4998, 5802, 5807, 5859, 5887 (?), 5919, 6114; II, 1664 (mahāpatih), 1679 (D°), †2214, †2242, †2361, 2516 (rājñāḥ); III, 378, †912, 991, 1157, 1349, 1701 (anikāni Dh°sya), 8286, †10263, †10264, †12590 (Suyodhanah), 14856, 14868, 14881, 14890, 14903, 14913, 14921 (sainyam . . . Dh°sya), 14923, 14981, 15023, 15041 (Suyodhanah), 15058 (Duryodhano rājā), 15150 (rājñam), 15188, 15203 (janādhipah), 15211, 15218 (janēçvarah), 15219, 15221 (janēçvarah), 15234, 15259 (janādhipah), 15283, 15294 (mahāputih), 15298, 15300 (nṛpaçreshṭhah), 15302, 15308 (janēçvarah), 15315, 15335 (mahārājah), 15349 (nṛpatih), 17171; IV, 337, 865, 1302, 1516, 1562, 1603, 2013, †2102, †2123; V, 67, 156, 203, 583, 608, 615, 617, †699, †714, †734 (rājñah), †755 (mantriṇo Dh°sya), †761, †765, †785, †844, †851, †859, †889, †895, †906, †913, †914 (Suyodhanam), †1811, †1815, †1818, †1819, †1820, †1822, †1824, †1826, †1827, †1829, †1831, †1832, †1833, †1834, †1835, †1837, †1839, †1840, †1841, †1842, †1843, †1844, †1845, †1846, †1848, †1849, †1850, †1854, †1858, †1863, †1864, †1865, †1866, †1867, †1872, †1873, †1874, †1895, †1902, †1915, 1948, 2241 (°sya vāhinīm), 2279, 2382, †2505, †2507, 2513 (D°), 2583, 2597, 2666, 2738, 2972, 3240, 3241, 3242, 3255, 3259, 3269 (°nirēçanāt), 3280, 3287, 3311, 3319, 4204 (D°), 4283 (Suyodhanah), 4289, 4404 (D°), 4418 (do.), 4771, 4783, 4797, 4800, 4804, 4839, 4849, 4852 (°sya sainyeshu), 4853 (do.), 4861, 4875, 4899, 4900, 4922, 4966, 5027, 5141, 5174 (°sya sainikān), 5212 (nagarām Dh°sya), 5537, 5540, 5618, 5650, †5651 (Suyodhanam), 5679 (do.), 5766, 5837, 5846 (rājā), 7582 (°sya sainyeshu), 7584, 7603, 7612 (?), 7655 (Suyodhanam); VI, 6 (°sya vāhinīm), 14, 760 (°sya senām), 853, 1551 (°camūm?), 1552 (°sya sainikāḥ), 1620, 1627, 2551 (°sya sainikān), 2851 (°sya sainikāḥ), 3565 (sainyāni Dh°sya), 4001 (°sya yodhāḥ), 4333 (°camūm?), 4424, 4836 (°sya sainikān), 5210 (°sya sainyena), 5229, †5797; VII, †73, 119, 474, 658 (rājā), 659, 2588, 2651 (°sya çiviro), 2679 (śhaḍ rathān Dh°sya), 2969 (°sya sainyāni), 3617 (rājñah), 3753, 3806, 3821, 3853, 4224 (°sya balaṃ), 4237 (balaṃ . . . Dh°sya), 4316, 4334 (akshauhiniyah . . . Dh°sya), 4771 (°sya yad balaṃ), 6415, 6562, 8216, 8314 (°sya vāhinīm), 8889, 9055, 9227; VIII, 431, 1790, 1860 (sakhā . . . Dh°sya, i.e. Karṇa), 2021 (rājñah), 2120, 2312, 2987 (anikan tu Dh°sya), 3022, 3035 (senā hi Dh°sya), 3061 (akshauhinyas tathā tisso Dh°sya samhatāḥ), 3066 (°sya . . . camūm), 3106 (senām Dh°sya), 3196, 3201 (rājñā), 3335, †3343, 3624, 3634, 3679 (balaṃ . . . Dh°sya), 3684 (camūh . . . Dh°sya), 3700 (narendransya), 3701, 3703, 3704, 3705, 3777, 3780, 4254, 4275, 4353; IX, 4 (Suyodhanah), 240, 345, 356, †1068, 1290 (balaṃ Dh°sya), 1291, 1310, 1311, 1321, 1460 (balaṃ . . . Dh°sya), 1468, 1573, 1722, 1739, 1743, 1744, 1857, 1907, 1915, 1921 (Suyodhanah), 1927, 1970, 1977, 3066, 3151, 3173, 3188, 3199, 3248, 3265 (Kāçraḇo rājā), 3367 (hato rājā), 3453, 3510 (D°), 3628 (nipātitaṃ); X, 700; XI, 508, 611; XII, 118, 4626; XIII, 8; XIV, 56, 399 (hato rājā), 1798 (rājā), 1802 (nihatō rājā).

(3) = Vikarna: II, 2279.

(4) = Yuyutsu: I, 2726 (*vaiṣṇāpuro Yuyutsuḥ*), 2741 (do.); XII, 1541 (P°).

Dhārtarāshṭra, adj. ("belonging to Dhārtarāshṭra (= Duryodhana), or to the Dhārtarāshṭras"). § 342 (Indralokābhigamanap.): III, 51, 1996 (*crīyam*).—§ 512 (Ghoshayātrāp.): III, 241, 14905 (*anikeshu*).—§ 552 (Goharanap.): IV, 61, 1983 (*vanam*).—§ 569 (Bhugavadyānap.): V, 143, 4847 (*sainyeshu*), 4873 (do.).—§ 576 (Bhugavadgītāp.): VI, 16, 628 (*mahācamūḥ*); 19, 697 (*anikāni*).—§ 584 (Bhishmavadhāp.): VI, 83, 3662 (*mahācamūḥ*).—§ 585 (do.): VI, 93, 4181 (*sainyam*).—§ 587 (do.): VI, 112, 5230 (*sarvasainyāni*).—§ 589 (Dronābhishekap.): VII, 2, 772 (*paurushe*).—§ 599 (Jayadrathavadhāp.): VII, 92, 3294 (*anikeshu*).—§ 605 (Karnap.): VIII, 10, 376 (*senām*); 11, 422 (*senā*), 423 (*mahācamūḥ*).—§ 607 (do.): VIII, 37, 1727 (*paurushe*).—§ 608 (do.): VIII, 50, 2439 (*mahācamūḥ*); 60, 3047 (*mahācamūḥ*), 3051 (do.); 64, 3248 (do.); 73, 3655 (*om, udagram hi vyūḍham . . . mahābalaṃ*); 76, 13821 (read *camām* with B.; C. has by error *camām*); 78, 3947 (*sainyam*); 79, 4025 (*senā*).

Dhārtarāshṭrasuta¹, pl. (°āḥ) ("grandsons of Dhārtarāshṭra"). § 155 (Pūruvāp.): I, 94, 3748 (C. *Dhārtarāshṭrasutān āhus trin etān prathitān bhuri | Pratīpam Dharmānetram Sunetram cāpi*, presumably as the sons of Kuṇḍika; B., however, reads *Dhārtarāshṭrasutānām tu trin*, etc.; Pratīpa, etc., must then also be sons of Dhārtarāshṭra and brothers of Kuṇḍika).

Dhārtarāshṭrasuta², pl. (°āḥ) ("grandsons of Dhārtarāshṭra"). § 611 (Ālyap.): IX, 27, 1455 (had been slain by Bhīma, so C., but read with B. *Dhṛta*°).

Dhātr¹ ("the Creator, the Orderer," mostly identical with Brahman). § 17 (Uttānka): I, 3, 828 (*Dhātā Vidhātā ca*, seen by Uttānka in the world of the nāgas in the shape of two women).—§ 33 (Garuḍa): I, 23, 1251 (*Dhātā Vidhātā ca*, identified with Garuḍa).—§ 82 (Kṛṣṇa Vāsudeva): I, 63, 2431 (identified with Kṛṣṇa).—§ 88 (Amṣavat.): I, 65, 2523 (the first of the Ādityas).—§ 123 (do.): I, 66, 2614 (*Dhātā Vidhātā ca*, sons of Brahman).—§ 149 (Yayāti): I, 89, 13586.—§ 191 (Arjuna): I, 123, 4822 (the first of the Ādityas, present at the birth of Arjuna).—§ 215 (Bukavadhāp.): I, 157, 6137 (*bhartur arthāya nikṣiptam nyāsam Dhātrā*, says the brahman about his daughter).—§ 222 (Tapatyup.): I, 171, 6547 (*lokam nirmathya Dhātredam rūpam āśishkṛtam kṛtam*).—§ 258 (Khāṇḍavadāhanap.): I, 227, 8266 (attacked Arjuna).—§ 259 (Śūrāgākop.): I, 229, 8360 (Agni identified with Dh.).—§ 277 (Jarāsandhavadhāp.): II, 21, 851 (*aravīryam kṣatriyāṇān tu bāhvor Dhātā nyaveṣayat*).—§ 298 (Dvūtap.): II, 57, 11990 (*Dhātānuṣiṣṭasya (°ā tu diṣṭ, B.) vāce kiledam sarvam jagat (gajāt, C. by error) tiṣṭhati (ceṣṭati, B.)*); 58, 12005 (do., as in B.), 2009 (*°uṣ ca vācam*).—§ 303 (Anadyūtap.): II, 76, 2493 (*°ur niyogāt*).—§ 305 (do.): II, 79, 2605 (*Dhātrā kim nu pramādatuḥ mamānto naiva vihitāḥ*).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 480 (Kṛṣṇa became Hari, Dhātr, etc.).—§ 320 (Saubhavadhāp.): III, 19, 773 (*mṛtyur asya*—i.e. Śālva's—*Devakinandanaḥ Kṛṣṇaḥ samkalpito Dhātrā*).—§ 323 (Dvaitavanap.): III, 25, 1958 (*Dhātrā vidhir yo vihitāḥ purāṇaiḥ*), 1959 (*nideṣe . . . Dhātuh*).—§ 327 (Druupadiparītāp.): III, 30, 1117 (*namo Dhātre Vidhātre ca yau mohaṇ cakratus tava*), 1138, 1143 (*°ur ādeṣam*), 1145, 1148, 1154, 1156, 1157; 31, 1174, 1189, 1200 (*īṣvaram sarvabhūtānam*); 32, 1208 (*Dhātā*

Vidhātā ca), 1222, 1224, 1237.—§ 330 (Indradarṣana): III, 37, 1488 (*namo Dhātre Vidhātre ca*).—§ 350 (Nalopākhyānap.): III, 69, 2700 (*°trā vinirmītaḥ*).—§ 377 (Dhaumyatīrthak.): III, 90, 8401 (identified with Kṛṣṇa).—§ 400 (Tīrthayātrāp.): III, 118, 110225 (*°uḥ, sc. āyatanam*, visited by Yudhisṭhira on his tīrthayātrā).—§ 406 (do.): III, 125, 10419 (*yatra*—i.e. at *Prasaraṇam Indruṣya—Dhātā Vidhātā ca Varuṇaḥ cordhram āgatāḥ*).—§ 440 (Yukshayuddhāp.): III, 142, 11901 (*°uḥ, sc. astram*, obtained by Arjuna).—§ 455 (Brāhmaṇamūhātmyak.): III, 185, 12703 (among the honourable appellations of a king).—§ 459 (Mārkaṇḍeyas.): III, 189, 12955 (*aham Dhātā Vidhātā ca*, says Nārāyaṇa), 13004 (*esha Dhātā Vidhātā ca*, i.e. Kṛṣṇa).—§ 480 (Pativratop., Brāhmaṇavyūḍhas.): III, 208, 13821 (*Dhātrā vidhir ayaṃ drṣṭāḥ*).—§ 522 (Draupadīharanap.): III, 265, 115591 (*Dhātrū Vidhātuh, sc. sadanāt*).—§ 546 (Kuṇḍalaharanap.): III, 300, 16951 (a ḥloka sung by Dh. is quoted).—§ 549 (Pāṇḍavapr.): IV, 9, 259 (Sudeshnā asks Draupadī if she is [the wife] of Dh., etc.).—§ 551 (Kīcakavadhāp.): IV, 20, 617 (*°ur mayā ripriyam kṛtam*).—§ 552 (Goharanap.): IV, 56ḥ, 1770 (*Dhātrū Vidhātuh ca, sc. vimānāni*, present at the encounter between Arjuna and Bhīshma).—§ 556 (Sañjayanānap.): V, 31, 916.—§ 559 (Prujāgarap.): V, 39, 11446 (*Dhātrā tu diṣṭasya vāce kṛto 'yam*).—§ 560 (Sanatsujātap.): V, 45, 1658 (*°kṛtam vṛttam*).—§ 561 (Yūnasundhīp.): V, 51, 2045 (*niyatam coditā Dhātrā*).—§ 561h (Arjuna): V, 56, 2220 (*Tvaṣṭā, Dhātā*, decorated the flagstaff of Arjuna; or is Dh° = Tvaṣṭṛ (Bhaumana)?; PCR. seems to have another reading (*Dhātrā*?); cf. Nil.).—§ 562 (Bhagavadyānap.): V, 73, 2678 (*jayo radho vā saṅgrāme Dhātrā diṣṭāḥ*).—§ 564 (Mātaliyop.): V, 105, 3677 (*āhāro vihitā Dhātrā*).—§ 570 (Sainyanirṇānap.): V, 151, 5133 (*esha Dhātā Vidhātā ca*, i.e. Kṛṣṇa).—§ 571 (Ulūkādūtāg.): V, 160, 5464 (*manasaiva hi bhūtāni Dhātava kurute vāce*); 163, 5687 (*aham Bhishmavadhāt eṣṣṭo nūnam Dhātrā*, says Çikhaṇḍin).—§ 573 (Ambopākhyānap.): V, 175, 6007 (*dhig Dhātāram*).—§ 576 (Bhagavadgītāp.): VI, 33, 1187 (? = Kṛṣṇa); 34, 1237 (do.).—§ 583 (Bhishmavadhāp.): VI, 76, 3336 (*purā Dhātrā yathā eṣṭāḥ*).—§ 587 (do.): VI, 108, 5036 (*yaiva hi team kṛtā Dhātā saiva hi team Çikhaṇḍini*); 112, 5215 (*stri hy esha vihitā Dhātrā, sc. Çikhaṇḍini*).—§ 588 (do.): VI, 121b, 5802 (*°uḥ, sc. astram*, known by Arjuna).—§ 599 (Jayadrathavadhāp.): VII, 94c, 3454 (*Dhātā Vidhātā*, blessing to Duryodhana); 143, 6011 (*vihitā hy asya*—i.e. Bhūriçravas—*Dhātrāiva mṛtyuḥ Sātyakiḥ*).—§ 606 (Tripurākhyāna): VIII, 33, 1428 (*purāṇi varadattāni Dhātrā, sc. the three cities of the Asuras*; = Brahman?).—§ 608 (Karnap.): VIII, 88ay, 14511 (*yathā nu kuryāt . . . Dhātā*).—§ 610 (Ālyap.): IX, 6o, 303 (*°trā yatnād vinirmītam, sc. Açvatthāman*).—§ 612 (Hradapṛaveṣap.): IX, 31, 1777 (*esha te paramo dharmah eṣṭo Dhātrā*).—§ 615u (Skanda): IX, 45y, 2506 (*Dhātā Vidhātā ca*, came to the investiture of Skanda). (Ç) 2541 (gave five companions to Skanda).—§ 615 (Gadāyuddhāp.): IX, 59, 3332 (*Dhātropadiṣṭam . . . ghalam*); 65, 3648 (*idrō martyadharmo 'yam Dhātrā nirdiṣṭa ucyate*).—§ 618 (Jalaprādānikap.): XI, 1b, 20 (*yena mām dukkha-bhāgeshu Dhātā karmaṇu yuktavān*); 7, 174 (*°trābhilikhitāny āhuḥ sarvabhūtāni karmaṇā*).—§ 621 (Rājadh.): XII, 10, 295 (*Dhātā tatra na garhyate*).—§ 623 (do.): XII, 15, 441 (*na Brahmāṇam na Dhātāram na Pūshāṇam, sc. namasyanti janāḥ*).—§ 626 (do.): XII, 20a, 1610 (*yajñāya eṣṭāni dhanāni Dhātrā*).—§ 630 (do.): XII, 26, 1792 (do.), 793

(*dhanam* . . . *Dhātā dadāti martyebhyo yajñārtham*); 27, 832 (*śṛṣṭo 'si* . . . *Dhātṛa karmasu*).—§ 637 (do.): XII, 470, 1606 (= *Nārāyaṇo Hariḥ*, i.e. *Kṛṣṇa*).—§ 641 (do.): XII, 66, 2477 (*dharma Dhātṛa śṛṣṭo*); 91, 3414 (*durbalārtham balam śṛṣṭam Dhātṛa*); 104, 3877 (*āram garhate nityam*).—§ 651b (*Kapotalubdhakas*): XII, 143, 5486 (*ōtrā* . . . *nirmīṭah*).—§ 664 (*Mokṣadh.*): XII, 207, 7550 (*adhyakṣam sarvabhūtānam* . . . *Brahmānam*, created by Viṣṇu, i.e. *Kṛṣṇa*).—§ 665 (do.): XII, 208β, 7581 (the seventh of the *Ādityas*).—§ 667 (do.): XII, 210, 7665 (= *Nārāyaṇaḥ*, i.e. *Kṛṣṇa*).—§ 671b (*Bali-Vāsava*): XII, 225, 8157 (*na Dhātā na Vidhātā māṃ*—i.e. *Çrī-vidadhātī kathaṇcana | Kālas tu*, etc.).—§ 672b (*Çakra-Namucis*): XII, 226, 8198 (*yatra yatraiva samyukto Dhātṛa garbho punaḥ punaḥ*), 8208 (pl.).—§ 677 (*Mokṣadh.*): XII, 233, 8528 (= *Brahmān?*); 236, 8629 (*Dhātṛa śṛṣṭāni bhūtāni*).—§ 679 (do.): XII, 261, 9252 (*etasmāt kārṇād Dhātṛa kuṣṭham sampravartitam*).—§ 683 (do.): XII, 268, 9573 (*ōśānam*).—§ 700 (do.): XII, 289, 10629 (*Dhātṛa vihita-bhaksyūni sarvabhūtāni*).—§ 717b (*Nārāyaṇiya*): XII, 335, 12674 (= *Nārāyaṇa*); 341, 13102 (? *Dhātā tvaṃ sarvabhūtānam*, sc. *Brahmān*), 13108 (= *Viṣṇu*); 343, VII, 13213 (made the *vajra*).—§ 717d (*Brahma-Rudras*): XII, 352, 13757 (*Dhātṛa ādyaṃ vidhānam*).—§ 719 (*Ānuçāsanik*): XIII, 1, 13 (*nūnam hi pāpakarmāṇo Dhātṛa śṛṣṭāḥ smahe*).—§ 730 (do.): XIII, 14_{ss}, 1003 (identified with *Çiva*); 16, 1059 (do.); 18_{κκ}, 1324 (? *param Dhātā Vidhātā oa*, sc. *Çiva*), (λλ), †1368.—§ 739 (do.): XIII, 35, 2145 (*śṛṣṭvā dvijātīn Dhātā*).—§ 768b (*Umā-Maheçvaras*): XIII, 141, 6451 (*brāhmaṇā lokasāreṇa śṛṣṭā Dhātṛa*).—§ 770 (*Ānuçāsanik*): XIII, 151γ, 7093 (the fifth of the *Ādityas*).—§ 773d (*Çiva*): XIII, 161δ, 7498 (identified with *Çiva*).—§ 782g (*Guruçishyasampv.*): XIV, 42_e, 1167 (= *mahān ātmā*).—§ 785 (*Anugītāp.*): XIV, 80, 2355 (*sakhyāṃ saitat kṛtam Dhātṛa*).

Dhātṛ¹ = *Sūrya*: III, 148.

Dhātṛ² = *Çiva* (1000 names¹⁻²).

Dhātṛ³ = *Viṣṇu* (1000 names).

Dhātu = *Viṣṇu* (1000 names).

Dhaumra, a *ṛṣhi*. § 637 (*Rājadh.*): XII, 47η, 1598 (among the *ṛṣhis* who surrounded *Bhīṣma* as he lay on his arrow-bed).

Dhaumya¹, the *purohita* of the *Pāṇḍavas*, younger brother of *Asita Devala*. § 11 (*Parvasaṅgr.*): I, 2, 420.—§ 230 (*Dhaumyapurohitakarana*): I, 183, 6914 (*yaviyān Devalasyaisha* . . . *bhrātā*), 6918 (*āçramam*), 6919 (became the *purohita* of the *Pāṇḍavas*).—§ 240 (*Vaivāhikap.*): I, 198, †7338 (performed the nuptial rites of the *Pāṇḍavas*).—§ 253 (*Haranaḥaranap.*): I, 221, 8047 (performed the *eūḍopāyanāni* of the *Pāṇḍavas'* children).—§ 254 (*Khāṇḍavadahanap.*): I, 222, 8057 (*ōdayo viprāḥ*).—§ 262 (*Bhagavadyaṇa*): II, 2, 27, 28.—§ 264 (*Sabhākriyāp.*): II, 4_a, 107 (the same?).—§ 272 (*Rājasūyārambhap.*): II, 13, 542 (*ōDvaipāyanādyaiḥ*).—§ 277 (*Jurāsandhavadhap.*): II, 24, 977.—§ 286 (*Rājasūyikap.*): II, 33, 1220, 1233, 1239 (acted as *hotṛ* at the *rājasūya* of *Yudhishtira*).—§ 296 (*Dyūtap.*): II, 53, 1917 (sprinkled water over *Yudhishtira*).—§ 305 (*Anudyūtap.*): II, 78, 2570 (*brahma-viduttamah*), 2575.—§ 306 (do.): II, 80, 2622, (a), 2627, 2641, 2642 (*Dh.* went away holding *kuça* grass, which pointed to the south-west (*Nairṛtām*), and singing *sāmans* relating to *Yama*, and indicating the songs which would be sung when the *Bharatas* had been slain in battle).—

§ 310 (*Āraṇyakap.*): III, 3, 134; (135), 145, (146) (communicated to *Yudhishtira* a hymn to the Sun (*Sūrya*)), 162, 209 (had obtained the hymn from *Nārada*), 211, 218.—§ 316 (*Kirmiravadhap.*): III, 11, 403 (*Rakṣasīm māyām* . . . *mantraiḥ* . . . *nāçayām asa*).—§ 317 (*Arjunābhigamanap.*): III, 12, 577.—§ 321 (*Saubhavadhop.*): III, 22, 894.—§ 323 (*Dvaitavanapr.*): III, 25, †947, †963.—§ 330 (*Indradarçana*): III, 37, 1492.—§ 377 (*Dhaumyatīrthak.*): III, 86, 8276 (*Pitāmahasamaṃ*); 87, 8297 (*Bṛhaspatīsamam*); 88, (8326); 89, (8354); 90, (8372) (*Dhaumya* describes to *Yudhishtira* various *tirthas*).—§ 378 (*Tīrthayātrāp.*): III, 91, 8407; 92, 8447; 93, 8470, 8474, 8483.—§ 419 (*Gandhamādanapr.*): III, 140, 10943.—§ 423 (do.): III, 143, 10977; 144, 11000; 145, 11019.—§ 434 (*Saugandhikāh.*): III, 156, 11448 (*dvijaḥ*).—§ 436 (*Yakṣayuddhap.*): III, 158, 11558; 159, 11630, 11637.—§ 438 (do.): III, 161, 11740.—§ 439 (do.): III, 163, 11841, 11842, 11843 (describes the *Mandara* mountain, etc., to *Yudhishtira*).—§ 440 (do.): III, 164, †11896.—§ 441 (*Nivātakavacyuddhap.*): III, 165, †11906.—§ 450 (*Ājagarap.*): III, 179, 12442; 181, 12534.—§ 461 (*Mārkaṇḍeyas*): III, 182, 12556; 183, 12565, †12578.—§ 522 (*Draupadīharapap.*): III, 264, 15575 (*purodhasaḥ*); 268, †15661, †15663, (15664), 15666; 269, †15691, †15692; 271, 15749, 15756 (tries to protect *Draupadī* against *Jayadratha*).—§ 548 (*Āraṇyap.*): III, 315, 17457, 17469, 17476.—§ 549 (*Pāṇḍavapr.*): IV, 4, 88, (89), 136, 139 (in the thirteenth year *Dh.*, with the sacred fires of the *Pāṇḍavas*, set out towards the *Pāñcālas*).—§ 567 (*Bhagavadyaṇap.*): V, 126, 4215 (*yāvad Dh'o na medhāgnau juhōtiha dvishadbalam*).—§ 569 (do.): V, 140_a, 4741 (*agnim juhōtu vai Dh'ah*).—§ 620 (*Çrāddhap.*): XI, 26_a, 779, 782 (performed the *çrāddha* of the fallen).—§ 635 (*Rājadh.*): XII, 38, 1409.—§ 637 (do.): XII, 40_a, 1447, 1454; 41_β, 1480; 44_δ, 1529, 1538; 47_η, 1598 (the same?, among the *ṛṣhis* who surrounded *Bhīṣma* as he lay on his arrow-bed).—§ 734 (*Ānuçāsanik*): XIII, 26_a, 1765 (the same?, among the *ṛṣhis* who had come to see *Bhīṣma*).—§ 768 (do.): XIII, 139_a, 6298 (the same?).—§ 787 (*Āçramavāçap.*): XV, 15_r, 435.—§ 788 (do.): XV, 23, 632.—Some of these quotations may perhaps refer to one of the *ṛṣhis* under the heading *Dhaumya*². Cf. *Āgñiveçya*.

Dhaumya², name of one or more *ṛṣhis*. § 545 (*Pativratā-māhātmyap.*): III, 298, (16876).—§ 665 (*Mokṣadh.*): XII, 208θ, 7596 (one of the *ṛṣhis* of the west).—§ 730g (*Upamanyu*): XIII, 14, 702 (son of *Vyāghrapāda*).—§ 766 (*Ānuçāsanik*): XIII, 127, (6070).—§ 775 (do.): XIII, 166_ç, 7672 (one of the *ṛṣhis* of the north).—Some of these quotations may also refer to *Dhaumya*¹.

Dhaumya Āyoda, v. *Āyoda Dhaumya*.

[**Dhaumya-purohitakarana**] ("the *Pāṇḍavas*' making *Dhaumya* their *purohita*"). § 230 (*Caitrarathap.*): *Arjuna* gave his *Āgneya* weapon to the *Gandharva Citraratha* and said: "Let the horses you give us remain with you for some time; when occasion comes we will take them from you." Then the *Pāṇḍavas* took leave of the *Gandharva*, and left the banks of the *Bhāgīrathī*. At that time *Dhaumya*, the younger brother of *Devala*, was dwelling at the *tirtha* named *Utkoca*, engaged in ascetic penances. According to the counsel of the *Gandharva*, the *Pāṇḍavas* installed *Dhaumya* in the office of their *purohita*, and became his *yājyas*. Then they resolved to go to the *svayamvara* of *Pāñcālī* (i.e. *Kṛṣṇa*) (I, 183).

[Dhaumya-tīrthakathana] ("Dhaumya's enumeration of tirthas"). § 377 (Tīrthay.): *Yudhishtīra* told *Dhaumya* that, missing *Arjuna*, he does not like to live longer in the *Kāmyaka* wood, and asked him to tell them of some other dwelling-place (III, 86). *Dhaumya* described to *Yudhishtīra* the *tīrthas*, etc., of the eastern quarter (III, 87), then of the south and of *Surāshtra* (III, 88), then of the west in the country of the *Avantis* (B. *Ānarttoshu*) (III, 89), and then of the north (III, 90).

Dhaundhumāra(m) upākhyāna(m) ("the episode relating to Dhundhumāra," i.e. Dhundhumāropākhyāna). § 11 (Parvasaṅgr.): I, 2, 468.—§ 474 (Mārkaṇḍeya.): III, 201, 13488 (related by Mārkaṇḍeya to Yudhishtīra).—§ 478 (Dhundhumārop.): III, 204, 13625 (the merit of hearing it).

Dhautamūlaka, a king. § 562 (Bhagavadyānap.): V, 74γ, 2730 (*Cinānām*, among the vile kings who annihilated their kinsmen and relatives).

Dhāvamāna = Īva (1000 names').

Dhenuka¹. § 567 (Bhagavadyānap.): V, 130E, 4410 (had been slain by Kṛṣṇa).

Dhenuka², a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8065.—§ 594 (Mṛtyu): VII, 54, 2088 (there Mṛtyu performed austerities).—§ 678o (Mṛtyu-Prajāpatisaṃv.): XII, 259, 9201 (do.).

Dhenukācrama = Dhenuka². § 594 (Mṛtyu): VII, 54, 2080.

Dhīmat. § 141 (Purūravas): I, 75, 3149 (second son of Purūravas and Urvācī).

Dhīroshnīn, a Viṣvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4357 (enumeration).

Dhishanā, name of a female deity (PCR. the day of the full moon, person.). § 615u (Skanda): IX, 45γ, 2516 (among the wives of the gods, came to the investiture of Skanda).

Dhruva¹, one of the eight Vasus. § 116 (Vasu, pl.): I, 66, 2582, 2583 (his mother named Dhūmrā?).—§ 770 (Ānuçāsanik.): XIII, 151δ, 7094 (enumeration).

Dhruva², son of Nahusha. § 143 (Yayāti): I, 75, 3155 (sixth son of Nahusha).

Dhruva³, an ancient ṛshi. § 267 (Yamasabhāv.): II, 8, 321 (in the palace of Yama).

Dhruva⁴, the Polar star. § 574 (Jambūkh.): VI, 3, 84 (omens).—§ 641 (Rājadh.): XII, 127, 4685 (*asptarshaya iva Dhruvaṃ*, sc. *parivārya upāviṣan*).—§ 707 (Mokshadh.): XII, 318, 11711 (one who fails to see *Dh.* has but one year to live).—§ 717b (Nārāyaṇīya): XII, 340, 12920 (*jyotiṣham gṛhṣṭhaṃ*).—§ 721 (Ānuçāsanik.): XIII, 3a, 195 (*Auttāna-dasya*).—§ 770 (do.): XIII, 151, 7156.

Dhruva⁵, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7009.

Dhruva⁶, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 155, 6708 (slain by Bhīmasena).

Dhruva⁷, a ṛshi. § 734 (Ānuçāsanik.): XIII, 26a, 1762 (among the ṛshis who came to see Bhīṣma as he lay on his arrow-bed).

Dhruva⁸ = Īva (1000 names¹⁻²).

Dhruva⁹ = Kṛṣṇa: XII, 1510.

Dhruva¹⁰ = Viṣṇu (1000 names).

Dhruvadavāra, name of a place (?). § 674b (Cṛī-Vāsava-saṃv.): XII, 229, 8338 (*obhavām Gaṅgām*).

Dhruvaka, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2567.

Dhruvaratnā, a mātṛ. § 615u (Skanda): IX, 46θ, 2622.

Dhr̥ṣṇu¹, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3140 (the second son of Manu).

Dhr̥ṣṇu², son of Kavi. § 747b (Suvarṇotpatti): XIII, 85, 4150 (the third son of Kavi).

Dhr̥ṣṭadyumna, son of the Pāñcāla king Drupada and brother of Draupadī (Kṛāhṇā). § 4 (Anukram.): I, 1, 199.

—§ 11 (Parvasaṅgr.): I, 2, 384, 429, 564, 570, 572.—§ 83 (Ādivaṃçāvatāraṇa): I, 63, 2437 (born from the fire, cf. § 218).—§ 130 (Amçāvat.): I, 67, 2761 (born from a portion of Agni).—§ 216 (Caiturathap.): I, 165, 6323 (*°sya cotpattim*, related to the Pāṇḍavas by a brahman), 6325 (*Drupadaputrasya Dh°sya pāvakāt . . . sambhavaḥ*, do.).—§ 218 (Draupadisambhava): I, 167, 6406 (in order to have a son who could slay Droṇa, Drupada held a sacrifice, where *Dh.* arose from the sacrificial fire; the brahmins gave him the name *Dh.* (etymology)), 6408 (instructed by Droṇa in the use of weapons).—§§ 231–236 (Svayamvarap.): I, 184, 6932 (*°sya bhaginī*, i.e. Draupadī); 185, 6977; 186, (6981); 192, 7156, †7168, †7169 (Draupadī's svayamvara).—§ 237 (Vairāhikap.): I, 193, †7174 (*Somakāṇḍam pravarhaḥ*), (†7175); 195, 7249; 196, (7261), 7273 (*Pārshataḥ*) (Draupadī's marriage with the five Pāṇḍavas).—§ 241 (Vidurūgamanap.): I, 200, 7379; 204, 7464.—§ 243 (do.): I, 205, 7508 (*°mukhā virā bhrātāro Drupadātmaḥ*).—§ 292 (Rājāsūyikap.): II, 46a, 1606 (accompanied Virāṭa).—§ 296 (Dyūtap.): II, 53, 1926 (had been present at the rājāsūya of Yudhishtīra).—§ 306 (Anudyūtap.): II, 80, 2662 (all. to his birth, cf. § 218), 2663 (*Pārthānām çyālah*), 2667 (*°o Droṇamṛtyur iti vipratkhitam vacaḥ*).—§ 317 (Arjunābhigamanap.): III, 12, 508 (*°mukhair bhrātṛbhiḥ parivārīta | Pāñcali*), 521 (*°sya bhaginī*, i.e. Draupadī), (594) (promised to slay Droṇa).—§ 321 (Saubhavadhop.): III, 22, 897 (took the sons of Draupadī with him to his own city, when the Pāṇḍavas retired to the forest).—§ 325 (Draupadī-paritāpav.): III, 27, 1023 (*°sya bhaginīm*, i.e. Draupadī).—§ 327 (do.): III, 31, 1191 (*yathā jāto Dh°aḥ*, all. to § 218).—§ 342 (Indralokābh.): III, 51, 1983 (*Drupadasya tathā putrā Dh°purogamāḥ*, had visited the Pāṇḍavas in the Kāmyaka forest), 1994, 1997, 2000.—§ 553 (Vairāhikap.): IV, 72, 2353 (came to the marriage of Abhimanyu and Uttarā).—§ 554 (Sainyodyogap.): V, 3, 57 (*Pārshatam*).—§ 556 (Sanjayayūnap.): V, 22β, †661 (in the army of Yudhishtīra); 25ζ, †725 (*Pārshatam*).—§ 561 (Yāna-sandhip.): V, 48β, †1817, †1849; 50, 1975 (*°sya sainyena*), 1982; 53θ, 2110 (*Pāñcalyaḥ*); 55κ, 2145 (*Pārshataḥ*), 2202 (among the chief warriors of the Pāṇḍavas); 57E, 2235 (*daçabhis tanayair vṛtaḥ*—sc. Drupada—*Satyajitpramukhair virair Dh°purogamaiḥ*), 2242 (acquainted with human, celestial, Gāndharva, and Āsura arrays), 2251 (*Draupadeyaḥ . . . Dh°mukhaḥ*), 2262 (*Pārshataḥ*, instead of the second *Dhr̥ṣṭadyumnaḥ* read with B. *Dhr̥ṣṭaketuḥ*), 2278, 2288; 65γγ, 2487 (*Pāñcalyaḥ*).—§ 562 (Bhagavadyānap.): V, 80e, 2856; 82, 2891 (*°sya bhaginī*, i.e. Draupadī); 83θ, 2951.—§ 567 (do.): V, 126, 4220 (*Pārshataḥ*); 129μ, 4358.—§ 569 (do.): V, 141γ, 4779 (*Pāñcalyaḥ*), 4799 (*vaitāniko karmamukhe jāto yaḥ, Kṛṣṇa ! pāvakāt*, all. to § 218).—§ 570 (Sainyaniryānap.): V, 151a, 5100 (leader of one akshauhini), 5122, 5124, 5143, 5146 (Yudhishtīra will appoint *Dh.* as his generalissimo), (γ), 5152 (*Pārshataḥ*), (e), 5163 (*°sya oātmaḥ*); 152η, 5175 (*Pārshataḥ*); 153, 5193 (*Pāñcalyaḥ*); 157, 5324 (*Pāñcalyaṃ*), 5326 (was appointed as generalissimo (*sarvasamāpatim*) of Yudhishtīra's

army); 162, 5591, 5618; 163, 5688, 5697; 164, 5702, 5704, 5705, 5712 (*senāpatipatiḥ*, selected Drona as his own match in the battle).—§ 572 (*Rathātirathas*): V, 171, 5896 (*senāniḥ* . . . *Droṇaśishyo*, is an atiratha), 5899 (*Kṣhatradharmā* . . . *Dhṛṣṭadyumna*), 5917.—§ 573 (*Ambopākhyānap*): V, 192, 7548 (*Pārshataḥ*, instructed by Drona in the Dhanurveda); 193, 7560; 194, 7598 (*Pārshataḥ*); 196, 7622 (*°mukhān vīrān*), (o), 7629 (*°mukhān*, sc. the Draupadeyas, etc.), 7633.—§ 576 (*Bhugavadgītā*): VI, 16, 631 (*Srījayaḥ* . . . *Dhṛṣṭadyumna*); 19, 709, 712 (*Pāñcālāyāḥ* . . . *sahitāḥ* . . . *Prabhadrakaiḥ*), 722; 22, 779; 25, 846.—§ 577 (*Bhīṣmavadhap*): VI, 43, 1632 (*°ādayaḥ*).—§ 578 (do.): VI, 44, 1655 (*Pārshataḥ*); 45, 1700 (attacks Drona); 47, 1837 (*Pārshataḥ*, attacks Bhīṣma), (q), 1866 (do., pierced by Bhīṣma); 48, 1962 (do.), 1972; 49, 2003; 50, 2060 (*Pārshataḥ*), 2062 (do.), 2063, 2064 (*Pārshata*), 2069, 2082 (*Pārshataḥ*, formed the *krañcūruṇa* array); 51, 2117.—§ 579 (do.): VI, 52, 2128 (*Pārshate*, pierced by Bhīṣma), (ḥ), 2149 (*Pārshataḥ*, attacks Drona); 53, 2198, 2199, 2200, 2201, 2204, 2206, 2209, 2215, 2227 (encounter with Drona; *Dh.* is rescued by Bhīmasena), 2233; 54, 2332, 2333 (rescues Bhīmasena), (i), 2340 (*Pārshataḥ*, attacks Bhīṣma), 2347, 2352, 2353; 55, 2396 (fights Aśvatthāman).—§ 580 (do.): VI, 56, 2411 (Arjuna and *Dh.* formed the *ardhacandra* array), (o), 2416.—§ 581 (do.): VI, 61, 2706 (*Pārshataḥ*, slew Sānpayami's son); 62, 2723, 2726, 2728 (encounter with Çalya), (q), 2733 (*Pārshataḥ*), 2740 (pierced by Duryodhana), (o), 2755, 2760 (*Pārshatena*); 63, 2788 (*Pārshataḥ*).—§ 582 (do.): VI, 69, 3063 (do., in the one eye of the *çyena* array); 71, 3141 (attacked by Kṛpa and Kṛtavarma); 72, 3171 (*senāpatih*, engaged in battle with Drona), 3194 (*°mukhāḥ* . . . *Pārthāḥ*).—§ 583 (do.): VI, 75, 3280, 3281 (formed the *makara* array), (a), 3285; 77, 3353 (*Pārshataḥ*), 3355, 3357, 3362 (*Pārshataḥ*, rescued Bhīmasena), (i), 3388 (had used the *Pramohana* weapon against Drona, etc.), (s), 3396, 3398; 79, 3511 (*°Vṛkodaran*).—§ 584 (do.): VI, 82, 3624, 3625, 3626 (encounter with Duryodhana); 86, 3819 (*Pāñcālāyāḥ*), (ḥ), 3839 (*Pārshataḥ*).—§ 585 (do.): VI, 87, 3885 (*Pāñcālāyāḥ* *rathāḥ* . . . *Dhṛṣṭadyumna*); 89, 3946 (attacks Bhīṣma); 96, 4365 (*°mukhāḥ*); 98, 4498.—§ 586 (do.): VI, 99, 4509; 103, 4685 (attacks Bhīṣma), 4686, 4689, 4695 (*Pāñcālāyāḥ* *Dhṛṣṭadyumna*); 106, 4801 (pierced by Bhīṣma), 4805 (pierced Bhīṣma).—§ 587 (do.): VI, 108, 4999 (*Pāñcālāyāḥ* *abhirakshitāḥ*); 109, 5075; 110, 5097 (attacks Bhīṣma), 5102, 5113; 111, 5179 (fights Kṛtavarma); 112, 5234; 114, 5326 (*Pārshataḥ*, attacks Bhīṣma), 5332; 115, 5351; 118, 5553 (*Pārshataḥ*), (o), 5558 (do.); 119, 5578 (*Pārshataḥ*), (w), 5587 (*Pārshataḥ*).—§ 589 (Dronābhishuk): VII, 7, 215 (*Pāñcālāyāḥ* . . . *Dhṛṣṭadyumna*); 8, 225; 9, 287 (had slain Drona, cf. § 602); 10, 365 (*g*: *Dh.* overthrew in a battle at *Fārāṇasī* the son of the *Kāci* king, who was desirous of seizing a maiden for his wife).—§ 590 (do.): VII, 13, 493 (*°balam*); 14, 577.—§ 591 (*Samcāptakavadhap*): VII, 17, 679.—§ 592 (do.): VII, 20, (814), 817, 818; 21, 905 (pierces Drona), (u), 916 (defeated by Drona); 23, 953 (*Pāñcālāyāḥ* *sulāḥ*, description of his horses; proceeded against Drona), 989 (*Pāñcālāyāḥ*, do.), 993 (followed by the Prabhadrakas), 1028; 31, 1348, 1351 (*Pāñcālāyāḥ*); 32, 1427 (attacks Kṛpa), 1437 (slew Bhṛatkshatra and Candravarman), (ḥ), 1443.—§ 593 (*Abhimanyuvadh*): VII, 35, 1508 (attacks Drona),

(ḥ), 1528; 40, 1695; 42, 1743; 43, 1769 (pierced by Jayadratha).—§ 597 (*Pratijñāp*): VII, 83, 2949.—§ 598 (*Jayadrathavadhap*): VII, 85, 3048; 88, 3128 (*Pārshataḥ*, arrayed the Pāñcāva army).—§ 599 (do.): VII, 95, 3490 (*°mukhāḥ* *Pārthāḥ*), 3501, 3502, 3510, 3512, 3514 (encounter with Drona), 3535 (*Pāñcālāyāḥ*, resisted by Avantya); 97, 3575, 3593, 3595, 3604, 3608 (fights Drona and is rescued by Sātyaki); 98, 3609, (s), 3661 (*°mukhāḥ*); 110, 4148 (*Pāñcālāyāḥ*), 4162; 111, 4286, 4290; 114, 4502 (pierced Kṛtavarma); 122, 4912, 4917, 4920, 4921, 4922, 4924, 4929, 4930 (defeated by Drona); 124, 4983, (ll), 5002 (pierced by Duryodhana); 125, 5074; 127, 5146, 5147, 5152, 5153, 5154 (protects Yudhishtira); 151, 6554.—§ 600 (*Ghaṭotkacavadhap*): VII, 153, 6627 (pierced by Duryodhana); 154, 6650 (proceeded against Drona); 155, 6696 (*°aya cālmanān*, killed by Drona); 156, 6754, (s), 6782, 6890, 6891, 6895 (fights with Aśvatthāman), 6917; 157, 6923 (*Pārshataḥ*); 158, 7008; 160, 7164, 7166, 7168, 7170, 7174 (fights with Aśvatthāman); 164, 7342, 7343, 7345; 165, 7372 (*Pāñcālāyāḥ*, resisted Drona); 170, 7609 (proceeded against Drona), 7611, 7616, 7617, (ll), 7622, 7623, 7627, 7628 (slays Drumasena), 7635, 7638, 7664 (*Pārshataḥ*), 7678, 7679 (fights with Drona, etc.); 171, 7724 (fights with Drona), 7726, 7730, (ff), 7731; 173, 7775 (fights with Karna), 7777 (*Pāñcālāyāḥ* *mukhyasya*), 7779, 7833 (*Pārthā* . . . *Dhṛṣṭadyumna*); 177, 8059; 178, 8082 (*°Cikhandyādin Pāñcālāyāḥ* *mahārathān*); 179, 8118 (pierced by Karna).—§ 601 (*Droṇavadhap*): VII, 184, 8364.—§ 602 (do.): VII, 186, 8501 (Drona slays Virāṭa and Drupada and three grandsons of Drupada (sons of Dhṛṣṭadyumna?); *Dh.* vows to slay Drona on the same day), 8506, 8513 (*Pāñcālāyāḥ*); 189, 8628 (defeats Duḥśāsana), 8642, 8644, 8692 (*Pāñcālāyāḥ* . . . *Dhṛṣṭadyumna*); 190, 8735, 8753; 191, 8755 (*Pāñcālāyāḥ* *sulāḥ*, rushes at Drona), 8766, 8767, 8769, 8772, 8773, 8776, 8787, 8796, 8800 (fights with Drona); 192, 8842, 8854, 8856, 8864, 8876 (when Drona had devoted himself to *yoga* and was proceeding to Brahmaloka, *Dh.* cut off his head), 8878, 8887 (*Pārshataḥ*).—§ 603 (*Nārīyaṇāstramokṣ*): VII, 194, 8964, 8966, 8976, 8977 (*°aya yo mṛtyur dṛṣṭaiḥ* (read *ṛṣṭaiḥ* with B.)); 195, 8990, 8994; 196, 9036, (s), 9038; 197, (9105) (tries to justify his conduct); 198, (9151) (quarrels with Sātyaki); 199, 9220; 200, 9293, 9302, 9327 (fights with Aśvatthāman), 9387 (*°ratham*); 201, 9401 (*parājito*).—§ 604 (*Kṛpāp*): VIII, 2, 39 (*Droṇam nihataḥ* . . . *Dhṛṣṭadyumna*); 9, 289 (*nihataḥ* *khaḍgam udyamya Dhṛṣṭadyumna*, sc. Drona).—§ 605 (do.): VIII, 10, 372 (*nihato vṛddho Dhṛṣṭadyumna*, i.e. Drona); 11, 426; 12, 454; 13, 495 (proceeds against Kṛpa); 22, 862; 26, 1037, 1039, 1051, 1055 (defeated by Kṛpa).—§ 606 (do.): VIII, 35, 1640 (*Srījayaḥ celare sarve Dhṛṣṭadyumna*).—§ 608 (do.): VIII, 46, 2122 (*vyūham* . . . *Pārthānām Dhṛṣṭadyumna*), (a), 2126 (*Pāñcālāyāḥ* *Dhṛṣṭadyumna*), 2207 (*Drupadaputrāḥ ca Dhṛṣṭadyumna*); 47, 2213 (*°mukham vyūham*); 48, 2236 (*°mukhān Pārthān*), (f), 2253, (p), 2285; 49, 2333; 50, 2398 (*Pārshataḥ*); 54, 2621, 2622, 2640, 2642, 2644, 2645, 2650, 2651 (defeated Kṛtavarma); 56, 2711, 2717, 2720, 2722, 2728 (defeated Duryodhana), (π), 2755, 2757; 57, 2846 (*nyastācāstro mama pitā Dhṛṣṭadyumna* *pātitaḥ*, i.e. Drona), 2848 (Aśvatthāman vows not to doff his armour before he has slain *Dh.*), 2849; 58, 2902 (*°purogamāḥ*), 2905; 59, 2912, 2915, 2919 (fights with Karna), 2934, 2936, 2939, 2943, 2947, 2952, 2960, 2961 (fights with Aśvatthāman);

60ββ, 3002, 3031 (°ratham); 61, 3073, 3077, 3091, 3093, 3094, 3095, 3097, 3099 (fights with Duḥṣāsana); 62ζζ, 3148 (Pārshataḥ); 63ηηη, 3200; 66uu, 3319; 67κκκ, 3373; 73, 3644 (°-Çikhaṇḍibhyāṃ Bhīṣma-Droṇau nipātītau), 3678; 74, 3796 (°-Çikhaṇḍibhyāṃ); 78γ, 3955, 3957 (pierces Karna), (ε), 4001 (°-Çikhaṇḍinau); 79, 4028 (Pārshatam); 82, 4182; 87, 4401 (Pāṇḍavā . . . Dh°purogamāḥ); 93, 4854 (Pārshataḥ), 4863, 4869, 4871; 96αχ, 4991, (βα'), 5031.—§ 609 (Çalyap.): IX, 1γ, 30 (mentioned among the slain); 2, 123 (do.).—§ 610 (do.): IX, 3, 146 (Pārshataḥ), 155, 162 (putraḥ Pāñcālārjasya), 163 (b: 'To Dh.'s chariot were yoked steeds who were white as pigeons, and his standard was made of a lofty kovidāra); 5, 254; 7τ, 336, (χ), 351.—§ 611 (do.): IX, 8ζ, 396; 9, 451 (°-Çikhaṇḍinau); 10, 522 (Pāṇḍavāḥ sarve Dh°purogamāḥ); 11λ, 550, 566, 571 (fights with Kṛpa); 12ξ, 627 (Bhāradvājasya hantāram); 15, 753 (Pārshataḥ), 756 (fights with Duryodhana); 16σ, 819; 17ω, 894, (αα), 946 (Pārshatam); 18ββ, 962, 967; 19δδ, 1020 (Pārshataḥ), (εε), 1037 (do.), 1046; 20, 1082 (fights with Çālva); 21κκ, 1125 (Pārshatam); 22λλ, 1139, 1161, 1162 (fights with Duryodhana); 23, 1242 (Pāñcālyāḥ), 1244 (°sya vāhinīm); 25ξξ, 1353 (Pāñcālyāḥ), 1356, (εε), 1374, 1375, 1385 (C. has by error Dhu°), 1390, 1392.—§ 612 (Hradapraveçap.): IX, 29, 1590, 1597 (Pāṇḍavāḥ . . . Dh°purogamāḥ), 1603, 1604; 30ε, 1725 (Pāñcālyāḥ).—§ 615 (Gadāyuddhap.): IX, 61, 3419 (all. to § 602); 62ψ, 3462.—§ 616 (Sauptikap.): X, 3, 132 (°purogamān), 138 (Açvatthāman will slay Dh.); 4δ, 167; 5ε, 194, (ζ), 209; 8, 329, 330 (slain by Açvatthāman in the nightly encounter), 348, 352, 366; 9, 523 (hatam), (μ), 529 (°sya cātmajāḥ, slain by Açvatthāman in the nightly encounter), 531 (māritāḥ).—§ 617 (Aishikap.): X, 10, 543 (°sya sārathīḥ); 17, 763.—§ 618 (Jalapradānikap.): XI, 11, 300 (Pāñcāla nihatāḥ sarve Dh°purogamāḥ).—§ 619 (Strivilāp.): XI, 23δ, 670 (bāṇair bhinnatanutrāṇaṃ Dh°ṇa, sc. Droṇa).—§ 620 (Çrāddhap.): XI, 26β, 789 (Pārshatam, his body is burnt).—§ 630 (Rājadh.): XII, 27β, 799 (mentioned among the slain).—§ 637 (do.): XII, 43γ, 1489 (a çrāddha is performed for him).—§ 785 (Anugītāp.): XIV, 60, 1787 (notā Pāṇḍavānām), 1790 (Droṇaḥ pariçrānto Dh°vacam gataḥ, all. to § 602).—§ 787 (Āçramavāṣap.): XV, 10ν, 332.—§ 789 (Putradarçanap.): XV, 31γ, 857 (had been born from a portion of Fire—Agnor bhāgam); 32θ, 878 (°sya cātmajāḥ).—§ 793 (Mausalap.): XVI, 3δ, 81.—§ 795 (Svargārohanap.): XVIII, 1δ, 24 (°sya cātmajān); 2ε, 67; 5, 167 (after death Dh. entered Fire—Pāvakaṃ prāpa).

Cf. the following synonyms:—

Bharatarshabha, q.v. (C. wrongly, instead of *purusharshabha*, B.).

Drupadi ("son of Drupada"): VIII, 288.

Droṇahantr ("the slayer of Droṇa"): VII, 9395; VIII, 2729; IX, 755.

Pāñcāla, **Pāñcālādāyāda**, **Pāñcālakulavar-dhana**, **Pāñcālamukhya**, **Pāñcālaputra**, **Pāñcālarāja**, **Pāñcālarājan**, **Pāñcālatanaya**, **Pāñcālyā**, **Pāñcālyaputra**, q.v.

Pārshata, q.v.

Yājñasenasuta, **Yājñaseni**, q.v.

Dhr̥ṣṭadyumnapitr = Drupada: VII, 6652.

Dhr̥ṣṭadyumnasuta = Kshatradharman: VII, 5083.

Dhr̥ṣṭadyumnasuta, pl. (°aḥ) ("the sons of Dhr̥ṣṭadyumna"). § 619 (Strivilāp.): XI, 25κ, 718 (have been slain by Droṇa). Cf. next.

Dhr̥ṣṭadyumnatanūja, pl. (°aḥ) (do.). § 608 (Karnap.): VIII, 73, 3731. Cf. the prec. and next.

Dhr̥ṣṭadyumnātmaja, pl. (°aḥ) (do.). § 589 (Droṇā-bhishekap.): VII, 10λ, 359 (four enumerated). Cf. the prec.

Dhr̥ṣṭaketu¹, an ancient king. § 6 (Anukram.): I, 1α, 231 (in Suñjaya's enumeration).

Dhr̥ṣṭaketu¹, king of the Cedis, son of Çiçupāla. § 130 (Amçavat.): I, 67, 2642 (incarnation of the Asura Anuhlāda).—[§ 290 (Çiçupālavadhap.): II, 45 (when Çiçupāla had been slain by Kṛṣṇa, Dh. was installed as king of the Cedis).—§ 317 (Arjunābhigamanap.): III, 12, 462 (Cedipaḥ, came to the Pāṇḍavas in the forest).—§ 321 (Saubhavadhop.): III, 22, 898 (Cedirāt, returned to his city Çuktimatī, taking with him his sister [Kareṇumatī, the wife of Nakula]).—§ 342 (Indralokābhigamanap.): III, 51, 1983 (had come to the Pāṇḍavas in the forest, cf. § 321).—§ 554 (Sainyodyogap.): V, 4γ, 71 (among the princes to which the Pāṇḍavas ought to send messengers), 83 (do., the same?).—§ 555 (do.): V, 19γ, 576 (Cedinām r̥shabhaḥ, came with an akshauhiṇī of troops to Yudhishtira).—§ 561g (Sahadeva): V, 50, 1999.—§ 561 (Yānasandhip.): V, 50η, 2010 (Çaiçupālīḥ, among the allies of Yudhishtira); 55κ, 2145; 57ξ, 2239 (Cedirāt, has joined the Pāṇḍavas with an akshauhiṇī), (ε), 2262 (only B., C. has by error *Dhr̥ṣṭadyumnaḥ*).—§ 562 (Bhagavadyānap.): V, 80ε, 2857 (Cedipam); 83θ, 2950 (Cedipaḥ).—§ 570 (Sainyaniryanap.): V, 151δ, 5160, (ζ), 5164 (the same?).—§ 577, 5324 (commanded one division of Yudhishtira's army).—§ 571 (Ulūkādūtāgamanap.): V, 162, 5592; 164ε, 5707 (is pitted against Çalya).—§ 572 (Rathātirathas.): V, 171, 5900 (Çiçupālasuto viraç Cedirājāḥ . . . sambandhi Pāṇḍavasya, is a mahāratha).—§ 573 (Ambo-pākyānap.): V, 196η, 7623 (Cedi-Kūçi-Karūṣhānām nēlakam), 7644.—§ 576 (Bhagavadgītāp.): VI, 19ε, 709, 715; 25θ, 834.—§ 578 (Bhīṣmavadhap.): VI, 45¹, 1707, 1708 (battles with Bāhlīka); 48κ, 1963.—§ 580 (do.): VI, 56ζ, 2415 (on the right horn of the ardhacandravyūha, Cedi-Kūçi-Karūṣhakaḥ ca Pauravaḥ cābhinamvṛtaḥ).—§ 582 (do.): VI, 72η, 3170.—§ 583 (do.): VI, 75, 3286; 77λ, 3394; 79ν¹, 3470.—§ 584 (do.): VI, 81¹, 3561 (battles with Bhūriçravas); 84, 3730 (do.), 3732, 3734.—§ 585 (do.): VI, 89ν, 3948.—§ 587 (do.): VI, 108, 5002 (in the rear of the Pāṇḍava army); 115, 5361 (fights with Paurava); 116, 5388, 5389, 5390, 5397, 5401 (do.); 118ν, 5552; 119χ, 5576.—§ 589 (Droṇābhishekap.): VII, 8η, 228; 10, 348 (c: Dh. had deserted the Cedis and alone joined the Pāṇḍavas).—§ 590 (do.): VII, 14, 527, 528 (fights with Kṛpa), (α), 577.—§ 592 (Samçruptakavadhap.): VII, 23σ, 963 (accompanied Virāṭa), 971 (proceeded against Droṇa, description of his horses); 26τ, 1180, (ν), 1186.—§ 593 (Abhimanyuvadhap.): VII, 35δ, 1509 (Cedipaḥ); 40ε, 1695; 42τ, 1744.—§ 597 (Pratijñāp.): VII, 83α, 2950 (Cedipam).—§ 599 (Jayadrathuvadhap.): VII, 106, 3973 (Cedinām r̥shabhaḥ); 107, 4021, 4026 (slays Virudhanvan); 111ν, 4284; 125, 5042 (Cedinām r̥shabhaḥ), 5051, 5055 (is slain by Droṇa).—§ 604 (Karnap.): VIII, 6, 180 (mentioned among the slain).—§ 619 (Strivilāp.): XI, 25κ, 725 (Cedipugavam), 727 (Cedipatīḥ).—§ 620 (Çrāddhap.): XI, 26β, 787 (his body is burnt).—§ 630 (Rājadh.): XII, 27β, 800 (sc. hate).—§ 787 (Āçramavāṣap.): XV, 1α, 24 (°oç ca bhaginī, i.e. Kareṇumatī; C. has by error Dhṛṣṭaketu).—§ 789

(Putradarṣanap.): XV, 320, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 796 (Svargārohanap.): XVIII, 18, 25; 5λ, 142, (μ), 162 (among those who after death entered the deities).

Cf. also the following synonyms:—

Caidya, Cediya, Cedipa, Cedipati, Ceditunigava, Cedirāj, Cedirāja, q.v.

Çaiçupāli, Çiçupālasuta ("son of Çiçupāla"), q.v.

Çiçupālasya . . . ātmajāḥ (do.): VIII, 2334.

Çiçupālātmaja (do.), q.v.

Daçārhaputraja (?): XI, 729.

Dhṛṣṭaratha, a king. § 775 (Ānuçāsanik.): XIII, 166₇, 7676.

Dhṛtāçis = Viṣṇu (1000 names).

Dhṛtaketu (XV, 24), error in C. for Dhṛṣṭaketu, q.v.

Dhṛtarāṣṭra, son of Vyāsa with Ambikā, the widow of Vicitravīrya. § 4 (Anukram.): I, 1, 95 (all. to § 171), †108, 135, 136, 140, 217, 218.—§ 7 (do.): I, 1, 245.—§ 10 (Parvasaṅgr.): I, 2, 330.—§ 11 (do.): I, 2, 376, 413, 421, 434, 501, 502, 503, 582, 583, 584, 585, 611.—§ 70 (Ādivamçāvatāranap.): I, 60, 2213 (son of Vyāsa).—§ 71 (do.): I, 61, 2247, 2251, 2261.—§ 83 (Ādivamçāvatāraṇa): I, 63, 2441 (son of Vyāsa), 2446 (father of 100 sons, of whom eleven are enumerated).—§ 130 (Amçāvat.): I, 67, 2719 (o: The Gandharva king Humsa, son of Arishṭā, was reborn as Dh., the son of Vyāsa. Dh. became blind in consequence of a fault of his mother and the wrath of Vyāsa, cf. § 171), 2727 (enumeration of the names of Dh.'s 101 sons and his daughter).—§ 157 (Pūruvamç.): I, 95, ††3808 (son of Vyāsa), ††3809 (father of 100 sons), ††3810.—§ 158 (do.): I, 95, ††3822.—§ 171 (Vicitravīryasutotpatti): I, 106, 4301 (Vyāsa begat sons with the widows of Vicitravīrya, Dhṛtarāṣṭra with Ambikā, Pāṇdu with Ambalikā. Dh. was born blind because his mother had closed her eyes when Vyāsa approached her; afterwards Vyāsa begat Vidura with the maid of Ambikā).—§ 173 (Pāṇdurājyābhisheka): I, 109, 4353, 4357, 4361 (on account of Dh.'s blindness Pāṇdu became king).—§ 174 (Dhṛtarāṣṭravivāha): I, 110, 4374, 4375, 4378 (married Gāndhārī, the daughter of Subala).—§ 177 (Pāṇdudigvijaya): I, 113, 4446.—§ 178 (Pāṇdu): I, 114, 4469, 4473, 4479.—§ 180 (Gāndhārīputrotpatti): I, 115, 4483, 4490, 4493, 4510, 4519, 4520, 4521, 4522 (Dh. begat 100 sons with Gāndhārī and the son Yuyutsu with a vaiçya woman).—§ 181 (Duhçalotpatti): I, 116, 4523 (had the daughter Duhçalā).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4540 (°*śya putrān*, enumeration of Dh.'s 101 sons), 4556 (gave wives to his sons), 4557 (married his daughter Duhçalā to the Sindhu king Jayadratha).—§ 184 (Pāṇdu): I, 119, 4634.—§ 194 (do.): I, 126, 4902 (after the death of Pāṇdu the five Pāṇḍavas were brought back to Hāstinapura), 4913 (°*śya dāyādāḥ*).—§ 195 (do.): I, 127, (4932).—§ 208 (Astradarṣana): I, 134, 5312 (*janççaram*), (5315), 5346; 135, 5360, (5363).—§ 210 (Sambhavap.): I, 139, 5517 (installed Yudhisṭhira as yuvarāja).—§ 211 (do.): I, 139, 5541 (became afraid of the prowess of the Pāṇḍavas).—§ 212 (Kaṇikavākya): I, 140, 5543 (*maḥipālāḥ*), 5544, (5545), (5566), 5634 (*Kauravyāḥ*, his discourse with Kaṇika).—§ 213 (Jatugrhap.): I, 141, 5636 (*Kauravyāḥ*), 5640, 5649, 5659, 5662, 5664; 142, 5673, 5675, 5676, (5677), (5687); 143, 5697, 5699, (5702), 5706, 5710 (persuades the Pāṇḍavas to set out for Vāraṇāvata); 144,

5720; 145, 5735 (*rājñāḥ*), 5740 (*Kauravyāḥ*), 5742, 5745; 148, 5833; 150, 5861, 5864, 5865, 5870 (*Ambikāsutāḥ*, offered oblations of water to the Pāṇḍavas, who were thought to have been burnt to death); 151, 5917.—§ 235 (Svayamvarap.): I, 191, †7154 (°*śya putrāḥ*, i.e. Duryodhana).—§ 237 (Vaivāhikap.): I, 195, 7233 (*naroççaram*).—§ 241 (Vidurāgamanap.): I, 200, 7371 (*Kauravāḥ*), 7381, (7387), 7391; 201, (7396); 202, 7437, 7440; 203, 7441, 7442; 204, 7460.—§ 243 (do.): I, 206, (7518), 7524, 7529, 7533, 7537, 7543 (consents to give the Pāṇḍavas the half of the kingdom).—§ 244 (Rājyalābhap.): I, 207, 7556, 7565, 7566, 7567, (7568).—§ 245 (do.): I, 208, 7600.—§ 254 (Khāṇḍavadahanap.): I, 222, 8050 (*rājñāḥ*).—§ 286 (Rājasūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1260, 1264 (came to the rājasūya of Yudhisṭhira).—§ 288 (do.): II, 35, 1293.—§ 292 (do.): II, 45a, 1607 (accompanied by Bhīmasena).—§ 294 (Dyūtap.): II, 47, 1681 (°*śya putrāḥ*, i.e. Duryodhana), 1701; 48, 1724 (*Kurumukhyāya*); 49, 1727 (*janādhipan*), (1730), 1766, (1768), 1772, 1775, 1777, (1780); 50, 1790 (*Ambikāsutāḥ*, sends Vidura to invite Yudhisṭhira to the gambling, but then advises Duryodhana to desist from the gambling).—§ 297 (do.): II, 54, (1934).—§ 298 (do.): II, 56, (1970), (1975), (†1979), †1981, †1985; 57, 1987, (†1990) (sends Vidura to Yudhisṭhira); 58, †1992, †1995, †2000, †2006, 2012, 2018, 2024 (*snushā tā Dh°śya*); 60, 2051; 63, †2111 (°*śya putrāḥ*, i.e. Duryodhana); 65, 2183.—§ 299 (do.): II, 66, †2190 (°*śya putrāḥ*, i.e. Duryodhana), †2195 (do.), †2196 (do.); 67, †2198 (do.), †2201; 68, 2263, 2306.—§ 301 (do.): II, 70, †2362 (°*śya putrāḥ*, i.e. Duryodhana); 71, †2401, (†2404), †2405, (2406), (2410), (2412); 72, 2432; 73, 2434 (when Yudhisṭhira had lost his brothers and himself at dice, Dh. granted Draupadī their liberty).—§ 302 (Anudyūtap.): II, 74, 2453, 2457 (*Vaiçitra-vīryam*), (2475), 2478 (summoned again Yudhisṭhira to come to gamble).—§ 303 (do.): II, 75, 2479; 76, 2491.—§ 304 (do.): II, 77, †2527 (°*śya putrāḥ*, i.e. Duhçāsana), 2559.—§ 305 (do.): II, 78, 2561; 79, 2617, 2619.—§ 306 (do.): II, 80, 2620 (*Ambikāsutāḥ*), (2621), (2628), 2651, 2670 (discourse with Vidura, etc.).—§ 307 (do.): II, 81, 2672, 2673, (2675), (2689) (discourse with Sañjaya).—§ 311 (Āraṇyakap.): III, 4, (†220), (†235), †239 (dismisses Vidura).—§ 312 (do.): III, 5, †250, †251, †252, †255, †256, †257.—§ 313 (do.): III, 6, 262, 277 (*Ambikāsutāḥ*), 280, 286 (calls Vidura back); 7, 289 (*mantri Dh°śya*); 8, 311; 9, (323).—§ 315 (Maitreyaçāpa): III, 10, (346), 353 (*Ambikāsutāḥ*), 380.—§ 316 (Kirmīravadhap.): III, 11, (385).—§ 317 (Arjunābhigamanap.): III, 12, 525 (°*śya . . . snushā*, i.e. Draupadī).—§ 327 (Draupadīparitāp.): III, 34, †1356 (°*śya putrāḥ*, i.e. Duryodhana), †1360 (°*śya putrāḥ* = do.), †1361 (do.); 35, 1405.—§ 330 (Indradarṣana): III, 37, 1461 (°*śya putreṇa*, i.e. Duryodhana).—§ 340 (Indralokābhigamanap.): III, 48, 1914, (1916); 49, (1945).—§ 341 (do.): III, 50, 1955.—§ 342 (do.): III, 51, 1968 (*Ambikāsutāḥ*), (2011).—§ 377 (Dhaumyatīrthak.): III, 66, 8283 (°*śya putreṇa*, i.e. Duryodhana).—§ 378 (Tīrthayātrāp.): III, 92, 8453.—§ 446 (Nivātakavacyuddhap.): III, 174, 12287 (°*śya putrāḥ*).—§ 450 (Ājarap.): III, 179, 12429 (°*śya putrāḥ*, i.e. Duryodhana).—§ 512 (Ghoshayātrāp.): III, 237, 14772; 238, 14798; 239, 14820, 14821, 14822, (14825), 14841 (permitted Duryodhana, etc., to undertake the ghoshayātrā); 242, 14942 (°*śya putrāṇam*).—§ 515 (Karpādīgijaya): III, 254, 15264, 15270, 15271.—§ 516 (Luryodhanayajña): III, 255, 15286; 256, 15302, 15318.—

§ 547 (Karpa): III, 309, 17163 (*°śya sakha*, i.e. Adhiratha).—§ 554 (Sainyodyogap.): V, 1, †16 (*°śya putraiḥ*); 3, 60 (*°śya putraṃ*, i.e. Duryodhana), 62; 4, 65, 88, 89; 5, 95; 6, 113, 116, 122.—§ 556 (Saṅjayaśāp.): V, 20, 603, 606, 607 (*°śya ye putrāḥ*); 21, 641; 22, (†645), †682 (sends Saṅjaya to the Pāṇḍavas); 23, 685, †688, †693, †700, †702, †704, †712 (*°śya putraṃ*, i.e. Duryodhana); 24, †716, †722; 25, †723, †726; 26, †743, †748, †749, †750, †752, †753, †756, †757; 29, †809, †811, †840 (*°śya putraḥ*, i.e. Duryodhana), †841 (*°śya putre* = do.), †846, †860, †862, †865; 30, †875, †883 (*jyeshṭhaḥ putro Dh°śya*), †906; 31, 919; 32, 939, 941, (†944), (†948), (†970) (Saṅjaya's return).—§ 557 (Prajāgarap.): V, 33, 971, 972, (975), 977, (979), (985), 986, 1071; 34, (1094), 1178.—§ 558 (do.): V, 35, 1181.—§ 559 (Prajāgarap.): V, 36, (†1281), (†1308), 1319, 1320; 37, (1342); 39, (1446), 1453, (1454), 1529; 40, (1562) (discourse with Vidura).—§ 560 (Sanatsujātap.): V, 41, (1565), 1566, (1568), (1571), 1574; 42, 1577, (1578), (†1592), (†1594), (†1597), (†1601); 43, (†1621), (†1623), (†1626), (†1631), (1634), (1661); 44, (†1684), (†1686), (†1688), (†1708) (discourse with Sanatsujāta).—§ 561 (Yānasandhip.): V, 47, 1793 (*°mukhāḥ*), (α), 1798, 1808; 48, (†1809), †1861 (*°śya putraḥ*, i.e. Duryodhana); 49, 1949, 1951, 1961; 50, (1967), (1975), (1979), 1980; 51, (2018); 52, (2085); 53, (2106); 55, 2151, 2158; 57, (2232), (2257), (2274); 58, (2295), (2313); 59, (2324), 2345; 64, 2468, 2481; 65, (2482); 66, 2498, (ε), 2501; 67, (†2516), 2522; 69, (2538), (2542), (2544), (2546), 2549, 2544; 70, (2560); 71, (2574) (*Dh.* wishes to keep peace with the Pāṇḍavas).—§ 562 (Bhagavadgītāp.): V, 72, 2586, 2587, 2589, 2590, 2591, 2655; 73, 2708; 77, 2796; 78, 2803; 80, 2860; 82, 2875 (*°śya putreṇa*, i.e. Duryodhana), 2900; 83, 2924, 2965 (*Kauravyaḥ*); 85, 3022, 3032, 3038; 86, (3040); 88, 3093, 3094, 3096; 89, 3111, 3115, 3118, 3119 (*°purohitaḥ*), 3121; 90, 3180; 91, 3250 (*sambandhī dayitaḥ cāsi Dh°śya, Mādhava*, i.e. Kṛṣṇa); 92, †3300 (*°śya putraḥ*, i.e. Duryodhana); 94, 3337, 3364, 3366, 3367; 95, 3385.—§ 567 (do.): V, 124, (4121), (β), 4137, 4183; 125, 4190, 4208; 126, 4214; 127, 4255; 128, 4284; 129, 4309, 4314, (4315), 4319, 4322, 4325; 130, 4367, 4372, 4376, 4381, 4387, 4393, 4396, 4403; 131, (4434), 4436, 4437, 4438, 4448, (π), 4453, 4455, (ρ), 4457.—§ 569 (do.): V, 140, (4726); 141, 4767 (*°kule*), 4805; 146, 4946 (*°śya putrāṇām*); 147, 4963; 148, 5005, 5008, 5009, 5012, 5024, 5027, †5034, †5039; 149, 5040; 150, 5077, 5083, 5091.—§ 570 (Sainyaniryāp.): V, 159, 5392 (Saṅjaya relates the events of the battle to Dhṛtarāṣṭra from here to X, 9, incl.).—§ 571 (Ulūkādūtāśamanap.): V, 162, 5610, 5611.—§ 572 (Rathātrirathasāṅkhyāp.): V, 165, 5714.—§ 573 (Ambopākhyāp.): V, 196, 7634 (*°śya putrāṇām*).—§ 574 (Jambūkh.): VI, 2, (42), 49; 3, 115, 118, 127, (128), (132); 4, 155; 5, (176); 6, (194); 7, (253); 8, (287), 305; 9, (309); 10, (385) (Saṅjaya describes to *Dh.* the earth, etc.).—§ 575 (Bhūmip.): VI, 11, (401), (413), (421); 12, (480) (continuation).—§ 576 (Bhagavadgītāp.): VI, 13, 486; 14, (508); 19, (695), 717 (*°śya dūyādāḥ*); 20, (†741); 24, (822); 25, (830); 35, (†1272 (*°śya putraḥ*)).—§ 577 (Bhishmavadhap.): VI, 43, 1626 (*trayī*—i.e. in Yuyutu—*tantuḥ ca piṇḍaḥ ca Dh°śya dr̥c̥yate*).—§ 578 (do.): VI, 44, (1638); 48, (1868); 49, (1985).—§ 579 (do.): VI, 52, (2121); 53, (2194); 54, (2235); 59, (2508).—§ 580 (do.): VI, 62, (2716); 65, (2898).—§ 583 (do.): VI, 76,

(3314).—§ 584 (do.): VI, 83, (3639).—§ 585 (do.): VI, 89, (3931); 91, (4064); 96, 4325.—§ 586 (do.): VI, 101, (4584); 102, (4643); 103, 4721.—§ 587 (do.): VI, 108, (4994), (5017); 109, (5055); 115, (5335); 120, (5689).—§ 589 (Droṇābhishhekap.): VII, 1, 3, 6, 8, (10), 47, (48); 9, (261); 10, 306, (312); 11, (382).—§ 590 (do.): VII, 15, (582).—§ 592 (Sam̐aptakavadhap.): VII, 22, (920); 23, (950); 24, (1046); 26, (1129); 29, (1256); 31, (1344).—§ 593 (Abhimanyuvadhap.): VII, 33, (1475); 34, (1492); 36, (1623); 39, (1646); 40, 1679; 42, (1741), (1749); 46, (1833); 47, 1861.—§ 596 (Pratijñāp.): VII, 79, 2789 (*°śya putreṇa*, i.e. Duryodhana).—§ 598 (Jayadrathavadhap.): VII, 85, (3010).—§ 599 (do.): VII, 90, (3183); 98, (3609); 100, 3751; 105, (3926); 106, (3965); 110, (4134); 114, (4440); 121, (4806); 124, (4972), (4995); 129, (5272); 131, (5357); 132, (5413); 133, (5455); 135, (5535); 138, (5667); 140, (5817); 144, (6025); 145, (6055); 147, (6297), (6334), (6375); 148, (6388); 151, (6529), 6547.—§ 600 (Ghaṭotkacavadhap.): VII, 154, (6641); 155, (6682); 159, (7090); 163, (7287); 164, (7327); 175, (7890); 179, (8134); 182, (8247), 8260, (8263); 183, (8294), (8303).—§ 601 (Droṇavadhap.): VII, 185, 8451.—§ 603 (Nārāyaṇāstramoksh.): VII, 194, (8964); 196, (9035), 9074; 198, (9126); 200, (9289); 201, (9398); 202, (9494).—§ 604 (Karnaḥ): VIII, 1, 17; 2, 26, (34), (50); 4, 73 (*Ambikāśutāḥ*); 5, 90 (do.); 6, (151); 7, 190, (†213), 214, 216; 8, 224, 226, (227); 9, (252), 282, (283).—§ 605 (do.): VIII, 11, (400); 16, (610); 20, (770); 21, (821); 29, (1169); 31, (1249), (1265).—§ 607 (do.): VIII, 40, 1868; 44, 2026, 2027 (*°nirvāṇa*).—§ 608 (do.): VIII, 46, (2126); 47, (2210); 48, (2234); 51, (2440); 60, 2991 (*°śya putraiḥ*); 61, (3067); 66, 3334 (*śaputreṇa*); 73, 3718; 74, 3759, 3760, 3770, 3782; 75, (†3804); 78, (3940); 83, 4256; 93, (4834); 96, 5035 (*Ambikāśutāḥ*).—§ 609 (Chalyap.): IX, 1, 40, 44, 51; 2, 57 (*Ambikāśutāḥ*), (59), 109 (*Ambikāśutāḥ*), (111).—§ 610 (do.): IX, 4, 235.—§ 611 (do.): IX, 8, (380), (402); 19, 1011.—§ 612 (Hradpraveṇap.): IX, 29, (1586); 30, (1673).—§ 613 (Gadāyuddhap.): IX, 32, (1817); 33, 1923, 1930.—§ 615 (do.): IX, 35, 1973, 1974; 55, 3077, (3078); 56, 3129, 3154; 59, 3319 (*°śya putraḥ*), 3339 (*śmushāc ca prasnushāc caiva Dh°śya*); 60, (3342); 61, (3388); 63, 3537, 3539, 3541, 3560, 3572, 3576, 3578 (after the slaughter of Duryodhana, *Dh.* was comforted by Kṛṣṇa and Vyāsa); 64, (3582).—§ 616 (Sauptikap.): X, 1, (7); 2, 101; 6, (216); 8, (319), (470) (end of Saṅjaya's narrative).—§ 618 (Jala-pradānikap.): XI, 1, 1, 4, (11) (comforted by Saṅjaya); 3, (84); 4, (104); 5, (125); 6, (149); 7, (163) (discourse with Vidura); 8, 196, 203, 205, (ξ), 218 (*°śya putrāṇām yas tu jyeshṭhaḥ cātasya vai*), 242, 245 (comforted by Vyāsa); 9, 246, 249; 11, 307; 12, 335 (broke the iron statue of Bhīmasena); 13, 354; 14, 360, 374.—§ 619 (Strīvilāp.): XI, 16, 435, 483; 17, 495.—§ 620 (Cṛāddhap.): XI, 26, 762, (766), (773), (776), 799.—§ 621 (Rājadh.): XII, 7, 178 (*°śya putreṣu*), 182, 190.—§ 635 (do.): XII, 37, 1373.—§ 637 (do.): XII, 40, 1447 (*Kauravaḥ*), 1448, 1458; 41, 1470, 1472; 42, 1487, 1494; 44, 1522; 45, 1542.—§ 640 (do.): XII, 54, 1929.—§ 641 (do.): XII, 124, 4552, 4555, (4556), (4562), (4567), (4615), (4620), 4621 (discourses to Duryodhana about behaviour (*śīla*)).—§ 642 (Ānuçāsanik.): XIII, 111, 5403 (*°purogamah*).—§ 643 (do.): XIII, 148, 6932 (*°ādāyo nṛpāḥ*).—§ 644 (do.): XIII,

167, 7704.—§ 777 (Svargārohanakam p.): XIII, 168, 7714, 7726, 7734, 7741, 7754; 169, 7772, 7776 (^omukhah).—§ 778 (Açvamedhikap.): XIV, 1, 1, 6.—§ 780 (do.): XIV, 14, 369, 370.—§ 783 (Anugītāp.): XIV, 52, 1502, (γ), 1503, 1504, 1506, 1509.—§ 784b (Uttāṅka): XIV, 53, 1547 (^oayātmanajāh).—§ 785 (Anugītāp.): XIV, 63, 1893; 66, 1941; 71, 2059, 2060; 72, 2109; 78, 2294; 84, 2508; 87, 2597; 88, 2608.—§ 787 (Āçramavāsap.): XV, 1, 1, 4, 5, 11, 15, 19, 20, 28; 2, 32, 39, 44 (*Ambikāsutah*), 47, 56, 58; 3, 62, 65, 74, (76), (116), 118 (*Ambikāsutah*), (129), 135, 139, 146, 147; 4, 148; 5, 170; 6, (214); 7, (235); 8, (265), 272, 282; 9, (283); 10, 303, 309, 310, 353; 11, 356 (*Ambikāsutah*), 358, 366, 376; 12, 382 (*rājaraṅgik*); 13, 395, 409; 14, 410, 423; 15, 428, 436; 16, 445, 446; 18, 498 (*Ambikāsutah*), 506, 510; 19, 533; 20, 541, 559, 562, 568, 570, 575 (*Dh.* retires into the forest together with Gāndhārī; Nārada prophesies that after death they will go to the world of Kubera).—§ 788 (do.): XV, 22, 599, 610; 23, 622, 634; 24, 638; 26, (675), 691; 27, 718, 720, (δ), 730, 738; 28, 742 (the Pāṇavas visit *Dh.* in the forest).—§ 789 (Putradarçanap.): XV, 29, 766, 775, 804; 31, 850 (was an incarnation of the Gandharva king of the same name, cf. § 130c), 863; 32, 869, 884, 888 (sees his dead sons, etc.).—§ 790 (do.): XV, 35, 941.—§ 791 (do.): XV, 36, 957, 959, 961, 962 (*Kauravanandana*).—§ 792 (Nāradaçamanap.): XV, 37, 1016, 1050 (*Dh.* and Gāndhārī and Kuntī died in a forest conflagration); 39, 1094, 1102 (the funeral rites in honour of *Dh.*, etc.).—§ 795 (Svargārohanap.): XVIII, 2, 71 (^oya putrah *Suyodhanah*); 5A, 148, 160 (attained to the world of *Dhaneçvara*, i.e. Kubera).

Cf. also the following synonyms:—

Ājamidha, q.v.

Ambikāsuta ("son of Ambikā"): I, 420, 2248, 5701, 5870 (*Dh^o*); II, 1790 (do.), 2620 (do.); III, 277 (do.), 606, 1915, 8456; VI, 127 (*Dh^o*); VIII, 18, 73 (*Dh^o*), 90 (do.), 214 (do.), 217 (do.), 226 (do.), 5035 (do.); IX, 57 (do.), 109 (do.), 3500; XV, 18, 29, 44 (*Dh^o*), 55, 118 (*Dh^o*), 176, 356 (*Dh^o*), 427, 428 (*Dh^o*), 498.

Ambikeya (do.): III, †219, †250 (*Dh^o*), †253, 598; V, †688 (*Dh^o*), †1092, †1397; VII, 8 (*Dh^o*).

Bhārata, **Bharataçārdūla**, **Bharataçreshtha**, **Bharatarshabha**, **Bharatasattama**, q.v.

Kaurava, **Kauravaçreshtha**, **Kauravarāja**, **Kauravendra**, **Kauravya**, q.v.

Kuruçārdūla, **Kuruçreshtha**, **Kurūdvaha**, **Kurukulaçreshtha**, **Kurukulodvaha**, **Kurumukhya**, **Kurunandana**, **Kurupravira**, **Kurupūṅgava**, **Kururāja**, **Kurusattama**, **Kuruvaṃçavivardhana**, **Kuruvira**, **Kuruvṛddha**, **Kuruvṛddhavarya**, q.v.

Vaicitravīrya ("son of Vicitravīrya"): I, 500, 7382; II, †2139, 2457 (*Dh^o*); III, 326, 600, †14744, †14747; V, †31, †38, †693 (*Dh^o*), †945, 1334, 1353, †2411, †2428 (^oya sutah, i.e. Duryodhana), 2551, 3084, 3112; VI, 38, 131; VIII, †1732 (^oya sutah, i.e. Duryodhana); IX, 233; XI, 46, 93; XV, 46, †431, 709, 1058, 1078.

Dhṛtarāshtra¹, a serpent-king. § 17 (Uttāṅka): I, 3, 800.—§ 47 (Sarpanāmakath.): I, 35, 1558 (enumeration of serpents).—§ 67 (Sarpasattra): I, 57, 2155 (enumeration of the serpents of *Dh.*'s race).—§ 268 (Varuṇasabhāv.): II, 9, 361 (among the nāgas in the palace of Varuṇa).—

§ 549d (Pāṇḍavapr.): *Dh.* is the first of all nāgas: IV, 2, 44.—§ 564 (Mātaliyop.): V, 103, 3631 (enumeration).—§ 595 (Shoḍaçarāj., v. Prthu Vainya): VII, 69, 2415 (when the serpents milked the earth, *Dh.* was their milker).—§ 606 (Tripurākhyāna): VIII, 34, 1481 (*daça nāgapātn* . . . *Dh^omukhān*, became the pole of Çiva's chariot).—§ 793 (Mausalap.): XVI, 4, †119.

Dhṛtarāshtra¹, a Gandharva. § 100 (Amçavat.): I, 65, 2550 (among the Devagandharvas, the sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (among the Devagandharvas who were present at the birth of Arjuna).—§ 778b (Samvartta-Maruttīya): XIV, 10, †257, †258, (†259), †259 (*Gandharvaçam*), †264 (messenger of Indra).—§ 789 (Putradarçanap.): XV, 31, 850 (*Gandharvarājah*, incarnate as Dhṛtarāshtra¹).—§ 795 (Svargārohanap.): XVIII, 4, 139 (*Gandharvarājānaṃ*, identical with Dhṛtarāshtra¹). Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.

Dhṛtarāshtra⁴, a king, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, 94, 3745, 3747 (father of Kuṇḍika, etc.).

Dhṛtarāshtra⁵, Vaicitravīryi, an ancient king (properly identical with Dhṛtarāshtra¹). § 615a (Buka³): IX, 41, 2319 (*Vaicitravīryinah*), 2324, 2328, 2329, 2331, 2343.

Dhṛtarāshtra⁶, a king. § 757b (Hastikūṭa): XII, 102, 4848, 4849, (†4853), (†4855), (†4857), †4857, (†4859), †4859, (†4861), (†4863), (†4866), †4866, (†4869), †4870, (†4872), †4873, (†4875), †4875, (†4878), †4879, (†4881), †4881, (†4883), (†4885), 4890, (4894), 4895 (in the shape of *Dh.* Indra put Gautama to test).

Dhṛtarāshtra, pl. (^oāh). § 267 (Yamasabhāv.): II, 8, 334 (100 Dhṛtarāshtras in the palace of Yama).

Dhṛtarāshtraja¹ ("son of Dhṛtarāshtra¹") = Duḥçāsana: II, 2298, 2303.

Dhṛtarāshtraja² (do.) = Duryodhana: I, 2240; II, †2226; IV, 867 (*Kauravyam*); V, 98, 4960, 4961, 4964, 4971, 5278; VII, 6985; IX, 1453, 1916; XIV, 1495 (*Kauravyah*).

Dhṛtarāshtraja³ (do.) = Vikarṇa: II, 2261, 2281; IV, 1992 (*V^o*).

Dhṛtarāshtraja⁴ (do.) = Yuyutsu: XIV, 1894 (*Y^o*).

Dhṛtarāshtraja, pl. (^oāh) ("the sons of Dhṛtarāshtra¹"): I, 6250; II, 2556; III, 60, 596, 14897, 14955, 14975, 15243; VI, 1624 (only B, C. has *Dhār^o*). Cf. Dhṛtarāshtra, pl.

Dhṛtarāshtrajā ("daughter of Dhṛtarāshtra¹") = Duḥçalā: XIV, 2275 (*D^o*), 2285.

Dhṛtarāshtraputra ("son of Dhṛtarāshtra¹") = Duryodhana: IV, †2086, †2105; V, †28, †38, †2411.

Dhṛtarāshtraputra, pl. ("the sons of Dhṛtarāshtra¹"): III, †10278; V, †15, †21, †32, †2417, †2595. Cf. Dhṛtarāshtra, pl.

[**Dhṛtarāshtra-putranāma-kathana**] ("enumeration of the names of Dhṛtarāshtra's sons"). § 182 (Sambhavap.): Enumeration of the children of *Dhṛtarāshtra* (a) according to the succession of their birth (cf. § 130). Worthy wives were in time selected for all of them, and *Duḥçalā* was given to *Jayadratha* (I, 117).

Dhṛtarāshtrasūnu ("son of Dhṛtarāshtra¹") = Duryodhana: VIII, †4533.

Dhṛtarāshtrasūnu, pl. (^oavaḥ) ("the sons of Dhṛtarāshtra¹"): VIII, †1744.

Dhṛtarāshtrasuta¹ ("son of Dhṛtarāshtra¹") = Duryodhana: I, 4508; III, 14874 (*D^o*), 14879; IV, 1747 (*Suyodhanah*); V, 163, 4835 (*D^o*); VIII, †1743.

Dhṛtarāshṭrasuta¹ (do.) = Yuyutsu: I, 4486.
Dhṛtarāshṭrasuta¹, pl. (°āḥ) ("sons of Dhṛtarāshṭra¹"): III, 14974, 14988; V, 104; VIII, 3775; IX, 1455 (only B., C. has by error *Dhṛta*°), 3375; XV, 54. Cf. Dhṛtarāshṭra, pl.
Dhṛtarāshṭrasuta², pl. (°āḥ) ("sons of Dhṛtarāshṭra²"): I, 3748 (only B., v. Dhṛtarāshṭrasuta¹, pl.).
Dhṛtarāshṭrātmaja ("son of Dhṛtarāshṭra¹") = Duryodhana: II, 1819; III, 287; V, 132, 5303; IX, 1706.
Dhṛtarāshṭrātmaja, pl. (°āḥ) ("sons of Dhṛtarāshṭra¹"): I, 4836, 5093; IV, 1996 (dual °au = Vivipçati and Duḥsaha); XVIII, 168 (after death they became Yātudhānas). Cf. Dhṛtarāshṭra, pl.
[Dhṛtarāshṭra-vivāha(h)] ("marriage of Dhṛtarāshṭra¹"). § 174 (Sambhavad): *Bhishma* proposed to marry the two princes to *Yadavi* (i.e. Kunti), and to the daughter of the *Gāndhāra* king *Subala* (i.e. Gāndhārī), and to the daughter of the *Madra* king. *Gāndhārī* had obtained from *Çiva* (cf. § 180) the boon that she should have 100 sons. She now was brought to the *Kurus* by her brother *Çakuni* (who then returned home), and given to *Dhṛtarāshṭra*. From love for her future husband she had bandaged her own eyes with cloth (I, 110).
Dhṛtarāshṭrī. § 126 (Amçāvat.): I, 66, 2620 (daughter of Tāmra), 2622 (her offspring are the ducks and the swans).
Dhṛtasena, a Kuru warrior. § 610 (Çalyap.): IX, 65, 294.
Dhṛtātman = Vishnu (1000 names).
Dhṛtavarma, a Trigarta warrior. § 785 (Anugītāp.): XIV, 74, 2156, 2157, 2159, 2161, 2164, 2168 (vanquished by Arjuna).
Dhṛtavatī, a river. § 574 (Jambūkh.): VI, 91, 331 (only C., B. has *Ghṛtavatī*), 339 (only B., C. has *Dhṛtimatī*).
Dhṛtāyudha, a Kuru warrior. § 604 (Karnap.): VIII, 7, 209 (PCR. has *Çrutāyudha*).
Dhṛti¹ ("resolution," personif.). § 115 (Amçāvat.): I, 66, 2578 (daughter of Daksha and wife of Dharma).—§ 132 (do.): I, 67, 2794 (Siddhi and Dhṛti became incarnate as Kunti and Mādri).—§ 330 (Indradarçana): III, 37, 1488 (only B., C. has Dyuti).—§ 565 (Gālavac.): V, 117, 3974 (*remo . . . yathā . . . Dhṛtyām Dharmuḥ ca*, wife of Dharma).—§ 595 (Sṛñjaya): VII, 55a, 2143 (Parvata asks if the daughter of Sṛñjaya is *Dhṛ*°, etc.).—§ 606 (Tripurākhyāna): VIII, 34, 1484 (was transformed into a skin to cover the chariot of Çiva).—§ 615u (Skanda): IX, 46c, 2682.
Dhṛti² = Çiva (1000 names¹).
Dhṛti³, a Viçvadeva. § 749 (Ānuçās.): XIII, 91γ, 4355 (enumeration).
Dhṛtimat¹, a fire. § 493 (Āngirasa): III, 221, 14188.
Dhṛtimat², a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, 12ç, 454 (the fifth varsha in Kuçadvīpa).
Dhṛtimat³ = Çiva (1000 names²).
Dhṛtimatī, a river. § 574 (Jambūkh.): VI, 91, 339 (only C., B. has *Dhṛtavatī*).
Dhūmaketana = Çiva (1000 names).
Dhūmaketu¹ = Agni, q.v. (add I, 8174).
Dhūmaketu² = Sūrya (the Sun): III, 155.
Dhūmaketu³ = Çiva (1000 names³).
Dhūmavatī, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8000.
Dhūmini, wife of Ajamidha. § 152 (Pūruvaṃç.): I, 94, 3722 (mother of Rksha).
Dhūmornā¹, wife of Mārkaṇḍeya. § 768b (Umā-Maheçvaras.): XIII, 146γ, 6750 (*Mārkaṇḍeyasya Dhṛnā*, sc. *addhet*).

Dhūmornā¹, wife of Yama. § 775 (Ānuçāsānik.): XIII, 166a, 7637 (*Yamo Dhṛnāyā saha*).
Dhūmra¹, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566.
Dhūmra² = Çiva: VII, 2876; XII, 10359 (1000 names¹).
Dhūmrā. § 116 (Vasu, pl.): I, 66, 2583 (mother of the Vasu Dhara (and the Vasu Dhruva?)).
Dhūmrāksha, a Rākshasa. § 538 (Kumbhakarnavadha): III, 286, 16383, 16388, 16392, 16393 (*Rākshasottamam*, slain by Hanumat), 16396 (*nihatam*).—§ 540 (Indrajivadvadha): III, 286, 16438 (*hatam*).
Dhūmrākshī = Durgā (Umā): VI, 801.
Dhundhu¹, an Asura, son of Madhu and Kaitabha. § 474b (Dhundhumārop.): III, 201, 13511 (*mahāsuraḥ*).—§ 475 (do.): III, 202, 13532 (*Madhu-Kaiṭabhayoh putrah*), 13545.—§ 478 (do.): III, 204, 13582, 13586, 13587 (*Madhu-Kaiṭabhayoh putrah*), 13598 (*mahāsuraḥ*), 13599, 13602, 13603, 13614 (slain by Kuvālūçva), 13623 (*mahā-Daityaḥ*). Cf. Asura.
Dhundhu², an ancient king. § 761 (Ānuçāsānik.): XIII, 115δ, 5668 (among the kings who did not eat meat during the month of Kārttika).
Dhundhumāra ("slayer of Dhundhu") = Kuvālūçva. § 474 (Mārkaṇḍeyas.): III, 201, 13486 (°*tvam*).—§ 474b (Dhundhumārop.): III, 201, 13489, 13490 (°*tvam*), 13514.—§ 478 (do.): III, 204, 13595, 13615 (origin of the name), 13623.—§ 599 (Jayadrathavadhap.): VII, 94e, 3450.—§ 656 (Khaḍgotpatti): XII, 166δ, 6196 (*Dh.* received the sword from Ailavila, from *Dh.* it passed into the hands of Kāmboja).—§ 723 (Ānuçāsānik.): XIII, 6a, 333 (*Dhṛṇaḥ ca rājaraḥiḥ sattreshv eva jarān gataḥ | pritiḍāyam parityajya sushvāpa sa Girivraje*).—§ 751b (Çapatavidhi): XIII, 94a, 4551, (4567).—§ 775 (Ānuçāsānik.): XIII, 166η, 7675 (enumeration).
[Dhundhumāropākhyāna(m)] ("the episode about the slayer of Dhundhu"). Cf. Dhaundumāra(m) upākhyāna(m). § 474 (Mārkaṇḍ.): The great *rishi Utlāṅka*, in his hermitage in the wilderness, by severe penances for numberless years obtained that *Vishṇu* appeared to him, and having been praised by him (vv. 13494–13503) (a), granted him that he should always remain virtuous and devoted to *Vishṇu*, and that he should obtain a *yoga* power and urge *Kuvālūçva* (son of *Bṛhadāçva* of *Ikshvāku*'s race), who had been furnished with *yoga* power from *Vishṇu*, to kill the Asura *Dhundhu* (III, 201).—§ 475: After the death of *Ikshvāku*, *Çaçāda* was king in *Ayodhya*. List of *Çaçāda*'s descendants: *Çaçāda* > *Kakutstha* > *Anenas* > *Prthu* > *Viçvagaçva* > *Adri* > *Yuvanāçva* > *Çrāva* > *Çrāvastaku* (who built *Çrāvasti*) > *Bṛhadāçva* > *Kuvālūçva* > 21,000 sons.—§ 476: Having installed *Kuvālūçva* on the throne, *Bṛhadāçva* retired into the forest as an ascetic. Then *Utlāṅka* asked him first to slay the *Daitya* chief *Dhundhu* (son of *Madhu* and *Kaitabha*), who dwelt underground in the sea *Ujjālaka*, which was full of sand, in the desert, practised austerities with a view to destroy the gods and the three worlds, *Brahmān* having granted him that he could not be slain by gods, *Daityas*, *Rākshasas*, *Yakshas*, and *Gandharvas*. "Every year, when he sleeps covered with sand and begins to breathe, the earth trembles for seven days, and the sand raised by his breath shrouds the sun." He then told him the boon granted by *Vishṇu* (see § 474) (III, 202). They agreed that *Kuvālūçva* should slay the *Daitya*, and *Bṛhadāçva* retired to the forest.—§ 477: Asked by *Yudhiṣṭhira*, *Mārkaṇḍeya* related: During the cataclysm, when *Vishṇu*, wearing a crown and the *Kaustubha*, and dressed in yellow (*pīta*) silk, stretched over many *yojanas*,

lay sleeping on the hood of *Çesha*, who encircled the earth, and a lotus sprang from his navel, and from that lotus *Brahmdn*, who is the four *Vedas* with four faces, the *Dānavas* *Madhu* and *Kaiṣabha* began to terrify *Brahmdn*. *Viṣṇu* awoke, and offered to grant them a boon, and as they wished to grant him a boon, he chose that they should be slain by him, and at their request he promised to slay them on a wholly uncovered spot, and that they should become his sons; as only his thighs were uncovered, he there cut off their heads with his discus (III, 203).—§ 478: Their son was *Dhundhu*. Description of his penances, and the boon he obtained from *Brahmdn*, etc. (see § 476). When *Kuvalācva*, with his 21,000 sons and his troops, and *Uttanka* set out, an aerial voice was heard, the gods showered flowers, etc., and the gods, *Gandharvas*, and great *ṛṣhis* came to behold the encounter. At the request of *Uttanka*, *Viṣṇu* filled *Kuvalācva* with his own energy. He let his sons excavate the sea of sands in seven days, and then they aroused the *Dānava*, assailing him with arrows, etc. He swallowed the arrows and vomited flames, which consumed all the sons of *Kuvalācva*, but were extinguished by a stream of water flowing from the body of *Kuvalācva*, who then burnt him with the *Brahmastra*, whence he was named *Dhundhumāra* ("slayer of *Dhundhu*"). The gods and great *ṛṣhis* granted him the boon that he should always be able to give wealth to brahmins, etc. Then the gods and great *ṛṣhis* went away to their abodes. *Kuvalācva* had three sons left—*Dyṛḥācva*, *Kapilācva*, and *Candrācva*, from whom sprang the *Ikshvāku* kings. Blessing upon the reader (III, 204).

Dhurandhara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 349 (in *Bhāratavarsha*).

Dhūrjati = *Çiva*: VII, 9621 (etymology); XIII, 7510.

Dhūrta¹, an ancient king. § 6 (Anukram.): I, 1a, 231 (in *Sanjaya's* enumeration).

Dhūrta² = *Çiva* (1000 names¹).

Dhūrtaka, a serpent. § 66 (*Sarpasattra*): I, 57, 2154 (of *Kauravya's* race).

Dhūrya = *Viṣṇu* (1000 names).

Dhūtapāpā, a river. § 574 (Jambūkh.): VI, 9λ, 325..

Dhvajavatī. § 565 (*Gālavac*): V, 110, 3813 (*atra*—in the west—*Dhṛi nāma kumārī Harimodhasaḥ | ākaṣe tiṣṭha tiṣṭhēti tathau Sūryasya çāsanāt*).

Dhvajin, an ancient king. § 267 (*Yamasabhāv*): II, 8, 324 (in the palace of *Yama*).

Dhvajinyutsavasāṅketa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 368 (in the south). Cf. *Utsavasāṅketa*, pl.

Diç, a river. § 574 (Jambūkh.): VI, 9λ, 327.

Diçā ("quarter," viz. the northern, personif.). § 731b (*Aṣṭāvakra-Dikṣamv*): XIII, 19, 1390 (*Aṣṭāvakraṣya samvādām D'ayā saha*).

Diçācakshu(s), a *Suparna*, the son of *Garuḍa*. § 564 (*Mātaliyop*): V, 101β, 3595.

***diçah** ("the quarters," personif.): IX, 2514; XII, 11613, 11707, 12606.

Diçah¹ = *Skanda*: III, 14639. Do.² = *Viṣṇu* (1000 names).

Diçām gaja(h) = *Mahāpurusha* (*Mahāpurushastava*).

Diçām pati(h) = *Çiva*: XIV, 198, 201.

Diganta = *Çiva*: X, 256.

Digbhānu = *Mahāpurusha* (*Mahāpurushastava*).

Diggaja, pl. (°āḥ) ("the elephants of the quarters"). § 766 (*Anuçāsanik*): XIII, 132, (6162).

Digvāsas = *Çiva*: XIII, 695, 753, 808, 898, 1155 (1000 names¹).

Digvijaya¹ ("conquest of the four quarters of the world"). § 11 (*Anukram*): I, 1, 409 (*Pāṇḍavānām*, i.e. *Digvijaya-parvan*). Do.², adj. (sc. *parvan*, i.e. *Digvijayaparvan*). § 10 (*Anukram*): I, 1, 317, 318.

[**Digvijayaparvan**] ("the section treating of the conquest of the four quarters"), the 24th of the minor *parvas*. II, 25–32. (Cf. *Digvijaya*.) § 278: *Arjuna*, having obtained his bow, etc., prevailed upon *Yudhishtira* to let him subdue the North. *Arjuna* set out on the celestial chariot which he had obtained from *Agni*, and subdued the North ("the region presided over by *Dhanada*"), while *Bhīmasena* subjugated the East, *Sahadeva* the South, and *Nakula* the West, and *Yudhishtira* stayed within *Khāṇḍavaprastha* (II, 25).—§ 279: The campaign of *Arjuna* (q.v.) is narrated in full (II, 26–28).—§ 280: Full description of *Bhīmasena's* (q.v.) campaign towards the East (II, 29–30).—§ 281: Full narration of *Sahadeva's* (q.v.) campaign towards the South (II, 31, 1105–1123).—§ 282: a, v. *Sahadeva*; b, v. *Māhishmati* (II, 31, 1124–1143, a).—§ 283: a, v. *Sahadeva*; b, v. *Agni* (enumeration of names) (II, 31, 1143, b–1154).—§ 284: v. *Sahadeva* (II, 31, 1155–1182).—§ 285: Full description of the campaign of *Nakula* (q.v.) towards the West (II, 32).

Dikpati = *Mahāpurusha* (*Mahāpurushastava*).

Dikshita = *Çiva* (1000 names¹).

Dilipa¹, an ancient king, the father of *Bhagīratha*. § 61 (*Sarpasattra*): I, 55, †2109 (*Khaṭṭāṅga-Nābhaga-Dilīpakalpa*, i.e. *Janamejaya*).—§ 267 (*Yamasabhāv*): II, 8, 325 (in the palace of *Yama*).—§ 336 (*Indralokābhig*): III, 43, 1769 (*rājārshayaḥ* . . . *D'pramukhaḥ*).—§ 389 (*Gāṅgā-vataraṇa*): III, 107, 9915 (son of *Aṃçumat*), 9916, 9919 (father of *Bhagīratha*).—§ 562 (*Bhagavadyanap*): V, 90ν, 3146.—§ 573 (*Ambopākhyānap*): V, 186, 7355 (*°syāçrama*).—§ 574 (Jambūkh.): VI, 9aa, 316.—§ 595 (*Shoḍaçarāj*): D. *Ailavila* (*Khaṭṭāṅgasya* (B. *°fva°*), v. 2269) performed 100 sacrifices (description); at his sacrifices the road was made of gold. The gods, headed by *Indra*, regarded him as *Dharma* himself, and used to come to him; when he fought on the water his two wheels never sank in. Those who saw him attained to heaven (VII, 61): VII, 61, 2263 (*Ailavilam*), 2265, 2268.—§ 621 (*Rājadh*): XII, 80, 238.—§ 632b (*Shoḍaçarāj*, v. § 595): XII, 29, 964, 970, 971, 972.—§ 746 (*Anuçāsanik*): XIII, 76, †3691 (attained to heaven on account of gifts of kine).—§ 751b (*Çapathavidhi*): XIII, 94a, †4551, (4568).—§ 761 (*Anuçāsanik*): XIII, 115γ, 5661.—§ 775 (do.): XIII, 166γ, 7675. Cf. *Ailavila*, *Khaṭvāṅga*.

Dilipa², a serpent. § 564 (*Mātaliyop*): V, 103γ, 3631.

Dimbhaka, a follower of *Jarāsandha*. § 273 (*Rājasūyārambhap*): II, 14, 576 (*Haṃsa-D'au*, among the allies of *Jarāsandha*), 601 (do.), 605, 607 (on the false report of the death of *Haṃsa*, D. commits suicide).—§ 275 (do.): II, 19, 765 (*Haṃsa-D'au*, followers of *Jarāsandha*).—§ 276 (*Jarāsandhavadhap*): II, 20, 768 (do.).—§ 277 (do.): II, 22, 886 (the same as *Citrāsena*, the senāpati of *Jarāsandha*).

Dinakṛt = *Sūrya* (the Sun): III, 192.

Dinasādhaka = *Çiva* (1000 names¹).

Dinḍika, a mouse. § 571 (*Ulūkādūtāgamanap*): V, 160, 5440, 5442, 5443, 5446 (the story of the wicked cat).

Dipaka, a *Suparna*, the son of *Garuḍa*. § 564 (*Mātaliyop*): V, 101β, 3596.

Dīpta = Īiva: XIV, 202.

Dīptaśakti = Skanda: III, 14632.

Dīptaketu, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sañjaya's enumeration).

Dīptakīrti = Skanda: III, 14630.

Dīptāksha, pl. (°āḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2731 (°āṇām Purūravah).

Dīptāksha = Īiva: XIV, 202.

***Dīptāṃṣu** = Sūrya (the Sun): I, 6532; III, 148.

Dīptamūrti = Viṣṇu (1000 names).

Dīptaroman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Dīptasūryāgniñatila = Īiva (1000 names').

Dīptavarṇa = Skanda: III, 14631.

Dīpti, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359 (enumeration).

Dīptoda, a tīrtha. § 383 (Paraçu-Rāma): III, 99, 8685 (on Vadhusarī, there Bhṛgu performed austerities). Cf. Bhṛgos tīrtha(m).

Dīrgha¹, a Māgadha king. § 177 (Pāṇḍudigvijaya): I, 113, 4451 (goptā Magadharāshṭrasya D^oo Rājagṛhe, slain by Pāṇḍu).

Dīrgha² = Īiva (1000 names').

Dīrghabāhu, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4553.—§ 585 (Bhishmavadhap.): VI, 9600, 4349 (among other sons of Dhṛtarāshṭra, who are slain by Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5177 (among several sons of Dhṛtarāshṭra who encompass Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 16400, 7337.

Dīrghajihva, an Asura, son of Danu. § 93 (Amçāvat.): I, 65, 2538 (Dānavah).—§ 130 (do.): I, 67, 2675 (Dānavarabhaḥ, incarnate as Kāçirāja).

Dīrghajihvā¹, a Rākshasi. § 544 (Yudhisṭhiraçvāsa): III, 292, 16606 (Rākshasi, had been slain by Indra).

Dīrghajihvā², a mātṛ. § 615w (Skanda): IX, 460, 2641.

Dīrghalocana, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2739.—§ 209 (Drupadaçāsana): I, 138, 5461.—§ 585 (Bhishmavadhap.): VI, 9600, 4349 (among other sons of Dhṛtarāshṭra who are slain (?) by Bhīmasena).—§ 593 (Abhimanyuvadhap.): VII, 37κ, 1610, (λ), 1614 (slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 127νν, 5178. Cf. next.

Dīrghanetra = Dīrghalocana. § 599 (Jayadrathavadhap.): VII, 127ξξ, 5204 (slain by Bhīmasena).

Dīrghaprajña, a king. § 130 (Amçāvat.): I, 67, 2652 (incarnation of the Asura Vṛshaparvan).—§ 554 (Sainyodyogap.): V, 4γ, 75 (among the princes to whom the Pāṇḍavas ought to send messengers). Cf. Dīrghayajña.

Dīrgharoma, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4552.

Dīrghasattra, a tīrtha. § 360 (Tirthayātrāp.): III, 82, 5050, 5051.

Dīrghatamas, a ṛshi. § 170 (cf. Bhishma-Satyavati-sampvāda): Bhishma continued: The ṛshi Utathya had a wife named Mamatā; his younger brother Brhaspati, the purohita of the gods, approached Mamatā, who by Utathya was pregnant with a child, who even while being in his mother's womb had studied the Vedas and the six Āngas. The embryo kicked him out with his foot, and the semen fell upon the earth. Brhaspati cursed him; so he was born blind, and came to be called Dīrghatamas ("tamo dīrgham prakṣhyasi"). The wife of Dīrghatamas was a brāhmaṇī,

Pradoshi by name. With her he begat Gautama and other sons; and he (Dīrghatamas), who knew the Vedas and Āngas, having learnt the Godharma (i.e. prakāçamaitihuna, Nil.) from Saurabhya (i.e. son of the Kāmadhenu, Nil.) began to practise it. He therefore was excluded by the ṛshis from the asylum, and accosted in harsh words by his wife, who said that she would no more support him and his children. Dīrghatamas then established the rule that from that day every woman should have to adhere to one husband for life, whether he were dead or alive, etc. She then caused her sons to tie him on a raft and throw him into the Gaṅgā. Drifting along, he passed through the territories of many kings, until he was taken up by king Bali, who wanted him to raise up offspring. But Bali's queen Sudeshṇā, who saw that he was blind, sent a Çūdra woman in her stead, who was her nurse, with whom the ṛshi begat eleven sons, Kakshvat, etc. As these sons were his own and not Bali's, Bali sent Sudeshṇā to him, and Dīrghatamas, after merely touching her person, told her: "Thou shalt have five children named Āṅga, Vaṅga, Kālīṅga, Puṇḍra, and Suhma." Their dominions have come to be called after their names: I, 104, 4192, 4198, (4202), 4218.—§ 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).—§ 717b (Nārāyaṇiya): XII, 342, 13182 (originally he, on account of his blindness, was called D., but when he had been cured by invoking Nārāyaṇa as Keçava, he was called Gotama).—§ 775 (Ānuçāsanik.): XIII, 166κ, 7668 (among the ṛshis of the west). Cf. Autathya (see Additions), Gotama, Utathyaputra.

Dīrghavenu, pl. (°avaḥ), a people. § 295 (Dyūtap.): II, 52, 1859 (brought tribute to Yudhisṭhira).

Dīrghayajña, king of Ayodhyā. § 280 (Bhīmasena): II, 30, 1076 (Ayodhyāyām, vanquished by Bhīmasena on his digvijaya). Cf. Dīrghaprajña.

Dīrghāyus, son of Açyutāyus. § 599 (Jayadrathavadhap.): VII, 93, 3364 (slain by Arjuna).

Diti, the daughter of Dakṣa, the wife of Kaçyapa and mother of the Daityas. § 84 (Ādivamçāvatāraṇap.): I, 64, 2486 (°eḥ putrah, i.e. the Daityas).—§ 87 (Amçāvat.): I, 65, 2520 (daughter of Dakṣa and wife of Kaçyapa).—§ 89 (do.): I, 65, 2525 (mother of Hiranyakaçipu).—§ 130 (do.): I, 67, 2641 (°eḥ putro Hiranyakaçipuḥ).—§ 237 (Vaivāhikap.): I, 193, †17176 (cakrāma Vajriva D^oeḥ suteshu —i.e. the Daityas—sarvaiç ca devair ṛshibhiç ca juṣṭaḥ).—§ 270 (Brahmasubhāv.): II, 11, 456 (in the palace of Brahman).—§ 310 (Āranyakap.): III, 3a, 155 (°eḥ sutah = Sūrya, but read with B. 'diteḥ sutah).—§ 422b (Naraka): III, 142, 10917 (°eḥ sutah, i.e. Naraka).—§ 441 (Nivātaka-vacayuddhap.): III, 165, †11909 (sapta pūgān Diteḥ sutānām, i.e. the Daityas, slain by Indra).—§ 444 (do.): III, 169, 12094 (°eḥ putrah, i.e. the Nivātakavacas).—§ 565 (Gālavacarita): V, 110, 3808 (atra—i.e. in the west—devīm Ditiṃ ātmprasavadhāriṇīm | vigarbhām akāroo Chakro yatra jāto Maruḍgaṇah).—§ 596 (Pratijñāp.): VII, 73, 2608 (°eḥ puram).—§ 608 (Karnap.): VIII, 68κ, †3393 (tava Kuntī putro jāto Ditor Viṣṇur ivārihantā, but read 'ditor with B.).—§ 664 (Mokshadh.): XII, 207e, 7537 (eldest daughter of Dakṣa), 7545 (mother of the Asuras).—§ 714 (Çukakṛtya): XII, 329, 12417 (evam etc D^oeḥ putrā Maruṭāḥ paramādbhūtāḥ, i.e. the winds; B. and Nil. read 'diteḥ, but cf. V, 3808).—§ 719b (Gautami-lubdhaka-vyāla-Mṛtyu-Kāla-sampv.): XIII, 1a, 55 (PCR. has Aditi).—§ 730g (Upamanyu): XIII, 140, 796 (°eḥ sutān, i.e. the Daityas).

Ditiġa, pl. (°āḥ) ("the sons of Diti") = **Daitya**, pl. § 28 (Amṛtamanthana): I, 19, †1180 (*Diti-Danujān*, vanquished by Nārāyaṇa).—§ 130 (Amṛtāvāt): I, 67, 2667 (°*śreṣṭhāḥ* . . . *Candraḥ*).—§ 333 (Kairātapa): III, 40, †1662 (°*Piṇḍacasūdanaṃ* . . . *Gāṇḍīvaṃ*).—§ 359 (Vadavā): III, 82, 5037.—§ 558 (Virocana): V, 35, 1188.—§ 564 (Mātaliyop.): V, 97, 3518.—§ 589 (Droṇābhishhek.): VII, 6, 161 (°*ānām ivoṇanāḥ śreṣṭhāḥ*).—§ 608 (Karnap.): VIII, 89, †4594 (*yathā Sureṇa Dṛoṇiḥ kṣatāṅgaḥ*).—§ 666 (Mokṣadh.): XII, 209, 7619 (*anturbhūmiṃ sampravīcya jagāma Dṛoṇiḥ*, sc. Viṣṇu incarnate as a boar).—§ 730 (Ānuṣāsanik.): XIII, 14, 971 (°*saṅghānām mardanaṃ*, i.e. *Ḍiva*).

Ditiġa¹ ("son of Diti") = **Hiranyakaṣipu**: III, 15836.

Ditiġa² (do.) = **Vṛtra**: XII, 10137.

Ditiġāntaka = **Skanda**: III, 14644.

Ditinandana¹ ("son of Diti") = **Hiranyakaṣipu**: III, 15834; XII, 12943.

Ditinandana² (do.) = **Vātūpi**: III, 8544.

Divākara¹, a Suparna, the son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3599.

Divākara² = **Sūrya** (the Sun), q.v.

Divaspati = **Mahāpuruṣa** (Mahāpuruṣastava).

Divaspr̥ṇ¹ = **Kṛṣṇa**: XII, 1511.

Divaspr̥ṇ² = **Viṣṇu** (1000 names).

Divaukasām pushkarinī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8096.

Diviratha¹, the son of Bhumanyu. § 152 (Pūruvaṃc.): I, 94, 3714 (son of Bhumanyu and Pushkarinī (?)).

Diviratha², the son of Dadhivāhana. § 638b (Rāmopākhyāna): XII, 49, 1796 (*Dadhivāhanapautras tu putro Dṛoṇiḥ*, cf. *Dadhivāhana-pautra*).

Divodāsa, king of the Kāçis, son of Bhīmasena or Sudeva. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).—§ 565 (Gālavacarita): V, 116, 3959; 117, 3960 (*Kāçinām iṣṭvāḥ* . . . *Bhaimasenih*), (3963), 3977 (begat Pratardana with Mādhavi), 3978, 3980.—§ 641 (Rājadh.): XII, 96, 3577 (having subjugated his foes, *D.* took away their sacrificial fires, etc.; therefore he was deprived of the merit of his conquests).—§ 730b (Vitatavyop.): XIII, 30, 1949 (°*pitāmahaḥ | Haryaçraḥ*), 1954 (*Saudevaḥ Kāçicḥ*), 1955 (rebuilt the city Vārāṇasī), 1959, 1961, 1936 (*D.* was vanquished by the Haihayas (Vitatavyas); in order that *D.* might have a son Bharadvāja performed a sacrifice; then Pratardana was born who defeated the enemies), 1985 (°*ātmaḥ*, i.e. Pratardana).—§ 775 (Ānuṣāsanik.): XIII, 166, 7682. Cf. *Bhaimaseni*, Kāçica, Saudeva, Sudevatanaya.

Divodāsātmaġa ("the son of Divodāsa") = **Pratardana**: XIII, 1985.

Divya = **Kṛṣṇa**: XII, 1635.

Divyacakṣhus = **Çiva**: XII, 2878.

Divyagovrshabhadvāja = **Çiva**: XIV, 209.

Divyakarmakṛt, a Viçvadeva. § 749 (Ānuṣāsanik.): XIII, 91, 4360 (enumeration).

Divyakata, a city. § 285 (Nakula): II, 32, 1193 (*puram*, in the west, conquered by Nakula on his digvijaya).

Divyasūnu, a Viçvadeva. § 749 (Ānuṣāsanik.): XIII, 91, 4355 (enumeration).

Divyātman = **Kṛṣṇa**: XII, 1667.

Drasthātman = **Kṛṣṇa**: XII, 1651.

Draunaputra, v. **Droṇaputra**.

Draunāyani ("son of Droṇa") = **Açvatthāman**: I, †7019; VI, 4201; VII, 1095, 1367 (C. by error *Dro*°), 9109, 9331, †9337; VIII, †665, 2655, 2662, 2670; X, 463; XI, 586.

Drauni (do.) = **Açvatthāman**: I, †196, †200, 302, 562, 563, 567, 569, 575, 577; II, 1287, 1530, 2014; III, 8283, 15084; IV, 1150, 1302, 1488, 1550 (C. by error *Dro*°), 1583, 1596, 1624, 1643, 1733, 1899, 1901, 1906, 1909, †2117, †2131, 2203; V, 2159, 2185, 2189, 2192, 2201, 2206 (C. by error *Dro*°), 2281, 2375, 2502, 2966, 4796, 7563, 7576, 7585 (promised to slay the army of Yudhishtira in ten days); VI, 1714, 2145, 2160, 2361, 2362, 2363, 2365, 2497, 2680, 2687, 2690, 2910, 2928, 3199, 3205, 3206, 3212, 3330, 3555, 3602, 3607, 3608, 3610, 3613, 3838, 3857, 3858, 4133, 4210 (attacked by Nila), 4211, 4214, 4218 (attacked by Ghaṭotkaca), 4221, 4223, 4244, 4458 (all. to Goharanaparvan), 4545, 4626, 4627, 4629, 4633, 4635, 4636, 5164, 5167, 5364, 5384; VII, 633, 1093, 1366, 1368, 1377, 1410, 1589, 1609, 1650, 1838, 1864, 1873, 1875, 1876 (read *Drauniṃ* with B.), 1896, 2575, 2629, 2673, 3023, 3539, 3865, 3894, 3913, 3918, 3922, 3923, 3937, 4310, 5629, 5809, 5810, 5812, 5813, 5818, 6075, 6077, 6107, 6108, 6124, 6205, 6247, 6252, 6299, 6303, 6371, 6784, 6800, 6806, 6808, 6809, 6814, 6815, 6817, 6819, 6825, 6829, 6830, 6832, 6834, 6835, 6837, 6838, 6844, 6854, 6856, 6859, 6860, 6866, 6869, 6872, 6875, 6877, 6878 (C. by error *Dro*°), 6879 (do.), 6880, 6882 (C. by error *Dro*°), 6887 (do.), 6889, 6892 (C. by error *Dro*°), 6894, 6896, 6907, 6908, 6909, 6911, 6913, 6917, 6921, 7031, 7042, 7043, 7057, 7087, 7124, 7133, 7143, 7163, 7164, 7165, 7166, 7168, 7171, 7173, 7175, 7176, 7184, 7187, 7194, 7197, 7199, 7200, †7290, 7345, 7351, 7414, 7415, 7416, 7419, 7421, 7424, 7425, 7426, 7428, 7434, 7435, 7627, 7734, 8031, 8309, 8544, 8797, 8853, 8962, 8979, 9034, 9061, 9110, 9209, 9223, 9240, 9244, 9250, 9265, 9271, 9289, 9295, 9298, 9299, 9300, 9302, 9317, 9319, 9323, 9333, 9334, 9335, 9336, †9338, †9339, 9345, 9346, 9347, 9348, 9350, 9351, 9354, 9355, 9359, 9361, 9364, 9366, 9373, 9375, 9381, 9382, 9387, 9403, 9405, 9435, 9437, 9514; VIII, 45, 492, 564, 566, 568, 570, 572, 574, 575, 582, 587, 600, 631, 633, 636, 640, 642, 645, 657, 660, 663, †667, †674, †677, †680, †681, †682, †684, 772, 781, 790, 794, 796, 797, 799, 802, 803, 805, 808, †810, †812, 1126, 1224, 1225, 1332 (C. by error *Dro*°), 1947, 2507, 2610, 2652, 2663, 2670, 2672, 2673, 2674, 2677, 2680, 2690, 2810, 2814, 2819, 2823, 2825, 2829, 2831, 2845, 2904, 2928, 2929, 2932, 2933, 2934, 2942, 2944, 2947, 2950, 2953, 2956, 2957, 2958, 2959, 2961, 2962, 2966, 2989, 3215, 3221, 3225, 3229, 3231, 3233, †3239, 3242, 3243, †3285, †3358, †3359, 3646, 3706, †3819, 3941, 4012, 4035, †4077, †4079, †4231, †4307, †4316, †4338; IX, 36, (310), 373, 566, 705, 706, 725, 735, 736, 739, 740, 742, 744, 749, 861, 1447, 1622, 1681 (only B., C. has by error *Droṇaḥ*), 1692, 1734, 3575, 3637, 3658, 3668; X, 16, 28, 45, 148, 161, 215, 216, 217, 225, 226, 227, 231, (252), 299, 302, (306), 310, 327, 331, 337, 340, 355, 361 (C. by error *Dro*°), 373, 377, 386, 390, 391, 392, 397 (C. by error *Dro*°), 398, 401, 405, 435, 448, 450, 461, 470, 475, 586, 587, 588, 592, 600, 607 (C. by error *Dro*°), 629, 641, 645, 660, 662, 664, 665, 670, 689, 697, 698, (714), 721, 722, 726, 742, 761, 765, 811; XI, 289, 309, 312; XIII, 7121 (A°); XIV, 1805, 1974, 2000; XV, 858 (*Rudrajaṃ*).

Draupada ("son of Drupada") = **Çikhaṇḍin**: VI, 4966 (Ç°, only B., C. has by error *Drupadaḥ*); VIII, †3506 (Ç°).

Draupadeya, pl. (°āḥ) ("sons of Draupadī"), the five sons of the Pāṇḍavas and Draupadī. § 4 (Anukram.): I, 1, 210 (all. to § 616).—§ 11 (Parvasaṅgr.): I, 2, 429 (read

with B. *nayanam* instead of *layanam*, all. to § 321), 570 (all. to § 616).—§ 130 (Amṣāvat.): I, 67, 2762 (*pañca*, incarnations of the *Viṣṇudevagana*; their names are: Prativindhya, Sutasoma (C. *Suta*), Çrutakīrti, Çatānika (*Nakulīh*), and Çrutasena, cf. v. 2451).—§ 253 (Harapā-haranap.): I, 221, 8046 (born with intervals of one year; their names are: Prativindhya (by Yudhishtīra), Sutasoma (by Bhīmasena), Çrutakarman (by Arjuna), Çatānika (by Nakula), and Çrutasena (by Sahadeva)).—§ 292 (Rājāsūyikā.): II, 45a, 1609 (accompanied the Parvatīyas, etc.).—§ 321 (Saubhavadhop.): III, 22, 897 (when the Pāṇḍavas went to the forest, Dhṛṣṭadyumna took the *D.* with him to his capital).—§ 554 (Sainyodyogap.): V, 1, †6 (*kumārāh*).—§ 556 (Saṅjayayānap.): V, 22, †684 (*pañca*).—§ 561 (Yānasandhip.): V, 48, †1839; 50η, 2008; 56, †2231 (*kumārān*); 57, 2251.—§ 569 (Bhagavadyānap.): V, 141, 4737 (*pañca*), 4743 (do.), 4748 (do.), 4778.—§ 570 (Sainyanyānap.): V, 151, 5144; 152γ, 5152.—§ 571 (Ulūkādūtāg.): V, 162, 5592; 164ε, 5709 (are pitted against the Trigurtas).—§ 572 (Rathātīratas.): V, 170, 5879 (*pañca*, regarded as *māharathas*).—§ 573 (Ambopākhyānap.): V, 184θ, 7629, (ι), 7635.—§ 576 (Bhagavadgītāp.): VI, 19, 711 (protected Bhīmasena); 25θ, 835, 847.—§ 578 (Bhīshma-vadhāp.): VI, 50ξ, 2068 (π), 2082 (in the wings of Yudhishtīra's array); 51aa, 2118.—§ 579 (do.): VI, 52ξ, 2150.—§ 580 (do.): VI, 57κ, 2454.—§ 581 (do.): VI, 62η, 2733; 63ι, 2789.—§ 582 (do.): VI, 69a, 3066 (in the back of Yudhishtīra's array), 3081.—§ 583 (do.): VI, 75α, 3283 (in the neck of the Pāṇḍavas' *makaravyūha*); 77λ, 3394; 78, 3438 (fought with Duryodhana); 79ν, 3470.—§ 585 (do.): VI, 87θ, 3867; 89ξ, 3949; 95δδ, 4254, (εε), 4271, 4310 (*pañca*, fought with Bhagadatta).—§ 586 (do.): VI, 100, 4565, 4566 (fought with Alambusha).—§ 587 (do.): VI, 108, 4998; 118ν, 5554.—§ 589 (Droṇābhishekap.): VII, 8η, 228; 10, 356 (proceeded against Droṇa).—§ 590 (do.): VII, 14a, 578; 16, 626, 628 (fought with Vṛshasena), (γ), 646.—§ 592 (Samçaptakavadhap.): VII, 23, 1035 (description of their standards: *pañcānām D'andam pratimā dhvajabhūṣaṇam | Dharma-Māruta-Çakrāṇām Açvinoç ca mahātmanoh*), 1041 (enumeration of their bows: *Raudram Agneyam Kauberyam Yamyam Giriçam eva ca | pañcānām D'andam dhanūratnāni, Bhārata!*); 25, 1095 (fought with Açvatthāman; PCR. reads *Draupadeya* = Prativindhya); 26τ, 1186.—§ 593 (Abhimanyuvadhāp.): VII, 35δ, 1511; 40o, 1691, 1694 (description of their standards: *Dharma-Māruta-Çakrāṇām Açvinoç pratimā tathā | dhārayanto dhvajagresu D'ah*); 43ρ, 1770.—§ 597 (Pratijñāp.): VII, 83a, 2951.—§ 598 (Jayadrathavadhap.): VII, 85δ, 3050.—§ 599 (do.): VII, 95ξ, 3527 (fought with Bāhika); 96, 3553 (do.); 106, 3979 (fought with Saumadatti, i.e. Bhūriçravas); 108, 4053 (do.); 109π, 4111, 4113; 111ν, 4282; 114ψ, 4502; 124λλ, 5002.—§ 600 (Ghaṭotkacavadhap.): VII, 153a, 6628; 154β, 6652; 156θ, 6764; 158χ, 7013; 177χχ, 8060.—§ 601 (Droṇa-vadhāp.): VII, 184a, 8367.—§ 603 (Nārūyapāstram.): VII, 197, 9123.—§ 606 (Karnap.): VIII, 12ββ, 454; 21ee, 846; 22ηη, 870, (κκ), 888; 30ξξ, 1230.—§ 608 (do.): VIII, 46, 2158, 2206 (*pañca* . . . *Arjunasamāh*); 47, 2215 (protected Dhṛṣṭadyumna); 48ξ, 2253, (π), 2280 (ρ), 2286; 49χ, 2333, (ω), 2360; 55κκ, 2652, 2661; 56ππ, 2755; 59ψψ, 2946; 61, 3079; 66, 3319; 73, 3731; 78γ, 3955, 3958 (so B., C. has *Draupadeya*), 3964, (ε), 4002; 79γ', 4029; 93α', 4873.—§ 609 (Çalyap.): IX, 1γ, 32

(lamented for as slain); 2ξ, 79.—§ 610 (do.): IX, 3κ, 165; 7τ, 335.—§ 611 (do.): IX, 11λ, 550, 561, 566, 572; 16, 801; 17ω, †894; 18ββ, 962, 967, 968; 21κκ, 1126; 22λλ, 1139, 1143, 1164; 23, 1214, 1217, 1242.—§ 612 (Hrada-praveçap.): IX, 30ε, 1726.—§ 615 (Gadāyuddhap.): IX, 62ψ, 3462.—§ 616 (Sauptikāp.): X, 8, 366, 371 (slain by Açvatthāman in the night encounter), 476 (*nihatāh*); 9, 479 (*hatvā* . . . *D'ān*), 529 (*hatāh*).—§ 617 (Aishikāp.): X, 10, 544 (*hatāh*).—§ 618 (Jalapṛādānikāp.): XI, 11, 300 (*pātītāh*); 12λ, 321.—§ 620 (Çṛuddhap.): XI, 26β, 790 (their bodies are cremated); 27δ, 821 (*°vadhena*).—§ 621 (Rājadh.): XII, 1γ, 15 (*°amç ca ghātayitvā*).—§ 637 (do.): XII, 42γ, 1490 (their çṛuddha is performed).—§ 788 (Açramavānikāp.): XV, 21a, 588 (*°andam* . . . *vadhām samamṛtya*).—§ 789 (Putradarçanap.): XV, 32θ, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); 33ι, 892 (do.).—§ 793 (Mausalap.): XVI, 3δ, 81 (all. to § 616).—§ 795 (Svargārohanap.): XVIII, 1δ, 26; 3ε, 67, (ξ), 69.

Draupadeya, dual (°au). § 599 (Jayadrathavadhap.): VII, 147, 6330 (follow Sātyaki; it seems that Yudhāmanyu and Uttamaujas are meant, who possibly were sons or grandsons of Drupada).

Draupadeya¹, sg. § 604 (Karnap.): VIII, 5ξ, 103 (who?, had slain Dauhçāsani).

Draupadeya² = Çikhaṇḍin (!): VI, 5695 (Ç).

Draupadeya³ ('son of Draupadī') = Çrutakarman: VII, 981 (Ç, son of Sahadeva?).

Draupadeya⁴ (do.) = Çrutakīrti: VII, 982 (Ç, son of Arjuna?), 1095 (*Arjunim Çrutakīrtim*).

Draupadeya⁵ = Sutasoma: IX, 502 (S°).

Draupadi ('son of Drupada') = Dhṛṣṭadyumna: VIII, 268.

Draupadī, the wife of the Pāṇḍavas (her proper name was Kṛṣṇā (K.); as daughter of the Pāṇḍala king Drupada she was named Draupadī, Pāñcālī (P.), Pārshatī (Pār.), and Yājñasonī (Y.)).—§ 4 (Anukramas): I, 1, [125 (K.)], 148 (K.), 152, 155, [167 (K.)].—§ 10 (Parvasaṅgr.): I, 2, [314 (P.)].—§ 11 (do.): I, 2, [361 (P.)], 384 (K.), 385, 388, 392, 394, 395, 402 (*°yās tanayān*), 413, [427 (P.)], 430 (K.), 452, [456 (P.)], 469, 473, [483 (P.)], 573, 574, 578, 630, 632.—§ 71 (Ādivamçāvatāranap.): I, 61, [2259 (K.)], 2260 (all. to § 231 foll.).—§ 72 (do.): I, 62, 2289 (*Kṛṣṇā*).—§ 83 (Ādivamçāvatārana): I, 63, [2438 (K., all to § 218)], 2450 (*Pañcālyān*, mother of five sons: Prativindhya from Yudhishtīra, Sutasoma from Bhīmasena, Çrutakīrti from Arjuna, Çatānika from Nakula, and Çrutasena from Sahadeva).—§ 132 (Amçāvat.): I, 67, 2791 (born from a portion of Çaci).—§ 158 (Pūruvamç.): I, 95, ††3826 (wife of the Pāṇḍavas, mother of Prativindhya, Sutasoma, Çrutakīrti, Çatānika, and Çrutakarman).—§ 216 (Caitrarathap.): I, 165, [6322 (*Yājñasenayāh svayamvaram*), 6323 (*ayonijatvam Kṛṣṇāyā Drupadasya mahāmakha*, all. to § 218), 6325 (*vedimadhyāc ca Kṛṣṇāyāh sambhava*), all. to § 218], 6327 (*°sambhavam*).—[§ 218 (Draupadīsambhava): I, 167, 6398 (P.), 6402 (K.), 6407 (origin of the name Kṛṣṇā: *kṛṣṇā bhūta hi varṇatah*; *D.* arose from the centre of the *vedi* at the sacrifice of Drupada).—[§ 220 (Caitrarathap.): I, 169, 6434 (K., Pār., in a former existence *D.* five times had asked Çiva for a husband, therefore she was destined to become the wife of the five Pāṇḍavas).—[§ 230 (Dhāumya-purohitak.): I, 163, 6920 (P.), 6924 (*Pañcālyās tam svayamvaram*).—§§ 231–236 (Svayamvarap.): I, 184, 6925, 6934, [6942 (K.)]; 185, [6952 (K.)], 6974, [6977 (K.)],

†6979 (K.); **187**, [†7007 (K.), †7008 (*Drupadātmajām*), †7009 (K. *Drupadātmajūrtam*), †7015 (K.)], †7016, [†7024 (K.)], †7027; **188**, †7059 (K.); **189**, 7062; **190**, 7123 (P.), 7125 (K.); **191**, [†7131 (Y.), †7132 (K.), †7133 (Y.), 7141 (P.), 7142 (K.)], 7143, [7144 (P.)], 7146; **192**, †7159 (*Drupadātmajām*), †7164 (K.), †7167 (K.), †7169 (K.), †7171 (K.)] (at *D.*'s svayamvara she was won by Arjuna; when the Pāṇḍavas brought her home Kuntī said "enjoy ye all").—§ 237 (Vaivāhikap.): I, **193**, †7174 (K.), †7177 (K.), †7179 (K.), †7181 (K.), †7182 (K.), †7183 (K.), †7198 (K.); **194**, †7203 (K.), †7205 (K.), †7211 (K.); **195**, [7221 (K.), 7227 (K.), 7235 (K.), 7239 (K.)], 7240, [7243 (K.)]; **196**, 7255, [7263 (K.)] (Yudhishtira asked *D.* from Drupada as wife for himself and his brothers in common).—§ 238 (Pañcendrop.): I, **197**, 7310 (incarnation of *Ṛi*).—[§ 239 (do.): I, **197**, 7326 (K., P., is the incarnate *Ṛi* destined to become the wife of the five Pāṇḍavas; in a former existence *D.* had five times asked *Ṛi* for a husband).]—§ 240 (Vaivāhikap.): I, **198**, †7331 (K.), †7332 (K.), †7333 (K.), †7334 (K.), †7339 (K.); **199**, [7349 (K.)], 7350 (married to the five Pāṇḍavas).—§ 241 (*Vidurāgamanap.*): I, **200**, 7366, 7374, 7375, 7380, [7383 (*Drupadakanyayā*)], 7384 (*Kṛṣṇā*); **201**, 7404 (K.), 7411 (K.); **202**, 7422 (K.), 7423 (K.); **204**, 7466.—§ 243 (do.): I, **206**, [7521 (K.), 7522 (*Drupadakanyayā*)], 7525, 7531, [7541 (K., P.), 7544 (K.)].—§ 244 (*Rājyalābhap.*): I, **207**, 7555 (*Kṛṣṇām*).—§ 245 (do.): I, **208**, 7597, [7598 (K.), 7599 (K.), 7600 (K.), 7607 (K.)], 7608, [7611 (K.), 7612 (P.)].—§ 246 (do.): I, **212**, 7737, 7740 (the Pāṇḍavas establish a rule among themselves regarding *D.*).—[§ 247 (*Arjunavanavāsap.*): I, **213**, 7744 (K.), 7754 (K.) (*Arjuna* violates that rule).]—§ 248 (do.): I, **214**, 7801.—§ 253 (*Harānūharāṇap.*): I, **221**, 7977, 7978, [7979 (K.)], 7983, [7984 (K.), 8038 (P.), 8045 (K.)] (*D.* bore Prativindhya to Yudhishtira, Sutasoma to Bhīmasena, *Ṛutakarman* to Arjuna, *Ṣātānika* to Nakula, and *Ṣrutasena* to Sahadeva).—§ 254 (*Khāṇḍavadah.*): I, **222**, 8072.—§ 262 (*Bhagavadvyāna*): II, **2**, [27 (K.)], 28, 53.—§ 277 (*Jarāsandhavadhap.*): II, **24**, [976 (K.)], 981.—§ 292 (*Rājasūyikap.*): II, **45**, 1618.—§ 294 (*Dyūtap.*): II, **48**, 1705; **49**, 1814.—[§ 295 (do.): II, **52**, 1906 (Y.)].—§ 298 (do.): II, **58**, †2008, 2023, [2024 (Y.)]; **65**, [2172 (K., P.)], 2179 (*Pañcalya*) (Yudhishtira loses *D.* at dice).—§ 299 (do.): II, **66**, †2186 (*bhāryāṃ sammatām Pāṇḍavānām*), [2189 (K.)]; **67**, †2199, †2201 (*Yājñaseni*), (†2202), (2204), 2206, 2207, [2209 (P.)], 2210, (†2212), [†2214 (Y.)], †2215, [2216 (P.), 2217 (K.)], †2220 (*Drupadātmajayā*, K.), †2221 (Y.), †2222, [†2223 (K., P.)], †2227 (K.), †2229 (K., Y.), †2230 (Y.), †2231 (K.), (†2232), [†2239 (K.), †2240 (K.), †2242 (K.)], †2246 (*D.* was forcibly dragged by *Duhçāsana*); **68**, 2254, [2261 (P.), 2262 (Y.)], 2266, 2272 [2274 (K.), 2278 (K. *Drupadātmajām*), 2280 (K.), 2281 (K.)], 2282, 2283, 2288, 2290, 2291, [2294 (Y.), †2295 (Y.)], 2296, 2298, 2308 (ordered by *Karna*, *Duhçāsana* repeatedly tore the robe from *D.*, but at her invoking *Kṛṣṇa* (*Dvārakārasin*), *Dharma* each time covered her with another).—§ 301 (do.): II, **68**, 2337 (K.), 2338 (K.); **69**, (2340), (2344), [2358 (P.)]; **70**, †2363 (Y.), †2364 (P.), 2374 (P.); **71**, [†2383 (Y.), 2388 (K.)], 2391, [†2399 (Y.)], †2404, [†2405 (K., P.), 2406 (P.)], (2407), (2411), (2413); **72**, 2417 (*Draupadī* . . . *Kṛṣṇā*), [2418 (P.)]; **73**, 2451 (K.), (*Karna* declared *D.* to be a *dāś* and ordered *Duhçāsana* to take her away, etc.; *D.* was declared

not to have been won, and *Dhṛtarāṣṭra* granted her the liberty of her husbands).—§ 302 (*Anudyūtap.*): II, **74**, 2467.—§ 303 (do.): II, **76**, 2502 (K.).—§ 304 (do.): II, **77**, [†2523 (P., Y.), †2524 (Y.)], 2558.—§ 305 (do.): II, **78**, 2570; **79**, [2584 (K.)], 2586, [2604 (K.), 2615 (K.)].—§ 306 (do.): II, **80**, 2622, [2626 (K.)], 2638, 2662 (all. to § 218).—§ 307 (do.): II, **81**, 2677, [2683 (P.), 2686 (P.), 2688 (K.), 2690 (K.)], 2692, [2698 (K., P.), 2700 (K.), 2701 (P.)].—§ 308 (*Āraṇyakap.*): III, [1, 10 (K.)].—§ 309 (do.): III, **2**, 55.—§ 310 (do.): III, **3**, [202 (P.)], 212, 215 (*Parshatī*).—§ 312 (do.): III, **5**, 245.—§ 316 (*Kirmiravadhap.*): III, **11**, [400 (K.), 440 (K.), 453 (K.)], 455, 456.—§ 317 (*Arjunābhigamanap.*): III, **12**, [509 (P.)], (510), [582 (K.), 583 (P.), 591 (K.)], 592 (*Pañḍāli*), 593.—§ 321 (*Saubhavadhop.*): III, **22**, 894.—[§ 322 (*Dvaitavanapr.*): III, **23**, †903 (K.), †918 (Y.); **24**, †943 (K.)].—§ 323 (do.): III, **25**, 950 (*Kṛṣṇām*).—§ 325 (*Draupadīparitāpav.*): III, **27**, [989 (K.), 990 (K.)], (991).—§ 326 (do.): III, **28**, (1029).—§ 327 (do.): III, **29**, 1072, 1075, [1078 (K.), 1093 (K.)], 1094, [1099 (K.), 1105 (K.)], 1109; **30**, (1117); **31**, [1160 (Y.), 1162 (K.), 1164 (K.), 1182 (K.)], 1183, [1189 (K.), 1191 (K.), 1199 (K.), 1201 (K.)]; **32**, (1202); **33**, [1264 (Y.)]; **34**, †1360, [†1371 (Y.)]; **35**, 1402, [1403 (K.)] (*D.*'s discourse with the Pāṇḍavas).—[§ 330 (*Indradarçana*): III, **37**, 1479 (K.), (1479) (K.), 1492 (K.)].—§ 340 (*Indralokābhig.*): III, **49**, [1933 (K.)], 1940, 1941, [1945 (K.)].—§ 341 (do.): III, **50**, 1964.—§ 342 (do.): III, **51**, 1975, [2001 (P.), 2003 (K.), 2005 (P.)].—[§ 343 (*Nalop.*): III, **52**, 2014 (K.), 2015 (K.)].—§ 355 (do.): III, **79**, 3070 (K.)].—§ 356 (*Tirthayātrāp.*): III, **80**, [4000 (P.)], 4006; **81**, 4021 (K.).—§ 377 (*Dhaumyatīrthak.*): III, **86**, [8293 (K.)]; **87**, 8299.—§ 378 (*Tīrthayātrāp.*): III, **91**, 8415 (K.); **93**, 8475, [8481 (K.)].—[§ 383 (do.): III, **99**, 8651 (K.)].—§ 392 (do.): III, **114**, 10107.—§ 400 (do.): III, **118**, [†10219 (K.), †10229 (K.)], †10232.—[§ 402 (do.): III, **120**, †10282 (K. *Drupadātmajā*)].—[§ 406 (do.): III, **125**, 10417 (K.)].—[§ 418 (do.): III, **139**, †10837 (K.), †10838 (K.)].—§ 419 (*Gandhamūdanapr.*): III, **140**, [10842 (K.)], 10846, [10849 (K.), 10855 (P.), (10858, P.), 10859 (K.), 10860 (K.)], 10868, [10869 (K.)].—[§ 420 (do.): III, **141**, 10871 (P.), 10874 (Y.)].—§ 423 (do.): III, **143**, 10976 (K.); **144**, 10986, [10987 (P.), 10997 (K.), 11003 (P.), 11004 (K.), 11007 (K.)]; **145**, [11015 (P.), 11019 (K.), 11021 (K.), 11052 (K.), 11058 (K.)], 11062, [11067 (K.)].—§ 424 (*Bhīmakadalikh.*): III, **146**, [11071 (P.)], 11081, 11100, 11104 (despatched *Bhīma* to find *saugandhikas*).—§ 432 (*Saugandhikāharanap.*): III, **152**, 11346; **154**, 11368 (P.) (*Bhīma*'s encounter with the *Krodhavaças* on account of the *saugandhikas*).—§ 433 (do.): III, **155**, [11403 (K.), 11404 (P.), 11406 (K.)], (11407), [11412 (K.)].—[§ 434 (do.): III, **156**, 11430 (K.), 11450 (P.)].—§ 435 (*Jaṭāsuraavadhap.*): III, **157**, [11453 (K.)], 11455, 11459, 11475, 11478, 11487, 11489, [11494 (K.)] (carried away by *Jaṭāsura*, but delivered by *Bhīmasena*).—§ 436 (*Yakshayuddhap.*): III, **158**, 11525, [11558 (K.)], 11565; **159**, 11629 (K.).—§ 437 (do.): III, **160**, 11679 (*Kṛṣṇā*), 11687, 11693.—§ 438 (do.): III, **161**, [11740 (K.)], 11741, [11786 (K.)].—[§ 441 (*Nivātakavacyuddhap.*): III, **165**, †11907 (K.)].—[§ 442 (do.): III, **167**, 11935 (K.)].—[§ 447 (do.): III, **175**, 12315 (K.)].—§ 450 (*Ājagarap.*): III, **179**, 12441, [12442 (P.)], 12443; **181**, 12536.—§ 452 (*Mārkaṇḍeyas.*): III, **183**, [12567 (K.)], 12565, 12567,

[†12571 (K.), †12576 (K.), †12578 (K.), †12579 (K., Y.), †12580 (K., Y.), †12581 (K.), †12582 (K.), †12584 (K.), †12587 (Y.), 12602.—§ 459 (do.): III, 189, 13007.—§ 510 (Draupadī-Satyabhāmāsamv.): III, 233, 14649, 14652 (*Yājñasaeni*), [14656 (P.)], 14657, [14708 (K., P.), 14709 (P., Y.)]; 234, [†14710].—§ 511 (do.): III, 235, [14724 (*Drupadātmajā*), 14725 (K.), 14728 (*Drupadātmajā*), 14730 (K.), 14738 (K.), 14739 (discourse between D. and Satyabhāmā).—§ 512 (*Ghoshayātrāp.*): III, [236, †14746 (K.), †14751 (K.), †14753 (K.)]; [237, 14792 (K.)]; 238, [14803 (K.)], 14805 (*Drupadātmajā*); 240, 14865; 246, 15014, [15019 (K.)].—§ 519 (*Vrihidraupīk.*): III, 259, 15375.—§ 521 (*Draupadīharanap.*): III, [262, 15493 (K.)]; 263, [15521 (K.)], 15526, 15537 (*Kṛṣṇayā*), 15539, [15540 (K.), 15541 (K.), 15542 (K.), 15543 (K.)], 15563, 15566, 15568 (visit of Duryōdhan).—§ 522 (do.): III, 264, 15575, 15578; 266, †15602, [†15606 (K.), †15610 (*Drupadātmajā*)]; 267, [15611 (K.)], 15615 (*Kṛṣṇā*), 15617, [15619 (K.)], (15620), [15636 (K.), 15637 (K.)]; 268, [†15639 (*Drupadātmajā*), †15648 (K.)], †15649 (*Kṛṣṇe*), (†15651), †15663 (K.); 269, †15677, [†15681 (K.), †15682 (Y.), †15683 (K.), †15693 (Y.)]; 270, [†15696 (Y.), †15697 (K.), (†15698)]; 271, [15747 (K.)], 15748, 15749, 15755, 15756, 15759, [15762 (K.)], 15764, 15765, 15766 (K.) (carried away by Jayadratha, but delivered by her husbands).—§ 523 (*Jayadrathavimoksh.*): III, 272, [15783 (K.)], 15792, 15794.—§ 525 (*Rāmopākhyānap.*): III, 273, [15859 (K.), 15860 (K.)], 15866.—§ 544 (*Yudhishtīrācāvāsa*): III, 292, 16611 (*Kṛṣṇā*).—§ 545 (*Pativratāmāhātmyap.*): III, [293, 16616 (*Drupadātmajā*), 16617 (K.), 16618 (*Drupadātmajā*)]; 299, 16916.—[§ 547 (*Karna*): III, 310, †17219 (K.)].—[§ 548 (*Araneyp.*): III, 311, 17221 (K.), 17222 (K.), 17224 (K.); 312, 17243 (*pratikāmy anayat Kṛṣṇā*, all. to § 299); 315, 17476 (K.)].—§ 549 (*Pāṇḍavapr.*): IV, 1, 2; 2, 58; 3, 74 (*Kṛṣṇā*), (77), 78, [81 (K.)]; 4, 86, [90 (K.), 138 (Y.)]; 5, [146 (K.), 148 (P.)], 149; 9, [245 (K.), 250 (*Drupadātmajā*)], 260, [263 (K.)], (273), [279 (K.)] (in the thirteenth year D. served Sudeshṇā as a *sairindhri*).—§ 550 (*Samayapālanap.*): IV, 13, [335 (K.), 337 (K.)], 370.—§ 551 (*Kicakavadhap.*): IV, 14, [374 (Y.), 375 (P.), 376 (*Drupadātmajā*), 383 (K.)], (412), 417; [15, 434 (K.), 451 (K.)]; 16, (455), (457), [464 (K.), 472 (*Drupadātmajā*), (473), [485 (K.), 487 (K.), 490 (K.), 497 (K.)], (500); [17, 503 (K.), 504 (*Drupadātmajā* . . . *Kṛṣṇā*), 508 (K.), 512 (P.), 513 (P.), 515 (P.), 521 (K.)]; 18, (523); 19, (557), [594 (Y.), 595 (P.)]; 20, (604), [636 (K.)], (638); 21, [644 (K.)], (659), [690 (K.), 691 (*Drupadātmajā*)]; 22, [695 (Y.)], 700, (705), (709), [711 (K.)], 717, (730), [735 (P.), 738 (K.), 773 (K.), 780 (K.)], 781 (*Pañcālī*), [783 (P.)], 786 (*Kṛṣṇā*); 23, [796 (K.), 801 (K.), 803 (K.)], (804), [807 (K.)], 820, [822 (K.)], 823 (*Pañcālī*); 24, [839 (K.), 842 (P.), 846 (K.)], 855 (Kicaka became enamoured with D., and was therefore slain by Bhīmasena).—§ 552 (*Goharanap.*): IV, [25, 876 (K.)]; 36, [1181 (P.), 1182 (K.), 1184 (P.)], (1191); 44, 1370 (*Pañcālī* . . . *Kṛṣṇā*), 1372; [45, 1432 (*svayamvare tu Pañcālī*)]; [49, 1537 (K.)]; 50, [1566 (K.)], 1569, [1576 (K.)]; 68, 2210.—§ 553 (*Vaivāhik.*): IV, 71, 2290. [2292 (K., all. to *Saugandhikāharanap.*), 2296, [†2305 (K.)]; 72, 2362 (*°yāc ca sutā*), [2367 (K.)].—§ 554 (*Sainyodyogap.*): V, 3, 58.—§ 555 (do.): V, 8, [201 (K.), 222 (K.)], 223; 18, 554, 558.—§ 556 (*Saṁjavyānap.*): V, 23, †689

(*Kṛṣṇā*); [25, †725 (Y.)]; 29, †845, [†847 (K.), †849 (K.), †850 (K.), †851 (Y.), †854 (K., Y.)]; [31, †928 (K.), †931 (K.)].—§ 559 (*Prajāgarap.*): V, 36, †1329.—[§ 561 (*Bhīmasena*): V, 50, 1988 (Y., all. to § 522), 1990 (*Kṛṣṇāyāc caratā pritiṃ yena Krodhavaṇa hatāh*, all. to § 432).—[§ 561 (*Yānasandhip.*): V, 59, 2326 (K.), 2329 (K.), 2349 (K.)].—§ 562 (*Bhāgavadyānap.*): V, 73, 2692; 78, 2849; [81, 2864 (P.)]; [82, 2871 (K.), 2897 (P.), 2912 (K.), 2914 (K.), 2919 (K.)]; 90, 3171, 3173, 3174, 3175, 3176, [3177 (K.)], 3178, [3185 (K., all. to *Dyūtap.*)], 3209, [3211 (K., all. to § 299), 3215 (*°yāmā*, do.), 3217 (K.), 3228 (K.)]; [95, 3442 (K., all. to *Dyūtap.*)].—§ 567 (do.): V, 128, 4266 (all. to *Dyūtap.*).—§ 569 (do.): V, 137, [4655 (K.), 4659 (P.), 4661 (*°yāmā*), 4662 (K.)], 4663, [4665 (K.), 4666 (K.)]; 138, 4679; 139, 4716, 4721, 4740.—§ 570 (*Sainyaniryānap.*): V, 151, 5157 (*Pañcālī*).—§ 571 (*Ulūkādūtāgamanap.*): V, 160, 5478 (K.), 5489 (K.), 5495 (K.), 5497 (K.), 5519 (K.), 5520 (Pār.); 161, [5541 (K., all. to § 299)], 5543, [5564 (K.), 5565 (Pār.)].—§ 572 (*Rathātīrathas.*): V, 165, 5744 (*°harāṇe*, all. to § 522); 169, 5864.—§ 573 (*Ambopākhyānap.*): V, 194, 7601 (*°yāc pañca cātmaṇḍal.*).—§ 580 (*Bhīshmayavadhap.*): VI, 568, 2417 (do.).—§ 583 (do.): VI, 78, 3439 (*°yāc tanayān*); 79, 3453.—§ 585 (do.): VI, 91, 4090 (*Kṛṣṇā*, all. to § 299).—§ 586 (do.): VI, 103, 4694 (*°yāc pañca cātmaṇḍal.*); [107, 4907 (K., all. to *Dyūtap.*)].—§ 587 (do.): VI, 118, 5560 (*°yāc pañca cātmaṇḍal.*).—§ 593 (*Abhīmanyuvadhap.*): VII, [40, 1684 (K.)]; 42, 1762 (*°harāṇe*, all. to § 522).—§ 596 (*Pratijñāp.*): VII, 72, 2501, 2534; [78, 2766 (P.)], 2770 (P.).—§ 599 (*Jayadrathavadhap.*): VII, 102, 3818 (K., all. to *Dyūtap.*), 3825 (K.); 122, 4871 (*°yāc ca parikṛṣṇā*); 127, 5167; [132, 5425 (K., all. to *Dyūtap.*), 5428 (K., do.); 137, 5656 (K., P., do.), 5658 (K., do.); 151, 6543 (K., do.)].—§ 600 (*Ghaṭotkacavadhap.*): VII, 159, 7129; [163, 8324 (P.)].—§ 603 (*Nārāyaṇāstramoksh.*): VII, 197, 9090 (all. to *Dyūtap.*), 9123; 198, 9165 (all. to § 299), [9166 (K.)]; [199, 9226 (K., all. to *Dyūtap.*)].—[§ 604 (*Karna*): VIII, 1, 7 (K., do.); 9, 308 (K., P., do.), 310 (K., do.)].—§ 608 (do.): VIII, 50, 3346 (K., all. to *Dyūtap.*), †3353 (Y., do.); 70, †3505; [73, 3716 (K., do.), 3717 (K., do.)]; [74, 3770 (K., do.), 3773 (P., do.)]; 83, 4253 (all. to *Dyūtap.*); [87, 4489 (K.)]; [89, †4562 (*Kṛṣṇāparikṛṣṇā*)]; 91, †4749 (all. to *Dyūtap.*), [92, 4754 (K., do.), 4755 (K., do.), 4756 (K., do.)]; [96, 5002 (K., do.)].—§ 609 (*°yāc*): IX, 2, 123 (*°yāc pañca cātmaṇḍal.*).—§ 610 (do.): IX, 5, [248 (K., all. to *Dyūtap.*), 255 (K., do.), 257 (*Kṛṣṇā*, do.), [259 (K., do.)].—§ 611 (do.): IX, 11, 585 (all. to § 432); 19, 1021 (*°yāc tanayāc pañca*).—§ 612 (*Hradapr.*): IX, 31, 1814 (all. to *Dyūtap.*).—§ 613 (*Gadāyuddhap.*): IX, 33, 1931 (do.), 1937 (do.).—§ 614 (do.): IX, 34, 1956 (*°yāc pañca cātmaṇḍal.*).—§ 615 (do.): IX, 56, 3158 (all. to *Dyūtap.*), 3163 (do.); 59, 3312 (do.), †3318 (*Yājñasaeni*, do.); 61, [3431 (Y., do.), 3433 (K., all. to § 522)].—§ 617 (*Aishik.*): X, 11, [577 (K.), 579 (K.), 582 (K.), 589 (K., Y.), 590, (593), [594 (K.)] (asked for the gem on the head of Aśvatthāman); 16, 744, 746 (*Kṛṣṇā*), (756), 757, [759 (K.)] (*Yudhishtīra* placed the gem on his own head).—§ 618 (*Jalapradānik.*): XI, 12, 316; [13, 352 (P., all. to *Dyūtap.*)]; 15, [386 (P., do.), 388 (do.), 398 (do.), 417 (*Pañcālī*), (418), [420 (Y.)].—§ 619 (*Strīvilāp.*): XI, 18, 538, [539 (P., all. to *Dyūtap.*), 540 (P.)]; 22, 628 (K., all. to § 522), [629 (C. *Kṛṣṇā* by

error instead of *Kṛṣṇa* (so B.)).—§ 621 (Rājadh.): XII, 1γ, 17 (*hataputrā*).—§ 623 (do.): XII, 14, 385, (389), [413 (P.)]; [15, 424 (Y.)]; 16, [499 (K., all. to Dyūtap.)], 502 (all. to § 551), 509.—§ 630 (do.): XII, 37β, 799 (*°yās tanayeshu*), 820.—§ 635 (do.): XII, 37β, 1368, (8), [1384 (K.)]; [38, 1397 (P.), 1398 (K.)].—§ 637 (do.): XII, [40, 1456 (K. *Drupadātmajām*)]; 42, 1490.—§ 746 (*Ānuśāsanik.*): XIII, 57, 2969.—[§ 779 (*Ācramedhikap.*): XIV, 12a, 322 (K., all. to Dyūtap.), 325 (Y., all. to § 551).]—[§ 780 (do.): XIV, 14β, 356 (K.)].—[§ 783 (*Anugītāp.*): XIV, 52γ, 1505 (K.)].—§ 785 (do.): XIV, 61, 1833; 66i, 1940, (λ), 1948, 1953; 67v, 1973; 68, 1992; [69, 2020 (P.)]; [70, 2038 (*Drupadaputrī*)]; 87, 2584 (*Kṛṣṇā*); 88, [2604 (K.)], 2606; 89, [2645 (*Drupadātmajām*)], 2657.—§ 787 (*Ācramavāsap.*): XV, 1, 9, (a), 23; 3β, 73, 92; [10ξ, 348 (P.)]; 11, 376, [377 (*Pañcālaputrīyā*)]; 15v, †437 (*Kṛṣṇā*); 16φ, 455, 471; [18, 495 (P.)].—§ 788 (do.): XV, 21a, 590; 22, 605, 609; 23, 629; [24, 654 (K.)]; 25, 658, 659, [(γ), †664 (K.)].—§ 789 (*Putradarśanap.*): XV, 29β, 778, (γ), 783, [801 (*Drupadaputrīyā*)]. (ε), 806 (*Kṛṣṇā*); 31ξ, 844, 857.—§ 791 (do.): XV, 36, 1007 (*°pramukhāḥ Kauravayonhitāḥ*).—[§ 793 (*Mausalap.*): XVI, 7, 179 (Y.)].—§ 794 (*Mahāprasthānikap.*): XVII, 1, 20, 23, [24 (K.)], 29, 32; [2, 49 (Y.), 50 (Y.), 51 (K.), 58 (K.)]; 3, [77 (K.), †86 (K.)], 109 (*D.* fell down during the mahāprasthāna).—§ 795 (*Śvargārohanap.*): XVIII, 1, 9 (*Pāñcālī*), 16; 2, [37 (P.)], (ε), 67, [69 (P.)]; 3γ, 97 (*Kṛṣṇā*), 114, [119 (K.)]; 4, [134 (P.)], 136 (incarnation of *Ṛṣi*), 138 (the sons of *D.* after death became Gandharvas). Cf. *Madhusūdanī*, *Sutasomamūtr*.

Draupadiharana(m) parva. § 10 (*Parvasaṅgr.*): I, 2, 325 (i.e. *Draupadiharanaparvan*).

[**Draupadiharanaparvan**] ("the carrying away of *Draupadī*," the 46th of the minor parvas of *Mbh.*). (Cf. *Draupadiharana(m) parva*.) § 521: While *Duryodhana*, *Duḥśāsana*, *Karṇa*, and *Çakuni* were longing to harm the *Pāṇḍavas*, *Durvāsas* arrived with 10,000 disciples, and harassed *Duryodhana* with his whimsical and insolent behaviour; but as *Duryodhana* was neither angered nor annoyed, he granted him a boon. According to what had been agreed upon between himself and *Karṇa* and *Duḥśāsana*, *Duryodhana* asked *Durvāsas* to visit the *Pāṇḍavas* with his disciples; when *Draupadī*, after having regaled the *brahmins*, etc., with food, would have gone to rest. *Durvāsas* promised to do so (III, 262). Then *Durvāsas* one day came to the *Pāṇḍavas* with 10,000 disciples, when the meal was over and *Kṛṣṇā* was reposing. *Kṛṣṇā* then praised *Kṛṣṇa*, who, leaving *Ruḥṣiṇī*, who was sleeping by his side, came to her and demanded something to eat. *Draupadī* became embarrassed, because the sun-given vessel only remained full till she had finished her meal, and therefore now was empty. At the request of *Kṛṣṇa* she, however, fetched the vessel, and *Kṛṣṇa* found a particle of rice and vegetable sticking at its rim, and swallowing it he said to her: "May it please the god who is the soul of the universe (*viçvātma*), and may the partaker of sacrifices (*yajñabhuk*) be satisfied." Then he ordered *Bhīma* (B. *Sahadeva*) to invite the *munis* to dinner. Meanwhile those ascetics, having bathed in the river, observed that their stomachs were full, and as *Durvāsas* feared that the *Pāṇḍavas* would destroy them, looking down upon them with angry eyes, because the repast had been uselessly prepared for them ("I am afraid," said *Durvāsas*,

"of men that are devoted to *Havi*"), they all ran away, so that *Bhīma* (B. *Sahadeva*) sought for them in vain. As the *Pāṇḍavas* were afraid that the *munis* might return at night and curse them, *Kṛṣṇa* suddenly appeared and consoled them. Then he repaired to his capital (III, 263).—§ 522: One day when the *Pāṇḍavas* had gone a-hunting, leaving *Draupadī* in the hermitage with the permission of the great *ṛṣi* *Tṛṇabindu* and of *Dhauṃya*, the king of *Sindhū* (of *Sauvira*, v. 15599; of the *Çibis*, *Sauviras*, *Sindhū*, etc., 15621), *Jayadratha Vārdhahashattri*, who, with a view of matrimony, was on his way to the king of the *Çāleeyas*, halted in the wood of *Kāmyaka*, and seeing *Draupadī* standing at the threshold of the hermitage, he fell in love with her, and sent king *Koṭikāśya* (king *Suratha*'s son, v. 15593; the foremost of the *Çibis*, v. 15602) to inquire who she was (III, 264). *Koṭikāśya* introduced himself to *Draupadī* and showed her the Trigarta king *Kshemankara*, and the son of the king of the *Kulindas* ("who always lives in the mountains"), and the son of *Subala* (B. *Subhava*) of the race of *Ikshvāku*; he said that *Jayaśratha* was there at the head of 6,000 chariots, etc., followed by twelve *Sauvira* princes as his standard-bearers (*Āṅāraka*, etc., enumerated) (a), and his brothers (*Balāhaka*, *Anika*, *Vidārana*, etc.) (III, 265). *Draupadī* told *Koṭikāśya* who she was, and that her husbands were out a-hunting (*Yudhishtira* to the east, *Bhīma* towards the south, *Arjuna* to the west, and the *Açvins* towards the north), and invited them to alight and await the return of the *Pāṇḍavas* (III, 266). *Koṭikāśya* told *Jayadratha* the words of *Draupadī*, and exhorted him to take her with him to the *Sauviras*. *Jayadratha* introduced himself to *Draupadī*, who offered him water for washing his feet, and promised him fifty animals for breakfast and various kinds of deer, etc., etc. (enumerated), when *Yudhishtira* returned. *Jayadratha* asked her to leave the miserable *Pāṇḍavas* and become his wife (III, 267), but was severely rebuked by *Draupadī*, who threatened him with the *Pāṇḍavas*. As *Jayadratha* said, "We too belong by birth to the seventeen high clans, and look down upon the *Pāṇḍavas*," she threatened him with *Kṛṣṇa* and *Arjuna*, and the *Andhakas*, *Vṛṣṇis*, and *Kaikēyas*, and called upon *Dhauṃya*. *Jayadratha* seized her by her upper garment; *Draupadī* pushed him so that he fell upon the ground; but at last she was obliged to ascend his chariot, while *Dhauṃya* followed amidst *Jayadratha*'s infantry (III, 268). When the *Pāṇḍavas* again met, *Yudhishtira* knew from the shrill cries of the birds that the forest had been invaded by hostile intruders, and he caused them to give up the chase and drive home on their great chariots drawn by *Saindhava* horses. A yellow jackal on their left indicated the violence done. *Indrasena* learned what had happened from the weeping foster-sister of *Draupadī*, and then they pursued and overtook *Jayadratha*, who was greatly alarmed (III, 269). *Draupadī*, asked by *Jayadratha*, pointed out to him each of the five *Pāṇḍavas*, and advised him to throw down his arms and seek the protection of *Yudhishtira*, at the top of whose flagstaff two tabours called *Nanda* and *Upananda* are constantly played. The *Pāṇḍavas*, leaving the panic-stricken infantry alone, rushed upon the charioteers [so PCR., who seems to have read *rathānikam*, which is, to be sure, the right reading, instead of *yathānikam*, which occurs both in C. and B.] (III, 270). *Bhīma* with his iron mace (*sarvaçaikyāyastm gadām*), embossed with gold, rushed towards *Jayadratha*, who was defended by *Koṭikāśya*. The Trigarta king, who had killed the four steeds of

Yudhishtira with his mace, was himself killed by *Yudhishtira*, who then, together with *Indrasena*, mounted the chariot of *Sahadeva*. *Nakula* killed *Keshamānkara* and *Mahāmukha*, and was compelled by the Trigarta king *Suratha* (whom he killed?) to mount *Bhīma*'s chariot. *Bhīma* put *Kōṭikāśya* to flight and slew him. *Arjuna* killed the twelve *Sauvira* heroes, etc.; *Jayadratha* put *Draupadī* down and fled. *Yudhishtira*, seeing *Draupadī* and *Dhaumya* walking in front, caused her to be taken up on the chariot of *Sahadeva*. *Arjuna* advised *Bhīma* to refrain from slaying the remnant of the *Saindhava* host. *Bhīma* prevailed upon *Yudhishtira* to return to the hermitage with the twins and *Draupadī* and *Dhaumya*, while he himself would find out and slay *Jayadratha*. *Yudhishtira* entreated him not to slay him, remembering *Duḥṣalā* and *Gāndhārī*; but *Draupadī* indignantly required that he should be slain, and *Bhīma* and *Arjuna* went in search of him. In the hermitage *Yudhishtira* found *Mūrkaṇḍeya* and many other *brahmins* and ascetics, who were greatly bewailing the lot of *Draupadī*. Meanwhile *Arjuna* killed the horses of *Jayadratha*, though they were a full *kroṣa* ahead of him. *Jayadratha* was then overtaken by *Bhīma*, but *Arjuna* entreated *Bhīma* not to kill him (III, 271).

Draupadīja, pl. (°āḥ) ("sons of Draupadī") = *Draupadeya*, pl. : VIII, †4202.

[**Draupadīparitāpavākya(m)**] ("the complaints of *Draupadī*"; cf. *Arjunābhigamanaparvan*). § 325 : While they were conversing in the evening, filled with sorrow, *Kṛṣṇa*, who wondered at the hardheartedness of *Duryodhana*, *Karna*, *Çakuni*, and *Duḥçāsana*, who were the only four that did not shed tears at their being exiled, and who lamented their present state so different from their former happiness, tried to excite *Yudhishtira* to revenge himself (III, 27).—§ 326 : *Draupadī* related the old story of the conversation between *Prahlāda* (the chief of the *Asuras* and the *Dānavas*, well versed in the mysteries of the science of duty) and his grandson *Bali Vairocana*, in which *Prahlāda* told *Bali* that neither might nor forgiveness is invariably meritorious, and then she said : "I therefore consider, O king! that time has come for thee to put forth thy might" (III, 28).—§ 327 : *Yudhishtira* maintained that a wise man should ever forgive his persecutor; that wrath has been given to man for the destruction of the world; and cited *gāthās* of the forgiving *Kāçyapa* : "Forgiveness is virtue, sacrifice, the *Vedas*, etc.; men of forgiveness obtain regions in the *Brahmaloka*; when one forgives everything, then he becomes *brāhman* (*brahma sampadyate*); this and the other world belongs to him who forgives; etc." (III, 29). From the fact that pious persons are often unhappy (v. 1133, *Yudhishtira* is said to have performed the *acvamedha* (!), *rājasūya*, *pundarika*, and *gosava* sacrifices) and vicious persons happy, *Draupadī* concludes that *Dhātṛ* and *Vidhātṛ* have clouded *Yudhishtira*'s senses, that it is folly to aspire to final emancipation (*moksha*), that the consequences of acts are inevitable, that God (*Īçvara*, *Dhātṛ*, *Scayambhū* *Prapitāmaha*) makes creatures to work as a wooden doll is made to move its limbs by a wire-puller, etc., and causes them to destroy each other, that God does not behave towards his creatures like a father or mother, but like a vicious person; either God is sinful, or Might (and not God) is the true cause of acts, and then those are to be pitied that have no might (III, 30). *Yudhishtira* censured *Kṛṣṇa* for her atheism (*ndatikya*), saying that one should not act virtuously from the desire of reaping fruits, but

because it is ordained so by the *Veda*, the ancient religion revealed by the *ṛshis*, and because it is the conduct of the good and wise; neither should one doubt virtue or religion nor censure God, by whose grace mortal man, by piety, acquires immortality. For though we may not see the results, being mysterious even to the gods, and the illusion (*māyā*) of the gods is mysterious to us, yet virtue and vice are not fruitless, as may be seen from the examples of *Vyāsa*, *Varishta*, *Maitreya*, *Nārada*, *Lomaça*, *Çuka*, and other *ṛshis*, who by virtue have become superior even to the gods; as also from her own and *Dhṛṣṭadyumna*'s birth; nor would men have practised virtue, generation after generation, if asceticism, etc., were useless, and no one would pursue salvation (*nirvāṇa*), but they would live like beasts, and why should *ṛshis*, gods, *Gandharvas*, *Rākshasas*, and *Asuras*, who are above human conditions (*īçvaraḥ*), cherish virtue? He who, trusting the proofs of his own reasoning, rejects other authority or doubts religion and virtue, loses this and yonder world, and is lower than even çūdras and robbers (III, 31). *Kṛṣṇa* said that she did not slander religion nor disregard God (*Īçvara*, *Prajāpati*, *Mahēçvara*); it was affliction that had extorted these words from her. She maintained that besides what a man obtains from Necessity (*haṭha*), Fate (*daiva*), Accident (*svabhāva*), and deeds in a former life (*karman*) (all of which might be reduced to the last item, also called *adṛçya*), which God distributes, there are also things of which man himself is the cause, working through his own intelligence and exertion. It is by exertion (*utthāna*; the explanation of Nīl. here seems to be inadmissible) that all creatures live, even *Dhātṛ* and *Vidhātṛ*, as well as the crane on the water. Those who believe only in Destiny (*dishta*) or Necessity are both the meanest among men. On the other hand, if God were not the giver of good and bad fruits, there would not be any creature that was miserable, and all exertions would be successful. *Manu* himself declares that a man should act; and if he works, even if he be not successful, his debt is cancelled. "Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tills the soil with the plough, and sows the seed thereon; he then sits silent, for the clouds are now the cause; and if no ruin favours him, the tiller is without blame . . . If, however, no exertion is made, there can be no success . . . All this, uttered by *Dhṛṣṇaspati* himself, a learned brahman said to my father and my brothers; from them I heard it" (III, 32). *Bhīma* tried to prevail upon *Yudhishtira* that (especially as they had lost the sovereignty by his carelessness) he should make war with the *Dhṛṣṇa-rāshṭras*, aided by the *Srñjayas* and *Kaikeyas* and *Kṛṣṇa*, maintaining that a man should practise virtue (*dharma*) for the sake of gaining wealth (*artha*), and acquire wealth for the sake of pleasure (*kāma*), but neither for its own sake; that might and energy (and the protecting of the subjects) constitute the virtue of the *Kshatriya*, and that deviation from the virtues of one's own order is never laudable; that the *Asuras*, though older brothers in possession of power and abundance, were all vanquished by the gods through stratagem; that as wealth should be spent by one who wishes to increase his wealth, just as seeds are scattered on the ground, thus a person who throws away a little of his virtue like seeds (*dharma*) in order to gain a larger measure of virtue is regarded as wise, and that whatever sin a monarch commits in acquiring dominion, he cancels it all afterwards by sacrifices and by bestowing

villages, etc., on brahmins (III, 33). *Yudhishtira* declared that he was unable to violate the pledge, and that it was now too late for *Bhīma* to use harsh words (III, 34). *Bhīma* said that only he whose life is unlimited, or who knows what the period of his life is, has time to wait; they ought to strive for the possession of the kingdom before they died; "if a man, slaying his injurer, goes the very day into hell, that hell becomes heaven to him; the pain one feels in having to suppress his wrath is more burning than fire itself; . . . thou art kind like a brahmin, how hast thou been born in the *Kṣatriya* order? those who are born in this order are generally of cruel hearts; thou hast heard the duties of kings, as promulgated by *Manu*, cruel and fraught with crookedness and opposed to tranquillity (*śama*); moreover, we will not be able to live unknown, as we are known all over the world, and many kings, who have been expelled by us from their kingdoms, and robbed and exiled by us, will assist *Duryodhana* and set against us numerous spies in disguise; we have now lived in the woods for thirteen months, which may be regarded as so many years, as *pūtikas* (see BR. and Nil.) are a substitute for the *soma*; or one may free himself from this sin by offering food to a bull" (see Nil.) (III, 35).

Draupadīputra, pl. ("the sons of Draupadī") = *Draupadeya*, pl.: VI, 1655, 2755; X, 365.

[**Draupadī - sambhava(h)**] ("origin of Draupadī"). § 218 (Caitrarathap.): Distressed and thinking of revenging himself on *Droṇa*, not contented with his children and relatives, king *Drupada* wandered along the *Yamunā* and the *Gaṅgā* and came to a hermitage of *brahmins*, and prevailed upon *Yāja* (δ) to perform a sacrifice for him, assisted by his brother *Upayāja*, in order to obtain a son who might slay *Droṇa*. Then *Yāja* summoned the queen (*Prṣhātī*, v. 6390; *Pārshatī*, v. 6405; "daughter-in-law of *Prṣhata*," PCR.), but she said that she was not fit for accepting the offspring (?), her mouth being unclean (*avalipta*) and her person perfumed. *Yāja* replied: "Since the sacrifice has been prepared (*śrapitaṃ*) by *Yāja* and sanctified by *Upayāja*'s invocations (*abhimantritaṃ*), it shall produce its effect whether thou comest or waitest." Then arose from the flames a boy with a crown on his head, his body being arrayed in excellent armour, sword in hand and carrying a bow and arrows, sending forth loud roars, and immediately ascending a chariot. A great invisible being in the skies said that he would destroy *Droṇa*, etc. After this *Pāṇḍalī* arose from the centre of the *vedī*, and a voice, not coming from a visible body, said that she would be the cause of the destruction of many *kṣatriyas*. At the birth of both children the *Pāṇḍalas* shouted with joy. The queen was regarded as their mother. Then the *brahmins* gave to the boy the name of *Dhṛṣṭadyumna*, on account of his audacity, etc. (*dhṛṣṭatvād atidhṛṣṇutvād dyumnadyutsambhavād api*, v. 6406), and to the girl that of *Kṛṣṇā*, on account of her dark complexion (v. 6407). *Droṇa* brought *Dhṛṣṭadyumna* to his own abode, and taught him the use of all weapons, considering that destiny is inevitable (I, 167).

[**Draupadī - Satyabhāmā - samvādaparvan**] ("conversation between Draupadī and Satyabhāmā," the 42nd of the minor parvas of *Mbh.*). § 510: After the *brahmins* and *Pāṇḍavas* had taken their seats, *Draupadī* and *Satyabhāmā Sātrājīti*, the favourite wife of *Kṛṣṇa*, entered the hermitage. *Satyabhāmā* asked *Draupadī* how she made the *Pāṇḍavas* obedient to her, in order that she herself might by the same means secure the affection of *Kṛṣṇa*.

Draupadī warned her against using drugs, incantations, etc., which were used by wicked women, and said that she kept aloof from vanity and served the *Pāṇḍavas* with devotion, etc. Formerly, in the palace of *Yudhishtira* at *Indraprastha*, food was daily given to 8,000 *brahmins*, 80,000 *śūdras* with thirty serving-maids assigned to each, 10,000 *yatis*; he had 100,000 well-dressed serving-maids with bracelets, etc., all skilled in singing and dancing; 100,000 maidservants who day and night used to feed guests; 100,000 horses, and 100,000 elephants. And it was *Draupadī* who had the supervision of all this; she knew the names and features of all the girls, and knew everything about them, and even about the cowherds and shepherds. She alone knew the income and expenditure of the king and what their whole wealth was, bearing hunger and thirst, and being the first to wake up and the last to go to bed (III, 233). *Draupadī* said that for women there is no god equal to the husband, as it is from him the wife obtains offspring, articles of enjoyment, fame, and heaven itself hereafter. In order to attract the heart of *Kṛṣṇa*, *Satyabhāmā* ought to let him understand that she adored him with all her heart by promptly, when she saw him enter her chamber, offering him a seat and water to wash his feet; and even if he ordered a maidservant to do anything, she ought to get up and do it herself; not to blab of whatever he should speak before her; feed those that were dear to him, and keep herself aloof from those that were hostile to him; not to stay or converse in private even with her sons *Pradyumna* and *Çāmba*; and shun wicked women (III, 234).—§ 511: Then *Kṛṣṇa* bade farewell to the *Pāṇḍavas* and to *Mārkandeya*, etc., and called for *Satyabhāmā*. *Satyabhāmā* comforted *Draupadī*, saying that she would soon recover her ancient happiness, and relating of *Prativindhya*, *Çrutasoma*, and *Çrutakarman* (her son by *Arjuna*), and *Çātānika* (her son by *Nakula*), and *Çrutasena* (her son by *Sahadeva*), that they were well and skilled in weapons and, like *Abhimanyu*, delighted with staying at *Dvāravati*, and were loved by *Subhadrā*, *Pradyumna*, *Kṛṣṇa*, with his son *Bhānu*, etc., and her mother-in-law, and all the *Andhakas* and *Vṛshnis*, with *Rāma*, etc. Then *Satyabhāmā* mounted the chariot of *Kṛṣṇa* and they set out for his city (III, 235).

Draupadī - Satyabhāmāyoh samvāda(h). § 10 (*Parvasaṅgr.*): I, 2, 324 (*parva*, i.e. *Draupadī-Satyabhāmā-samvādaparvan*).

Draupadisuta, pl. ("the sons of Draupadī") = *Draupadeya*, pl.: VII, 1179.

Draviḍa, pl. (°āḥ), a people. § 284 (*Sahadeva*): II, 31, 1174 (in the south, vanquished by *Sahadeva* on his digvijaya).—§ 400 (*Tirthayātrāp.*): III, 118, †10217.—§ 569 (*Bhagavadgāyānap.*): V, 140β, 4751.—§ 571 (*Ulūkādūtāgamanap.*): V, 180γ, †5510 (in the army of *Duryodhana*); 161, †5555 (do.).—§ 739 (*Anuṣāsanik.*): XIII, 35e, 2158 (had become çūdras—*vṛshalatvam anuprāptāḥ*).—§ 782c (*Arjuna Kārtavīrya*): XIV, 29γ, 832 (°*abhīrāḥ*, had become çūdras—*vṛshalatvam gatāḥ*).—§ 785 (*Anugītāp.*): XIV, 83, 2476. Cf. next.

Drāviḍa, pl. (°āḥ), a people = *Draviḍa*, pl. § 223 (*Vāsishṭha*): I, 175, 6683 (created from the udder of *Vāsishṭha*'s cow).—§ 287 (*Rājasūyikāp.*): II, 34, 1271 (came to the *rājasūya* of *Yudhishtira*).—§ 342 (*Indralokābhigamanap.*): III, 51, 1788 (had been present at the *rājasūya* of *Yudhishtira*).—§ 556 (*Sañjayāyānap.*): V, 22, †656 (*sonanugān D'āṇṇṇ cakre*, sc. *Arjuna*).—§ 574 (*Jambūkh.*): VI, 9, 366 (among

the peoples of the south).—§ 604 (Karna): VIII, 58, 137 (had been slain by Savyasañin, i.e. Arjuna).—§ 605 (do.): VIII, 118, 454 (in the army of Yudhishtira).—§ 608 (do.): VIII, 497, 2304 (do.).—§ 739 (Ānuśāsanik.): XIII, 33a, 2104 (have been degraded to cūdras—*vr̥shalatcām parigatāh*). Cf. the prec.

Dravina, son of the Vasu Dhara. § 116 (Vasu, pl.): I, 66, 2585.

Dravinādhīpati = Kubera, q.v.

Dravinaprada = Vishnu (1000 names).

Dravyakarmasamārambha = Īva (1000 names').

Droṇa,¹ the preceptor of the Dhārtarāṣṭras and the Pāṇḍavas, Dhṛṣṭadyumna, etc., son of Bharadvāja, husband of Kṛpī, and father of Aśvatthāman. § 4 (Anukram.): I, 1, 138, 1186, 1194, 1196, 1199 (*Ādṛyam*), 1201.—§ 9 (Parvasaṅgr.): I, 2, 300.—§ 11 (do.): I, 2, 537.—§ 83 (Ādivaṃcāvatāraṇa): I, 63, 2436 (father of Aśvatthāman), 2438 (Dhṛṣṭadyumna was born for the destruction of *D.*).—§ 130 (Amcāvat.): I, 67, 2705 (*Bhāradvāja*, born from a portion of Brhaspati), 2707 (*Dhanurvedo Vedo ca yaṃ taṃ Vedavido viduḥ varishṭham*).—§ 199 (Sambhava): *Bhishma* prevailed upon *D.* to accept the Pāṇḍavas and the Kauravas as his pupils in the *Dhanurveda*: I, 130, 5096 (*Bhāradvāja*).—§ 200 (do.): Janamejaya said: "Tell me about the birth of *Droṇa* and of his son *Aśvatthāman*." Vaiṣampāyana said: The ṛshi *Bharadvāja* who dwelt at *Gaṅgādvara* one day saw the Apsaras *Ghṛtācī* coming from her bath; then his seed came out, but was preserved by him in a vessel (*droṇa*); from that seed sprang *D.*, who studied the *Vedas* and the *Vedāṅgas*. *Bharadvāja* had taught *Agniveṇa* the use of the *Āgneya* weapon, and the muni who had sprung from Fire (i.e. *Agniveṇa*) now taught it to *D.*: I, 130, 5100, 5106.—§ 201 (do.): *D.* was a friend of *Drupada* (q.v.). *Droṇa* remained in the hermitage of his father and practised austerities. With *Kṛpī* *Charadvati* he had the son *Aśvatthāman* (b). *D.* studied the *Dhanurveda*. About this time *Rāma Jāmadagnya* desired to distribute his wealth among the brahmins, and *Droṇa* (of the race of *Angiras*, v. 5122) with his disciples set out for the mountain Mahendra to have his share in the wealth and learn from *Rāma* the *Dhanurveda*, the use of celestial weapons, and the *nitiśāstra*. When he arrived, *Rāma* had already given his wealth to the brahmins and the earth to *Kaśyapa*; he then asked *D.* to choose either his body or his weapons. *Droṇa* accepted the weapons and the *Dhanurveda*, and then repaired to *Drupada*: I, 130, 5110, 5114, 5122, 5124, 5130, (5131).—§ 202 (do.): As *Drupada* rebuked him for calling him his friend, *D.*, filled with wrath, went to Hāstinapura, where he for some time lived privately in the house of *Kṛpa* (his brother-in-law), while *Aśvatthāman*, being unknown, taught the *Pārthas* (i.e. the Pāṇḍavas) the use of arms. One day, when *D.* had by means of blades of grass, which were consecrated by mantras, recovered a ball which the princes had lost in a well, and, by means of an arrow, his ring which he had thrown into the well, he was called to *Bhishma*, whom he told that he had applied to *Drupada* in order to obtain milk for *Aśvatthāman* (b), but had been rebuked by him. *Bhishma* asked *D.* to make the princes accomplished in arms: I, 131, 5136, 5155, 5158, (5160), 5162, 5164, 5167, (5168), 5170, 5171, (5172), 5177, 5188.—§ 203 (do.): *Bhishma* presented *D.* with a pretty house, etc., and gave the *Dhārtarāṣṭras* and the Pāṇḍavas to him as his pupils. *Arjuna* (b) became the foremost of *D.*'s pupils, even superior to *Aśvatthāman* (c). Also the *Vṛshnis* and the *Andhakas* and princes from various countries became his

pupils. Even *Karna* came to learn the *Dhanurveda*; he, supported by *Duryodhana*, frequently defied *Arjuna*: I, 132, 5211, 5214, (5216), 5219, 5220, 5223, 5225, 5228, 5230, 5231, 5236, (5237), 5238, 5239.—§ 204 (*Ekalavya*): I, 132, 5241, 5243, 5246, 5255 (*Ṛṣishyam*, i.e. *Ekalavya*), 5256, 5260, 5262, 5263, 5264, 5266, 5269 (*D.* asked the thumb of the right hand of *Ekalavya* as his tutorial fee, in order that *Ekalavya* might not surpass the Pāṇḍavas).—§ 205 (Sambhava): The foremost pupils of *Droṇa* were *Duryodhana*, *Bhīmasena*, *Aśvatthāman* (b), *Nakula* (c) and *Sahadeva* (c), *Yudhishtira* (d), and *Arjuna* (e). The *Dhārtarāṣṭras* became very jealous of *Bhīma* and *Arjuna*: I, 132, 5270.—§ 206 (do.): One day *D.* caused an artificial bird to be placed on the top of a tree, and first repeatedly asked *Yudhishtira*, when he stood aiming at the bird, what he did see. He answered that he saw the tree, *D.*, his brothers, and the bird. *D.* reproachingly told him to stand apart. Then *D.* repeated the experiment with his other pupils with the same result (I, 132). At last *Arjuna*'s turn came; he said first that he saw only the vulture, and then that he saw only its head, and when *D.* gave the order he struck off the head of the bird with his shaft: I, 132, 5276, (5278), 5282, (5284), 5286; 133, 5289, 5292, 5293, 5294, 5296.—§ 207 (do.): *Arjuna* rescued the life of *D.* by shooting with five arrows an alligator in the *Gaṅga*, which had seized the thigh of *D.* *D.* gave *Arjuna* the weapon *Brahmacīras* on condition that he should not use it against a human foe, as it might consume the whole universe (I, 133): I, 133, 5300, 5303.—§ 208 (Astradarṣana): I, 134, 5312; 135, (5350), 5352, 5376; 136, 5384, 5390, 5399; 137, 5433, 5439 (the disciples of *D.* displayed their prowess in the use of arms).—§ 209 (Drupadaśāna): I, 138, 5445, 5447, 5454, 5466, 5502, 5503, 5511, 5513, 5515, 5516 (assisted by his pupils, *D.* vanquished *Drupada*, but restored the half of his kingdom to him, and thenceforth he himself ruled the other half, residing in *Ahicchatra*).—§ 210a (Arjuna): I, 139, 5523, 5524, 5529, 5533 (*D.* had obtained the *Brahmacīras* from *Agniveṇa* and given it to *Arjuna* (cf. § 207); *Arjuna* promised to fight with *D.* [in the great battle]).—§ 213 (Jatugṛhap.): I, 142, 5688, 5691, 5692; 143, 5707; 145, 5735; 150, 5860.—§ 216 (Caitrarathap.): I, 166, 6326 (preceptor of *Dhṛṣṭadyumna*).—§ 217 (do.): I, 166, 6332, 6334, 6335, 6336, (6338), 6339, 6340, 6345, 6347, 6349, (6350), 6352, 6354 (repetition of the history of *D.* from his birth to the division of *Drupada*'s kingdom, cf. §§ 200–9).—§ 218 (Draupadī-sambhava): I, 167, 6358, 6359, 6366, 6377, 6378, 6380, 6385 (*Āntakam*), 6386, 6397 (*Āvadhaya*), 6409 (*Drupada* performed a sacrifice in order to obtain a son who might slay *D.*; then *Dhṛṣṭadyumna* arose from the fire. *D.* became his preceptor).—§ 221 (Caitrarathap.): I, 170, 6465 (had learnt the use of the *Āgneya* weapon from *Agniveṇa*, and again taught it to *Arjuna*).—§ 231 (Svayamvarap.): I, 184, 6932 (*Dhṛṣṭadyumnasya* . . . *Dṛṣṭroḥ*).—§ 234 (do.): I, 190, 7115.—§ 241 (Vidurāgamanap.): I, 202, 7439; 204, (7460).—§ 243 (do.): I, 204, (7485); 205, 7490; 206, 7518 (*rahiḥ*), 7536 (*Bhāradvāja*).—§ 244 (Rājyalābhap.): I, 207, 7557.—§ 286 (Rājasūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1267 (came to the *rājasūya* of *Yudhishtira*).—§ 288 (do.): II, 35, 1287, 1291.—§ 289 (Arghāharanap.): II, 37, 1345.—§ 290 (Çiçupālavadhap.): II, 44a, 1530, 1532 (*śya hi samam yuddhe na paçyāmi narādhipam*).—§ 292 (Rājasūyikap.): II, 45a, 1608 (*Sahadeva* accompanied *D.* and his son).—§ 294 (Dyūtap.): II, 48, 1712 (*saha putrena*,

among the allies of Duryodhana); **49**, 1782.—§ 298 (do.): II, **58**, 2014; **60**, 2052 (present at the game); **65**, 2181.—§ 299 (do.): II, **67**, †2237.—§ 301 (do.): II, **69**, 2359; **70**, 2378; **71**, †2402.—§ 302 (Anudyūtap.): II, **74**, 2476.—§ 305 (do.): II, **78**, 2561, 2583; **79**, 2609.—§ 306 (do.): II, **80**, 2655, 2656 (all. to § 218), 2667 (*Dhṛṣṭadyumna D'mṛtyur iti viprathitam vacaḥ*), 2670.—§ 307 (do.): II, **81**, 2677, 2696.—§ 308 (Āraṇyakap.): III, **1**, 12.—§ 313 (do.): III, **8**, 316, 322.—§ 314 (do.): III, **9**, 321 (had not wished the game).—§ 315 (do.): III, **10**, 347.—§ 317 (Arjunābhigamanap.): III, **12**, 591 (*Dhṛṣṭadyumna vows to slay D.*).—§ 318 (do.): III, **13**, 599.—§ 328 (Kāmyakavanapr.): III, **36**, 1419 (will fight with the Pāṇḍavas), 1425.—§ 329 (do.): III, **36**, 1435.—§ 330 (Indradarṣana): III, **37**, 1459 (the fourfold Dhanurveda dwells in Droṇa, etc.).—§ 333c (Bṛuhmaçiras): III, **40**, 1615, 1648.—§ 339 (Indralokābhigamanap.): III, **47**, 1904.—§ 340 (do.): III, **48**, 1922.—§ 377 (Dharmayātīthak.): III, **86**, 8282 (*Bhīṣma-IPāv atirathau*).—§ 401 (Balarāma): III, **119**, †10245 (*viprah*).—§ 402 (Tīrthayātrāp.): III, **120**, †10269, †10274 (*Om ca Bhīṣmaṃ ca mahārathau*).—§ 446 (Nivātakavacanyuddhap.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **249**, 15084.—§ 513 (do.): III, **252**, 15165 (Asuras will possess *D.*, etc.: *Bhīṣma-IP-Kṛpādīṃṣ ca pravekshyanty apare 'surāḥ*), 15191 (*Bhīṣma-IP-Kṛpādīṃṣ ca Dīnavakrānta-cetunāḥ*).—§ 515 (Karnadigvijaya): III, **253**, 15209; **254**, 15261.—§ 516 (Duryodhanayājña): III, **256**, 15302; **257**, 15332.—§ 517 (Ghoshayātrāp.): III, **257**, 15350.—§ 546 (Kunḍalūhuranap.): III, **302**, 16985 (had been the preceptor of Kurṇa in the use of arms).—§ 547 (Kurṇa): III, **309**, 17169 (do.), 17170 (do.).—§ 552 (Goharanap.): IV, **25**, 867; **27**, 902; **28**, 915 (*brāhmaṇaḥ*); **30**, 986 (*Ācāryaḥ*); **35a**, 1150 (took part in the robbing of Virāṭa's kine); **36**, 1176 (*saha putreṇa*); **37**, 1224 (*Bhīṣma-IP-mukhān Kurūn*); **38**, 1238 (*asaputreṇa*), 1243; **39**, 1286 (*Bhīṣma-IP-mukhāḥ . . . Kuravaḥ*), 1302; **45b**, 1433; **46**, (1460); **47**, 1471, 1488, 1494; **49**, 1550; **50**, 1575; **51**, 1592 (*Brahmāstram Brahma Vedāc ca naitad anyatra dṛçyate | anyatra Bhāratācāryāt D'at puruṣhasattamāt*), 1593 (*Vedāntāc ca Purāṇāni itihāsum purāṇanam | Jāmadagnyam ṛte, rājan, ko D'ād adhiko bhavet*), 1599, (1600); **52**, 1624; **53**, 1632, (1633), 1643; **54**, †1688; **55**, 1732, 1740 (on his standard was a waterpot (*kamaṇḍalu*) of gold), 1742, 1748 (*Ṛçya çishyānām*); **58**, 1823, 1826, 1834, 1838, 1839, 1843, 1844, 1849, 1859, 1862, 1865, 1868, 1873, 1877, 1882, 1884, 1885, 1886, 1888, 1893, 1894, 1899 (on *D.*'s standard there was seen a golden altar decked with flags; *D.* fought with *Arjuna*); **59**, 1908; **63**, 2021, 2024 (*rathinām varāḥ*); **66**, †2109 (protects Duryodhana), †2131; **68**, 2168, 2201, 2203, 2235 (*ena . . . samāgamah*); **69**, 2244.—§ 554 (Sainyodyogap.): V, **2b**, †31 (*saputram*); **3**, 52; **4**, 65, 89 (*rathinām varāḥ*); **5**, 95 (*ācāryayoh sakhā cāsi D'çya ca Kṛpasya ca*, sc. Drupada); **6**, 118.—§ 556 (Sañjaya-yānap.): V, **22**, †668 (Sātyaki had obtained arms from *D.*, etc.); **23b**, †694 (*saputrah*); **25b**, †733 (among the allies of the Kurus); **26**, †759; **27**, †790 (*sahaputrah*); **30f**, †878 (*Ācārya ishṭo nayago vidheyo Vedān abhīpsun brahmācaryam caçāra | yo 'stram catuṣpāt punar oca cakre*).—§ 559 (Prajāgarap.): V, **37**, †1376 (*kopaḥ . . . D'çya*).—§ 561 (Yānasandhip.): V, **47a**, 1796; **48**, †1849 (had imparted to Dhṛṣṭadyumna the mysteries of the science of arms), †1850, †1897 (*sahaputrāya*), †1916 (*saputrah*); **49**, 1965; **51**, 2062 (*viprah*); **52**, 2088; **55**, 2149, 2159, (λ),

2185, 2189, 2191 (*Brahmarshar Bharaḍvājāt D'o drauṇyām ajāyata*, cf. § 200), 2192 (father of Açvatthāman), 2196, 2201, (ν), 2205; **57**, 2251 (headed by Dhṛṣṭadyumna the Draupadeyas will proceed against Droṇa), (π), 2268, (ρ), 2281, (σ), 2290; **58r**, 2300, (ν), 2304; **59**, 2333, 2345; **60**, 2368, (χ), 2375; **61w**, 2409 (*astreshu yat prajānanti*, sc. Droṇa, etc.); **62**, †2416; **63**, 2432; **64**, 2478 (all. to § 552); **65b**, 2493; **66ee**, 2501.—§ 562 (Bhagavad-yānap.): V, **73**, 2681, 2685, 2693 (all. to Dyūtaparvan); **80z**, 2859; **83a**, 2966, 2989; **85k**, 3023; **89λ**, 3103, 3105, 3113, 3117; **91σ**, 3271; **92r**, 3284, 3285; **94**, 3364, 3365, 3368; **95v**, 3402.—§ 567 (do.): V, **124b**, 4137, (δ), 4170; **125**, 4194; **126**, 4214; **127**, 4246; **128**, 4277, 4282, (θ), 4284, 4291; **129λ**, 4329, 4330, 4346, (μ), 4358, 4360; **131**, 4431, (π), 4453, (ρ), 4457.—§ 569 (do.): V, **138**, 4676; **139**, (4707); **141**, 4795 (*Ṛçishyāḥ*), 4796, 4803 (*yadā D'ñ ca Bhīṣmañ ca Pāñcālyau patayishyataḥ*); **142**, 4824, (ζ), 4828; **143k**, 4875; **144**, 4899 (*Ācāryaḥ*); **148**, 5002, (5003), 5015, 5018; **150**, 5077, 5082.—§ 570 (Sainyaniryānap.): V, **151**, 5110, 5112 (all. to § 218), 5114, 5121 (*jajñe D'vināçyāya*, sc. Dhṛṣṭadyumna, all. to § 218); **154**, 5226; **155b**, 5274; **157**, 5327 (*Āntahetor utpanno ya iddhāj jātaavedasaḥ*, sc. Dhṛṣṭadyumna, all. to § 218); **158μ**, 5372, 5376 (*Om vyapadiçan çishyo*, i.e. Arjuna).—§ 571 (Ulūkādūtāgamanap.): V, **160**, 5458 (*Ad astrāni samprāpya*, sc. Yudhishtira), 5483, 5503 (*Çaotpatisamaṃ*), 5505, 5529 (*grāhadurāsadam*, sc. *puruṣhodadhim*, i.e. the army of Duryodhana); **161**, 5548 (= v. 5503), 5550 (cf. v. 5505), 5574 (= v. 5529); **163**, †5653 (*Om rto*), 5663, 5689 (Dhṛṣṭadyumna once more vows to slay *D.*); **164**, 5705, (ε), 5711 (Dhṛṣṭadyumna reserved *D.* as his own share in the battle).—§ 572 (Rathātīrathasañkhyānap.): V, **165**, 5726, 5734 (*Ṛçishyāḥ*, i.e. the Dhārtarāṣṭras); **167**, 5775 (*enānugṛhitaç ca divyair astraiḥ*, sc. Açvatthāman); **168**, 5815 (*sarvaçastrabhṛtām varāḥ*); **171**, 5896 (*Ṛçishyāḥ*, i.e. Dhṛṣṭadyumna), 5914 (Çikhaṇḍin became the disciple of *D.*).—§ 573 (Ambopākhyānap.): V, **189**, 7410 (do.); **192**, 7547 (do.); **193**, 7572 (*Āngirasaṃ varāḥ*; C. by error *Āngi°*), 7573; **194**, 7584 (promises to annihilate the army of Yudhishtira within a month), (β), 7594, 7599.—§ 576 (Bhagavadgītāp.): VI, **14**, 525; **17**, 660 (*Ācārya-mukhyasya*, his standard [bore the device of] a golden altar (*vedi*) with a waterpot (*kamaṇḍalu*)), 675; **20**, †751 (rode in a golden chariot (*rukmarathaḥ*) with red horses (*çonair hayaiḥ*)); **21**, 767; **25**, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhishmavadhap.): VI, **43b**, 1549, 1579, (1581), (1587), (1590), (1592) (Yudhishtira asked Droṇa to tell by which means he could be put to death; *D.* answered that he could not be slain if he did not give himself up to death (*prāyagaṭam*) and drop his weapon; this he would do if he heard something very disagreeable from a trustworthy person).—§ 578 (do.): VI, **44**, 1658 (*Ṛçishyāḥ*); **45°**, 1700, 1703 (encounter with Dhṛṣṭadyumna); **48λ**, 1963; **50**, 2052, 2053, 2069 (*aham D'antakaḥ, Pārtha! vihitāḥ Çambhuna purā*, says Dhṛṣṭadyumna), (o), 2070; **51**, 2100.—§ 579 (do.): VI, **52b**, 2134, 2143, (δ), 2144, (ε), 2148, 2150, 2156 (*rathinām varā*), 2193; **53**, 2194, 2198, 2200, 2207, 2209, 2210, 2211, 2212, 2215, 2217, 2224, 2229, 2232 (*rathinām varāḥ*, encounter with Dhṛṣṭadyumna); **55°**, 2376, 2400 (*Ācāryasattamaṃ*).—§ 580 (do.): VI, **57a**, 2452, 2459; **58°**, 2472, 2473 (*Āntakaṃ*), (°), 2481, 2483, (°), 2489, (λ), 2496, 2497; **59**, 2551, (μ), †2583, †2593, †2594, (o), †2643, (ρ), †2648.—§ 581 (do.): VI, **60a**, †2652, (β), †2672; **64r**, 2872; **65**, 2910, 2922, (ν), 2928.—§ 582 (do.): VI,

69, 3076, 3077, 3079, (β), 3080, 3082, 3085, 3086; 71ε, 3141; 72ζ, 3163, 3171 (encounter with Dhr̥ṣṭadyumna), 3195; 73, 3209 (Açvathāman had obtained all weapons (*astragrāmaṃ*) from *D.*), 3210 (*°śyātīpriyaḥ sutaḥ*, i.e. Açvathāman).—§ 583 (do.): VI, 75θ, 3304, 3305 (*Bhāradvāja*), 3306, 3309; 76, 3329; 77, 3353, (°), 3383, 3384, 3385 (defeated Drupada), (°), 3386, 3387, (°), 3401, 3404, 3405, 3409, 3410 (encounter with Dhr̥ṣṭadyumna, etc.).—§ 584 (do.): VI, 81α, 3532; 82, 3592, 3594 (encounter with Virāṭa), 3600 (slew Çaṅkha, the son of Virāṭa); 86, 3829, (ζ), 3838.—§ 585 (do.): VI, 87, 3854; 88κ, 3926; 89, 3931, (λ), 3933, 3942, 3952, 3954, (π), 3969; 90, 4058, 4060; 92χ, 4118; 94αα, 4225; 95γγ, 4244; 96, 4338, 4352, 4353, 4354, 4355 (encounter with Bhīmasena); 97κκ, 4407; 98, 4457 (all. to § 552), (νν), 4489.—§ 586 (do.): VI, 99β, 4503; 100η, 4545, 4555; 101θ, 4590, 4641, 4642; 102, 4643, 4646, 4648, 4650, 4651, 4662, 4663 (encounter with Arjuna); 103ε, 4724; 104, 4745, 4751 (encounter with Drupada); 106, 4806, 4808, 4836.—§ 587 (do.): VI, 108, 5005 (*putraç cāya*), (°), 5050; 111, 5190, 5191; 112, 5200 (became dejected seeing the bad omens); 113, 5239; 114, 5317, 5322 (pierced Bhīmasena); 115ε, 5357 (*saha putrena*); 116, 5420, 5421, 5422, 5423, 5424, 5425, 5426, 5427 (encounter with Dhr̥ṣṭadyumna); 119ψ, 5583; 120, 5712 (*°ānikam*), 5714, 5715.—§ 588 (do.): VI, 121α, †5797.—§ 589 (Droṇābhishekap.): VII, 1, 4; 5, 150 (*çastrabhṛtām varaḥ*), 151 (*Çukrāngirasa-darçanāt*), 152 (Karna proposes to choose *D.* to become the generalissimo of Duryodhana's army); 6, 155, 166, 168; 7, 169, 173, 174, 175, 177, 192, 212, 213, 214, 215, 216, 217, 218, 220, 221 (*D.* was installed as the generalissimo of Duryodhana's army, arrayed the troops, and afflicted the Pāṇcālas headed by Dhr̥ṣṭadyumna); 8, 224, 232, 237, 238, 241, 243, 244, 245, †247, †249, †251, †252, 253 (brief description of the slaughter of Droṇa); 9, 261, 262, 266, 267 (*astram caturvidham viro yasminn aṣṭ pratishṭhitam*), 269, 271, (ι), 273, 282, [283 (*Rukmaratham*)], 285, 286, 297, 298, 301, 302; 10κ, 312, 318, 330, 335, 341, 347, 348, 349, 351, 355, 356, 357, 359, 360, 362, 364, 366, 367, 368, 375, 377 (enumeration of the warriors who attacked Droṇa); 11, 425 (*vadhah . . . D'sya*), 427 (*Bhishma-D'au hatau*), 428 (*Bhishma-D'vadhena*), 430 (*Bhishma-D'au nipātītau*).—§ 590 (do.): VII, 12, 434, 446, 452, (453), 462, 463 (the narrative in detail begins; *D.* promises to seize Yudhishtira); 13, 465, 468, 469, 471, 475, 477, 484, 485, 491 (the battle begins); 14, 495, 512, 514, 520; 16β, 633, 636, 638, 639, 641, 642, 652, 653, 654, 658, 659, 663, 668 (*D.* seeks to seize Yudhishtira, of whose protectors *D.* slays several).—§ 591 (Samçaptakavadhap.): VII, 17, 674, 683, 714, 715.—§ 592 (do.): VII, 19, 790 (rushes against Yudhishtira); 20, 794 (formed a garuḍavyūha), 806, 815, 816, 817, 818, 821, 822, 855 (rushes against Yudhishtira); 21, 856, 858, 860, 863, 864, 866, 867, 868, 869, 870, 871, 872, 873, 876, 877, 879, 880, 882, 889, 891, 898, 900, 901, 903, 905, 906, 912, 913, 914, 915, 917 (*D.* slays Vṛka, Satyajit, Çatānika, Kshema, Vasudāna, etc., who protected Yudhishtira); 22, 922, 926, 927, 930, 931, 933, 934, 936, 944, 947, 948, 949; 23, 950, (ο), 952, 989 (*yaḥ . . . D'm aṃçam akalpayat*, i.e. Dhr̥ṣṭadyumna), 1017 (Sārāṅgadhvaṇa had obtained weapons from *D.*), 1020, 1044, 1045 (enumeration of the warriors who rushed against *D.*); 24σ, 1054, 1055, 1056; 25, 1066, 1067, 1070, 1074, 1077, 1088, 1096, 1097, 1102, 1104, 1106, 1111, 1113, 1117, 1123, 1127 (enumeration of

the warriors who protected Droṇa); 28, 1226 (*°ānikāya*), 1227; 30, 1331, 1335; 31, 1346, 1349, 1350, 1351, 1354, 1359, 1360, 1361; 32, 1374, 1377, 1381, 1382, 1408, (ω), 1410, 1411, 1412, 1414, (εε), 1441.—§ 593 (Abhimanyuvadhap.): VII, 33, 1453, 1457, 1468, 1470 (*D.* had failed to seize Yudhishtira); 34, 1502; 35, 1514, 1515, 1516, 1517, 1518, 1523, 1524, 1530, 1535, 1537 (Abhimanyu proceeds against the army of *D.*); 36, 1538, 1541, 1542, 1546, 1547, 1548, †1550, 1553; 37, 1586, (ο), 1589, 1593, (ι), 1600, (κ), 1609; 39μ, 1650, 1659, 1664; 40, 1696, 1703, 1704; 43, 1781; 46τ, 1838, (ν), 1851; 47φ, 1864, 1868, 1877; 48, 1901, 1902, 1903, 1909, 1922, 1924; 49, 1948 (*°Karnamukhaiḥ shadbhir Dhārtarāṣṭrair mahārathaiḥ*); 51, 1985 (*°ānikam*), 1988 (*°ānika*).—§ 596 (Pratijñāp.): VII, 72, 2497 (*°ena cakravayūho nirmītaḥ*), 2525; 73, 2567, 2569, 2575 (cf. v. 1948), 2589; 74α, 2619, (β), 2629, 2633, 2634, (2637) (comforts Jayadratha); 75, 2671 (*sahaputrena*), 2674 (description of his vyūha); 76, 2681, 2686; 79, 2798, 2799 (will protect Jayadratha).—§ 598 (Jayadrathavadhap.): VII, 85α, 3028, (β), 3037, (γ), 3043, 3054; 86, 3074; 87, 3087, 3096, 3109, 3111 (description of his vyūha), 3116, 3117 (*b*: *D.* was clad in white armour and had an excellent turban, and stood stretching his large bow like Antaka himself in wrath. *D.*'s chariot had a beautiful standard and red horses yoked to it (*çonahayam*), and his banner bore the device of a sacrificial altar (*vedi*) and a black deerskin), 3118.—§ 599 (do.): VII, 90, 3184, 3216; 91, 3217 (*°ānikam*), 3218, 3224, 3225, 3226, 3227, 3229, 3232, 3238, 3239, 3240, 3241, 3242, 3244, 3245, 3247, 3248, 3249 (encounter with Arjuna); 92, 3261, 3267, 3270, 3271, 3273, 3275, 3276, 3277 (do.); 94, 3409, 3411, 3412, 3417, (3427), (3441), 3447, (3449), (3473), 3478 (*D.* saves Duryodhana in an invulnerable armour); 95, 3487, 3490, 3491, 3497, 3498, 3500, 3501, 3504, 3510, 3511, 3512, 3518, 3520, 3521, 3523; 96, 3543 (*Bhāradvājā*), 3544, 3567; 97, 3575, 3578, 3579, 3593, 3595, 3597, 3599, 3600, 3601, 3605, 3606, 3608; 98, 3610, 3615, 3619, 3620, 3624, 3641, 3644, 3646, 3647, 3649, 3652, 3655, 3662, 3663 (encounter with Sātyaki); 101, 3769, 3772, 3773, 3774, 3775, 3784, 3785, 3786, 3788, 3789, 3791, 3796, 3799; 103, 3853, 3854, 3858 (all. to ch. 94); 106, 3966, 3967, 3969, 3970, 3975, 3982, 3983, 3984, 3985, 3986, 3991, 3995, 3997, 3999, 4000, 4001, 4004, 4008, 4009 (encounter with Yudhishtira); 107, 4014 (*°ānikam*), 4021, 4051 (rushed against Sātyaki); 108, 4094 (*°ānikam*); 110, 4135, 4136, 4138, 4140, 4149, 4150, 4153, 4154, 4156, 4159, 4161, 4162, 4163, 4164, 4165, 4166, 4168, 4202, 4204, 4213, 4219, 4228 (encounter with Sātyaki, etc.); 111, 4251, 4252, 4254, 4257, 4265, 4273, 4285, 4286, 4288 (*sha D'vināçāya samutpanno hutāçanāt*, sc. Dhr̥ṣṭadyumna, all. to § 218), 4290; 112, 4300 (*°ānikam*), (φ), 4329, 4360; 113, 4373, 4392, 4394, 4396, 4397, 4399, 4400, 4401, 4407, 4415, 4434 (encounter with Sātyaki); 114, 4454, 4479, 4482, 4483, 4484; 115, 4551 (*°ānika*), 4554 (*°ānikāya . . . Rukmarathah*), 4598, 4600, 4601 (followed by the Kurus, *D.* attacked Sātyaki); 116αα, 4603; 117, 4649, 4650, 4653, 4654, 4656, 4657, 4659, 4660, 4664, 4666, 4669, 4670, 4672, 4674, 4676, 4678, 4679 (*C.* by error *Dra*), 4681, 4683 (defeated by Sātyaki); 118, †4684; 119, 4705 (*°ānika*), 4707, (ββ), 4720 (*rathinām çreṣṭhīṇaḥ*); 120, 4765 (*°ānikam*); 121, 4813, 4852, 4857 (*sarvaçāstra-bhṛtām varam*), 4862, 4863; 122, 4890, 4891, 4892, 4894, 4895, 4896, 4897, 4898, 4902, 4906, 4907, 4912, 4913,

4915, 4919, 4922, 4924, 4925, 4927, 4929, 4930, 4932 (slays Viraketu, etc., fights with Dhr̥ṣṭadyumna); **123**, 4953; **124**, 4979 (*vyūho . . . Dṛoṇa vihataḥ*), 5011, 5015, 5016; **125**, 5017, 5023, 5024, 5026, 5028, 5029, 5031, 5033, 5034, 5035, 5036, 5040, 5041, 5042, 5043, 5044, 5045, 5046, 5055, 5057, 5058, 5059, 5060, 5061, 5062, 5063, 5064, 5065, 5066, 5070, 5071, 5073, 5074, 5077, 5078, 5080, 5084, 5089 (*ākarnapālitaḥ cyaṃ vayanāciti-paṇḍakāḥ*), 5090, 5095 (*D.* slew Br̥hatkshattra, Dhr̥ṣṭaketu with his son, the son of Jarāsandha, and Kshatradharman); **126**, 5098; **127**, 5147 (wishes to seize Yudhishtira), 5153, 5182, 5185, 5191, 5193, 5196, 5197, 5198, 5218 (Bhīmasena proceeds against the division of *D.*); **128**, 5220, 5230, 5232, 5234, 5235, 5236 (encounter with Bhīmasena); **130**, 5311, 5313, 5318, (5323); **131**_{pp}, 5360; **135**_{uv}, 5546; **137**, 5652; **141**_{δδδ}, 5857, (ces), 5870, 5878 (wishes to seize Yudhishtira); **143**_{γγγ}, 5956; **144**, 6025; **146**, 6292, 6294; **147**, 6313 (*°śya sakha*, i.e. Kṛpa); **149**_{www}, 6485; **150**_α, 6498, 6503; **151**, 6530, 6533, (6534), 6569; **152**, 6570, (δ), 6572, 6574, 6575, 6576, 6578, 6581, 6587, 6589, 6590.—§ 600 (Ghaṭotkacavadhap.): VII, **153**, 6636, 6638; **154**, 6642, 6648, 6649, 6651, 6652, 6653, 6654, 6655, 6662, 6675, 6679, 6681; **155**_γ, 6695, 6696, 6699, 6701 (slew the Kaikēyas, Dhr̥ṣṭadyumna's sons, and Çibi); **156**, 6759, 6760, 6766, 6767, 6768, 6769, 6771, 6772, 6773, 6774, 6775, 6776, 6777, 6778; **157**, 6952, 6953, 6959, 6961, 6963, 6964, 6969 (encounter with Yudhishtira, etc.); **158**_ψ, 7030; **159**, 7055; **160**, 7177, 7178 (Dhr̥ṣṭadyumna has vowed to slay *D.*); **161**, 7214, 7219, 7220; **162**, 7258, 7260, 7264, 7265, 7268, 7270, 7271, 7278 (encounter with Yudhishtira); **163**_{γγγ}, 7281, †7290, †7298; **164**, 7329, 7330, 7332, 7336, 7338, 7341, 7342, 7343, 7348; **165**, 7357, 7358, 7360, 7362, 7368, 7369, 7370, 7372, 7396; **166**, 7460; **167**, 7462, 7484, 7508; **168**, 7524; **169**, 7577 (*°ānikāya*), 7578, 7579, 7580; **170**, 7609, 7610, 7611, 7612 (*°ācāryasattamaḥ*), 7614, 7615, 7616, 7617, 7618, 7620, (λλ), 7624, 7626, 7627, 7663, 7666 (*°ānikāya*); **171**, 7724, 7725, 7726, 7727, 7734; **172**, 7736, (ππ), 7745, 7747, 7748, 7749, 7756, 7758, 7761, 7763, 7765, 7766; **173**, 7797, 7804, 7833, 7838; **174**, 7853; **177**_{φφ}, 8031, 8061 (*camūḥ Dṛpuraskṛtāḥ*); **178**, 8085; **181**_{δδδ}, 8229, 8246; **183**, 8306, 8307, 8308, 8328, 8331, 8335, 8340, 8341, 8343.—§ 601 (Droṇavadhap.): VII, **184**, 8365 (*tvam hi Dṛvinācāya samutpanno hutācānāt*, sc. Dhr̥ṣṭadyumna, all. to § 218), 8370, 8372; **185**, 8419, 8427, 8440, 8456.—§ 602 (do.): VII, **186**, 8461, 8463, 8468, 8480, 8482, 8486, 8487, 8489, 8490, 8492, 8493, 8494, 8496, 8497, 8498, 8501, 8502, 8503, 8504, 8505, 8510, 8511, 8512, 8513 (*D.* arrayed the army, slew three grandsons of Drupada, and then Drupada and Virāṭa; Dhr̥ṣṭadyumna then proceeded against *D.*); **187**, 8540, (ι), 8543, (κ), 8551 (encounter with Arjuna); **188**, 8597, 8601, 8602, 8603, 8605, 8606, 8608, 8613, 8616, 8621, 8626 (do.); **189**, 8632, 8634, 8642, 8644, 8645, 8688, 8689, 8691, 8692; **190**, 8694, 8695, 8696, 8698, 8700, 8702, 8709, 8711, 8713, 8716, 8717, 8718, 8719, 8723, 8726, 8729, 8730, 8734, 8737, 8739, 8740, 8741, 8745, 8747, 8751 (*D.* was falsely told that Aṣvatthāman had been slain in the battle; Yudhishtira certified the report and *D.* became cheerless); **191**, 8756 (*ya ishṭvā manujendreṇa Drupadena mahamakhe labdho Dṛvinācāya*, i.e. Dhr̥ṣṭadyumna), 8758, 8768, 8778, 8779, 8784, 8785, 8786, 8789, 8794, 8797, 8801 (encounter with Dhr̥ṣṭadyumna); **192**, 8822, 8831, 8835, 8838, 8840, 8841, 8843,

8844, 8850, 8855, 8856, 8857, 8864, 8876, 8880, 8882, 8884 (believing Aṣvatthāman to have been slain, *D.* laid his weapon aside and sat down in yoga, and then proceeded to Brahmaloḥa; Dhr̥ṣṭadyumna cut off *D.*'s head).—§ 603 (Nārāyaṇāstramokṣap.): VII, **193**, 8893 (*hate*), 8906 (*nipātitaḥ*), 8908 (do.), 8910 (do.), 8929 (*nipātitaḥ*), (δ), 8930, 8933, 8934, 8935, 8936, 8940, 8941, 8949 (brief description of the slaughter of *D.*); **194**, 8970, 8977 (*yathā Dṛśya Pāñḍalyaḥ*, sc. mṛtyuḥ); **195**, 8998 (*koṣagrahaṇam aptavān*, all. to § 602); **196**, 9038 (*°ācārya nihate*), 9047 (*hate*), 9051 (do.), 9057 (gave 1,000 kine to the brahmins upon the birth of Aṣvatthāman), 9063 (*nipātite*), 9074, 9078 (*ghātitaḥ*); **197**, 9106 (*hataḥ*), 9116 (*°ciraḥ*); **198**_ξ, 9127 (*maharshitanayo*), 9129, 9155 (*nihataḥ*), 9159; **199**, 9204 (*°śya nidhanenā*), 9223; **200**, 9289 (*hate*); **201**, 9395 (*°hantā*, i.e. Dhr̥ṣṭadyumna), 9492 (*nipātite*), 9493 (*Brahmalokaḥ gataḥ*); **202**, 9494 (*nihate*), 9495 (do.).—§ 604 (Kurnap.): VIII, **1**, 1 (*hate*), 2, 18 (*hataḥ*), 22; **2**_γ, 30, 32, 34, 39 (*nihataḥ*), 40, 41 (*nihataḥ*), 44 (*hate*); **3**_δ, 51 (do.), 54 (*hataḥ*), 58 (*nihate*); **5**_ξ, 94 (*Rukmarathō hataḥ*), 95; **6**, 154 (had slain Satyajit), 155 (had slain the Pāñcālās), 156 (had slain Virāṭa and Drupada), 164 (had slain Maṇimat and Daṇḍadhāra), [165 (*Bhāradvāja*, had slain Amṣumat)], 171 (had slain the two Rocamānas), 173 (had slain Purujit and Kuntibhoja), 176 (had slain Mitra-varman and Kshatradharman), 178 (had slain Sucitra and Citravarma), 183 (had slain Suketu), 184 (had slain Satyadhṛti, Madirācva, and Sūryadatta), 189 (had slain Vasudāna); **7**, 191 (*Bhīshma-Dṛau hataḥ*), †195; **9**₀, 262 (*°vadhena*), 288 (all. to § 602), 290 (*Bhīshma-Dṛau nipātitaḥ*), 294, 295, 310, 341 (*Bhīshma-Dṛau nipātitaḥ*), 342 (*hate*).—§ 605 (do.): VIII, **10**, 344 (*hate*), (κ), 362 (do.), 367 (*Bhīshma-Dṛau hataḥ*), 371, 381 (*hate*); **11**, 411, 436; **20**_{γγ}, 772, 774; **26**, 1040 (*°śya nidhanāt*); **32**_σ, 1332, 1333.—§ 607 (do.): VIII, **36**_α, 1686; **37**_γ, †1715, †1722, †1723, †1729, †1730; **41**_ε, 1947, 1953.—§ 608 (do.): VIII, **55**, 2682 (*°cishyāḥ . . . Yudhishtiraḥ*); **56**, 2729 (*°hantāraḥ*, i.e. Dhr̥ṣṭadyumna), (oo), 2745; **59**, 2931 (*yathā*), 2937, 2940 (*nihataḥ*); **66**_u, 3330; **72**_{uvv}, 3612; **73**, 3644 (*Bhīshma-Dṛau nipātitaḥ*), 3645, 3646, 3675, 3679, 3680 (*hataḥ*), 3685 (*Bhīshma-Dṛau hataḥ*), 3692, 3706, 3713, 3722, 3736; **79**_η, 4035; **87**, 4455 (worshipped in Heaven); **96**, 5013.—§ 609 (Çalyap.): IX, **2**, 87 (*nihataḥ*), 111 (*Bhīshma-Dṛau hataḥ*), 113 (*hataḥ*).—§ 610 (do.): IX, **4**, 197 (*hate*), 216; **6**, 306 (*ārādhyā Tryambakaḥ yatnād vratair mahātapaḥ | ayonijāyām utpanno Dṛenayonijena yaḥ*, i.e. Aṣvatthāman), 315; **7**_τ, 340, (φ), 349 (*yathā*), 360.—§ 611 (do.): IX, **8**, 380 (*°śya*, sc. *patanaḥ*), 383 (*hate*), (θ), 402; **16**_σ, 811, 829; **19**_{γγγ}, 1001, (δδ), 1023; **24**_{uv}, 1295 (*nihate*), 1306; **27**_{rr}, 1456 (*hataḥ*).—§ 612 (Hradapṛaveçap.): IX, **29**_β, 1646; **30**, 1681 (so C., but read *Drauniḥ* with B.); **31**_θ, 1789 (*samçānte*).—§ 613 (Gadāyuddhap.): IX, **32**_β, 1836; **33**_ι, 1934 (*hataḥ*).—§ 615 (do.): IX, **54**_v, 3060 (*hataḥ*); **56**, 3162 (do.); **61**, 3407, 3427 (C. by error *Drau*°), 3428 (*Bhīshma-Dṛau nipātitaḥ*), (χ), 3447; **62**_ψ, 3472, 3488; **63**_{ββ}, 3548; **64**_{εε}, 3589, 3593, 3612 (*svargataḥ*).—§ 616 (Sauptikap.): X, **4**_δ, 166 (*hataḥ*).—§ 617 (Aishikap.): X, **10**_β, †560.—§ 617_δ (Brahmaçiras): X, **12**, 609, 614 (*Gurūḥ*, *D.* had obtained the Brahmaçiras and given it to Arjuna and, but unwillingly, to Aṣvatthāman).—§ 617 (Aishikap.): X, **14**, 671 (*astram . . . Dṛopadiṣṭam*, i.e. Brahmaçiras); **17**_θ, 763.—§ 618 (Jalapradānikap.): XI, **1**_β, 18, (γ), 30; **12**_λ, 320; **13**_μ, 346.—§ 619 (Strivilāp.): XI, **16**_α, 447, 454;

20c, 586, 598 (had slain Virāṭa); 230, 660, 661, 663, 665, 668, 669, 670, 672, 674, 675, 676 (lamented for by his wife Kṛpā, etc.); 25κ, 718, 719, 720, 722, 725, 726, 730, 735 (had slain the sons of Dhṛṣṭadyumna, Drupada, and Dhṛṣṭaketu).—§ 621 (Rājadh.): XII, 2, 54 (preceptor of Karna), 57; 4, 120, (ζ), 141.—§ 623 (do.): XII, 14a, 403; 16, 503.—§ 630 (do.): XII, 27β, 819.—§ 637 (do.): XII, 42γ, 1488 (his ṣrāddha is performed).—§ 656b (Nakula): XII, 166, 6127 (°ṣiṣhyah, i.e. Nakula).—§ 656 (Khaḍgotpattik.): XII, 166, 6200 (received the sword from Bharadvāja, from D. it passed to Kṛpa).—§ 702 (Mokshadh.): XII, 297δ, 10875 (vadatām varah, among the ṛshis who had obtained their position by way of penances).—§ 779 (Açvamedhikap.): XIV, 12a, 326.—§ 785 (Anugītāp.): XIV, 60a, 1775, (β), 1785, 1788, 1789, 1790 (brief description of the battle); 61γ, 1821, 1822, (δ), 1825, 1827, 1830.—§ 787 (Āçramavāsap.): XV, 1, 13 (çyālo D°aya, i.e. Kṛpa); 3γ, 79; 10ν, 332; 11o, 360, (π), 372, 378; 14σ, 410 (among those whose ṣrāddha was performed).—§ 788 (do.): XV, 25, †670 (°adibhik, had slain Abhimanyu).—§ 789 (Putradarçanap.): XV, 29γ, 797; 31η, 858 (born from a portion of Brhaspati); 320, 874 (among the dead warriors who, summoned by Vyūsa, arose from the Gaṅgā).—§ 791 (do.): XV, 36a, 989.—§ 795. (Svargārohanap.): XVIII, 3, 95 (all. to § 602); 4, 145 (seen by the side of Brhaspati in heaven); 5λ, 148, 159 (after death D. entered Brhaspati).

Cf. also the following synonyms:—

Ācārya, Ācāryamukhya, q.v.

Bhāradvāja, Bharadvājasuta, Bharadvājāt-maja, q.v.

Bhāratācārya, q.v.

*Çonāçva ("having red horses"): IV, 1823. *Çonā-çvavāha (do.): IV, 1677. *Çonahaya (do.): VII, 637. Guru, q.v.

*Rukmaratha ("having a golden chariot"): VII, 283, 488, 4554, 8911.

Droṇa², a çāringaka, a son of Mandapāla and Jaritā. § 259 (Çāringakop.): I, 230, 8373 (brahmavidāṃ varah, fourth son of Mandapāla and Jaritā); 232, (8408), (8418), 8423, 8424 (ṛshih), 8426, (8427); 233, 8434.

Droṇa³, a mountain. § 709b (Sulabhā-Janakas.): XII, 321a, 12035 (accompanied Indra).

Droṇābhishecana(m) ("the inauguration of Droṇa"). § 10 (Parvasaṅgr.): I, 2, 338 (°am parva, i.e. Droṇābhisheka-parvan).

[Droṇābhishekaparvan] ("the section relating to the inauguration of Droṇa," the 71st of the minor parvans of Mbhhr.; cf. Droṇābhishecana). § 589: Janamejaya enquired of the state of Dhṛtarāṣṭra on the receipt of intelligence of Bhishma's death. Vaiçampāyana's answer: Dhṛtarāṣṭra asked Sañjaya about what the Kauravas did after the fall of Bhishma. Sañjaya mentioned the arrow-pillow, etc. (cf. § 587 foll.), and that the warriors once more went to battle. The Kurus desired to make Karna their generalissimo (mentioning his enmity with Bhishma) (VII, 1). Karna eulogised Bhishma, and promised to be their leader, mentioning the prowess of Yudhishtira, etc. (α); he commanded his charioteer to make his chariot ready (VII, 2). Karna waited upon Bhishma (mentioning the danger to the Kurus from

Arjuna with the Gāṇḍīva, etc.; Arjuna's battle with Çiva; Kṛṣṇa; Bhishma's battle with Rāma) (VII, 3). Bhishma, mentioning Karna's prowess against the Kāmbojas, etc. (β), urged him to fight for the victory of Duryodhana. Then Karna saluted Bhishma, and, at his return, was worshipped by Duryodhana and the Kauravas (VII, 4). Duryodhana asked Karna's advice as to who should become the generalissimo of the Kuru army. Karna proposed Droṇa (VII, 5). Duryodhana requested Droṇa to take the command (VII, 6). Droṇa, mentioning his knowledge of the Veda and the Çaiva weapon, etc., and his inability to slay Dhṛṣṭadyumna, accepted the request. Duryodhana and the kings performed the inauguration of Droṇa, at which the army rejoiced. Droṇa arrayed the troops: the Sindhu king, etc. (γ), in the right wing, supported by Çukuni, etc.; Kṛpa, etc. (δ), in the left wing, supported by the Kāmbojas, etc. (ε); the Madras, etc. (ζ), in the rear; Karna at the head of all the bowmen. The array was in the form of a çakata (cart). Yudhishtira disposed his troops in the form of a krauñca (crane), with Kṛṣṇa and Arjuna at the head. Omens appeared when Droṇa proceeded to battle. The Pāṇḍavas and Śrīñjayas were broken by Droṇa. Dhṛṣṭadyumna & Droṇa (VII, 7). Yudhishtira urged Dhṛṣṭadyumna and Arjuna to check Droṇa. The Kekaya princes, etc. (η), "achieved diverse feats." Droṇa put the Pāṇḍava troops to rout. Droṇa & the Kekaya princes, etc. (θ). At last Droṇa, having slain more than two akshauhini, "proceeded hence to heaven" ("attained to the highest state") slain by Dhṛṣṭadyumna. D., P., etc., beheld him (VII, 8). Dhṛtarāṣṭra asked Sañjaya the particulars of Droṇa's heroism and slaughter (mentioning his knowledge of the Vedas; his ability to remove Meru; his equality to Brhaspati or Uçanas; his horses of the Sindhu breed, etc. (ι)) (VII, 9). Dhṛtarāṣṭra swooned away, and was restored to consciousness by the Bharata ladies. Then he enquired of Sañjaya about Yudhishtira, etc. (κ), especially Yuyudhana Sātyaki (b), and Dhṛṣṭaketu (c), and Ketumat (d); and the children of Dhṛṣṭadyumna, Kshatranjaya, etc. (λ), who, giving up all sports for twelve years, and observing excellent vows, waited upon Bhishma for the sake of weapons; and the five Kaikeya brothers (e); and Yuyutsu (f), and Dhṛṣṭadyumna (g) (VII, 10). Dhṛtarāṣṭra recited the feats of Kṛṣṇa: the killing of Hayaṛāja, etc. (μ), that he had vanquished in battle the Angas, etc. (ν), and that if Kṛṣṇa would summon them, Gada, etc. (ξ), would take up their position in the Pāṇḍava host; and regretted that Duryodhana did not know Kṛṣṇa and Arjuna; the destruction of the Kurus he attributed to himself or to Destiny (VII, 11).—§ 590: Sañjaya begins his narrative in detail. THE ELEVENTH DAY'S BATTLE: Duryodhana, having consulted with Karna and Duḥçāana, etc., asked Droṇa to seize Yudhishtira alive. Droṇa became very glad because Duryodhana had not asked him to slay Yudhishtira. Duryodhana explained that if Yudhishtira were slain, the other Pāṇḍavas, who were invincible, would avenge him; but taken alive, he might be once more vanquished at dice, and so all the Pāṇḍavas be obliged once more to go to the woods. Droṇa said that he would seize Yudhishtira if not protected by Arjuna (with his weapons from Indra and Rudra, etc.); Arjuna, therefore, must be withdrawn from Yudhishtira. Duryodhana proclaimed the promise of Droṇa to all his troops, in order to make him stick to his promise (VII, 12). Yudhishtira learned through his spies that Droṇa had promised to seize him, and addressed his brothers and allies; Arjuna consoled him. A fierce battle

commenced. Protected by *Droṇa* and *Arjuna*, both hosts seemed to stand inactive. The *Pāṇḍavas* could not withstand *Droṇa*, who began to consume the division of *Dhṛṣṭadyumna* (VII, 13). *Droṇa* caused a river of blood to flow there. *Yudhisṭhira* & *Droṇa*; *Çakuni* & *Sahadeva*; *Droṇa* & *Dhṛṣṭadyumna*; *Bhīmasena* & *Vīṃçali*; *Çalya* & *Nakula*; *Dhṛṣṭaketu* & *Kṛpa*; *Sūtyaki* & *Kṛtarman*; *Senāpati* & *Sucarman*; *Virāṭa* (with the *Matsyas*) & *Karna*; *Drupada* & *Bhagadatta*; *Bhūriçravan* & *Çikhandin*; *Ghaṭotkaca* & *Alambusha*; *Cekitāna* & *Anuvinda*; *Lakshmana* & *Kshatradeva*; *Paurava* & *Abhimanyu*; *Paurava* was rescued by *Kṛtarman*, and then by *Jayadratha*; *Abhimanyu* (letting *Paurava* alone) & *Jayadratha*, who was vanquished; *Çalya* & *Abhimanyu*; *Virāṭa*, etc. (a), praised *Abhimanyu*; *Dhṛtarāṣṭra*'s sons + *Çalya* & *Abhimanyu* (VII, 14); *Bhīmasena* + *Abhimanyu* & *Çalya*; *Bhīmasena* (causing *Abhimanyu* to stand aside) & *Çalya*; both fell down; *Kṛtarman* took *Çalya* away on his chariot; the *Pāṇḍavas* vanquished the *Dhṛtarāṣṭras* (VII, 15). *Karna*'s son *Vṛshasena* attacked the *Pāṇḍava* army; *Nakula*'s son *Çatinika* & *Vṛshasena*; the *Draupadeyā* & the *Pāṇḍavas* & *Vṛshasena* + *Açvatthāman*, etc.; especially *Bhīma*, etc. (β). The *Kuru* army was broken. *Droṇa* & *Yudhisṭhira*; the *Pāṇḍula* prince *Kumara* (the protector of *Yudhisṭhira*'s car-wheels) & *Droṇa*; *Droṇa* & *Çikhandin*, etc. (γ); *Droṇa* caused *Yugandhara* to fall down from the seat of his chariot; *Virāṭa*, etc. (δ), & *Droṇa*; *Vyāghradatta* (the *Pāṇḍula* prince) & *Droṇa*; *Simhasena* & *Droṇa*, who slew both *Simhasena* and *Vyāghradatta*; *Arjuna*, in order to rescue *Yudhisṭhira*, attacked *Droṇa*'s division. Just then the sun set. *Droṇa* and *Duryodhana*, etc., withdrew their troops, and so did *Arjuna*. The *Pāṇḍavas*, etc. (ε), praised *Arjuna* (VII, 16).

Dronaçarmapada, a tirtha. § 733b (Çarastamba): XIII, 25, 1714 (by bathing there, one attains to the region of the *Apsarases*).

Dronahantr = *Dhṛṣṭadyumna*, q.v.

Dronaja ("son of *Droṇa*") = *Açvatthāman*: VIII, 2822.

Dronanandana (do.) = *Açvatthāman*: VII, 9195.

Dronaparvan, the seventh book of *Mbh.* § 4 (Anukram.): I, 1, 89 (°*palāçavān* . . . *Bhūratadrumaḥ*).—§ 11 (Parvasaṅgr.): I, 2, 529, 536, 540, 541 (the number of *çlokas* in D. is said to be 8,909, in reality C. has 9,649 *çlokas*).—§ 795c (*Mahābhārata*): XVIII, 6, 272.

Dronaputra ("son of *Droṇa*") = *Açvatthāman*: I, 1201, 1204, 1210, 1213, 578, 5691; III, 1112, 1419, 1435, 1459; IV, 1920, 1921, 2244; V, 1696, 3284, 5275, 5772; VI, 658 (°*purogamāḥ*), 1716, 2360, 4194, 4204, 4631, 5050, 5361, 5387; VII, 627, 801, 1363, 1851, 3021, 3024, 3935, 6142, 6363, 6804, 6821, 6827, 6865, 6873, 6874, 6877, 6884, 6885, 6886, 6918, 6922, 7201, 7204, 7412, 7436, 8918, 8921, 8925, 8927, 8929, 8961, 9024, 9027, 9035, 9098, 9102, 9204, 9239 (°*āstram*), 9248, 9253, 9260 (°*āstra*°), 9262, 9281, 9293, 9297, 9326, 9343, 9345, 9347, 9353, 9371, 9377 (°*vadhepsayā*), 9378, 9380, 9383, 9388, 9389, 9417, 9426, 9490; VIII, 1, 43, 65, 1196, 328, 344, 415, 569, 608, 2623, 2660, 2675, 2679, 2680, 2681, 2683, 2686, 2688, 2690, 2824, 2827, 2858, 2935, 2963, 2966, 2967, 2971, 2972, 3079, 3217, 3220, 3232, 3234, 3237, 3245, 3283, 13364, 13365, 13811, 14918 (°*pramukhāḥ*); IX, 313, 628, 708 (°*purogamāḥ*), 733, 748, 801, 840, 1149, 1602, 1674, 3064, 3623, 3624, 3663, 3666; X, 33, 56, 205, 233, 251, 304, 319, 323, 334, 346, 368, 373, 382 (C. by error *Draṇ*°), 423, 427, 431, 439, 471, 473, 539, 593, 602, 605, 667, 677, 744, 754, 762; XI, 306; XIV, 1803, 1967, 1970,

1971, 1997, 2002; XV, 989; XVI, 63 (°*sahāyena Kṛtavarmanā*).

Dronasūnu (do.) = *Açvatthāman*: VIII, 13365.

Dronasuta (do.) = *Açvatthāman*: I, 572; V, 7594; VI, 4211, 4628; VII, 7203, 9376; VIII, 793, 798, 2157, 2682, 14073, 14076, 14509; X, 244; XI, 736; XIV, 1974.

Dronatanaya (do.) = *Açvatthāman*: VII, 6838; VIII, 789.

Dronātmaja (do.) = *Açvatthāman*: VIII, 635.

Dronavadha ("the slaughter of *Droṇa*"). § 10 (Parvasaṅgr.): I, 2, 345 (°*aḥ parva*, i.e. *Dronavadhaparvan*).

[**Dronavadhaparvan**] ("the section including the slaughter of *Droṇa*," the 77th of the minor parvas of *Mbh.*; cf. *Dronavadha*). § 601: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: According to the words of *Vyāsa*, *Yudhisṭhira* refrained from himself seeking to slay *Karna*, but was filled with grief and anger because *Karna* had slain *Ghaṭotkaca*. Beholding the *Kurus* held in check by *Bhīma*, he told *Dhṛṣṭadyumna*, etc. (a), to attack *Droṇa*, who received them; *Duryodhana*, etc., came to *Droṇa*'s rescue; a fierce battle ensued between the two hosts; both armies became sorely afflicted with fatigue and blind with sleep. *Arjuna* granted permission to the warriors to sleep. D., R., and the soldiers applauded *Arjuna*; the *Kurus* asked *Karna* and *Duryodhana* to abstain from the fight; all the combatants laid themselves down on the field to sleep (description); the *Kaurava* troops blessed *Arjuna* for his act of kindness. When the moon rose, both hosts, rising from sleep, again prepared for battle (VII, 184). *Duryodhana* taxed *Droṇa* wrathfully for his kindness to the *Pāṇḍavas* (β); *Droṇa* in wrath promised to slay all the *Pāṇḍulas*, and described the measure of *Arjuna*'s might and prowess (γ). *Duryodhana* vowed that he, etc. (δ), that very day would slay *Arjuna*, dividing the *Bharata* host into two divisions. *Droṇa* ridiculed *Duryodhana* (ε), saying that it was only right that *Duryodhana* or *Çakuni*, who were the root of the hostility, should proceed against *Arjuna*, instead of causing all the unoffending *Kshatriyas* to be slain, and that he should accomplish his boasting vow before *Dhṛtarāṣṭra*, and that he and *Karna* and *Duhçāsana* would slay the *Pāṇḍavas*; moreover, he had done all in life that one should do. The army then was divided into two bodies, and the battle commenced (VII, 185).—§ 602: THE FIFTEENTH DAY: When three-quarters of that night had worn away, the battle once more commenced. At sunrise both hosts, alighting from their chariots, etc., uttered the prayers of the twilight. After the *Kuru* army had been divided into two bodies, *Droṇa*, with *Duryodhana* before him, proceeded against the *Somakas*, the *Pāṇḍavas*, and the *Pāṇḍulas*. Urged by *Kṛṣṇa*, *Arjuna* moved to the left of *Droṇa* and *Karna*. *Bhīma* urged *Arjuna* to put forth all his vigour. *Arjuna* & *Droṇa* & *Karna*, etc. (ζ) (description). *Droṇa* moved away towards the north; the *Pāṇḍava* troops began to tremble; the *Pāṇḍulas* & *Droṇa*; *Drupada* and *Virāṭa* + the three grandsons of *Drupada* + the *Cedis* & *Droṇa*, who slew the three grandsons of *Drupada*, vanquished the *Cedis*, etc. (η), and slew *Drupada* and *Virāṭa*. *Dhṛṣṭadyumna* swore to slay *Droṇa* that very day; *Drupada* with his division (from one side) + *Arjuna* (from another side) & *Droṇa* + *Duryodhana*, etc. (θ); *Bhīma* urged *Dhṛṣṭadyumna*, and they both attacked *Droṇa*'s division (description); soon the morning sun arose (VII, 186). The warriors adored the Sun, as he rose, and the battle once more commenced (description); neither *Karna*, etc. (ι), could be seen for dust. *Duryodhana*,

etc. (k), engaged in battle with four of the *Pāṇḍava* warriors: *Duryodhana* + his brothers & *Nakula* and *Sahadeva*; *Karna* & *Bhīma*; *Drona* & *Arjuna*; *Nakula* was worsted by *Duryodhana* (VII, 187); *Sahadeva* slew *Duhśāsana's* driver; *Duhśāsana* was worsted by *Sahadeva*; *Bhīma* jumped into the chariot of *Nakula*; *Drona* invoked the *Aindra*, etc. (λ), weapons; D., G., R., Si., Aps., Y., and Rā. applauded *Drona* and *Arjuna*, saying that "this is no human, etc. (μ), but a high *Brahma* encounter"; both employed the *Brahma* weapon; the engagement became general (VII, 188). *Duhśāsana* & *Dhr̥ṣṭadyumna*, who vanquished him and proceeded against *Drona*. *Kṛtavarman* + three of his brothers & *Dhr̥ṣṭadyumna* + *Nakula* and *Sahadeva*, who checked them (enumeration of unfair weapons that were not used); *Dhr̥ṣṭadyumna* proceeded towards *Drona*. *Dhr̥ṣṭadyumna* + *Sātyaki* & *Drona* + *Duryodhana* (who grieved on account of his former friendship with *Sātyaki*); *Duryodhana* was worsted by *Sātyaki*; *Karna* rushed to the rescue of *Duryodhana*; *Bhīma* rushed towards *Karna*. *Yudhishtira* urged his warriors to rush to the rescue of *Sātyaki*, *Bhīma*, and the twins; *Arjuna* attacked the *Kurus*, and *Drona* attacked the *Pāṇḍavas* (VII, 189). *Drona* caused a great carnage among the *Pāṇḍavas*; the *Pāṇḍavas* and *Sr̥ṅjaya*s & *Drona*; the *Pāṇḍavas* feared, thinking that *Arjuna* would not fight with *Drona*. *Kṛṣṇa* told *Arjuna* to abandon virtue and let some man tell *Drona* that *Açvatthāman* had been slain in battle. *Arjuna* did not approve of it; others approved of it, but *Yudhishtira* with great difficulty. *Bhīma* slew with a mace an elephant named *Açvatthāman* belonging to the *Mālava* chief *Indravarma*, and exclaimed before *Drona*: "*Açvatthāman* has been slain." *Drona* did not believe *Bhīma*, but attacked *Dhr̥ṣṭadyumna* and slew the *Pāṇḍavas* (and *Somakas*) with the *Brahma* weapon, and cut off the head of *Vasudāna*, and slew 500 *Matasyas*, etc. The R. *Viçvāmitra*, etc., etc. (ν), appeared in the welkin and reproved *Drona* for using the *Brahma* weapon against persons not acquainted with it, and called upon *Drona* to lay aside his weapons and leave the earth soon. *Drona* asked *Yudhishtira* whether the report about *Açvatthāman's* death was true; *Kṛṣṇa* urged *Yudhishtira* to save his army by an untruth; *Bhīma* urged him to do the same; *Yudhishtira* distinctly said that *Açvatthāman* was dead, adding indistinctly the word "elephant"; before this *Yudhishtira's* chariot had stayed at a height of four fingers' breadth from the surface of the earth; after this untruth his animals touched the earth. *Drona* became quite dejected, also after the words of the R., and beholding *Dhr̥ṣṭadyumna* before him, could not fight as before (VII, 190). *Dhr̥ṣṭadyumna* & *Drona*; the celestial weapons no longer appeared at *Drona's* bidding; his weapons, that had not been exhausted for four days and one night, now became exhausted on the third part of the fifth day. *Drona* took up another celestial bow which *Angiras* had given him; a fierce encounter took place between *Drona* and *Dhr̥ṣṭadyumna*; none else had arrows of that kind that *Drona* used in close fight except *Kṛpa*, etc. (ξ); *Sātyaki* rescued *Dhr̥ṣṭadyumna* and was applauded by *Kṛṣṇa* and *Arjuna*, and the Si., etc. (VII, 191). *Duryodhana*, *Karna*, and *Kṛpa* + *Dhṛtarāṣṭra's* sons & *Sātyaki* + *Yudhishtira*, etc. (o); *Yudhishtira* urged his troops against *Drona* (in order to aid *Dhr̥ṣṭadyumna*), who again used the *Brahma* weapon; *Bhīma* took up *Dhr̥ṣṭadyumna* on his own chariot, and urged him to slay *Drona* quickly; both *Dhr̥ṣṭadyumna* and *Drona* invoked the *Brahma* weapon, etc.; *Dhr̥ṣṭadyumna* began to slay the *Vaçṭis*, etc. (π); *Bhīma*

again reminded *Drona* of *Açvatthāman's* death, calling upon *Karna*, *Kṛpa*, and *Duryodhana* to exert carefully in battle. *Drona* laid his weapons aside, devoted himself to *yoga*, and proceeded to heaven (*Brahmaloka*) in the company of the foremost of R., in a blaze of light, that only *Saṅjaya*, etc. (ρ), saw; *Dhr̥ṣṭadyumna* cut off *Drona's* head—though forbidden by *Arjuna* and blamed by everybody—and threw it down amongst the *Kurus*, who ran away in all directions, except *Açvatthāman*. *Saṅjaya*, through the grace of *Vyāsa*, beheld *Drona's* proceeding after he had ascended the sky. The *Kurus*, the *Pāṇḍavas*, and the *Sr̥ṅjaya*s all became dejected and ran away; *Bhīmasena* and *Dhr̥ṣṭadyumna* embraced each other, *Bhīmasena* expecting the slaughter of *Karna* and *Duryodhana* (VII, 192).

Dronāyāni, v. *Draupāyāni*.

Droni, v. *Draupni*.

Druhyu¹, son of *Yayāti* and *Çarmishthā*. § 143 (*Nahusha*): I, 75, 3160 (enumeration of the sons of *Yayāti*; C. has by error *Du*^o).—§ 144 (*Yayāti*): I, 75, 3162 (all. to § 148; C. *Du*^o).—§ 147 (*Devayāni*): I, 83, 3433 (eldest son of *Çarmishthā* by *Yayāti*).—§ 148 (*Yayāti*): I, 84, 3481 (*Çarmishthāyāḥ sutaḥ*), 3482, (3484) (will not take over the decrepitude from *Yayāti*, and is therefore cursed), 3485 (*d*: *D.* would be called a *Bhoja* without really being king of that region, where there is no roads, etc., but which is only to be crossed by means of rafts and floats; read with R. *arājā Bhojaçabdam tvaṁ*); 85, 3520 (*Çarmishthāyāḥ sutaḥ*), 3525, 3533 (*d*: *D.'s* sons are the *Bhojas*).—§ 156 (*Pūruvaṃç*): I, 95, †3762 (enumeration of the sons of *Yayāti*).—§ 632b (*Shoḍaçarāj*, v. *Yayāti*): XII, 29, 991 (all. to § 148).

Druhyu², son of *Mativāra*. § 150 (*Pūruvaṃç*): I, 94, 3704.

Druma¹, an ancient king. § 6 (*Anukram*): I, 1a, 227 (in *Saṅjaya's* enumeration of departed kings).

Druma², a prince. § 130 (*Aṃçāvat*): I, 67, 2644 (incarnation of the *Asura Çibi*).

Druma³, king of the *Kimpurushas*. § 269 (*Vaiçravaṇa-sabdhāv*): II, 10, 410 (*Kimpurushaḥ*, in the palace of *Kubera*).—§ 289 (*Arghāharanap*): II, 37, 1350 (*Kimpurushaçūryaṇ*).—§ 290 (*Çiçupālavadhap*): II, 44, 1534 (*do.*).—§ 570d (*Rukmin*): V, 158, 5356 (*Kimpurushasimhasya*, v. 5352; had given the bow *Vijaya* to *Rukmin*).

Drumada, a ṛshi. § 702 (*Mokshadh*): XII, 2978, 10875 (among the ṛshis who had obtained their position by means of penances; PCR. has *Drupadu*).

Drumaputra, king of the *Kimpurushas*. § 279 (*Arjuna*): II, 28, 1038 (*Kimpurusharāsaṇ Dṛeṇa rakshitam*). Cf. *Druma*.

Drumasena, a prince. § 130 (*Aṃçāvat*): I, 67, 2671 (incarnation of the *Asura Gavishṭha*).—§ 600 (*Ghaṭotkaca-vadhap*): VII, 170, 7629, 7631 (slain by *Dhr̥ṣṭadyumna*).

Drupada, king of the *Pāṇḍavas*, son of *Pr̥shata*, father of *Dhr̥ṣṭadyumna*, *Çikhaṇḍin*, *Draupadi*, etc. § 11 (*Parva-saṅg*): I, 2, 391, 536.—§ 83 (*Ādivaṃçāvatārāṇa*): I, 63, 2453 (father of *Çikhaṇḍin*, cf. § 573).—§ 130 (*Aṃçāvat*): I, 67, 2715 (has been born from the *Maruts*).—§ 132 (*do.*): I, 67, 2791 (*Draupadi* was born in the race of *D.* from a portion of *Çri*).—§ 201: *D.* (*Yajñasena*, v. 5174, *Saumaki*, v. 5192), son of *Pr̥shata*, the friend of *Bharadvāja*, used every day to come to the hermitage to play and study together with *Drona*. After the death of *Pr̥shata*, *D.* became king of the northern *Pāṇḍavas*. About the same time *Bharadvāja* also ascended to heaven: I, 130, 5109, 5111.—§ 201 (*Drona*): I, 130, 5133.—§ 202 (*do.*): I, 131, 5134, (5137), 5194,

5195, 5206 (rebuked Droṇa for calling him his friend).—§ 207 (do.): I, 133, 5298.—§ 209 (Drupadaśāsana): I, 138, 5446 (*Pāñcalārājāṃ*), 5448 (*nagaram Dṛoṣya*), 5457, 5459, 5499 (*nagaram Dṛoṣya*), 5500 (*sambandhi Kuruvitrāṇam*), 5502 (*Yajñasenam*), 5503, (5510), 5513 (assisted by his pupils, Droṇa vanquished *D.*, but restored half his kingdom to him. *D.* thenceforth resided in Kāmpilya).—§ 216 (Caitrarathap.): I, 165, 6323 (*Dhṛṣṭadyumnaśya cotpattim utpattiṃ ca Çikhaṇḍināḥ | ayonijātvaṃ Kṛṣṇāyā Dṛoṣya mahāmakhe*, all. to §§ 218 and 573).—§ 217 (do.): I, 166, 6333 (son of Prbhata), 6335, 6341, (6342), 6345, 6348, 6349 (brief repetition of §§ 201-8).—§ 218 (Draupadisambhava): I, 167, 6356, 6368, 6369, 6389, 6406, 6407 (*oṣya mahāmakhe*; in order to get a son who might slay Droṇa, *D.* held a sacrifice, where Dhṛṣṭadyumna arose from the sacrificial fire, and Kṛṣṇā (Draupadī) from the centre of the vedi).—§ 219 (Caitrarathap.): I, 168, 6420 (*nagarim . . . Dṛoṣya*, i.e. Kāmpilya).—§ 220 (do.): I, 169, 6434 (*oṣya kule jāyāne*, sc. Draupadī).—§§ 231-6 (Svayamvarap.): I, 184, 6929 (*oṣya niveśane*), 6931 (*Yajñasenasya duhita*); 185, 6945 (*rājā dakṣhiṇa - Pāñcalān Dṛeṇūbhīrakṣhitān*), 6947 (*oṣhayam*), (6955), 6956, 6958, 6980 (*oṣya putrah*, i.e. Dhṛṣṭadyumna); 188, 7057; 189, 7072, 7073; 191, 7134 (*kanyā Dṛoṣya*, i.e. Draupadī); 192, 7168 (at the svayamvara of Draupadī, *D.* (*Yajñasenah*, v. 6952), who wished to bestow his daughter on Arjuna, caused a bow to be made which only Arjuna could bend. Arjuna then won Draupadī).—§ 237 (Vaivāhikap.): I, 193, 7187, 7191 (*Pāṇḍur hi rājā Dṛoṣya hi rājñāḥ sakṣā*), 7192, 7194 (*purodhā Dṛoṣya*), 7196, 7199; 194, 7203, 7211 (*oṣya niveśane*), 7217 (*oṣya putrah*, i.e. Dhṛṣṭadyumna); 195, 7230, 7233, 7234, (7239), (7244), (7249); 196, (7258) (*D.*, who wished to bestow his daughter on Arjuna, tries to ascertain who has won her. Yudhishtira tells who they are, and asks for Draupadī as wife for all the five Pāṇḍavas in common).—§ 238 (Pāñcendrop.): I, 197, 7316 (Vyāsa told *D.* the history of the five Indras).—§ 239 (do.): I, 197, 7326, 7328 (Svayambhū had destined Draupadī to become the common wife of the five Pāṇḍavas).—§ 240 (Vaivāhikap.): I, 198, (7329), 7343; 199, 7347, 7348 (Draupadī is married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, 200, 7378, 7379 (*oṣyātmajān*), 7385, 7389; 201, 7400, 7414; 202, 7434; 204, 7462, 7464, 7468.—§ 243 (do.): I, 205, 7508, 7512; 206, 7526, 7531 (*oṣya ca putrāṇam*), 7532.—§ 244 (Rājyalābhap.): I, 207, (7545), 7550, (7551), 7554.—§ 248 (Arjunavanavāsap.): I, 214, 7800 (*oṣyātmajāṃ*, i.e. Draupadī).—§ 289 (Argḥāharanap.): II, 37, 1344.—§ 290 (Çiçupālavadhap.): II, 44a, 1538.—§ 294 (Dyūtap.): II, 48, 1705 (*oṣya sutaḥ*), 1716 (*oṣ ca sahātmajāḥ*).—§ 299 (do.): II, 71, 2384 (*oṣyātmajāṃ*, i.e. Draupadī).—§ 311 (Āraṇyakap.): III, 4, 7234 (do.).—§ 317 (Arjunābhigamanap.): III, 12, 574 (*oṣya puram*, i.e. Kāmpilya).—§ 325 (Draupadīpuritāpav.): III, 27, 1022 (*oṣya kule jātāṃ enuśhām Pāṇḍoḥ*, i.e. Draupadī).—§ 342 (Indralokābhigamanap.): III, 51, 1983 (*oṣya putrā Dhṛṣṭadyumnapuragamāḥ*).—§ 423 (Gandhamādanap.): III, 144, 10998 (*oṣyāna pitrā dattā*, sc. Draupadī).—§ 515 (Karpadigvijaya): III, 254, 15237 (*oṣya puram*, i.e. Kāmpilya, attacked by Karna), 15239 (paid tribute to Duryodhana).—§ 522 (Draupadīharanap.): III, 266, 15606 (*apatyam aśmī Dṛoṣya rājñāḥ*, says Draupadī).—§ 525 (Rāmopākhyānap.): III, 273, 15668 (*oṣya suta*, i.e. Draupadī).—§ 549 (Pāṇḍavapr.): IV, 4, 84 (Dhaumya, etc., went to the abode of *D.*).—§ 551 (Kṛṣṇakavadhap.): IV, 20, 614 (*oṣya duhita*, i.e. Draupadī).—

§ 552 (Goharanap.): IV, 36, 1181 (*oṣya sutaṃ*, i.e. Draupadī).—§ 554 (Sainyodyogap.): V, 1, 13, 15 (*sutāḥ sarve Dṛoṣya*); 4, (64); 5, 102; 6, (109), 127 (sends his purohita to Hāstinapura).—§ 555 (do.): V, 19, 580 (*oṣya . . . suta*, joined the Pāṇḍavas).—§ 556 (Saṅjayayānap.): V, 20, 603 (*oṣya purohitaḥ*).—§ 561 (Yānasandhip.): V, 48, 1843 (*Virāṭa-Dṛoṣya mahārathau*), 1844; 575, 2236 (*Pāñcalyo daçabhis tanayair vṛtaḥ | Satyajitpramukhair vīrair Dhṛṣṭadyumnapuragamaiḥ | Dṛoṣya vārḍhayan mānam Çikhaṇḍi-paripālitaḥ*, had joined the Pāṇḍavas with one akshauhinī of troops), (o), 2262; 64, 2480.—§ 562 (Bhagavadyaṇap.): V, 80c, 2856 (*sahāmatyaṃ*); 82, 2872 (*sutā Dṛoṣyasya*, i.e. Draupadī), 2891 (do.); 83o, 2950.—§ 570 (Sainyamiryaṇap.): V, 151a, 5100, 5113 (*çvaçuraḥ*), 5144; 153, 5189 (*Virāṭa-Draupadābhyāṇ ca saputrābhyāṃ*), 5192, 5199; 157, 5324 (among the commanders of the divisions of Yudhishtira's army), 5336.—§ 571 (Ulūkādūtāgamanap.): V, 160, 5479; 161, 5539 (*saputrasya*); 162, 5585 (do.); 163, 5683, 5696.—§ 572 (Rathātīrathasāṅkhyānap.): V, 170, 5886 (*Virāṭa-Draupadaḥ*, are mahārathas); 171, 5916 (father of Satyajit).—§ 573 (Ambopākhyānap.): V, 187, 7383 (*oṣya kule jātā*, sc. Ambā); 188, 7390, 7391, 7397 (*patni Dṛoṣyasya*), 7399, 7401, 7402, 7403, 7404; 189, 7409, (7413), 7418, 7429; 190, 7434, 7438, 7444, 7445; 191, 7461 (*Yajñasenah*), 7478 (*Çikhaṇḍi sū Dṛoṣyātmajā*); 192, 7497, 7500 (*Pāñcalārājāṃ*), 7504, 7509, 7511, 7512, 7514, 7527 (*oṣya suta . . . Çikhaṇḍini*), 7546, 7549, 7551 (*oṣya kule jātā Çikhaṇḍi*, sc. Ambā; being yet childless, *D.* had worshipped Çiva, who promised that *D.* should have a daughter who afterwards would become a son. Then Çikhaṇḍin (who was the reborn Ambā) was born as a female, but afterwards became a male); 194r, 7599; 196r, 7624, 7632.—§ 576 (Bhishmavadhap.): VI, 45^o, 1723, 1724 (fights with Jayadratha); 49, 2003 (*oṣyātmajāḥ*, i.e. Dhṛṣṭadyumna), 2023 (*Pāñcalyaṃ*), 2025 (*sainyāni Dṛoṣya*, vanquished by Bhishma); 50v, 2060, (π), 2079.—§ 579 (do.): VI, 53^r, 2232 (*Virāṭa-Dṛoṣya*, attacked by Droṇa).—§ 580 (do.): VI, 56ç, 2414; 59^u, 2629 (*Pāñcalārājāḥ*).—§ 582 (do.): VI, 69a, 3065 (*saha putreṇa*); 71e, 3140.—§ 583 (do.): VI, 75, 3282; 77, 3376 (*oṣya putrah*, i.e. Dhṛṣṭadyumna), 3379 (*oṣya putram*, do.), (°), 3383, 3384, 3385 (vanquished by Droṇa).—§ 584 (do.): VI, 82, 3624 (*oṣyātmajāḥ*, i.e. Dhṛṣṭadyumna); 85, 3774 (*oṣya putra*, i.e. Çikhaṇḍin), 3778 (*oṣya putrah*, do.).—§ 585 (do.): VI, 89v, 3947.—§ 586 (do.): VI, 99ç, 4512; 103μ, 4685, 4686, 4690, 4692 (fights with Bhishma); 104, 4745, 4751, 4752; 107, 4966 (so C., but read with B. *Draupadaḥ*, i.e. Çikhaṇḍin).—§ 587 (do.): VI, 108, 5001; 110ç, 5098, 5108 (Virāṭa and *D.* fight with Açvatthāman); 111, 5161, 5164, 5166 (do.); 116, 5432 (*oṣya ratṇam*); 118ç, 5559, 5564 (*oṣyāṅke*); 119x, 5578, w, 5587.—§ 589 (Dronābhishekap.): VII, 8, 227 (*oṣyātmajāḥ*, i.e. Dhṛṣṭadyumna); 10x, 367 (*utsaṅga iva saṃvṛddhaṃ Dṛoṣya*, sc. Çikhaṇḍin).—§ 590 (do.): VII, 14, 534, 535, 536 (fights with Bhagadatta), (α), 577; 16z, 650.—§ 592 (Saṃçaptakavadhap.): VII, 20, 816 (*oṣya sutaḥ*, i.e. Dhṛṣṭadyumna); 23o, 961 (*Pāñcalyaḥ*, description of his horses); 25, 1081 (fights with Bāhika).—§ 593 (Abhimanyuvadhap.): VII, 35z, 1508; 42π, 1743; 43ρ, 1770.—§ 597 (Pratijñāp.): VII, 83a, 2950.—§ 598 (Jayadrathavadhap.): VII, 85z, 3050.—§ 599 (do.): VII, 114ψ, 450z; 124λλ, 5002; 125, 5091, 5094 (attacked Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, 153a, 6627; 154z, 6661; 155z, 6726; 156o, 6764, 6910 (father of Suratha); 157,

6922 (*°syātmajan*), 6963 (*°vāhant*); 158_x, 7010 (*°sya tathā putrā D° ca*); 165, 7368 (fights with Vṛhasena); 168, 7524, 7530, 7532, 7534, 7537 (defeated by Vṛhasena).—§ 601 (Droṇavadhap.): VII, 184a, 8368.—§ 602 (do.): VII, 186, 8487, 8488 (*°sya putrāḥ*), 8489 (*°putrāṇām*), 8491, 8492, 8493, 8496, 8499 (is slain by Droṇa), 8500 (*°sya napitrāhu*), 8508 (*°sya kula jātaḥ*, sc. Dhṛṣṭadyumna); 191, 8756 (*ya iśhvā manujendroṇa D° ena mahāmakhe | labdho Droṇa-vinācāya samiddhād dhavyavāhanāt*, i.e. Dhṛṣṭadyumna, all. to § 218); 192, 8831 (*sainyair D°sya*).—§ 604 (Kārnab.): VIII, 6, 156 (has been slain).—§ 605 (do.): VIII, 26, 1060 (*°syātmajaḥ*, i.e. Çikhaṇḍin), 1074 (*°syātmaje*, do.).—§ 608 (do.): VIII, 85, †4306 (*°sautavarishṭhāḥ pañca Çaineya-shaṣṭha D°duhitṛputrāḥ pañca*).—§ 616 (Sauptikap.): X, 8, 385 (*°sya ca putrāṇām putrāṇām suhrdām api*, are slain by Aśvatthāman).—§ 617 (Aishikap.): X, 10, 544 (*°syātmajaḥ*); 170, 762 (*°syātmajaḥ*).—§ 618 (Jalaprādānikap.): XI, 11, 300 (do.).—§ 619 (Strivilāp.): XI, 16a, 447; 25_x, 722 (*°pātitaḥ*), 724.—§ 620 (Çṛāddhap.): XI, 26_β, 788 (his body is burnt).—§ 630 (Rājadh.): XII, 27_β, 799 (sc. *hato*).—§ 637 (do.): XII, 42_γ, 1490 (his çṛāddha is performed).—§ 789 (Putradarçanap.): XV, 320, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohanap.): XVIII, 16, 25; 4, 137 (Çṛi was born in Drupada's race [as Draupadī]); 5_λ, 148, 162 (among those who after death entered the deities).

Cf. also the following synonyms:—

Dhṛṣṭadyumnapitr ("the father of Dhṛṣṭadyumna"), q.v.

Pāñcāla, Pāñcālanṛpa, Pāñcālapati, Pāñcālārāja, Pāñcālya, q.v.

Pārshata ("son of Pṛshata"), **Pṛshatātmaja** (do.), q.v.

Saumaki, q.v.

Yājñasena: I, 5174 (disciple of Agniveṣa), 5452, 5453, 5502 (*D°*), 6416, 6931 (*°sya duhita Drupadasya*, i.e. Draupadī), 6935 (*°sya ca sūtaḥ*, do.), 6952, 7236, †7334, 7524, 7525, 7538; II, 126 (*Saumakiḥ*, C. has by error *Jajñasenaḥ*), 1268, 1607, 1886, †2523 (*Saumakiḥ*), 2556 (*sūta* . . . *Y°sya*, i.e. Draupadī); III, †12581, 14828 (*°sya duhita*, i.e. Draupadī); IV, 2352; V, 7461 (*D°*); VI, 720 (*Pāñcālyah*); VII, 7525, 7526; VIII, 36 (*°sya putreṇa* . . . *Çikhaṇḍinā*).

[**Drupadaçāsana(m)**] ("the chastising of Drupada").

§ 209 (Sambhavadhap.): Droṇa now one day asked the Dhṛtarāshṭras and Pāṇḍavas for his fee as their instructor, saying: "Seize ye the Pāñcāla king Drupada in battle and bring him to me." Duryodhana, Karṇa, Yuyutsu, Duḥçāsana, Vikarna, Jalasandha, Sulocana, Subāhu, Dirghalocana, etc., smote the Pāñcālas and conquered the capital of Drupada, while Arjuna, etc., waited outside the town at a distance of half a kroça, thinking that the others were not able to seize Drupada. Defeated by Drupada, they fell back upon the Pāṇḍavas. Arjuna, bidding Yudhisṭhira not to engage in the fight, appointed the sons of Mādri his *oakrakshas*, while Bhīmasena, mace in hand, ran ahead to slay the elephants, while Arjuna attacked the Pāñcālas and Śrījāyas and felled Drupada from his elephant. Drupada and Satyajit rushed at Arjuna. Satyajit had his bows repeatedly cut in twain and his horses, etc., slain, and desisted from the fight.

Drupada also had his bow cut in twain, etc., by Arjuna, who then took a scimitar and, leaping from his own chariot upon that of his foe, seized Drupada, while the Pāñcālas ran away. Bhīma, etc., began to lay waste his capital, but were prevented by Arjuna. Droṇa prevailed upon Drupada to accept his friendship, and restored half his kingdom to him, viz., that part of it that lay on the southern side of the Bhāgtrathi, with the southern Pāñcālas, up to the banks of the Carmanvati river, where Drupada thenceforth resided sorrowfully in Kāmpilya in Mākandī, on the banks of Gaṅgā, while Droṇa (because Drupada had said that only a king could be the friend of a king) retained that half that lay to the north of the Bhāgtrathi, and thenceforth continued to reside in Ahicchatra (I, 138).

Drupadaduhitṛputra, pl. (*°āḥ*) ("the sons of the daughter of Drupada") = Draupadeya, pl.: VIII, †4306 (*pañca*).

Drupadakanyā ("daughter of Drupada") = Draupadī: I, 7383, 7522.

Drupadaputra ("son of Drupada") = Dhṛṣṭadyumna: I, 6325 (*Dh°*); VI, 832 (disciple of Droṇa), 1703, 2210, 2217; VII, 3601, 7199, 9131; XI, 668 (the slayer of Droṇa).

Drupadaputra, pl. (*°āḥ*) ("the sons of Drupada"). § 241 (Vidurāgamanap.): I, 204, 7467.—§ 608 (Kārnab.): VIII, 46_γ, 2207 (*Dhṛṣṭadyumnopurogamāḥ*); 85_σ, †4306 (*°varishṭhāḥ pañca*). Cf. Drupadasuta, pl., Drupadātmaja, pl.

Drupadaputrī ("daughter of Drupada") = Draupadī: XIV, 2038; XV, 801.

Drupadasuta, pl. (*°āḥ*). § 605 (Kārnab.): VIII, 30, †1216 (*°mukhaiḥ*, sc. the army of Yudhisṭhira, or does *D.* only refer to Dhṛṣṭadyumna?).

Drupadātmaja ("son of Drupada") = Çikhaṇḍin: V, 5126 (*Ç°*), 7550 (*Ç°*); VI, 558 (*Ç°*), 5690.

Drupadātmaja (do.) = Dhṛṣṭadyumna: VI, 2704, †3380; VII, 8874; IX, †1088 (*Pāñcālaputrāḥ*).

Drupadātmaja, pl. (*°āḥ*) ("the sons of Drupada"). § 243 (Vidurāgamanap.): I, 205, 7508 (*Dhṛṣṭadyumnāmukhāḥ*).—§ 589 (Droṇābhishekap.): VII, 80, †248. Cf. Drupadaputra, pl.

Drupadātmaḥ ("daughter of Drupada") = Draupadī: I, †7008, †7009, †7159; II, †2220, 2278; III, †10282, 14724, 14728, 14805, †15610, †15639, 16616, 16618; IV, 260, 376, 472, 504, 691; XII, 1456; XIV, 2645.

Dṛḍha, son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, 137_{aaa}, 5644 (among seven sons of Dhṛtarāshṭra, who are slain by Bhīmasena); 157_o, 6938 (the same?, among ten sons of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍhahasta, Dṛḍhakshatra, Dṛḍhasandha, Dṛḍhavarman, Dṛḍhāyudha.

Dṛḍha = Vishnu (1000 names).

Dṛḍhāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, 200, 13621.

Dṛḍhadhanvan, a prince. § 232 (Svayamvarap.): I, 186, 6995 (*Pauravaḥ*?, present at the svayamvara of Draupadī).

Dṛḍhahasta, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2737.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4549. Cf. Dṛḍha¹.

Dṛḍhakshatra, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547. Cf. Dṛḍha¹.

Dṛḍharatha, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2739.—§ 600 (Ghaṭotkacavadhap.): VII, 152_x, 6861 (the same?, follows Çakuni); 157_o, 6938 (among seven sons

of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dr̥ḍharathācraṇa.

Dr̥ḍharatha¹, an ancient king. § 775 (Ānuḥāsānik.): XIII, 166ⁿ, 7678.

Dr̥ḍharathācraṇa, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4551. Cf. Dr̥ḍharatha¹.

Dr̥ḍhasandha, a son of Dhṛtarāshṭra. § 130 (Amḥāvat.): I, 67, 2735.—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4548. Cf. Dr̥ḍha¹.

Dr̥ḍhasena, a Pāṇḍava warrior. § 592 (Samḥaptakavadhap.): VII, 21^x, 906 (slain by Droṇa).

Dr̥ḍhasya, a ṛshi, son of Agastya and Lopāmudrā. § 382 (Agastyaop.): III, 99, 8640 (called Idhmavāha).

Dr̥ḍhavarman, a son of Dhṛtarāshṭra. § 130 (Amḥāvat.): I, 67, 2734.—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4547. Cf. Dr̥ḍha¹.

Dr̥ḍhavrata, a ṛshi. § 665 (Mokshadh.): XII, 208ⁿ, 7595 (one of the ṛshis of the south). Cf. Dr̥ḍhavya, Dr̥ḍhāyu².

Dr̥ḍhavya, a ṛshi. § 770 (Ānuḥāsānik.): XIII, 151ⁿ, 7112 (one of the seven *Dharmarājartirjāḥ* in the south). Cf. Dr̥ḍhavrata, Dr̥ḍhāyu².

Dr̥ḍhāyu(s)¹, son of Purūravas and Urvaçī. § 141 (Purūravas): I, 75, 3149.

Dr̥ḍhāyu(s)², a king. § 554 (Sainyodyogap.): V, 4ⁿ, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Dr̥ḍhāyu(s)³, a ṛshi. § 775 (Ānuḥāsānik.): XIII, 166^z, 7666 (one of the ṛshis of the south). Cf. Dr̥ḍhavrata, Dr̥ḍhavya.

Dr̥ḍhāyudha, a son of Dhṛtarāshṭra. § 130 (Amḥāvat.): I, 67, 2734. Cf. Dr̥ḍha¹.

Dr̥ḍheshudhi, an ancient king. § 6 (Anukram.): I, 1^a, 231 (in Sañjaya's enumeration of departed kings).

Dr̥ḍheyu, a ṛshi. § 770 (Ānuḥāsānik.): XIII, 151^o, 7114 (one of the seven *ṛtviḥ* of Varuṇa, in the west).

Dr̥pta¹ = Śiva: X, 254.

Dr̥pta² = Viṣṇu (1000 names).

Dr̥ptātman = Kṛṣṇa: XII, 1662.

Dr̥shadvat, a prince. § 156 (Pūruvaṃç.): I, 95, ††3767 (father of Varāṅgi, the wife of Saṃyāti).

Dr̥shadvatī, a river. § 305 (Anudyūtap.): II, 78, 2574 (there Yudhishtira had been instructed by Çambhu, i.e. Brahmān?).—§ 312 (Āraṇyakap.): III, 5, 241 (*Sarasvatī-Dṛyau*; C. has by error *Dr̥çad*).—§ 361 (Kurukshetra): III, 83, 5074 (*dakṣiṇena Sarasvatī Dṛyutlarena ca . . . Kurukshetre*).—§ 364 (Tirthayātrāp.): III, 83, 6057 (merit of bathing there), 6065 (*Kauçikīyāḥ saṅgama . . . Dṛyāç ca*).—§ 369 (Kurukshetra): III, 83, 7075 (*uttareṇa Dṛyū dakṣiṇena Sarasvatī . . . Kurukshetre*).—§ 377 (Dharmayātrāp.): III, 90, 8382 (in the north).—§ 574 (Jambūkh.): VI, 9^a, 323.—§ 640 (Rājadh.): XII, 58, †2121.—§ 652b (Indrota-Pārlkṣitīya): XII, 152, 5647 (*Sarasvatī-Dṛyoh saṅgamaḥ*).—§ 757m (Goloka): XIII, 102^a, 4889.—§ 775 (Ānuḥāsānik.): XIII, 166^a, 7648.

Dr̥stīpa, pl. (^oāḥ), a class of gods. § 730 (Ānuḥāsānik.): XIII, 14^{all}, †1372 ("that live upon vision," PCR).

Duḥḥālā, a son of Dhṛtarāshṭra. § 130 (Amḥāvat.): I, 67, 2728.—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4541 (only B., C. has by error *Suḥḥālāḥ*).—§ 599 (Jayadrathavadhap.): VII, 127^{vv}, 5176 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).—§ 604 (Karnap.): VIII, 7, 208 (among those warriors of Duryodhana who still stay in the field).

Duḥḥālā, daughter of Dhṛtarāshṭra and Gāndhārī. § 130 (Amḥāvat.): I, 67, 2740, 2744 (married to Jayadratha).—§ 181 (Duḥḥālotpatti): I, 116, 4527, 4539 (birth of *D.*).—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4553, 4557 (married to Jayadratha).—§ 522 (Draupadīharanap.): III, 271, 15758 (Yudhishtira orders to save Jayadratha for the sake of *D.*).—§ 523 (Jayadrathavimokṣhanap.): III, 272, 15782 (do.).—§ 615 (Gadāyuddhap.): IX, 64^{ee}, 3617.—§ 619 (Strivilāp.): XI, 22ⁿ, 629, 632.—§ 785 (Anugītāp.): XIV, 78, 2275 (*Dhṛtarāshṭrajā*, came with her grandson, the son of her son Suratha), 2280, 2294, 2297; 89, 2678 (her little grandson installed as king of the Sindhus).

[**Duḥḥālotpatti(h)**] ("birth of Duḥḥālā"). § 181 (Sambhavap.): That *Gāndhārī* also had a daughter (*Duḥḥālā*) was due to the circumstance that Vyāsa, when he divided the lump of flesh (knowing that *Gāndhārī* wished to have a daughter), assigned one part in excess of the hundred to become a daughter (I, 116).

Duḥḥāsana, a son of Dhṛtarāshṭra. § 4 (Anukram.): I, 1, †108, †156 (all. to § 299), †202 (Bhīmasena drank his blood, all. to § 608), †204.—§ 11 (Parvasaṅgr.): I, 2, 547 (Bhīmasena drank his blood, all. to § 608).—§ 71 (Ādivaṃçāvatāranap.): I, 61, 2247.—§ 83 (Ādivaṃçāvatāraṇa): I, 63^a, 2447.—§ 130 (Amḥāvat.): I, 67, 2725 (*D.* and his brothers (except Duryodhana) were incarnations of the Paulastya), 2728 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 157 (Pūruvaṃç.): I, 95, 3810 (among the four principal sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 209 (Drapadaçāsana): I, 136, 5449, 5461.—§ 213 (Jatugrhap.): I, 141, 5635; 142, 5674.—§ 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadī).—§ 241 (Vidurāgumanap.): I, 200, 7374; 204, 7469.—§ 288 (Rājasūyikap.): II, 35, 1290 (at the rājasūya of Yudhishtira *D.* superintended [the distribution of] food, etc.).—§ 298 (Dyūtap.): II, 58, 2016; 65, 2184.—§ 299 (do.): II, 66, †2195; 67, †2221, †2225, †2227, (†2230), †2231, †2240, †2241, †2249 (ordered by Duryodhana, *D.* dragged Draupadī into the sabhā); 68, 2288, 2290, 2304 (pulled off the clothes of Draupadī; Bhīmasena vows to drink his blood).—§ 301 (do.): II, 68, 2338, 2339 (drags Draupadī); 69, 2340.—§ 302 (Anudyūtap.): II, 74, 2453, (2455).—§ 304 (do.): II, 77, 2515, 2532, 2533, 2542, 2544 (when Yudhishtira had been defeated in gambling and the Pāṇḍavas were going to the wood, *D.* exulted. Bhīmasena [once more] vows to drink the blood of *D.*).—§ 306 (do.): II, 80, 2656.—§ 308 (Āraṇyakap.): III, 1, 14.—§ 311 (do.): III, 4, 234.—§ 313 (do.): III, 7, 288, (297), 301.—§ 316 (Kirmīravadhap.): III, 11, 401 (*karotaraḥṭaviprakīrṇaçiroruhā*, sc. Kṛṣṇā, all. to § 299).—§ 317 (Arjunābhigamanap.): III, 12, 465.—§ 325 (Draupadīparitāpav.): III, 27, 996.—§ 329 (Kāmyakavanapr.): III, 36, 1435.—§ 337 (Indralokābhigamanap.): III, 44, 1797 (*°vadhā*).—§ 340 (do.): III, 49, 1934 (all. to § 299?).—§ 342 (do.): III, 51, 1995.—§ 402 (Tirthayātrāp.): III, 120, †10270.—§ 512 (Ghoshayātrāp.): III, 236, †14757, †14761; 238, 14808; 239, 14843; 241, 14897; 242, 14919, 14924; 249, 15081, 15091, 15097, 15104; 251, 15133, 15134 (on the ghoshayātrā Duryodhana and his brothers are made prisoners by the Gandharvas, but delivered by the Pāṇḍavas. *D.* tries to console the mourning Duryodhana).—§ 514 (do.): III, 252, 15205 (*°adayaç cāya*—i.e. Duryodhana's—*bhṛtārāḥ*).—§ 515 (do.): III, 253, 15219.—§ 516

(Duryodhanayajña): III, 256, 15304 (gives order to invite the Pāṇḍavas to Duryodhana's sacrifice).—§ 521 (Draupadī-haranap.): III, 262, 15495, 15497, 15509 (counsellor of Duryodhana); 263, 15538 (all. to § 299).—§ 551 (Kicakavadhap.): IV, 21, 647 (do.).—§ 552 (Goharanap.): IV, 26, 895 (*bhṛātā*, sc. Duryodhana's); 30, 991 (arrays the forces of Duryodhana when he sets out to rob the kino of Virāṭa); 35a, 1150; 55, 1733 (pierced by Arjuna); 61, 1988, 1989 (fights with Arjuna); 63, 2021 (defeated by Arjuna); 66, †2109 (protects Duryodhana).—§ 556 (Sañjayayānap.): V, 26, †755 (counsellor of Duryodhana); 29, †847 (all. to § 299), †853 (cf. II, 2526), †860 (cf. I, 108); 30, †884 (*bhṛātā kanyān api tasya*, i.e. Duryodhana's); 31, 931 (all. to § 299).—§ 557 (Prajāgarap.): V, 33, 989.—§ 558 (do.): V, 35, 1257.—§ 561 (Yānasandhip.): V, 47a, 1798; 49, 1945; 55v, 2207; 57, 2250 (*śya*, sc. *sutāh*, destined to become Abhimanyu's share in the battle), (σ), 2290; 58, 2303, 2309; 63, 2433; 66ee, 2502.—§ 562 (Bhagavadānap.): V, 73, 2692 (all. to § 299); 79d, 2829; 82, 2906 (all. to § 299), 2909; 86, 3058 (*śya ca grhaṃ*); 90, 3211 (all. to § 299); 91, 3240; 94, 3377.—§ 567 (do.): V, 124γ, 4167; 128, 4268 (all. to § 304), 4270, 4280, (κ), 4306; 129μ, 4357; 130v, 4366, 4397.—§ 569 (do.): V, 137, 4665 (all. to § 299); 141, 4802 (Bhīmasena will drink the blood of *D.*); 142e, 4822 (do.): 143η, 4835; 144, 4890.—§ 570 (Sainyaniryānap.): V, 153, 5195; 154, 5227.—§ 571 (Ulūkādūtāgamanap.): V, 160a, 5409, 5411, 5473 (*śya rudhiram piyatām*, 5531 (*caugham*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); 161, 5544 (= v. 5473); 162, 5605 (Bhīmasena will drink the blood of *D.*), 5641 (do.); 163, 5657 (do.), 5675 (do.), 5698.—§ 572 (Rathātīrathasāṅkhyānap.): V, 165a, 5732 (is a ratha); 166, 5761 (*śya*, sc. *putrah*).—§ 576 (Bhagavadgītāp.): VI, 14, 577 (*kitavah*); 15, 598, 599, 607 (deputed to protect Bhīshma); 182, 686 (protects Bhīshma).—§ 578 (Bhīshmadhāp.): VI, 44, 1639, (α), 1652; 45°, 1690 (attacks Nakula); 48, 1980; 49, 1996; 51μ, 2093, (σ), 2098.—§ 581 (do.): VI, 62ζ, 2731 (protects Çalya), 2742 (pierces Dhṛṣṭadyumna).—§ 582 (do.): VI, 71°, 3133 (protects Çakuni).—§ 583 (do.): VI, 76c, 3329; 77κ, 3343; 78, 3437 (fights with the five Kekaya princes).—§ 585 (do.): VI, 95γγ, 4245 (*tava ca bhṛātaraḥ çurā D°purogamāḥ*); 97u, 4404, 4418, 4423; 98, 4477, 4478, 4496 (protects Bhīshma).—§ 586 (do.): VI, 105, 4768, 4773 (do.).—§ 587 (do.): VI, 110, 5111, 5118, 5120, 5124, 5125, 5129 (encounter with Arjuna); 111, 5196; 115ξ, 5358; 117, 5464, 5466 (defeated by Arjuna), 5493, 5497 (his steeds and charioteer felled by Arjuna); 118r, 5520; 119, 5622, 5626; 120, 5711, 5714 (*Kauravah*).—§ 589 (Droṇābhīshekap.): VII, 72, 181.—§ 590 (do.): VII, 12, 438.—§ 593 (Abhimanyuvadhāp.): VII, 34β, 1501; 37c, 1600; 39ξ, 1660, 1666, 1672 (C. by error *Duḥ°*), 1674 (encounter with Abhimanyu); 40, 1677, 1686, 1689, 1690, 1699 (defeated by Abhimanyu); 51, 1987 (C. by error *Duḥ°*, do.).—§ 596 (Pratijñāp.): VII, 74a, 2619, (β), 2629.—§ 598 (Jayadrathavadhāp.): VII, 85, 3034, (ε), 3062, (ζ), 3061; 87θ, 3107.—§ 599 (do.): VII, 90, 3187 (attacked Arjuna), 3189, 3215, 3216 (*D.* and his force defeated by Arjuna); 91, 3217 (*°balam*); 95, 3530 (attacks Sātyaki); 96, 3555 (do.); 98, 3662; 112, 4313 (*°m anuvratāḥ*, sc. the Rukmarathas); 116aa, 4605 (pierces Sātyaki); 120δδ, 4767, 4790, 4795, 4796 (encounter with Sātyaki); 121, 4823, 4833, 4834, 4862 (*D.* and his force defeated by Sātyaki); 122, 4864, 4865, 4868; 123, 4935,

4939, 4940, 4943, 4944, 4945, 4955, 4957, 4959, 4963, 4970 (*D.* once more defeated by Sātyaki); 127, 5201 (attacks Bhīmasena); 132, 5426 (all. to § 299); 135vv, 5552, 5553; 140, †5838, †5840 (encounter with Sātyaki); 141, 5842 (*°ratham*); 145vvv, 6075; 147, 6368 (*putrān tava . . . D°mukhān*); 151γ°, 6548, 6559.—§ 600 (Ghaṭotkacavadhāp.): VII, 156κ, 6850; 158ψ, 7030; 165, 7366 (fights with Prativindhya); 168, 7545, 7547, 7549 (do.); 170λλ, 7624, (μμ), 7671; 174, 7845; 182ζζζ, 8266, (ηηη), 8281.—§ 601 (Dronavadhāp.): VII, 185δ, 8441, (ε), 8452.—§ 602 (do.): VII, 187c, 8544, (κ), 8551; 188, 8574, 8576, 8577 (defeated by Sahadeva); 189, 8628, 8629, 8631, 8632 (defeated by Dhṛṣṭadyumna).—§ 603 (Nārāyaṇāstramokshāp.): VII, 193a, 8907; 200aa, 9309.—§ 604 (Karnap.): VIII, 1a, 5; 4, 88 (had been slain by Bhīmasena); 5ζ, 108 (do.); 6, 163 (had slain Brhanta); 9θ, 271, 318, 320 (*nihatam*).—§ 605 (do.): VIII, 13, 496 (fights with Sahadeva); 23, 893, 897, 900, 908 (defeated by Sahadeva); 30vv, 1226.—§ 608 (do.): VIII, 42, 2142, 2157 (Çatānika shall proceed against *D.*); 48o, 2263, 2278 (rescues Vṛshasena), 2283 (deprived of his chariot by Sātyaki); 61, 3077, 3092, 3093, 3099 (fights with Dhṛṣṭadyumna), 3127; 75, †3815 (attacks Bhīmasena); 78, 3941, (δ'), 3998; 80, 4116 (*°ad avarajaiḥ*); 83, †4216, †4224, †4225, †4226, †4228, †4229, †4232, †4233, †4239 (slain by Bhīmasena, who drank his blood), 4248, †4258; 84, 4271 (*°śya rudhire piyamāno*, (σ'), †4282 (*°śyāpacitīm*); 88, αδ', †4520; 91, ακ', †4749, 4754 (all. to § 299).—§ 609 (Çalyap.): IX, 2ζ, 105 (lamented for as slain).—§ 610 (do.): IX, 4μ, 217; 5v, 255, 278.—§ 611 (do.): IX, 19δδ, 1017 (*°vadhe*, all. to § 608); 24vv, 1300 (*nihate*).—§ 615 (Gadāyuddhāp.): IX, 60, 3384 (*°prabhṛtayaḥ . . . nihataḥ*); 61, 3399 (*°śya rudhiram diṣṭyā pītam tasya*, all. to § 608); 64ee, 3614 (*°purogamāṅ ca bhṛātān*); 65, 3640.—§ 617 (Aishikap.): X, 16η, 753 (*°śya rudhiram pītam viṣphurato mayā*, all. to § 608).—§ 618 (Jalaprādānikap.): XI, 1β, 17 (*°vadham*), (γ), 28; 14ξ, 375; 15o, 393 (*apibah çonitam saṅkhye D°çaritrajam*, all. to § 608).—§ 619 (Strīvilāpāp.): XI, 18γ, 537 (*pītaçonitasarvāṅgo yudhi Bhīmena pātitaḥ*), 545 (*nihataḥ*), 546 (*°śya yat krudho 'pibao çhoṇitam āhavo*, all. to § 608).—§ 637 (Rājadh.): XII, 44, 1523 (his palace is given to Arjuna), 1525.—§ 768 (Ānuçāsanik.): XIII, 148e, 6930.—§ 787 (Āçramavāsap.): XV, 3, 65; 17χ, 484, 486 (all. to § 299).—§ 789 (Putradraçānap.): XV, 31η, 852 (*D.*, etc., were incarnations of Rākshasas); 32θ, 876 (*°adayaḥ Dhārtarāshṭrah*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Bhūrata, Bharataçreṣṭha, Bhāratāpasada, Dhṛtarāshṭraja, Kaurava, Kauravya, Kuruçārdūla.

Duhsaha¹, son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, 63a, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Amçāvat.): I, 67, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Paulaśtyas), 2728 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 454 (do.).—§ 552 (Goharanap.): IV, 35a, 1151; 55, 1733 (pierced by Arjuna); 61, 1988, 1994 (defeated by Arjuna).—§ 561 (Yānasandhip.): V, 47a, 1799; 55v, 2207; 66e, 2504.—§ 576 (Bhagavadgītāp.): VI, 182, 686.—§ 578 (Bhīshmadhāp.): VI, 44a, 1652.—§ 581 (do.): VI, 62ζ, 2731, 2741 (pierces Dhṛṣṭadyumna).—§ 582 (do.): VI, 72e, 3165.—§ 583 (do.): VI, 77c, 3343.—§ 593 (Abhimanyuvadhāp.): VII, 37c, 1599.—§ 599 (Jayadrathavadhāp.): VII, 116aa, 4603, 4608 (encounter with Yuyudhāna); 120δδ, 4768, 4791, 4794, 4796 (do.);

127^{vv}, 5177; 135^{pp}, 5564 (among five sons of Dhṛtarāṣṭra who are slain by Bhīmasena).—§ 604 (Karnap.): VIII, 5^z, 121 (bemoaned as slain).—§ 619 (Strīvilāp.): XI, 19^z, 565, 566, 567 (*galānuh*).

Duhsaha = Īva (1000 names).

Duhsvapnanāṣana = Viṣṇu (1000 names).

Duliduha, an ancient king. § 6 (Anukram.): I, 1, 227 (in Śaṅjaya's enumeration of departed kings).

Dundubhi = Kṛṣṇa: XII, 1511.

Dundubhi, an Asura (?). § 730^g (Upamanyu): XIII, 14^λ, 805.

Dundubhī, a female Gandharva. § 526 (Rāmopākhyānap.): III, 276, 15937 (*Gandharvi*), 15938 (do., reborn as Mantharā).

Dundubhisvāna, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12^θ, 464.

Durādhana, a son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2736. Cf. next.

Durādharma, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4549. Cf. the prec.

Durādharsha = Viṣṇu (1000 names).

Durārihan = Viṣṇu (1000 names).

Durāsada, a prince. § 589 (Droṇābhishekap.): VII, 10, 349 (*rājaputram*, had been slain by Ketumat; PCR. has *Durjaya*).

Duratikrama = Īva (1000 names). Do. = Viṣṇu (1000 names).

Durāvāsa = Viṣṇu (1000 names).

Durdānta = Īva (1000 names).

Durdhara, a son of Dhṛtarāṣṭra. § 599 (Jayadrathavadhap.): VII, 135^{pp}, 5564 (among four sons of Dhṛtarāṣṭra who are slain by Bhīmasena).—§ 604 (Karnap.): VIII, 51^z, 2446 (among several sons of Dhṛtarāṣṭra who attack Bhīmasena).

Durdhara = Viṣṇu (1000 names).

Durdharsha, a son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2729.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4542.—§ 600 (Ghaṭotkacavadhap.): VII, 164^{θθ}, 7337.—§ 611 (Çalyap.): IX, 27, 1443 (only C., B. has *Sudarṣa*, q.v.). Cf. Durdharsha.

Durdharsha = Īva (1000 names).

Durdharshaṇa, a son of Dhṛtarāṣṭra (?). § 599 (Jayadrathavadhap.): VII, 120^z, 4768.

Durga = Viṣṇu (1000 names).

Durgā, a goddess, the same as Umā (q.v.). § 549^f (Pāṇḍavapraveçap.): Yudhishtira praises *D.* (supreme goddess of the universe, born of Yaçodā and rejoicing in the boons bestowed upon her by Nārāyaṇa; she sprang from the race of the cowherd Nanda, terrified Kṛṣṇa, destroyed the Asuras, and ascended to the sky when dashed [by Kṛṣṇa] on a stony platform; she was the sister of Vāsudeva, etc.) with the hymn IV, vv. 184–203: IV, 6, 178, 198 (etymology), 203.—[§ 549 (Pāṇḍavapraveçap.): IV, 6, 204 (*Devi*, i.e. *Durgā*, then showed herself to Yudhishtira and promised him victory).—§ 576 (Bhagavadgītā): VI, 23, 793 (*stotram*), 803 (Arjuna praised *D.* with the hymn VI, vv. 796–808; the goddess then showed herself to Arjuna and promised him victory).—For the names occurring in the two hymns v. the synonyms enumerated under the heading Umā.

Durgā, name of two rivers. § 574 (Jambūkh.): VI, 9^λ, 337, 341.

Durgacaila, a mountain in Çākadvīpa. § 575^b (Çākadvīpa): VI, 11, 423.

Durgala (B. *Durgāla*), pl. (°*zā*), a people. § 574 (Jambūkh.): VI, 9^μ, 359.

Durgama = Viṣṇu (1000 names).

Durjaya, an Asura. § 92 (Amṛāvat.): I, 65, 2531 (son of Danu).—§ 130 (Amṛāvat.): I, 67, 2698 (*Danava*, incarnate as Dantavakra?, or is *D.* name of a king? Cf. *Durjaya*).

Durjaya, son of Çāradandāyani. § 185^c (Çāradandāyani): I, 120, 4679.

Durjaya, son of Dhṛtarāṣṭra. § 512 (Ghoshayātrāp.): III, 242, 14924 (made prisoner by the Gandharvas).—§ 583 (Bhishmavadhap.): VI, 78, 3436 (pierced Abhimanyu); 79^f, 3502 (proceeded against the five Kṛkaya princes).—§ 592 (Samçaptakavadhap.): VII, 25, 1108.—§ 599 (Jayadrathavadhap.): VII, 133, 5492, 5493, 5496 (slain by Bhīmasena).—§ 604 (Karnap.): VIII, 5^z, 122 (mentioned among the slain). Cf. Kuruvardhana.

Durjaya, a king. § 554 (Sainyodyogap.): V, 4^γ, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Durjaya = Īva (1000 names).

Durjaya = Sudurjaya: XIII, 95.

Durjaya = Viṣṇu (1000 names).

Durjaya, name of a place. § 382 (Tirthayātrāp.): III, 96, 8540 (there Yudhishtira dwelt in the hermitage of Agastya; according to Nil. *D.* is = Manimatī, the city of Vātāpi).

Durlabha = Viṣṇu (1000 names).

Durmada, son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2731.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4544.—§ 583 (Bhishmavadhap.): VI, 77^κ, 3343.—§ 599 (Jayadrathavadhap.): VII, 135^{pp}, 5564.—§ 600 (Ghaṭotkacavadhap.): VII, 155, 6716, 6717, 6719, 6721, 6722 (*D.* and Dushkarna fight with Bhīmasena).—§ 608 (Karnap.): VIII, 51^z, 2447 (among several sons of Dhṛtarāṣṭra who attacked Bhīmasena).

Durmarshana, son of Dhṛtarāṣṭra. § 83 (Ādivamçāvatāraṇa): I, 63^a, 2447 (among eleven sons of Dhṛtarāṣṭra, who were mahārathas).—§ 130 (Amṛāvat.): I, 67, 2730.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4542.—§ 571 (Ulūkādūtāgamanap.): V, 160, 5532 (*°odam*, sc. *purushodadhim*, i.e. the army of Duryodhana); 161, 5575 (do.).—§ 578 (Bhishmavadhap.): VI, 44^a, 1652.—§ 580 (do.): VI, 59^p, 12647.—§ 581 (do.): VI, 60^a, 2652; 62^z, 2731, 2741 (pierces Dhṛṣṭadyumna).—§ 583 (do.): VI, 79^f, 3502.—§ 584 (do.): VI, 81^b, 3558; 84^ν, 3735.—§ 587 (do.): VI, 113^κ, 5240, 5245, 5249, 5261 (encounter with Bhīmasena); 114^κ, 5293.—§ 592 (Samçaptakavadhap.): VII, 25, 1070 (fights with Bhīma).—§ 598 (Jayadrathavadhap.): VII, 87^θ, 3106 (*putrah* . . . *tava*, i.e. Dhṛtarāṣṭra's); 88, 3130 (in the van of Duryodhana's army, will fight with Arjuna).—§ 599 (do.): VII, 89, 3150, 3151 (encounter with Arjuna); 116^a, 4603, 4609 (pierced by Sātyaki); 135^{pp}, 5564 (slain by Bhīmasena).—§ 604 (Karnap.): VIII, 5^z, 122 (mentioned among the slain); 9, 321 (*hatam*).—§ 611 (Çalyap.): IX, 26^{pp}, 1404, 1409 (among eleven sons of Dhṛtarāṣṭra who attack Bhīmasena and are slain by him).—§ 637 (Rājadh.): XII, 44, 1525 (his palace is given to Nakula).

Durmarshana = Viṣṇu (1000 names).

Durmukha, son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Paulastyas, 2728 (enumeration), 2730 (do.).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4542 (do.).—§ 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadi).—§ 512 (Ghoshayātrāp.): III, 242, 14924 (made prisoner by the Gandharvas).—§ 552 (Goharanap.): IV, 35^a, 1151.—§ 561 (Yānasandhip.): V,

47a, 1799; **55v**, 2207; **66ce**, 2503 (*Kauravaṃ*).—§ 576 (Bhagavadgītāp.): VI, 18b, 686.—§ 578 (Bhīṣmavadhap.): VI, 44a, 1652; **45^a**, 1694, 1695 (fights with Nakula); **47y^a**, 1809, (^a), 1819 (encounter with Abhimanyu).—§ 581 (do.): VI, **62c**, 2731, 2741 (pierced Dhṛṣṭadyumna); **64c**, 2838 (among fourteen sons of Dhṛtarāṣṭra, who attacked Bhīmasena).—§ 583 (do.): VI, **70^u**, 3482, 3485 (encounter with Ārutakarman), (^u), 3502.—§ 586 (do.): VI, **104**, 4750 (Citrasona mounted the chariot of *D.*).—§ 587 (do.): VI, **110**, 5106 (attacks Ghaṭotkaca); **111**, 5177, 5178 (encounter with Ghaṭotkaca).—§ 592 (Śaṃcapṭakavadhap.): VII, **20**, 818, 819 (fights with Dhṛṣṭadyumna); **25**, 1103, 1104 (fights with Purujit).—§ 596 (Pratijñāp.): VII, **74b**, 2628.—§ 598 (Jayadrathavadhap.): VII, **85a**, 3020.—§ 599 (do.): VII, **106**, 3977 (fights with Sahadeva); **107**, 4031, 4032, 4033, 4034, 4037 (defeated by Sahadeva); **116aa**, 4605; **120**, 4797 (pierced Sātyaki); **127vv**, 5177; **134**, 5515, 5516, 5517, 5519, 5520, 5521 (slain by Bhīmasena); **135vv**, 5540; **147**, 6386 (Bhīmasena has slain thirty-one of Dhṛtarāṣṭra's sons, among them *D.*).—§ 600 (Ghaṭotkacavadhap.): VII, **158y**, 7030 (still living (!)).—§ 604 (Kāṇap.): VIII, **5c**, 121 (mentioned among the slain); **6**, 170 (had slain Janamejaya Pārvatīya).—§ 619 (Śrīvilāp.): XI, **19c**, 553 (*hatah*), 556 (do.).—§ 637 (Rājadh.): XII, **44b**, 1527 (his palace is given to Sahadeva). Cf. Kaurava, Kurumukhya.

Durmukha², a king. § 264 (Sabhākriyāp.): II, **4b**, 116 (among the kings who were present when Yudhishṭhira entered his palace).

Durmukha³, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Durmukha⁴, a Pāṇḍava warrior. § 608 (Kāṇap.): VIII, **73**, 3732.

Durmukha⁵ = Īva (1000 names¹).

Durmukha⁶, a serpent. § 793 (Mausalap.): XVI, **4y**, †120.

Durnivārana = Īva: X, 256.

Dururduda (XIII, 7658), error in C. for Dardura, q.v.

Durvārana¹ = Īva: VIII, 1448; XII, 10431 (1000 names¹).

Durvārana² (so B.) or **Durvāri** (so C.), pl., name of a tribe among the Kāmbojas. § 599 (Jayadrathavadhap.): VII, **112**, 4333 (^a *ṇā* (°yo, C.) *nāma Kāmbojāḥ*).

Durvāsasamvāda. § 10 (Parvasaṅgr.): I, **2**, 352 (*prādurbhāṣaḥ ca Durvāsasamvādaḥ caiva Māyayā*, i.e. XIII, chap. 160?).

Durvāsas¹, a ṛshi. § 11 (Parvasaṅgr.): I, **2**, 473 (^o *'py upakhyānam*, i.e. § 521).—§ 131 (Kuntī): I, **67**, 2768 (taught Kuntī a mantra).—§ 175 (Kāṇa+ambhava): I, **111**, 4385, 4393 (do.).—§ 189 (Pāṇḍu): I, **122**, 4748 (do.).—§ 190 (Pāṇḍavotpatti): I, **123**, 4760 (do., *japyaṃ D^a dattam purā*).—§ 256 (Agnipārābhava): I, **223**, 8132 (*b*: *D.* was a portion of Īva himself), 8136, 8140 (completed the sacrifice of Āvetaki).—§ 266 (Śakra+abhāv.): II, **7**, 293 (among the ṛshis in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahman).—§ 358 (Tīrthayātrāp.): III, **82**, 5006 (had at Varadāna granted a boon to Viṣṇu).—§ 376 (do.): III, **85**, 8265 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā).—§ 520 (Mudgala): III, **260**, 15415 (*digvāḥ*), 15425, 15434 (put Mudgala to the test).—§ 521 (Draupadītharaṇap.): III, **262**, 15499, (15507), 15515, 15518; **263**, 15521, 15548, 15550, (15552), 15563 (in order to favour Duryodhana, *D.* and his 10,000 disciples

visit the Pāṇḍavas at the time when their supply of food was exhausted. Kṛṣṇa, however, came to the assistance of Draupadī).—§ 569 (Bhagavadgītāp.): V, **144f**, 4903 (all. to §§ 131 and 175).—§ 589 (Dronābhishekap.): VII, **11u**, 390 (had granted boons to Kṛṣṇa).—§ 734 (Ānuśāsanik.): XIII, **26a**, 1763 (among the ṛshis who came to see Bhīṣma as he lay on his arrow-bed).—§ 770 (do.): XIII, **151λ**, 7123.—§ 773b (Kṛṣṇa Vāsudeva): XIII, **159a**, †7382.—§ 773c (Ānuśāsanik.): Kṛṣṇa said: [Formerly] I put up in my house the brahman *Durvāsas*, who was green and tawny, clad in rags (*ciravāsāḥ*), who had a stick of *Bilva* (*Æglo marmelos*, Linn.), a long beard, who was emaciated, taller than the tallest men; he wandered over all the celestial and human worlds, singing this verse at congregations and in public squares: "Who would cause the brahman *D.* to dwell in his house? He becomes enraged with everyone even at the slightest transgression; he that would give me shelter should not anger me." As no one took notice of him (read with B. °n *nādrīyate*), I invited him. Sometimes he would eat food sufficient for many thousand persons, sometimes very little, and [sometimes] he would not return home; he would laugh and weep without any visible reason; no one at that time was equal to him in years; [one day] he burnt all the beds and coverlets and all the well-adorned damsels, and then went out; then he asked for rice-milk (*pāyasa*); having previously caused every kind of food and drink to be kept ready, I caused hot rice-milk to be brought; having eaten some, he ordered me to smear my limbs with the remnant, which I did; then he smeared *Rukmiṇī*, and causing her to be yoked to a chariot, he, ascending that chariot, set out of my house striking her with the hook, and proceeded along the high road; the *Duśarha*s became angry; as *Rukmiṇī* tottered, he struck her [with the whip]; then he leapt down from the chariot and fled towards the south on foot, followed by us. Then he became gratified because I had subdued my anger, and said: "As long as gods and men will continue to entertain a liking for food, so long will everyone among them cherish the same liking for thee; so long as there will be righteous [men] (*puṇyāḥ*) in the worlds, so long will thy fame last; agreeable thou shalt be to all persons; whatever articles of thine have been broken or burnt or destroyed, thou shalt see restored or even better; thou wilt have no fear of death through such parts of thy body as have been smeared [with the rice-milk]; thou ought to have smeared also the soles of thy feet." I saw my body endued with great beauty and splendour. He also blessed *Rukmiṇī*, saying: "Thou shalt be the foremost of women in fame, etc., free from decrepitude or diseases or loss of complexion, possessed of a fragrant odour, the foremost of Kṛṣṇa's 60,000 wives, and [after death] thou shalt dwell in the same world as Kṛṣṇa." Having recommended me to be always thus disposed towards the brahmins, he disappeared. I and *Rukmiṇī* took the vow of always satisfying the brahmins. Having entered our house, I saw that everything which *D.* had broken or burnt had become renewed. From that day forth I have always worshipped the brahmins: XIII, **160**, 7416, 7449.—§ 773 (Ānuśāsanik.): XIII, **161**, 7458 (^a *ṇā prasādat*).—§ 773d (Īva): XIII, **161**, 7494 (is a form of Īva).—§ 789 (Putradarṣanap.): XV, **30**, 820 (repetition from § 131).—§ 793 (Mausalap.): XVI, **4**, †123 (had made Kṛṣṇa invulnerable except on the soles of the feet, cf. § 773c). Cf. Atreya (XVI, †124).

Durvāsas² = Īva (1000 names²).

Durvibhāga, pl. (^o*āḥ*), a people. § 295 (Dyūtap.): II, 52, 1869 (among the peoples who brought tribute to Yudhishtira).

Durvigāha, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmaka.): I, 117, 4544.

Durvimocana, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmaka.): I, 117, 4545 (PCR. has *Durvilocana*).—§ 599 (Jayadrathavadhap.): VII, 127^{vv}, 5177, (5177), 5205 (slain by Bhīmasena).—§ 611 (Çalyap.): IX, 26^{pp}, 1405, 1416 (the same?, slain by Bhīmasena). Cf. next.

Durvirocana, a son of Dhṛtarāshṭra. § 130 (Amçavat.): I, 67, 2732. Cf. the prec.

Durvisha = Çiva (1000 names¹).

Durvishaha¹, a son of Dhṛtarāshṭra. § 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadī).—§ 512 (Ghoshayātrāp.): III, 242, 14924 (made prisoner by the Gandharvas).—§ 567 (Bhagavadgītāp.): V, 124^y, 4167.—§ 576 (Bhagavadgītāp.): VI, 18^s, 686.—§ 583 (Bhishma-vadhap.): VI, 77^κ, 3343.—§ 600 (Ghaṭotkacavadhap.): VII, 170^{μμ}, 7671.—§ 604 (Karnap.): VIII, 5^ζ, 122 (mentioned among the slain).—§ 611 (Çalyap.): IX, 26^{pp}, 1405 (C. has ^o*isa*), 1420 (slain by Bhīmasena).

Durvishaha² = Çiva (1000 names¹).

Duryodhana¹, the eldest son of Dhṛtarāshṭra and Gāndhārī, and the enemy of the Pāṇḍavas. § 4 (Anukram.): I, 1, 108, 130, 139, 143, †174, †207.—§ 9 (Parvasaṅgr.): I, 2, 301.—§ 10 (do.): I, 2, 377, 411, 414, 422, 424, 484, 493, 496, 507, 510, 530, 558, 562.—§ 71 (Ādivamçavatāraṇap.): I, 61, 2238, 2239, 2279, 2281.—§ 83 (Ādivamçavatāraṇap.): I, 63, 2441 (^o*ya janani*, i.e. Gāndhārī, the daughter of Subala), 2446 (the eldest of Dhṛtarāshṭra's 100 sons).—§ 130 (Amçavat.): I, 67, 2722 (born from a portion of Kuli), 2726, 2728 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 131^b (Karna): I, 67, 2784 (^o*ya sacivaṃ*, i.e. Karna).—§ 157 (Pūruvamç.): I, 95, ††3810, ††3820.—§ 180 (Gāndhārī-putrotpatti): I, 115, 4506, 4507 (*D.* was born on the same day as Bhīmasena; as soon as he was born he cried like an ass; Vidura in vain told Dhṛtarāshṭra to abandon *D.*).—§ 182 (Dhṛtarāshṭra-putranāmaka.): I, 117, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 190 (Pāṇḍavotpatti): I, 123, 4777 (Bhīmasena was born on the same day as *D.*).—§ 194 (Pāṇḍu): I, 126, 4913 (*Dhṛtarāshṭra's* *dāyādā* *D^opurogamāḥ*).—§ 197 (Bhīmasenarasapāna): I, 128, 4993, 4998, 5008, 5011, 5017, 5036, 5047, 5064, 5068 (gave Bhīmasena poison in the food).—§ 203 (Droṇa): I, 132, 5222 (disciple of Droṇa; Karna and *D.* disregarded the Pāṇḍavas).—§ 205 (do.): I, 132, 5270 (Duryodhana and Bhīmasena became very skilled in the use of the mace, and were jealous of each other).—§ 206 (do.): I, 132, 5287.—§ 208 (Astradarçana): I, 135, 5350, 5377 (combat between *D.* and Bhīmasena with the mace); 136, 5389, 5391, (5392), (5394), 5400 (installs Karna as king of the Aṅgas); 137, 5427, 5438, 5442 (sides with Karna against the Pāṇḍavas).—§ 209 (Drupadaçāsana): I, 136, 5449, 5461, 5463 (with the assistance of his pupils Droṇa defeated Drupada).—§ 213 (Jatugrhap.): I, 141, 5635, 5654, (5666); 142, 5674, 5675, 5676, (5683), (5691); 143, 5696; 144, 5715, (5717), 5733; 148, 5832; 149, 5849; 150, 5858 (*D.* orders Purocana to construct the lac house in Vārāṇavatā and to burn the Pāṇḍavas to death).—§ 215 (Bakavadhap.): I, 162, 6248.—§ 231 (Svayamvarap.): I, 186, 6957 (^o*purogamāç ca sa-Karnāḥ Kuravaḥ*, came to the svayamvara of Draupadī).—§ 232 (do.): I, 186, 6981.—§ 233 (do.): I, 187, †7019; 188, 7051.—§ 234 (do.): I, 190, 7093, 7116, 7118.—§ 241 (Vidurāgamanap.): I, 200,

7373, 7383, 7384, 7391; 201, (7399); 202, 7416; 203, 7443, 7445; 204, 7464.—§ 243 (do.): I, 205, 7498, 7516, 7517.—§ 287 (Rājasūyikap.): II, 34, 1265 (came to the rājasūya of Yudhishtira).—§ 288 (do.): II, 35, 1287, 1295 (received the tributes brought to Yudhishtira).—§ 289 (Arghāharaṇap.): II, 37, 1349 (*rājendro*).—§ 292 (Rājasūyikap.): II, 45, 1627 (remained in the palace of Yudhishtira).—§ 293 (Dyūtap.): II, 46, 1640 (^o*aparādhenā*), 1661.—§ 294 (do.): II, 47, 1662, 1676, 1677 (*nṛpatāḥ*), 1679 (*Dhṛtarāshṭraḥ*), 1681 (*Dhṛtarāshṭrasya putrah*), 1682, (1683); 48, 1702, (1714), (1719), 1723, (1724); 49, 1726, 1727, 1728, 1730, (1736), 1766, (1770), 1772, 1775; 50, 1790, (1801) (*D.*'s mistakes in the palace of Yudhishtira; *D.* becomes jealous of the Pāṇḍavas. Çakuni suggests to invite the Pāṇḍavas to a match of dice, to which Dhṛtarāshṭra consents).—§ 295 (do.): II, 51, (1821); 52, (1857).—§ 296 (do.): II, 53, (1908).—§ 297 (do.): II, 55, (1945).—§ 298 (do.): II, 56, (1969), (1971), (†1977); 58, 2015; 59, (2049), (2058); 62, 2096, 2097; 63, †2111 (*Dhṛtarāshṭrasya putrah*), 2112 (^o*aparādhenā*), 2113, †2115; 64, (†2121) (at the game Yudhishtira loses his brothers, himself, and Draupadī).—§ 299 (do.): II, 66, (2186); 67, (2199), †2201, (2209), 2210, 2215, †2219, (†2221), †2223 (orders Draupadī to be brought into the sabhā).—§ 301 (do.): II, 70, (†2363); 71, 2387, (†2399), †2404; 73, 2444 (Bhīmasena vows to break the thigh of Duryodhana (v. 2393)).—§ 302 (Anudyūtap.): II, 74, 2454, 2456, (2458) (persuades Dhṛtarāshṭra to invite Yudhishtira once more to a match of dice).—§ 303 (do.): II, 75, 2480 (all. to § 180).—§ 304 (do.): II, 77, †2536, 2539 (Bhīmasena vows to slay *D.*), 2544, 2549, 2556.—§ 306 (do.): II, 80, 2653, 2655, 2656; 81, 2678 (all. to § 299), 2688 (do.), 2695 (all. to § 301).—§ 308 (Āranyakap.): III, 1, 14, 16, 17 (*nṛpatāḥ*).—§ 311 (do.): III, 4, †232; †233, †237.—§ 313 (do.): III, 7, 298, 300 (*D.* and his counsellors set out to slay the Pāṇḍavas, but are warned by Vyāsa); 8, 312.—§ 314 (do.): III, 9, 325, 345.—§ 315 (Maitreyaçūpa): III, 10, 348, 350, 363, 364, 374, 376, 384 (disregards Maitreya, who curses him, saying that Bhīmasena shall break his thigh).—§ 316 (Kirmiravadhap.): III, 11, 440.—§ 317 (Arjunābhigamanap.): III, 12, 465, 538, 595 (Bhīmasena will slay *D.*).—§ 318 (do.): III, 13, 598.—§ 325 (Draupadiparitāpav.): III, 27, 996.—§ 327 (do.): III, 33, 1266, 1344.—§ 328 (Kāmyakavanapr.): III, 36, 1420, 1422, 1424, 1429.—§ 329 (do.): III, 36, 1435 (*nṛpasulāt*).—§ 330 (Indradarçana): III, 37, 1463.—§ 340 (Indralokābhigamanap.): III, 49, 1932, 1941 (all. to § 301).—§ 341 (do.): III, 50, 1956.—§ 342 (do.): III, 51, 1980, 1995, 2002.—§ 343 (Nalopākhyānap.): III, 52, 2030, 2038 (Bhīmasena will slay *D.*).—§ 383 (Tīrthayātrāp.): III, 99, 8651.—§ 401 (Balarāma): III, 119, †10242, †10243, 10258.—§ 402 (Tīrthayātrāp.): III, 120, †10268.—§ 424 (Bhīmakadalīkh.): III, 146, 11100.—§ 431 (Saugandhikāharaṇap.): III, 151, 11328.—§ 512 (Ghoshayātrāp.): III, 236, †14761, †14771; 237, 14772; 238, 14796, 14813; 239, 14824, 14841, 14848; 240, 14849, 14866, 14871 (*nṛpatāḥ*), 14875; 241, 14880, 14883, 14896, 14906; 242, 14914, 14916, 14918, 14925, 14926; 243, 14939; 246, 15012, 15015, 15030, 15033; 247, 15039, 15045, 15052; 248, (15053), 15058 (*rāja Dhṛtarāshṭraḥ*); 249, (15070); 250, 15123; 251, 15124 (*rājanam*), 15136 (*rāja*) (on the ghoshayātrā *D.* and his followers are made prisoner by the Gandharvas, but set free by the Pāṇḍavas; at this *D.* becomes dejected and is resolved

to give up his life).—§ 513 (do.): III, 251, 15145, 15154; 252, 15185 (the Daityas and Dānavas summon *D.* into their presence, and tell him that they in former days had obtained him from Maheçvara by means of tapas, etc., and that incarnate Asuras will assist him in the battle).—§ 514 (do.): III, 252, 15192 (returns to Hāstinapura).—§ 515 (Karnadigvijaya): III, 253, 15223 (Karna conquers the whole earth and causes it to pay tribute to *D.*).—§ 516 (Duryodhanayajña): III, 255, 15273, 15274 (*Kaurava*); 256, 15306 (*nṛpasattamaḥ*); 257, 15343 (*D.* performs the Vaishṇava sacrifice).—§ 518 (*Mṛgasvapnodbhava*): III, 258, 15353.—§ 521 (*Draupadī-haraṇap.*): III, 262, 15494 (*Dhārtarāṣṭraḥ . . . Dṛṇḍayaḥ*), 15497, 15500, 15502, 15506 (*nṛpaḥ*), 15519 (gratifies Duvāsas and sends him to annoy the Pāṇḍavas).—§ 547 (Karna): III, 308, 17169 (Karna became the friend of *D.*).—§ 548 (*Āraṇeyap.*): III, 313, 17309.—§ 549 (*Pāṇḍavapraveçap.*): IV, 1, 1.—§ 551 (*Kicakavadhap.*): IV, 22, 728.—§ 552 (*Goharaṇap.*): IV, 25, 868; 26, 883 (*rājā*); 30, 973, 990 (*rājā*); 35a, 1149; 36, 1176; 38, 1238, 1244; 39, 1299, (1300); 47, 1471 (*rājā*); 48, 1527; 49, 1550; 51, (1598); 1599, 1601, 1604; 52, (1621); 53, 1652; 54, †1660, †1661, †1664; 55, 1696 (*°purogamāḥ*), [1746 (on the top of *D.*'s standard was an elephant)], 1756; 63, 2021; 65, †2090, †2091, †2097, †2100, †2103 (*°tvā*), †2104; 66, †2107, †2108, †2109, †2128, †2129, †2132; 68, 2168, 2203, 2238; 69, 2245 (on the expedition to rob the kine of Virāṭa, *D.* is defeated by Arjuna).—§ 554 (*Sainyodyogap.*): V, 1, †13, †23; 2, †27, †30, †39; 4, 64, 68, 72, 89; 5, 99; 7, 139, 152, 153, 160, 165 (*D.* chooses to get the Nārāyaṇas for his allies).—§ 555 (do.): V, 8, 178, 179, 182, 186, 187, (189), 191, (193), 194, 210, 211 (prevails upon Çalya to join him with his troops); 18, 557, 561 (*°āparādhena*), 569; 19d, 586, 587, 596 (eleven akshauhīnis joined *D.*).—§ 556 (*Sanjayayānap.*): V, 20, 615; 21, 631, 633, 635, 637; 22, †651, †652, †678; 26, †760; 27, †791; 29, †859; 31, 927.—§ 557 (*Prajāgarap.*): V, 33, 989.—§ 558 (do.): V, 35, 1257.—§ 559 (do.): V, 36, †1329, †1333; 38, 1444; 39, 1450, 1476; 40, 1563.—§ 561 (*Yānasandhip.*): V, 47, 1799 (*Kururājā*); 48, †1810, †1870, †1901; 49, 1917, 1941, 1950; 51, 2028; 52, 2098; 54, 2136 (*°mukhaḥ . . . Kauravaḥ*); 55, (2143), 2176, 2183; 56, (2214), (2219); 57, 2245 (destined to become the adversary of Bhīmasena in the battle), 2250 (*°sutaḥ*), (2267), 2289, 2290 (*nṛpaḥ*); 58, 2296, (2304), 2313; 60, 2362, 2363; 62, †2424, †2428; 63, (2429); 64, 2477; 65, 2482; 67, 2513 (*Dhārtarāṣṭre*); 69, 2544, (2545).—§ 562 (*Bhagavyānap.*): V, 72, 2664; 73, 2697, 2703, 2709, †2716; 74, 2718, 2724, 2726, 2734, 2736; 75, 2752; 81, 2866; 82, 2878, 2901; 83, 2932; 85x, 3023, 3033 (*rājā*), 3038 (do.); 86, 3058, 3058 (*°grhat*), 3060; 87, 3076; 88, (3078), (3089), 3094; 89, 3103; 90, 3188, 3212, 3235 (*°grhān*); 91, 3236 (*°grhān*), 3241, 3246 (*rājā*), 3247, 3269; 92, †3299, †3301, †3303; 93, 3316, 3321; 94, 3336, 3346, 3363, 3378; 95, 3392 (*putrās tava . . . Dṛṇḍayaḥ*).—§ 564 (*Mātaliyop.*): V, 97, 3501 (Karna told *B.* the Mātaliyopākhyāna); 105, 3711.—§ 567 (*Bhagavyānap.*): V, 124, 4123, 4126, 4128, 4129; 125, 4186, 4194, 4204, 4205, 4208, 4209, 4212; 126, 4214; 127, 4233; 128, 4259, 4280, 4306, 4308; 129, 4313, 4325, 4328, 4329 (*D.* will not make peace with the Pāṇḍavas); 130v, 4366, 4395, 4396, 4404, 4405 (plans to seize Kṛṣṇa); 131, 4418.—§ 569 (do.): V, 137, 4671; 138, 4676; 140, 4767, 4769, 4776; 141,

4804 (Bhīmasena will slay *D.*); 142, 4832 (*rājāno rājaputrāç ca Dṛṇḍayaḥ*); 143, 4835, 4837 (*rājāno rājaputrāç ca Dṛṇḍayaḥ*), 4870; 147, 4962, 4972; 148, 5002, 5021, 5023, †5031, †5034; 149, 5040, 5041.—§ 570 (*Sainyanir-yānap.*): V, 153, 5190 (*rājā*), 5195; 154, 5218; 155, 5243 (*rājā*, arrayed his troops), 5271, 5272 (*rājā*); 157, 5342, 5347 (has been the disciple of Balarāma); 158, 5386 (rejected Rukmin); 159, 5396, 5398.—§ 571 (*Ulūka-dūtāgamanap.*): V, 160, 5408 (*rājā*), 5410 (do.) (*D.* sends Ulūka to the Pāṇḍavas); 161, 5536; 162, 5597, 5626; 163, 5643; 164, 5706 (Bhīmasena is pitted against *D.*).—§ 572 (*Rathātīrathasaukhyānap.*): V, 165, 5714 (*me mandāḥ putrā Dṛṇḍayaḥ*), 5719, (5725); 168, 5819, 5826 (Bhīshma enumerates to *D.* the rathas and atirathas of both armies).—§ 573 (*Ambopākhyānap.*): V, 173, (5942), 5944 (Bhīshma relates to *D.* the tale of Ambā); 188, (7389) (Bhīshma relates to *D.* the tale of Çikhaṇḍin); 192, 7557 (*Kauravyo rājā*); 193, 7572 (*rājā*); 194, 7583; 195, 7603, (ç), 7611 (*nṛpatīḥ*), 7614, 7619 (*rājā*, the army of *D.* took up its position at one end of Kurukshetra).—§ 574 (*Jambūkh.*): VI, 1, 16; 9, 309, 311.—§ 575 (*Bhūmip.*): VI, 12, 490.—§ 576 (*Bhagavadgītāp.*): VI, 14, 530, 540, 570, 576, 583; 15, 588, 598; 16, 625 (*°vaçānugāḥ | rājāno rājaputrāç ca*), 627; 17, 661 (the device of *D.*'s standard was an elephant set with gems (*maṇimayaḥ*)); 19, 704 (*Kuravaḥ . . . Dṛṇḍayaḥ*); 20ç, †747 (description of his elephant); 25, 831 (*rājā*).—§ 577 (*Bhīshmavadhap.*): VI, 43, 1620 (*°hitaishīṇam*, sc. Karna).—§ 578 (do.): VI, 44a, 1652; 45, 1688 (fights with Bhīmasena); 48¹¹, 1902, (23), 1910, (23), 1922; 49, 1995, 2005, 2007; 50, 2033; 51v, 2105 (*rājā*).—§ 579 (do.): VI, 52, 2123 (*putras . . . tava*), 2133, (ß), 2134 (*Dhārtarāṣṭraḥ . . . Dṛṇḍayaḥ*), (ð), 2145, (°), 2154 (*rājā*), (ç), 2160; 53, 2230; 55¹¹, 2372 (*rājā*, father of Lakshmaṇa).—§ 580 (do.): VI, 56v, 2407 (*rājā*); 57, 2458 (*putraḥ . . . tava*); 58, 2475, 2477, 2478 (*rājā*, fights with Ghaṭotkaca and Bhīmasena; is pierced by Bhīmasena and swoons away), (°), 2489, 2490 (*rājā*); 59, †2607, (v¹¹), †2621, †2622 (fights with Arjuna), (o), 2643.—§ 581 (do.): VI, 60a, †2652, (ß), †2672; 62, 2720, (ç), 2731, 2740 (pierces Dhṛṣṭadyumna), (°), 2747, 2749 (attacks Bhīmasena); 63¹, 2780 (*putraḥ . . . tava*); 64¹¹, 2815 (*rājā*), 2817, 2819, 2825 (fights with Bhīmasena, who swooned away), (11), 2835 (pierced by Bhīmasena), (11), 2895 (*nṛpatīḥ*); 65, 2909, 2925, (2928); 67, (3014) (Bhīshma relates to *D.* the glory of Kṛṣṇa).—§ 582 (do.): VI, 69¹, 3072 (*rājā*); 70¹, 3117 (do.); 71, 3140; 72, 3165 (Bhīmasena proceeds against *D.*); 73, 3213 (fights with Bhīmasena); 74¹¹, 3244 (*rājā*), 3270.—§ 583 (do.): VI, 75v, 3294, (ø), 3304; 76, 3334; 77, 3337, (°), 3342 (*°anujān*), (°), 3403; 78¹⁰, 3413 (*rājā*), 3417 (do.), 3419 (fights with Bhīmasena), 3420 (*°anujāḥ*), 3431, 3438; 79, 3450 (*rājā*), (11), [3464 (b: *D.*'s (*Kurupateḥ*) standard bore the device of an elephant set with gems)], 3466, 3467, 3468 (fights with Bhīmasena); 80, †3518, †3523.—§ 584 (do.): VI, 81, 3549, (°), 3556 (attacks Dhṛṣṭadyumna(?)); 82, 3579 (*rājā*); 84, 3713 (*°balam*); 85¹, †3761, †3767; 86¹¹, 3830 (*°purogamāḥ tu putrās tava*), 3831 (*rājā*), 3836 (*°mukhaḥ rathān*), 3837 (*nṛpatīḥ*).—§ 585 (do.): VI, 87a, 3849 (*rājā*), 3858 (do.), 3859; 88, 3897 (*rājā*, protected Bhīshma), 3917 (*rājā*), 3922 (do., censures Bhīshma); 89, 3936, 3949; 90, 4018 (*sutaḥ . . . tava*); 91, 4072 (*rājā*), 4076, 4081, 4083 (*putraḥ . . . tava*), 4087, 4088, 4094 (fights with Ghaṭotkaca, etc.); 92, 4103, 4108, 4114

(*rājā*), 4120 (*putraṃ . . . tava*), 4123 (*°balasya*); **93**, 4139; **94**, 4182 (*rājā*, attacks Bhīmasena), 4192, 4201 (*rājā*), (*aa*), 4225 (defeated); **95**, 4232 (*rājā*), 4240, 4318 (*rājā*); **96**, 4329 (*°aparādheṇa*); **97**_u, 4404 (*rājā*), 4406 (do.), 4417 (*putraḥ . . . tava*), 4446 (do.); **98**, 4451, 4475, 4477, 4490, 4494 (*rājā*).—§ 586 (do.): VI, **99**_δ, 4505; **100**, 4530 (*°balaṃ*), 4552; **102**, 4651 (*rājā*), (*c*), 4665, 4681 (*°balaṃ*); **103**, 4720 (*°aparādheṇa*), 4723 (*putraḥ . . . tava*); **104**, 4737 (do.); **105**, 4768, 4777, 4791; **107**, 4931.—§ 587 (do.): VI, **109**, 5069, 5079; **111**, 5154; **113**, 5287 (*rājā*); **114**, 5317; **115**, 5361 (attacked Yudhāmanyu (B. Abhimanyu)); **116**, 5379, 5380 (fights with Abhimanyu); **119**, 5678.—§ 588 (do.): VI, **120**, 5710, 5749 (*putraḥ . . . tava*); **121**, †5798, †5799 (*Kauravendraḥ*), 5800; **122**, 5841 (*°aiçvaryaṃ*), 5843.—§ 589 (Dronābhishhekap.): VII, **1**, 39; **4**, 121 (Karna had made many peoples to acknowledge D.'s sway, cf. § 515), 123 (*°hitaiṣiṇā*, sc. Karna), 124 (*yathā*), 125, 126 (*yathā*), 128 (do.), 131 (*Kuravaḥ . . . D°purogamāḥ*); **5**, 134, (138), 154; **6**, 155 (*rājā*), (156), 167, 168; **7**, 174 (*°mukhā nrpāḥ*, made Drona the leader of his army); **10**_κ, 315 (*°balaṃ*), 324 (*°purogamāṃ*), 366; **11**, 421.—§ 590 (do.): VII, **12**, 438 (*rājā*), 442, 464; **13**, 471; **16**, 668.—§ 591 (Samcāptakavadhap.): VII, **17**, 674.—§ 592 (do.): VII, **20**, 796 (*rājā*); **22**, 924 (*°hitaiṣiṇaṃ Bhāradvajāṃ*), 929, (930), 948 (*rājā*); **24**, 1053, 1057, 1058; **25**, 1068; **26**, 1138, 1142 (fights with Bhīmasena); **30**, 1332; **32**_χ, 1376 (*rājā*), 1377 (fights with Bhīmasena), (*cc*), 1441.—§ 593 (Abhimanyuvadhap.): VII, **33**, 1457; **34**_β, 1500; **37**, 1585 (attacks Abhimanyu), 1591, (*c*), 1602, (*κ*), 1611; **39**_μ, 1650, 1660, 1666; **40**, 1698; **45**, 1820, 1830, 1831; **46**, 1835, (*τ*), 1838, 1841, 1850 (his son Lakshmana is slain by Abhimanyu); **48**, 1900; **51**, 2001.—§ 596 (Pratijñāp.): VII, **74**_a, 2619, 2625, 2633; **79**, 2796.—§ 598 (Jayadrathavadhap.): VII, **85**, 3014, 3031, 3032, (*c*), 3052, 3054, 3060; **86**, 3069, 3072; **87**, 3112.—§ 599 (do.): VII, **93**, 3369; **94**, (3435) (Drona causes D. in an invulnerable armour); **95**, 3486; **100**, 3751 (*°aparādheṇa*), 3760; **101**, 3799 (*rājā*), 3802, 3804; **102**, 3832, 3838; **103**, 3851, 3858, 3867, 3873 (fights with Arjuna); **104**, 3906, 3912; **105**_ν, [3951 (on the standard of D. (*rājñāḥ*), which was set with gold, there was an elephant adorned with gems (*manimayaḥ*) and tinkling with the sound of a hundred bells)], 3959 (*°mukhānām*); **112**, 4322, 4340; **114**, 4468, 4494 (*rājā*); **115**, 4555; **116**_{aa}, 4606, 4621, 4625 (*putraḥ . . . tava*, encounter with Sātyaki); **119**, 4733 (*rājā*), 4737 (do.); **120**_δ, 4767, 4788 (*rājā*), 4794, 4797 (encounter with Sātyaki); **121**, 4816, 4818; **124**, 4993, 4995, 4999; **125**, 5092; **128**, 5261, 5266, 5267 (*rājā*), 5268, 5269, 5276; **130**, 5335, 5339 (*Bhārataḥ*), 5342, 5346, 5348 (fights with Yudhāmanyu and Uttamaujas); **131**, 5366; **132**, 5413; **133**_τ, 5463, 5492 (*nrpāḥ*); **134**, 5515, 5516; **135**_{vv}, 5537, 5538, 5540; **136**, 5592 (*rājā*); **137**, 5631 (*rājā*), 5634, 5654; **141**, 5865; **145**_{μμ}, 6062, 6064 (*rājā*), 6079, (*ooo*), 6096, 6109, 6133 (encounter with Arjuna); **146**, 6227; **147**, 6366; **148**, 6408; **150**, (6505); **151**, 6530, (*γ*), 6534, 6541, 6568; **152**, 6570 (*rājā*), 6571 (*putraḥ . . . tava*).—§ 600 (Ghaṭotkacavadhap.): VII, **153**, 6615, 6637 (defeated by Yudhishtira); **154**, 6641, 6674; **155**_γ, 6683, 6685, 6702, (*δ*), 6720; **156**, 6750, 6844, (6847); **158**, 6970, 7002, (*ψ*), 7030, 7038, 7041; **159**, 7051 (*rājā*), (7054), 7067, 7082, 7109 (*rājā*), 7125, (7128); **160**, 7143, 7160 (*putraṃ . . . tava*); **161**, 7205 (*rājā*); **162**, †7291; **164**, 7328, 7336, 7348 (*putraḥ . . . tava*); **165**, 7363

(attacks Bhīmasena); **166**, 7436 (*rājā*), 7439, 7441 (*rājā*), 7443, 7444, 7445, 7453 (defeated by Bhīmasena); **170**_{λλ}, 7625, 7654; **171**, 7693 (*rājā*), 7694, 7695, 7703 (defeated by Sātyaki); **174**, 7849, 7882, 7884; **176**, 8009, 8014; **177**, 8027 (*tava putrāḥ to D°purogamāḥ*), 8033; **178**, 8110, 8111; **181**_{δδ}, 8215; **182**_{ζζ}, 8266, (*ηηη*), 8281 (*°purogamāḥ*); **183**_{κκ}, 8294, 8309 (*°purogamāḥ*).—§ 601 (Dronavadhap.): VII, **184**, 8372 (*rājā*, protects Drona), 8391; **185**, 8419, (8420), 8427, (*γ*), 8428.—§ 602 (do.): VII, **186**, 8461 (*°purogamāḥ*), (*ζ*), 8470, (*θ*), 8504; **187**_ι, 8544, (*κ*), 8551, 8552, 8567, 8570 (*rājā*, fights with Nakula); **189**, 8646, 8649 (*rājā*), (8655), 8663, 8671, 8672 (fights with Sātyaki); **192**, 8809 (*°adayaḥ*), 8812 (do.), 8851.—§ 603 (Nārāyaṇāstramokṣhaṇap.): VII, **193**_a, 8909, 8921, 8925; **195**, 8981; **199**_χ, 9224 (*rājñāḥ*); **200**, 9281, (9287), (*ω*), 9289, (*aa*), 9308.—§ 604 (Karna): VIII, **1**, 1 (*°mukhā nrpāḥ*), 6 (*°niveçana*), 19 (*Karnaṃ D°hitaiṣiṇaṃ*); **2**_γ, 45; **3**_δ, 56 (*rājā*); **4**_c, 85; **5**_ζ, 98 (*parikṣāṇ D°kṛtāṇ*); **7**, †204; **8**, 230, 234, 238; **9**_θ, 269, 273, 284, 321, 324, 325.—§ 605 (do.): VIII, **10**, 351 (*rājā*), 363, 364, (*λ*), 385 (*nrpāḥ*), 387 (*°mukhāḥ . . . rājñāḥ*); **11**_π, 415 (*rājā*); **13**, 494; **19**, 738, 764 (*°bale*); **23**, 913 (*°balaṃ*); **28**, 1119 (*rājā*), 1122 (fights with Yudhishtira); **29**, 1174, 1180 (*rājā*), 1182, 1190 (*rājā*), 1195, 1197 (fights with Yudhishtira); **30**, 1222, 1224 (fights with Arjuna); **31**_{oo}, 1253, 1262, (*ππ*), 1265, 1269, 1270, 1271, 1273, 1284, 1298, (1321); **32**, 1354.—§ 606 (do.): VIII, **33**, (1391) (related the Tripurā-khyāna to Çalya); **34**, (1454), (1465), (1591) (related to Çalya how Rāma Jāmadagnya obtained weapons from Çiva), (1611); **35**, (1620), 1652, 1654, 1656, 1661.—§ 607 (do.): VIII, **36**, (1670), 1673, 1686, 1696; **38**, †176; **42**, †1991, †1994.—§ 608 (do.): VIII, **46**, 2142 (*nrpāḥ*); **47**_λ, 2228; **50**, 2391, 2400; **51**_{γγ}, 2441, 2442; **56**, 2698 (fights with Nakula and Sahadeva), 2723 (defeated by Dhṛṣṭadyumna), 2726 (*d*: the standard of D. (*Kurupateḥ*) was set with golden *aṅgadas*, and bore the device of an elephant worked in jewels (*manimayaṃ*)), 2767 (*°balaṃ*); **57**, 2840, 2844, 2845 (*°bale*); **58**_{χχ}, 2866; **60**, 2980 (*rājā sarvasya lokasya*), 2986, (*ωω*), 2988, 2989, 3025; **61**, 3128 (pierced by Bhīmasena); **62**, 3144, 3153 (pierced by Sahadeva), 3156, 3175; **63**, 3181, 3205 (defeated by Bhīmasena); **64**, 3253, 3256; **66**_u, 3314, †3344; **74**_{φφφ}, 3759, 3761, 3779 (*rājā*); **75**_{χχχ}, †3811; **77**, 3889 (*rājā*), 3907, 3933 (*putraḥ . . . tava*); **78**, 3940, 3989; **79**_ζ, 4011 (*rājā*); **83**, †4259; **84**_o, 4270, 4272; **85**, †4307, †4338, †4341, †4342; **88**_{aβ}, †4503, †4510; **89**, †4618; **92**, †4820, †4827, †4833 (when Karna had been slain D. became dejected); **93**, 4849, 4880, 4882; **94**, †4895, †4916, †4917, †4958 (*patim . . . Bhāratanām*); **95**_{av}, 4967 (*putraḥ . . . tava*), 4973 (*nrpāṭiḥ*).—§ 609 (Çalyap.): IX, **1a**, 11 (*rājā*), 29 (*hato rājā*, all. to § 615), 39; **2**, 104 (*hataḥ*, do.), 106 (*°vadhena*), 115 (*°aparādheṇa*), 122 (*nihataḥ*).—§ 610 (do.): IX, **3**, 141, 171, 173, 175, 186 (*putraḥ . . . tava*); **4**, 192, (*μ*), 193; **5**, 286; **6**, 298, 314, (319); **7**, 321, (*ρ*), 322, 326 (appointed Çalya leader of his army).—§ 611 (do.): IX, **8**, 367 (*rājā*), (*c*), 381, 392; **11**, 567; **12**, 620 (*°purogamāḥ*), 621 (*°purogamāṇ*, slays Cektāna), 627 (fights with Dhṛṣṭadyumna); **13**, 686 (*rājā*); **15**, 753, 756 (fights with Dhṛṣṭadyumna); **16**, 834 (defeated by Bhīmasena), 855; **17**, †874, 943 (*°balaṃ*), 945; **18**, 956, 957, 971, 973, (976), 994 (*°balaṃ*); **19**_{δδ}, 1010, 1016, 1027, 1050 (*putraṃ . . . tava*), 1053; **21**, 1123 (*°balaṃ*), 1124 (*nrpāṃ*), 1128 (*rājā*); **22**, 1185, 1136, 1141, 1161; **23**, 1167 (*rājā*), 1207 (*°balaṃ*); **24**, 1279, 1280, 1316,

1320; **25**, 1360 (deprived of his chariot by Dhṛtaśadyumna), 1376, 1377, 1380, 1398; **26**, 1403 (*Kauravya*); **27**, 1443, 1444, (σ), 1447, 1448 (*°balam*), 1449, 1461, 1467, 1470 (*°balam*), 1471, 1477 (fights with Sahadeva); **28**, 1520 (*rājā*), 1551.—§ 612 (Hradapraveśap.): IX, **29**, 1572 (*rājā*), 1582, 1585, 1587, 1591, 1593 (*putrah* . . . *tava*, being alone left of the whole army *D.* fled and entered the Dvaipāyana lake), 1601, 1609, 1618 (*tava sutah*), 1625 (*rājā*), 1626, 1637 (*°amātyāḥ*), 1645, 1649, 1658 (*rājā*); **30**δ, 1674 (*rājā*), 1678 (*°vadhopsayā*), 1684, (1687), 1698, 1704 (*nṛpaḥ*), 1705, 1709, 1711 (*nṛpaḥ*), 1714 (do.), 1717, 1724, 1728, 1731 (*rājā*), 1736 (found by the Pāṇdavas); **31**, 1742, (1780), (1786), 1796 (*tava sutam*).—§ 613 (Gadāyuddhap.): IX, **32**, (1844), 1860 (*putrah* . . . *tava*), (1863), 1864 (do.), (1868), 1881 (do., will fight with the mace against one of the Pāṇdavas); **33**, 1889, 1899, 1914, 1929, 1930, (1940), 1945 (*nṛpaḥ*; Bhīmasena will fight with *D.*).—§ 614 (do.): IX, **34**, 1951 (*Kauravyam*), 1953.—§ 615 (do.): IX, **35**, 1982.—§ 615 (Baladevatīrthayātrā): IX, **54**, 3065.—§ 615 (Gadāyuddhap.): IX, **55**, 3079 (*putrah* . . . *tava*), 3088 (*rājā*), 3097, 3101 (*rājā*), 3103, 3119, 3120, 3123; **56**, 3157, 3167, 3172 (the encounter between Bhīmasena and *D.* begins); **57**, 3175, 3184, 3201, 3221, 3222, 3230; **58**, 3280, 3285, 3287, 3292 (Bhīmasena breaks the thighs of *D.* with his mace), 3305; **59**, 3311, †3320, 3330 (Bhīmasena struck *D.*'s head with his foot); **60**, 3367 (*hato rājā Dhārtarāṣṭrah*), 3373; **61**, 3388 (*hataḥ*), 3389 (do.), 3396, 3398 (*°ciraḥ* . . . *pādena mṛdītam*), 3401, 3403 (*°radho*), (φ), 3410 (*nṛpaḥ*), 3414, (3438), 3446, 3459 (*nihatam*); **62**ψ, 3463, 3465 (*°puraḥsārāḥ*); **63**, 3505 (*hato*), 3510 (*hataḥ* . . . *Dhārtarāṣṭrah*), 3524 (*hato*), 3564; **65**, 3626 (*hataḥ*), 3636, 3670 (orders Kṛpa to install Aśvatthāman as generalissimo).—§ 616 (Sauptikap.): X, **1**α, 16, 59 (*hataḥ* . . . *rājā*); **2**, 94; **3**, 137; **5**, 198; **8**, 321; **9**, 479 (*hataḥ*), 489 (do.), 505, 508, 511, 527, 532, 537 (died and went to heaven).—§ 617 (Aishikap.): X, **18**η, 753 (*hataḥ*).—§ 618 (Jalapradānikap.): XI, **1**α, 1 (*hato*), (β), 17; **8**ξ, 218 (*Dhārtarāṣṭrasya putrāṇam yas tu jyeṣṭhaḥ*); **9**η, 249 (*hato*); **11**, 292 (*°balāt*); **13**μ, 350; **14**ε, 375 (*°āparādheṇa*), 378; **15**ο, 387, 391 (*hato D°m*).—§ 619 (Strivilāp.): XI, **16**, 456; **17**β, 487, 488, 498, 503 (*nihatam Bhīmasenena*), 505, 511 (*°cubhāṅkagām* . . . *Lakṣmaṇamātaram*), 514; **18**γ, 541 (*nṛpaḥ*); **25**κ, 732 (father of Lakṣmaṇa), 736.—§ 620 (Qṛāddhap.): XI, **26**, 757, (β), 786 (his body is cremated); **27**, 809 (*°balam*).—§ 621 (Rājadh.): XII, **1**γ, 28 (*nṛpaḥ*), 41 (*°hitaiṣṭhinah*, i.e. Karna); **2**δ, 53 (friend of Karna); **3**, 107; **4**, 108, 111, 119 (*Kauravyah*), 123, 128 (ravished the daughter of Citrāṅgada at her svayamvara); **5**, 135; **7**η, 189.—§ 623 (do.): XII, **14**α, 392; **16**, 509 (*nihatāḥ*).—§ 635 (do.): XII, **38**, 1415 (*°sakhā*, i.e. Cārvāka), 1425 (*°sakhā Cārvāko nāma*).—§ 636 (do.): XII, **39**, 1438 (*rājā*).—§ 637 (do.): XII, **44**, 1521 (*°grham*, given to Bhīmasena), 1523 (do.).—§ 641 (do.): XII, **124**, 4552, 4554, 4555, (4559), (4566), 4613 (discourse between Dhārtarāṣṭra and *D.*).—§ 719 (Ānuśāsanikap.): XIII, **1**, 10 (*nihatāḥ*), 82.—§ 768 (do.): XIII, **148**, 6898, 6929, (ε), 6930 (*°āparādheṇa*).—§ 777 (Svargārohanika(p) p.): XIII, **168**, 7746.—§ 778 (Aśvamedhikap.): XIV, **1**, 11 (*°āparādheṇa*), 17; **3**, 55 (*°āparādheṇa*), 56.—§ 783 (Anugītāp.): XIV, **52**β, 1496 (*°oya* . . . *vadhopsayāḥ*).—§ 787 (Ācramavāṣp.): XV, **2**, 56; **3**, 65, 69 (*nītaḥ kṣayam*), (γ), 77 (*°m Kauravāṇām adhipatyē 'bhyashocayam*, says Dhārtarāṣṭra), 111 (*°ādāyāḥ*); **8**, 279 (*°aigvaryaḥ*); **9**λ, 286; **10**μ, 317, 321 (*rājā*), 327,

329; **11**, 363, 374 (*°ādāyāḥ*); **14**σ, 415 (*rājānam*).—§ 789 (Putradarśanap.): XV, **31**η, 852 (incarnation of Kali); **32**θ, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 791 (do.): XV, **36**, 975 (*°prabhṛtayo* . . . *lokāntaram gataḥ*).—§ 795 (Svargārohanap.): XVIII, **1**, 4, 6, (α), 7, 12 (*nṛpaḥ*), 13 (*rājā*), 18 (*rājā*), 20; **6**, 174 (the followers of *D.* had been Rākshasas).

Cf. the following synonyms:—

Ājamīdha¹, q.v.

Bhārata, **Bharataçardūla**, **Bharataçreshtha**, **Bhāratāgrya**, **Bharatarshabha**, **Bharata-sattama**, **Bhāratasattama**, q.v.

Dhārtarāshtra, **Dhrtarāshtraja**, **Dhrtarāshtraputra**, **Dhrtarāshtrasūnu**, **Dhrtarāshtrasuta**, **Dhrtarāshtrātma**, q.v.

Gāndhārī ("son of Gāndhārī"): II, 1791; III, 14842, 15046, 15301; V, 190, †1838, 3031, 3706, 4118, 5049, 5730, 5806, 7108; VI, 3454, 4464, 4470; VII, 3457, 6544, 7125, 8449; VIII, 383, 1356, 1363, 1375, 1387, 1648, 1662; IX, 1850 (*Suyodhana*), 1851, 3427; X, 511.

Gāndhārīputra (do.): II, 1725.

Kaurava, **Kauravaçreshtha**, **Kauravanan-dana**, **Kauravātma**, **Kauravendra**, **Kauraveya**, **Kauravya**, q.v.

Kuru, **Kuruçreshtha**, **Kurūdvaḥ**, **Kurukulaçreshtha**, **Kurukulādhama**, **Kurumukhya**, **Kurunandana**, **Kurupati**, **Kurupravira**, **Kurupungava**, **Kururāja**, **Kurusattama**, **Kurusimha**, **Kurūtama**, **Kuruvardhana**, q.v.

Suyodhana: I, 470, 497, 553, 5343, 5417, 5443, 5783, 5789, 5792, 5794, 5809, 6040, 7398; II, 1668, 2102, 2541 (Bhīmasena will slay *S.* and place his foot on his head); III, 890, 1080 (*°vadhāt*), 1115, 1156, †1356, †1367, 1481, 2040, 2046, 2049, 2051, †10286, 10887, †12323, †12326, †12590 (*Dhārtarāshtrah*), 14876, 14941, 14944, 14948, 14950, 14951, 14968, 14975, 15011, 15018, 15041, 15104, 15151 (*rājā*), 15155, 15187, 15192, 15199, 15204, 15210, 15310 (*rājā*), 15314, 15509, 15515, 15516, 17292, 17453; IV, 646, 1645, 1648 (*rājā*), 1747 (do.), 2285; V, 136, 145, 594, †697, †749, †759, †762, †766, †860, †883, 935, 1954, 2281, 2498, †2506, 2592, 2663, 2673, 2816, 2830, 2842, 2854, 2860, 2864, 2879, 2880, 2922, 2958, 3191, 3509, 3743, 4283 (*Dhārtarāshtrah*), 4394, 4419, 4451, 4461, 4824 (*rājānam*), 4886, 4970 (*rājā*, read *Suyodhanah* with B.), 5086, 5088, 5225, 5583, 5598, 5621, 5629, 5636, †5651 (*Dhārtarāshtram*), 5656, 5658, 5661, 5664, 5666, 5673, 5676, 5678, 5679 (*Kauravyam Dhārtarāshtram*), 5681, 5688, 5693 (*rājā*), 5655 (*Dhārtarāshtram*); VI, 2494 (*rājā*), 2750 (do.), 2872 (*rājānam*), 3459, 3925, 4330 (only B.), 4463, 5050, 5844; VII, 792, 2657 (*°amātyāḥ*), 2659, 2664, 2687, 2697, 2803, 3805, 3813, 3823, 4202, 4245 (*°balam*), 4714 (*°purogamah*), 4717 (do.), 4729, 4731, 4735, 4736, 4873 (*rājā*), 4884, 4885, 5270, 5459, 5882 (*Kururajam*), 6065 (*rājā*), 6247, 6310 (all. to Gāndhārī-putrotpatti), 6477, 6494 (*putras tava*), 6591, 7127, 7272 (*rājā*), 7455, 8005, 8217, 8243 (Bhīmasena will slay *S.*), 8331 (*rājā*), 8341; VIII, 5 (*rājā*), 73 (*hataḥ*), 311, 1178, 2156, 2710 (*rājā*), †3342, †3351, †3395, 3630, 3647, 3654, 3669, 3698, 3699, 3715, 3729, †4231, †4233, †4749; IX, 2, 4 (*Dhārtarāshtrah*), 1292, 1303, 1315, 1451, 1701, 1749, 1759, 1761, 1771, 1772, 1774, 1784, 1798, 1840, 1850, 1871, 1896 (*rājā*), 1900 (do.), 1906, 1909, 1921 (*Dhārtarāshtro*), 1923, 3144, 3145 (*Kauravendra*), 3206, 3207, 3249, 3252,

3258, 3262, 3263, 3356 (Bhīmasena had vowed to break his thighs, cf. II, 2398), 3366, 3386 (*hato rājā*); XII, 186, 4624; XIII, 6901 (*°balaṃ*); XIV, 12 (*rājā*), 385 (do.), 1806 (*nihato Kauravendre*); XV, 110; XVIII, 6, 10, 71 (*rājā*).

Duryodhana², king of Māhishmatī. § 720b (Sudarśanop.): XIII, 2, 96 (son of Sudarśana), 117 (gave his daughter Sudarśanā in marriage to Agni).

Duryodhanapitr ("father of Duryodhana") = Dhṛtarāshṭra: III, 382; XV, 60.

Duryodhanasuta ("son of Duryodhana") = Lakshmana: VIII, 102, 161 (*°*).

Duryodhanasuta, pl. (*°āḥ*) ("the sons of Duryodhana"). § 795 (Svargārohanap.): XVIII, 5, 149.

Duryodhanasutā ("daughter of Duryodhana") = Sudarśanā: XIII, 104, 112.

Duryodhanāvara = Vikarna: II, 2280.

[**Duryodhana-yajña(h)**] ("the sacrifice of Duryodhana"). § 516 (Ghoshay., cf. Karnaḍigv.): Karna proposed to Duryodhana that he should celebrate a *rājasūya* sacrifice like *Yudhisṭhira*. But as the *purohita* told him that so long as *Yudhisṭhira* and *Dhṛtarāshṭra* were living he could not undertake the *rājasūya* sacrifice, and advised him to cause the tributary kings to pay him tribute in gold, and with that gold to make a plough, and to plough the sacrificial compound with it, and then to perform a *Vaiśṇava* sacrifice that nobody had performed before save the ancient *Viṣṇu* (v. 15292, cf. v. 15329 foll.) which was equal to the *rājasūya*, this plan was agreed upon. Duryodhana appointed persons to their respective tasks, and desired all the artisans to construct the plough, etc. (III, 255). When *Vidura* had announced to *Dhṛtarāshṭra* that the preparations had been made, messengers were dispatched to invite the princes and the *brahmanas*. *Duḥśasana* ordered one messenger to invite the *Pāṇḍavas*, but *Yudhisṭhira* replied that they could not come before the completion of the thirteenth year. *Bhīma* threatened; the other *Pāṇḍavas* said nothing unpleasant. *Vidura* was charged with the distribution of food to the guests. After the completion of the sacrifice, all the kings having been dismissed, Duryodhana, with his brothers and Karna and Çakuni, entered *Hāstinapura* (III, 256). Duryodhana was praised by most of the citizens, and his friends compared him to *Yayāti*, *Nahusha*, *Mandhātṛ*, and *Bharata*, who had gone to heaven after celebrating this sacrifice (v. 15329 foll., cf. v. 15292). Karna said that when Duryodhana had slain the *Pāṇḍavas* in battle and completed the *rājasūya* sacrifice he would once more honour him thus, and promised that until he had slain *Arjuna* he would not allow his feet to be washed, nor taste meat, and he would observe the *Āsura* vow (i.e. not to drink intoxicating liquors, Nil.), and never refuse to give to whoever might solicit him.

Dūshaṇa, a Rākshasa. § 528 (Rāvaṇagamaṇa): III, 277, 15988 (*°ñ ca Kharañ ca*, slain by Rāma Dāçarathi), 15996.

Dūshanānuja, dual (*°au*) ("the younger brothers of Dūshaṇa") = Vajravega and Pramāthin: III, 16407, 16429, 16431.

Dūshanāvaraja ("the younger brother of Dūshaṇa") = Pramāthin: III, 16435 (*°*, C. has by error *Du°*).

Dūshanāvaraja, dual (*°au*) ("the younger brothers of Dūshaṇa") = Vajravega and Pramāthin: III, 16405 (*Vajravega-Pramāthinau*).

Dushkāla = Çiva (1000 names¹).

Dushkarṇa, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I,

67, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542 (C. has *Duḥk°*).—§ 583 (Bhishmavadhap.): VI, 77^κ, 3344 (C. has *Duḥk°*); 79^κ, 3493 (fights with Çatānka), 3495, 3498, 3499 (is slain by Çatānka).—§ 600 (Ghaṭotkacavadhap.): VII, 155, 6717, 6719, 6721, 6722 (assisted by Durmada he fights with Bhīmasena).

Dushkr̥tihan = Viṣṇu (1000 names).

Dushmanta, v. Dushyanta.

Dushparājaya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4548.

Dushpradharsha, a son of Dhṛtarāshṭra. § 581 (Bhishmavadhap.): VI, 64^κ, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 608 (Karnaḍap.): VIII, 518^δ, 2447.—§ 611 (Çalyap.): IX, 26^{pp}, 1405 (attacked Bhīmasena), 1418 (is slain by Bhīmasena). Cf. next.

Dushpradharshana, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4542.—§ 232 (Svayamvarap.): I, 186, 6981 (came to the svayamvara of Draupadī).—§ 600 (Ghaṭotkacavadhap.): VII, 170^{μμ}, 7671. Cf. next.

Dushpraharsha, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2731.

Dushprakampa = Çiva (1000 names¹).

Dushvanta, v. Dushyanta.

Dushyanta¹, an ancient king, the husband of Çakuntalā and the father of Bharata. § 11 (Parvasaṅgr.): I, 2, 371 (C. *Dushmantāt*).—§ 133: The founder of the Paurava line was *D.*, who ruled the whole world, even the Mlecchas. Description of his happy rule. *D.* could take up the mountain Mandara and support it in his arms (I, 68). One day *D.* went a hunting (I, 69). Having come to a forest, which was situated near the river Mālinī and was the resort of ascetics, Cāraṇas, Gandharvas, Apsarases, monkeys, Vālakhilyas, etc. (I, 70), *D.*, in the hermitage of the R̥shi *Kaṇva Kaçyapa*, saw *Kaṇva's* adopted daughter Çakuntalā: I, 68, 2801 (*Pauravānām vaṃçakaraḥ*); 69, 2815, 2833, 2834; 71, 2898, 2909.—§ 134 (Viçvāmitra): I, 71, (2910).—§ 135 (Çakuntalop.): I, 73, (2955), (2960), 2970, 2981, 2985, 2987; 74, 3001, 3023, (3060), 3070, 3100, 3101, 3102, 3104, 3113, 3117 (*rājarshih*); *D.* wedded Çakuntalā according to the *Gāndharva* form of marriage and returned to his capital. Çakuntalā brought her son Bharata to *D.*, who did not at first acknowledge him as his son, until a celestial voice corroborated the truth of Çakuntalā's words.—§ 150 (Pūruvaṃç.): I, 94, 3707 (son of Ilina), 3708, 3709 (father of Bharata).—§ 156 (do.): I, 95, †3781 (son of Ilina), †3782 (married to Çakuntalā), 3783 (father of Bharata).—§ 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama).—§ 565 (Gālavacarita): V, 117, 3974 (*rome . . . yathā . . . Çakuntalāyām D°h*, C. *Dushv°*).—§ 761 (Ānuçāsanik.): XIII, 115^δ, 5666 (among the kings who did not eat meat during the month of Kārttika; C. has *Dushmantāḥ*).—§ 775 (do.): XIII, 166^η, 7676.

Dushyanta², son of Ajamīdha. § 152 (Pūruvaṃç.): I, 94, 3722 (*D.* and Parameshṭhin were the sons of Ajamīdha with Nīli), 3723 (the offspring of *D.* and Parameshṭhin were all the Pāñcālas).

Dvādaça = Çiva (1000 names²).

Dvādaçabhuja, a warrior of Skanda. § 615^w (Skanda): IX, 46^η, 2559.

Dvādaçāksha, a warrior of Skanda. § 615^w (Skanda): IX, 46^η, 2560.

Dvādaçanetrabāhu = Skanda: III, 14646.

Dvādaçātman = Sūrya: III, 156.

Dvaipāyana ¹ = Vyāsa, q.v.

Dvaipāyana ², a lake. § 612 (Hradapraveçap.): IX, 30, 1721 (*hradaṃ*, there Duryodhana concealed himself when he had been defeated); 31, 1743 (do.).—§ 615 (Baladevatīrthayātrāp.): IX, 545, 3085 (*hradaṃ D'ama nāma*, do.).—§ 785 (Anugītāp.): XIV, 60, 1799 (*hrade*, do.). Cf. next.

Dvaipāyanahrada = Dvaipāyana ²: IX, 1728.

Dvaipāyanasuta ("son of Dvaipāyana," i.e. Vyāsa) = Çuka: XII, 12603.

Dvaipāyanātmaja (do.) = Çuka: XII, 12585 (Ç°).

Dvaitavana ¹, name of a forest. § 11 (Parvasaṅgr.): I, 2, 429, 470 (C. by error *Dve*°).—§ 316 (Kirmīravadhap.): III, 11, 453 (the Pāṇḍavas entered *D.*).—§ 322 (Dvaitavanapr.): III, 24, 934.—§ 324 (do.): III, 26, 964, 969.—§ 329 (Kāmyakavanapr.): III, 36, 1451 (*vanāt*; the Pāṇḍavas left *D.* and entered the Kāmyaka forest).—§ 449 (Ājagarap.): III, 177, 12360 (the Pāṇḍavas again entered *D.*).—§ 512 (Ghoshayātrāp.): III, 238, 14800, 14814, 14818; 246, 15036.—§ 516 (Duryodhanayajña): III, 256, 15305.—§ 517 (Ghoshayātrāp.): III, 257, 15349 (*vanam*).—§ 518 (Mṛgāsvapnobdh.): III, 258, 15354, 15357 (the Pāṇḍavas left *D.* and went to the Kāmyaka forest).—§ 547 (Kārṇa): III, 310, 17220 (the Pāṇḍavas again entered *D.*).—§ 548 (Āraṇeyap.): III, 311, 17223 (do.), 17225.—§ 549 (Pāṇḍavapr.): IV, 4, 87 (the Pāṇḍavas left *D.* and went to the capital of Virāṭa).—§ 556 (Sañjayayānap.): V, 23, 1710 (all. to § 512).—§ 599 (Jayadrathavadhap.): VII, 110, 4196.—§ 607 (Kārṇap.): VIII, 41, 1950 (all. to § 512).—§ 608 (do.): VIII, 68, 13383, 13384.—§ 615 (Baladevatīrthay.): IX, 37, 2145 (on the Sarasvatī, visited by Balarāma).—§ 623 (Rājadh.): XII, 14, 391.—§ 794 (Mahāprasthānikap.): XVII, 3, 91 (all. to Āraṇeyaparvan).—§ 795 (Svargārohanap.): XVIII, 3, 113 (do.).

Dvaitavana ², name of a lake (in the Dvaitavana forest). § 322 (Dvaitavanapr.): III, 24, 928 (°m nāma *sarah*), 930 (*sarah*), 931 (do.).—§ 324 (do.): III, 26, 965 (do.).—§ 449 (Ājagarap.): III, 177, 12359 (do., on Sarasvatī).—§ 512 (Ghoshayātrāp.): III, 237, 14784 (*sarah*); 239, 14844 (do.), 14848 (do.); 240, 14861 (do.), 14867 (do.), 14868 (do.), 14873 (do.).

Dvaitavanapraveça(h) ("proceeding to the Dvaitavana forest") (cf. Arjunābhigamanap.). § 322: The Pāṇḍavas, with Kṛṣṇa and Dharmya, on costly chariots yoked with excellent steeds, went into the forest, distributing nishkas of gold, etc., to brahmins versed in Çikṣā (i.e., vedic pronunciation, PCR., or "grammar and the other vedāṅgas," Nil.), akṣhara (= vedic orthography, PCR.; = veda, Nil.), and mantras (= praṇava, i.e. the syllable om, Nil.), and followed by twenty attendants with bows, etc., while Indrasena, with the princess's (i.e. Subhadra's, Nil.) clothes and ornaments and the nurses and maidservants, followed in a chariot. The citizens walked round Yudhiṣṭhira, and the brahmins and principal men of Kurujāṅgala of all castes saluted him and blamed the Dhārtarāṣṭras, etc. Arjuna told them that after their exile they would take away the good name of their enemies, and asked them to beseech the ascetics for their good. At last they returned to their respective abodes (III, 23). After a conference between Yudhiṣṭhira and Arjuna, they resolved upon dwelling for these twelve years at the sacred lake Dvaitavana (see BR.) in the forest of the same name (copious description), on the banks of Bhogavati (i.e. Sarasvatī, Nil.), surrounded by many brahmins, and saluted

by hosts of Cāraṇas and Siddhas, who came to see Yudhiṣṭhira (III, 24).—§ 323: While they were dwelling there, Dharmya performed their iṣṭis (i.e. darça-paurṇamāsa, etc., Nil.) and offerings to the Pitṛs, etc. Once the old ṛṣi Markaṇḍeya came to them and smiled, recollecting Rāma Dāçarathi, whom he had seen on the top of the Rāhyamūka, and comforted Yudhiṣṭhira by reminding him of the aforesaid Rāma, Nabhāga, Bhagīratha, etc., and Alarka, the king of the Kāçis and the Karuṣhas (b), the seven ṛṣis, who had followed the ordinance of the Creator and therefore blazed in the firmament; "so you will regain prosperity." Then he went away in a northerly direction (III, 25).—§ 324: The Dvaitavana forest becoming filled with brahmins (Bhṛgu, Āṅgīrasas, Vasiṣṭhas, Kāçyapas, Agastyas, Atreyas, etc.), and always resounding with Vedic recitations, mingling with the twangs of the bows of the Pāṇḍavas, a beautiful union of brahman and kṣatriya customs was produced. Therefore one evening the ṛṣi Baka Dālbhya represented to Yudhiṣṭhira that the kṣatriya should always consult with a brahman, as did the Asura king Bali, the son of Virocana, who went to no other tīrtha than the brahmins, and then had all his wishes gratified, but who met with destruction when he began to act unjustly towards them. Then all those brahmins, Dvaipāyana, Nārada, Jāmadagnya, etc. (enumeration) (a), praised Yudhiṣṭhira (III, 26).

Dvāpara ¹, name of a yuga. § 8 (Parvasaṅgr.): I, 2, 272 (*Tretā-D'yoḥ sandhau*, Rāma Jāmadagnya slew the kṣatriyas), 282 (*antare Kali-D'yoḥ*, the battle between the Kurus and the Pāṇḍavas took place).—§ 310 (Āraṇyakap.): III, 3, 150 (among the 108 names of Sūrya (the Sun)).—§ 374 (Tīrthayātrāp.): III, 85, 8233.—§ 404 (do.): III, 121, 10310 (*sandhir osha, naraçreshṭha, Tretāyā D'sya ca | enam adāya, Kaunteya, sarvapāpāṭh pramucyate*).—§ 406 (do.): III, 125, 10409 (*sandhir dvayor, naraçreshṭha, Tretāyā D'sya ca | ayam hi dṛçyate, Pārtha, sarvapāpapranaṇānah*).—§ 426 (Hanūmad-Bhīmasenas.): III, 149, 11230.—§ 428: In the *D.* religion (*dharma*) decreases by a half; Nārāyaṇa is yellow; the Veda becomes divided into four parts, etc.: III, 149, 11250 (*yuge*), 11256.—§ 458 (Mārkaṇḍeyas.): III, 188, 12828 (comprises 2,000 years, its sandhyā and sandhyāṃça each 200 years).—§ 459 (do.): III, 189, 12981 (in the *D.* Kṛṣṇa is red (*raktaḥ*)).—§ 460 (do.): III, 190, 13018; 191, 13120.—§ 567 (Bhagavadāyānap.): V, 132, 4475 (*rājā . . . sraṣṭā . . . Dvāparasya*), 4477.—§ 574 (Jambūkh.): VI, 10, 387, 388, 390 (comprises 2,000 years), 397, 400 (*asmin*).—§ 581 (Bhīṣmavadhap.): VI, 66, 3012 (*°sya yugasyānto ādau Kaliyugasya ca | Satratam vidhim āstḥaya gitaḥ Saṅkarṣaṇena yaḥ*, i.e. Kṛṣṇa).—§ 641 (Rājadh.): XII, 69, 2684, 2693 (*rājā . . . sraṣṭā . . . Dvāparasya*), 2695; 91, 3408.—§ 649 (Āpādh.): XII, 141a, 5328, 5331 (*Tretā-D'yoḥ sandhau*, there was a drought which extended for twelve years), 5332 (*°pratipādano*).—§ 664 (Mokṣadh.): XII, 207, 7557.—§ 677 (do.): XII, 232, 8496, 8504, 8505; 233, 8543, 8546 (*yuge*); 239, 8719, 8726 (*yuge*), 8727.—§ 679 (do.): XII, 261, 9264.—§ 683 (do.): XII, 268a, 9592.—§ 717b (Nārāyaṇiya): XII, 340, 12948 (*sandhyāṃça samanuprāpte Tretāyā(m) D'sya ca*, Nārāyaṇa will be born as Rāma Dāçarathi), 72953 (*°sya Kaleḥ sandhau*, Nārāyaṇa will be born as Kṛṣṇa Vāsudeva); 341, 13091.—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 17363.

Dvāpara ², a term of dico. § 130 (Amçāvat.): I, 67, 2713 (personif.; incarnate as Çakuni).—§ 346 (Nalopakhyaṇap.): III, 58, 2239, 2240, 2251, 2252; 59, 2254.—§ 552 (Goharānap.): IV, 50, 1578 (*nākahān kṣhipatī Gaṇḍivam na*

Kṛtām Dvāparam na ca).—§ 569 (Bhagavadgāyā): V, 142, 4819, 4821, 4823, 4825, 4827.—§ 789 (Putradarśanap.): XV, 317, 852 (personif.; incarnate as Çakuni).—§ 795 (Svargārohanap.): XVIII, 5, 167 (personif.; Çakuni entered (*prāpa*) *D.*).

Dvāparayuga, v. Dvāpara¹.

Dvārakā, the capital of the Vṛshnis (= Dvāravātī). § 41 (Anukram.): I, 1, †149.—§ 11 (Parvasaṅgr.): I, 2, 400, 428 (*purīm*).—§ 251 (Arjunavānavāsap.): I, 218, 7899, 7901 (*°vāsinaḥ*).—§ 252 (Subhadrāharanap.): I, 220, 7937, 7939 (*purīm*).—§ 262 (Bhagavadgāyā): II, 2, 49, 51 (C. has *Dvārikā*).—§ 272 (Rājasūyārambhap.): II, 13, 553 (*°vāsinaḥ Kṛṣṇam*).—§ 291 (Çiçupālavadhap.): II, 45, 1567 (had been burnt by Çiçupāla).—§ 292 (Rājasūyikap.): II, 45, 1611, 1615 (*purī*), 1617.—§ 299 (Dyūtap.): II, 68, 2291 (*°vāsin Kṛṣṇa*).—§ 305 (Anudyūtap.): II, 79, 2606 (*Kṛṣṇa D°vāsin*).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 493 (Kṛṣṇa will submerge *D.* in the ocean).—§ 318 (Arjunābhigamanap.): III, 13, 597, 611.—§ 319 (Saubhavadhop.): III, 14, 618.—§ 320 (do.): III, 15, 658; 16, 665, 686 (*°vāsin tad balaṃ*); 19, 776; 20, 778, 779 (*°opavanāni*); 21, 830, 832, 834; 22, 874.—§ 321 (do.): III, 22, 896.—§ 554 (Sainyodyogap.): V, 5, 101; 7, 130, 133 (*purīm*), 135.—§ 592 (Samçaptakavadhap.): VII, 230, 1018 (Sāraṅgadhvaja had wished to destroy *D.*).—§ 599 (Jayadrathavadhap.): VII, 110, 4198 (had been visited by Yudhiṣṭhira on his tīrthayātrā).—§ 615 (Gadāyuddhap.): IX, 35, 1985.—§ 615 (Baladevatīrthayātrā): IX, 54, 3071.—§ 615 (Gadāyuddhap.): IX, 60, 3369.—§ 617 (Aishikap.): X, 12, 616, 639 (*°vāsibhiḥ*).—§ 621 (Rājadh.): XII, 1, 16 (*°vāsinī*, i.e. Subhadrā, differently Nīl. and PCl.).—§ 717b (Nārāyaṇīya): XII, 340, 12935 (*Kuçaṣṭhalīm*, there Kṛṣṇa Vāsudeva will take up his residence), 12965 (*°āyāḥ . . . karishye pralayaṃ ghoram ātmajñānūbhīsamvṛtam*, sc. as Kṛṣṇa Vāsudeva, says Nārāyaṇa, cf. III, 493).—§ 746 (Ānuçāsanik.): XIII, 64, 3254.—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6841.—§ 768 (Ānuçāsanik.): XIII, 148, 6888.—§ 781 (Açvamedhikap.): XIV, 15, 403.—§ 782 (Anugītāp.): XIV, 16, 413.—§ 783 (do.): XIV, 52, 1500.—§ 784 (do.): XIV, 53, 1536.—§ 784b (Uttāṅka): XIV, 55, 1600.—§ 785 (Anugītāp.): XIV, 59, 1752; 86, 2561 (*°vāsin*).—§ 793 (Mausalap.): XVI, 1, 15; 3, 57; 5, 136, 142, 144; 7, 196 (*°vāsinaḥ*), 217 (the ocean flooded *D.*), 219 (*°vāsinaḥ*), 252 (*°vāsinaḥ*).—§ 794 (Mahāprasthānikap.): XVII, 1, 45 (*sāgarēṇa pariplutām*). Cf. Dvāravātī, Kuçaṣṭhulī.

Dvārakādhipati ("king of Dvārakā") = Āhuka: III, 829.

dvārapāla ("doorkeeper"), said of various Yakshas: II, 1194; III, 5079 (*Mankanakam* . . . *Yaksham*), 5085 (*Tarantukam*), 6022 (*Turaṇḍakam* — B. *Arantukam* — . . . *Yakshendrasya*), 7070 (*Maakrukam*).—Do., pl.: II, 1045.

Dvāravātī, the capital of the Vṛshnis (= Dvārakā). § 11 (Parvasaṅgr.): I, 2, 622, 625.—§ 71 (Ādivamçāvatāranap.): I, 61, 2272.—§ 159 (Pūruvamç.): I, 95, ††3830.—§ 244 (Rājyalābhap.): I, 207, 7595.—§ 253 (Harapāharanap.): I, 221, 8021.—§ 273 (Rājasūyārambhap.): II, 14, 632 (*purīm*, the Yādavas fled from Mathurā to *D.*).—§ 290 (Çiçupālavadhap.): II, 43, 1507.—§ 292 (Rājasūyikap.): II, 45, 1621 (*purīm*), 1626.—§ 320 (Saubhavadhop.): III, 15, 637 (*purīm*); 20, 786 (do.).—§ 358 (Tīrthayātrāp.): III, 82, 5007 (in *D.* is the tīrtha Pinḍāraka).—§ 377 (Dharmyatīrthak.): III, 88, 8349 (in the country of the Surāṣṭras).—§ 511 (Draupadī-Satyabhāmā): III, 235, 14733.—§ 549 (Pāṇḍavapr.): IV, 4, 85.—§ 552 (Goharanap.):

IV, 25, 876.—§ 554 (Sainyodyogap.): V, 6, 131.—§ 615 (Gadāyuddhap.): IX, 60, 3370.—§ 617b (Brahmaçiras): X, 12, 617.—§ 746 (Ānuçāsanik.): XIII, 70, 3453 (when *D.* was being founded Nṛga was liberated); 72, 3544.—§ 773 (do.): XIII, 160, 7403.—§ 773d (Çiva): XIII, 161, 7494.—§ 781 (Açvamedhikap.): XIV, 15, 392 (*purīm*), 397 (do.).—§ 783 (Anugītāp.): XIV, 52, 1521 (do.).—§ 785 (do.): XIV, 59, 1753 (do.); 84, 2478 (*Vṛṣṇivṛttrābhīpālītām*).—§ 793 (Mausalap.): XVI, 4, †111 (*purīm*); 6, 167 (do., will be swallowed up by the ocean). Cf. Dvārakā, Kuçaṣṭhalī.

Dvārikā, v. Dvārakā.

Dvesha = Çiva (1000 names¹).

Dvetavana, v. Dvaitavana.

***dvijarshi** (= Brahmarshi): (1) sg., XIII, 3541 (i.e. Uddālaka); (2) pl., XIII, 4548.

Dvimūrdhan, an Asura. § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2413 (when the Asuras milked the earth *D.* was their milker).

Dvipicarmānivāsin = Çiva: VII, 9532.

***dvīpin**, pl. (*°naḥ*) ("leopards"). § 127 (Amçāvat.): I, 66, 2629 (among the offspring of Çārdūlī).

Dvīrvyūha = Vishnu: XII, 13603 (*°sañjñitāḥ*).

Dvīta, a ṛshi, brother of Ekata and Trita. § 615b (Udapāna): IX, 36, 2071 (Ekata, *D.*, and Trita were the sons of Gautama), 2078, 2083, 2085, 2091 (Trita cursed Ekata and *D.* to become wolves and having golāṅgūlas, bears, and apes for their offspring, on account of their deserting him when he had fallen into a hole).—§ 665 (Mokshadh.): XII, 2080, 7597 (*Ekataç ca D°ç caiva Tritaç caiva maharshayah*, among the ṛshis of the west).—§ 717c (Upāricara): XII, 337, 12757 (*Prajāpatīsutāḥ . . . Ekataç ca D°ç caiva Tritaç caiva maharshayah*, among the sadasyas at the sacrifice of Vasu Upāricara), 12771 (*Ekata-D°-Tritāḥ . . . Citraçikhaṇḍinaḥ*), 12812.—§ 717b (Nārāyaṇīya): XII, 340, 12876 (*Ekataç ca D°ç caiva Tritaç caiva maharshayah*), 12950 (*Ekata'tha D°s tathā . . . Prajāpatīsutau*, will become apes and their offspring will assist Rāma Dāçarathi, cf. § 615b); 342, 13174 (*Tritam . . . Ekata-D°pālītām*, cf. § 615b).—§ 770 (Ānuçāsanik.): XIII, 1610, 7114 (*Ekataç ca D°ç caiva Tritaç caiva*, among the seven *Varuṇasyartuvijāḥ*).—§ 775 (do.): XIII, 166e, 7668 (do., among the ṛshis of the west).

Dvīvida, a monkey chief. § 282 (Sahadeva): II, 31, 1122 (at Kishkindh(y)ā Sahadeva fought with the monkey kings *D.* and Mainda).—§ 531 (Rāmopakhyaṇap.): III, 280, 16115 (Mainda and *D.* were among the counsellors of Sugrīva).—§ 535 (Setubandhana): III, 283β, 16287 (among the allies of Rāma Dāçarathi).—§ 541 (Indrajīdvadha): III, 289a, 16468, (β), 16477.—§ 567 (Bhagavadgāyā): V, 130, 4405 (at the gate of Saubha *D.* covered Kṛṣṇa with a mighty shower of stones).

Dvīyodha (Dvīyodhin, B.) = Arjuna: II, 937.

Dyaus¹ (Div, Dyū, "Heaven"). § 3 (Anukram.): I, 1β, 42 (*Divah putro Brhadbhānuḥ*, etc., v. Āçāvaha).—§ 135 (Çakuntalop.): I, 74, 3017 (among the witnesses of the acts of men).—§ 615w (Skanda): IX, 45γ, 2514.

Dyaus² (do.), a Vasu. § 164 (Āpavop.): I, 99, 3934 (*Dyaus*, dat.), 3936, 3945, 3946, 3957, 3963, 3965 (reborn as Bhīṣma).

Dyumatseṇa, king of the Çālvas, husband of Çaihyā, and father of Satyavat. § 210 (Sambhavadhap.): I, 139, 5521 (*Bhīmaḥ . . . D°samo bala*, the same?).—§ 264 (Sabhā-kriyāp.): II, 4β, 126 (the same?).—§ 545 (Pativratā-mahātmyap.): III, 294, 16664 (*Çāloṣṭhu*); 295, 16693

(*ācramam*), (†16699), (16703); 296, (16718), (16720), 16721, (16740); 298, 16858, 16883, 16890; 299, 16903, 16911.—§ 683 (Mokshadh.): XII, 238, 9560 (*śya samvādam rājñā Satyavata sāha*), (9563), (9576).

Dyūmatsenasuta ("the son of Dyūmatsena") = Satyavat: III, 16675; IV, 655 (8°).

Dyūtaparvan ("the section relating to the gambling," the 28th of the minor parvans of the Mbhr.). § 10 (Parvas.): I, 2, 319.—§ 293: When *Vyāsa* with his disciples came to take leave, *Yudhishtira* asked him about the celestial, atmospherical, and terrestrial portents which, according to the statement of *Nārada*, had happened at the *rājasūya*. *Vyāsa* said that in thirteen years they would be fulfilled by the destruction of all the *kshatriyas*, and that *Yudhishtira* would that very night see *Śiva* gazing incessantly towards the direction presided over by the king of the *Pitrs* (i.e. the south). Then *Vyāsa* with his disciples proceeded towards *Kailāsa*. *Yudhishtira* resolved to die in order that he might not be the cause of the destruction of the *kshatriyas*, but called back from his intention by *Phalguna* (i.e. Arjuna), he took upon him the vow not to speak a harsh word to his brothers or to any of the kings. Then, having gratified the *Pitrs* and gods, he entered his own palace, accompanied by his ministers (II, 46).—§ 294: *Duryodhana*, accompanied by *Çakuni*, by and by beheld all the *sabhā*; he mistook a piece of crystal for water and drew off his clothes, mistook a lake for land and fell in, etc., and was laughed at by *Bhīma*, *Arjuna*, the twins, and the menials of the palace. Filled with wrath and jealousy he became pale, and returned to *Hastinapura*, together with *Çakuni* (II, 47). *Çakuni* told him to ask *Yudhishtira*, who was very fond of gambling and did not know how to play, to play at dice; then he (*Çakuni*), who was skilled in dice, would win his kingdom and prosperity for *Duryodhana* (II, 48). *Çakuni* told *Dhrtarāshtra* that *Duryodhana* was pale and depressed; *Dhrtarāshtra* asked *Duryodhana* the cause; *Duryodhana* told him that *Yudhishtira* supported 88,000 *śātakas*, giving to each of them thirty slave-girls; that 10,000 other brahmins daily ate at his palace the best food off golden plates; that the king of *Kāmbhoja* sent to him innumerable skins, etc.; that the Ocean brought the *Vārūṇa* nectar to him in a vessel of copper, as the celestial wives (*amarastriyaḥ*) to *Indra*; that *Vāsudeva*, having brought an excellent conch, bathed him with sea-water brought in 1,000 jars of gold, etc., from the eastern, southern, and western oceans; that the conches, which were blown when 100,000 brahmins were fed, could be heard there almost incessantly, etc. *Duryodhana* proposed to *Dhrtarāshtra* to invite *Yudhishtira* to a game at dice with *Çakuni*, and prevented him from consulting *Vidura* till he had had a *sabhā* built. Then he ordered *Vidura*, who dissuaded him in vain, to invite *Yudhishtira*. *Vidura* in great sorrow went to *Bhīshma* (II, 49).—At the request of *Janamejaya*, *Vaiçampayana* related that *Dhrtarāshtra*, having ascertained the opinion of *Vidura* (b), sought to bring *Duryodhana* back from his purpose to play at dice; but *Duryodhana* would not give way, relating that the *Nipās*, *Citrakas*, the *Kaukuras*, the *Kāraskaras*, and the *Lohajanghas* were like bondsmen in the house of *Yudhishtira*, and that *Bhīma*, *Arjuna*, and *Draupadi* had laughed at his mistake regarding the crystal, etc. (II, 50).—§ 295: *Duryodhana* enumerated to *Dhrtarāshtra* the articles brought as tribute from various peoples to *Yudhishtira*. *Yājñaseni* (i.e. *Kṛṣṇā*) daily (during the *rājasūya*) took care that everybody, including the deformed and the dwarfs, had eaten

before she herself took her meal. Only two peoples did not pay tribute to *Yudhishtira*, the *Pāñḍalas*, in consequence of their relationship by marriage, and the *Andhakas* - *Vṛkṣṇis*, in consequence of their friendship (II, 52).—§ 296: *Duryodhana* continued to enumerate kings, etc., who waited upon *Yudhishtira* at the *rājasūya*. The Ocean brought that *Vārūṇa* conch (*çaiḱyam*, "in a sling," PCR., i.e. in a strap, cf. BR.), which *Viçvakarma* had constructed with 1,000 *nishkas*, and which *Prajāpati* had in a former *kalpa* presented to *Indra*; with that conch *Kṛṣṇa* anointed (*abhihiḱtaḥ*) *Yudhishtira*. When the conches were blown, those among the kings who were weak fell down, and *Dhṛṣṭadyumna*, *Satyaki*, the *Pāṇḍavas*, and *Keçava* laughed; then *Bibhatu* (= Arjuna) gave to the principal brahmins 500 bullocks with horns plated with gold, and *Yudhishtira* obtained, like *Horiçandra*, such prosperity that he surpassed *Rantideva*, *Nābhaga*, *Yauvanāçva*, *Manu*, *Prthu* *Vainya*, *Bhagrattha*, *Yayāti*, and *Nahusha* (II, 53).—§ 297: Continuation of the conversation between *Dhrtarāshtra* and *Duryodhana* (II, 54, 55).—§ 298: As *Çakuni* recommended the match of dice and praised his own dexterity in gambling, and *Duryodhana* spoke reprovingly of *Vidura* on account of his fondness for the *Pāṇḍavas*, etc., *Dhrtarāshtra* reluctantly caused the *sabhā* (called *Toraṇasphāṭikā*) to be built, with 1,000 columns adorned with gold and lapis lazuli, a *croça* in length and breadth, and then ordered *Vidura* to bring *Yudhishtira* and his brothers (II, 56, 57). *Vidura* arrived at the palace of *Yudhishtira* and invited him. *Yudhishtira*, having learned that he should have to play with *Çakuni*, *Vivimçati*, *Citrāsena*, *Satyavata*, *Purumitra*, and *Jaya*, "the most desperate and terrible gamblers, always depending upon deceit," was unwilling to come; but as he had made the vow never to refuse when challenged, he set out for *Hastinapura* the next day with his relatives, *Draupadi*, brahmins, etc., riding on the chariot taken charge of (so BR.) by *Bāhlika*, and when he had arrived he saluted *Bhīshma*, *Droṇa*, *Karṇa*, *Kṛpa*, *Açvatthāman*, *Somadatta*, *Duryodhana*, *Çalya*, *Saubala*, *Duḥçāsana*, *Jayadratha*, etc., and *Gāndhārī* and *Dhrtarāshtra* (II, 58). *Çakuni* exhorted *Yudhishtira* to gamble. *Yudhishtira* quoted *Asita Devala* (b), but he was obliged to assent; *Duryodhana* said that he himself would supply jewels, etc., and that it was for him that *Çakuni* would play (II, 59). The play began, the stake being a wreath of pearls, which *Çakuni* won (II, 60). *Çakuni* then won from *Yudhishtira* his treasury, slave-girls, serving-men, elephants, chariots, the *Gandharva* horses which *Citrāsena* had given to *Arjuna*, his warriors, and *nidhis* (II, 61). *Vidura*, addressing *Dhrtarāshtra*, quoted the words of *Kāvya*, and reminded him that among the *Bhojas* they had abandoned an unworthy (*asamañjasaṃ*) son; the *Andhakas*, *Yādavas*, and *Bhojas* had abandoned *Kaṃsa*, and when he had been slain by *Kṛṣṇa* the whole tribe became glad for a hundred years; "[likewise] let *Arjuna* slay this *Suyodhana* at thy command"; he quoted what *Kāvya* said to the *Asuras* in order to induce them to abandon *Jambha*, and related how a king from greediness after gold killed some gold-vomiting fowls that dwelt in his house, and so destroyed both his present and future wealth (II, 62). *Vidura* warned against the gambling, and suggested to *Dhrtarāshtra* rather to win the *Pāṇḍavas* than their wealth, and to let *Çakuni*, the hill-king (*Pāravatyāḥ*), return whence he came (II, 63). *Duryodhana* blamed *Vidura* for his partiality towards the *Pāṇḍavas*, and said that he would only follow the advice of his own intellect.

Vidura complained of the ingratitude of kings and their fondness of flattery (II, 64). *Yudhishtira* lost his wealth, kine, horses, goats, and sheep, "from *Parna* to the eastern bank of the *Sindhu*," his city, country, lands, and the wealth of all dwelling therein, except that of the brahmins, and all those persons themselves except the brahmins, the ear-rings and *nishkas* and other ornaments of the princes who were present, then *Nakula*, *Sahadeva*, *Arjuna*, *Bhima*, himself, and *Draupadi*; now *Bhisma*, *Drona*, *Kṛpa*, *Vidura*, etc., all gave way to grief, but *Dhṛtarāshtra*, *Karna*, *Duḥśāsana*, etc., were glad (II, 65).—§ 299: *Duryodhana* ordered *Kshatṛ* (i.e. *Vidura*) to bring hither *Draupadi* to sweep the chambers and stay with the servant maids; *Vidura* declared that having lost himself, *Yudhishtira* could not lawfully stake *Draupadi*, and said: "A goat had once swallowed a knife, and when it was pierced by it the hunter placed the head of the animal on the ground, and when drawing the knife out he tore its throat frightfully; therefore do not swallow the wealth of the *Pāṇḍavas*" (II, 66). Then *Duryodhana* ordered the *pratikāmin* (a *sūta*) to bring *Draupadi*; she ordered him to ask *Yudhishtira* whether he had lost himself or her first; as *Yudhishtira* said nothing, *Duryodhana* ordered that *Draupadi* should come and put her question in the assembly; she sent the *sūta* back to the assembly saying that she would do what aged and virtuous persons would tell her; all sat without uttering a word; but *Yudhishtira* sent a trusted messenger to *Draupadi*, directing that, although in consequence of her season having come she was attired in one piece of cloth only, she should come before her father-in-law weeping bitterly. *Duryodhana* again ordered the *pratikāmin* to bring her, and as he seemed irresolute, he asked *Duḥśāsana* to do so. As she would flee to the ladies' household, *Duḥśāsana* dragged her in by her hair, while she was praying to *Kṛṣṇa* and *Jishnu* (i.e. *Arjuna*), who were *Nārāyaṇa* and *Nara*, and blaming *Drona*, *Bhisma*, *Vidura*, etc., for looking silently on this crime. As she was casting a glance upon her enraged lords, *Duḥśāsana*, dragging her still more forcibly, addressed her, "Slave! slave!" and laughed aloud, applauded by *Karna*, *Çakuni*, and *Duryodhana*, while all the others were filled with sorrow. *Bhisma* declared himself to be unable to decide the question she had put. As she then asked the others present to decide it, *Duḥśāsana* spoke many harsh words, and *Bhima*, looking at *Yudhishtira*, gave way to wrath (II, 67). *Bhima* blamed *Yudhishtira*, and ordered *Sahadeva* to bring fire, as he wanted to burn the hands of *Yudhishtira*, but *Arjuna* appeased him. *Vikarna* repeatedly appealed to those present to decide the question, and as they did not say one word, he declared that as *Yudhishtira* must be regarded as of no authority, because he had shown himself addicted to the vice of gambling, etc., he regarded *Draupadi* as not won. All applauded him, except *Karna*, who maintained that she had been justly won, and as, contrary to the ordinance of the gods that a woman should have only one husband, she had five husbands, there was no impropriety in dragging her to the assembly, and even to uncover her. *Karna* then asked *Duḥśāsana* to take off the robes of the *Pāṇḍavas* and the attire of *Draupadi*. The *Pāṇḍavas* took off their upper garments, and *Duḥśāsana* began to drag off the attire of *Draupadi*. But as she thought of and cried to *Hari* (i.e. *Kṛṣṇa*), *Dharma* continually covered her anew with excellent clothes. *Bhima* swore that he would drink the blood of *Duḥśāsana*. All blamed *Duḥśāsana* and *Dhṛtarāshtra*. *Vidura* exhorted the assembly to answer the question put by *Draupadi*, and related

the dialogue of *Prahlāda* (q.v.) and *Āṅgīrasa* (i.e. *Sudhanvan*) (§ 300).—§ 300: v. *Prahlāda*.—§ 301: The kings answered not a word, and *Karna* told *Duḥśāsana* to take away the slave-woman *Kṛṣṇā* to the inner apartments (II, 68). Dragged by *Duḥśāsana*, *Draupadi* saluted the assembly, complained of being exposed to the gaze of the crowd, and again asked them to answer her question. *Bhisma* again declared himself unable to decide it, but thought *Yudhishtira* ought to decide it (II, 69). *Duryodhana* said to *Draupadi*: "Let thy husbands decide the question, and, by making *Yudhishtira* the just a liar, free thee from slavery." *Bhima* said that only his obedience to *Yudhishtira* and the admonitions of *Arjuna* retained him from killing the wretched sons of *Dhṛtarāshtra*. *Bhisma*, *Drona*, and *Vidura* asked him to forbear (II, 70). *Karna* exhorted *Draupadi* to choose a new husband among the sons of *Dhṛtarāshtra*, and *Duryodhana*, after having exhorted *Yudhishtira* to decide the question, uncovered his left thigh and showed it to *Draupadi*. *Bhisma* swore that he would break this thigh of his. *Vidura* warned them, and was of opinion that *Yudhishtira* had no right to stake her. *Duryodhana* said that if *Bhima*, *Arjuna*, and the twins declared that *Yudhishtira* was not their master, then *Draupadi* should be free. *Arjuna* said that he was certainly their master before the play, "but having lost himself, let all the *Kauravas* judge whose master he could be after that." Just then a jackal began to cry near the *agnihotra* of *Dhṛtarāshtra*, and other terrible omens were heard. On that account *Gāndhārī* and *Vidura* remonstrated with *Dhṛtarāshtra*, who blamed *Duryodhana* and granted a boon to *Kṛṣṇā*. She chose that *Yudhishtira* should become free from slavery. As she was granted a second boon, she asked that *Bhima* and his brothers with their chariots and bows should regain their liberty. She refused to ask a third boon (II, 71). *Karna* praised *Draupadi* for having saved her husbands. *Bhima* threatened to slay all his foes instantly, but was retained by *Arjuna* and *Yudhishtira* (II, 72). *Dhṛtarāshtra* sent *Yudhishtira* with his brothers and *Kṛṣṇa* upon their chariots to *Indraprastha*, having asked him not to remember the harshness of *Duryodhana* (II, 73).

Dyutidhara = *Vishṇu* (1000 names).

Dyutimat¹, king of the Madras. § 159 (*Pūruvaṃc*): I, 95, ††3832 (*Madrarājasya*, father of *Vijayā*, the wife of *Sahadeva*).

Dyutimat², a mountain in *Kuṣadvīpa*. § 575 (*Bhūmip*): VI, 12e, 451 (*homaparvataḥ*, the second mountain in *Kuṣadvīpa*, differently PCR.).

Dyutimat³, king of the *Çalvas*. § 677 (*Mokshadh*): XII, 235, 8607 (*Çalvarājāḥ*, gave his kingdom to *Reṭka* and gained an abode of blessing).—§ 767 (*Ānuçāsanik*): XIII, 137a, 6267 (do.).

Dyutimat⁴, king of *Māhismati*. § 720b (*Sudarçanop*): XIII, 2, 92 (son of *Madirāçva*), 93 (father of *Suvira*).

E

Edī, a *mātr*. § 615w (*Skanda*): IX, 460, 2631.

* **Eka** ("the only one"): XII, 11232 (= *Hiranyagarbha*); XIII, 7027 (= *Vishṇu*, 1000 names).

Ekacakra, an Asura. § 92 (*Aṃçavat*): I, 65, 2533 (son

of Danu.—§ 130 (do.): I, 67, 2657 (*mahāsuraś*, incarnate as king Prativindhya).

Ekacakrā, a city. § 11 (Parvasaṅgr.): I, 2, 382 (all. to § 215).—§ 71 (Ādivamṣavatāraṇap.): I, 61, 2255, 2257 (do.).—§ 158 (Pūruvamp.): I, 95, †3824, †3825 (do.).—§ 214 (Hidimbavadhap.): I, 156, 6094.—§ 215 (Bakavadhap.): I, 157, 6103, 6104; 164, 6306 (the Pāṇḍavas and Kuntī lived for some time at *E.* in the house of a brahman. Bhīmasena slew the Rākshasa Baka).—§ 231 (Svayamvarap.): I, 184, 6928.—§ 317 (Arjunābhigamanap.): III, 12, 571, 572 (all. to § 215).—§ 567 (Bhagavadyānap.): V, 128, 4272 (do.).

Ekacūdā, a mātṛ. § 615u (Skanda): IX, 460, 2623.

Ekacīrshan = Īva (1000 names).

Ekacṛṅga, pl. (°āḥ), a class of Pitr̥. § 270 (Brahmasabhāv.): II, 11, 463 (in the palace of Brahman).

Ekacṛṅga = Viṣṇu (Kṛṣṇa): XII, 13114, 13251 (origin of the name: Viṣṇu assumed the form of a boar with a single tusk).

Ekaḥamṣa, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5090.

Ekajaṭa, a warrior of Skanda. § 615u (Skanda): IX, 45, 2560.

Ekāksha¹, an Asura. § 93 (Amṣavat.): I, 65, 2537 (son of Danu).

Ekāksha², a warrior of Skanda. § 615u (Skanda): IX, 45, 2560.

Ekāksha³ = Īva: XIII, 7503.

Ekalavya, a Nishāda prince. § 130 (Amṣavat.): I, 67, 2699 (among the incarnations from the Krodhavaṣagaṇa).—§ 204: Among the kings and princes who flocked to *Droṇa* by thousands to learn the *Dhanurveda* was *E.*, the son of the *Nishāda* king *Hiranyadhanus*. Not admitted, because he was a *Naishādi*, he in the forest practised weapons before a clay image of *Droṇa* and became very skilled in shooting. One day when the sporting dog of the princes came upon him he shot seven arrows into its mouth, and thus pierced the dog came back to the *Pāṇḍavas*, who highly admired the precision of the archer. In order that he might not surpass *Arjuna*, *Droṇa* took from *E.* the thumb of his right hand as his tutorial fee: I, 132, 5241 (*Nishādarājanya Hirāṇḍhanushaḥ sutah*), (5255), 5257, 5261, 5262, 5264, 5265, (5265), 5266.—§ 289 (Arghāharaṇap.): II, 37, 1351.—§ 296 (Dyūtap.): II, 53, 1915 (among the kings who waited upon Yudhishtira at the rājasūya).—§ 554 (Sainyodyogap.): V, 4, 80 (among the kings to whom the Pāṇḍavas ought to send messengers).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, 1884 (*ayam sma yuddhe manyate 'nyair ajeyam tam Ekalavyam nama Nishādarājya vegeneva* (B. °naiva) *çailam abhishaty Jambhaḥ çete sa Kṛṣṇena hataḥ parāsuḥ*). The text is not clear, but seems to indicate that *E.* has been slain by Kṛṣṇa).—§ 600 (Ghaṭotkacavadhap.): VII, 180, †8210 (*Nishādaḥ*, had been slain [by Kṛṣṇa?]); 1818d, 8231 (all. to § 204; *Eṃ hi sāṅgushṭham açaktā deva-Danavāḥ | sa-Rākshasoragāḥ, Pārtha, vijetum yudhi karhicit*).—§ 785 (Anugītāp.): XIV, 83, 2472 (*Nishādarājño vishayam*).—§ 793 (Mausalap.): XVI, 6, 159 (*Naishādiḥ*, had been slain by Kṛṣṇa). Cf. *Naishādi*, *Nishāda*, *Nishādarāja*.

Ekalavyasuta ("the son of Ekalavya"). § 785 (Anugītāp.): XIV, 83, 2473 (is vanquished by Arjuna).

Ekānamṣā = Kuhū: III, 14129.

Ekāntadarçana = Mahāpuruṣa (Mahāpuruṣastava).

Ekapad¹, an Asura. § 92 (Amṣavat.): I, 65, 2533 (son of Danu, only in C., B. has *Ishupād*).

Ekapad² = Īva (1000 names).

Ekapad³ = Viṣṇu (1000 names).

Ekapāda, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1868

Ekaparvataka (P), a mountain. § 276 (Jarāsandha-vadhap.): II, 20, 794 (PCR. "on the same mountain").

Ekāsana, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1859 (among the peoples who brought tribute to Yudhishtira).

Ekata, a ṛshi, brother of Dvita and Trita. § 615b (Udapāna): IX, 36, 2071 (v. Dvita), 2078, 2083, 2085, 2091 (v. Dvita).—§ 665 (Mokshadh.): XII, 2080, 7597 (do.).—§ 717c (Uparicara): XII, 337, 12757 (do.), 12771 (do.), 12812 (do.).—§ 717b (Nārāyaṇiya): XII, 340, 12876 (do.), 12950 (do.); 342, 13174 (do.).—§ 734 (Ānuçāsanik.): XIII, 26a, 1764 (*dvijah* (*Dvitaḥ*, PCR.), among the ṛshis who came to see Bhīṣma as he lay on his arrow-bed).—§ 770 (do.): XIII, 1510, 7114 (v. Dvita).—§ 775 (do.): XIII, 166e, 7668 (do.).

Ekātman = Viṣṇu (1000 names).

Ekatvacā, a mātṛ. § 615u (Skanda): IX, 460, 2642.

Ekaṣaktrā, a mātṛ. § 615u (Skanda): IX, 460, 2648.

Ekavyūhavibhāga = Viṣṇu (Nārāyaṇa): XII, 13603.

Elāpatra, a serpent. § 47 (Sarpanāmak.): I, 35, 1551.—§ 49 (Vāsuki): I, 38, 1622, 1638; 39, 1641, 1648 (*nāgna*), 1651.

Elapatra = Elāpatra. § 564 (Mātaliyop.): V, 103, 3626.—§ 603d (Tripura): VII, 202, 9564 (Īva made *E.* and Pushpadanta the pins of his yoke; C. has by error °pu°).

Elaputra, v. Elapatra.

Elavila, v. Ailuvila.

Eraka, a serpent. § 66 (Sarpasuttra): I, 57, 2154 (of Kauravya's race).

Etāvarṇau (dual) = Naru and Nārāyaṇa: III, 8384 (*avarṇau*, cf. Nil.; PCR. Etāvarṇa and Avavarṇa).

G

Gabdhakālī (I, 3801), v. Gandhakālī.

Gabhasti = Īva (1000 names).

Gabhastimat = Sūrya (the Sun): III, 146.

Gabhastinemi = Viṣṇu (Kṛṣṇa): XII, 1512; XIII, 7001 (1000 names).

Gabhīra = Viṣṇu (1000 names).

Gabhīrātman = Viṣṇu (1000 names).

Gada, a Vṛṣṇi, the younger brother of Kṛṣṇa. § 232 (Svayamvarap.): I, 186, 6997 (*sa-G°ḥ*, among the Vṛṣṇis who were present at the svayamvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, 219, 7915.—§ 253 (Haraṇāharaṇap.): I, 221, 7992 (*vidushām varaḥ*, came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyānu): II, 2, 56 (received Kṛṣṇa on his return to Dvārakā).—§ 264 (Subhākriyāp.): II, 4, 125 (among the princes who waited upon Yudhishtira when he entered his palace).—§ 287 (Rājasūyikap.): II, 34, 1275 (°-*Pradyumna-Çambāç ca*, came to the rājasūya of Yudhishtira).—§ 320 (Saubhavadhop.): III, 16, 644 (°-*Çamboddhavāñbhik*, defended Dvārakā); 18, 733 (°-*āgrajaḥ* . . . *Mādhavaḥ*, i.e. Kṛṣṇa), 736 (°-*Sāraṇau*).—§ 342 (Indralokābhigamanap.): III, 51, 1994 (*Ākrūra-G°-Sambāḥ*, will assist the Pāṇḍavas in battle).—§ 402 (Tīrthayātrāp.): III, 120, †10277 (°-*olmukau*).—§ 452 (Mārkaṇḍeyas.): III, 183,

†12570 (*°āgrajāya*, i.e. *Kṛṣṇa*).—§ 554 (*Sainyodyogap.*): V, 1, †27 (*°pūrvajāya*, i.e. *Kṛṣṇa*); 3, 59 (*°Pradyumna-Çāmbāç* ca).—§ 570 (*Sainyaniryānap.*): V, 157, 5330 (*°Sambodha-vāddibhiḥ*, accompany *Balarāma*).—§ 577 (*Bhīṣmavādhap.*): VI, 43, 1617 (*°āgrajāḥ*, i.e. *Kṛṣṇa*).—§ 589 (*Droṇābbhishekap.*): VII, 11, 408.—§ 599 (*Jayadrathavadhap.*): VII, 110, 4194.—§ 617b (*Brahmacīras*): X, 12, 638 (had never desired the discus of *Kṛṣṇa*).—§ 641 (*Rājadh.*): XII, 81, 3030 (*saikumāryaṃ punar G°*).—§ 730 (*Ānuçāsanik.*): XIII, 14, †630.—§ 785 (*Anugītūp.*): XIV, 66, 1938 (accompanied *Kṛṣṇa*); 86, 2557 (came to the aṣvamedha of *Yudhishtira*).—§ 793 (*Mausalap.*): XVI, 3, 72, 101 (is slain).

Gadādhara = *Vishṇu* (1000 names).—Do. = *Kubera*: VI, 2039.

Gadāgraja = *Kṛṣṇa*, q.v.—Do. = *Vishṇu* (1000 names).

Gadāparvan ("the section treating of the combat with the mace"). § 795 (*Muhābhārata*): XVIII, 6, 275 (i.e. *Gadāyuddhaparvan*).

Gadapūrvaja = *Kṛṣṇa*: V, †27.

Gadāvasāna, name of a place near *Mathurā*. § 275 (*Rājasūyārambhap.*): II, 19, 764 (*Jarāsandha* hurled a mace towards *Mathurā*; the place where it fell was named *G.*).

Gadāyuddha ("the combat with the mace"). § 10 (*Parvasaṅgr.*): I, 2, 346 (i.e. *Gadāyuddhaparvan*).

[**Gadāyuddhaparvan** (*°va*)] ("the section relating to the battle with maces"). Cf. *Gadāparvan*, *Gadāyuddha*. § 613: Requested by *Dhṛtarāṣṭra* (a), *Saṅjaya* related: *Duryodhana* agreed to fight his foes, one at a time (β); *Yudhishtira* granted his request, adding that if he could slay even one of the five *Pāṇḍavas* he would remain king. *Duryodhana* rose from the lake and challenged the *Pāṇḍavas* (γ); *Yudhishtira* taunted him with his unfair conduct in slaying *Abhimanyu* (δ) (IX, 32). *Kṛṣṇa* reproved *Yudhishtira* for his rashness in staking everything on the result of such a single combat with *Duryodhana* (ε); *Bhīmasena* assured *Kṛṣṇa* that *Duryodhana* would be no match for him in an encounter with the mace (ζ); *Kṛṣṇa* applauded *Bhīma*, and exhorted him to slay *Duryodhana* (η); *Sātyaki*, etc. (θ), applauded *Bhīma*; *Bhīma's* boastful address (i) to *Yudhishtira* and *Duryodhana*; *Duryodhana's* dignified reply, applauded by the *Pāṇḍavas* and *Srījaya*s; the elephants began to grunt and the steeds to neigh; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, 33).—§ 614: When the battle between *Bhīma* and *Duryodhana* was about to commence, *Bala-Rāma* (b), having heard that that battle between his two disciples was about to begin, came and was worshipped by the *Pāṇḍavas*, *Kṛṣṇa*, etc. (a); he said that forty-two days had passed since he departed, having set out under the constellation *Pushya* and come back under the constellation *Çravaṇa*; he was clad in blue robes and of fair complexion. Then that dreadful encounter took place (IX, 34).—§ 615: Requested by *Janamejaya* (a), *Vaiçampāyana* related how *Bala-Rāma* had determined upon and set out (under the constellation *Maitra*) on a pilgrimage to the *tīrthas* on the *Sarasvatī* (β), having let the sacred fire be brought from *Dvārakā* and the priests, and having given away rich donations to everyone who wished for them, accompanied by priests, friends, brahmins, chariots, elephants, steeds, and servants, visiting all the sacred places along her course. In the course of his wanderings he at last came to *Kurukṣetra*. Requested by *Janamejaya* (γ), *Vaiçampāyana* related the *Baladevatīrthayātrā* (q.v.) (IX, 35-54). Requested by *Dhṛtarāṣṭra*, *Saṅjaya* related: Beholding *Bala-Rāma*, *Duryodhana* rejoiced. According to the proposal of *Bala-Rāma*, *Yudhishtira* with

his brothers and *Duryodhana* proceeded westwards to *Samanipāṇaka* on the southern side of the *Sarasvatī*. D. and Cā. praised *Duryodhana*. Description of *Bhīma* and *Duryodhana* (e). *Duryodhana* told *Yudhishtira* (who was standing among his brothers and *Kṛṣṇa* and *Rāma*) to behold the battle, protected by the *Kaikeyas*, etc. (π). That large assembly of kings sat down, as did also *Bala-Rāma*, who was worshipped by all around him. *Bhīma* and *Duryodhana* stood inciting each other with violent speeches (IX, 55). The dispute between the two heroes (ρ). At last *Duryodhana* said, "What is the use of bragging? fight with me," and was applauded by the *Somakas*, etc. The elephants grunted aloud and the steeds neighed repeatedly; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, 56). Description of the combat; D., G., and men wondered; the *Pāṇḍavas* and the *Somakas* feared; adopting the manoeuvre called *Kauçika*, *Duryodhana* baffled *Bhīma's* mace; as *Duryodhana* once fell down to the earth, the *Srījaya*s cried aloud, so also did the *Pāṇḍavas*; *Bhīmasena* then had his coat of mail fractured and was prostrated on the ground, but rose, steadying himself with great effort (IX, 57). *Arjuna* inquired of *Kṛṣṇa* about the relative merits of the two combatants; *Kṛṣṇa* said that their training had been equal, but *Bhīma* was superior in strength; *Duryodhana* was superior in skill and had had more practice; by fighting fairly *Bhīma* would never succeed in winning, but by fighting unfairly he would surely be able to slay *Duryodhana*, just as the *Asuras* were vanquished by the gods, *Virocana* and *Vṛtra* by *Indra* with the aid of deception; "*Bhīma* has vowed to break the thighs of *Duryodhana* with his mace; let him accomplish that vow of his"; he censured *Yudhishtira* for his folly, and quoted a verse uttered by *Uçanas*; "*Duryodhana* has practised with the mace for full thirteen years." *Arjuna* struck his own left thigh before the eyes of *Bhīmasena*, who understood the sign. As *Duryodhana* set his heart on the manoeuvre called *daasthana* and jumped upwards, *Bhīmasena* hurled his mace at the thighs of *Duryodhana* and fractured them. Portents appeared; showers of blood and showers of dust were poured by *Indra*; a loud noise was made by Y., Rā., and Pç. (description of the portents); the *Pāṇḍavas* and the *Pāṇḍavas* were filled with anxiety; D., G., Si., and Cā. went away (IX, 58). The *Pāṇḍavas* and *Somakas* rejoiced; *Bhīmasena* rebuked *Duryodhana*, and touched his head with his left foot, which was censured by *Yudhishtira*, who grieved for *Duryodhana* (σ) (IX, 59); *Baladeva's* wrath was excited upon seeing *Duryodhana* struck below the navel; he rushed on to slay *Bhīma*, but was seized and pacified by *Kṛṣṇa* (τ). *Baladeva* praised *Duryodhana* and cursed *Bhīmasena*, and then ascended his chariot and proceeded towards *Dvārakā*. The *Pāṇḍavas*, etc. (v), became dejected; *Kṛṣṇa* and *Yudhishtira*, *Bhīmasena*, etc., and *Duryodhana* spoke about what had passed (IX, 60) (*Kṛṣṇa* asking the *Pāṇḍava* warriors to forbear insulting *Duryodhana*; *Duryodhana's* angry reply to *Kṛṣṇa*, charging him with every unfair act in course of the battle; *Kṛṣṇa* reminded *Duryodhana* of his own evil acts, and referred to his miserable end as the inevitable consequence of those acts; *Duryodhana's* boast with reference to his end, which he pronounced to be most glorious) (φ). Celestial showers descended on *Duryodhana's* head; G., Aps., and Si. praised him. The *Pāṇḍavas* and *Kṛṣṇa* became ashamed; but *Kṛṣṇa* justified the use of unfair means for the slaughter of the *Kuru* warriors (χ) (IX, 61). The *Pāṇḍava* warriors proceeded to the *Kuru* camp, which was entirely deserted (ψ); *Kṛṣṇa* caused

Arjuna to take down the *Gaṇḍīva* and his inexhaustible quivers, and then to dismount; then *Kṛṣṇa* also dismounted; the celestial ape disappeared, and the chariot (burnt by *Droṇa* and *Karna* with the *Brāhma* weapon), with its steeds, etc., was reduced to ashes. *Kṛṣṇa* congratulated *Yudhishtira* on his victory, and *Yudhishtira* attributed that victory to *Kṛṣṇa's* power (ω). In the encampment of the *Kurus* they found great wealth; at *Kṛṣṇa's* suggestion the *Pāṇḍavas* and *Sātyaki* resolved to pass the night at a spot outside the camp, on the banks of the *Oghavati*. They then dispatched *Kṛṣṇa* to *Hastinapura* in order to pacify the wrath of *Gāndhārī*, and to comfort her and *Dhṛtarāṣṭra*. He set out with *Dāraka* upon his chariot, yoked with *Chaiya* and *Sugriva* (IX, 62). Asked by *Janamejaya*, *Vaiçampāyana* said that the reason why *Yudhishtira* sent *Kṛṣṇa* to *Hastinapura* was his fear that *Gāndhārī*, by means of her ascetic merit, should reduce the *Pāṇḍavas* to ashes, because *Duryodhana* had been slain unfairly (aa); "*Vyāsa* will be there." *Kṛṣṇa* caused *Dāraka* to equip his chariot, and quickly set out for *Hastinapura*. He arrived at *Dhṛtarāṣṭra's* palace, where *Vyāsa* had arrived before him; he comforted *Dhṛtarāṣṭra* (ββ) and *Gāndhārī* (γγ), who said that her heart had again become steady (δδ). Then *Kṛṣṇa* came to know the evil that was meditated by *Açvatthāman*, and suddenly took leave, requested by *Dhṛtarāṣṭra* and *Gāndhārī* to protect the *Pāṇḍavas*, and proceeded with *Dāraka*. *Vyāsa* comforted *Dhṛtarāṣṭra*. *Kṛṣṇa* arrived at the camp and informed the *Pāṇḍavas* (IX, 63). Requested by *Dhṛtarāṣṭra*, *Sanjaya* narrated the lamentations of *Duryodhana* while lying on the field with his thighs broken (εε); he thought himself happy, and asked *Sanjaya* to bring his message to his parents and to *Açvatthāman*, etc. (ζζ) ("you should never place any confidence in the *Pāṇḍavas*"), and took leave of the message-bearers (εε); he was confident that *Cūrvaḥa*, the mendicant devotee, would avenge his death. Thousands of men, with eyes full of tears, fled away; the earth trembled, etc. The messengers went and informed *Açvatthāman* and then went away (IX, 64). *Açvatthāman*, etc. (ζζ), came to *Duryodhana*, who lay surrounded by carnivorous animals, etc. *Açvatthāman's* lament and *Duryodhana's* reply (ηη); *Açvatthāman* vowed to slay all the *Pāṇḍavas*; *Duryodhana* let *Kṛpa* install *Açvatthāman* as the *Kuru* generalissimo; then they took leave of *Duryodhana* and left him alone (IX, 65).

Gādheyī ("the daughter of Gādhi")—*Satyavati*: XIII, 242.

Gādhi or **Gādhin**, a king of *Kānyakubja*, the son of *Kuçika* and the father of *Viçvāmītra* and *Satyavati*. § 223 (*Vāsishtā*): I, 175, 6651 (*Kānyakubja mahān aṣṭi pāṭhiva*, *Bharatarahabha* | *Gādhti viçruto loka Kuçikasyātmasambhavaḥ*, father of *Viçvāmītra*).—§ 395 (*Jamadagni*): III, 115, 10145 (*iti viçrutah*, went to the woods), 10146 (*ih*, *Reika* married his daughter [*Satyavati*], having given 1,000 horses as a dowry).—§ 565 (*Gālava*): V, 119, 4005 (*ih Satyavatim sutam*, repetition from § 395).—§ 574 (*Jambūkh*): VI, 9aa, 315 (*ih*).—§ 615n (*Viçvāmītra*): IX, 40, 2296 (*ih*, father of *Viçvāmītra*), 2299 (do.), 2300 (do., having installed *Viçvāmītra* on the throne, *G.* went to heaven).—§ 638b (*Rāmopākhyāna*): XII, 49, 1720 (*Gādhināmābhavat putrah Kuçikah Pakāṣanaḥ*, *Indra* was born as *G.*), 1721 (*ih*, *Satyavati* was given in marriage to *Reika*, cf. § 395), 1722 (*ih*), 1727 (*ih*), 1745 (do., birth of *Viçvāmītra*).—§ 721b (*Viçvāmītrap*): XIII, 4, 205 (*Kuçikasyātmajah* . . . *Gōir nama*), 208 (*ih*), (211) (do.), 217 (*ih*), 218 (*ih*, *Satyavati* was given in marriage to *Reika*, who had given 1,000 horses as a dowry), 246 (*ih*, birth of *Viçvāmītra*).—§ 746c

(*Cyavana-Kuçikasamv*): XIII, 56, 2914 (*er duhitaram*, i.e. *Satyavati*), 2915 (*Viçvāmītram* . . . *Gōeh putram*). Cf. *Kauçika*.

Gādhiḥja ("the son of Gādhi")—*Viçvāmītra*: IX, 2306 (*ih*), 2311, 2394.

Gādhin, v. *Gādhi*.

Gādhinandana ("the son of Gādhi")—*Viçvāmītra*: I, 6663.

Gādhisutā ("the daughter of Gādhi")—*Satyavati*: III, 10153.

Gādin = *Çiva* (1000 names').

Gaganamūrdhan, an Asura. § 92 (*Aṃçāvat*): I, 65, 2532 (among the sons of *Danu*).—§ 130 (do.): I, 67, 2646 (incarnate as one of the five *Kaikaya* princes).

Gahana = *Vishnu* (1000 names).

Gaja, a *Gāndhāra* warrior, the younger brother of *Çakuni*. § 585 (*Bhishnavadh*): VI, 90a, 3997 (among six younger brothers of *Çakuni* (*Saubalasyānujāḥ*, v. 3995), is slain by *Irāvāt*).

Gajaçiras, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2562.

Gajahan = *Çiva* (1000 names').

Gajāhvaya ("named after the elephant") = *Hastinapura*: II, 2600, 2640; III, 279; V, 6071; XII, 12121 (*puram*); XIV, 370; XV, 1439; XVIII, 181.

Gajakarna, a *Yaksha*. § 269 (*Vaiçravaṇasabhāv*): II, 10, 397 (among the *Yakshas* in the palace of *Kubera*).

Gajānika, a *Pāṇḍava* warrior. § 600 (*Ghaṭotkacavadhap*): VII, 158x, 7011 (brother of *Virāṭa*?).

Gajapura = *Hastinapura*: XIII, 7711.

Gajarāja = *Airāvata*: XII, 8330 (*erāhanah*, i.e. *Indra*).

Gajasāhvaya ("named after the elephant") = *Hastinapura*: I, 1700 (*svanagaram*), 3000, 4360, 4441 (*purim*), 4460 (*puram*), 4468, 5034, 5149 (*nagaram*); II, 1676, 2647; III, 9, 1348; V, 6092, 7106; XIV, 1476 (*nagaram*), 1479 (do.); XV, 443, 653, 971; XVII, 25.

Gajendra = *Airāvata* (?): IX, 11074.

Gajendrakarna = *Çiva* (1000 names').

Gajodara, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2562.

Gālava, a *rishi*. § 10 (*Parvasaṅgr*): I, 2, 331 (*caritam Gāya*, i.e. *Gālavacarita*).—§ 11 (do.): I, 2, 509 (*maharaseç cāpi caritam* . . . *Gāya*, do.).—§ 264 (*Subhākriyūp*): II, 4a, 110 (among the *munis* who waited upon *Yudhishtira*).—§ 266 (*Çakrasabhāv*): II, 7, 292 (in the palace of *Indra*).—§ 376 (*Tirthayātrūp*): III, 95, 8263 (among the *brahmarshis* who stayed in expectation of *Yudhishtira*).—§ 565 (*Gālavacarita*): V, 106, 3720, 3727 (*munih*), 3732 (disciple of *Viçvāmītra*), 3733, 3738, 3739, 3740; 107, 3741, 3743, 3760; 108, 3761, 3762, 3778; 109, 3792, 3794, 3799; 110, 3814, 3820; 111, 3822, 3830, 3834, 3838, 3839, 3846; 112, (3850), 3854 (*munih*), (3855), 3869, 3872; 113, 3874, 3877, 3891, 3894, 3895; 114, 3896, 3907, 3911; 115, 3919, 3928, 3931, 3932, 3933, 3936; 116, 3942, 3944, 3946, 3947, 3951 (*munih*), 3953, 3955, 3958; 117, (3960), 3965, 3978, 3980; 118, 3981, 3982, 3989, 3992, 3996, 3997, 4001; 119, 4002, 4003, 4004, 4006, 4010, 4012, 4016, 4021, 4025 (the history of *Gālava*).—§ 566 (*Yayāti*): V, 121, 4076; 123, 4116 (all. to § 565).—§ 615 ff. (*Asita Devala*): IX, 50, 2919 (only *C.* by error for *Nāradaḥ*).—§ 637 (*Rājadh*): XII, 47η, 1597 (among the *rishis* who surrounded *Bhishma* as he lay on his arrow-bed).—§ 699 (*Mokshadh*): XII, 288, 10555 (*aya* on *samvādan devareḥ Nāradasya ca*), 10556, 10564.—§ 717b (*Nārāyaṇīya*): XII, 343, 13263 (*Vāmadēçitamargena*

matprasādān (i.e. Nārāyaṇa's) *mahātmanā* | *Pāñcālā kramāḥ prāptāḥ tasmād bhūtāt sandānāt* (i.e. from the horse head of Nārāyaṇa) | *Bābhavyagotrāḥ sa babhau prathamam kramapūragah* | *Nārāyaṇād varam labdhvā prāpya yogam anuttamam* | *kramam prāptiḥ cikṣhān ca prapayitvā sa Gālavaḥ*.—§ 721b (Viçvāmitrop.): XIII, 4β, 251 (among the sons of Viçvāmitra).—§ 730 (Ānuçāsanik.): XIII, 18, (1349) (Çiva restored his father to life).—§ 734 (do.): XIII, 26a, 1763 (among the ṛshis who came to see Bhishma).—§ 751b (Çaphathavidhi): XIII, 94a, †4551 (*ṛshiḥ*), (4583). Cf. Pañcāla, Pāñcāla.

[Gālavacarita(m)] ("the history of Gālava"; cf. Gālavasya caritam). § 565 (Bhagavad): In ancient times, in order to try Viçvāmitra, who was then engaged in ascetic austerities, Dharma in the form of the *Rshi Vasishṭha*, and feigning himself hungry, came to his hermitage. Viçvāmitra cooked *caru*, but could not approach Dharma before his guest had dined with the other hermits. Dharma said, "I have already dined; wait here," and went away. Viçvāmitra, bearing that food on his head and himself subsisting on air, waited a hundred years, while the ascetic Gālava waited on him. Then Dharma accepted that food, which was still warm and fresh, and called Viçvāmitra a *viprarshi*, whereby he became a *brahman*. Gālava repeatedly asked Viçvāmitra to take a gift from him as his preceptor, and at last Viçvāmitra, seeing his persistency, requested him to give 800 white steeds each with one black ear (V, 108). Gālava got troubled and was gradually reduced to a skeleton. He thought of repairing to Vishṇu (or Kṛṣṇa), when his friend Garuḍa came, and said he had spoken to Vishṇu in his behalf, and that he would bear him (V, 107). Garuḍa described the East: here *Savitṛ* first rises, and the *tapas* of the *Sādhyas* is performed at eve; . . . the two eyes of Dharma; . . . here the daughters of Dakṣa in primeval times gave birth to their children, and here the sons of Kaçyapa first multiplied; here Çakra was first anointed as king of the gods; here is the *tapas* of Indra and the gods, all their religious ceremonies; here the Creator (*bhagavān Lokabhūvanah*) first sang the *Vedas*; here *Sāvitṛ* was first said by *Savitṛ* to the reciters of the *Vedas* (*brahmavādishu*), and here the Yajurveda (*yajūmahi*) was given by Sūrya; here the Soma juice was first drunk by the gods, etc.; it was here that Varuṇa, repairing to Pātāla, obtained prosperity (*çriyam*); here the birth, growth, and death of the ancient Vasishṭha took place; here first grow the hundred branches (*śṛtayāḥ*) of om; here the *Munis* called *dhūmapāḥ* first imbibed the smoke of the *havis*; here the thousand-rayed Sun slays, rising, the wicked and ungrateful men and *Asuras*; here is the gate of the three worlds and the path to heaven and to felicity (V, 108). Garuḍa mentioned the remarkable subjects in the South (*dakṣiṇā diç*, so called because *Vivasvat* gave it away as a *dakṣiṇā*): *Pitṛpakṣas trailokasya*; *Uśmapāḥ devāḥ*; the *Viçvedevas* with the *Pitṛs*, with whom they equally share the sacrifices in all the worlds; the second door of Dharma . . . ; the *Devarshis*, *Pitṛlokarshis*, and *Rajarshis*, who dwell here in great happiness . . . ; it is the region whither all must repair; . . . there are *Nairṛtāḥ* to be seen by the sinful; the *Gandharvas* chanting on *Mandara* and in the abodes of the *viprarshis*; *Raivata* who, hearing the *Sāmans*, retired to the woods, leaving wife and friends and kingdom; *Sāvarni* and *Yācākrita* setting a limit to Sūrya (the southern tropical circle, PCR.); *Rāvaṇa* soliciting immortality from the gods; *Vṛtra* incurring the enmity of Çakra; *Vaitaraṇi* filled with the bodies of persons condemned to hell . . . ; reaching this

region the sun drops sweet water (i.e. the beginning of the rainy season, Nil.), and thence, proceeding again to the *Vasishṭha* direction (*Vasishṭhīm kṣhṭhām*—the quarter of the seven Ṛshis, i.e. the North, Nil), once more drops dew (*himam*); there is *Garuḍa* obtaining for food an enormous elephant and tortoise; the great *Rshi Cakradhanus'* birth from Sūrya took place here (he was afterwards known as *Kapila* who burned *Sagara's* sons); the perfect (*siddhāḥ*) brahmins, named *Çivāḥ*, who fully had mastered the *Vedas*, here obtained liberation (*mokṣa*); here is *Bhogavati*, ruled by *Vāsuki*, *Takṣaka*, and *Airāvata*. Those that have to journey hither encounter here a thick gloom, so that it cannot be penetrated by either the Sun or by *Agni*; "even thou shalt have to pass this road" (V, 109). *Garuḍa* mentioned the remarkable subjects and occurrences of the West: *Varuṇa's* origin; his instalment by *Kaçyapa*; the Moon, quaffing all the six juices of *Varuṇa*, becomes young again in the beginning of the bright fortnight; the *Daityas* being routed and bound fast by *Vāyu*; the mountain *Asta*; Night and Sleep; *Çakra* beholding the goddess (*devīm*) *Diti* asleep, and cutting off her foetus, whence sprang the *Maruts*; the roots of *Himavat* stretching towards the eternal *Mandara* (sunk in the Ocean, Nil.), the end of which is not to be reached by journeying for even 1,000 years; *Surabhi* milking on the shores of the lake with golden lotuses; in the midst of the Ocean the headless trunk of *Svarbhānu*; the chanting of the *Vedas* by *Suvarṇa-çiras* (invisible, and whose hair is eternally yellow); *Dhṛjavati*, the daughter of the *muni Harimedhas*, remaining in the air in consequence of Sūrya's injunction, 'stay'; . . . the sources of the rivers; here, in the abode of *Varuṇa*, are the waters of the three worlds; the abode of *Ananta*, and of *Vishṇu*, and of *Pavana* (the friend of *Agni*), and of the *Maharshi Kaçyapa Māritca* (V, 110). The North (*uttara*) has its name from saving (*uttāraṇa*) from sin; it is also called *madhyama*, i.e. between the East and the West. None can live there that is unamiable, etc. *Garuḍa* mentioned its remarkable subjects and places: *Badari*, the asylum of Nārāyaṇa, Kṛṣṇa, Jishṇu, and *Brahmān*; *Maheçvara* with the effulgence of the *Yugānta* fire; *Puruṣa* dwelling with *Prakṛti*, invisible to *munis*, D. with I., G., Y., and Si., except *Nara* and *Nārāyaṇa*; there *Vishṇu* appears alone, having 1,000 heads and 1,000 legs; there *Candramas* (the Moon) was installed in the sovereignty over the *brahmins*; *Mahādeva* receiving *Gangā* on his head; *Devī* practising austerities for obtaining *Maheçvara*; *Kāma*; the wrath (of Çiva, PCR.); here took place *Kubera's* instalment, on the breast of *Kailāsa*, in the sovereignty of Rā., Y., and G.; *Caitraratha*; here is the asylum of the *Vaikhānasas*; *Mandākinī*; *Mandara*; *Saugandhikavāna*, guarded by *Nairṛtas*; the plantain forest (*kadalī-skandham*), etc.; the *Siddhas*; the seven *Ṛshis* with *Arundhati*; *Soṇi*; *Brahmān* near *Yajña* . . . the *munis* named *Dhāmā* (? so B.) (whose origin, etc., are not known) guarding *Gayantikādvāra* (B. *Gāṅgāmahādvāraṃ*); the man who passes beyond them will certainly meet with destruction, except Nārāyaṇa and *Nara* or *Jishṇu*; here is *Kailāsa*, the abode of *Ailavila*; the origin of the ten *Āpsarasas Vidyut-prabhāḥ*; *Vishṇupada*, made by *Vishṇu*, when he, in his covering the worlds with three steps, stepped on the northern region; here took place king *Marutta's* sacrifice at *Uçtrabīja*, by the side of the golden lake; here was *Himavat's* gold-mine, that exhibited itself to the *viprarshi Jimūta*, who gave away the whole wealth to the brahmins, and had it called after his name (*Jaimūta*); here morning and evening the *Lokapālas*

(*dīcāṃ pālāḥ*) proclaim "what business of what person shall we do?" it is called *uttara* (North) because it is superior (*uttara*) to all (V, 111). At the request of *Gālava*, *Garuda* carried him (description) to the East, and laughed at his foolish thoughts of casting away his life. At the mountain *Rahabha* they rested for some time (V, 112). On the peak of the *Rahabha* they met with a brahman lady, *Çaṇḍīlī*, engaged in penances; she gave them cooked food; they fell asleep. As *Garuda* awoke, his wings had fallen off. It was because he had, out of pity, thought of carrying the lady to the place where *Mahādeva*, *Vishṇu*, etc. (*a*), live together. She gave him his wings back, having warned him not to contemn women, and they set out, but failed to find the steeds. *Viçvāmītra* met them, and said the time had already passed, but promised to wait for some time more (V, 113). *Garuda* explained the etymology of *hiranya* (gold) and *dhana* (wealth), and why gold is not easily obtainable (see the note of PCR. from Nil.); it is guarded by the *Ajaikapād-Ahirbradhānāḥ* and by *Dhanada* (i.e. *Kubera*). They went to *Garuda*'s friend, the *Rājarekhi Yayāti Nāhuska* (of the Lunar race), in *Pratishṭhana*, and told him the matter, and that *Gālava*, when he had paid off his debt, would devote himself to severe ascetic penances and give *Yayāti* a portion of his wealth of asceticism; "as many hairs as there are in a horse's body, so many regions of bliss are attained by him that gives away a horse" (V, 114). *Yayāti*, the performer of 1000 sacrifices, the liberal ruler of all the *Kāçī*, in view of the fact that they had come to him, passing over all the kings of the Solar race, not having the steeds, gave to *Gālava* his daughter *Mādhavi*, always solicited by gods, men, and *Asuras*. *Garuda* went away to his own abode, and *Gālava* offered *Mādhavi* to king *Haryaçva* of *Ikhvāku*'s race at *Ayodhya*, who was desirous of offspring (V, 115), on the condition that he gave as her dower the 800 steeds of the kind wanted. *Haryaçva* had but 200 steeds of this kind; he therefore got the maiden—who by a brahman had been granted the boon that after each delivery she would be a maiden again—in order to beget only one son upon her, for his 200 steeds. This son was *Vasumanas*. Then *Gālava* offered her to king *Dīvodāsa* (V, 116), the *Kāçī* king, son of *Bhīmasena*. The same arrangement was made as with *Haryaçva*. She bore him *Pratardana* (V, 117). Then *Gālava* came to king *Uçīnara* in the city of the *Bhojas*, with whom the same arrangement was made. To him she bore *Çibi*. Then *Gālava* took the maiden and went to see *Garuda* (V, 118). *Garuda* said that the remaining 200 steeds were unobtainable. For in days of yore *Reika* sought at *Kānya-kubja Gādhi*'s daughter *Satyavati* in marriage, and was requested by *Gādhi* to give 1000 steeds of this kind. *Reika* obtained them at *Açvatīrtha*, and gave them to the king. Performing the sacrifice *Puṇḍarika*, the king gave them away to the *brahmins*. The three kings had each purchased 200 of them from the *brahmins*, but the remaining 400, while being transported over the *Vitasā*, were taken by the river (so B.). *Viçvāmītra*, instead of obtaining the 200 steeds wanting, begot *Ashṭaka* upon *Mādhavi*, and gave him the steeds; *Ashṭaka* then went to a certain city (*puram prāyāt tada Somapuraprabham*) and *Kauçika* (i.e. *Viçvāmītra*) to the woods. *Gālava* dismissed *Garuda*, and returning the maiden to her father, he went into the woods (V, 119). *Yayāti* went to a hermitage on the confluence of the *Gaṅgā* and *Yamunā*, taking *Mādhavi*, *Puru*, and *Yadu* with him, desirous of again disposing of his daughter in a *svayamvara*. There was

assembled a vast concourse of N., Y., (i., men, etc., and numerous *Rahis* resembling *Brahman* himself. *Mādhavi* selected the forest as her lord, practised *tapas*, and adopted a deer's mode of life (*mṛgacārīṇī*). King *Yayāti* died after having lived for many thousands of years. The progeny of *Puru* and *Yadu* multiplied greatly. *Yayāti*, resembling a *maharshi*, enjoyed the highest bliss in heaven for many thousands of years. On one occasion, while seated among the *Rājarekhis* and *Maharshis*, king *Yayāti* mentally disregarded all the gods and *Rahis* and men. *Indra* at once read his heart; the dwellers of heaven did not longer know him, and he was soon divested of his splendour (V, 120). For continuation v. *Yayāti* (§ 566).

Gālavasambhava ("born from *Gālava*") = *Prākṛṣṇagavat*: IX, 2992.

Gālavi ("the son of *Gālava*") = *Prākṛṣṇagavat*: IX, 2995, 2997.

Gama = *Çiva* (1000 names¹⁻²).

Gambhīra = *Çiva* (1000 names²).

Gambhirabalavāhana = *Çiva* (1000 names²).

Gambhiraghosha = *Çiva* (1000 names²).

Gaṇa = *Çiva* (1000 names²).

Gaṇā, a mātṛ. § 615u (*Skanda*): IX, 460, 2615.

Gaṇādhipa = *Çiva* (1000 names¹).

Gaṇādhyaksha = *Çiva*: X, 258; XII, 10421 (1000 names¹).

Gaṇakāra = *Çiva* (1000 names²).

Gaṇakartr = *Çiva* (1000 names²).

Gaṇanayaka = *Gaṇeça*: I, 77.

Gaṇapati = *Çiva* (1000 names²).

Gaṇḍā, the wife of the çūdra *Paçusakha*. § 750b (*Bisastūnyop.*): XIII, 93, 4417, (4446), (4499), (4530).

Gaṇḍaka, pl. (*ḍāḥ*), a people. § 280 (*Bhīmasena*): II, 29, 1062 (in the east, vanquished by *Bhīmasena* on his digvijaya).

Gaṇḍakanda, a *Yaksha*. § 269 (*Vaiçruvanasabhāv.*): II, 10, 397 (among the *Yakshas* in the palace of *Kubera*).

Gaṇḍakī, a river. § 221b (*Gaṇḍā*): I, 170, 6455.—§ 276 (*Jarāsandhavadh.*): II, 20, 794 (crossed by *Kṛṣṇa*, etc., on their way from *Indraprastha* to *Girivraja*).—§ 370 (*Tirthayātrāp.*): III, 84, 8091 (*sarvatīrthajalodbharam*, a tirtha).—§ 574 (*Jambūkh.*): VI, 9A, 325 (among the rivers of *Bhāratavarsha*).—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7647.

Gaṇḍalin = *Çiva* (1000 names²).

Gaṇḍasāhvayā, a river. § 494 (*Āṅgirasu*): III, 222, 14230 (among the rivers who are mothers of fires, = *Gaṇḍakī*?).

Gandha¹ (personif.), II, 438.—² = *Çiva* (1000 names¹).

Gandhadhārin = *Çiva* (1000 names²).

Gandhakālī = *Satyavati*: I, ††3801 (*G.* has by error *Gaddhu*^o).

Gandhamādāna, a mountain. § 11 (*Parvasūgr.*): I, 2, 451, 452, 462.—§ 43 (*Garuda*): I, 30, 1392 (*parvatu-çraçṭham*, where *Kuçyapa* was engaged in austerities).—§ 48 (*Çesha*): I, 36, 1567 (there *Çesha* performed austerities).—§ 184 (*Pāṇḍu*): I, 119, 4637 (having crossed *Himavat*, *Pāṇḍu* went to *G.*).—§ 269 (*Vaiçruvanasabhāv.*): II, 10, 412 (among the mountains in the palace of *Kubera*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 471 (*Kṛṣṇa* dwelt 10,000 years on *G.*).—§ 330 (*Indradarçana*): III, 37, 1496 (on the way to the world of *Indra* *Arjuna* crossed *Himavat* and *G.*).—§ 419 (*Gaṇḍhamādānapr.*): III, 140, 10861 (the *Pāṇḍavas* set out for *G.*).—§ 420 (*do.*): III, 141, 10892 (*b. G.* cannot be reached by means of vehicles, nor by bad people; the impure alone meet with flies, gadflies, etc.), 10898.—§ 423 (*do.*): III, 143, 10964 (*b. G.* is inhabited by *rshis*, *Siddhas*,

gods, Gandharvas, Apsarases, and Kinnaras), 10969, 10985.—§ 423 (do.): III, 145, 11015.—§ 424 (Bhīmakadalikhaṇḍapr.): III, 146, 11084, 11088 (b: *G.* is frequented by Kinnaras, Yakshas, Gandharvas, gods, Brahmaṛshis, and Apsarases), 11099, 11119 (°*śinushu*, on *G.* Bhīmasena met with Hanūmat).—§ 432 (Saugandhikāharaṇap.): III, 152, 11337 (near *G.* Bhīmasena slew the Krodhavaças).—§ 435 (do.): III, 155, 11429 (°*śinushu*).—§ 436 (Yakshayuddhap.): III, 158, 11540, 11542 (the hermitage of Vṛṣhaparvan was situated on the slope of Himavat and near *G.*).—§ 436b (do.): *G.* is frequented by Kimpurushas, Siddhas, Cāraṇas, Vidyā-dharas, Kinnaris, etc. (very copious description): III, 158, 11561, 11563, 11571, 11582 (°*śinushu*), 11600 (°*kānanap*), 11603 (°*śinushu*), 11608.—§ 436 (do.): III, 159, 11656.—§ 437 (do.): III, 160, 11662, 11702 (°*sambhavaḥ* . . . *māruṭaḥ*, Bhīma there slew the Rākshasa Manimat, etc.).—§ 438 (do.): III, 161, 11768.—§ 440 (do.): III, 164, 11902 (Arjuna came from the world of Indra to *G.*).—§ 446 (Nivāta-kavacayuddhap.): III, 174, 12283.—§ 459 (Mārkaṇḍeyas.): III, 188, 12918 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 512 (Ghoshayātrāp.): III, 244, 14965 (°*vāsinah*, i.e. the Gandharvas).—§ 526 (Rāmopākhyānap.): III, 275, 15901 (°*parvate*, the abode of Viṣṇavas), 15921 (having lost Lūkā, Kubera began to live on *G.*).—§ 535 (Setubandhana): III, 283a, 16273 (°*vāni* . . . *Gandha-mādanah*).—§ 561a (Bhīma): V, 50, 1991 (*Kṛṣṇāyāc caratā pritiṃ yena*—i.e. Bhīma—*Krodhavaçā hatāḥ | praviçya viṣhamam ghoram parvatam G^m*, all. to § 432 or § 437).—§ 561 (Yānasundhip.): V, 64, 2471 (description).—§ 563 (Dambhodbhavop.): V, 96, 3162 (on *G.* Nara and Nārāyaṇa practised austerities), 3464.—§ 570d (Rukmin): V, 158, 5352 (*Kimpurushasimphasya G^ovāsinah*, i.e. Druma).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5501 (*arurukshur yathā mandah parvatam G^m*); 161, 5546 (do.).—§ 574 (Jambūkh.): VI, 6, 203 (*param Mālyavataḥ*), 204 (the half-verse not in B.).—§ 574e (do.): On the summits of *G.* Kubera, the lord of the *Guhyakas*, many *Rākshasas* and *Apsarases* live in joy. Beside *G.* there are many smaller mountains and hills. The measure of human life there is 11,000 years. There the men are cheerful and endued with great energy and strength, and the women are all of the complexion of the lotus and highly beautiful: VI, 6, 229, 230.—§ 574 (Jambūkh.): VI, 9a, 318 (among the seven *kulaparnatāḥ* in Bhāratavarsha; B., however, has *Rākshavān*).—§ 581 (Bhīshmaavadhap.): VI, 65, 2939 (on *G.* the gods, ṛshis, etc., worshipped *Pitāmaha*, i.e. Brahman).—§ 585 (do.): VI, 92, 4099 (*āçivishū ica kruddhāḥ parvate G^o*).—§ 599 (Jayadrathavadhap.): VII, 125, 5022 (*mahāmegho yathā varsham vimuñcan G^o*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 183, 8324 (°*yātrāyām durgēbhyaç ca sma tārītāḥ | Pāñcālī ca paricrāntā(m) pṛaṣṭhmadvāha-tātmanā*, sc. Ghaṭotkaca, all. to § 423).—§ 603d (Tripura): VII, 202, 9562 (Çiva made *G.* and Vindhya his *vaṃça-dhrājau* when he proceeded against Tripura).—§ 607 (Karnap.): VIII, 45, 2104 (protected by *Guhyakas*).—§ 611 (Çalyap.): IX, 11, 584 (*yayā mayāmayān dr̥ptān subahūn G^o* | *jaghāna Guhyakān kruddīho mandarārtho mahābalah*, sc. Bhīmasena, all. to § 432 or § 437).—§ 638b (Rāmopākhyāna): XII, 49, 1748 (Rāma gratified Mahādeva on *G.*).—§ 717b (Nārāyaṇīya): XII, 335, 12662; 343, 13267 (the Ṛshis Nara and Nārāyaṇa practised austerities on *G.* (in Badarī)); 344, 13336 (do.).—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 21, 1526 (in the north).—§ 733e (Indratoyā): XIII, 25, 1698 (°*sannidhau Indratoyām*).—§ 768b (Kṛṣṇa

Vāsudeva): XIII, 147, 6850 (Śanatkumāra, etc., dwell on *G.*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658.

Gandhamādāna, a monkey chief. § 535 (Setubandhana): III, 283a, 16273 (dwelt on the mountain Gandhamādāna, came with 100,000 crores of monkeys to Rāma).

Gandhamādāna = Rāvaṇa (?): II, 410 (*Rākshasādhipatiḥ*?).

[Gandhamādāna-praveça(h)] ("proceeding to the Gandhamādāna"). § 419 (cf. Tirthayātrāp.): *Yudhisṭhira* in vain proposed that *Bhīma* should return with *Kṛṣṇā*, *Sahadeva*, *Dhaumya*, the charioteers, cooks, etc., to *Gaṅgā-dvāra*, while *Yudhisṭhira* should proceed with *Nakula* and *Lomaça*. *Bhīma* promised to carry *Kṛṣṇā* and the twins. *Kṛṣṇā* said that she would be able to go. They entrusted to the *Pulinda* king (v. 10866, *Kulindānam*) *Subāhu* on the *Himavat* (inhabited by *Kirātas*, *Tuṅgaṇas*, and *Pulindas*), the servants *Indrasena*, etc., the cooks and stewards, and *Draupadi*'s accoutrements, and began to proceed (III, 140).—§ 420: *Yudhisṭhira* complained to *Bhīma* that he had got seen *Arjuna* for five years. They now should, in company with brahmins of strict vows, enter *Gandhamādāna* (b), etc. (III, 141).—§ 421: Exhorted by *Lomaça*, when they were about to go to the mountain *Mandara* (b), they adored *Ākāçagangā* (v. 10902, read with B. *ṣṇyā* for *puçyā*) (c), and then proceeded with the *ṛshis*.—§ 422: Then they saw the bones of the *Daitya Naraka* (b) like to a white mountain.—§ 422 bis: *Varāhāvātāra* (q.v.), III, 142.—§ 423: As they, with the brahmins, entered *Gandhamādāna* (b) a terrible wind arose, followed by showers of rain, lightning, and torrents, during which they took shelter under trees, etc., *Sahadeva* carrying the sacred fire (*agnihotrāṇi*). When the tempest was over and the sun reappeared, they continued their journey (III, 143). When they had proceeded only a *kroça*, *Draupadi* sank down. *Nakula* ran forward and supported her, and the others hastily came, and *Yudhisṭhira* took her on his lap and lamented. *Dhaumya* and the other brahmins comforted and blessed him, and by reciting *mantras* capable of dispelling *Rākshasas*, and by performing ceremonies, while she was touched and fanned by the *Pāṇḍavas*, they made her regain her senses. The twins pressed her feet with their hands. *Bhīma* promised *Yudhisṭhira* to carry them all over the snowy mountains, "or *Ghaṭotkaca* will carry us all." With *Yudhisṭhira*'s permission *Bhīma* thought of *Ghaṭotkaca*, who immediately came and was embraced by *Bhīma* (III, 144). *Ghaṭotkaca* carried *Kṛṣṇā* through the air, and hundreds of other *Rākshasas* carried the *Pāṇḍavas* and the brahmins, while *Lomaça* moved along the path of the *Siddhas*. So they proceeded through regions inhabited by *Mlecchas*, *Vidyā-dharas*, monkeys, *Kinnaras*, *Kimpurushas*, *Gandharvas*, etc., and the northern *Kurus*, towards *Kailāsa* and *Badarī* (c), where they were received by the numerous *ṛshis*, and where they dwelt, beholding *Mainaka*, *Hiraṇyāçikkara*, *Bindusaras*, and *Bhāgīrathī*, and offering oblations, etc. (III, 145).

Gandhapāḥ, a class of gods. § 730 (Ānuçāsanik.): XIII, 183a, †1372.

Gandhapālīn = Çiva (1000 names?).

Gāndhāra, pl. (°*ak*), a people. § 304 (Anudyūtap.): II, 77, 2552 (°*ānām yaçohara*, i.e. Çakuni).—§ 562 (Bhagavad-yānap.): V, 94, 3379 (*Gāndhāvarājāḥ Çakunir G^oair abhirakṣitāḥ*).—§ 574 (Jambūkh.): VI, 9a, 361 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, 20, †748 (followed Çakuni).—§ 578 (Bhīshmaavadhap.): VI, 45a, 1744 (five Gāndhāras fought with the five Kaikeya princes); 51a, 2104 (followed Bhīshma).—§ 580 (do.): VI, 58a,

2468 (*saka-Saubalāḥ*, fought with Sātyaki and Abhimanyu).—§ 582 (do.): VI, 71^{ay}, 3132.—§ 585 (do.): VI, 90, 4000 (i.e. Gaja, etc., the brothers of Çakuni).—§ 589 (Dronābhishekap.): VII, 4^β, 120 (had formerly been vanquished by Karna).—§ 592 (Samçaptakavadhap.): VII, 20^ç, 802 (in the back of Drona's garuḍavyūha); 30, 1306 (*Saubalupramukhān*), 1307 (500 Gāndhāras slain by Arjuna).—§ 593 (Abhimanyuvadhap.): VII, 49, 1933 (seventy-seven Gāndhāras, followers of Kālīkeya, slain by Abhimanyu).—§ 598 (Jayadrathavadhap.): VII, 87, 3102 (follow Jayadrutha).—§ 604 (Karnap.): VIII, 8^η, 235 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 9^θ, 283 (do.).—§ 607 (do.): VIII, 44^λ, 2070; 45, 2078 (follow bad practices).—§ 608 (do.): VIII, 79, 4040 (had formerly been vanquished by Karna); 95, 4969 (*°ānām sahasreṇa Çakuniḥ parivṛitāḥ*).—§ 611 (Çalyap.): IX, 19, 1019 (*nihate Saubale viro G°eshu ca*).—§ 613 (Gādāyuddhap.): IX, 33^η, 1913 (mentioned among the slain).—§ 641 (Rājadh.): XII, 65^θ, 2429; 101^o, 3735 (*°āḥ Sindhusauvirā nakharaprāsāyodhināḥ*).—§ 664 (Mokshadh.): XII, 207^θ, 7560 (*uttarāpatahajjanmānāḥ . . . Yauna-Kāmboja-G°āḥ*).—§ 785 (Anugītāp.): XIV, 83, 2184 (*°vishayaṃ*); 84, 2486 (*Çakunes tanayo G°ānām mahārathāḥ*), 2492, 2493, 2498 (caused by Arjuna to pay tribute when he followed the sacrificial horse); 85, 2512 (*°vishaye*).—§ 793 (Mausalap.): XVI, 6, 159 (had been vanquished by Kṛṣṇa). Cf. Gāndhāraka, pl.; Gāndhārī, pl.

* Gāndhāra¹, name of a note: IV, 515; XII, 6859; XIV, 1419.

Gāndhāra² = Çakuni: II, 2529 (*°vidyayā*); IV, 1577 (*Ç°*); IX, 1464.

Gāndhāra³ = Çiva (1000 names³).

Gāndhāra, dual (*°au*) = Acala and Vṛshaka: VII, 1311.

Gāndhārādhipati, a certain king of the Gāndhāras. § 407 (Māndhātṛup.): III, 126, 10465 (*Somakulotpannaḥ*, slain by Māndhātṛ).

Gāndhāraka¹, pl. (*°āḥ*), a people = Gāndhāra, pl. § 589 (Dronābhishekap.): VII, 7^γ, 180 (*vimalaprasāyodhibhīḥ*, followed Çakuni).—§ 599 (Jayadrathavadhap.): VII, 95, 3532 (*saptāṣṭaṭaiḥ cāpaçaktiyanipāṇibhīḥ*).—§ 607 (Karnap.): VIII, 40, 1845 (*Mudrakeshu ca samapṛkṣtam çauçam G°eshu ca*).

Gāndhāraka², adj. ("originating from the country of the Gāndhāras"). § 611 (Çalyap.): IX, 28, 1545 (*açvaiḥ*).

Gāndhāramukhya, dual (*°au*) = Acala and Vṛshaka: V, 5809.

Gāndhārapati ("lord of the Gāndhāras") = Çakuni: VIII, 4065, 4323.

Gāndhārarāj ("king of the Gāndhāras") = Çakuni: VII, 1609.

Gāndhārarāja¹ (do.) = Çakuni: I, 146; III, 14816 (*Ç°*), 17309; V, 31, 1854 (*Ç°*), 1895 (*Çakuniḥ Pārvatīyāḥ*), 3379 (*Ç°*), 7609 (do.); VI, 1748 (*Çakuniḥ Pārvatīyāḥ sārdaṃ Gāndhārāḥ*); VII, 1504 (*Kitavāḥ*), 8901 (*Ç°*); VIII, 1200, 13812, 4872; IX, 164, 1208, 1209; XI, 698.

Gāndhārarāja² (do.) = Subala: I, 4373; VII, 1303 (*°sya sutau . . . Vṛshakācalau*).

Gāndhārarāja³ (do.) = the father of Gāndhārī⁴, the wife of Kṛṣṇa: VII, 391 (*°sya sūtām*, i.e. Gāndhārī⁴).

Gāndhārarāja⁴ (do.) = the son of Çakuni: XIV, 2485 (*Çakuniputṛeṇa*), 2504 (*°sya janani*).

Gāndhārarājaduhitr ("daughter of the king of the Gāndhāras") = Gāndhārī¹: I, 4524.

Gāndhārarājaputra ("son of the king of the Gāndhāras") = Çakuni: I, 2440 (*Ç°*).

Gāndhārarājaputra (do.) = the son of Çakuni: XIV, 2499.

Gāndhārarājasya putra(h) (do.) = Çakuni: I, 4377 (*Ç°*).

Gāndhārarājasya putra(h) (do.) = Çakuni: IX, 972 (*Ç°*), 1204 (*Ç°*).

Gāndhārarājasya suta(h) (do.) = Çakuni: V, 135.

Gāndhārī = Duryodhana, q.v.

Gāndhārī, pl. (*°ayāḥ*), a people (= Gāndhāra, pl.). § 608 (Karnap.): VIII, 46^γ, 2135 (followed Çakuni and Ulūka).

Gāndhārī¹, the daughter of the Gāndhāra king Subala, the wife of Dhṛtarāṣṭra¹, and the mother of Duryodhana, etc. § 4 (Anukram.): I, 1, 99, 1214.—§ 11 (Parvasuṅgr.): I, 2, 585, 587, 611.—[§ 83 (Ādivmçāvatārāṇa): I, 63, 2441 (*Duryodhanasya janani*).]—[§ 132 (Amçāvat.): I, 67, 2794 (*Subalāt-majā*, incarnation of the goddess Matī).]—§ 157 (Pāruvaṃç.): I, 95, 3809 (*tatra Dhṛtarāṣṭrasya rājāḥ putraçatam babhūva G°yām varadānāḍ Dvaipāyanasya*, all. to § 180).—§ 174 (Dhṛtarāṣṭravivāha): I, 110, 4371 (*Subalāt-majāṃ*), 4372, 4374, 4375, 4380 (*G.*, who from Çiva had obtained the boon that she should have 100 sons, was married to Dhṛtarāṣṭra; because Dhṛtarāṣṭra was blind, *G.* bandaged her eyes).—§ 180 (Gāndhārīputrotpatti): I, 115, 4483, 4485, 4486, 4489, 4491, 4493, (4497), 4520 (birth of the 100 sons of *G.* and Dhṛtarāṣṭra).—§ 181 (Duhçalotpatti): I, 116, 4530 (mother of Duhçalā).—§ 190 (Pāṇḍavotpatti): I, 123, 4759.—§ 192 (do.): I, 124, 4838.—§ 194 (Pāṇḍu): I, 126, 4912.—§ 208 (Astradarçana): I, 134, 5326, 5346.—§ 213 (Jatugṛhap.): I, 143, 5709 (*C.* by error *Ga°*).—§ 298 (Dyūtāp.): II, 58, 2018, 2020.—§ 303 (Anudyūtāp.): II, 75, 2479, 2489 (recommended Dhṛtarāṣṭra to abandon Duryodhana).—§ 307 (do.): II, 81, 2690.—§ 314 (Āraṇyakap.): III, 9, 324.—§ 515 (Karnadigvijaya): III, 254, 15264, 15270.—§ 516 (Duryodhanayujña): III, 256, 15302.—§ 522 (Draupadiharanap.): III, 271, 15758 (mother-in-law of Jayadratha, cf. I, 117).—§ 561 (Yānasandhip.): V, 67, 12518, 2520; 69, 2546, (2517) (rebuked Duryodhana).—§ 567 (Bhagavadyānap.): V, 124^a, 4125; 125, 4205; 129, 4310, 4314, 4315, 4317, (4318), 4327 (rebuked Duryodhana).—§ 569 (do.): V, 141, 4806; 147^o, 4963, 5000; [148, (rebuked Duryodhana)]; 149, 5040; 150, 5077, 5083.—§ 578 (Bhishmavadhap.): VI, 49, 1994.—§ 585 (do.): VI, 88^κ, 3926; 89^μ, 3937.—§ 604 (Karnap.): VIII, 4^κ, 77 (lamented for Karna).—§ 608 (do.): VIII, 96, 5036 (do.), 5038.—§ 609 (Çalyap.): IX, 1, 23 (do.), 42, 50, 52 (*G.*'s lament when she is informed of the result of the battle).—§ 615 (Gādāyuddhap.): IX, 62, 3501, 3502; 63, 3503, 3512, 3513, 3515, 3525, 3529, 3530, 3531, 3539, 3551, (γγ), 3561, 3567, 3571, 3572, 3576 (comforted by Kṛṣṇa after the slaughter of Duryodhana); 64, 3618.—§ 616 (Sauptikap.): X, 2, 101; 9, 508, 512 (*hataputra*).—§ 618 (Jalapradānikap.): XI, 1^γ, 29; 8^ç, 222 (*Kuler amçāḥ samutpanno G°yā jathare*, sc. as Duryodhana); 10, 270, 272; 11, 293; 14, 360, 361, 366, 368, 369, 372, (373); 15, 381, (392), 400, (402), 405, 409, 413, 421 (*G.*, by a wrathful glance of her eyes, burnt the nail of a toe of Yudhishṭhira).—§ 619 (Strīvilāp.): XI, 16, 427 (saw with her spiritual eye the slaughter of the Kurus); 17^β, 487, 489; 18^γ, (519); 19^δ, (547); 20^κ, (568); 21, (603); 22^η, (617); 23^θ, (635); 24^ι, (677); 25^κ, (706), 742, (744), 752 (having lamented for the dead warriors, *G.* cursed Kṛṣṇa that he and his kinsmen should perish after thirty-six

years).—§ 620 (Prāddhap.): XI, 26, 756, 761.—§ 635 (Rājadh.): XII, 37, 1383.—§ 637 (do.): XII, 40a, 1448; 42γ, 1494; 45c, 1542.—§ 776 (Ānuṣāsanik.): XIII, 167, 7704.—§ 777 (Svargārohanik. p.): XIII, 168, 7714.—§ 778 (Aṣvamedhikap.): XIV, 1, 9.—§ 783 (Anugītāp.): XIV, 52, 1505, 1596 (°pariśārakāḥ), 1507.—§ 785 (do.): XIV, 71π, 2060 (Subalātmajām); 78, 2294; 84, 2508.—§ 787 (Āgramavāsap.): XV, 1, 2, 8, 11; 2, 40, 45 (Saubaleyi), 47, 57; 3, 65, 71, 80, 85, 87, 91, 94, 96, 111, 121, 126, 137; 4, 150, 163; 5, 170, 174; 8, 262, 263, 265, 275, 278; 9, 291, 300; 10, 306, 355; 14, 424; 15, 429, 436 (retired to the woods with Dhṛtarāṣṭra and Kuntī); 16, 449, 457; 18, 498, 502, 514; 19, 523, 525, 534; 20, 553, 555, 570.—§ 788 (do.): XV, 21, 578, 584; 22, 598, 608; 24, 645, 649, 654; 27δ, 730; 28, 744.—§ 789 (Putradarṣanap.): XV, 29, 778, 782, 800, 814; 31, 843; 32, 870, 885 (sees her dead sons arise from the Gaṅgā).—§ 791 (do.): XV, 36, 981, 983, 984, 1005.—§ 792 (Nārādāgamanap.): XV, 37, 1017, 1021, 1024, 1027, 1039, 1041, 1045, 1049, 1051 (together with Dhṛtarāṣṭra and Kuntī, G. burnt to death in a wood flagration); 38a, 1062; 39, 1090, 1092 (the funeral rites of G., etc., are performed).—§ 793 (Mausalap.): XVI, 2, 53 (the curse of G. (cf. XI, 25) is fulfilled); 4, †122 (do.); 6κ, 163 (do.).—§ 795 (Svargārohanap.): XVIII, 5μ, 161 (in heaven).

Cf. also the following synonyms:—

Gāndhārārājadhitr, q.v.

Saubaleyi ("the daughter of Subala"): I, 4496, 4499, 4526; IX, 3561; XV, 45 (G°), 503.

Saubali (do.): I, 4504, 4536.

Subalajā (do.): XV, 25.

Subalasya putrī (do.): V, †5031.

Subalasyātmajā (do.): I, 4367.

Subalātmajā (do.): I, 2794 (incarnation of Matī), 4371 (G°); II, †2402; XI, 442; XIV, 2060 (G°).

Gāndhārī², wife of Ajamīdha. § 156 (Pūruvumṣ.): I, 95, †3790.

Gāndhārī³, a goddess. § 506 (Skandayuddha): III, 231, 14562 (followed Pārvatī).

Gāndhārī⁴, wife of Kṛṣṇa. [§ 589 (Droṇābhishek.): VII, 11μ, 391 (tathā Gāndhārārājanya sūtām vīrah svayamvare | nirjitya prthivīpālān avahat Pushkarekshaṇaḥ—i.e. Kṛṣṇa | amṣhyamāṇā rājānā yasya jalyā hayā iva | rathe caivāhiko yuktāḥ pratodena kṛtaoranāḥ).]—§ 793 (Mausalap.): XVI, 7μ, 249 (among the wives of Kṛṣṇa who ascended his funeral pyre).

Gāndhārīputra = Duryodhana, q.v.

[**Gāndhārīputrotpatti(h)**] ("birth of Gāndhārī's sons").

§ 180 (Sambhavad.): One day *Draupyāna*, gratified with Gāndhārī's hospitality, granted her the boon that she should have 100 sons (cf. § 174). She had borne the burden in her womb for two years, when she heard that Kuntī had brought forth a son; she then struck her womb violently, and there came out a hard mass of flesh like an iron ball. When she was about to throw it away, *Vyāsa* appeared and caused her to put the ball of flesh, sprinkled with cool water and divided into 101 parts (each of the size of a thumb), into 101 pots filled with clarified butter, which were placed in a concealed spot. After having said that she should open the covers of the pots after two years, *Vyāsa* retired to *Himavat* in order to devote himself to asceticism. *Duryodhana* was younger

than *Yudhisṭhira*, being born on the same day as *Bhīma*. As soon as *Duryodhana* was born he began to cry like an ass, and ill-portending omens appeared. *Vidura*, etc., in vain told *Dhṛtarāṣṭra* to abandon him. Within a month the 100 sons of *Dhṛtarāṣṭra* and one daughter were born. During the pregnancy of Gāndhārī, *Dhṛtarāṣṭra* begot the *Karṇa* *Yuyutsu* upon a maidservant of the *Vaiśya* class (I, 115).

Gandharva¹, pl. (°āḥ), the celestial musicians or singers. § 4 (Anukram.): I, 1, 105 (1,400,000 verses of the Mbhr. are known among the G.), 106 (Çuka recited the Mbhr. to the G., the Yakshas, and the Rakshases), †165 (all. to § 512).—§ 11 (Parvasaṅgr.): I, 2, 369, 470 (all. to § 512).—§ 18 (Paulomap.): I, 4, 855 (*manuṣyoraga-G°kathā veda*, sc. Çaunaka).—§ 28 (Amṛtamanthana), I, 17, 1099 (*Merum . . . deva-G°sevitām*).—§ 39 (Rāmaṇiyaka): I, 27, 1311 (°apsarasām priyam, sc. the forest on Rāmaṇiyaka).—§ 45 (Vālakhilya, pl.): I, 31, 1440.—§ 46 (Garuda): I, 32, 1186 (fled before Garuḍa towards the east).—§ 75 (Vasu): I, 63, 2366 (°apsarasah, worshipped Vasu Uparicura).—§ 84 (Ādivaṃçavātāranap.): I, 64, 2495 (°apsarobhīḥ, worship Brahman), 2503 (°apsarasām gāṇān, were re-born among men).—§ 85 (Amçāvat.): I, 65, 2513, 2514, 2515.—§ 104 (do.): I, 65, 2559 (°sattamāḥ, enumeration of four G., sons of Prādhā).—§ 105 (do.): I, 65, 2560 (*amṛtam brāhmaṇa gāvo G°apsarasas tathā | apatyam Kapilāyās tu Purāṇa parikīrtitam*).—§ 106 (do.): I, 65, 2561 (*sambhavaḥ . . . G°apsarasām*).—§ 130 (do.): I, 67, 2637 (°oraga-Rakshasām . . . sambhavaḥ).—§ 131 (Karuṇa): I, 67, 2781 (°oraga-Rakshasām).—§ 132 (Amçāvat.): I, 67, 2795 (°apsarasām . . . amçāvatāranam), 2798 (*amçāvatāranam . . . deva-G°apsarasām*).—§ 133 (Dushyanta): I, 68, 2799 (*amçāvatāranam . . . G°apsarasām*); 70, 2858 (°apsarasām gāṇaiḥ).—§ 142 (Nahusha): I, 75, 3152 (°oraga-Rakshasām).—§ 149 (Yayūti): I, 88, 3565, †3567 (*surarshi G°nara*).—§ 175 (Karnasambhava): I, 111, 4410 (°oraga-Rakshasām).—§ 185 (Pāṇḍu): I, 120, 4649 (*ākṛīdabhūmim devānām G°apsarasām tathā*, in the north).—§ 191 (Arjuna): I, 123, 4806 (°apsarasah, present at the birth of Arjuna), 4808 (do.), 4810 (enumeration).—§ 211 (Sambhavad.): I, 139, 5534 (*trivarahakṛtlayajñas tu G°ānām upaplaro . . . Sawirah*).—§ 214 (Hidimbavadhap.): I, 152, 5960.—§ 221 (Caitrarathap.): I, 168, 6444 (*muhūrtam . . . rihitam kūmacārāṇām Yaksha-G°-Rakshasām*), 6483 (°jānām aṣvānām, Citraratha gives 100 horses, born among the G., to each of the Pāṇḍavas), 6484 (°deva-G°vāhāḥ, sc. hayāḥ), 6489 (°jāḥ . . . hayāḥ), 6496 (*Yaksha-Rakshasa-G°āḥ*, know the history of the Kurus).—§ 222 (Tapatyup.): I, 173, 6616 (*giriçreshṭhe deva-G°sevite*).—§ 233 (Svayamvarap.): I, 187, †7011 (*Viçvāvasur Nārada-Purvatauca G°mukhyāḥ*, present at the svayamvara of Draupadī), †7017 (*devarshi-G°samakulam . . . antarīksham*).—§ 246 (Sundopasundop.): I, 212, 7713 (*deva-G°-Yakshām . . . sarvaratnāni*).—§ 252 (Subhadrāharanap.): I, 219, 7912 (? "musicians," PCR.), 7913 (do.), 7917 (do.).—§ 257c (Gāṇḍīva), I, 225, 8182 (*deva-Dinava-G°aiḥ puṣitam*, sc. Gāṇḍīvam).—§ 258 (Khāṇḍavadah.): I, 227, 8256 (attack Kṛṣṇa and Arjuna); 228, 8304 (*Yaksha-Rakshasa-G°nara-Kinnara-pannagaiḥ*).—§ 264 (Sabhākriyap.): II, 4, 131 (°apsarasah, together with Citrasena, present in the palace of Yudhisṭhira), 132.—§ 265 (Lokapālasabhākhy.): II, 5, 135 (in the palace of Yudhisṭhira).—§ 266 (Çakra-sabhāv.): II, 7, 305 (in the palace of Indra).—§ 267 (Yamasabhāv.): II, 8, 349 (in the palace of Yama).—§ 268 (Varuṇasabhāv.): II, 9, 378 (°apsarasām gāṇaiḥ, in the

palace of Varuṇa).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 391 (in the palace of Kubera), 395 (°āpsarasāṇ gaṇāḥ, do.), 396 (Kinnarā nāma G^oa Nārā nāma tathāpara, do.), 401, 406 (°āṇḍaṃ patayaḥ, sc. Viçvāvasu, etc.), 407, 411.—§ 270 (Brahmasabhāv.): II, 11, 445 (°āpsarasāṇ gaṇāḥ, in the palace of Brahmān), 472 (°āpsarasāḥ, do.).—§ 271 (Lokapālasabhākḥ.): II, 12, 481 (°āpsarasāḥ, in the palace of Kubera), 483 (in the palace of Indra).—§ 279 (Arjuna): II, 28, 1042 (°rakṣhitam doṣaṃ, in the north, conquered by Arjuna).—§ 310b (Sūrya): III, 3, 170 (Siddha-Cāraṇa-G^oāḥ, follow the chariot of the Sun).—§ 322 (Dvaitavanaprav.): III, 24, 925 (°āpsarasāṇ, sc. lokam).—§ 327 (Draupadiparītāpav.): III, 31, 1188 (°āsura-Rakṣasāḥ).—§ 335 (Indralokābh.): III, 42, 1726 (accompanied Indra).—§ 336 (do.): III, 43, 1764 (in the world of Indra), 1765, 1783 (Tumburuçraśṭhāḥ).—§ 337 (do.): III, 44, 1788.—§ 338 (do.): III, 46, 1830 (Siddha-Cāraṇa-G^oaiḥ), 1843.—§ 357 (Tīrthayātrāp.): III, 82, 4064 (°āpsarasāḥ, in Pushkara).—§ 359 (Vadavā): III, 82, 5036 (°āpsarasāṇ gaṇaiḥ, in Vadavā).—§ 361 (Kurukṣhetra): III, 83, 5076 (°āpsarasāḥ, in Kurukṣhetra).—§ 370 (Tīrthayātrāp.): III, 84, 7083 (Siddha-Cāraṇa-G^oāḥ, in Saugandhikāvana), 8024 (Sindhoḥ prabhavam . . . Siddha-G^osevitam); 85, 8168 (Siddha-Cāraṇa-G^o-mānuṣāḥ, in Gokarṇa).—§ 373 (Prayāga): III, 85, 8215 (in Prayāga).—§ 377 (Dharmyatīrthak.): III, 90, 8391 (°Yakṣa-Rakṣobhiḥ . . . sevitam . . . çailam).—§ 383b (Gaṅgā): III, 99, 8646 (Bhāgīrathī . . . deva-G^osevitā).—§ 383 (Paraçurāma): III, 99, 8674 (seen in the body of Rāma Dāçarathī).—§ 386 (Aṣṭayop.): III, 104, 8800 (manuṣhyoraga-G^o-Yakṣa-Kimpurushāḥ), 8804 (devāḥ sa-G^omahoragāḥ); 105, †8810 (°lūryeshu).—§ 387 (Sagara): III, 107, 8854 (°Rakṣasāṇ).—§ 389 (Gaṅgāvatarāṇa): III, 109, 9954 (°oraga-Yakṣāḥ).—§ 418c (Mandara): III, 139, 10825 (on Mandara).—§ 423 (Gandhamādanapr.): III, 143, 10968 (°āpsarasāṇ priyam . . . Gandhamādanam); 145, 11027, 11036 (do . . . deva-G^osevitā).—§ 424 (Bhūmakadalīkhaṇḍapr.): III, 146, 11089 (Yakṣa-G^o-sura-Brahmarṣhi-gaṇasevitam), 11098 (Yakṣa-G^oyoshābhiḥ).—§ 425 (Hanūmad-Bhīmasenasamv.): III, 148, 11220.—§ 426b (Kṛtayuga): III, 149, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saugandhikāharāṇa): III, 153, 11358 (akṛtāṇa rājārājasya Kuberaṣya . . . G^oaiḥ . . . paramārcitam); 154, 11372 (°āpsarasāḥ).—§ 436 (Yakṣayuddhap.): III, 158, 11620, 11623 (°āpsarobhiḥ); 159, 11645 (°āpsarasāṇ gaṇāḥ).—§ 437 (do.): III, 160, 11682 (°oraga-Rakṣāṇsi), 11708 (Yakṣa-Rakṣasa-G^oāḥ).—§ 438 (do.): III, 161, 11765 (deva-G^oāḥ), 11773 (Yakṣa-G^oāḥ), 11777; 162, 11813 (°Yakṣāḥ), 11824. § 440 (do.): III, 164, †11884 (°saṅghāḥ).—§ 441 (Nivāta-kavacayuddhap.): III, 166, 11920 (°āpsarasāṇ gaṇāḥ).—§ 443 (do.): III, 168, 12001 (gaṇāḥ . . . G^oāṇḍam), 12021 (°oraga-Rakṣasāṇ), 12035 (°āpsarasāṇ caiva prabhāvam), 12045 (deva-G^opūjitam), 12047 (deva-G^oaiḥ).—§ 445 (do.): III, 173, 12246, 12272 (sa-Yakṣāsura-G^oaiḥ).—§ 446 (do.): III, 174, 12280 (°çibubhiḥ).—§ 447 (do.): III, 175, 12304 (Yakṣa-Rakṣasa-G^oāḥ), 12307.—§ 449 (Ājagarap.): III, 177, †12362 (Yakṣa-G^omaharṣhikāntam . . . Sarasvatīm).—§ 450 (do.): III, 178, 12367 (vanam ramyam deva-G^osevitam); 179, 12427 (deva-G^o-Rakṣasāḥ); 181, 12522 (Brahmarṣhi-deva-G^o-Yakṣa-Rakṣasa-pannagāḥ).—§ 458 (Mārkaṇḍeyas.): III, 188, 12877 (sadevāsura-G^om . . . jagat).—§ 459 (do.): III, 188, 12925 (°āpsarasāḥ), 12942 (°nagāḥ); 189, 12979 (°oraga-Rakṣasāṇ).—§ 474 (do.): III, 201, 13485 (katham . . . deva-G^o-Yakṣāṇam).—§ 476 (Dhundhumārop.): III,

202, 13535 (sarpa-G^o-Rakṣasāṇ).—§ 478 (do.): III, 204, 13584 (do), 13619.—§ 501 (Skandopākhyāna): III, 229, 14440 (deva-G^ogītāḥ).—§ 502 (Manuṣyagrahāk.): III, 230, 14492 (°āṇḍaṃ yā matā sū garbhāṃ gṛhya gacchati), 14505 (°aḥ oḍpi yam divyāḥ samviçanti naram bhuvi | unmadyati sa lu kṣhipram graho Gāndharva eva sa).—§ 505 (Skandayuddha): III, 231, 14539.—§ 506 (do.): III, 231, 14557.—§ 512 (Ghoṣayātrāp.): III, 240, 14868, 14873, 14875, 14879; 241, 14881, 14885, 14886, 14888, 14889, 14891, 14893, 14894, 14895, 14899, 14900, 14901, 14904, 14907, 14911; 242, 14913, 14915, 14916, 14919, 14921, 14923, 14924, 14927, 14929; 243, 14944, 14955; 244, 14963, 14969, 14972, 14975, 14977, 14978; 245, 14979, 14980, 14981, 14982, 14984, 14985, 14986, 14988, 14991, 14993, 14994, 14996, 14998; 246, 15010 (°sainyāṇam), 15022, 15026, 15027; 247, 15046 (Kūmarapīṇāḥ), 15048; 248, 15053, 15054, 15059, 15062, 15063, 15068; 249, 15074, 15078 (Duryodhana and his brothers were made captives by the G., headed by Citrasena, but were liberated by the Pāṇḍavas).—§ 515 (Karnadigvijaya): III, 253, 15214 (°āṇḍaṃ tadā rapāt, all. to § 512).—§ 520 (Mudgala): III, 261, 15446 (°āpsarasāḥ).—§ 526 (Rāmopākhyānap.): III, 275, 15913 (°devāsuraṭaḥ), 15921 (°Yakṣānugataḥ, sc. Kubera); 276, 15936 (deva-G^o-Dānavāḥ).—§ 533 (Sītā-Rāvaṇasamv.): III, 16168, 16175 (°āṇḍaṃ yoshitāḥ, wives of Rāvaṇa), 16178 (°āpsarasāḥ).—§ 542 (Rāvaṇavadha): III, 280, 16524 (deva-G^oāḥ), 16528 (tridaçāḥ saha G^o-Cāraṇaiḥ).—§ 543 (Rāmāpṇhisheka): III, 291, 16533, (a), 16550, 16578 (deva-G^o-Yakṣāṇam), 16579 (sa-devāsura-G^oāḥ).—§ 548 (Āraṇeyap.): III, 313, 17319.—§ 549 (Pāṇḍavapr.): IV, 8, 235 (Virāṭa considers Bhīmasena to be either the king of the Gandharvas or Indra); 9, 273 (Draupadi says that she is the wife of five G.), 274 (putrā G^orājasya mahāsattvasya kaṣyaoḥ, do.), 275, 277; 12, †323 (°varopamaḥ, i.e. Nakula).—§ 551 (Kicakavadhap.): IV, 14, 426 (patayo mama, i.e. Draupadi's); 16, 493 (patayas tava, i.e. Draupadi's), 495; 21, 664 (°āṇḍaṃ aham bhāryā pañcāṇḍam, says Draupadi), 665, 666, 667; 22, 706, 710, 721, 787 (patibhir mama, i.e. Draupadi's, said to have slain Kicaka); 23, 806; 24, 829, 832, 837, 838, 841, 843 (°rājāya), 857, 858, 859 (do.).—§ 552 (Goharānap.): IV, 25, 863, 881 (do.); 30, 975 (do.); 43, 1346 (deva-Dānava-G^oaiḥ pūjitam, sc. Gāṇḍivam); 45, 1406 (°rājapratimam, sc. Arjuna), 1429 (all. to § 512); 50, 1572; 56, 1762 (deva-Yakṣa-G^o-mahoragasamākulaṃ . . . maṇḍalam), 1767 (came to see the encounter between Bhīṣma and Arjuna); 58, 1895 (°āpsarasāḥ, applauded Arjuna).—§ 553b (Yudhisṭhira): IV, 70, 2271 (°Yakṣapravarāḥ).—§ 555 (Indravijaya): V, 10, 301, 303, 311, 332; 11, 348 (Pitr-G^o-Bhūtāṇam), 356 (°āpsarasāṇ gaṇāḥ); 12, 369 (jagat . . . dāsura-G^om), 379, 391; 15, 464 (deva-Dānava-G^oāḥ); 16, 496 (Devārṣi-G^oaiḥ), †507 (°mukhyāḥ); 17, 541; 18, 544 (°āpsarasāṇ gaṇaiḥ), 546.—§ 556 (Saṇjayayānap.): V, 29, †824 (°Yakṣāpsarasāḥ); 30, †879 (°putrapratimam, sc. Açvatthāman).—§ 560 (Sanatsujātap.): V, 44, 1704 (°āṇḍaṃ . . . rapam).—§ 561 (Yānasandhip.): V, 61, 2401; 64, 2471 (Gandhamādanam . . . Siddha-G^osevitam).—§ 564 (Mātaliyop.): V, 97, 3518.—§ 565 (Gālavacarita): V, 109, 3787 (gāyanti gāthā G^oāç viltabuddhīharāḥ, in the south); 111, 3826 (°Yakṣa-Siddhaiḥ, cannot see Puruṣa), 3830 (ruled by Kubera); 116, 3940 (bahu-G^odarçana, sc. Mādhavi); 120, 4028 (°mygapakṣiṇam).—§ 565 (Yayāti): V, 123, 4100 (°āpsarasāṇ gaṇaiḥ, worship Yayāti).—§ 567 (Bhagavadyānap.): V, 124, 4172, 4175 (had been vanquished by

Arjuna, all. to § 258?); **128**, 4302 (*oraga-Rākshasāḥ*); **130**, 4401; **131**, 4424 (appeared in the body of Kṛṣṇa).—§ 570 (Sainyaniryūnap.): V, **158**, 5377 (had been vanquished by Arjuna, all. to § 512).—§ 572 (Rathātīrathas.): V, **167**, 5787 (*deva-G°-mānuṣhān*).—§ 573 (Ambopākhyūnap.): V, **176**, 6054 (*apsarasāḥ*, on the mountain Mahendra); **184**, 7285 (present at the encounter between Bhishma and Rāma Jāmadagnya).—§ 574 (Jambūkh.): VI, **6**, 212 (*āsura-Rākshasāḥ*, on Meru), (θ), 247 (on the mountain Nishadha).—§ 575b (Çākadvīpa): VI, **11**, 415 (on Meru in Çākadvīpa).—§ 575 (Bhūmip.): VI, **12**, 455 (*deva-G°āḥ*, in Kuçadvīpa). 465 (*deçāḥ* . . . *deva-G°sevitāḥ*, in Krauñcadvīpa).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*ānām Citrarathāḥ*, sc. *asmi*, says Kṛṣṇa); **35**, †1268 (*Yakṣhūra Siddhasaṅghāḥ*).—§ 577 (Bhishmavudhap.): VI, **43**, 1536 (came to see the battle).—§ 578 (do.): VI, **48**, 1975 (*deva-G°āḥ*).—§ 579 (do.): VI, **52**, 2183 (*devāḥ sa-G°āḥ*), 2185 (*sadevāsura-G°air lokaiḥ*).—§ 580 (do.): VI, **58**, 2167 (*deva-Dānava-G°āḥ*, applaud Arjuna).—§ 581 (do.): VI, **65**, 2961 (*deva-G°āḥ*); **66**, 2975 (*Devarshi-G°āḥ*), 2977 (*deva-Brahmarshi-G°āḥ*), 2997.—§ 584 (do.): VI, **83**, 3665 (*devāḥ sa-G°āḥ*, had come to see the battle); **84**, 3704 (*deva-G°-Rākshasāḥ*).—§ 585 (do.): VI, **95**, 4303 (*devāḥ sa-G°āḥ*); **98**, 4450 (*sadevāsura-G°am lokam*).—§ 593 (Abhimanyuvudhap.): VII, **33**, 1463 (*asurāsura-G°āḥ* . . . *lokāḥ*).—§ 593b (Gandharvāstru): VII, **45**, 1824 (*Tumburupramukhebhyaḥ*, from them Arjuna had obtained the *Gāndharvam astraṁ* by means of *tapas*).—§ 594 (Abhimanyuvudhap.): VII, **52**, 2013 (*deva-Dānava-G°ān Mṛtyur harati*).—§ 595 (Shoḍaçarāj., v. Paurava): VII, **57**, 2199 (? *naṣanarīana-G°aiḥ*, present at the sacrifice of Paurava, "singers," PCR.); (do., v. Bhagīratha): VII, **60**, 2255 (sung a gāthā); (do., v. Mūndhātṛ): VII, **62**, 2287 (*oragapakṣiṇāḥ*, came to the sacrifices of Māndhātṛ); (do., v. Pṛthu Vainya): VII, **69**, 2403 (*apsarasāḥ*), 2418 (the *G.* and *Apsarasas* milked perfumes from the earth into a vessel made of a lotus leaf; Citraratha became their calf and Viçvaruci their milker).—§ 596 (Pratiññāp.): VII, **74**, 2623; **75**, 2661; **76**, 2683; **79**, 2806 (*sa-G°āḥ* . . . *lokāḥ*).—§ 597 (do.): VII, **82**, 2938 (? "singers," PCR.).—§ 599 (Jayadrthavadhap.): VII, **98**, 3651; **110**, 4167 (*devāḥ sa-G°āḥ*); **119**, 4756 (*Cāraṇāḥ saha-G°āḥ*, applaud Sātyaki); **126**, 5125 (*devān sa-G°ān*, had been vanquished by Arjuna, all. to § 258); **139**, 5746 (applaud Karna and Bhīmasena); **144**, 6046 (*deva-Dānava-G°āḥ*), 6048 (*devāsura-G°āḥ*); **147**, 6339, 6352 (*deva-G°-Dānavāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, †6921 (*Siddha-G°-Piçcasasaṅghāḥ*, applaud Açvatthāman); **158**, 6985 (*hriyamāṇe tadā, Karna, G°air Dhṛtarāṣṭrajaḥ*, all. to § 512), 7004 (*deva-G°-Yakṣhāṇām*), 7021 (*devaiḥ* . . . *sa-Daitya-Yakṣa-G°aiḥ*); **163**, †7292 (*Devarshi-G°-surarishāṅghāḥ*), †7312 (*Yakṣhāḥ*), †7313 (*deva-G°samākulam*); **164**, 7320 (*deva-G°dīpadyaiḥ*); **170**, 7620 (*deva-G°-Dānavāḥ*).—§ 601 (Droṇavadhap.): VII, **185**, 8432, 8435 (*ā ghoshayātrāyām Citrasenādayo jitaḥ*, all. to § 512).—§ 602 (do.): VII, **188**, 8610 (in the welkin).—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, **195**, 9001; **196**, 9033 (*deva-Dānava-G°ās trasitāḥ*); **201**, 9442.—§ 603b (Nārāyaṇa): VII, **201**, 9465 (*Yakṣhān*), 9472 (*deva-G°yonishu*), 9473.—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, **201**, 9543, (κ), 9617 (*apsarasāḥ*, worship the linga of Çiva).—§ 606 (Tripurākhyaṇa): VIII, **34**, 1536 (praised Çiva).—§ 607 (Karna): VIII, **41**, 1950 (*Dvāitavāṇa* . . . *G°aiḥ samabhidrutāḥ* . . . *tvam*—i.e. Karna—*prathamam palūyitāḥ*, all. to § 512), †951 (*Citrasenamukhān*, were vanquished by Arjuna, do.).—§ 608

(do.): VIII, **72**, 3615 (*devān sa-G°ān*); **86**, 4359 (*sadevāsura-G°āṁs triṃl lokān*); **87**, 4409 (*deva-Dānava-G°āḥ*), (χ'), 4423 (*Tumburumukhāḥ*, sided with Arjuna), 4424 (*Prādhyaḥ saha-Mauneyā G°apsarasām gaṇāḥ*), 4426 (*deva-Dānava-G°āḥ*), 4460 (do.); **88**, †4490 (*apsarasām saṅghaiḥ*); **94**, †4948 (*deva-G°-manuṣhyapūjitaṁ* . . . *Karnaṁ*); †4962 (*deva-G°-manuṣhya-Cāraṇaiḥ*).—§ 611 (Çalyap.): IX, **13**, 701 (*deva-G°-Dānavāḥ*).—§ 615c (Subhūmika): IX, **37**, 2122 (*devāḥ sa-G°āḥ*), 2123, 2127 (*deva-G°-Rākshasām*, in the tīrtha Subhūmika).—§ 615d (Gandharvāṇām tīrtham): IX, **37**, 2128 (*Viçvāvasumukhāḥ tatra*—i.e. in Gandharvāṇām tīrtham—*G°apsarasāḥ*).—§ 615e (Saptasārasavata): IX, **38**, 2194 (present at the sacrifice of Brahman in Pushkara).—§ 615 (Baladevatīrthayātrā): IX, **41**, 2356 (*devāḥ sa-G°āḥ*, in Yūyātām tīrtham).—§ 615p (Vasishṭhāpavaha): IX, **42**, 2397 (*apsarasāḥ*).—§ 615u (Skanda): IX, **44**, 2467 (praise Skanda), 2480 (*Nāradaḥ pramukhāç cāpi deva-G°sattamāḥ*), 2496 (*deva-G°-Rākshasām*), 2502 (*deva-G°āḥ*); **45**, 2509 (came to the investiture of Skanda), 2531; **46**, 2677 (*deva-G°āḥ*, sang), 2715.—§ 615e (Ādityatīrtha): IX, **49**, 2848 (*apsarasāḥ*, in Ādityatīrtha).—§ 615gg (Sūrasvata): IX, **51**, 2941 (*apsarasām gaṇāḥ*).—§ 615 (Gudāyuddhap.): IX, **57**, 3183 (*deva-G°-mānavāḥ*); **58**, 3306 (*apsarasāḥ*); **61**, 3443 (beat musical instruments).—§ 616 (Sauptikap.): X, **8**, 441.—§ 617b (Brahmaçiras): X, **12**, 619 (*Brahmaçiraḥ* . . . *deva-G°pūjitaṁ*), 622 (*deva-Dānava-G°-manuṣhya-patagoragāḥ*).—§ 620 (Çrāddhap.): XI, **26**, 768 (the fallen warriors have attained to the companionship of the *G.*).—§ 621 (Rājadharm.): XII, **2**, 62 (on the mountain Mahendra).—§ 632b (Shoḍaçarāj., cf. § 595, v. Marutta): XII, **29**, 916; (do., v. Bhṛadratha): XII, **29**, 929; (do., v. Dilīpa): XII, **29**, 968 (*deva-G°āḥ*, danced at the sacrifice of Dilīpa).—§ 637 (Rājadh.): XII, **47**, 1608 (*deva-Dānava-G°āḥ*), 1623 (*surāsura-G°āḥ*), 1662 (do not know Kṛṣṇa truly).—§ 639 (do.): XII, **50**, 1830 (*devān sa-G°ān*).—§ 641 (do.): XII, **72**, 2768 (*oraga-Rākshasāḥ*, depend upon sacrifices); **91**, 3460 (*Devarshi-Pitṛ-G°āḥ*); **99**, 3667 (*lokāḥ* . . . *pūrṇa G°kanyābhīḥ*).—§ 651b (Kapotalubdhakasamv.): XII, **149**, 5587 (*Yakṣa-G°-Siddhānām madhye*).—§ 655 (Āpaddh.): XII, **158**, 5890.—§ 656c (Dakṣa): XII, **166**, 6137 (*apsarasāḥ*, among those who were begotten by the Brahmarshis on the daughters of Dakṣa).—§ 656 (Khaḍgotpatti): XII, **166**, 6162 (*maharishi-sura-G°ān*).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, **188**, 6932 (*deva-Dānava-G°āḥ*, created by Brahman).—§ 664 (Mokṣadh.): XII, **207**, 7542 (born by a daughter of Dakṣa).—§ 671b (Bali-Vāsuvāsamv.): XII, **223**, 8079 (sang before Bali); **224**, 8116 (*oraga-Rākshasāḥ*).—§ 673b (do.): XII, **227**, 8221.—§ 675 (Mokṣadh.): XII, **230**, 8453.—§ 683 (do.): XII, **268**, 9580 (*Pitṛṇām*).—§ 686 (do.): XII, **273**, 9825 (*vimānāni* . . . *G°āṇām*).—§ 693b (Vṛtravadha): XII, **282**, 10114 (*āç ca vimānāgraiḥ*).—§ 695b (Dakṣayajñavināça): XII, **285**, 10276 (*apsarasāḥ*, sc. *deço*), (α), 10278 (*deva-Dānava-G°āḥ*), 10279 (*apsarasāḥ*), 10336 (*Yakṣa-G°saṅghaiḥ*).—§ 702 (Mokṣadh.): XII, **291**, 10709 (*deva-G°-Dānavāḥ*); **296**, 10838 (*Yakṣa-Rākshasa-G°āḥ*).—§ 704 (do.): XII, **301**, †11097 (*saṅghāḥ*).—§ 705 (do.): XII, **303**, 11244 (*trailokyā* . . . *sa-Yakṣa-Bhūta-G°o*).—§ 712 (Çukotpatti): XII, **324**, 12176 (*deva-G°āḥ*); **325**, 12200 (sang).—§ 714 (Çukakṛtya): XII, 12379.—§ 716 (Çukābhīpātana): XII, **332**, 12570 (*deva-Dānava-G°ān*); **333**, 12591 (*apsarasām gaṇāḥ*); **334**, 12620, 12621, 12638 (*deva-G°vṛtāḥ*, sc. Çiva).—§ 717b (Nārāyaṇiya): XII, **344**, 13319 (*rahayaç ca sa-G°āḥ*), (γ), 13366.—§ 717d

Brahma-Rudrasamv.): XII, 351, 13733.—§ 718b (Uñcha-vṛttup.): XII, 364, 13922.—§ 730 (Ānuçāsanik.): XIII, 14, 634 (*pūjitaṃ deva-G°aiḥ*, sc. the hermitage of Upamanyu).—§ 730g (Upamanyu): XIII, 14, 741 (*rahi-G°rapaḥ*, sc. Īva), 766 (*divya-G°nāditaiḥ*), 800 (*pūjitaṃ Siddha-G°aiḥ*, sc. Īva), (μ), 813 (*rahi-G°-Siddhaiḥ*).—§ 730 (Ānuçāsanik.): XIII, 14, 958 (*āpsarasaiḥ*), (γγ), 995 (do.); 18, 1373 (*Suparna - G° - Piçāca - Dānavāḥ*).—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19, 1421 (*Yakṣa-G°-Kinnarāḥ*, in the palace of Kubera), 1426 (*avādāyan . . . rādyāni*).—§ 734 (Ānuçāsanik.): XIII, 26, 1816.—§ 738 (do.): XIII, 32, 2075 (*deva-G°saṅghātaiḥ*).—§ 739 (do.): XIII, 33, 2098.—§ 743b (Vipulop.): XIII, 40, 2263 (*deva-G°-Dānavāḥ*).—§ 745c (Cyavana-Kuçikasamv.): XIII, 54, 2837 (*saṅghān G°ānām*), 2847.—§ 746 (Ānuçāsanik.): XIII, 58, 2977; 62, 3189 (*deva-G°pūjitaiḥ*); 79, 3779 (*āpsarasām lokān*), 3789 (*āpsarasaiḥ*); 83, 3886 (*rahasyaḥ sa - G°aiḥ*), 3907 (*Kailāsaçikharo ramya deva-G°sevite*).—§ 747 (do.): XIII, 84, 3981 (*oraga-Rakṣasāḥ*).—§ 747b (Suvarttopatti): XIII, 85, 4023.—§ 748b (Tārakavadhop.): XIII, 86, 4203 (praised Skanda).—§ 749 (Ānuçāsanik.): XIII, 87, 4224 (*oraga-Rakṣasām*).—§ 750 (do.): XIII, 93, 4411.—§ 754 (do.): XIII, 98, 4705 (*oṇḍa - Yakṣobhayaḥ*), — § 757d (Mandākinī): XIII, 102, †4860 (*o - Yakṣaiḥ*, at Mandākinī).—§ 757f (Nandana): XIII, 102, †4865 (in Nandana).—§ 758 (Ānuçāsanik.): XIII, 103, 4912.—§ 759 (do.): XIII, 107e, 5268 (*gita-G°ghoshaiḥ*), 5293 (*air upagitaṃ*), (ζ), 5296, 5316, 5328 (*air abhinaditaṃ*).—§ 760 (do.): XIII, 115, 5671.—§ 768b (Umā-Mahēcvaraṣamv.): XIII, 140a, 6344 (*Yakṣa-G°aiḥ*); 142, 6543; 146, 6805 (*āpsarasaiḥ*).—§ 769 (Ānuçāsanik.): XIII, 149, 7071 (*śasurāṣura-G°m . . . jagat*).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, †7368.—§ 773d (Īva): XIII, 161, 7467: 162, 7518 (worship the liṅga of Īva).—§ 778b (Sampvartta-Maruttīya): XIV, 7, 177 (*devān sa-G°ān*).—§ 778f (Muñjavat): XIV, 8, 184 (*āpsarasaiḥ*, worship Īva on Muñjavat).—§ 778b (Sampvartta-Maruttīya): XIV, 10, †282.—§ 782g (Guruçishyusamv.): XIV, 43, 1183 (*oraga-Rakṣasām . . . içvaraḥ*, sc. Viṣṇu); 51, 1434.—§ 784b (Uttānka): XIV, 54, 1566 (*Yakṣa-G°-Rakṣasān*), 1580 (*yadā G°yonau vā vartāmi . . . tadā G°vat sarvaṃ ācarāmi*, says Kṛṣṇa).—§ 785 (Anugītāp.): XIV, 88, 2639 (*gaṇasaṅgitaḥ*), 2643 (*gitakuçala nṛtyeṣu ca viçāradaḥ*).—§ 786b (Nakulākyānu): XIV, 90, 2774 (*surarāhi-deva-G°aiḥ*).—§ 786c (Agastya): XIV, 92, 2870.—§ 787 (Āçramavāsap.): XV, 20, 572 (*lokāṃç ca deva-G°-Rakṣasām*).—§ 789 (Putradarçanap.): XV, 29, 785 (*deva-G°aiḥ*); 31, 848 (*āpsarasaiḥ*, had been incarnate among the warriors of the great battle); 32, 883 (*air upagityantaḥ*).—§ 793 (Mausalap.): XVI, 40, †129 (*oṃukhyāḥ*), †131 (*āgryaiḥ*).—§ 795 (Svargārohanap.): XVIII, 3, 104 (*deva-G°aiḥ*); 4, 138 (the five sons of Draupadi after death became G.), 146.—§ 795c (Mahābhārata): XVIII, 6, 216 (*Guhyaçāç ca sa-G°aiḥ*), 248, 252 (*gitakuçalaiḥ*), 255. Cf. Devagandharva, pl.

Gandharva², dual (°au) = Hāhā and Hūhū: III, 1769; XII, 10278, 12202.

Gandharva³, sg. § 165 (Satyavatīlābhop.): I, 100, 4047 (*yasya hi sapatnaḥ syā G°syāsurasya vā | na sa jātu ciram jivet tvayī*—i.e. Bhīṣma—kruddho, parantapa).—§ 510 (Draupadi-Satyabhāmasamv.): III, 233, 14671.—§ 551 (Kicakavadhap.): IV, 22, 792 (Kicaka is supposed to have been slain by a G.); 23, 819 (Bhīmasena is taken for a G.).—§ 553 (Vaiśāhikap.): IV, 71, 2293 (*o saha vai hanti Kicakānām*, sc. Bhīmasena).—

§ 565 (Yayāti): V, 121, 4063 (Yayāti is questioned if he is a G.).—§ 619 (Strivilāp.): XI, 19, 564 (*kṛtāntam iva G°m devakanyāḥ sahasraçāḥ*, sc. paryupāsante).—§ 671b (Bali-Vāsavaṣamv.): XII, 225, 8164 (*naiva devo na G°o ndeuro na ca Rakṣasaiḥ | yo mām eko vinahitum çakyāḥ kaçcit*, says Çṛī).

Names of individual Gandharvas—

Āngārāparṇa (Citrāratha): I, 6448 (A°), 6456, 6462, 6463, 6466, 6467, 6472, (6473), 6490, (6491), 6493, 6494, (6495), 6518, (6519), (6560), (6584), (6632), 6634, 6635, (6638), (6650), (6669), (6673), (6675), (6679), (6696), (6725), (6745), (6760), (6769), (6779), (6792), (6865), (6885), (6891), 6913, (6914), 6915, 6916 (°sattama), 6917; II, 1880 (C°).

Citrāṅgada: I, 3803, 4074, 4075, 4076.

Citrāsena: III, 1837, 1876, 14939, 15022, 15071 (°sattama), 15072, 15073; IV, 2073; XII, 7341 (C°).

Dhṛtarāṣṭra: XIV, †259, (†263).

Tumburu: II, 1881 (T°); IV, 1771 (T°).

Viçvāvasu: I, 970 (*āpsarasaiḥ sūta*, i.e. Pramadvārā); III, 16086 (V°); XII, 10218 (V°), 11749, 11754 (°sattamaḥ), 11755, 11772 (°sattama), 11773 (do.), 11792 (do.), 11793, 12176 (V°), 12201 (V°).

Gandharva⁴ = Īva (1000 names²).

Gāndharva, ulj. ("belonging to the Gandharvas"). § 135 (Çakuntalop.): I, 73, 2958 (*virāhena*), 2962 (sc. *vivāhaḥ*), 2966 (*Rakṣasau*, sc. *vivāha*), 2967 (*virāhena*), 2980 (*vivāhaḥ*).—§ 221 (Caitrarathap.): I, 170, 6474 (*māyayā*).—§ 222 (Ipatyup.): I, 172, 6577 (*virāhena*), 6578 (*vivāhānām hi . . . G°aiḥ çreṣṭhā ucyate*).—§ 257 (Arjuna): I, 225, 8183 (*açvaiḥ*).—§ 298 (Dyūtap.): II, 61, 2083 (*açvān*).—§ 337 (Indralokūbhigamarap.): III, 44, 1798 (*oṃ atulaṃ nṛtyaṃ vāditaṃ copalabdhavān*, sc. Arjuna).—§ 378 (Tirthayātrāp.): III, 91, 8121 (*oṃ vedam āptaṃ*, sc. Arjuna, cf. 337).—§ 502 (Mauṣhyagrahak.): III, 230, 14505 (*Gandharvāç oāpi yaṃ divyāḥ saṃviçanti naraṃ bhuvi | unmadyati sa tu kṣhipraṃ graho G°a eva saḥ*).—§ 572 (Rathātīrathas.): V, 165, 5723 (*vyāhānān ca samūrambhān daiva-G°-mānuṣhān* (C. has G°a)).—§ 576 (Bhagavadgītāp.): VI, 19, 696 (*vyāhaṃ*), 20, 757 (do.).—§ 593b (Gandharvāstra): VII, 45, 1823 (*astram*, acquired by Arjuna from the Gandharvas).—§ 599 (Jyādrathavadhap.): VII, 147, 6318 (sc. *yuddhaṃ*).—§ 602 (Droṇavadhap.): VII, 188, 8615 (do.).—§ 704 (Mokṣadh.): XII, 302, 11103 (*viṣayaṃ*).—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19, 1429 (*viṣayaḥ . . . G°o nāma*).—§ 744 (Ānuçāsanik.): XIII, 44a, 2409 (*dharmam*), 2413 (sc. *dharmah*).

Gāndharva ("song, music"). § 443 (Nivātakavacyuddhap.): III, 168, 12049 (*sa*—i.e. Citrāsena—*sa G°m akhilaṃ grāhayaṃ āsa mīm*, says Arjuna).—§ 667 (Mokṣadh.): XII, 210, 7662 (*oṃ Nivādo veda*).—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19, 1427.—§ 759 (Ānuçāsanik.): XIII, 104, 5103 (*çāstram*).

Gandharvaloka ("the world of the Gandharvas"). § 140 (Purūravas): I, 75, 3148 (*sa hi G°sthān Ūrvaçyā sahito virāḥ | ānindya kriyārthe 'gnin yathārad vihitāms tridhā*, sc. Purūravas).

Gandharvanagara ("the city of the Gandharvas," Fata morgana). § 194 (Pāṇḍu): I, 126, 4931 (*ākāram . . . antarhitam*).—§ 208 (Astradarçana): I, 134, 5338 (*kūmāra-balaṃ . . . G°ākāram*).—§ 279 (Arjuna): II, 28, 1043 (from G. Arjuna received horses as tribute).—§ 445 (Nivātakavacyuddhap.): III, 173, 12262 (*Dānavapuram*

... *G^oākāraṃ*).—§ 569 (Bhagavadgāyā): V, 1430, 1454 (omens).—§ 578 (Bhīṣmavādhap.): VI, 50, 2077 (*ketuḥ* ... *G^oopamāḥ*).—§ 586 (do.): VI, 103, 4701 (*rathāḥ* ... *G^oopamāḥ*).—§ 592 (Samcāptakavādhap.): VII, 19, 780 (*ākārān* ... *rathān*).—§ 593 (Abhimanyuvādhap.): VII, 36, 1569 (do.); 43, 1765 (*ākārān* ... *rathān*).—§ 605 (Karnap.): VIII, 16, 654 (*ākārān* *rathān*); 27, 1112 (*ākārān* *ghorān* *āyodhanān*).—§ 607 (do.): VIII, 36, 1676 (*jaiṭraṃ* *rathavaraṃ* *G^oopamāḥ*).—§ 608 (do.): VIII, 46, 2188 (*ākārān* *rathāḥ*); 81, 4140 (*rathāḥ* ... *G^oākārāḥ*).—§ 679 (Mokṣadh.): XII, 261, 9269 (*ākārāḥ*, sc. *dharmaḥ*).—§ 745c (Cyavana-Kuçikasamp.): XIII, 54, 2826 (*prāsādam* ... *G^oopamāḥ*).

Gandharvānām tirtham, a tirtha on the Sarasvatī. § 615d (Baladevatīrthay.): There many Gandharvas, headed by Viçvāvasu and possessed of ascetic merits, pass their time singing and dancing: IX, 37, 2128. Cf. Gandharvatīrtha.

Gandharvapati¹ ("Lord of the Gandharvas") = Devaka: I, 2704 (D^o).

Gandharvapati² (do.) = Hamsa: I, 2718 (H^o).

Gandharvapati³ (do.) = Aṅgāraparṇa (Citraratha): I, 6637.

Gandharvarāj¹ ("king of the Gandharvas") = Citrasena: III, 14951.

Gandharvarāj² (do.) = Dhṛtarāṣṭra²: XIV, 243.

Gandharvarāja¹ (do.) = Viçvāvasu: I, 943 (V^o), 975.

Gandharvarāja² (do.) = Citrāṅgada: I, 4073.

Gandharvarāja³ (do.) = Aṅgāraparṇa (Citraratha): I, 6440.

Gandharvārāja⁴ (do.) = Citrasena: III, 1801, 1803, 14869, 14887, 14955, 14966, 14973, 15002; VII, 5261.

Gandharvarāja⁵ (do.) = Dhṛtarāṣṭra²: XV, 850 (Dh^o).

Gandharvarājan¹ (do.) = Citrasena: IV, 1538 (C^o).

Gandharvarājan² (do.) = Dhṛtarāṣṭra²: XVIII, 139 (Dh^o).

[**Gandharvāstra(m)**]. § 593b (Abhimanyuvādhap.): By practising ascetic penances *Arjuna* had obtained the *G*. (*Gāndharram astraṃ*, v. 1823) from the Gandharvas (Tumburu, etc.) (VII, 44).

Gandharvatīrtha = Gandharvānām tirtham: IX, 2131.

Gandharvendra ("king of the Gandharvas") = Viçvāvasu: XII, 11760.

Gandharvī¹, the mother of the horses. § 127 (Amçāvat.): I, 66, 2631 (daughter of Surabhi), 2632 (her offspring are the horses).

Gandharvī² ("female Gandharva"). § 162 (Çāntanūp.): I, 97, 3894 (Guṅgū is questioned if she is a *G*).—§ 221 (Citrarathap.): I, 170, (6470), 6470 (*nāmnā Kumbhanuḥ*).—§ 222 (Tapatyup.): I, 171, 6523, 6553.—§ 549 (Pāṇḍavapraveçap.): IV, 9, 257 (Draupadī is questioned if she is a *G*), 260.

Gandhavatī = Satyavatī¹, q.v.

Gandhavatisuta = Vyāsa: XII, 13434.

Gāṇḍīva, the bow of Arjuna. § 4 (Anukram.): I, 1, 178.—§ 11 (Parvasaṅgr.): I, 2, 625, 631.—§ 71 (Ādivaṇçāvātārap.): I, 61, 2277 (given to Arjuna by Agni, all. to § 257).—§ 257 (Khāṇḍavādhanap.): I, 225, 8178 (c: *G*. had been given by Soma to Varuṇa, and cannot be met with other weapons, being alone equal to 100,000 bows; it is variegated with excellent colours, well-adorned and beautiful, and honoured by gods, Dānavas, and Gandharvas), 8192 (had been made by Brahman), 8205 (at the instigation of Agni Varuṇa gave *G*. to Arjuna).—§ 263 (Sabhākriyāp.): II, 3, 64.—§ 291 (Dyūtap.): II, 48, 1707 (Arjuna has got *G*. from Agni).—§ 302 (Anudyūtap.): II, 74, 2463.—§ 307 (do.): II, 81, 2704.—§ 311 (Āruṇyakap.): III, 4, 1228 (*lokasāram*).—

§ 312 (do.): III, 5, 1248.—§ 316 (Kirmīravādhap.): III, 11, 424 (*vajranishpeshagauravaṃ*).—§ 317 (Arjunābhigamanap.): III, 12, 527 (*dhik Pārthasya ca G^om*), 537 (c: "none else can string *G*. save Arjuna and thyself, oh Madhusūdana").—§ 327 (Draupadīparitāp.): III, 33, 1350.—§ 330 (Indradarçana): III, 37, 1473.—§ 331 (Kuirātap.): III, 39, 1559, 1576, 1589 (snatched by Çiva in the shape of a Kirāta).—§ 333b (Arjuna): III, 40, 1639.—§ 333 (Kuirātap.): III, 40, 1662 (*dhanur mahad Ditiya-Piçcasūdhanam*, returned by Çiva to Arjuna).—§ 342 (Indralokābhigamanap.): III, 51, 1979.—§ 377 (Dhaumyatīrthak.): III, 86, 8288.—§ 437 (Yakshayuddhap.): III, 160, 11683.—§ 443 (Nivātākavacayuddhap.): III, 168, 12067 ("Indra fastened this durable—*ajarām*—string to *G*," says Arjuna).—§ 444 (do.): III, 170, 12108, 12125; 171, 12154; 172, 12163, 12175.—§ 445 (do.): III, 173, 12241, 12253 (*āstra*-^o).—§ 447 (do.): III, 175, 12296.—§ 512 (Ghoshayātrāp.): III, 236, 14770.—§ 522 (Draupadīharanap.): III, 268, 15655, 15656.—§ 549 (Pāṇḍavapr.): IV, 5, 152, 160.—§ 551 (Kicakavādhap.): IV, 21, 641.—§ 552 (Goharanap.): IV, 40, 1308; 41, 1321; 43, 1343, 1344 (c: Brahman had first possessed the *G*. during 1000 years, then Prajāpati, Çakra, Soma, and Varuṇa during 503, 85, 500, and 100 years respectively, finally Varuṇa handed it over to Arjuna 65 years ago); 44, 1386 (*ubhau me dakṣiṇau pānī G^oasya vikarṣaṇaḥ | tena devamanuṣhyeṣu Savyasāciti māṃ viduḥ*); 45, 1423; 46, 1454, 1458; 50, 1578, 1579; 53, 1631, 1635, 1657; 54, 1687, 1695; 55, 1699; 57, 1794 (*paramāyudham*), 1800; 58, 1855, 1888; 59, 1910; 60, 1945; 61, 1957, 1969 (*suvarṇaprāṣṭham*); 62, 2007, 2020; 63, 2028 (*tataḥ prahasya Bihhatsur divyam Aindraṃ mahārathāḥ | astraṃ Ādityasankūçam G^oe samayajayat*), 2030, 2032 (when falling *G*. covered all the ten regions); 64, 2049, 2070, 2077; 65, 2098; 66, 2113, 2132.—§ 556 (Sañjayayānap.): V, 23, 1705; 26, 1762.—§ 561 (Yānasandhip.): V, 48, 1860, 1863, 1869, 1872, 1909; 52, 2096, 2101; 54, 2121, 2132; 57, 2258; 59, 2350; 60, 2370.—§ 563 (Bhagavadgāyā): V, 96, 3489.—§ 564 (Mātāliyop.): V, 98, 3540 (*Gāṇḍīvam dhanuḥ*, the knotty bow (*gāṇḍīmayāç cāpuḥ*) which lies in the abode of Varuṇa and was kept for the destruction of the world).—§ 567 (Bhagavadgāyā): V, 126, 4215.—§ 569 (do.): V, 138, 4680, 4702; 141, 4785; 142, 4819; 143, 4877.—§ 570 (Sainyanirjānap.): V, 158, 5353, 5354, 5356 (c: *G*. is one of the three celestial bows (cf. Vijaya and Çrīṅgu); it belonged to Varuṇa, but was obtained by Arjuna from Agni on the occasion of the burning of the Khāṇḍava forest), 5377, 5382.—§ 571 (Ulūkādūtāgumanap.): V, 160, 15515 (*tālamātram*), 5518, 5519 (*Phalgunād vā sa-G^oāt*); 161, 15560 (*tālamātram*), 5563, 5564 (*Pārthād vāpi sa-G^oāt*); 162, 5622.—§ 572 (Rathātīrthas.): V, 169, 5869.—§ 576 (Bhagavadgītāp.): VI, 22, 1786; 25, 860.—§ 578 (Bhīṣmavādhap.): VI, 45, 1678; 47, 1823.—§ 580 (do.): VI, 59, 12619, 12624, 12627, 12628, 12629, 12630.—§ 581 (do.): VI, 60, 12676.—§ 582 (do.): VI, 69, 3064; 71, 3120, 3123 (b: the back of *G*.'s staff was decked with pure gold (*rukmaprāṣṭham*)), 3130.—§ 583 (do.): VI, 78, 3442.—§ 581 (do.): VI, 85, 13761.—§ 587 (do.): VI, 112, 5211; 117, 5489; 119, 5612; 120, 5733.—§ 588 (do.): VI, 121, 5781.—§ 589 (Droṇābhīṣhek.): VII, 3, 103, 104, 108; 7, 197; 10, 325, 327, 332.—§ 592 (Samcāptakavādhap.): VII, 19, 761; 30, 1333, 1334.—§ 596 (Pratijñāp.): VII, 73, 2609; 75, 2667; 76, 2690, 2698.—§ 598 (Jayadrathavādhap.): VII, 88, 3139.—§ 599

(do.): VII, 90, 3197, 3199; 92, 3323; 93, 3342, 3370; 99, 3706; 103, 3849, 3880; 105, 3957, 3960; 110, 4171; 114, 4457; 119, 4712; 126, 5101; 129, 5308; 139, 5804, 5809, 5813; 142, 5949; 145, 6107, 6147, 6151; 146, 6194, 6255, 6274; 152, 6586.—§ 600 (Ghaṭotkacavadhap.): VII, 170, 7653, 7654, 7655, 7659; 180, 8195.—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, 199, 9246, 9247.—§ 604 (Karnap.): VIII, 9, 312, 313.—§ 605 (do.): VIII, 16, 651; 17, 681; 30, 1219.—§ 605a (Vijaya): VIII, 31, 1296.—§ 605 (Karnap.): VIII, 31, 1303.—§ 607 (do.): VIII, 36, 1699; 39, 1811; 40, 1829.—§ 608 (do.): VIII, 46, 2183, 2194; 47, 2217; 53, 2563; 56, 2828; 59, 2962; 64, 3238; 66, 3349; 68, 3396 (*tālamātram*), 3399, 3401; 69, 3411, 3475; 70, 3541; 72, 3617; 73, 3722; 74, 3752, 3758, 3763, 3772, 3792, 3801; 76, 3848; 79, 4023, 4052, 4070, 4071, 4075; 80, 4105, 4107; 81, 4138; 82, 4191; 89, 4537, 4546, 4547, 4578; 90, 4721; 91, 4778 (*glathahasta-G^oh*, sc. *Arjuno*), 4793; 93, 4866, 4876; 94, 4922.—§ 610 (Çalyap.): IX, 3, 158; 4, 203, 204, 220.—§ 611 (do.): IX, 14, 731; 18, 960; 19, 1064; 24, 1328, 1330; 25, 1338; 28, 1564.—§ 612 (Hradapraveçap.): IX, 29, 1569, 1599.—§ 615 (Gadāyuddhap.): IX, 62, 3468.—§ 785 (Anugītāp.): XIV, 73, 2118, 2119; 74, 2162; 75, 2178, 2179, 2188; 76, 2204; 77, 2241; 79, 2328; 82, 2445, 2465; 84, 2491, 2501.—§ 793 (Mausalap.): XVI, 7, 230, 236; 8, 275.—§ 794 (Mahāprasthānikap.): XVII, 1a, 34, 39, 41 (Agni caused Arjuna to throw *G.* and his inexhaustible quivers into the ocean that they might be restored to Varuṇa).

Gāṇḍivabhṛt, Gāṇḍivadhanvan, Gāṇḍivadhārin, Gāṇḍivin = Arjuna, q.v.

Gaṇeça¹, a god. § 4 (Anukram.): I, 1, 74, 79, 83 (wrote the Mhbhr.); IV, 1; V, 1. Cf. Gaṇanāyaka, Gaṇeçāna, Horamba, Vighneça.

Gaṇeça² = Çiva: III, 1629.

Gaṇeçāna = Gaṇeça: I, 75.

Gaṇeçvara = Viṣṇu (1000 names).

Gaṅgā¹, the river Ganges. § 11 (Parvasaṅgr.): I, 2, 386.—§ 17 (Uttānka): I, 3, 799 (*bahāni nāgaveçmāni G^oāyās tira uttare*).—§ 71 (Ādivaṇçvātaraṇap.): I, 61, 2241.—§ 79 (Bhishma): I, 63, 2420 (mother of Bhishma).—§ 130 (Amçvāt.): I, 67, 2710 (the eight Vasus were born as sons of Gaṅgā and Çāntanu, cf. § 163).—§ 133 (Dushyanta): I, 70, 2872 (*Nara-Nārāyaṇanthānam G^oayeropaçobhitam*).—§ 149 (Yayāti): I, 87, 3555 (Yayāti gave to Pūru the whole country *G^o-Yamunayor madhye*).—§ 156 (Pūruvaṇç.): I, 95, 3800 (*Çāntanuh khalu Gaṅgām Bhāgīrathīm upayame | tasyām aya jajñe Devarrato nāma yam āhur Bhishmam iti*, cf. § 163).—§ 161 (Mahābhishop.): I, 96, 3846, v. 7 (only B., one çloka and a half are wanting in C. after v. 3848), (together with Mahābhisha *G.* is cursed to become born among men) (3857), (3859), (3861), 3864 (the Vasus made the arrangement with *G.* that, having born them to Çāntanu, she should throw them into the water, the eighth child excepted).—§ 162 (Çāntanūp.): I, 97, 3865, 3866 (settled with Pratīpa that she should marry his son, i.e. Çāntanu), 3889.—§ 163 (Bhishmotpatti): I, 98, 3903 (*Tripathagāmini*), 3908, 3913 (*Jahnusutā*), 3919 (*°dattam*, i.e. Bhishma; Çāntanu married *G.*; seven of the eight children whom Çāntanu begot with *G.* she threw into the water, the eighth (Bhishma) was saved by Çāntanu).—§ 164 (Āpavop.): I, 99, 3923 (*Jahnavi*), (3924), 3961 (*G.* told Çāntanu the history of the Vasus, then she disappeared, taking the child with her).—§ 165 (Satyavatīlābhop.): I, 100, 3989

(*Bhāgīrathīm*), 3993, 3996, 3997, (3999) (*G.* restored Bhishma to Çāntanu).—§ 170 (Dirghatamas): I, 104, 4204, 4205.—§ 195 (Pāṇḍu): I, 127, 4947.—§ 197 (Bhīmasenarasa-pāna): I, 128, 4992, 4999.—§ 200 (Droṇa): I, 130, 5103.—§ 207 (do.): I, 133, 5299.—§ 209 (Drupadaçāvana): I, 138, 5512 (*Makandim atha G^oāyās tire*).—§ 213 (Jatugrhap.): I, 149, 5851, 5853, 5854, 5855; 150, 5874.—§ 217 (Caitrarathap.): I, 166, 6329.—§ 218 (do.): I, 167, 6360.—§ 221 (do.): I, 170, 6439, 6440, 6449, 6452, 6454 (*b*: *G.* issues from Hemaçrṅga (cf. Hurivamça, v. 12850, PCR.: 'the golden peaks') of the Himavat, and falls into the ocean divided into seven streams. Gaṅgā, Yamunā, Sarasvatī (*plakṣajūtām*, i.e. who issues from the plakṣa, v. BR.), Rathasthā, Sarayū (C. Ç), Gomati and Gaṇḍakī destroy the sins of those who drink of their water; in the celestial regions *G.* is called *Alakanandā*, and among the Pitṛs it becomes the *Vaitaraṇī*, which is difficult to cross for sinners (such is the statement of Kṛṣṇa-Dvaipāyana); this celestial river (*devanadi*) is without hindrance).—§ 238 (Pañcendrop.): I, 197, 7284 (*devīm*), 7285 (do.).—§ 248 (Arjunavanavāsep.): I, 214, 7786.—§ 249 (do.): I, 215, 7818.—§ 258 (Khāṇḍavadah.): I, 228, 8316 (*°odadhicārā jhāṣāḥ*).—§ 263 (Sabhākriyāp.): II, 3, 68 (*Bhāgīrathīm*).—§ 275 (Rājasūyārambhap.): II, 17, 695 (*°-Yamunayor madhye*).—§ 276 (Jarāsandhavadhap.): II, 20, 796.—§ 290 (Çiçupālavadhap.): II, 42, 1484 (*Trikuṣasthām* . . . *Tripathagām*).—§ 317 (Arjunābhigamanap.): III, 12, 542.—§ 335 (Indralokābhigamanap.): III, 42, 1733.—§ 339 (do.): III, 47, 1891 (*Siddha-Çaraṇasevītā*, its source near Badari).—§ 364 (Tīrthayātrāp.): III, 83, 6071.—§ 370 (do.): III, 84, 8013 (*°-Yamunayor madhye*), 8016 (*°āyāç ca . . . Sarasvatyāç ca saṅgame*), 8059 (*Gomati G^oāyāç caiva saṅgame*); 85, 8146 (*°āyāḥ sūgarasya ca saṅgame*).—§ 372 (do.): III, 85, 8209.—§ 373 (Prayāga): III, 85, 8217 (*Yamunā G^oāyā sārḍham saṅgatā*, at Prayāga), 8218 (*°-Yamunayor madhye* (so C., but read *madhyam* with B.) *prthivyā jaghanam smṛtam*), 8228 (*°-Yamunā-saṅgame*).—§ 374 (Tīrthayātrāp.): III, 85, 8230.—§ 375 (do.): III, 85, 8230, 8231, 8232, 8233 (*Gaṅgā Kaliyugo smṛtā*, sc. *pūnyā*), 8234 (*Magadheshu*), 8236, 8238, 8239, 8240.—§ 377 (Dhaumyatīrthuk.): III, 87, 8310 (*yasyās tire Bhāgīrathāḥ | ayajāt*), 8314 (*°-Yamunayor . . . saṅgamam*); 88, 8334; 90, 8392 (*bibheda tarasā Gaṅgā Gaṅgādvāram*), 8397 (*ushnatoyavahā G^oā çīlatoyavahā purā*).—§ 378 (Tīrthayātrāp.): III, 93, 8467.—§ 379 (do.): III, 95, 8515 (*°-Yamunayor caiva saṅgame*).—[§ 383b (do.): Issuing from the matted locks of Çambhu (i.e. Çiva) *G.* floods the southern country: III, 99, 8648 (*Samudra mahishī*).—§ 389 (Gangāvataraṇa): III, 107, 9917 (*°āvataraṇe*); 108, 9923, 9933, (9934), 9940, 9946; 109, 9952, 9954 (*Himavataḥ sutā*), 9955 (*guganamiçkalām*), 9962, 9963, 9964 (*G.* promised to Bhāgīratha to descend and besprinkle the bodies of Sagarā's sons; Bhāgīratha gratified Çiva, who received the weight of *G.* when she fell from the sky on his forehead; *G.* fell down to the earth divided into three streams, and was led by Bhāgīratha to the ocean where the bodies of Sagarā's sons lay, then Bhāgīratha adopted her as his daughter).—§ 392 (Tīrthayātrāp.): III, 114, 10096 (falls into the ocean).—§ 395 (Jamadagni): III, 115, 10153 (*°āyām* (so B.) *Kānyakubje*).—§ 412 (Aṣṭāvakra): III, 134, 10656 (*nadiṣhu Gaṅgā pravaraḥ yathāiva*).—§ 413 (Tīrthayātrāp.): III, 135, 10696.—§ 414 (Yavakṛitop.): III, 135, 10723, 10727.—§ 418 (Tīrthayātrāp.): III, 139, 10821 (*saptavidhā*, *b*: there Agni blazes forth

without intermission, a wonder which no man is able to see), 10833, †10835.—§ 436 (Yakshayuddhap.): III, 158, 11622 (*maha°*, *b*: the celestial river, frequented by rishis and Kinnaras).—§ 457 (Vaivasvatop.): III, 187, 12764 (*Samudramahishīm*), 12766, 12768, 12769.—§ 459 (Mārkaṇḍeya): III, 188a, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 488 (Āṅgīrasa): III, 217, 14103 (*yathā Rudrāo ca sambhūto G°āyām Kṛttikāsu ca*, sc. Skanda).—§ 494 (do.): III, 222, 14230 (among the rivers who are mothers of fires).—§ 514 (Ghoshayātrāp.): III, 252, 15201 (*°aughapratimā*).—§ 547 (Karna): III, 308, 17150 (the basket with Karna passed from Yamunā into the G.).—§ 555 (Sainyodyogap.): V, 19, 599 (*°kālāṇ ca*, is filled up by the army of Duryodhana).—§ 561 (Yānasandhip.): V, 51, 2052 (*°rega ira*).—§ 565 (Gālavacarita): V, 111, 3828 (*aira—* i.e. in the north—*G°ām Mahādevaḥ patantīm gaganāo cyulām | pratigṛhya dadau loka mānuṣhe*, cf. § 389); 120, 4026 (*°-Yamunā-saṅgame*).—§ 566 (Yayāti): V, 121, 4060 (*°ām gām iva gacchantīm ālambya*, sc. Yayāti).—§ 568 (Vidulā-putraçāsana): V, 135, 4598 (*gatvā Gaṅgeva sāgarām*).—§ 569 (Bhagavadyanap.): V, 139, 4714 (*°vega iva*); 144, 4912 (*°tīre*).—§ 570 (Sainyaniryānap.): V, 151, 5151 (*°ova pūrṇā*); 158, 5362 (*°aveva pravṛddhaya*).—§ 579 (Ulūkādūtā-gamanap.): V, 160, 5422 (*°tīre*).—§ 572 (Rathātīrathasāṅkhyānap.): V, 166, 5757 (*makarā iva . . . G°ām vikṣobhayishyanti*).—§ 573 (Ambopakhyanap.): V, 178, 7122 (appeared to Bhishma in order to make him desist from fighting with Rāma Jāmadagnya); 196, 7633 (*°ova pūrṇā*).—§ 574 (Jambūkh.): VI, 6, 223 (*o*: coming from the summit of the mountain, *Gaṅgā Bhāgīrathī* falls into the lake of Candramas. *Çiva* kept the G. on his head for 100,000 years).—§ 574f (Bindusaras): VI, 6, 239 (*Bhāgīrathīm*), (7) 243 (coming from Brahmaloḥka, G. divided herself into seven streams: Vasvaukasārā, etc.), 245 (pl., *sapta*).—§ 574 (Jambūkh.): VI, 9a, 321, 344 (only B.).—§ 575b (Çākadvīpa): VI, 11, 432 (in Çākadvīpa).—§ 576 (Bhagavadgītāp.): VI, 18, 694 (*adṛçyata . . . G°ova Yamunāntare* (B. °rā)); 19, 708 (*°ova pūrṇā*).—§ 584 (Bhīshmaavadhop.): VI, 83, 3643 (*°āyāḥ suranadyā rāi srūdubhūtaṁ yathodakam*).—§ 587 (do.): VI, 119, 5664 (*Himavataḥ sutā*).—§ 589 (Dronābhishekap.): VII, 10, 370 (*°srotāḥ*).—§ 591 (Samçaptakavadhap.): VII, 17, 721 (*°-Surayvau vegena pravṛkṣita*).—§ 592 (do.): VII, 30, 1331 (*iva*).—§ 594 (Mrtyu): VII, 54, 2096.—§ 595 (Shoḍaçarāj. v. Bhāgīratha): VII, 60, 2249 (*Bhāgīrathī*), 2254 (*tasyañke nishadā ha | tathā Bhāgīrathī G°ā Urvāçī cābhavat purā*), 2256 (became the adopted daughter of Bhāgīratha); (do., v. Bharata): VII, 68, 2384.—§ 596 (Pratijñāp.): VII, 80, 2847 (in the north).—§ 600 (Ghaṭot-kacavadhap.): VII, 156, 6795 (*iva*).—§ 605 (Karna): VIII, 28, 1162 (*unnatā-G°opratimā*).—§ 606 (Tripurā-khyāna): VIII, 34, 1477.—§ 607 (Karna): VIII, 44, 2029 (*bahishkṛtāḥ . . . G°āyā*).—§ 608 (do.): VIII, 46, 2209 (*°-Yamunāvat*); 60, 3048 (*iva*).—§ 611 (Çalyap.): IX, 18, 965 (*iva*).—§ 615 (Baladevatīrthayātrāp.): IX, 37, 2168 (*iva*).—§ 615u (Skanda): IX, 44, 2457, 2458, 2463, 2469, 2484, 2489, 2492 (the birth, etc., of Skanda); 46, 2668 (gave to Skanda a *kamaṇḍalu*), 2717 (some call Skanda the son of G.).—§ 618 (Jalapradānikap.): XI, 11, 307; 12, 317; 14, 363.—§ 619 (Strivillāp.): XI, 23, 676.—§ 620 (Çṛāddhap.): XI, 28, 799; 27, 800, 804, 805 (*°tīram*), 828.—§ 621 (Rājadh.): XII, 1, 23 (*°srotasi*).—§ 632b (Shoḍaçarāj., cf. § 595 v. Bharata): XII, 29, 939; (do. v. Bhāgīratha): XII, 29, 961 (*tasyañke nishadā ha | Gaṅgā*

Bhāgīrathī tasmad Urvāçī hyabhavat purā), 962 (*trilokapathagā*, became the adopted daughter of Bhāgīratha); (do., v. Gaya): XII, 29, 1011 (*yāvatyāḥ sikatāḥ . . . G°āyāḥ*).—§ 637 (Rājadh.): XII, 46, 1568 (*yām G°ā garbhavidhīnā dhūrayām āsa*, i.e. Bhishma).—§ 638b (Rāmop.): XII, 49, 1796 (*°kālā*).—§ 641 (Rājadh.): XII, 109, 4030; 113, 4202, (4203) (discourse between the ocean and the rivers).—§ 658b (Kṛtaghnop.): XII, 170, 6345 (*deçān G°nishevītān*).—§ 674b (Çri-Vāsavaṣṭv.): XII, 229, 8338 (*Dhruvadevāra-bhavam*).—§ 678c (Mrtyu-Prajāpatisamv.): XII, 259, 9208.—§ 694b (Jvarotpatti): XII, 284, 10224 (*sarītām creshṭhā sarvatīrthajalodbhava*).—§ 712 (Çukotpatti): XII, 325, 12198 (*sarītām creshṭhā Merupṛsthā*).—§ 717b (Nārūyanīya): XII, 348, 13500 (Gaṅgā and Sarasvatī are the hips of Nārāyaṇa).—§ 718b (Uñchavṛttyp.): XII, 354, 13775 (*Mahāpadme purottame G°āyā dakṣiṇe tīre*); 356, †13810 (*°hrada*).—§ 721b (Viçvāmitrop.): XIII, 4, 202 (became the daughter of Jahnū); 215, 216 (near Kānyakubja is situated the tīrtha Aqvātīrtha on the bank of the G., there the 1000 horses which Varuṇa gave to R̥cika, arose from the river).—§ 733f (Gaṅgādvāra): XIII, 25, 1702 (*yatra Bhāgīrathī G°ā patatā diçam uttarām*).—§ 734 (Ānuçāsanik.): XIII, 26, 1784 (*Bhāgīrathī*), 1785, 1788, 1790, 1791, 1792, 1793, 1794, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1832, 1833, 1834, 1836, 1837, 1838, †1839, †1840, †1841, 1842, †1844, †1846, †1847, †1848, †1849, †1850, †1852, †1853, †1854, †1856, †1858, †1859, 1861, 1862, 1863, 1864 (very copious description).—§ 736b (Vitahavyop.): XIII, 30, 1950 (the country between the G. and the Yamunā ruled by the Kāçi king Haryaçva), 1957 (*°āyā uttare kule*), 1977.—§ 739 (Ānuçāsanik.): XIII, 35, 2161 (*adhāryā setunā*).—§ 743b (Vipulopākhyāna): XIII, 43, 2394 (*°kālā*).—§ 745b (Cyavanop.): XIII, 50, 2646 (*°-Yamunayor madhye*), 2648, 2655 (*°-Yamunayor cāri*).—§ 745c (Cyavana-Kuçikas.): XIII, 53, 2810 (*°tīram*), 54, 2847 (*°kālām*).—§ 746 (Ānuçāsanik.): XIII, 68, 3397 (*grāmāḥ . . . G°-Yamunayor madhye Yamunasya giror adhaḥ*); 73, †3596 (*yathā hi G°ā sarītām varishṭhā*); 77, †3703 (do.).—§ 747b (Suvarṇotpatti): XIII, 85, 4026 (*Rudrasya rotāḥ . . . Agniḥ . . . G°āyām janayishyati*), 4070 (*Bhāgīrathīm*), 4072, 4073, 4074, 4085, 4088 (the birth of Skanda).—§ 757m (Goloka): XIII, 102a, 4888.—§ 758 (Ānuçāsanik.): XIII, 103, 4929 (*srotasāç ca yārad G°āyāḥ*), (a), 4932 (*dirghakālām Himavati G°āyāç ca durutsahām | mūrdhnā dhārām Mahādevaḥ çirāç yām adhārayat*, cf. § 389), (β), 4944.—§ 766 (do.): XIII, 125β, 5967.—§ 768b (Umā-Maheçvarasamv.): XIII, 146b, 6765 (*gaganād gām gatā devī*), 6767 (*°ādyāḥ sarītām varāḥ*), 6770 (*devanadī*), 6772, 6778.—§ 772l (Vasishṭha): XIII, 156, 7287.—§ 775 (Ānuçāsanik.): XIII, 166a, 7638, 7646.—§ 777 (Svargārohanikap.): XIII, 169, 7794 (the mother of Bhishma).—§ 778 (Açvamedhikap.): XIV, 1, 2 (*tīre G°āyāḥ*).—§ 782g (Guruçishyasamv.): XIV, 44, 1225 (*Tripathagā G°ā nadīnām agrajāḥ smṛtā*).—§ 785 (Anugītāp.): XIV, 81, 2413 (after the fall of Bhishma G. sanctioned the Vasus' curse upon Arjuna), 2414.—§ 787 (Āçramavāsap.): XV, 19, 523, 525 (*°tīram*).—§ 789 (Putradarçanap.): XV, 31, 862, 864.—§ 792 (Nārādāgamanap.): XV, 37, 1015, 1016 (*°tīravāsīnaḥ*), 1028, 1043 (*°kālā*); 39, 1088.—§ 794 (Mahāprasthānikap.): XVII, 1, 27.—§ 795 (Svargārohanap.): XVII, 3, 119 (*trilokagām*, in heaven), 121 (*devanadīm*). Cf. Ākūçagaṅgā, Bhāgīrathasutā, Bhāgīrathī, Çailārjāsutā,

Çailasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Jahnusutā, Samudramahishī, Tripathagā, Tripathagāminī.

Gaṅgā = Çiva (1000 names¹).

Gaṅga, adj. ("belonging to Gaṅgā"). § 557 (Prajāgarap.): V, 33, 996 (°o hrada iva).—§ 571 (Ulūkādūtāgamanap.): V, 180, 5511 (°m yathā vegaṃ); 181, 5556 (do.).—§ 587 (Bhīṣmavadhap.): VI, 119, 5643 (°a ivāvartāḥ).—§ 593 (Abhimanyuv.): VII, 36, 1551 (do.). § 595 (Shoḍaçarāj. v. Çibi Auçinara): VII, 58, 2215 (yāvatyāḥ sikitā Gaṅgyāḥ).—§ 659 (Mokshadh.): XII, 177, 6613 (°m ivodakam).

Gaṅgādvāra, name of the place where the Gaṅgā enters the plains. § 162 (Çāntanūp.): I, 97, 3865 (there Pratiṭṭha practised austerities).—§ 200 (Droṇa): I, 130, 5102 (the abode of Bhāradvāja).—§ 217 (Caitrarathap.): I, 186, 6328 (do.).—§ 248 (Arjunavanavāsap.): I, 214, 7781, 7785 (visited by Arjuna on his tīrthayātrā), 7810.—§ 356 (Tīrthayātrāp.): III, 81, 4034 (devā-Gandharvasavile, a tīrtha).—§ 370 (do.): III, 84, 8005 (a tīrtha).—§ 377 (Dharmya-tīrthak.): III, 89, 8368 (in the west!); 90, 8392 (çailam bībheda tarasū Gaṅgā G°m, in the north).—§ 382 (Agastyp.): III, 97, 8580.—§ 419 (Gandhamādanapr.): III, 140, 10846.—§ 421 (do.): III, 142, 10907 (stasyāḥ—i.e. Gaṅgā's—salilam mūrḍhnā Vṛshāṅkaḥ—i.e. Çiva—paryadhārayat G°o).—§ 434 (Saugandhikāharaṇa): III, 156, 11438.—§ 524 (Jayadrathavimokshanap.): III, 272, 15801 (there Jayadratha gratified Çiva).—§ 615 (Saptasārasvata): IX, 38, 2213 (there Dakṣha held a sacrifice).—§ 694b (Jvarotpatti): XII, 284, 10229 (do.).—§ 695b (Dakṣhayajñavināṣa): XII, 285, 10275 (do., Himavataḥ pṛsthāḥ).—§ 733f (Ānuçāsanik.): By bathing in G. and Kuçāvarta and Bilvaka on Nilaparvata, and also in Kanakhala one is freed from his sins and ascends to heaven; by bathing in Apām hradaḥ one obtains the merit of a horse sacrifice. Gaṅgā flows in a northerly direction; by bathing in Tristhāna, which belongs to Maheçvara, during a month, one becomes able to see the gods: XIII, 25, 1700.—§ 747 (Ānuçāsanik.): XIII, 84, 3941 (Bhīṣhma performed the grādha of Çāntanu at G.).—§ 775 (do.): XIII, 166a, 7652.—§ 792 (Nārādāgamanap.): XV, 37, 1020; 39, 1091, 1092 (at G. Dhṛtarāṣṭra, Kuntī, and Gāndhārī were burnt to death).

Gaṅgāhrada, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7047, 7071.—§ 733o (Ānuçāsanik.): By bathing in G. and at Utpalāvana one obtains the merit of a horse-sacrifice: XIII, 25, 1720.

Gaṅgāmahādvāra, v. Gāyantikādvāra.

Gaṅgāsuta = Skanda: III, 14642.

Gaṅgātoyārdramūrdhaja = Çiva (1000 names¹).

[**Gaṅgāvatarana(m)**] ("descent of the Gaṅgā"). § 389 (Sagara): Asked by Sagara to bring back the horse and deliver him from hell (Narakād), Ançumat went to the spot where the earth had been excavated, entered the sea by that very way, and beheld Kapila and the horse. As he bowed his head before Kapila, etc., Kapila granted him the horse, and that his fathers should be purified and go to heaven, when his son's son, by the favour of Çiva, brought Tripathagā (i.e. Gaṅgā) from heaven. When he had brought the horse back to the sacrificial yard and narrated all the events to Sagara, Sagara grieved no more, but praised Ançumat and finished the sacrificial rites. Sagara was greeted by all the gods and converted the sea into a son of himself (putratve kalpayām asa), and after a long reign placed his grandson on the throne and ascended to heaven. Ançumat ruled the whole earth like Sagara, and died after he had placed his son

Dīṭṭha on the throne. Dīṭṭha in vain tried to effect the descent of Gaṅgā in order to raise his forefathers. He then anointed his son Bhagiratha as king, and practised austerities in the forest, and then ascended to heaven (III, 107). Bhagiratha made over his kingly duties to his minister (sacive), and (b) practised austerities on the Himavat during 1000 celestial years, living upon fruits, roots, and water. Then Gaṅgā Haimavatī appeared in a material form (mūrtimati), and promised to besprinkle the bodies of his forefathers and carry them to heaven, and as there existed none in the three worlds except Çiva, who was able to sustain her fall, she caused Bhagiratha to go to Kailāsa, where he, by his austerities, obtained the favour of Çiva (III, 108), who, surrounded by his awful attendants (pāriṣhadaiḥ), came to Himavat. There he caused Bhagiratha to pray to Gaṅgā. Gaṅgā immediately came down from the sky, in the presence of the gods, maharāṣis, Gandharvas, snakes, and Yakṣas, and Çiva received her on his forehead, whence she fell to the earth, divided into three streams. At her request Bhagiratha led her to the spot where the bodies of Sagara's sons lay, while Çiva went to Kailāsa with the celestials. Gaṅgā filled the sea, and Bhagiratha adopted her as his daughter and offered libations of water to his forefathers (III, 109).

Gaṅgā-Yamunayos tīrtham, a tīrtha. § 733p (Ānuçāsanik.): By bathing in G. and at the mountain Kalāñjara and offering to the Pitṛs, one obtains the merit of ten horse-sacrifices; by bathing in Shasṭīhrada one obtains great merit on the day of full moon in the month of Māgha; thirty millions and ten thousands of tīrthas come together in Prayāga, and by bathing there during the month of Māgha one attains to heaven: XIII, 25, 1721.

Gāṅgeya = Bhīṣhma, q.v.

Gāṅgeya = Skanda: I, 5431; IX, 2465; XIII, 4096.

Gāṅgeya, adj. ("belonging to the Gaṅgā"). § 310 (Āraṇyakap.): III, 3, 165 (read with B.: °am vāry upasṛjya).—§ 734 (Ānuçāsanik.): XIII, 28, 1786 (toyaiḥ), 1787 (do.), 1789 (do.), 1796 (jalam).

Gaṅgodbheda, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8043.

Gaṇita, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361.

Garbhacārīn = Çiva (1000 names²).

Garbhamāmsaṣṭgāla (B. °ṣṭgāla) = Çiva (1000 names¹).

Gardabhi, a son of Viçvāmitra. § 721b (Viçvāmitrup.): XIII, 4β, 258.

Garga, a ṛṣi. § 615e (Gargasrotas): IX, 37, 2132 (atra—i.e. in Gargasrotas—G°ena vṛddhena . . . kālajñānagatiḥ caiva jyotiṣhām vyatikramāḥ | utpātā dūruṇāḥ caiva cūbhūc ca), 2135.—§ 615ii (Vṛddhakanyā): IX, 52, 2981 (Kunīḥ), 2982 (do.).—§ 641f (Pṛthu Vainya): XII, 59, 2232 (the astrologer (sāmvataraḥ) of Pṛthu Vainya).—§ 707 (Mokshadh.): XII, 319β, 11783 (had instructed Viçvāvasu).—§ 730 (Ānuçāsanik.): XIII, 18κκ, (1334) (Çiva bestowed on G., who gratified him on the bank of Sarasvatī, the knowledge of time with its sixty-four branches (catuṣṣaṣṭyaṅgam . . . kālajñānam) and 1000 sons; through the grace of Çiva the lifetime of G. and his sons became extended to ten millions of years).

Garga, pl. ("the descendants of Garga"), a family of ṛṣis. § 602 (Droṇavadhap.): VII, 190ν, 8728.

Gargasrotas ("the stream of Garga"), a tīrtha on the Sarasvatī. § 615e (Baladevatīrthayātrāp.): At G. Garga, of venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the

movements of the stars, and of all auspicious and unauspicious portents; thence its name *G.*; there the ṛshis always waited upon Garga in order to obtain a knowledge of time); IX, 37, 2132, 2134.

Gārgya, one or more ṛshis. § 667 (Mokshadh.): XII, 210, 7663 (*Devārshicaritaṃ veda*).—§ 717b (Nārāyaṇīya); XII, 340, 12959 (*°lejo'bhiasambhṛtaḥ Kālayavanaḥ*).—§ 721b (Viṣvāmitrop.): XIII, 4β, 254 (a son of Viṣvāmitra).—§ 766 (Ānuṣāsanik.): XIII, 125, 5996 (*vrddha°*); 127 (6063).

Gārgya, pl. (°āḥ), a people. § 589 (Dronābhishekap.): VII, 11v, 397 (*Vāṭya-G°-Kārūṣān*, had been vanquished by Kṛṣṇa).

Gārhapatya, pl. (°āḥ), a class of Pitṛs. § 270 (Brahmasabhāv.): II, 11, 462.

Gariśthā, an ancient ṛshi. § 266 (Qakrasabhāv.): II, 7, 294 (in the palace of Indra).

Gariyasām gariśthā(h) = Kṛṣṇa: XII, 1613.

Gārtsamada, adj. ("belonging to Gṛtsamada"). § 736b (Vithavyop.): XIII, 30, 2006 (*vaṃṣaḥ*).

Garuda, the son of Kaçyapa and Vinatā, the vehicle of Vishnu (Kṛṣṇa), or the emblem of his flagstaff. § 11 (Anukram.): I, 2, 365.—§ 27 (Kaçyapa): I, 16, 1092 (son of Kaçyapa and Vinatā).—§ 32b (Kadrū): In the meantime *G.* came out bursting the egg and ascended the skies. The gods thought that it was Agni, but were undeceived): I, 23, 1239, 1245, 1248.—§ 33 (Āstikap.): Then the gods and the ṛshis praised *G.* and prevailed upon him to diminish his own energy and splendour: I, 23, †1255.—§ 34 (do.): Bearing his brother Aruṇa on his back *G.* went from his father's home and arrived at his mother's side on the other shore of the ocean and placed Aruṇa in the east: I, 24, 1262.—§ 36b (Kadrū): *G.* carried the snakes on his back, but ascended too near to the Sun so that the snakes became scorched by the rays of the Sun: I, 25, 1283.—§ 40 (Āstikap.): The serpents promised that if *G.* brought them the amṛta he and his mother should be freed from bondage (I, 27). Having been directed by Vinatā to live upon the Nishādas (ḍ) but not to injure the brahmins, and being taught by her how to know who is a brahman, he set out, and, having come to the Nishādas, he raised a great quantity of dust, and opened his mouth; there the Nishādas entered by thousands, being blinded by the dust, and were devoured (I, 28). A brahman who, with his wife of the Nishāda caste, entered the throat of *G.*, and began to burn him, was recognized and relieved with his wife by *G.* (I, 29): I, 28, 1320, (1327); 29, (1343), 1344.—§ 41 (do.): As *G.*'s hunger was not appeased Kaçyapa told him of the elephant Supratika (ḍ) and the tortoise Vibhāvasu: I, 29, (1348).—§ 42 (do.): Then Kaçyapa blessed *G.*: I, 29, 1371.—§ 43 (do.): *G.* then seized the elephant and the tortoise and came to the tṛtha Alamba (? Nil. and BR., "without reposing") (ḍ). A banyan-tree invited him to sit on one of its huge branches, but the branch broke (I, 29). *G.* caught the branch with his beak, and perceiving Vālakhilyas suspended therefrom with their head downwards he continued to fly with the branch, the elephant, and the tortoise, fearing to kill the Vālakhilyas if he should throw away the branch. The Vālakhilyas therefore gave him the name Garuḍa (etymology: *guruṃ bhāraṃ samāsadyoḍḍinaḥ*, v. 1390). On Gandhamādāna he saw Kaçyapa engaged in ascetic devotions. Kaçyapa propitiated the Vālakhilyas (o) for him, then they abandoned the bough and went to Himavat to practise ascetic penances. According to the advice of Kaçyapa *G.* flew away for

a hundred thousand of yojanas to a mountain without human beings, there he threw down the bough and ate the tortoise and the elephant. Then he again rose on his wings: I, 29, 1375; 30, 1384, 1390, 1400, 1407, 1413.—§ 44 (do.): Omens foreboding fear began to appear among the gods. Bṛhaspati declared that it was owing to the fault of Indra and the ascetic penances of the Vālakhilyas (of. § 45) that *G.* now approached to take away the soma. Indra then caused the gods to surround and watch the amṛta (I, 30).—§ 45 (Vālakhilya, pl.): I, 31, 1436, 1469, 1470 (by the penances of the Vālakhilyas *G.* had been born as the lord of winged creatures (*patatrīṇām indraḥ*, v. 1455)).—§ 46 (Āstikap.): *G.* attacked the gods, whom he blinded with dust, and Bhaumana lay as dead on the field. Indra caused Vāyu to dispel the dust. The Sādhyas and the Gandharvas fled eastwards, the Vasus and the Rudras towards the south, the Ādityas towards the west, and the Aṇvins towards the north. *G.* then slew nine Yakshas, Aṇvakranda, etc. (a), who guarded the amṛta. The amṛta on all sides was surrounded with fire. *G.* then divided his mouth into 8100 mouths, and taking water from many rivers he extinguished the fire. Then he assumed a diminutive body (I, 32), and passed through the spokes of the revolving keen-edged wheel of steel placed before the soma. Then there were two great snakes, who would reduce to ashes everyone who might be seen by them. *G.* covered their eyes with dust, and unseen by them mangled them to pieces. He then flew away with the amṛta, not drinking it himself. He met with Vishnu on his way and they agreed that *G.* should stay above Vishnu, sitting on the flagstaff of his chariot and be his vehicle, and be immortal and free from disease without drinking amṛta. While *G.* was flying Indra hurled his thunderbolt at him. *G.* did not feel the slightest pain, but in honour of Dadhica and Indra and the thunderbolt *G.* dropped a feather, and from its beauty he gained the name Suparṇa (I, 33). Indra and *G.* made friendship with each other, and agreed that *G.* should not give the soma to anyone for drink. Indra should bring it away after it had been put down by *G.*, and *G.* should feed on the snakes. The snakes declared Vinatā to be free; *G.* placed down the soma on some kuça grass, and while the snakes were performing their ablutions, their daily devotions, and other religious rites, Indra took up the amṛta and returned to heaven. When the snakes licked the kuça grass their tongues were divided in twain, and the kuça grass, from the contact with the amṛta, became sacred from this time (I, 34): I, 32, 1471 (*pakshirāj*), 1477, 1485, 1494; 33, 1509, 1513; 34 (1520), (1528), 1534, 1543.—§ 99 (Amṇavat.): I, 65, 2548 (among the Vainateyas).—§ 120 bis (do.): I, 66, 2603 (*Vainateyaḥ*, reckoned among the Ādityas).—§ 129 (do.): I, 66, 2635 (*Arūṇau*, sons of Vinatā).—§ 191 (Arjuna): I, 123, 4830 (present at the birth of Arjuna).—§ 244 (Rājyalābhap.): I, 207, 7575 (*dvipaksha-G°prakhyaḥ dvārakḥ*).—§ 289 (Argḥāharaṇap.): II, 38, 1395 (*patatām mukhaṃ*).—[§ 277 (Jarāsandhavadhap.): II, 24, 945, 946 (*Garutman*, took his seat on the flagstaff of Kṛṣṇa)].—§ 512 (Ghoshayātrāp.): III, 241, 14897 (*rathair G°niḥvanaiḥ*).—§ 549 (Pāṇḍavapr.): IV, 2, 61 (*patatām iva*, sc. *varaḥ*).—§ 561 (Yānasandhip.): V, 71, 2578 (Kṛṣṇa identified with Ariṣṭanemi, Garuḍa, Suparṇa).—§ 564 (Mātalīyop.): V, 101, 3600 (*°atmajāḥ*, enumeration of his descendants); 105, 3674, (3676), 3704, 3705 (*G.* who wished to devour the serpent Sumukha was humiliated by Vishnu, who then threw Sumukha upon the

breast of *G.*).—§ 565 (Gālavacarita): V, 107, 3757; 112, 3854 (the friend of Gālava, whom he assisted in his search for 1000 horses).—§ 574 (Jambūkh.): VI, 3, 152 (*Vainateyaḥ* . . . *Suparṇaḥ*); [8, 208 (*Suparṇasya*, father of Sumukha)].—§ 593 (Abhimanyuvadhāp.): VII, 36, 1565 (*pannagaḥ chinṇair G°eneva*); 37, 1605 (*°anilaraṃhobhiḥ* . . . *ḥayaiḥ*).—§ 599 (Jayadrathavadhāp.): VII, 109, 4124 (*udavarha* . . . *pannagaṃ G°o yathā*); 143, 6000 (*bhava G°ottamāṅgayānaḥ*, says Kṛṣṇa to Bhūriçravas).—§ 600 (Ghaṭotkacavadhāp.): VII, 174^{uv}, 7873 (*°Takshakau*).—§ 603 (Nārāyaṇāstra-mokshaṇap.): VII, 201, 9416 (*°anilaraṃhasaḥ*).—§ 605 (Kārṇap.): VIII, 12, 446 (*°prahitair ugrair pañcāyair uragair iva*); 18, 688 (*turagān G°anilaraṃhasaḥ*).—§ 607 (Hamsakākiyop.): VIII, 41, 1888 (*°sya gatau tulyāḥ*, so. *ḥamaḍḥ*).—§ 608 (Kārṇap.): VIII, 59, 2955 (*°syeva patato iḡhṛkshoḥ pannagottamaḥ*); 65, 3300 (*vājibhir G°opamāiḥ*); 77, 3882 (*°syeva patato pannagārtho yathā purā*); 87, 4468 (*yathā*); 90, 4679 (*nāgaḥ svayaṃ ya āyād G°sya vaktram*).—§ 615^u (Skanda): IX, 45^γ, 2518 (came to the investiture of Skanda), 2585 (*°ānandāḥ*, sc. the warriors of Skanda); 46, 2669 (gave his favourite son, a peacock, to Skanda).—§ 717^o (Uparicara): XII, 338, 12852 (carried Uparicara up to the welkin).—[§ 730 (Ānuçāsanik.): XIII, 14^δ, 682 (the Vālakhilyas by their penances created *Suparṇaṃ somahartāraṃ*, cf. § 45)].—§ 785 (Anugītāp.): XIV, 88, 2835 (*rukmapakṣho nicītas trikoṇo G°ākṛtiḥ*). Cf. Aruṇānuja, Bhujāgāri, Garutmat, Kāçyapēya, Khagarāj, Pakshirāj, Pakshirāja, Patagapati, Patageçvara, Suparṇa, Tārakṣya, Vainateya, Vinatānanda-varidhana, Vinatāsūnu, Vinatāsuta, Vinatātmaja.

Garuḍa², name of a vyūha. § 580 (Bhīṣhmavadhāp.): VI, 56, 2404 (formed by Bhīṣhma).

Garuda, pl. (*°aḥ*) (birds of Garuḍa's race): III, 12245; VIII, 1742 (*°Piçācasayakṣa-Rakṣasān*), 2172 (*iva*).

Gāruda, adj. ("shaped like the bird Garuḍa"). § 580 (Bhīṣhmavadhāp.): VI, 56, 2403 (*mahāvṛūhaṃ*, formed by Bhīṣhma).

Garuḍadhvaḥ ("having Garuḍa on his banner") = Kṛṣṇa (Viṣṇu): II, 30; VII, 2821; XIII, 511, 6987 (1000 names).

garuḍī, said of Svāhā: III, 14307, 14343.

Garutmat = Garuḍa: I, 1510, 1517, 8253; II, 51 (*iva*), 945, 946 (*pannagāḥanaḥ*, took his seat on the flagstaff of Kṛṣṇa); III, 550 (*Vainateyo yathā pakṣi G°ān patatām varaḥ*), 11734 (*abhidūdṛva* . . . *G°ān iva pannagaṃ*); IV, 1519 (*°ān iva pannagaṃ*), 1572 (*erṣṣhaṃ G°ān vegena*, sc. *iva*), 1681 (*nāgaṃ G°ān iva*); V, 3692, 3703, 3850; VI, 2841 (*°ān iva vegitāḥ*), 3630 (*°ān iva vegavān*); VII, 5052 (*chinṇau sarpaṇ iva G°ān*), 5805 (*°ān ivākāḥ prārthayan bhujagottamaḥ*); VIII, 2758 (*°ān iva pannagaṃ*, C. has by error *°tvān*); IX, 3095 (*saḍṛçam hi G°ān*), 3271 (*dual, yathā*); XII, 12317 (*pakṣirājāḥ*, on Himavat), 12850, 12853.

Garutmat, pl. (*°aḥ*) (= Garuḍa, pl.): VI, 4778.

Gatādhvara = Mahāpuruṣa (Mahāpuruṣastava).

Gatāgata = Çiva (1000 names²).

Gatī = Çiva (1000 names²).

Gatisattama = Viṣṇu (1000 names).

Gatitālīn, a warrior of Skanda. § 615^u (Skanda): IX, 45^γ, 2569.

Gaura, a mountain. § 575 (Bhūmip.): VI, 12, 445 (*°s tu madhyama dāḥ girir mānāḥçilo mahān*).

Gauraçiras, a muṇi. § 266 (Çakrasabhāḥ): II, 7, 292 (*muṇiḥ*, in the palace of Indra).—§ 640 (Rājadh.): XII, 58^β, 2094 (*muṇiḥ*, among the authors—*pranētāraḥ*—of rājāçāstras).

Gaurāçva, an ancient king. § 267 (Yamasabhāḥ): II, 8, 329 (so B., C. has *G°o*; in the palace of Yama).

Gauramukha, a disciple of Çamika. § 51 (Parikṣhit): I, 42, 1738, 1740, (1741), 1751, 1752. § 56 (do.): I, 50, 1975.

Gauraprāsthā, an ancient king. § 267 (Yamasabhāḥ): II, 8, 332 (in the palace of Yama).

Gauravāhana, a king. § 287 (Rājasūyikap.): II, 34, 1271 (*pārthivaḥ*, came to the rājasūya of Yudhishtira).

Gaurī¹ = Umā: III, 8129 (*çikharam vai Mahadevyā G°yāḥ*); IV, 12305 (*mūrtimatīva G°i*).

Gaurī², a goddess in the retinue of Umā. § 506 (Skandayuddha): III, 231, 14562 (followed Pārvatī, i.e. Umā).

Gaurī³, the wife of Varuṇa. § 565 (Gālavacarita): V, 117, 3968 (*reme* . . . *Varuṇaḥ oa yathā G°yām*).—§ 768^b (Umā-Maheçvarasamv.): XIII, 146^γ, 6751 (*Varuṇasya*, sc. *sādhoḥ*).—§ 775 (Ānuçāsanik.): XIII, 166^a, 7637 (*Varuṇaḥ saha G°yā*).

Gaurī⁴, a river. § 574 (Jambūkh.): VI, 9^λ, 333 (in Bhāratavarsha).

Gaurī⁵ = the Earth (so Nil. and PCR.). § 768^b (Umā-Maheçvarasamv.): XIII, 146, 6756.

Gaurīça ("the husband of Gaurī") = Çiva: XIV, 210.

Gaurīhrdayavallabha ("dear to Gaurī's heart") = Çiva: X, 258.

Gautama¹ ("descendant of Gotama"), name of one or more ṛshis. § 22 (Pramadvarā): I, 8^a, 962 (came to see the dead Pramadvarā).—§ 170 (Dirghatamas): I, 104, 4194 (the eldest son of Dirghatamas and Pradveshī), 4205 (with his brothers he threw Dirghatamas into the Gangā).—§ 191 (Arjuna): I, 123, 4807 (among the seven ṛshis, present at the birth of Arjuna).—§ 264 (Sabhākriyāp.): II, 4^a, 112 (among the munis who were present when Yudhishtira entered his palace).—§ 266 (Çakrasabhāḥ): II, 7, 298 (*Kāḥṣivān?*, in the palace of Indra).—§ 270 (Brahmasabhāḥ): II, 11, 436 (in the palace of Brahman).—§ 275 (Rājasūyārambhāp.): II, 17, 698 (*Kāḥṣivataḥ*).—§ 277 (Jārasandhavadhāp.): II, 21, 802 (near Rājagṛha *G.* begat, with the çudrā Auçinārī, the sons Kāḥṣiva, etc.), 803, 804, 805.—§ 370 (Tirthayātrāp.): III, 84, 8086 (*Brahmarṣher G°sya vānaṃ, a tirtha*).—§ 376 (do.): III, 85, 8263 (among the ṛshis who expected Yudhishtira on his tirthayātrā).—§ 455 (Brāhmamāhātmyak.): III, 185, 12684, 12685, (12691), 12692, (12693), 12698, 12699.—§ 545 (Pativratāmāhātmyap.): III, 298, (16868), (16890).—§ 602 (Droṇavadhāp.): VII, 190^v, 8727.—§ 615^b (Udapāna): IX, 36, 2073 (father of Ekata, Dvita, and Trita).—§ 637 (Rājadh.): XII, 47^γ, 1597 (among the ṛshis who surrounded Bhīṣhma).—§ 638^b (Rāmopākhyāna): XII, 49, 1796 (*Dadhivāhanapautras tu putro Divirathasya ca | guptas sa G°enāsīd Gangākālō 'bhirakṣitāḥ*).—§ 641 (Rājadh.): XII, 129, 4718 (*°sya ca samvādam Yamasya oa*), 4719, 4721, (4724).—§ 656 (Khaḍgotpatti): XII, 166^β, 6142.—§ 658^b (Kṛtaghnop.): XII, 168, 6298, 6300, 6301, 6302, 6305, 6307; 169, 6317, 6327, 6331, 6332, 6333, 6339; 170, 6342, 6346, 6348, 6350, 6351, 6358, 6362, 6363, 6366; 171 ((6372), 6394, 6396, 6398; 172, 6412, 6415, 6417; 173, 6439, 6441, 6442, 6445 (the story of the ingratitude of *G.*).—§ 665 (Mokṣadh.): XII, 208^a, 7699 (one of the ṛshis of the north).—§ 672^b (Çakra-Namucisamv.): XII, 226, 18206 (not in the text of B., but mentioned by Nil. as *varia lectio*, according to Nil. the husband of Ahalyā).—§ 682 (Mokṣadh.): XII, 267, 9484 (father of Cirakārin), 9488, 9525 (*Modhatīṣiḥ*), 9539, 9541, 9546, 9548 (when Indra had

violated the wife of *G.* (i.e. Ahalyā, Nīl.), he commanded his son Cīrakārin to slay her. Cīrakārin hesitated to do so, and *G.* meanwhile repented that he had given the order).—§ 707 (do.): XII, 319^β, 11783 (had instructed Viçvāvasu).—§ 717^b (Nārāyaṇīya): XII, 343, II, ††13205 (the husband of Ahalyā whom Indra violated; *G.* then cursed Indra to wear a green beard).—§ 730 (Ānuçāsanik.): XIII, 17, 1289 (Çakra communicated the 1000 names of Çiva to *G.*), 1290 (*G.* again communicated them to Manu Vaivasvata).—§ 733 (do.): XIII, 25, 1691 (questioned Āngiras about the tīrthas), 1755.—§ 734 (do.): XIII, 26^a, 1761 (among the ṛshis who surrounded Bhishma).—§ 743^b (Vipulop.): XIII, 41, 2328 (*‘enāsi yan mukto bhagāṅgaparicihnitah (bhagāṅka°*, B.), sc. Indra; “that Gautama had cursed thee, in consequence of which thy body became disfigured with a thousand sex-marks, which, by the Ṛshi’s mercy, were afterwards changed into organs of vision,” PCR.).—§ 746 (Ānuçāsanik.): XIII, 66^c, 3320 (*maharshih*, ascended to heaven by making gifts of sesame seeds).—§ 750^b (Bisastuinyop.): XIII, 93^a, 4416, (β), (4442), (γ), (4467), (δ), (4490), 4491 (etymology, B. has *Gotamaṃ*), (ε), (4523).—§ 751^b (Çapathavidhi): XIII, 94^a, 4550, (β), 4565.—§ 757^b (Hastikūṭa): XIII, 102, 4845 (*‘asya munes tāta samvādām Vāsavaśya ca*), 4846, 4849, (†4854), †4855, (†4856), (†4858), (†4860), (†4862), (†4865), (†4867), (†4871), (†4874), (†4877), (†4880), (†4882), (†4884), 4891, (†4896), (†4899), (†4901), 4901, 4905.—§ 759 (Ānuçāsanik.): XIII, 106^δ, 5200.—§ 770 (do.): XIII, 151^c, 7116 (one of the ṛshis of the north).—§ 772^e (Pavanārjunasaṃv.): Indra coveting Ahalyā was cursed by Gautama, but, for the sake of righteousness, he was not hurt (*himsitah*): XIII, 154, 7218.—§ 775 (Ānuçāsanik.): XIII, 166^e, 7668 (one of the ṛshis of the west).—§ 782^g (Gururūçishyasaṃv.): XIV, 35^δ, 960.—§ 784^b (Uttānka): XIV, 56, 1628 (the preceptor of Uttānka), 1629, 1638, (1643), (1616), 1657, 1660 (the husband of Ahalyā); 58, 1707, 1733, 1747.

Gautama¹ (“son of Gotama”) = Çaradvat: I, 2435 (*‘an mithunam jajñe çarustambac Charadvatah*), 5072 (*Gotamasya . . . Çaradvāt nāma G°aḥ putrah*), 5075, 5077, 5078, 5083 (Ç°), 5088, 5090; V, 2192 (*Kṛpah . . . maharsher G°at*, sc. jajñe). 5768.

Gautama² (“grandson of Gotama”) = Kṛpa: I, 302, 5070 (*çarustambo samudbhūtam*), 5147, 5433 (*Gotamasyānvaṇṇo ca çarustambac ca*), 5688, 7557 (K°); II, 1712, †2402, 2476; III, 12; IV, 1802 (K°), 1803, 1808; V, 5707 (Uttamañus is pitted against *G.*), 7585, 7594; VI, †753 (*Çaradvatah Çakaih Kīrāla-Yavanaish ca sūrdham*), 1549, 1602, 1604, 1721, 3234, 3715, 3719, 3720, 3721, 3722, 3723, 3724, 3729, 4358, 4624, 4625, 4627, 5251, 5253, 5273; VII, 797, 1917, 3922, 3940 (K°), 6322, 7000, 7025, 7026, 7029, 7580, 7585, 7588, 7589, 8812; VIII, †201 (*Çaradvatah*), 329 (*Ādṛyah*), 417, 1038, 1039, 1041, 1043, 1047, 1056, 2614, 2628, 2631, 2633, 2635, 2639, 3080, 5013 (K°, C. has by error G°); IX, 75, 239, 393 (*Çakaih ca Yavanaish saha*), 399, 571 (*Ādṛyah*), 759, 949, 1164, 1603 (K°), 3589; X, 139, 545 (K°); XV, †435, 623 (K°).

Gautama³ = Çiva (1000 names²).

Gautamī¹ (female descendant of Gotama), name of one or more women. § 270 (Brahmasabhāḥ): II, 11, 457 (in the palace of Brahman).—§ 635 (Rājadh.): XII, 38, 1397 (*maharshin iva G°i*, cf. Gautamī²).—§ 719^b (Gautamī-lubdhaka-vyāla-Mṛtyu-Kālasaṃv.): XIII, 1, 16 (*samvādām Mṛtyu-G°yoh kāla-lubdhakapannagaih*), 17, 18, (21), (†26), (†29), †30, (†31), 33, 77, (78), 80.

Gautamī¹ (do.) = Jaṭilū: I, 7265 (J°, married seven ṛshis).

Gautamī² (do.) = Kṛpī: I, 5115, 5182.

Gautamī³, a river. § 775 (Ānuçāsanik.): XIII, 166^a, 7647.

[**Gautamī - lubdhaka - vyāla - Mṛtyu - Kāla-saṃ-vāda(h)**] (“the conversation between Gautamī, the fowler, the serpent, Death, and Time”). § 719^b (Ānuçāsanik.): *Bhishma* said: An old brahman lady named *Gautamī* found her son dead, bitten by a serpent; an angry fowler, *Arjunaka*, bound the serpent with a string and brought it before *Gautamī*; she told him to release it, as *brahmanas* do not harbour resentment, and there is no good in tormenting and killing an enemy; the fowler mentioned how *Indra* killed *Vṛtra* and *Mahādewa* destroyed a sacrifice. The serpent said that *Mṛtyu* had sent him on this errand. *Mṛtyu* (masc.) appeared and said that *Kāla* (Time) was the real promoter; *Sūrya*, etc. (a) are created and destroyed by *Kāla*. *Kāla* came and said that it was the child’s *karman* (deeds in the past) that was the cause; this was approved of by *Gautamī* and the fowler.

Gautaminandana (“the son of Gautamī, i.e. Kṛpī”) = Açvatthāman: VII, 6847.

Gautamisuta (do.) = Açvatthāman: VII, 6857, 7131, 7161.

Gavāksha¹, a monkey chief. § 535 (Setubandhana): III, 283, 16272 (*golāṅgulah*, came to Rāma with 60,000 crores (*koṭi*) of monkeys).

Gavāksha², a Gandhāra warrior, son of Subala and brother of Çakuni. § 585 (Bhishmavaihap.): VI, 90^c, 3997 (slain by Irāvāt, cf. Gaja).—§ 600 (Ghatotkacavadhap.): VII, 157^π, 6944 (read with B.: *Çakuner bhrātaro virā Gavākshah . . . tadāyan*, among five brothers of Çakuni who were slain by Bhīmasena, C., however, has only three names).

Gavalgana, the father of the sūta Sañjaya. § 81 (Sañjaya): I, 63, 2426.

Gāvalgani = Sañjaya, q.v.

***Gavām aya(h)**, name of a sacrifice: III, 8176; XIII, 7128.

Gavām bhavana(m), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6020.

Gavām loka(h), v. Goloka.

Gavām pati(h)¹ = Çiva: VII, 9526, 9540; VIII, 1451; XIII, 1186 (1000 names²).

Gavām pati(h)² = Sūrya (the Sun): III, 192.

Gavām tīrtha(m), a tīrtha. § 379 (Tīrthayātrāp.): III, 95, 8512.

Gavaya, a monkey chief. § 535 (Setubandhana): III, 283, 16271 (together with Gaya he came to Rāma with 100 crores (*koṭi*) of monkeys).

Gaveshana, a Vṛshṇi prince. § 232 (Svayamvarap.): I, 186, 6999 (came to the svayamvara of Draupadī).

Gaviya, a muni. § 745 (Cyavanop.): XIII, 51, 2709, 2712 (“born of a cow,” PCR.).

Gavijāta = Gaviya: XIII, 2682, 2688 (“born of a cow,” PCR.).

Gavishtha, an Asura. § 93 (Amçavat.): I, 65, 2538 (among the sons of Danu).—§ 130 (do.): I, 67, 2670 (*maṇḍsurah*, incarnate as king Drumasena).

Gaya¹, an ancient king, son of Amūrtarayas. § 5 (Anukram.): I, 1^a, 220 (in Nārada’s enumeration of deceased kings).—§ 11 (Parvasaṅgr.): I, 2, 441 (*yajñaviḍhātī ca G°ya*, all. to § 381).—§ 61 (Sarpasattra): I, 55, †2100 (*‘asya yajñah*, comparison).—§ 243 (Vidurāgamanap.): I, 205, 7492 (*snavarau . . . G°at*).—§ 267 (Yamasabhāḥ): II, 8, 329 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8504 (has practised austerities and visited tīrthas).—§ 379

(do.): III, 95, 8518 (*mahidharayā . . . abhisamkṛtā . . . Gṛṇa*), 8527 (*Āmūrtarayasam*).—§ 381 (Tirthayātrāp.): At Brahmāsaras the rājāshi G., the son of Amūrtarayas, many times performed sacrifices distinguished by hundreds of mountains of food and thousands of lakes of clarified butter, many hundred rivers of curds, and streams of curries by the thousand; at the time when the gifts (*dakṣiṇāḥ*) were given nothing could be heard but the chaunting of the Vedas (*brahmaṇḍena*) and in all lands people sung these songs: "In the sacrifice of Gaya," etc. (v. 8535–8539a): III, 95, 8528, 8535, 8536, 8539 (*°yājñe*).—§ 403b (Payoshnī): III, 121, 10297 (performed sacrifices on the Payoshnī), 10300, 10303.—§ 552 (Goharanap.): IV, 563, 1766 (came to see the fight between Bhishma and Arjuna).—§ 562 (Bhagavadānāp.): V, 83, 2946 (among the ṛṣhis who worshipped Kṛṣṇa).—§ 595 (Shoḍaṣarāj. v. Māndhātṛ): VII, 62, 2281 (vanquished by Māndhātṛ).—§ 595 (Shoḍaṣarāj.): G. Āmūrtarayasa did not eat anything during a hundred years but remains from libations of clarified butter. Agni offered to grant him a boon. G. then desired to have a thorough knowledge of the Vedas through ascetic penances, etc., inexhaustible wealth without injury to others, always to be able to make gifts to brahmins, and to have sons begotten of wives of his own order. (Description of his sacrifices and gifts.) In his horse-sacrifice the sacrificial stakes were of gold decked with gems, and were given to the brahmins, etc. His sacrificial altar was 30 yojanas long by 26 yojanas broad and 24 yojanas high, of solid gold, decked with pearls, etc.; upon the completion of that sacrifice twenty-five hills of food remained and also many lakes and rivulets of savoury drinks, etc. In consequence of his glory [the place named] Gaya became renowned in the three worlds; there is the eternal-making banyan-tree (*vaṭaś cākṣhayyakaraṇaḥ*) and Brahmāsaras: VII, 66, 2334 (*Āmūrtarayasam*), 2235, 2239, 2345, 2346, 2348, 2350.—§ 615i (Saptasārasvata): IX, 38, 2205 (performed a sacrifice in Gayā), 2206.—§ 632b (Shoḍaṣarāj. v. Māndhātṛ, cf. § 595): XII, 29, 981 (vanquished by Māndhātṛ).—§ 632 (Shoḍaṣarāj., cf. § 595): XII, 29, 1004 (*Āmūrtarayasam*), 1005, 1011 (*Āmūrtarayasah*).—§ 677 (Mokṣadh.): XII, 235, 8600 (gave the earth to the brahmins).—§ 761 (Ānuṣāsanik.): XIII, 115, 5661 (among the kings who abstained from meat during the month of Kārttika). Cf. Āmūrtarayasa (III, 8527, 10293; VII, 2334; XII, 1004, 1011).

Gaya², a sacred mountain. § 370 (Dhaumyatīrthak.): III, 87, 8304 (*taṣyāṃ*—i.e. in the east—*girivaraḥ puṇyo Gṛṇa rājāshisatkr̥tāḥ cīvaṃ Brahmāsara yatra*).—§ 595 (Shoḍaṣarāj. v. Gaya): VII, 66, 2353 (? *yasya*—i.e. 'king Gaya's—*prabhūdo on Gayas triśhu lokeshu viṣṭutāḥ | vaṭaś cākṣhayyakaraṇaḥ puṇyaṃ Brahmāsaraś ca tat*). Cf. Gayā, Gayaçiras.

Gaya³, a monkey chief. § 535 (Setubandhana): III, 283a, 16271 (together with Gavaya he came to Rāma with 100 crores (*kṛṣi*) of monkeys).

Gaya, pl. (°āḥ), a people, the inhabitants of Gayā. § 293 (Dyūṭap.): II, 52, 1872 (among the peoples who brought tribute to Yudhiṣṭhira).—§ 615i (Saptasārasvata): IX, 38, 2205.

Gayā, a sacred place (the present Gayā). § 249 (Arjunavavāṣap.): I, 215, 7818 (visited by Arjuna).—§ 370 (Tirthayātrāp.): III, 84, 8061 (*atratkṣhayyaṣaṇaḥ nama triśhu lokeshu viṣṭutāḥ*), 8074, 8075 (*saṭṣaṣṭa bahavaḥ putrā yady apy eko Gayāṃ vrajet | yajeta vācāmedhena nīlāṃ vā vṛṣam utarjet*).—§ 377 (Dhaumyatīrthak.): III, 87, 8305 (do.).—§ 733a

(Açmaprāṣṭha): XIII, 25, 1728.—§ 735 (Ānuṣāsanik.): XIII, 29, 1917.—§ 749 (do.): XIII, 88, 4253 (*ḥ: cākṣayā bahavaḥ putrā yady apy eko Gayāṃ vrajet | yatrāṣau prathito lokeshvakṣhayyakaraṇo vaṭaḥ*).—§ 766 (do.): XIII, 125b, 5967.—§ 775 (do.): XIII, 166a, 7655.

Gayaçiras, a hill near Gayā. § 377 (Dhaumyatīrthak.): III, 87, 8307 (*yatrāṣau kīrtiyato viprair akṣhayyakaraṇo vaṭaḥ*).—§ 379 (Tirthayātrāp.): III, 95, 8519 (*nagaḥ*, visited by Yudhiṣṭhira on his tirthayātra).—§ 757m (Goloka): III, 102a, 4888.

Gāyana, a warrior of Skanda. § 615u (Skanda): IX, 45, 2569.

Gāyantikādvāra, name of a place. § 565 (Gālavacarita): V, 111, 3836 (in the north, B. has *Gāṅgamahādāraṇa*).

Gāyanti tvām gāyatrīṇaḥ—Çiva (1000 names¹).

Gāyatrī, name of a metre, and also of a certain verse (= Sāvitrī?). § 289 (Arghāharanap.): II, 38, 1395 (*chandasām mukhaṃ*).—§ 370 (Tirthayātrāp.): III, 85, 8172.—§ 472 (Mārkaṇḍeyas.): III, 200, 13432 (*devīm Gṛṇa Vedamātaraṃ* = Sāvitrī?, but cf. the note of PCR).—§ 674 (Jambūkh.): VI, 4, 172, 173 (the universe consisting of nineteen classes of beings and five elements is spoken of as the G. (of twenty-four akṣaras).—§ 576 (Bhagavadgītāp.): VI, 34, 1239 (*Gṛṇa chandasām ahaṃ, sc. devī, says Kṛṣṇa*).—§ 603d (Tripura): VII, 202, 9567 (Çiva made the G. and the Sāvitrī his reins).—§ 606 (Tripurākhyāna): VIII, 34, 1489 (Çiva made the G. his goad-string).—§ 772b (Pavanārjunasampr.): XIII, 153, 7204 (*kanyayā*, spoke from heaven to Arjuna Kārtavīrya).

Gāyatrī²—Çiva (1000 names¹).

Gāyatrīyāḥ sthāna(m), a tīrtha. § 370 (Tirthayātrāp.): III, 85, 8171

Ghanaupama—Çiva (1000 names¹) (only C.).

Ghaṭajānuka, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (only B., C. has *Varajānukaḥ*)

Ghaṭa—Çiva (1000 names¹).

Ghaṭtakarna, a companion of Skanda. § 615u (Skanda): IX, 45, 2526 (given to Skanda by Brahman).

Ghaṇṭāmālāpriya—Çiva (1000 names¹).

Ghaṇṭin—Çiva (1000 names¹).

Ghaṭasārṇjaya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9v, 371 (in the south).

Ghaṭin—Çiva (1000 names¹).

Ghaṭodara, an Asura. § 268 (Varuṇasabhāv.): II, 9, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Ghaṭotkaca, a Rākṣasa, son of Hidimbā and Bhīmasena Pāṇḍava. § 4 (Anukram.): I, 1, †197 (*Derarājena dattāṃ divyāṃ caktīm vyamśitāṃ Mādharena Gṛṇa Rākṣase*, all. to § 600).—§ 1198.—§ 11 (Parvasaṅg.): I, 2, 381, 536.—§ 71 (Ādivaṃçāvatāraṇap.): I, 61, 2255 (son of Hidimbā and Bhīmasena).—§ 84 (do.): I, 64, 2452 (do.).—§ 159 (Pūruvaṃç.): I, 95, †3833 (do.).—§ 214 (Hidimbavadhap.): I, 155, 6079 (born to Bhīmasena by Hidimbā, etymology of his name), 6080, 6082.—§ 317 (Arjunābhigamanap.): III, 12, 570 (*Hidimbām agratāḥ yasyāṃ jāto Gṛṇaḥ*, all. to § 214).—§ 423 (Gandhamādanap.): III, 144, 11009, 11010; 145, 11016, (11019), 11021 (carried Draupadi).—§ 433 (Saugandhikāh.): III, 155, 11412 (do.).—§ 435 (Jatāsura-vadhap.): III, 157, 11457.—§ 437 (Yakṣhayuddhap.): III, 160, 11671.—§ 448 (Ājagarap.): III, 176, †12336 (G. and his followers carried the Pāṇḍavas, Kṛṣṇa, and the brahmins).—§ 449 (do.): III, 177, †12353 (*ednucaraṇ*).—§ 569 (Bhagavadānāp.): V, 141, 4798 (*çāmitraṃ karishyati*, sc. in

the battle represented as a sacrifice).—§ 571 (Ulūkādūtā-gamanap.): V, 162, 5591 (*Rākhasaḥ*, in the army of Yudhishtira).—§ 578 (Bhīshmaavadhap.): VI, 45^u, 1711 (fights with Alambusha).—§ 580 (do.): VI, 57^x, 2454 (*Rākhasaḥ*), 2458; 58^e, 2475 (fights with Duryodhana).—§ 581 (do.): VI, 64^u, 2863, 2868 (creating illusions by fights with Bhagadatta), 2887, 2889, 2892.—§ 582 (do.): VI, 72, 3170 (*Rākhasaḥ*).—§ 583 (do.): VI, 75^a, 3283 (do.).—§ 584 (do.): VI, 83, 3670 (fights with Bhagadatta).—§ 585 (do.): VII, 870, 3867 (*Rākhasaḥ*); 91, 4065 (*Bhaimaseniḥ*), 4072 (fights with Duryodhana, etc.); 92, 4105, 4111 (fights with the Vāṅga king, etc.); 93, 4154 (*Rākhasendram*), 4157 (rescued by Bhīmasena, etc.); 94, 4187, 4218, 4222 (fights with Aṣvatthāman), 4228 (°prayukta, sc. māyā), 4230; 95, 4233, 4237, (88), 4254 (*Rākhasaḥ*), 4294, 4316 (*pītāputrau . . . Bhīmasena-Gh°au*).—§ 586 (do.): VI, 99^z, 4510 (*Rākhasaḥ*); 101^θ, 4586.—§ 587 (do.): VI, 109^e, 5075; 111, 5176 (fights with Durmukha); 118^v, 5554; 119^ω, 5587.—§ 589 (Droṇābhishekap.): VII, 8^η, 227; 10, 377 (*sadyo Vṛkodarāj jātaḥ . . . māyāvi Rākhasaḥ*).—§ 592 (Samcāptakavadhap.): VII, 23^o, 1022 (proceeded against Droṇa, description of his horses), (π), 1037 (on his standard there was a vulture), (ρ), 1040 (possessed the bow Paulastya); 25, 1123 (fights with Alambusha).—§ 593 (Abhimanyuvadhap.): VII, 35^δ, 1509.—§ 599 (Jayadrathavadhap.): VII, 95, 3536 (*Rākhasam*, attacked by Alāyudha); 96, 3568 (fights with Alāyudha); 109, 4099 (encounter with Alambusha), 4100, 4104, 4120 (*Haidimbaḥ*), 4127 (slew Alambusha), 4132; 111^v, 4283; 114^ψ, 4502 (pierced Kṛtavarma).—§ 600 (Ghatotkacavadhap.): VII, 153^a, 6629 (pierced by Duryodhana); 154^β, 6652 (*Rākhasaḥ*); 156, 6794 (*Rākhasendram*), 6796, 6800 (*māyām Gh° vinirmītām*), 6801, 6804, 6807, (6821), 6829, 6833, 6840, 6857, 6859, 6866, 6867, 6882, 6915 (*G.*'s son Añjanaparvan is slain by Aṣvatthāman, and *G.* himself is defeated by the same); 158^χ, 7013 (*Rākhasaḥ*); 166, 7411, 7414, 7417 (*Rākhasendram*), 7426, 7432, 7436 (*Rākhasendram*, defeated by Aṣvatthāman); 173, 7810 (*Rākhasūt*), 7813, 7814, 7820, 7829, 7834, 7835, (7838) (Kṛṣṇa urged *Gh.* to proceed against Karna); 174, 7844, 7853, 7855, 7858, 7860, 7863, 7866, 7869, 7871, 7872, 7875, 7878, 7880, 7882 (encounter with Alambusha, whom *Gh.* slew); 175, 7890 (*Rākhasaḥ*), 7923, 7924 (*prāduḥ cakre tato māyām Rākhasīm Rākhasaḥ*), 7927, 7931 (*māyām Gh° vinirmītām*), 7932, 7934, 7935, 7938, 7939, 7940, 7945, 7959, 7961, 7967, 7969, 7971, 7972, 7974, 7980 (encounter with Karna); 176, 8017 (*yādṛṣṇa*), 8021 (*yathā*), †8022; 177, 8037, 8038, 8042, 8044 (encounter with Alāyudha); 178, 8074, 8077, 8085, 8094 (slew Alāyudha); 179, 8115, †8126, 8132, †8145, †8153 (*Gh.* again proceeded against Karna, who slew him, hurling the dart which was given to him by Indra, and with which he had intended to slay Arjuna); 180, 8184 (*hataḥ*), 8190 (*çaktim Gh° enemām vyamṣayitvā*), 8192, 8199, 8212 (mentioned among the slain); 181^{δδ}, 8238 (*nihatāḥ*, has hated the brahmins and the sacrifices); 182^{ee}, 8252 (*sā çaktir Vāsudevena vyamṣitā ca Gh°o*), 8253, †8255, †8256, 8258, (ηη), 8288 (°o vyamṣitām, sc. çaktim); 183, 8303 (*hataḥ*), 8311 (°vadhana), 8312 (*hata*), 8326 (*Rākhasendre*).—§ 601 (Droṇavadhap.): VII, 184, 8363 (*nihata*).—§ 604 (Karnap.): VIII, 3, 63 (has been slain by Karna); 5^z, 135 (has slain Alambusha); 9, 299 (°m Rākhasendram Çakraçaktyā nijaghñivān, sc. Karna).—§ 605 (do.): VIII, 35, 1635 (*hataḥ*).—§ 608 (do.): VIII, 50, 2406 (*hata . . . Rākhaso*).—§ 609 (Çalyap.): IX, 2, 79 (*Rākhasam*).—§ 615 (Gadāyuddhap.): IX, 61, 3421

(*çadhārtham Paṅguputrasya yācitām çaktim eva ca* | *G°o vyamṣayataḥ*, so. Kṛṣṇa).—§ 620 (Çrāddhap.): XI, 26^β, 792 (*Rākhasendram*, his body is cremated).—§ 789 (Putradarçanap.): XV, 32^θ, 875 (*Rākhasaḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohanap.): XVIII, 5^λ, 150, 174 (after death *Gh.*, etc., entered the gods and Yakshas),

Cf. also the following synonyms:—

Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, q.v.

Haidimba ("the son of Hidimbā"): III, 11009, 11017, 11415; V, 5926 (*Bhaimaseniḥ . . . Rākhasaḥ*), 7599; VI, 2476, 2873, 2883, 3559 (*Rākhasaḥ*), 3663 (*Rākhasendram*), 3665, 3678, 3950, 3993, 4114, 4149, 4153, 4231, 4248, 5177; VII, 540 (*Rākhasau raudrakarmṇau H°alam-bushau*), 4101, 4113, 4117, 4120 (*Gh°*), 6841, 7435, 8031, 8034, 8078, 8133, 8178; 8184, 8185, 8236, 8237, †8254, 8305, 8315, 8332.

Haidimbi (do.): VII, 4097, 4123 (C. has by error *Haidam°*), 6822 (do.), 6823 (do.), 6898, 6908, 7819, 7822, 7828, 7841, 7856, 7868, 8002, 8012, 8073, 8093, 8105.

Rakshas, Rākhasa, Rakshādhipa, Rākhasapungava, Rākhasaḥvara, Rākhasendra, q.v.

Ghatotkacasuta ("the son of Ghatotkaca") = Añjanaparvan: VII, 6808, 6815.

Ghatotkacavadha ("the slaughter of Ghatotkaca"): § 10 (Parvasaṅgr.): I, 2, 339 (i.e. Ghatotkacavadhaparvan).

[**Ghatotkacavadhaparvan** (°va)] ("the section including the slaughter of Ghatotkaca," the 76th of the minor parvas of Mbhr.; cf. Ghatotkacavadha). § 600: THE NIGHTLY COMBAT AFTER THE FOURTEENTH DAY: A dreadful battle took place between the *Pāṇḍavas* and the *Kauravas*. *Duryodhana* penetrated into the midst of the *Pāṇḍava* host, and caused an immense slaughter. *Bhīmasena*, etc. (α) & *Duryodhana*; *Yudhishtira* made *Duryodhana* insensible; *Droṇa* advanced to the rescue of *Duryodhana*; the *Pāṇḍavas* & *Droṇa* (VII, 153). *Arjuna*, etc. (β) & *Droṇa*. (Description of the awful night) (VII, 154.) *Dhṛtarāṣṭra* asked *Saṅjaya* about the battle (γ). *Saṅjaya* related: *Droṇa* slew the *Kaṭkeyas* and the sons of *Dhṛṣṭadyumna*, etc., and *Çibi*; *Duryodhana* sent *Droṇa* a driver for his chariot; the *Kāliṅga* prince attacked *Bhīma* (and *Viçoka*) and was slain by *Bhīma* with his bare fists; *Karna* and *Dhruva* (the brother of the *Kāliṅga* prince) & *Bhīma*, who slew *Dhruva* with his fist, and then *Jayarāta* with a slap of his palm; *Çakuni* rescued *Karna*; *Dhṛtarāṣṭra*'s sons & *Bhīma*; *Durmada* mounted the chariot of *Dushkarna*; then, before the eyes of *Karna*, etc. (δ), *Bhīma*, by a kick of his foot, caused that chariot to sink into the earth, and with his fists crushed *Durmada* and *Dushkarna*. All the kings fled away; *Bhīma* repaired to *Yudhishtira*; *Nakula*, etc. (ε) paid their adorations to *Bhīma*. The *Dhṛtarāṣṭras* + *Droṇa* & *Bhīma* (VII, 155). *Somadatta* rebuked *Sātyaki* for having slain *Bhūriçravas* while sitting in *prāya* (ζ); *Sātyaki*'s reply (η). *Somadatta* + *Duryodhana* and *Çakuni* & *Sātyaki* + *Dhṛṣṭadyumna*; *Somadatta* was carried away by his driver. *Droṇa* & *Sātyaki* + *Yudhishtira*, etc. (θ); the *Pāṇḍava* host fled away; *Arjuna* + *Bhīma* (+ *Viçoka*) + the *Pāṇḍavas*, etc. (i) & *Droṇa* + *Aṣvatthāman*. *Ghatotkaca* (description of his chariot) + *Rā.* & *Aṣvatthāman*; description of the battle of *Rā.*; the sons of *Dhṛtarāṣṭra*, etc., and *Karna* fled away, but not *Aṣvatthāman*, who soon dispelled the illusive creations

of *Ghaṭotkaca*; *Açvatthāman* & *Ghaṭotkaca* + the latter's son *Añjanaparvan*, who was slain by *Açvatthāman*; *Ghaṭotkaca* created illusions; *Açvatthāman* invoked the *Vajra* weapon and then the *Vāyavya* weapon; the followers of *Ghaṭotkaca* were *Paulastyas* and *Yātudhānas*. *Duryodhana* was afraid of them, but quieted by *Açvatthāman* he urged *Çakuni* to proceed against *Arjuna* with *Karna*, etc. (κ), and a great force; and he should also slay *Bhīma*, etc. (λ). *Çakuni* proceeded quickly. *Ghaṭotkaca* & *Açvatthāman*, who burnt a full *akshauhini* of *Rā.* troops and destroyed the chariot of *Ghaṭotkaca*, who mounted *Dhr̥ṣṭadyumna's* chariot. *Bhīmasena* & *Ghaṭotkaca* + *Dhr̥ṣṭadyumna*, etc. (μ), & *Açvatthāman*, who destroyed the *Rā.* host and caused a river of blood, and slew *Drupada's* son *Suratha*, and then *Suratha's* younger brother *Çatruñjaya*, etc. (ν); *Ghaṭotkaca* was made insensible by *Açvatthāman* and borne away by *Dhr̥ṣṭadyumna*; *Yudhishtira's* chariots turned away. *Si.*, *G.*, *Pç.*, *N.*, birds, *P.*, etc., *Aps.*, and the gods applauded *Açvatthāman* (VII, 156). Beholding the sons of *Drupada* and *Kuntibhoja* and *Rā.* in thousands slain by *Açvatthāman*, *Yudhishtira*, etc. (ξ), set their hearts firmly on battle. *Somadatta* & *Yuyudhāna* + *Bhīma*, who made *Somadatta* insensible, and slew *Pratipa's* son *Bāhlika* (the father of *Somadatta*), ten sons of *Dhṛtarāshṭra*; *Nagadatta*, etc. (ο), & *Bhīma*, who slew them. *Vṛkaratha* (the brother of *Karna*) & *Bhīma*, who slew him, and thereupon seven brothers of *Çakuni*, and pressed *Çataandra* down into the earth. *Çakuni's* five brothers, *Garāksha*, etc. (π) & *Bhīma*, who slew them. *Yudhishtira* & *Droṇa*; *Yudhishtira* began to slay the *Ambashṭhas* (ρ); *Droṇa* and *Yudhishtira* employed the *Vāyavya* weapon; then *Droṇa* employed the *Vāruṇa*, *Yāmya*, *Āgneya*, *Tvāshṭra*, and *Sāvitra*, which were all baffled by *Yudhishtira*; then *Droṇa* invoked the *Aindra* and the *Prajapatya* weapons, and *Yudhishtira* the *Mahendra*; then both employed the *Brāhma* weapon. *Droṇa* (with the *Vāyavya* weapon, abandoning *Yudhishtira*) & *Drupada's* division, who fled, but were rallied by *Arjuna* and *Bhīma*, who attacked *Droṇa* from two sides, and were followed by the *Kaikayas*, etc. (σ). The *Kurus* fled; *Droṇa* and *Duryodhana* in vain tried to rally them (VII, 157). *Duryodhana* urged *Karna* to defeat the *Pāṇḍavas* (*Pāṇḍalas*, etc. (τ)); *Karna* vowed to slay *Arjuna*, etc. (υ), and was ridiculed by *Kṛpa* (φ), who said that *Dhr̥ṣṭadyumna*, etc. (χ), were all fighting for the *Pāṇḍavas*; *Karna* vowed to cut off *Kṛpa's* tongue if *Kṛpa* addressed him again in the same strain, naming *Duryodhana*, etc. (ψ), as invincible, and saying that *Bhīshma*, etc. (ω), had been slain by the work of destiny (VII, 158). *Açvatthāman* in rage rebuked *Karna* (aa); *Duryodhana* and *Kṛpa* pacified *Karna* and *Açvatthāman*. *Karna* & the *Pāṇḍavas* + *Pāṇḍalas*, who were vanquished and slaughtered. Urged by *Duryodhana*, *Açvatthāman*, etc. (ββ), & *Arjuna* in order to rescue *Karna*; *Arjuna* slew the steeds and driver of *Karna* and made him loose his bow; *Karna* took shelter in *Kṛpa's* chariot. *Duryodhana* (rallying the troops) & *Arjuna*; *Kṛpa* urged *Açvatthāman* to proceed against *Arjuna*. *Açvatthāman* made *Duryodhana* desist from an encounter with *Arjuna*; *Duryodhana* urged *Açvatthāman* to slay the *Pāṇḍalas* and the *Somakas* (VII, 159). *Açvatthāman* said that he, etc. (γγ), could destroy the foe within the twinkling of an eye, and promised to fight with the *Pāṇḍalas*, etc. (δδ). *Açvatthāman* routed the *Pāṇḍalas*, etc. *Dhr̥ṣṭadyumna* & *Açvatthāman*; *Si.* and *Ck.*, etc., applauded them; *Açvatthāman* cut off the bow, the standard, the drivers, and the steeds of *Dhr̥ṣṭadyumna*; the *Pāṇḍalas* and *Sṛjīyās* fled away (VII, 160). *Yudhishtira* and

Bhīma & *Açvatthāman* + *Duryodhana*; *Yudhishtira* slew the *Ambashṭhas*, etc. (δδ), *Bhīma* the *Abhishāhas*, etc. (ce), *Arjuna* the *Yaudheyas*, etc. (ξξ). *Droṇa* employed the *Vāyavya* weapon; the *Pāṇḍalas* fled, but were rallied by *Bhīma* and *Arjuna*, who attacked *Droṇa* from both sides together with the *Sṛjīyās*, etc.; the *Kauravas* fled; *Duryodhana* and *Droṇa* endeavoured in vain to rally them (VII, 161). *Sātyaki* (with white steeds of the *Sindhu* breed) + *Bhīmasena* & *Somadatta* (*Bāhlika's* son), who was slain by *Sātyaki*. *Yudhishtira* + *Pāṇḍavas* + *Prabhadrakas* & *Droṇa*; *Droṇa* and *Yudhishtira* employed the *Vāyavya* weapon. *Kṛṣṇa* dissuaded *Yudhishtira* from fighting with *Droṇa*; he should go to *Duryodhana*, *Arjuna*, and *Bhīma* (VII, 162). *Droṇa*, etc. (ηη), afflicted one another and the troops; both armies were dejected. The remnants of the slaughtered army were once more disposed in array; *Droṇa* in the van, *Çalya* in the rear, *Açvatthāman* and *Çakuni* on the right and left flanks; *Duryodhana* protected all the troops. *Duryodhana* ordered his troops to take up lighted lamps and torches. *D.*, *R.*, *G.*, *D.-r.*, *V.-D.*, *Aps.*, *N.*, *Y.*, *U.*, and *K.* also took up lamps, and many lamps came from *Nārada* and *Purvata* for *Duryodhana's* sake. (Description); the glare reached the skies, and awakened by it, *D.*, *G.*, *Y.*, *R.*, etc., and *Aps.* came thero (VII, 163). *Duryodhana* appointed his brothers *Vikarna*, etc. (θθ), to protect *Droṇa* from the rear; *Kṛtavarma* should protect his right wheel, and *Çala* his left. The remnants of the *Trigartas* he placed in the van; especially *Droṇa* should be protected against *Dhr̥ṣṭadyumna*; "*Karna* will vanquish *Arjuna*, *Bhīmasena*, and others." *Arjuna* & the *Kauravas*; *Açvatthāman* & the *Pāṇḍala* ruler; *Droṇa* & the *Sṛjīyās* (VII, 164). *Yudhishtira* commanded all his warriors to proceed against *Droṇa* alone. The *Pāṇḍalas* & the *Somakas* & *Droṇa*; *Kṛtavarma* & *Yudhishtira* (advancing against *Droṇa*); *Yuyudhāna* & *Bhūri*; *Karna* & *Sahadeva* (advancing in order to get at *Droṇa*); *Duryodhana* & *Bhīmasena*; *Çakuni* & *Nakula*; *Kṛpa* & *Çikhaṇḍin*; *Duhśānana* & *Prativindhya*; *Açvatthāman* & *Ghaṭotkaca*; *Vṛshaena* & *Drupada* (advancing against *Droṇa*); *Çalya* & *Virāṭa* (advancing in order to slay *Droṇa*); *Citrāsena* & *Nakula's* son *Çatānika* (advancing in order to slay *Droṇa*); *Alambusha* & *Arjuna*; *Dhr̥ṣṭadyumna* & *Droṇa*, etc.; *Yudhishtira* retreated, and *Kṛtavarma* once more began to protect the wheel of *Droṇa's* chariot (VII, 165). *Bhūri* & *Sātyaki* who slew him. *Açvatthāman* & *Sātyaki*; *Ghaṭotkaca* & *Açvatthāman*, who swooned away, but then made *Ghaṭotkaca* insensible, who was borne away by his charioteer. *Bhīma* crushed the steeds, the charioteer, and the chariot of *Duryodhana*, who ascended *Nandaka's* chariot, and was regarded as slain, also by *Yudhishtira*, who rushed to *Bhīma*. The *Pāṇḍalas*, etc. (ι), & *Droṇa* (VII, 166). *Karna* & *Sahadeva*, who was worsted by *Karna*, who touched him with his bow and scoffed at him (κκ), but did not slay him, recollecting the words of *Kunti*; *Sahadeva* ascended the chariot of the *Pāṇḍala* prince *Janamejaya*. *Virāṭa* & *Çalya*, who deprived him of his chariot and then slew *Virāṭa's* brother *Çatānika*; once more *Virāṭa* (ascending *Çatānika's* chariot) & *Çalya*, who made him insensible; *Virāṭa* was carried away by his charioteer; the host fled away. *Alambusha* (with terrible-looking *Piçças* of equine fuces yoked to his chariot; description) & *Arjuna* (+ *Kṛṣṇa*), who vanquished him; *Alambusha* fled away. *Arjuna* quickly proceeded towards *Droṇa*, slaughtering men, etc.; they all fled (VII, 167). *Citrāsena* (*Dhārtarāshṭra*) & *Nakula's* son *Çatānika*, who vanquished him; *Citrāsena* ascended

Kṛtavarma's chariot; *Vṛshasena* & *Drupada*, who swooned and was carried off by his charioteer; *Vṛshasena* caused a great slaughter among the *Pāṇḍavas* and the *Somakas*, and then proceeded to *Yudhishtira*. *Duḥśāsana* (*Dhṛtarāṣṭra*) & *Prativindhya*, who was vanquished by him and rescued by his brothers, ascended the chariot of *Sutasoma* and continued to fight *Duḥśāsana*, to whose assistance many warriors rushed, and a fierce battle ensued (VII, 168). *Nakula* & *Çakuni*, who was carried away by his charioteer; *Nakula* proceeded towards *Droṇa*. *Çikhaṇḍin* (proceeding towards *Droṇa*) & *Kṛpa*; (*Çikhaṇḍin* was carried away by his charioteer); the *Pāṇḍavas* and *Somakas* surrounded him, and *Dhṛtarāṣṭra's* sons surrounded *Droṇa*. A battle commenced once more (description) (VII, 169). *Dhṛṣṭadyumna* (+ the *Pāṇḍavas* and *Pāṇḍavas*) & *Droṇa*; D., G., and Dā. wished prosperity to *Droṇa*; *Karna*, etc. (λλ) (in order to rescue *Droṇa*) & *Dhṛṣṭadyumna*; *Dhṛṣṭadyumna* & *Drumasaṇa*, whom he slew; the six chariot warriors & *Dhṛṣṭadyumna*; *Sātyaki* (in order to rescue *Dhṛṣṭadyumna*) & *Karna*; the sons of *Dhṛtarāṣṭra* + *Karna* + *Karna's* son *Vṛshasena* & *Dhṛṣṭadyumna* + *Sātyaki*; *Gāṇḍīva* was heard, and the sound of *Arjuna's* chariot. *Karna* counselled *Duryodhana* to encompass and slay *Dhṛṣṭadyumna* and *Sātyaki*; *Duryodhana* dispatched *Çakuni* with a large force (also *Duḥśāsana*, etc. (μν)) against *Arjuna*, to slay *Arjuna*, etc. (νν); a great fight commenced. *Çakuni*, etc., & *Sātyaki*; *Droṇa* & *Dhṛṣṭadyumna* + the *Pāṇḍavas* (VII, 170). *Sātyaki* was surrounded by many leaders of the *Kuru* army; *Duryodhana* & *Yuyudhāna*, who forced him to fly away (having mounted the chariot of *Kṛtavarma*), and routed the foes with whom he was engaged. *Arjuna* & *Çakuni* (+ his son *Ulūka*), whom he deprived of his chariot; *Çakuni* ascended the chariot of *Ulūka*; *Arjuna* slew the *Kuru* army. *Kṛṣṇa* and *Arjuna* blew their conches. *Dhṛṣṭadyumna* & *Droṇa*, whom *Dhṛṣṭadyumna* checked and caused an immense carnage. *Dhṛṣṭadyumna*, etc. (ξξ), blow their conches (VII, 171). *Duryodhana* in anger addressed *Droṇa* and *Karna* (οο), who furiously attacked and routed the *Pāṇḍava* army; *Droṇa*, etc. (ππ); the *Pāṇḍava* host fled, throwing down their torches before the eyes of *Bhīmasena*, etc. (ρρ), pursued by *Droṇa* and *Karna*; *Arjuna* and *Kṛṣṇa* rallied the retreating troops (σσ); a wild battle ensued between the *Kurus* (especially *Droṇa* and *Karna*) and the *Pāṇḍavas* (especially *Yudhishtira*) (description) (VII, 172). *Karna* & *Dhṛṣṭadyumna*, who was deprived of his chariot by him, but then slew his steeds and ascended the chariot of *Arjuna* and desired to proceed, but was stopped by *Yudhishtira*. *Karna* routed the *Pāṇḍavas*, who, with the *Somakas*, attacked *Karna*. Meanwhile *Karna's* charioteer had yoked other white steeds of the *Sindhu* breed to his chariot. The *Pāṇḍava* host (and the *Srñjayas*) fled (description); others, only observed by *Droṇa*, fled away on all sides. *Yudhishtira* and *Arjuna* (and *Kṛṣṇa*) conversed about *Karna*; *Arjuna* asked *Kṛṣṇa* to proceed towards *Karna*. *Kṛṣṇa* said that none except *Arjuna* and *Ghaṭotkaca* could encounter him; but *Arjuna* must not do it, as long as he had the lance given him by *Indra*; "but *Ghaṭotkaca* (who had celestial weapons, as also those used by *Rā.* and *As.*), would vanquish *Karna*." They prevailed upon *Ghaṭotkaca* to encounter *Karna* (ττ); "thou, O *Ghaṭotkaca*, *Sātyaki*, and *Bhīmasena* are the foremost among all our warriors; *Sātyaki* will protect thy rear." *Ghaṭotkaca* & *Karna* (VII, 173). *Duryodhana* urged *Duḥśāsana* to protect *Karna* against *Ghaṭotkaca*. Meanwhile the *Rā. Jaṭāsura's* son *Alambusha* said to *Duryodhana* that he wished to slay the *Pāṇḍavas* in

order to avenge his father, whom they had slain, performing some *Rā.*-slaying incantations. *Duryodhana* urged him to slay *Ghaṭotkaca*. *Alambusha* & *Ghaṭotkaca*; both resorted to their power of illusion (υυ); *Ghaṭotkaca* slew *Alambusha* and threw his head upon *Duryodhana's* chariot, promising that he should also see the slaughter of *Karna* and then his own. *Ghaṭotkaca* & *Karna* (VII, 174). Requested by *Dhṛtarāṣṭra*, *Saṅjaya* described *Ghaṭotkaca's* person, armour, weapons, and chariot; then the encounter between *Karna* & *Ghaṭotkaca*, who employed *Rā.*-illusion, and even destroyed the celestial weapon of *Karna*; a *Vāyava* weapon was employed by *Karna* to destroy clouds; *Ghaṭotkaca* was once seen on a chariot, created by illusion, yoked with a number of asses, looking like elephants, and having the faces of *Piçācas*; *Ghaṭotkaca* employed an *açani* of *Rudra's* workmanship, furnished with eight wheels; there appeared many *Rā.*, *Pç.*, and *Yātudhānas*, etc. (VII, 175). Meanwhile, the *Rā. Alāyudha*, with many thousands of *Rā.*, came to *Duryodhana*, and said that he wished to avenge his kinsmen *Baka* and *Kirmira*, and his friend *Hidimba*, and the marriage of *Hidimbā*, by slaying all the sons of *Kuntī*, especially *Bhīma*, with *Kṛṣṇa*, *Ghaṭotkaca*, etc. *Duryodhana* urged him to slay *Bhīma*. *Alāyudha's* chariot, steeds, weapons, etc., were pretty much as those of *Ghaṭotkaca's* (description) (VII, 176). The *Kurus* with *Duryodhana* welcomed *Alāyudha*, having been (with *Droṇa*, etc. (φφ)), very anxious about *Karna*, who was engaged with *Ghaṭotkaca*. *Alāyudha* & *Ghaṭotkaca* (abandoning *Karna*); *Karna* & *Bhīmasena*; *Bhīma* (disregarding the advancing *Karna*) & *Alāyudha* (abandoning *Ghaṭotkaca*) + all the other *Rā.* (who fled away); the *Rā.* attacked the elephants, the *Pāṇḍavas*, and the *Srñjayas*. *Kṛṣṇa* urged *Arjuna* to proceed in *Bhīma's* wake, and to let *Dhṛṣṭadyumna*, etc. (χχ), proceed against *Karna*, *Nakula*, etc. (ψψ), slay the other *Rā.*; *Arjuna* himself should resist *Droṇa's* division; then *Kṛṣṇa* dispatched *Ghaṭotkaca* to protect *Bhīmasena* (VII, 177). *Ghaṭotkaca* (abandoning *Karna*) & *Alāyudha* (brother of *Baka*). Meanwhile, *Yuyudhāna*, etc. (ωω), & the *Rā.* of *Alāyudha*; *Arjuna* shot many *kaṣatriyas*, *Karna* many *Pāṇḍavas* headed by *Dhṛṣṭadyumna*, *Çikhaṇḍin*, etc. *Bhīma* + *Nakula*, etc. (ααα) (having slain the *Rā.*) & *Karna*; the *Pāṇḍavas* & *Droṇa*; *Alāyudha* resorted to his power of illusion, and so did *Ghaṭotkaca*, who cut off the head of *Alāyudha* and threw it down before *Duryodhana*, who, with all his troops, became full of anxiety, while the *Pāṇḍavas* and *Pāṇḍavas* roared like lions (VII, 178). *Karna* & the *Pāṇḍavas*, etc. (βββ); many of them entered the force of *Yudhishtira*. *Ghaṭotkaca* & *Karna*, who had his steeds and charioteer slain by *Ghaṭotkaca*, who then disappeared from view, and created a terrible illusion (description), which severely afflicted the *Kuru* host, which at last fled; *Karna* alone kept his ground, looked at by all the *Saindhavas* and *Bāhlikas*; *Karna's* steeds were again slain by *Ghaṭotkaca*, and his celestial weapon was baffled by *Ghaṭotkaca's* illusion. The *Kauravas* urged him to slay *Ghaṭotkaca* with the dart presented to him by *Indra*, without minding *Bhīma*, etc. (γγγ). When *Karna* held the dart in his hands *Ghaṭotkaca* began to fly away in fear, all creatures in the skies uttered loud cries, etc.; *Karna* hurled the dart, and *Ghaṭotkaca* was slain, and falling upon the *Kaurava* army with his gigantic body, he slew a full *akṣauhini*, desirous of benefiting the *Pāṇḍavas*. The *Kauravas* uttered loud shouts of joy; *Karna* ascended the chariot of *Duryodhana* and entered the *Kuru* host (VII, 179). The *Pāṇḍavas* were filled with grief; only *Kṛṣṇa* with transports of delight

raised his warory, embracing *Arjuna*, to whom he explained that he rejoiced because *Karna's* dart could not now kill *Arjuna*, having been employed against *Ghaṭotkaca*; he recited to *Arjuna* how he had gradually caused all the foes of the *Pāṇḍavas* to be slain (VII, 180), which he explained more explicitly (४४४) (VII, 181). Requested by *Dhṛtarāshṭra* why *Karna* had not hurled the fatal dart at *Arjuna*, *Saṁjaya* assigned *Kṛṣṇa's* policy as the reason (६६६), though it had formed the subject of deliberation with *Duryodhana*, etc. (५५५), every night. *Sātyaki* asked *Kṛṣṇa* why *Karna* had not hurled his dart at *Arjuna*; *Kṛṣṇa* said that *Duḥśāsana*, etc., had frequently discussed this subject, and *Karna* had approved of it; but *Kṛṣṇa* always used to stupefy him; *Kṛṣṇa* had neither sleep nor joy in his heart, as long as he could not frustrate that instrument for killing *Arjuna* (VII, 182). Concluding from *Karna's* not using the dart (६६६, ५५५), *Dhṛtarāshṭra* attributed the ill success of the *Kurus* to Destiny, their own folly, and the policy of *Kṛṣṇa*, and asked *Saṁjaya* about the battle (१११). *Saṁjaya* related: All the *Kauravas* uttered loud shouts and began to slay the *Pāṇḍava* troops. *Yudhisṭhira* told *Bhīmasena* to resist the *Dhṛtarāshṭra* host, himself sitting down with tearful face; *Kṛṣṇa* comforted him, but *Yudhisṭhira* remembered the many services *Ghaṭotkaca* had rendered them (१११); *Droṇa* and *Aṣvatthaman* were the real cause of *Abhimanyu's* slaughter, but it was *Jayadratha* who was slain; "*Droṇa* and *Karna* are the root of our woes"; therefore *Yudhisṭhira* will slay *Karna*, *Bhīmasena* being engaged with *Droṇa's* division. *Yudhisṭhira* quickly proceeded against *Karna*, followed by the *Pāṇḍavas*, etc. (३३३). *Vyāsa* approached *Yudhisṭhira* and congratulated him upon *Karna's* having employed his dart against *Ghaṭotkaca*; "on the 5th day from hence the earth will be thine." Then he disappeared (VII, 183).

Ghora¹, name of a weapon. § 563 (Bhagavadgītā): V, 96, 3491 (will be employed by *Arjuna*).

Ghora², son of *Āṅgīrasa*. § 747b (Suvarṇapatti): XIII, 85, 4148 (the fifth son of *Āṅgīrasa*, PCR. has *Dhīra*).

Ghora³ = *Çiva* (1000 names²).

Ghoraghoratara = *Çiva* (1000 names¹).

Ghoraka, pl. (०५५), a people. § 295 (Dyūtap.): II, 52, 1870 (among the peoples who brought tribute to *Yudhisṭhira*).

Ghoratapas = *Çiva* (1000 names²).

Ghorātman = *Kṛṣṇa*: XII, 1645.

Ghosha = *Çiva* (1000 names¹).

Ghoshayātrā = *Ghoshayātrāparvan*. § 10 (Parvasaṅgr.): I, 2, 324 (*parva*).

ghoshayātra ("the expedition to the cattle station," as related in *Ghoshayātrāparvan*): I, 165, 470; III, 14814, 14815, 14818; IV, 1430; V, 1710, 1958, 4684, 5378; VII, 8435.

[**Ghoshayātrāparvan**] ("the expedition to the cattle station"), the 43rd of the minor parvas of *Mbh.* (cf. *Ghoshayātrā*). § 512: When the *Pāṇḍavas* had arrived at the lake (of *Dvaitavana*, Nil.), and were dwelling in the woods visited by *veda*-knowing ascetics, there came to them a brahman, who afterwards went away to *Dhṛtarāshṭra* and told him how the *Pāṇḍavas* had become emaciated and reduced by wind and sun. *Dhṛtarāshṭra* was much afflicted, considering that *Yudhisṭhira*, who had formerly used to sleep on beds of *rañku* skins and to be wakened by *sūtas* and *māgadhas*, now slept on the bare ground; he lamented the treatment he had permitted to be meted out to the *Pāṇḍavas*, and feared lest they would avenge themselves; *Arjuna*, he thought, would not have

left heaven, where he received the celestial weapons, if it were not for this purpose. This *Çakuni* told to *Duryodhana*, who was sitting with *Karna*, and *Duryodhana* was filled with grief (III, 236). *Çakuni* and *Karna* proposed to *Duryodhana* that they should go to *Dvaitavana* to exult over the *Pāṇḍavas* (III, 237). *Duryodhana* gladly approved the proposal, but feared that he might not obtain the permission of *Dhṛtarāshṭra*, who thought that the *Pāṇḍavas* had become more powerful than before in consequence of their ascetic austerities. He asked them, with *Duḥśāsana*, to find out some skilful pretext. The next morning *Karna* and *Çakuni* agreed with *Duryodhana* that they should go there under the pretext of supervising their cattle stations (III, 238). They then all saw *Dhṛtarāshṭra*. A cowherd, named *Samāṅga*, who had been instructed beforehand, came to the king and spoke to him of the cattle. *Karna* and *Çakuni* asked him to give permission to *Duryodhana* to go thither. *Dhṛtarāshṭra* suggested to send some faithful men, fearing some collision with the *Pāṇḍavas* if they were to go thither themselves; for though *Yudhisṭhira* would not suffer his wrath to be awakened, *Bhīma* and *Draupadī* were naturally passionate. *Çakuni* promised that they would not go to the spot where the *Pāṇḍavas* resided, and obtained the permission. *Duryodhana* then started with *Karna*, *Duḥśāsana*, *Çakuni*, etc., and ladies by the thousand, followed by the citizens and their wives, with 8,000 chariots, etc., and took up his quarters at the distance of a *gavyūti* from the lake of *Dvaitavana* (III, 239). Having caused the calves to be marked, etc., *Duryodhana*, etc., began to sport and go a-hunting, and came to the lake. *Yudhisṭhira* was then, together with *Draupadī*, celebrating the diurnal *rājaraśi* sacrifice according to the ceremonial used in the forest. When the attendants of *Duryodhana* came to the banks of the lake to construct pleasure-houses, they were forbidden to enter by a number of *Gandharvas*, who told them that the king of the *Gandharvas* had come from the abode of *Kubera*, with his followers and several hosts of *Apsarasas*, etc., and when *Duryodhana* sent a number of his warriors, they also were prevailed upon by the *Gandharvas* to return (III, 240). A battle ensued between the soldiers of *Duryodhana* and the *Gandharvas*, headed by their king *Citrāsena*; the soldiers of *Duryodhana* fled, except *Karna*, who killed hundreds of *Gandharvas*. *Duryodhana*, *Çakuni*, *Duḥśāsana*, and *Vikarna* returned to assist *Karna*, and the battle was renewed. *Citrāsena* made use of illusion; it seemed as if every warrior of the *Kuru* army were surrounded by ten *Gandharvas*. The entire army of *Duryodhana* again fled, except *Karna*. The *Gandharvas* then destroyed the chariot of *Karna*, who, mounting the chariot of *Vikarna*, was forced to drive away (III, 241). *Duryodhana* refused to fly, but the *Gandharvas* destroyed his chariot and slew his charioteer and horses; thereupon *Citrāsena* took him prisoner, and *Duḥśāsana*, who was seated on his chariot, and *Citrāsena*, *Vivīçati*, *Vinda*, and *Anuvinda*, and the royal ladies, were taken by other *Gandharvas*, [and *Durviśaha*, *Durmukha*, and *Durjaya*, v. 14924]. The flying soldiers and ministers of *Duryodhana* took refuge with *Yudhisṭhira* (III, 242). *Yudhisṭhira*, saying that the honour of the family was being destroyed by the *Gandharvas'* seizing *Duryodhana*, etc., in their presence, prevailed upon his brother to rescue *Duryodhana*, etc. (v. 14947: "the liberation of a foe from distress is equal to the bestowal of a boon, sovereignty, and the birth of a son, all the three put together"), if possible, by conciliation or lightly skirmishing, otherwise by all means, *Yudhisṭhira*

being prohibited from partaking in the combat by his sacrifice. *Arjuna* promised to rescue *Duryodhana* or kill the king of the *Gandharvas* (III, 243). The four *Pāṇḍavas*, cased in mail and riding in chariots drawn by fleet horses, encountered the *Gandharvas*; as these would not set *Duryodhana*, etc., free, as requested by *Arjuna*, a fierce battle ensued (III, 244). The *Gandharvas*, in vain, attempted to break the chariots of the *Pāṇḍavas*; especially *Arjuna*, by means of his *Āgneya* weapon, sent millions of them to the abode of *Yama*. The *Gandharvas* then rose up to the skies, taking the *Dhātaraśtras* with them, and showering maces, darts, etc., upon *Arjuna*, who killed them with his weapons *Sthūlākarna* (B. *Sthūnākarna*), *Indrajāla*, *Saura*, *Āgneya*, and *Saumya*. At last *Citrāsena* rushed at *Arjuna*, armed with a mace of iron; as *Arjuna* cut that mace in seven pieces with his arrows, *Citrāsena*, by means of his science, concealed himself from the view of *Arjuna*, and thus continued to fight with him; but *Arjuna* destroyed his power of concealing himself by shooting at him with his celestial arms guided by the sound (*śabdave-dham samācṛitya*). Then *Citrāsena* showed himself to *Arjuna*, reminding him of his being his friend, and there was put an end to the battle (III, 245). *Citrāsena* related to *Arjuna* that, staying in his abode, he had become acquainted with the purpose of *Duryodhana*, etc., and had been requested by *Indra* to bring *Duryodhana* thither in chains together with his counsellors. *Arjuna* entreated him to set *Duryodhana* free, but, at the request of *Citrāsena*, they left it to be decided by *Yudhishtira*; *Yudhishtira* then liberated all the *Kauravas*. The *Gandharvas* went away with the *Apsarasas*, and *Indra* revived the slain *Gandharvas* by sprinkling *amṛta* upon them. Friendly admonished by *Yudhishtira*, *Duryodhana*, overwhelmed with shame, returned to his capital (III, 246). When *Duryodhana*, afflicted with grief, was approaching *Hastinapura* with his army, *Karna* congratulated him on the honourable victory over the *Gandharvas* (III, 247). *Duryodhana* told *Karna* that, as the *Gandharvas* had resorted to illusion and ascended the skies, he had been captured with his army, and that it was the *Pāṇḍavas* who had vanquished the *Gandharvas* (III, 248). *Duryodhana* continued his narrative and declared that he would stay there abstaining from food, and that the others, headed by *Duḥśāsana*, should go to *Hastinapura*. He then offered the royal power to *Duḥśāsana*. *Duḥśāsana*, his voice choked in tears, refused to accept it. *Karna* reproached them for weeping thus, and declared that the *Pāṇḍavas*, who resided in the dominions of *Duryodhana* and enjoyed happiness under his protection, only did their duty in liberating him (III, 249). *Karna* continued explaining his opinion, that those who resided in the king's realm should always exert themselves to the best of their ability for the king; if the *Pāṇḍavas* had not followed *Duryodhana* to the battle it would have been an improper act on their part. *Duryodhana*, firmly resolved to leave the world, desired not to rise from where he sat (III, 250). *Çakuni* reproached *Duryodhana* for his foolish despair, saying that he ought rather to reward the *Pāṇḍavas* by granting them their paternal kingdom. *Duryodhana* embraced *Duḥśāsana*, but did not waver from his purpose; he spread *kuça* grass on the earth, etc., and began to pray and worship mentally.—§ 513: The *Daityas* and *Dānavas* who had formerly been vanquished by the gods and were dwelling in *Pātāla*, having ascertained *Duryodhana's* purpose, commenced a sacrifice with formulas, revealed by *Bṛhaspati* and *Uçanas*, according to the rites indicated in the *Atharvaveda* and the *Upanishad*, assisted by

brahmins of rigid vows, well versed in the *Vedas* and the *Vedāṅgas*. After these rites were ended a sorceress (*kṛtyā*) arose, whom the *Daityas* caused to bring *Duryodhana* to them in the night (III, 251). The *Dānavas* said to him: "Do not do such a rash act as the vow of starvation. The suicide ever sinks into hell (*adho yāti*), and is blamed . . . In days of old we had obtained thee by ascetic austerities from *Maheçvara*; the upper part of thy body is wholly made of *vajras*, and is, therefore, invulnerable to weapons of every description; the lower part of thy body was made of flowers by *Devi* herself . . . Brave *kshatriyas*, headed by *Bhagadatta*, will slay thy foes . . . In order to aid thee many *Dānavas* (v. 15172: *Daityas* and *Rakshasas*) have been born on earth. Other *Asuras* will also possess *Bhishma*, *Droṇa*, *Kṛpa*, and others; possessed by those *Asuras* these heroes will abandon their kindness and fight with thy foes . . . We have already settled the means of slaying *Arjuna*; the slain *Naraka* has assumed the form of *Karna*; recollecting his former hostility he will encounter both *Keçava* (i.e. *Kṛṣṇa*) and *Arjuna*, and vanquish *Arjuna* in battle. *Indra* in disguise will deprive *Karna* of his earrings and coat of mail. We also have appointed innumerable *Daityas* and *Rakshasas*, the so-called *Samçaptakas*, who will slay *Arjuna* . . . Thou art ever our refuge, as the *Pāṇḍavas* are the refuge of the gods." Then the *Dānavas* embraced and cheered him, and that very goddess (*kṛtyā*) carried him back to the spot where he had sat down intent upon putting an end to his life, and there she vanished. Now *Duryodhana* considered all as a dream, and thought he should defeat the *Pāṇḍavas* in battle. And also *Karna*, being possessed by the soul of *Naraka*, and the *Samçaptakas*, possessed by the *Rakshasas*, were desirous of slaying *Arjuna*; and *Bhishma*, *Droṇa*, *Kṛpa*, etc., influenced by the *Dānavas*, were not so affectionate towards the *Pāṇḍavas* as they had been. *Duryodhana* did not tell anyone of this.—§ 514: When the night had passed away *Karna* again exhorted *Duryodhana*, and promised to slay *Arjuna* in battle. *Duryodhana* arose and arranged his army, and went to *Hastinapura*, accompanied by *Karna*, *Çakuni*, his brothers headed by *Duḥśāsana* and *Bhuricravas*, and *Somadatta*, and *Bāhlika* (III, 252).—§ 515: *Karna* *adigvijaya* (q.v.).—§ 516: *Duryodhanayajña* (q.v.).—§ 517: Hearing the vow of *Karna*, *Yudhishtira*, filled with anxiety, made up his mind to abandon *Draivavana*. *Duryodhana* with his brothers, and *Bhishma*, *Droṇa*, *Kṛpa*, and *Karna* ruled the earth justly and worshipped the *brahmins* by sacrifices and profuse gifts (III, 257).

Ghrāṇaśravas, a warrior of Skanda. § 615u (Skanda): IX, 457, 2559.

Ghṛtācī, an *Apsaras*, wife of *Pramati*. § 19 (Bhṛgu): I, 5, 871 (wife of *Pramati* and mother of *Ruru*).—§ 21 (*Pramadvārā*): I, 8, 940 (do.).—§ 135 (*Çakuntalop.*): I, 74, 3055 (among the six principal *Apsarasas*).—§ 191 (*Arjuna*): I, 123, 4821 (among the *Apsarasas* who sang at the birth of *Arjuna*).—§ 200 (*Droṇa*): I, 130, 5103 (when *Bharadvāja* saw *Gh.* his seed issued, from that seed *Droṇa* was born).—§ 217 (*Caitrarathap.*): I, 166, 6329 (do.).—§ 269 (*Vaiçravanabāh.*): II, 10, 392 (among the *Apsarasas* in the palace of *Kubera*).—§ 336 (*Indralokābh.*): III, 43a, 1784 (among the *Apsarasas* who danced in the palace of *Indra*).—§ 615aa (*Çrutāvatī*): IX, 48, 2826 (*Apsarasam*, when *Bharadvāja* saw *Gh.* his seed issued, from that seed *Çrutāvatī* was born).—§ 712 (*Çukotpatti*): XII, 325, 12188 (*Apsarasam*), 12190, 12193 (*Gh.* transformed herself into a she-parrot (*çukī*); when *Vyāsa* saw her his seed issued,

from that seed Çuka was born). — § 731b (Ashtāvakra-Dikṣamv.): XIII, 19β, 1424 (among the Apsarases who danced in the palace of Kubera).—§ 736b (Vīṭahavyop.): XIII, 30, 2004 (wife of Pramati and mother of Ruru).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641 (enumeration).

Ghṛtapāh (pl.), a class of ṛshia. § 556 (Khaḍgotpattik.): XII, 166β, 6143.

Ghṛtārcis = Kṛṣṇa (Vishṇu): XII, 1505, 13244.

Ghṛtavatī, a river. § 574 (Jambūkh.): VI, 9λ, 331 (only B., C. has *Dhṛtavatī*).

Ghūrṇiā, the maidervant of Devayāni. § 146 (Devayāni): I, 78, 3302, 3303, 3304.

Ghushya = Çiva (1000 names').

girayah (pl.) ("the mountains," personif.). § 615u (Skanda): IX, 45, 2556 (gave companions to Skanda).

Giriça¹ = Çiva, q.v.

Giriça², name of a bow. § 592 (Samçaptakavadhap.): VII, 23o, 1041 (among the bows held by the five Draupadeyas).

Giriça = Çiva, q.v.

Girigahvara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9o, 375 (in the north-east).

Girika = Çiva (1000 names').

Girikā, the wife of Vasu Uparicara. § 75 (Vasu): I, 63, 2371 (daughter of the mountain Kolāhala and the river Çuktimati).—§ 76 (Matsya): I, 63, 2373, 2377, 2384.

Girikapriya = Çiva (1000 names').

Girinām çikharāni = Çiva (1000 names').

Girirāj = Himavat: VI, 3419 (?).

Girirāja = Himavat: VIII, †4321 (°vāsinaṃ, i.e. the Kulinda prince).

Giriruha = Çiva (1000 names').

Girisādhana = Çiva (1000 names').

Girisutā = Umā: XIII, 6368.

Girivarātma = Umā: IX, 2488.

Girivraja, the capital of the Māgadhās. § 11 (Parvasaṅgr.): I, 2, 409.—§ 273 (Rājāsūyārambhap.): II, 14, 627 (Jarāsandha confined the defeated kings in his capital G.).—§ 275 (do.): II, 19, 762 (from G. Jarāsandha threw a mace against Mathurā).—§ 277 (Jarāsandhavadhap.): II, 21, 800 (protected by five mountains), 810; 24, 937, 951 (Kṛṣṇa, Arjuna, and Bhīma came to G., Bhīma slew Jarāsandha, and the confined kings were liberated).—§ 280 (Bhīmasena): II, 30, 1091 (at G. Bhīma vanquished the son of Jarāsandha).—§ 589 (Droṇābhīshekap.): VII, 4β, 120 (°gatāç cāpi Nagnajitpramukhā nṛpāḥ, vanquished by Karna).—§ 717b (Nārāyaṇīya): XII, 340, 12961 (the capital of Jarāsandha).—§ 723 (Ānuçāsanik.): XIII, 6a, 333 (there Dhundhumāra fell asleep). Cf. Rājagṛha.

Girivrajeçvara ("the Lord of Girivraja") = Daṇḍadhāra: VIII, †696.

Girivṛkshālaya = Çiva (1000 names').

Gitapriyā, a matr. § 615u (Skanda): IX, 46o, 2625.

Gitavādanakapriya = Çiva (1000 names').

Gitavāditraçālin = Çiva (1000 names').

Gitavāditratattvajña = Çiva (1000 names').

***go**, pl. (°āvāḥ) ("kine"). § 105 (Amçāvāt.): I, 65, 2560 (the offspring of Kapilā).—§ 127 (do.): I, 66, 2632 (the offspring of Rohiṇī). Cf. Surabhi—**go**² (sg.), v. Gonāman.

Gocara = Çiva (1000 names').

Gocarmavasana = Çiva (1000 names').

Goçabdātma ("the son of Aditi") = Indra: VIII, †4668.

Goçṛṅga, a mountain. § 281 (Sahadeva): II, 31, 1109

(*parvatam*, in the south, conquered by Sahadeva on his digvijaya).

Godāvārī, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8176 (*Siddhasevītām*, a tīrtha).—§ 377 (Dharmayātīrthak.): III, 88, 8327 (in the south).—§ 400 (Tīrthayātrāp.): III, 118, †10216 (visited by Yudhiṣṭhira, falls into the ocean).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12908 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āngirasa): III, 222, 14231 (enumeration of rivers who are mothers of fires).—§ 528 (Rāvaṇagamaṇa): III, 277, 15985 (where Rāma Dāçarathi lived for a time).—§ 574 (Jambūkh.): VI, 9λ, 322 (among the rivers of Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7648 (enumeration).

Godha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 349 (only B., C. has *Sodhāḥ*).

godharma ("rule of cattle"). § 170 (Dīrghatamas): I, 104, 4195 (Dīrghatamas learnt from Saurabheya the godharma (i.e. *prakāçamailhunam*, Nil.) and practised it).

Goghṇata, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only C., B. has *Gomantāḥ*).

Gograhaṇa ("the robbing of the kine"). § 10 (Parvasaṅgr.): I, 2, 328 (*parva*, i.e. Goharaṇaparvan).

Goharaṇaparvan ("the section relating to the robbing of the kine of Virāṭa," the 55th of the minor parvas of Mbhhr.; cf. Gograhaṇa). § 552: Meanwhile the spies of Duryodhana returned to Hāstinapura and informed Duryodhana, who was sitting with Droṇa, Karna, Kṛpa, Bhīshma, his brothers, and the Trigartas, that they had not found out the Pāṇḍavas, but that Kicaka (b) had been slain (IV, 25). Karna and Duḥçāsana proposed that the other spies should be sent (IV, 26). Droṇa said: "People like the Pāṇḍavas never perish, let the abode which the Pāṇḍavas are to occupy now be settled" (IV, 27). Bhīshma applauded Droṇa (IV, 28). Kṛpa recommended precautions (IV, 29). The Trigarta king, Suçarman, supported by Karna, proposed to invade the city of Virāṭa and to rob his kine and wealth, and thus to take revenge for the invasions of the Matsyas headed by Kicaka. Duryodhana caused Duḥçāsana to array their forces. Suçarman set out towards the south-east on the seventh day of the dark fortnight, and the Kauravas on the eighth day (IV, 30). After Kicaka had been slain, Virāṭa began to rest his hopes on the Pāṇḍavas. His brothers, Çatānika and Mudirāksha, and the king himself, and Sūryadatta and Çāṅkha, the eldest son of Virāṭa, put on their coats of mail. Virāṭa also caused Çatānika to order chariots for Kaṅka, Vallava, Tantripāla, and Dāmaçranthi (i.e. Yudhiṣṭhira, Bhīmasena, Nakula, and Sahadeva in disguise) (IV, 31). The Matsyas overtook the Trigartas shortly before sunset. Çatānika and Viçālāksha penetrated into the heart of the Trigarta host. Virāṭa, with Sūryadatta in his van and Mudirāksha in his rear, began a single combat from chariots against Suçarman (IV, 32). The night interrupted the battle for a while, but it began once more when the moon arose. Suçarman and his younger brother made Virāṭa prisoner, and the Matsyas began to fly; Bhīma would uproot a tree, but was prevented by Yudhiṣṭhira, lest the people should recognize them; then Bhīma, with Nakula and Sahadeva as protectors of his wheels, rushed against Suçarman, and the Matsya warriors, Virāṭa's son, and Yudhiṣṭhira, etc., followed him; the charioteer of Suçarman was dragged to the ground. Mudirāksha came to the aid of Bhīma. Virāṭa leapt down from the chariot of Suçarman,

seizing the mace of the latter, and ran in pursuit of him; Suçarman was seized by Bhīma, but set free by Yudhishtīra (IV, 33). The Pāṇḍavas passed the night on the field of battle honoured by Virāṭa. As proposed by Yudhishtīra, Virāṭa ordered messengers to proclaim the victory in the city. The messengers repaired to the city that very night, and at sunrise they proclaimed the victory at the city gates (IV, 34). Meanwhile Duryodhana, etc. (a), invaded the Matsya country and took away the kine. Hearing this, Bhūmīnījaya (i.e. Uttara), who had been left by the king in the empty city (IV, 35), and whose charioteer had been slain in a great battle, followed the advice of Kṛṣṇa (who had been instigated by Arjuna) and sent Uttarā (IV, 36), who prevailed upon Bṛhannalū (= Arjuna in disguise) to become the charioteer of Uttara. Uttarā and her maidens asked Arjuna to bring fine clothes for their dolls when he had vanquished the Kurus (IV, 37). Seeing the host of the Kurus, Uttara became agitated with fear and jumped down from the chariot and began to flee, but was seized by Arjuna and made to hold the reins, while Arjuna had to fight (IV, 38). Bhīshma, Droṇa, etc., suspected the comer to be Arjuna, and many portents were explained by Droṇa in that sense. Karna blamed Droṇa, and Duryodhana said that if it were Arjuna the Pāṇḍavas must go into exile for twelve more years (IV, 39). Having reached the *çamī* tree, Arjuna ordered Uttara to fetch the weapons of the Pāṇḍavas, including Gāṇḍīva, which were deposited there (IV, 40). Believing that a corpse had been tied up in the tree, Uttara refused, but as Arjuna said: "There are only bows in that tree and no corpse," he climbed up and unwrapped and untied the bows (IV, 41). Arjuna explained to him to whom the different bows belonged, first mentioning the Gāṇḍīva (c), which is honoured by the gods, the Dānavas, and the Gandharvas (IV, 42-43). He then revealed to Uttara that they were the Pāṇḍavas and confirmed it by telling his ten names (β) (IV, 44). Arjuna took off the bracelets from his arms, etc., recalled to his mind all his weapons, and twanged the Gāṇḍīva with a dreadful sound, whence the Kurus knew that he was Arjuna, then he comforted Uttara by mentioning his former exploits (γ) and his preceptors in arms (δ) (IV, 45). Having taken down the banner with the figure of a lion he set up his own flagstaff bearing the figure of an ape with a lion's tail, which was a celestial illusion (*māyā*) contrived by Viçva-karman himself, for as soon as he thought of the gift of Agni, Agni ordered the superhuman creatures to take their usual place on that banner, which then fell down from the air on his chariot (read *rathe* with B.). Droṇa concluded from various omens that it was Arjuna (IV, 46). Duryodhana repeated to Bhīshma, Droṇa, and Kṛpa, his and Karna's opinion, that Arjuna must have broken his pledge, and asked Bhīshma to calculate the time. Karna blamed Droṇa for praising Arjuna (IV, 47), and declared that he would throw Arjuna down from his chariot that very day (IV, 48). Kṛpa blamed Karna and warned him from fighting alone with Arjuna, mentioning his exploits (ε); they ought all to fight with Arjuna and not Karna alone (IV, 49). Açvatthāman blamed Karna for his vain boast and declared that he would not fight with Arjuna (IV, 50). Bhīshma tried to mediate between Açvatthāman and Kṛpa on one side and Karna on the other side; he was of opinion that fight they must, and therefore this was not the time for quarrel. "The Brāhmāstra and the Vedas are never to be seen combined anywhere else than in Droṇa (and Açvatthāman)." He was supported by

Açvatthāman and Duryodhana. Droṇa said: "Let such arrangements be made that Arjuna may not be able to approach Duryodhana in battle, and that Duryodhana may not be captured by the foe" (IV, 51). Having calculated the time ("an excess of five months and twelve nights in thirteen years"), Bhīshma declared that the Pāṇḍavas had not broken the pledge. Duryodhana said: "I will not give back the kingdom to the Pāṇḍavas." Bhīshma proposed that Duryodhana should proceed towards the capital with one-fourth of the army, and that one-fourth should escort the kine, while he, Droṇa, Karna, Açvatthāman, and Kṛpa should withstand the foes. This proposal was accepted; Bhīshma placed Droṇa in the centre, Açvatthāman on the left wing, Kṛpa on the right wing, and Karna in the van, and would himself stand in the rear (IV, 52). Droṇa recognized the top of Arjuna's banner, etc. Arjuna directed Uttara to the spot where Duryodhana was; the soldiers became so confounded that they could not even fly, and the kine turned back along the southern road (IV, 53). As Arjuna was advancing towards Duryodhana the Kurus fell upon him, especially Karna, who was supported by Citrasena, Saṅgrāmajit (the brother of Karna), Çatrusaha, Jaya, and Vikarna; Vikarna fled; Çatrunṭapa and many others were slain by Arjuna, so also Saṅgrāmajit; at last Karna took to flight (IV, 54). Duryodhana, etc., attacked Arjuna; Arjuna shot at Droṇa, Duḥsaha, Açvatthāman, Duḥçāsana, and Kṛpa, and wounded Bhīshma, Duryodhana, and Karna. Then Arjuna described to Uttara the banners, etc., of Kṛpa, Droṇa, Açvatthāman, Duryodhana, Karna, and Bhīshma (IV, 55). Indra, the gods, the Viçvas, the Açvins, the Maruts, the Yakshas, the Gandharvas, the Mahoragas, the Nāgas, the Rākshasas, the serpents, the Pitṛs, and the maharshis came to see the combat, likewise, sitting on the chariot of Indra, king Vasumanas, etc. (ζ); also Agni, Çiva, Soma, Varuṇa, Prajāpati, Dhātṛ, Vidhātṛ, Kubera, Yama, Alambusha, Ugrasena, Tumburu, etc., came there (IV, 56). Arjuna attacked Kṛpa, announced his name, and blew the Devadatta; at last Kṛpa was led away by his soldiers (IV, 57). Droṇa attacked Arjuna; Arjuna said: "I will not strike thee unless thou strikest me first"; with his own weapons Arjuna baffled the Aindra, Vāyavya, and Āgneya weapons, which were shot by Droṇa; a voice was heard in the sky applauding Droṇa; then Açvatthāman attacked Arjuna, which gave Droṇa an opportunity to leave the field (IV, 58). Açvatthāman cut off the string of the Gāṇḍīva and was applauded by the gods, and by Droṇa, Bhīshma, Karna, and Kṛpa. Arjuna attached a fresh string to the Gāṇḍīva. As Açvatthāman's arrows became exhausted Karna attacked Arjuna (IV, 59), who challenged him to a single combat and rebuked him, because he had fled after the slaughter of his younger brother. At last Karna, wounded, fled in a northern direction (IV, 60). Then Arjuna ordered Uttara to take him to Bhīshma; Uttara became afraid and was comforted by Arjuna (d), who enumerated some of his exploits and weapons. Duḥçāsana, Vikarna, Duḥsaha, and Vivimçati rushed towards Arjuna; Duḥçāsana fled; Vikarna fell down; Duḥsaha and Vivimçati were taken away by their warriors (IV, 61). At last the Kauravas fled (IV, 62); Duryodhana, Karna, and Duḥçāsana attempted in vain to defeat Arjuna (IV, 63). Then Bhīshma and Arjuna fought with the Prajāpatya, Aindra, Āgneya, Raudra, Kaubera, Vāruṇa, Yāmya, and Vāyavya weapons; the Gandharva Citrasena showed the two combatants to Indra, who showered celestial flowers down upon them;

at last Bhishma, wounded, lost consciousness and was led away by his charioteer (IV, 64). Duryodhana and then Vikarna attacked Arjuna; Vikarna run back and ascended the chariot of Vivimçati; Duryodhana was wounded and fled, and so did all the warriors (IV, 65). Stung by the censure of Arjuna, Duryodhana returned, and Karṇa, Bhishma, Droṇa, Kṛpa, Vivimçati, and Duḥśāsana rushed forwards to protect Duryodhana. Arjuna employed the weapon Sammohana which he had obtained from Indra, and blew his conch so that the Kurus were deprived of their senses. Then he caused Uttara to take away the white garments of Droṇa and Kṛpa, the yellow ones of Karṇa, and the blue ones of Duryodhana and Aṣvatthāman, but not those of Bhishma, because he had not been stupefied. Arjuna wounded Bhishma, who told Duryodhana to go back to his city, which they all did; Arjuna followed them for a while and worshipped Bhishma, Droṇa, Aṣvatthāman, and Kṛpa; then he, with an arrow, broke the crown of Duryodhana and blew the Devadatta. Then he ordered Uttara to turn back. The gods returned to their respective abodes (IV, 66). A large number of Kuru soldiers issuing from the forest stood before Arjuna with joined palms and were spared. Arjuna said to Uttara: "Do not eulogize the Pāṇḍavas, but say that the feat is thy own." Then he replaced the weapons on the *śamī* tree; the monkey ascended to the sky, together with the other creatures on the flagstaff, the illusion (*māyā*) melted away, and Uttara's own banner was replaced upon the chariot. Arjuna entered the city in the guise of Bṛhannalā, having sent the cowherds to announce the victory (IV, 67). Virāṭa entered his city, followed by the four Pāṇḍavas, and dispatched an army to protect Uttara, though Yudhishtira said that, protected by Bṛhannalā, he was able to vanquish even the gods, the Asuras, the Siddhas, and the Yakshas. Meanwhile the messengers of Uttara came and Virāṭa ordered the highways to be decorated, etc., and began to play at dice with Yudhishtira, who again repeatedly praised Bṛhannalā. Virāṭa struck Yudhishtira with a die, but the blood was prevented from falling on the ground and was washed away by Kṛṣṇā, who also, at the injunction of Yudhishtira, let Uttara enter alone, that Bṛhannalā should not see him bleeding. Uttara prevailed upon Virāṭa to ask Yudhishtira's pardon. When the bleeding had stopped, Bṛhannalā entered (IV, 68). Uttara said: "All this has been accomplished by a *devaputra* ('son of a deity') who then disappeared." Arjuna gave to Uttara the garments he had brought (IV, 69).

Gohita = Vishṇu (1000 names).

Gokarṇa¹, name of a tīrtha belonging to Īva. § 48 (Çesha): I, 36, 1567 (there Çesha practised austerities).—§ 250 (Arjunavanavāṣap.): I, 217, 7884 (visited by Arjuna on his tīrthayātrā).—§ 370 (Tīrthayātrāp.): III, 85, 8166 (*samudramadhye*, there Brahman, etc., worship Umāpati, i.e. Īva).—§ 377 (Dharmyatīrthak.): III, 88, 8341 (in the south).—§ 528 (Rāvanagamana): III, 277, 15999 (the abode of Marica).—§ 574 (Jambūkh.): VI, 60, 246 (? mentioned among the mountains north of Bhāratavarsha, C. *G°e ca tapodhanāḥ*, B. *G°m ca tapovanam*).—§ 594 (Mṛtyu): VII, 54, 2098 (visited by Mṛtyu).—§ 730 (Ānuçāsanik.): XIII, 184, 1301 (there Cāruçirsha worshipped Īva).—§ 785 (Anugītāp.): XIV, 83, 2478 (the sacrificial horse proceeded from G. to Prabhāsa).

Gokarṇa² = Īva (1000 names¹).

Gokarṇā, a mātṛ. § 615u (Skanda): IX, 460, 2643.

Gokarṇāsanamardana = Arjuna: VIII, 4669 (Gokarṇāsana = Īva?, differently Nīl. and PCR.).

Gokula, name of a place (?). § 604 (Karnap.): VIII, 55, 128 (*°e nityasamvṛddhāḥ*, i.e. the Nārāyaṇas, PCR.).

***golāṅgūla**, pl. (*°āḥ*), a kind of monkey. § 127 (Amçāvat.): I, 66, 2628 (the offspring of Harī).

Goloka ("the world of kine"). [§ 615ff (Asita Devala): IX, 50, 2894 (*gavām lokam*).]—§ 717b (Nārāyaṇiya): XII, 343, 13298 (*sanātanam*); 34800, 13502 (the upper lip of Nārāyaṇa).—§ 746 (Ānuçāsanik.): XIII, 72 [3545 (*gavām lokam*)], 3547 (*°vāsinām*); [73, 43566 (*lokam gavām*), 43568 (*gavām lokam*)]; 83, [3891 (*gavām loka*)], 3915, 3922.—§ 752 (do.): XIII, 96, 4649.—[§ 757m (Hastikūṭa)]: Gautama said: Next [to *Prājāpatya(h) lokāḥ*] blaze eternal redolent regions, free from passion and sorrow, the world of kine, difficult to attain. *Dhṛtarāṣṭra* said: He who possessing 1,000 kine gives away 100 every year, etc., the brahmins who grow old practising brahmacharya, who obey the declarations of the Vedas (*brāhmīm vācam*), and, endowed with intelligence, betake themselves to tīrthayātrās, dwell here in felicity; likewise those who repair to Prabhāsa, etc. (a): XIII, 102, 4884 (*gavām loka*).—[§ 758 (Ānuçāsanik.): XIII, 105, 4910 (*garām lokam*).]

Gomahishadā, a mātṛ. § 615u (Skanda): IX, 460, 2646.

Gomanda, v. Gomanta².

Gomanta¹, a mountain. § 273 (Rājasūyārambhap.): II, 14, 618 (near Dvārakā?).

Gomanta², a mountain on Krauñcadvīpa. § 575 (Bhūmip.): VI, 12, 449 (so B., C. has *Gomandāḥ*).

Gomanta, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 94, 351 (only B., C. has *Goghnatāḥ*).

Gomārga = Īva (1000 names¹).

Gomatī, a river. § 221b (Gaṅgā): I, 170, 6455.—§ 268 (Varuṇasabhāv.): II, 9, 375 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 84, 8051 (*Rāmatīrthe . . . G°yām*), 8059 (*Mārkaṇḍeyaśa . . . tīrtham . . . G°-Gaṅgayoç caiva saṅgame*).—§ 377 (Dharmyatīrthak.): III, 87, 8303 (in the east).—§ 379 (Tīrthayātrāp.): III, 95, 8511 (visited by Yudhishtira, etc., on his tīrthayātrā).—§ 490 (Āṅgīrasa): III, 219, 14148 (*nadī*, the wife of the fire Viçvabhuḥ).—§ 543 (Rāmābhisheka): III, 291, 16600 (Rāma Dāçaruthi performed ten horse-sacrifices on the banks of the G.).—§ 551 (Kicukavadhap.): IV, 17, 513 (*sa lateva mahāçalam phullam G°tīrajam parishvajati*).—§ 574 (Jambūkh.): VI, 94, 325 (among the rivers of Bhāratavarsha).—§ 718b (Uñchavṛtṭyup.): XII, 356, 13801 (*Naimiṣhe Gomatīrte latra Nāgāhvayam puram*); 358, 13833; 360, 13861; 362, 13887.—§ 736b (Vīṭahavyop.): XIII, 30, 1957 (the kingdom of Divodāsa stretched from the northern bank of the Gaṅgā to the southern bank of the G.).—§ 757m (Goloka): XIII, 102a, 4889 (a tīrtha).—§ 768b (Umā-Maheçvarasamv.): XIII, 1462, 6764.

Gomukha¹, a king. § 130 (Amçāvat.): I, 67, 2699 (among the kings who were incarnations of the Krodhavaçagaṇa).

Gomukha², the son of Mātali. § 564 (Mātaliyop.): V, 100, 3574.

Gonāman. § 268 (Varuṇasabhāv.): II, 9, 381 (*Gonāmanā Pushkareṇa ca*, ? in the palace of Varuṇa, PCR. translates "a sacred water called Go").

Gonanda, a warrior of Skanda. § 615u (Skanda): IX, 457, 2567.

Gonarda = Īva (1000 names¹).

Gopa, pl. (*°āḥ*) ("cowherds") = Nārāyaṇa, pl.: VI, 3131.

Gopāla, pl. (°āḥ) ("cowherds") = Nārāyaṇa, pl.: VII, 752 (N°), 3255 (N°): VIII, 416 (Nārāyaṇabalaiḥ, followed Kṛtavarman).

Gopāla = Kṛṣṇa: III, 15530.

Gopālakaksha, a country. § 280 (Bhīmasena): II, 30, 1077 (in the east, conquered by Bhīmasena on his digvijaya).

Gopālakaksha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 364.

Gopāli = Īva (1000 names⁴).

Gopāli¹, an Apsaras. § 336 (Indralokābh.): III, 43a, 1785 (among the Apsarases who danced in the palace of Indra).

Gopāli², a mātṛ. § 615u (Skanda): IX, 46θ, 2622.

Goparāshṭra, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 351.

Gopati¹, a Gandharva. § 101 (Amṛāvat): I, 65, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (among the Gandharvas who were present at the birth of Arjuna).

Gopati² = Sūrya (the Sun): I, 6615; II, 425; III, 16941, 16977, 16978, †17091.

Gopati³, a prince (?). § 317b (Kṛṣṇa Vāsudeva): III, 12, 492 (had been slain by Kṛṣṇa).

Gopati⁴ = Varuṇa: V, 3532 (V°), 3801 (V°).

Gopati⁵, a son of Ībi. § 638b (Ramopūkhyāna): XII, 49, 1794 (Ībiputro mahatṛajā G°r nāma nāmataḥ | cane samvārdhito gobhīḥ).

Gopati⁶ = Īva (1000 names²).

Gopati⁷ = Viṣṇu (1000 names).

Gopendra = Kṛṣṇa: VI, 799 (°syānuje jyeshṭhe, i.e. Durgā).

Gopījanapriya = Kṛṣṇa: II, 2291.

Gopratāra¹, a tirtha on the Sarayū. § 370 (Tithyātrāp.): III, 84, 8048 (Sarayū tirtham, there Rāma ascended to heaven), 8050.

Gopratāra² = Īva (1000 names¹).

Goptr¹ = Īva: XIII, 609.

Goptr² = Viṣṇu (1000 names).

Goptrātman = Kṛṣṇa: XII, 1659.

Goputra = Karna: VIII, †4668 (v. Nil.).

Gorāçva, v. Gaurāçva.

Goratha, a mountain near Girivraja. § 276 (Jārasandha-vadhūp.): II, 20, 797 (giriṃ).

Goshṭha = Īva: XIV, 198.

Gostanī, a mātṛ. § 615u (Skanda): IX, 46θ, 2621.

Gotama, a rshi. § 198 (Çaradvat): I, 103, 5072 (maharshēḥ, father of Çaradvat).—§ 208 (Astradarçana): I, 137, 5433 (Kṛpa was born in the race of G.).—§ 717b (Nārāyaṇīya): XII, 342, 13184 (sa—i.e. the blind Dīrghatamas—cakshu-mān samabhavad Gotamaç cābhavat punaḥ).—§ 770 (Ānuçasanik.): XIII, 151ν, 7157. Cf. Dīrghatamas.

Govardhana¹, a mountain. § 290 (Çicupālavadhūp.): II, 41, 1441 (cālmīkamātrāḥ sapṭāhaṃ yady anena—i.e. by Kṛṣṇa—dhṛto 'calāḥ | tadā G°āḥ, says Çicupāla).—§ 567 (Bhagavad-yūnap.): V, 130, 4410 (°o dhūrītaç ca gavārtha, sc. by Kṛṣṇa).

Govardhana², name of a banyan-tree in the country of the Bāhikas. § 607 (Karna): VIII, 44, 2031 (°o nāma vafāḥ, PCR. follows the interpretation of Nil.: govardhanaḥ goochēdanasthānam).

Govāsa, pl. (°āḥ) = Govāsana, pl.: VIII, 3650.

Govāsana = Çaibya¹: I, †3828 (Ç°); VI, 655 (Ç°); VII, 3528 (Ç°), 3552 (Ç°).

Govāsana, pl. (°āḥ). § 295 (Dyūtap.): II, 51, 1825 (? brāhmaṇāḥ: "clad in cow-skins," BR., "engaged in rearing cattle," PCR., brought tribute to Yudhisṭhira).

Govidām pati(h) = Viṣṇu (1000 names).

Govinda¹ = Kṛṣṇa (Viṣṇu), q.v.

Govinda², a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12η, 460 (giriṃ uttamaḥ).

Govinda³ = Īva (1000 names¹).

Govitata, a kind of horse-sacrifice: I, 3122 (°m nāma vājimedham).

Govraja, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2568.

Govṛsha = Īva (1000 names¹).

Govṛshabhāṅka, **Govṛshadhva** = Īva, q.v.

Govṛsheçvara = Īva: XIII, 1253.

Govṛsheçvaravāhana = Īva (1000 names¹).

Govṛshottamavāhana = Īva, q.v.

graha¹, mostly pl. (°āḥ) ("planets"). I, 66 (°nakshatra-tārāṇām), 7677 (candrādityau g°as tārā nakshatrāṇi); II, 304; III, 842 (sg., *prapatan . . . kṣhīṇapunya iva grahaḥ*), 2555 (°ā na viparītāḥ), 8674, 10906, 12550 (°nakshatraiḥ), 14340, 14368 (°āḥ sapagrahāḥ), 14558, 15813 (°nakshatra°), 16198 (°nakshatra-tārābhīḥ), 16285 (vṛtau . . . candrasūryau g°airiva); IV, 48 (°āṇām daçamam, said of Arjuna, the ordinary number being nine), 1606; V, 1148 (tāpyate . . . nakshatrāṇi g°air iva), 3504, 4842 (sg., *Citrām pīdayate grahaḥ*, i.e. Mahāpātākhyā, Nil.), 7322 (°ān aṣṭāv iva), 7626 (iva); VI, 404 (candrādityau grahaḥ tathā), 637 (sāmpetur divi sapta mahāgrahāḥ), 3216 (sūryo grahair iva samāvṛtaḥ), 3304 (°air dyaur iva samvṛtā), 4399 (°nakshatraçabalā dyaur iva), 4436 (candramā yuktō dīptair iva mahāgrahaiḥ), 4566 (dudruvuh . . . grahāḥ pañca ravim yathā), 4567 (pīḍitāḥ . . . yathā yugakṣhaye ghoṛe candramāḥ pañcabhir grahaiḥ); VII, 1031 (somam grahagaṇānvitam), 2856 (°nakshatra-somāṇām), 3455, 4828, 5636 (pīḍayan . . . prajāsaṃharane, rājan, somam sapta grahā iva), 5691 (dyaur iva grahaiḥ), 6902 (dyaur iva . . . grahakīṛṇā yugakṣhaye), 7212 (dyaur iva . . . pahaiḥ kīṛṇā yugakṣhaye), 7538 (dyaur iva grahaiḥ), 9603 (sarvair grahair grhitān); VIII, 170 (grahā iva), 662 (do.), †690 (vikāso yathā grahaḥ) †813 (arka-candra-graha-pāvaka-tviṣṭam), 1479 (became the anukarṣa of Īva's chariot), 1485 (°nakshatra-tārābhīḥ . . . nabhastalāḥ), 1707 (sapta mahā-grahāḥ), †4904 (dyaur grahair amalapradiptaiḥ); IX, 1363 (iva), 2513 (came to the investiture of Skanda); X, 25 (°nakshatra-tārābhīḥ), 290 (sārkendu-g°-nakshatrām dyām); XI, 796 (iva); XII, 909 (krāragrahābhīçamanam), 1600 (vṛtaç candra iva grahaiḥ), 3271 (sg., *nakshatrāṇām iva grahaḥ*), 3399, 6133, 10047, 10312; XIII, 625, 665 (sg., said of Mandara), 669 (do.), 670 (do.), 913 (°āṇām Sūrya ucyate, sc. Īva), 988, 1089, 4201, †7386 (°nakshatra-tārāḥ, identif. with Kṛṣṇa), 7499 (identif. with Īva), 7584 (°āṇām abhipujanam), 7660; XIV, 1175 (Sūryo grahāṇām adhipaḥ), 1430, 2674 (iva); XVI, 48; XVIII, 217.

do. (sg.) of special planets:—

Budha: VIII, †4943 (Somasya putrah).

Çanaicçara: III, 16171 (Ç°); V, 4840 (Ç°); IX, 805 (Ç°).

Çukra: I, 2606 (Çukrah Kavisutah).

Çveta: V, 1376 (Ç°); VI, 79 (Ç°), 83 (Ç°).

Rāhu: I, 1267, 2676 (grahan tu sushuṣo yan tu Siphika arkāndumardanam), 6771 (grastāḥ . . . graheṇna parvakale divakaraḥ); VI, 86 (parushagrahaḥ), 480 (only B.), 482

(*Svarbhānuḥ*); XIII, 1151 (identif. with *Çiva*, 1000 names¹), 6230 ("eclipse," PCR.); XIV, 892 (*agacohad bhānumantam iva grahaḥ*).

graha¹, sg. and pl. (°āḥ) ("sickness demons"): III, 14479 (sg. = Skandāpasmāra), 14480 (*Çakunigrahaḥ, Pātandagraham*), 14482 (sg. *Raivataḥ*), 14483 (sg. = do.), 14485 (*sumahāgrahaḥ*, i.e. the Kumāras and the Kumaris), 14490 (*ashādaça*), 14496 (*mahāgrahaḥ*), 14497 (pl. *Skandagrahaḥ*), 14501 (*Devag°m*), 14502 (*Pitrg°h*), 14503 (*Siddhag°h*), 14504 (*Rākshasag°h*), 14505 (°o *Gāndharvaḥ*), 14506 (°aḥ *Paiçācaḥ*), 14507 (*Yakshag°h*), 14510 (*trividho grahaḥ*), 14511 (°tulyo *bhavet jvaraḥ*), 14512 (pl.), 14513 (°oddeçaḥ), 14564 (*Rākshaso grahaḥ*); XI, 109 (pl.); XII, 5677 (*balagrahanipīḍitah*); XIII, 752b (pl.).

graha², pl. (°āḥ) = *Çiva* (1000 names¹).

Grahaganeçvara = Soma (the Moon): XIII, 3386.

Grahapati¹ = Soma (the Moon): XII, 4317, 6288.

Grahapati² = *Çiva* (1000 names²).

Grāma = *Çiva* (1000 names³).

Grāmanī¹ = Vishṇu (1000 names).

Grāmanī², a follower of *Çiva* (?). § 770 (*Ānuçāsanik.*): XIII, 151, 7103 (*vṛshabhadhvaḥ*, or is *Çiva* himself meant?).

Grāmanīya, pl. (°āḥ). § 285 (*Nakula*): II, 32, 1191 (in the west, *Sindhukulagṛīta ye*, vanquished by *Nakula* on his digvijaya). § 552 (*Goharāṇap.*): IV, 32, 1038 (° "combatants," PCR.).

Granthika = Dāmāgranthi (the name which *Nakula* assumed in the palace of *Virāṭa*). § 549 (*Pāṇḍavapraveçaḥ*): IV, 3, 63; 12, †319.

***grdhra**, pl. (°āḥ) ("vultures"). § 126 (*Amçāvat.*): I, 66, 2621 (the offspring of *Bhāst*).

[**Grdhra - gomāyu - samvāda(h)**] ("the discourse between a vulture and a jackal"). § 653b (*Āpaddh.*): *Bhīshma* related: The young child of a *brahman* died and was taken to the burning-place; a vulture caused the lamenting kinsmen to leave the child, as the sun was soon to set, saying that the child could not be revived by their lingering. A jackal, black as a raven, rebuked them for not waiting till the sun had set, as the child might possibly revive. The vulture and the jackal alternately endeavoured to persuade them. The jackal mentioned that by *Rāma*'s [i.e. *Dāçarathi*'s] slaying the *Çandra* named *Çambuka*, a *brahmana* child was restored to life; similarly the son of R.-r. *Çveta*. The vulture said that if only *Rudra*, etc. (a), would grant him a boon, the child might come back to life, and mentioned the spirits and Y. and Rā., etc., who haunt the burning-place, while the jackal reminded them that it was here on this "quiet and peaceful" spot that the *Pitṛs* by thousands took leave of the world. The jackal and the vulture continued to dispute, exhausted with hunger and thirst, wishing to get opportunity of devouring the child. Then *Çankara* (i.e. *Çiva*) exhorted by his consort came, and, taking up a quantity of water in his hands, restored the child to life for a hundred years, and to the jackal and the vulture he granted a boon, in consequence of which their hunger was appeased. Blessing upon the reader (XII, 153).

Grdhrakūṭa, a mountain. § 638b (*Rāmopākhyāna*): XII, 49, 1797 (there [the *Māgadha* king] *Brhadratha* was protected by *golāṅgulas*).

Grdhrapatra, a warrior of *Skanda*. § 615w (*Skanda*): IX, 45, 2576.

Grdhravata, a tirtha. § 370 (*Tirthayātrāp.*): III, 84, 8069 (*sthanam devasya*, i.e. *Çiva*'s (*Vṛshabhadhvaḥ*)).

Grhadevi. § 275 (*Rājasūyārambhap.*): II, 18, 730 (°*ti nāmnā vai purā vṛshā Scayambhuva*, sc. the *Rākhasā* Jarā).

Grhānām pravibhāga(h) ("the division of the houses").

§ 10 (*Parvasaṅgr.*): I, 2, 350 (*parva*, i.e. XII, 44).

Grhapati = *Agni*, q.v.

***grhayajña**: X, 790.

Grtsamada, a rshi. § 730 (*Ānuçāsanik.*): XIII, 18, 1314 (*rshih Çakranya dayitah sakha*; cursed by *Varishṭha*, G. became a deer, then he sought the protection of *Çiva*).—§ 736b (*Vitahavyop.*): XIII, 30, 1997 (son of *Vitahavya*, the *Daityas* once took him for *Indra*), 1999, 2000 (father of *Sucetas*).

Gudākeça = *Arjuna*, q.v.

Gūdhavrata = *Çiva* (1000 names¹).

Guha¹ = *Skanda*, q.v.

Guha² = *Kṛṣṇa*: XII, 1507.

Guha³ = *Çiva* (1000 names²).

Guha⁴ = *Vishṇu* (1000 names).

Guha, pl. (°āḥ), a people. § 664 (*Mokshadh.*): XII, 207, 7559 (among the barbarous people of the south).

Guhāpāla(h)praveçinām = *Çiva* (1000 names³).

Guhāvāsin = *Çiva* (1000 names²).

Guhya¹ = *Çiva* (1000 names²).

Guhya² = *Vishṇu*: XII, 13115; XIII, 7007 (1000 names).

Guhya³ = *Mahāpurusha* (*Mahāpurushastava*).

Guhya, pl. = *Guhyaka*, pl.: III, 173; XV, 848 (°*Rākshasāḥ*).

Guhyaka, pl. (°āḥ), a class of beings, followers of *Kubera*.

§ 3 (*Anukram.*): I, 1a, 35.—§ 120 bis (*Amçāvat.*): I, 66, 2604.—§ 194 (*Pāṇḍu*): I, 126, 4930.—§ 213 (*Jatugṛhap.*): I, 146, 5779 (*viriçuḥ . . . Kailāsam ira G°āḥ*).—§ 214 (*Hidimbavadhap.*): I, 155, 6070 (*Bhīmasena* sported with *Hidimbā* in the abodes of the G.).—§ 233 (*Svayamvarap.*): I, 187, †7011 (came to see the *svayamvaru* of *Draupadi*).—§ 269 (*Vaiçravaṇasabhāv.*): II, 10, 385 (°*air uhyamān*, sc. the palace of *Kubera*).—§ 270 (*Brahmasabhāv.*): II, 11, 465 (in the palace of *Brahman*).—§ 271 (*Lokapālasabhā-khyānap.*): II, 12, 481 (in the palace of *Kubera*).—§ 279 (*Arjuna*): II, 28, 1040 (*Hātakaṁ nāma deçaṁ G°rakshitam*, in the north).—§ 310b (*Sūrya*): III, 3, 170 (follow *Sūrya*).—§ 334 (*Kairātap.*): III, 41, 1674.—§ 335 (*Indralokābhigamanap.*): III, 42, 1750.—§ 359 (*Vaḍavū*): III, 82, 5036 (at *Vaḍavū*).—§ 370 (*Tirthayātrāp.*): III, 84, 8093 (*Adhivāṇam, dharmajña, samāviçya tapovanam | G°eshu, mahārājan, modato*).—§ 445 (*Nivātakavacayuddhap.*): III, 173, 12247 (°*anāṁ ca saṅgrāme*).—§ 459 (*Mārkaṇḍeyas.*): III, 188, 12924 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*).—§ 573 (*Ambopākhyānap.*): V, 192, 7532 (followed *Kubera*).—§ 574 (*Jambūkh.*): VI, 6, 236 (*yatra*—i.e. on *Kailāsa*—*Vaiçravaṇo, rājan, G°aiḥ saha modato*), (θ), 246 (reside on *Hemakūṭa*).—§ 607 (*Karnap.*): VIII, 45, 2104 (protect *Gandhamādana*).—§ 608 (do.): VIII, 87, 4412 (sided with *Karna*).—§ 611 (*Çalyap.*): IX, 11, 584 (had on *Gandhamādana* been slain by *Bhīmasena*, all to *Yakshayuddhaparvan*).—§ 620 (*Çṛaddhap.*): XI, 26, 769 (some of the fallen warriors attained to [the world of] the G.).—§ 694b (*Jvarotpatti*): XII, 284, 10216 (*Vaiçravaṇo rāja G°air abhisamṛtaḥ*).—§ 730 (*Ānuçāsanik.*): XIII, 14, 88, 996; 17, 1294.—§ 768b (*Umā-Maheçvarasamv.*): XIII, 142, 6555 (*ātmanam upajīvan yo dīkshām dvādaçavarshikīm | açmanā caranau bhittva G°eshu sa modato*).—§ 795 (*Svargārohapap.*): XVIII, 4, 147 (some of the fallen kings attained to [the status of] the G.).—§ 795c (*Mahābhārata*): XVIII, 6, 216.

Cf. *Guhya*, pl.

Guhyaka, sg. § 424 (*Bhīmakadalikh.*): III, 147, 11190

(Bhīṣma asks Hanumat if he is a *G.*, etc.).—§ 541 (Indra-jidvadhā): III, 289, 16473 (a *G.* came as messenger from Kubera).—§ 573 (Ambopākhyānap.): V, 191, 7480 (i.e. Sthūnākārpa), 7486 (do.).

Guhyaka, name of a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Guhyakādhipa ("the king of the Guhyakas") = Kubera: III, 11834; VI, 229 (*K*^o).

Guhyakādhipati (do.) = Kubera: II, 1760.

Guhyakāstra ("the weapon of the Guhyakas"). § 573 (Ambop.): V, 180, 7173 (employed by Rāma Jāmadagnya).

Guhyatapas = Çiva (1000 names¹).

Guṇabhṛt = Viṣṇu (1000 names).

Guṇabuddhi, **Guṇādhika**, **Guṇākara** = Çiva (1000 names²).

Guṇakeçī, the daughter of Mātali. § 564 (Mātaliyop.): V, 97, 3513, 3520; 103, 3637; 104, 3647, 3650.

Guṇamukhyā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsaras who danced at the birth of Arjuna).

Guṇātman = Kṛṣṇa (Viṣṇu): XII, 13140 (*Nārāyaṇya*).

Gunaushada = Çiva (1000 names³).

Guṇāvarā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (among the Apsaras who danced at the birth of Arjuna).

Gupta = Viṣṇu (1000 names).

Guptaka, one of the standard-bearers of Jayadratha. § 522 (Draupadīharāṇap.): III, 265, †15597.

Guru¹ = Brhaspati: II, 303 (in the palace of Indra): VIII, 3304; XII, 5333 (*pratilomo 'bhavad Guruḥ*, i.e. the planet Jupiter).

Guru² = Droṇa: I, 574 (*°oḥ sutaṃ*, i.e. Açvatthāman); VII, †6727, 7272; VIII, 4066 (*°oḥ sutaṃ*, i.e. Açvatthāman); X, 614 (*D*^o), 757, 764 (*°oḥ sutaḥ*, i.e. Açvatthāman). Cf. Ācārya.

Guru³ = Çiva: XIII, 696, 1245 (1000 names³).

Guru⁴ = Viṣṇu (1000 names).

Gurubhāra, a Suparna, the son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3598.

Guruçaktidhārin = Skanda: III, 14642.

[**Guruçishyasamvāda**] ("discourse between a preceptor and his disciple"). § 782g. (Anugītāparvan): *Kṛṣṇa* said: Asked by his disciple "Whence am I? whence art thou?" etc., the preceptor said: This was declared by *Brahmān* himself to R.; it was known to the conclaves of Si. in the ancient *kalpas*. In days of old R. *Brhaspati*, etc. (8) assembled together for asking one another, tired with their acts; placing R. *Āṅgīrasa* at their head, they beheld, in the abode of *Brahmān*, *Brahmān* free from sin, and were instructed by him about how a good man should act, about Emancipation, etc. "Truth is the universe of being," light, ether, sun, wind, *Indra* and *Prajāpati* are not seen as long as one has not attained to *Adhyātma*; religion has faith (*çraddhā*) for its indication; the number of elements (*tattva*) are twenty-four and one more (XIV, 35). *Brahmān* discoursed on the city of nine gates, the three qualities, etc., the qualities belonging to darkness (birth as *Cāṇḍālas*, etc.); R., Mu., and D. become deluded, desirous of pleasure (XIV, 36). *Brahmān* discoursed on passion (XIV, 37) and *sattva* (XIV, 38); the qualities are not completely separated from one another, etc. (XIV, 39); from the unmanifest first sprang the great soul, the source of all intelligence, the source of all qualities, called *Mahān ātmā*, *Viṣṇu*, *Jishṇu*, *Çambhu*, *Buddhi*, etc., pervading everything in the universe, stationed in the heart of all, endued with minuteness, lightness, and affluence (*prāpti*); this is said to be the first creation (XIV, 40); the great (*Mahān*), who was first

produced and called *Ahankāra*, is the second creation, the source of all creatures, a god, the creator of gods, etc. (XIV, 41); from *Ahankāra* was born the five great elements; the *prāṇas*, etc.; the eleven organs sprung from *Ahankāra*:—

ENTITY (<i>bhūtas</i>).	ON THE SELF (<i>adhyātman</i>).	AMONG OBJECTS (<i>adibhūtan</i>).	AMONG GODS (<i>adhidēvān</i>).
1. ether (<i>ākāśa</i>)	ear (<i>grotra</i>)	sound (<i>śabda</i>)	the Quarters (<i>Dīçāḥ</i>).
2. wind (<i>māruḥ</i>)	skin (<i>teac</i>)	objects of touch (<i>spraśṭavya</i>)	Lightning (<i>Vidyut</i>).
3. light (<i>jyoti</i>)	eye (<i>cakṣuḥ</i>)	form and colour (<i>rūpa</i>)	the Sun (<i>Sūrya</i>).
4. water (<i>āpaḥ</i>)	tongue (<i>jihvā</i>)	taste (<i>rasa</i>)	<i>Soma</i> .
5. earth (<i>prthivī</i>)	nose (<i>ghrāṇa</i>)	scent (<i>gandha</i>)	the Wind (<i>Vāyu</i>).
6.	feet (<i>pāda</i>)	motion (<i>gantavyam</i>)	<i>Viṣṇu</i> .
7. <i>Apāna</i>	anus (<i>payu</i>)	excreta (<i>visarga</i>)	<i>Mitra</i> .
8.	organ of generation (<i>upastha</i>)	vital seed (<i>çukra</i>)	<i>Prajāpati</i> .
9.	hands (<i>hastau</i>)	actions (<i>karmāṇi</i>)	<i>Çakra</i> (Indra).
10.	speech (<i>Vāc</i> : <i>Vaiçvadevī</i>)	what is spoken (<i>vaktavyam</i>)	<i>Vahni</i> (Agni).
11.	mind (<i>manas</i>)	mental operation (<i>saṅkalpa</i>)	the Moon (<i>Candramas</i>).
12.	egoism (<i>ahankāra</i> : <i>sarvasamākrāraṇam</i>)	consciousness of self (<i>abhimāna</i>)	<i>Rudra</i> .
13.	understanding (<i>buddhi</i> : <i>śaśindriyavairiṇī</i>)	what is to be understood (<i>mantavyam</i>)	<i>Brahmān</i> .

Three are the seats of all existent objects: land, water, and ether; the mode of birth is fourfold (from eggs, gorms, filth, or wombs) (specification); etc.; on the means of attaining to *Brahmān*; on the body; the emancipated one is *Viṣṇu*, etc. (9); † him praise brahmins, D., As., Y., Pç., P., bir's, Rā., Bh., and M.-r. († v. 1169) (XIV, 42); the *kahatriya*, elephant, lion, sheep, snake, bull, and male are of

middle quality [i.e. *rajas*]; the *nyagrodha*, etc. (८) are the foremost among trees; *Himavat*, etc. (१) are the foremost among mountains; M. are the foremost of the *gaṇas*, etc. (९); [in v. 1201 it is *Vāyu* who resides in the skin and is employed in the perception of touch, etc.] (XIV, 43); the day was first, then arose the night, etc.; the months are said to begin with the bright fortnights; the constellations begin with *Ṛavāṇa*; the seasons with winter (*śiśira*), etc. (.) (XIV, 44); on the wheel of life (XIV, 45); on the duties that men should observe (XIV, 46); on renunciation, knowledge, and power (XIV, 47); on the different conceptions of *Brāhman* (a tree, a forest, unmanifest, etc.); it is impossible to attain to *Puruṣa* by any other means than goodness; some assert the unity of *Kṣhetrajña* and *sattva*; this is not correct; the relation of *Puruṣa* to *sattva* is like that of the gnat to the *udumbara*, or that of water-drops on the leaf of a lotus. The R. once more asked (XIV, 48) about the diversities of practice observed by men, and about the connection between the *Kṣhetrajña* and *sattva* (XIV, 49). *Brahman*, quoting what was said by a preceptor to a disciple, said that abstention from harming any creature is the foremost of all duties, and the relation between *sattva* and *Kṣhetrajña* (*Puruṣa*) is that of the object (*vishaya*) to the subject (*vishayitva*); or like that of the matter to the maker, or like that of a lamp (with oil and wick) to him who lights it; *sattva* is manifest, while *Puruṣa* is unmanifest; knowledge is indispensable for attaining to felicity; from *pradhāna* develops *mahat*, from *mahat* *ahankāra*, from *ahankāra* the five elements; the qualities of the elements are the following:—

ELEMENTS.	QUALITIES.				
	ether (space)	wind	light	water	earth
	smell	taste	touch	sound.	
	1. agreeable	1. sweet	1. rough	1. <i>śabja</i> .	1. <i>śabja</i> .
	2. disagreeable	2. sour	2. cold	2. cold	2. cold
	3. sweet	3. pungent	3. hot	3. hot	3. hot
	4. sour	4. bitter	4. tender	4. tender	4. tender
	5. pungent	5. astringent	5. hard	5. hard	5. hard
	6. diffusive	6. saline	6. smooth	6. smooth	6. smooth
	7. compact		7. slippery	7. slippery	7. slippery
	8. oily		8. oily	8. agreeable.	8. agreeable.
	9. dry		9. painful	9. disagreeable.	9. disagreeable.
	10. clear		10. soft	10. compact.	10. compact.
			11. ?		
			12. ?		

Space (ether) is the highest of the elements > (i.e. above it is) *ahankāra* > *buddhi* > *ātman* (the soul) > the unmanifest *avyaktaṁ* > *Puruṣa* (XIV, 50). *Brahman* said: The body is called the carriage of *Brāhman*, on which the individual soul drives about; the senses are the steeds; the mind is the charioteer, called also the *bhūtātman* (the individual soul), because it is the ruler of the elements (*bhūtāni*); the reins are the *buddhi*, called also *kṣhetrajña* (the individual soul), because it "proclaims power." The order of the dissolution is: 1, the creatures; 2, their qualities; 3, the elements; D., men, G., P., As., and Rā. have all sprung from Nature (*svabhāvataḥ*), and not from actions, nor from a cause; [the elements are called] the brahmins, who are creators of the universe [and] are born here again and again; all that springs from them is dissolved in those very five great elements like billows in the ocean; [beyond] those elements that compose the universe (*viśvaśrībhyaḥ tu bhūtebhyaḥ*, i.e. the gross elements) are the five great elements (i.e. the subtle elements; read *°bhūtas* with B.), and higher than these is the way of the emancipated (read *mukto* with B.); *Prajāpati* created all this by the mind alone; in the same manner R. attained to [the status of] D. by the aid of penance; (the wonderful effects of penance, by which one may be cleansed from the most horrible sins, etc.; men, P., deities, etc., have been crowned with success by penance alone); different degrees of bliss after death (*Prajāpati*); the great highest region—*mahāntaṁ lokam uttamaṁ*; the unmanifest accumulation of happiness—*sukhopasāyam avyaktaṁ*; the unmanifest, i.e. the highest region of the great ones—*avyaktaṁ mahāntaṁ lokam uttamaṁ*, according as one performs acts with expectation, being full of egoism (*ahankāra-samāyuktāḥ*), or is devoid of selfishness (*nirmamāḥ*), and freed from egoism (*nirahankṛtāḥ*) through *yoga*; freed from darkness and passion and adhering only to goodness, one becomes released from every sin and creates all things: such a one should be known to be [perfect] *kṣhetrajña*: he who knows him knows the *Veda*; that which begins with the unmanifest and ends with the gross qualities (*°viśeṣhāntaṁ*), has ignorance for its indication; selfishness (*mama*) is death, the reverse (*na mama*) is the eternal [*Brāhman*]; the high-minded ancients never applaud action: by action a creature is born with body; the indication of tranquillity is like what takes place in a dream; this is the goal of the emancipated ones who are intent on knowledge. The preceptor said: Thus addressed by *Brahman*, Mu. acted accordingly and attained to felicity (*lokam*). *Kṛṣṇa* said: The pupil acted accordingly and then attained to emancipation (XIV, 51).

Guruputra¹ ("the son of Guru, i.e. Droṇa" = Aśvat-thāman): I, 5351; VI, 4640; VIII, 646, †4522; IX, 309, 732; X, 756.

Guruputra² = Čuka: XII, 12261, 12262 (°).

Guruskandha, a mountain. § 782g (*Guruśiṣyasampv.*): XIV, 43, 1174.

Gurutama = Viṣṇu (1000 names).

H

Hāhā (or **Hahā**), a Gandharva always mentioned together with Hūhū. § 104 (*Aṃśvat.*): I, 65, 2559 (*Haha-Hahāḥ*, among the sons of Pradhā).—§ 191 (*Arjuna*): I, 123, 4815 (*Haha-Hāhā*, so C., B. has *Hā*°, among the Devagandharvas present at

the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 406 (*Hahā-Huhāh* [*Ha°* B.] in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43, 1769 (*Hahā-Huhā* [*°ah*, B.]).—§ 574 (Jambūkh.): VI, 6, 214 (*Hahā-Huhā* [B. *Hahā-Huhāh*] on Meru).—§ 662 (Mokshadh.): XII, 200, 7340 (*Hahā-Huhāh*, B. has *Ha°*).—§ 695b (Dukehayajñavināṣa): XII, 285, 10278 (*Hahā-Huhāh* ca *Gandharvau*).—§ 712 (Çukotpati): XII, 325, 12202 (do.).—§ 746 (Ānuçāsanik.): XIII, 83, 3887 (*Hahā-Huhāh*).—§ 775 (do.): XIII, 166a, 7639 (do.).

Haidāmbi, v. Haidimbi.

Haidimba¹, adj. ("relating to Haidimba"). § 10 (Parvasaṅgr.): I, 2, 313 (*parva*, i.e. Haidimbavadhaparvan).

Haidimba² = Ghaṭotkaca, q.v.

Haidimbāsūnu ("the son of Haidimba [i.e. Ghaṭotkaca]") = Āñjanaparvan: VII, 6813.

Haidimbi = Ghaṭotkaca, q.v.

Haihaya, pl. (*°ah*), a people. § 11 (Parvasaṅgr.): I, 2, 444 (*Kārtavīryavadhah* . . . *Ha°anā ca*, all. to § 393 foll.).—§ 387 (Sagara): III, 106, 8832 (Sagara subdued the *H.* and the Tālajūṅghas).—§ 454 (Brāhmaṇamūhātmyak.): III, 184, 12654 (*°ānām kulakaro rājā parapurāṇajāyāh kumāro rūpa-sampannah*, slew the son of Tūrksya Arishtaṇemi), 12657 (*rājñām*).—§ 562 (Bhagavadgītā): V, 74, 2729 (*°ānām Udvartah*, so B., C. has *°ānām Mudā*).—§ 570b (Sainyaniryāṇap.): It is heard that the brahmins, raising a standard of kuça-grass, encountered the kshatriyas of the Haihaya clan in battle; the vaiçyas and the çūdras joined the brahmins. In the battles, however, the three castes repeatedly broke down, while the kshatriyas, though alone, vanquished their large army because they obeyed the commands of only one person, while the other three castes acted each according to his individual understanding. The brahmins then appointed one among themselves as their commander, and thus succeeded in vanquishing the kshatriyas: V, 156, 5281.—§ 595 (Shoḍaṣarūj. v. Rāma Jāmadagnya): VII, 70, 2432 (had been slain by Rāma Jāmadagnya on account of the slaughter of his father [Jāmadagni]).—§ 638b (Rāmopākhyāna): XII, 49, 1768 (*°sahasrāṇi*, slain by Rāma Jāmadagnya as the sons of the Haihaya king Arjuna [Kārtavīrya] had ravished the cow of Jāmadagni and afterwards slain Jāmadagni himself), 1790 (some kshatriyas of the *H.* tribe were preserved, having been concealed among women).—§ 641 (Rājadh.): XII, 126, 4648 (*°ānām kule jātaḥ Sumitro Mitranandanah*).—§ 736b (Vitahavyop.): XIII, 30, 1951 (i.e. the sons of Vitahavya, attacked the Kāçi king Haryaçva), 1958 (do., attacked the Kāçi king Dīvodāsa).

Haihaya¹, a son of Vatsa. § 736b (Vitahavyop.): XIII, 30, 1946 (son of Vatsa and brother of Tālajūṅgha), 1947 (had ten wives and a hundred sons, apparently the same as Vitahavya). Cf. Vitahavya.

Haihaya² ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1756; XIII, 7188, 7261.

Haihaya³ (do.) = Sumitra: XII, 4630 (*Sumitro nāma rājarshih*).

Haihayaçreshṭha (do.) = Arjuna Kārtavīrya: XIII, 7291.

Haihayādhipati (do.) = Arjuna Kārtavīrya: I, 4172 (had been slain by Rāma Jāmadagnya); III, 10134 (*Kārtavīryasya*), 10185 (*°a°*), 10140.

Haihayarashabha (do.) = Arjuna Kārtavīrya: XIII, 7267.

Haihayeçapramāthin ("the destroyer of the lord of the Haihayas [i.e. Arjuna Kārtavīrya]") = Rāma Jāmadagnya: V, 7212.

Haihayendra ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1762 (*Kārtavīryeṇa*).

Haima¹, a mountain. § 731b (Ashtāvakra-Dikṣampv.): XIII, 19, 1434 (in the north, crossed by Ashtāvakra).

Haima² = Çiva (1000 names²).

Haimavata¹ ("named after Himavat," viz. a varsha). § 574 (Jambūkh.): VI, 6, 201 (north of Himavat); 10, 385, 400.—§ 713 (Çukakṛti): XII, 326, 12228 (*varsham*, crossed by Çuka on his way from Meru to Mithilā).

Haimavata², adj. ("belonging to Himavat"). § 192 (Pāṇḍavopatti): I, 124, 4864 (*girau*).—§ 225 (Vāsishṭha): I, 177, 6752 (*nadīm Ha°im*, i.e. Çatadru).—§ 233 (Svayamvarap.): I, 187, 7006 (*yathā Ha°a gajendrah*).—§ 271 (Jarāsandhavadhap.): II, 21, 825 (*siṃhā Ha°a yathā*).—§ 304 (Anudyūtap.): II, 77, 12528 (*siṃho yathā Ha°h*).—§ 330 (Indradarçana): III, 37, 1495 (*parvatam*).—§ 437 (Yakshayuddhap.): III, 160, 11664 (*girau*).—§ 522 (Draupadīharanap.): III, 268, 115643 (*upatyakam*, C. has *upo*).—§ 552 (Goharanap.): IV, 54, 11675 (*nāgā yathā Ha°h*).—§ 565 (Gālavacarita): V, 111, 3844 (*kanakākaraḥ*).—§ 608 (Karna): VIII, 85, 14309 (*gajāh*); 89, 14525 (*yathā gajau Ha°au*).—§ 610 (Çalyap.): IX, 6, 292 (*prastho*).—§ 615i (Saptasārasvata): IX, 38, 2215 (*girau*, there Sarasvatī appeared as Vimalodā).—§ 615u (Skanda): IX, 44, 2501 (*Sarasvatīm*).—§ 641 (Rājadh.): XII, 82, 3094 (*guhām Ha°im iva*).

Haimavata, pl. (*°ah*) ("the inhabitants of Himavat"). § 295 (Dyūtap.): II, 51, 1844 (brought tribute to Yudhisṭhira). Cf. Haimavatika, pl.

Haimavati¹ ("the daughter of Himavat") = Gaṅgā: III, 9935.

Haimavati², the wife of Kauçika. § 565 (Gālavacarita): V, 117, 3972 (*reme . . . yathā . . . Ha°yāñ ca Kauçikah*).

Haimavati³, one of the wives of Kṛṣṇa. § 793 (Mausalap.): XVI, 7, 249 (among the wives of Kṛṣṇa who, after his death, ascended his funeral pyre).

Haimavatika, pl. (*°ah*) ("the inhabitants of Himavat"). § 615 (Karnaḍigvijaya): III, 254, 15242 (vanquished by Karna). Cf. Haimavata, pl.

Hairanvatī, a river. § 574 (Jambūkh.): VI, 8, 290 (in the varsha Hiranmaya).

Hairanyagarbha ("the son of Hiranyagarbha [i.e. Brahmān]) = Vāsishṭha: XII, 113209 (*°o*).

Hairanyaka, name of a varsha (= Hiranmaya). § 574 (Jambūkh.): VI, 6, 231 (north of the varsha Çveta).

Halabhṛt ("plough-holder") = Balarāma: IX, 12002, 12924.

Haladhara (do.) = Balarāma: I, 7912, 8015; IX, 1981, 2129, 2722.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]") = Kṛṣṇa: II, 889.

Halāyudha¹ ("having a plough for his weapon") = Balarāma: I, 7012, 7079, 7084; III, 12589; IV, 2356; V, 162, 5330, 5335, 5336; IX, 1948, 1954, 1955, 2061, 2064, 2117, 2119, 2145, 2184, 2246, 2249, 2280, 3004, 3029, 3038, 3046, 3345; XVI, 21.

Halāyudha² = Viṣṇu (1000 names).

Halika, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (enumeration).

Halimā, a mātṛ. § 500 (Skandopākhyāna): III, 228a, 14366 (one of the mothers of Çiçu).

Halimaka, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Halin ("ploughman") = Balarāma: III, 10240; V, 4425; VII, 412; IX, 1961; XIII, 6860.

Hamsa¹ ("the swan," also a name of the supreme soul, as becoming the individual soul): I, 2431 (*Nārāyaṇam*, identif. with Kṛṣṇa); XII, 1505 (= Kṛṣṇa), 1605 (do.), 8765, 8766 (*°tvam*, etymology), 8767, 10993 (*Sādhyānam iha samvādam h°aya*), 10994 (Prajāpati assumed the shape of a golden swan, (10998), (11031), (11033), (11035), †12864 (= Mahāpuruṣa), 12967 (the first avatāra of Viṣṇu); XIII, 6970 (= Viṣṇu, 1000 names).

Hamsa², a Gandharva king, the son of Ariṣṭā. § 130 (Amṣvat.): I, 67, 2718 (*Ariṣṭāyā tu yaḥ putro H°a ity abhiṣrutah | sa Gandharvapater jujñe Kurvaṃṣavivardhanah | Dhṛtarāṣṭra ity khyātaḥ Kṛṣṇa-Dvaipāyanātmanajah*, i.e. as Dhṛtarāṣṭra¹).

Hamsa³, follower of Jarāsandha. § 273 (Rājāsūyārambhap.): II, 14, 576 (*°Dimbhakau*, among the allies of Jarāsandha), 601 (do.), 604 (vanquished by Balarāma), 605, 606 (on the false report of the death of H., his friend Dimbhaka plunged into the Yamunā), 607 (then also H. committed suicide by plunging into the Yamunā).—§ 275 (do.): II, 19, 765 (*°Dimbhakau*, followers of Jarāsandha).—§ 276 (Jarāsandhavadhup.): II, 20, 768 (do.).—§ 277 (do.): II, 22, 886 (the same as Kauṣika, the senāpati of Jarāsandha).

Hamsa⁴ = Sūrya (the Sun): III, 191.

***hamsa**, pl. (*°aḥ*) ("swans"). § 126 (Amṣvat.): I, 66, 2622 (the offspring of Dhṛtarāṣṭri).

Hamsacūda, a Yaksha. § 269 (Vaiṣṇavaṇasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Hamsaja, a warrior of Skanda. § 615u (Skanda): IX, 457, 2570.

Hamsakākiya(m) ākhyāna(m). § 11 (Parvasaṅgr.): I, 2, 543 (i.e. Hamsakākiyopākhyāna).

[**Hamsakākiyopākhyāna(m)**] ("the story of the crow and the swans"). § 606 (Karnap.): There lived on the other side of the ocean a rich *raiṣya* with many children, kind to all creatures. A crow lived upon the refuse of the dishes set before these children. The crow, becoming arrogant, came to disregard all birds. Once, certain swans, having their abodes in the *Mānasa* lake, came to that side of the ocean. The crow challenged their leader, saying that he would display 101 different kinds of motion, doing every 100 *yojanas* in a separate kind of motion: rising up and swooping down, etc. One of the swans said that they knew but that one kind of motion that all birds know, at which the assembled crows laughed aloud. The swans in vain tried to dissuade the crow. They began to fly. Beholding the diverse kinds of flight of the crow, the crows loudly rejoiced, while the swans laughed in mockery. For a moment the swan, with that one kind of slow motion, seemed to yield to the crow. As the swan flew westwards to the ocean, the crow was anxious and became almost senseless at not seeing any islands or trees whereon to perch when tired. At last the swan asked: "What is this kind of flight that thou hast now adopted? thou touchest the waters with thy wings and beak repeatedly." The crow suddenly fell down, and imploring the swan, prevailed upon him to take him on his back and carry him to the shore, and promised never to disregard others.

Hamsakāyana, pl. (*°aḥ*), a people. § 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhiṣṭhira).

Hamsakūṭa, a mountain. § 164 (Pāṇḍu): I, 119, 4639 (in the north, crossed by Pāṇḍu).

Hamsamārga, pl. (*°aḥ*), a people. § 574 (Jumbūkh.): VI, 96, 377 (only C., in the north-east). Cf. Hamsapatha.

Hamsapada, v. Hamsapatha.

Hamsapatha, pl. (*°aḥ*), a people. § 592 (Samṣaptakavadhap.): VII, 207, 798 (in the army of Duryodhana, only B., C. has Hamsapadāḥ). Cf. Hamsamārga.

Hamsaprapatana, a tirtha. § 374 (Tirthayātrāp.): III, 85, 8229.

Hamsātman = Kṛṣṇa: XII, 1634.

Hamsavaktra, a warrior of Skanda. § 615u (Skanda): IX, 457, 2574.

Hamsī, a daughter of Bhagiratha. § 767 (Ānuṣāsanik.): XIII, 137a, 6270 (given to Kautsa).

Hamsikā, a celestial cow, daughter of Surabhi. § 564 (Mātaliyop.): V, 102, 3609 (in the southern quarter).

Hanūmad-Bhīma-samvāda(h) ("conversation between Hanumat and Bhīma"). § 425 (Bhīmakadalikhaṇḍapraveṇa): *Hanumat* said that he was the son of *Vāyu* with the wife of *Keçarin*, and the friend of the Sun's son *Sugriva*, who, together with *Çakra*'s son *Vālin*, used to be waited upon by all monkeys; further, that *Sugriva* had been driven out by his brother, and dwelt for a long time with *Hanumat* at *Rahyamūka*, when *Rāma Daçarathi*, who was *Viṣṇu* in human shape, with his wife and younger brother resided in the *Daṇḍaka* forest, and the *Rākṣasa Rāvaṇa* carried away *Sitā*, *Rāma*'s queen, from *Janasthāna*, assisted by the *Rākṣasa Mārīca*, in the form of a deer marked with gems and gold (III, 147). *Rāma* slew *Vālin* and installed *Sugriva* in the kingdom; *Sugriva* sent monkeys to inquire after *Sitā*, and according to the communications of the vulture *Sampātī*, *Hanumat* crossed the ocean, extending over 100 *yojanas*, saw *Sitā* in the abode of *Rāvaṇa*, burnt *Lankā*, and returned to *Rāma*. *Rāma* constructed a bridge across the deep, and, followed by myriads of monkeys, he slew *Rāvaṇa*, his brother, sons, and kindred, together with all the *Rākṣasas*, and installed the pious *Rākṣasa* chief *Vibhishana* in the kingdom in *Lankā*, and then returned with *Sitā* to his city *Ayodhya*, and was established in the kingdom. *Rāma* granted to *Hanumat* that he should live as long as the history of *Rāma*'s deeds is remembered on earth. *Rāma* went to his own abode after having reigned 11,000 years. From that time all excellent objects of entertainment were, through the grace of *Sitā*, supplied to *Hanumat*, who constantly stayed there hearing the deeds of *Rāma* sung by *Apsaras* and *Gandharvas* (cf. v. 11, 323). He had obstructed this path of the gods to *Bhīma* with the view that none might defeat or curse him (III, 148).—§ 426: When *Bhīma* asked *Hanumat* to show him the form he had when crossing the ocean, *Hanumat* declared this to be impossible, as all things diminish according to the different *yugas*, even the *Siddhas*, gods, and great *ṛṣis*. Then he described the *Kṛta-yuga* (b) and the *Tretā* (q.v., § 427), *Dvāpara* (q.v., § 428), and *Kaliyuga* (q.v., § 429).—§ 430: *Hanumat* was prevailed upon to grant the request of *Bhīma* (see § 426), and showed himself as great as the *Vindhya* or the *Mainaka* mountain, and said that he might become as long as he wished; he had himself been able to slay *Rāvaṇa*, but would not obscure the glory of *Rāma*. He pointed out to *Bhīma* the way to the *Saugandhika-vana* and the garden of *Kubera*, which was guarded by *Yakṣas* and *Rākṣasas*, and warned him against plucking the flowers himself, delivering a discourse upon the duties of the four castes, etc. (III, 150).

Hanumat or **Hanūmat**, name of a monkey, the son of *Vāyu* (the Wind). § 11 (Parvasaṅgr.): I, 2, 453.—§ 424

(Bhīmakadulikhṇḍapraveṣa): III, 146, 11134 (*kapih*, obstructed the way to Heaven to Bhīmasena), 11138 (*vānaraḥ*), 11155, (11156); 147, 11170 (*Vāyutanayaḥ*), (11171), (11173), 11175 (*iva*), (11176), 11176, 11177 (*bhrātā mama*—i.e. Bhīmasena's—*guṇaṣṭāgḥo buddhisattva-bālānṛitah* | *Rāmāyane 'līkhyātah ṣṛīmān vānarapungasaḥ*), 11181, (11182), 11183 (Bhīmasena could not even move the tail of *H.*).—§ 425 (Hanūmat-Bhīmasamv.): III, 147, 11192 (Hanūmat tells his name and his story to Bhīmasena, cf. § 531 foll.), 11193 (begotten by Vāyu on the wife of Keṣarin); 148, (11201).—§ 426 (do.): III, 149, 11225, (11229), (11234) (described the different yugas to Bhīmasena).—§ 430 (do.): III, 150, 11272 (showed his former shape to Bhīmasena), 11275 (*tad adbhutam mahāraudram Vinḍhya-parvatasaṁnibham . . . H^oo varshma*), 11276, 11281 (*plava-gottamaḥ*).—§ 431 (Saugandhikāharana): III, 161, 11329, 11332 (promised to stand on the flagstaff of Arjuna—*Vijayasya dhvajasthaḥ*; cf. V, 2222), 11335.—§ 531 (Rāmopākhyānap.): III, 280, 16102 (counsellor of the monkey king Sugrīva), 16115 (*Anilātmaḥ*), 16125.—§ 534 (Hanūmatpratyāgamana): III, 282, 16227 (*°pramukhah . . . plavaṅgamah*, despatched to seek Sītā), 16229, 16263 (reached Lāṅkā and consoled Sītā).—§ 535 (Setubandhana): III, 283, 16284 (*Mārutātmaḥ*, commanded the monkey force).—§ 538 (Kumbhakarnāgaragamana): III, 286, 16385 (*Mārutātmaḥ*), 16389 (*Pavanātmaḥ*), 16392 (*Mārutātmaḥ*, slew the Rākshasa Dhūmrāksha).—§ 539 (Kumbhakarnādivadha): III, 287, 16434 (*Mārutātmaḥ*, slew the Rākshasa Vajravega).—§ 541 (Indrajidvadhā): III, 289a, 16468, (β), 16477.—§ 542 (Rāvaṇavadhā): III, 290a, 16500.—§ 543 (Rāmābhisheka): III, 291, 16576 (shall live as long as Rāma's fame), 16591 (sent as messenger from Rāma to Bharata).—§ 561h (Arjuna): V, 56, 2222 (*Mārutātmaḥ*, had promised to Bhīmasena to place an image of himself on the standard of Arjuna, cf. III, 11332).—§ 599 (Jayadrathavadhāp.): VII, 139, 5777 (*°ān iva parvatam*, sc. *udyamiya*, cf. the note of PUR.).

Cf. also the following synonyms:—

Anilātmaḥ ("the son of the Wind"): III, 16115 (*H^o*), 16233.

Mārutātmaḥ (do.): III, 11280, 16258 (*H^o*), 16284 (*H^o*), 16385 (*H^o*), 16392 (*H^o*), 16434 (*H^o*); V, 2222 (*H^o*).

Pavanātmaḥ (do.): I, 452 (*H^o*); III, 16223, 16386, 16389 (*H^o*).

Vāyuputra (do.): III, 16592.

Vāyutanaya (do.): III, 11170.

Hanūmatpratyāgamana ("the returning of Hanūmat").

§ 534: Rāma and Lakshmaṇa were dwelling on the mountain Mālyavat. Rāma sent Lakshmaṇa to Kishkindhyā to threaten Sugrīva. Sugrīva, however, said that he had despatched monkeys in all directions to find out Sītā. After a month those who had been sent to the north, the east, and the west returned. After two months Hanūmat, Aṅgada, etc., returned from the south, after having pillaged Madhuvana (β). Hanūmat told that in a cavern of the palace of Maya the ascetic Prabhāvatī had shown them the way; on the shore they had seen the mountains Sahya, Malaya, and Daridura, then they had met Sampāti, the brother of Jaṭāyu(s) (α), and had informed him of everything; Sampāti then had directed them to Lāṅkā (δ), whereafter Hanūmat had crossed the ocean and slain the Rākshasī of the water, and had been

recognized by Sītā from the words of Avindhya; Sītā had given him a jewel as a credential and told him, as a token, that Rāma on the mountain Citrakūṭa had shot a blade of grass at a crow; Hanūmat then had caused himself to be seized by the soldiers of Rāvaṇa, and set fire to Lāṅkā.

Hanyamāna, pl. (°āḥ), a people: VI, 377 (only B., C. has *Hamsamārga*, q.v.).

Hara¹, an Asura. § 130 (Amṣvat.): I, 67, 2659 (*Dānavot-tamaḥ*, incarnate as king Subāhu).

Hara², Īva, q.v.

Hara³, a Rudra. § 665 (Mokshadh.): XII, 208d, 7585.

Harāhara, an Asura. § 92 (Amṣvat.): I, 65, 2533 (so B.: *Virūpāksha-Harāharau*, C. has *Virūpāksha-Mahodharau*; is there not to be read *Virūpāksha Harāharau*? cf. Hara, v. 2659, and Ahara (C. Suhara), v. 2660).

Hārāhūna, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1194 (in the west, vanquished by Nakula on his digvijaya).—§ 295 (Dyūtaparvan): II, 51, 1844 (brought tribute to Yudhishtira).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rajasūya of Yudhishtira). Cf. Hūna, pl.

Harāṇāharana. § 11 (Parvasaṅgr.): I, 2, 363 (i.e. *Harāṇāharanaparvan*).

[**Harāṇāharanaparvan**] ("the section relating to the handing over the gift of honour," the 17th of the minor parvas of the Mbhr.). § 253: *Kṛṣṇa* said that *Arjuna* had not insulted their family, but had rather enhanced their respect, and prevailed upon them that they, by conciliation, brought *Arjuna* back to *Dvārakā*, where he was united in marriage with *Subhadrā* and passed a whole year. The last time of his exile he passed in *Pushkara*. After the twelve years were complete he came back to *Khāṇḍavaprastha*. *Draupadī* at first was jealous, but then embraced *Subhadrā*. *Kṛṣṇa* visited them at *Indraprastha* with *Rāma*, *Akrura* *Dānapati* (the *senapati* of the *Vṛshnis*), *Anādhrṣṭi*, *Uddhava* (a disciple of *Bṛhaspati* himself), *Satyaka* and *Sātyaki*, and *Kṛtavarma* *Sātva*, and *Pradyumna*, *Çāmba*, *Niçāṭha*, *Çāṅku*, *Cārudeśha*, *Jhillin*, *Viprthu*, *Sāraṇa*, *Gada*, etc., bringing with them many nuptial presents. *Yudhishtira* sent the twins out to receive them. *Kṛṣṇa* gave them 10,000 kine from the country of *Mathurā*, and *Bālrika* horses as *kanyādhana*, etc. *Rāma* gave *Arjuna* as a wedding present (*pañigrahanika*) 1,000 elephants. Having spent many days in sports and merriment there, the *Vṛshnis* returned to *Dvāravati* with *Rāma* in the van, carrying with them the gems that had been given them by *Yudhishtira*. But *Kṛṣṇa* remained with *Arjuna* at *Indraprastha*, and they went a-hunting over the borders of the *Yamunā*. *Subhadrā* brought forth *Abhimanyu*, so called because he was fearless (*abhi*) and wrathful (*manyumat*, v. 8027). Upon his birth *Yudhishtira* gave away 10,000 kine and *nishkas* to the *brahmanas*. The child became the favourite of *Vasudeva*, etc., and acquired from his father the *Dhanurveda* (β).—*Pāñcali* (*Kṛṣṇa*, v. 8045) also obtained five sons (see § 159): *Prativindhya*, *Sutasoma*, *Çrutakarman*, *Çātānika*, *Çrutasoma*. They were born each at the interval of one year. Their *jātakarma*, *cūḍa*, and *upanayana* were performed by *Dhaumya*. After having studied the *Vedas* they acquired from *Arjuna* knowledge of all weapons celestial and human (I, 221).

Harāṇāhārika (°ka, B.). § 10 (Parvasaṅgr.): I, 2, 313 (i.e. *Harāṇāharanaparvan*).

Harasulocana—Īva (1000 names²).

Hārdikya¹—*Kṛtavarma*, q.v.

Hārdikya¹, a prince. § 130 (Amçāvat.): I, 67, 2651 (incarnation of the Asura Açvapati).—§ 554 (Sainyodyogap.): V, 47, 75 (among the princes to whom the Pāṇḍavas ought to send messengers).

Hārdikyatanaya (the son of Kṛtavarman). § 793 (Mausalap.): XVI, 7, 245 (installed as king of Mārttikāvata).

Hari¹ = Vishnu (Kṛṣṇa), q.v.

Hari², a Rākṣasa. § 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (followed Rāvaṇa).

Hari³, a Suparṇa, the son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3598.

Hari⁴, the son of Akumpana (Anukampaka). § 594 (Akumpana): VII, 52, 2030 (Nārāyaṇasamaḥ).—§ 678b (Anukampaka): XII, 257, 9151.

Hari⁵, an Asura, the son of Tārakāksha. § 606 (Tripurā-khyāna): VIII, 33, 1417, 1419.

Hari⁶, a Pāṇḍava warrior. § 608 (Karnap.): VIII, 56^{rv}, 2740 (slain by Karṇa).

Hari⁷, a warrior of Skanda. § 615u (Skanda): IX, 457, 2563.

Hari⁸ = Indra: VIII, †4700 (*vidhya . . . Namuṣm yathā H^o*).

Hari⁹ = Çiva (1000 names²).

***hari**, pl. (*°ayah*), the horses of Indra: III, †11903, 11921, 12003, 12215; XII, †8421 (*°aça°*); XIV, †274, †275, †286 (*°mān Devarājah*, i.e. Indra), 1720.

Hārī, a daughter of Krodhavaçā. § 127 (Amçāvat.): I, 66, 2624, 2627 (mother of the *harayah* (? horses, PCR.), the *vānarāḥ* and the *golāṅgūlāḥ*).

Haribabhrū, a muni. § 264 (Sabbhūkriyāp.): II, 4a, 111.

Haricandra, an ancient king. § 266 (Çakrasabhāv.): II, 7, 294 (*rājarehiḥ*, in the palace of Indra).—§ 271b (Lokapalābhākhyānap.): H. is the only king who lives in the palace of Indra, and the reason is that H. had formerly brought the whole earth with its seven islands under his sway, and had performed the *rājasūya* sacrifice, to which all the kings of the earth brought wealth at his command, and having concluded the *rājasūya*, he was installed in the sovereignty of the earth (*sāmraṇyena*). All princes who perform a *rājasūya* or are slain in battle without turning their backs, or yield up their lives after severe ascetic penances, attain to the region of Indra; II, 12, 484 (*rājarehiḥ*), 488, 496, 497.—§ 271 (do.): II, 12, 502, 504 (Pāṇḍu wished to obtain the same regions as H., therefore Yudhishtira must perform the *rājasūya*).—§ 272 (Rājasūyārambhāp.): II, 13, 516 (*rājarehiḥ*).—§ 296 (Dyūtap): II, 53, 1931 (*rājasūyam avāpyaivaḥ H^oa iva prabhuh*).—§ 626 (Rājadh.): XII, 20, †614 (*°ah pārthivendraḥ çrutāḥ te yajñair iṣṭvā punyabhāg vītaçokaḥ | rddhyā Çakram yojayan mūnushaḥ san*).—§ 721 (Ānuçāsanik.): XIII, 3a, 187 (read with B. *H^oakratau*, and cf. Çunaççepha).—§ 746 (do.): XIII, 657, 3290 (a sentence of his is quoted).—§ 761 (do.): XIII, 1157, 5663 (among the kings who abstained from meat during the month of Kārttika), 5664 (*carati vai divi satyena candravat*).—§ 775 (Ānuçāsanik.): XIII, 1667, 7678 (enumeration).—§ 795 (Svargārohanap.): XVIII, 3, 106 (*°samāḥ*, sc. *lokāḥ*, won by Yudhishtira).

Haricmaçru¹, a ṛṣi. § 702 (Mokshadh.): XII, 293a, 10762 (praised Vishnu and attained to great success).

Haricmaçru² = Indra: XII, †13205 (*°tām Indrah prāptah*, on account of the curse of Gautama).

Haricmaçru³ = Çiva (1000 names¹).

Hariçrāvā, a river. § 574 (Jambūkh.): VI, 9λ, 336.

Haridraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration).

Harigiri, a mountain on Kuçadvipa. § 575 (Bhūmip.): VI, 12e, 452.

Harihaya¹ = Indra, q.v.

Harihaya² = Mahāpuruṣa (Mahāpuruṣastava).

Harijāta = Çiva: XII, 9162.

Harikeça¹ = Kṛṣṇa: VI, 2949.

Harikeça² = Çiva: X, 770; XII, 10390 (1000 names¹); XIII, 1158 (1000 names²); XIV, 194.

Harimat¹, a rite (according to Nil.). § 270 (Brahmasabhāv.): II, 11, 447 (in the palace of Brahmān).

Harimat² = Indra: XIV, †286.

Harimedha = Mahāpuruṣa (Mahāpuruṣastava).

Harimedhas, an ancient king. § 61 (Sarpasattra): I, 55, 2099 (*yajño H^oasaç ca yathā*).—§ 565 (Gūlavacarita): V, 110, 3813 (the same?, father of Dhvajavati).

Harimedhas² = Vishnu: XII, 12764, 13458 (*Açvaçirasaḥ*), 13576, 13696.

Harina¹, a serpent. § 63 (Sarpasattra): I, 57, 2152 (of Vāsuki's race).

Harina², name of an ichneumon, v. Harita.

Harina³ = Çiva (1000 names²).

Harināçva, a prince. § 656 (Khaḍgotpattik.): XII, 166, 6198 (received the sword from Raghu, from him it passed over to Çunaka).

Harināksha = Çiva (1000 names²).

***harindra** ("king of the monkeys," or "lions"): VIII, 2474 (*°gor iva*, sc. *yuddham*, perhaps all. to the combat between Vālin and Sugriva).

Harinetra = Çiva: VII, 9522; XIV, 194.

Haripindā, a mātṛ. § 615u (Skanda): IX, 460, 2642.

Harirudra (i.e. Vishnu and Çiva in one person). § 332 (Mahādevastava): III, 39, 1627 (said of Çiva).

Harita¹, name of an ichneumon. § 646b (Mārjāramūshikasarpv.): XII, 138, 4942 (only C., B. has Harina).

Harita² = Çiva (1000 names¹).

Hārīta, a muni. § 691 (Mokshadh.): XII, 279, 9988. Cf. Hārīta.

Hārīta, a muni. § 324 (Arjunābhigamanap.): III, 26a, 986 (praised Yudhishtira).—§ 637 (Rājadh.): XII, 477, 1594 (among the ṛṣis who surrounded Bhishma).

Harivāhana = Indra, q.v.

Harivaṃça, the appendix of Mbhr. § 10 (Parvasaṅgr.): I, 2, 357 (*°as tataḥ parā Purāṇam khilasamjñitam*).—§ 11 (do.): I, 2, 642 (*khileshu H^oaç ca*), 643 (*khileshu H^oe ca*, said to contain 12,000 çloka, in reality C. has 16,374 çloka).—§ 795o (Mahābhārata): XVIII, 6, 280 (*°samāptau tu sahasraṃ bhojayed dvijān*), 283 (*°parrani*).

Harivarsha, name of a varsha. § 279 (Arjuna): II, 28, 1044 (on his digvijaya Arjuna reached *uttaram Harivarshaṃ*, the abode of the *Uttarāḥ Kuravaḥ*, where he could not enter).—§ 574 (Jambūkh.): VI, 67, 202 (north of the mountain Hemakūṭa); 10, 386, 400.

Harivāsa = Kṛṣṇa: VI, 2949.

Harsha ("joy"), a son of Dharma. § 117 (Amçāvat.): I, 66, 2596 (the third son of Dharma), 2597 (the husband of Nandā).

Haryaçva¹, king of Ayodhyā. § 565 (Gūlavacarita): V, 115, 3934 (*Ikshvākum . . . Ayodhyāyām*), 3936, 3937; 116, 3938, 3944, 3951, 3952, 3957 (obtained Madhavī by giving 200 horses to Gālava, and begat with her the son Vasumanas).—§ 761 (Ānuçāsanik.): XIII, 1158, 5669 (the

same(?), among the kings who abstained from meat during the month of Kārttika).

Haryaçva², king of the Kāçis, father of Sudeva and grandfather of Divodāsa. § 736b (Vīṭahavyop.): XIII, 30, 1949 (*Divodāsapitāmāḥaḥ*), 1952 (*°aya dāyadaḥ . . . Sudevaḥ*).

Haryaçva³ = Çiva (1000 names²).

Haryaksha = Çiva: IX, 595 (*saçūlam*); XIII, 1245 (1000 names²).

Haryakshan = Çiva: XIV, 192.

Hasana, a warrior of Skanda. § 615u (Skanda): IX, 457, 2569.

Hasinī, an Apsaras. § 731b (Ashtāvakra-Dikṣamv.): XIII, 19β, 1425 (among the Apsaras who danced in the palace of Kubera).

Hasta, a nakṣatra (v. Sū. Si.). § 749 (Ānuçāsanik.): XIII, 89a, 4260 (performing of çrāddhas under the nakṣatra *II.*).—§ 759 (do.): XIII, 110, 5392 (description of the candravrata). Cf. Sāvitra.

Hastibhadra, a serpent. § 564 (Mātaliyop.): V, 1037, 3629.

Hastiçvara = Çiva (1000 names²).

Hastikāçyapa, a rṣhi. § 768 (Ānuçāsanik.): XIII, 139a, 6298. § 775 (do.): XIII, 166ç, 7672 (among the rṣhis of the north).

[**Hastikūta**] ("the artifice concerning the elephant"). § 757b (Ānuçāsanik.): *Bhishma* said: A brahman *Gautama* nursed an infant elephant that had lost its mother, till it was ten years old, huge as a hill, etc.; he looked upon it as a son, and it brought him his fuel and water. *Indra*, in the shape of king *Dhṛtarāṣṭra*, seized this young elephant, offering to give to *Gautama* great riches instead; "what use can brahmins have of elephants?" († vv. 4850 and 4852–86). *Gautama* said he would take the elephant from him even in [*Yamaloka*] (e), [*Mandakini*] (d), the woods of *Meru* (e), [*Nandana*] (f), [*Uttarāḥ Kuravaḥ*] (g), [*Somaloka*] (h), [*Sūryaloka*] (i), [*Varuṇaloka*] (j), [*Indraloka*] (k), [*Prajāpatyāḥ lokāḥ*] (l), [*Goloka*] (m), [*Svayambhūbhavana*] (n), († vv. 4896–4902), the world of the *Somapithin* (*yatropayāti haribhiḥ somapithi*, B.; C. *yatropayānti haribhiḥ somavithim*) (o); *Dhṛtarāṣṭra*, as regards e–k, said that he would go to higher regions, and as regards l–n, that he would not go (or be) there; having mentioned (e), *Gautama* recognized *Indra*; they asked each other's benediction; *Indra* returned the elephant, and as *Gautama* alone of all R. had been able to recognize him, he took *Gautama* and the elephant with him and proceeded to heaven * (XIII, 102).

Hastin¹, a son of the elder *Dhṛtarāṣṭra*. § 154 (Pūruvaṃç.): I, 94, 3747 (the second son of *Dhṛtarāṣṭra*).

Hastin², a son of *Suhotra*. § 156 (Pūruvaṃç.): I, 95, ††3787 (son of *Suhotra* and *Suvarṇā*, founded *Hastinapura*); ††3788 (married *Yaçodharā* and begat with her *Vikunṭhana*).

Hastinapura, the capital of the Kurus, on the river Gaṅgā. § 11 (Parvasuṅgr.): I, 2, 512, 514.—§ 13 (Paṇṣhyap.): I, 3, ††672 (the capital of king *Janamejaya*).—§ 17 (Uttānka): I, 3, ††832, 833.—§ 71 (Ādivaṃçāvatāraṇap.): I, 61, 2261.—§ 156 (Pūruvaṃç.): I, 95, ††3787 (founded by *Hastin*, the son of *Suhotra* and named after him).—§ 157 (do.): I, 95, ††3819 (C. by error *Ha*°). § 165 (Satyavatlābhop.): I, 100, 3978 (*Kurūṇāṃ puṣābhedaṇa*), 4023, 4064.—§ 167 (Vicitravīryoparama): I, 102, 4125.—§ 213 (Jatugrhap.): I, 143, 5705.—§ 241 (Vidurāgamanap.): I, 200, 7377.—§ 244 (Rājyalābhap.): I, 207, 7558.—§ 286 (Rājasūyikap.): II, 33, 1258.—§ 287 (do.):

II, 34, 1260.—§ 298 (Dyūtap.): II, 58, 2013.—§ 319 (Saubhavadhop.): III, 14, 635.—§ 342 (Indralokābhigamanap.): III, 51, 1996.—§ 512 (Ghoshayātrāp.): III, 247, 15039.—§ 515 (Karnadigvijaya): III, 253, 15210.—§ 516 (Duryodhanayajña): III, 256, 15324.—§ 552 (Goharaṇap.): IV, 47, 1490; 50, 1554; 67, 2152; 69, 2246.—§ 555 (Sainyodyogap.): V, 19, 597.—§ 556 (Sañjayayānap.): V, 32, 940.—§ 562 (Bhagavadayānap.): V, 84, 3002.—§ 569 (do.): V, 147, 4956.—§ 570 (Sainyaniryānap.): V, 156, 5313.—§ 573 (Ambopākhyānap.): V, 173, 5964; 195, 7614.—§ 604 (Karpap.): VIII, 2, 26.—§ 612 (Hradapraveçap.): IX, 29, 1654, 1662.—§ 615 (Gaḍāyuddhap.): IX, 35, 1974; 63, 3535, 3580.—§ 618 (Jalapradānikap.): XI, 11, 309.—§ 659 (Mokṣadh.): XII, 176, 6584.—§ 787 (Āçramavāsap.): XV, 18, 508.—§ 791 (Putradarçanap.): XV, 36, 1010 (C. by error *Ha*°).—§ 794 (Mahāprasthānikap.): XVII, 1, 9. Cf. *Gajāhvaya*, *Gajapura*, *Gajasāhvaya*, *Nāgāhvaya*, *Nāgapura*, *Nāgasāhvaya*, *Vāraṇāhvaya*, *Vāraṇasāhvaya*.

Hastipāda, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).

Hastipinda, a serpent. § 47 (Sarpanāmak.): I, 35, 1559 (enumeration).

Hastisomā, a river. § 574 (Jambūkh.): VI, 9λ, 327.

Hātaka, a country. § 279 (Arjuna): II, 28, 1040 (*°anāma deçam*, protected by *Guhakas*, conquered by *Arjuna*).

Hātaka, pl. (*āḥ*), the inhabitants of *Hātaka*. § 279 (Arjuna): II, 28, 1042 (*°an abhitaḥ . . . Gandharvarakṣitaṃ deçam*, conquered by *Arjuna*).

Havana, a Rudra. § 770 (Ānuçāsanik.): XIII, 151β, 7091 (enumeration).

Havidhra, an ancient king. § 775 (Ānuçāsanik.): XIII, 1667, 7683.

Haviçravas, a son of the elder *Dhṛtarāṣṭra*. § 154 (Pūruvaṃç.): I, 94, 3748 (the sixth son of *Dhṛtarāṣṭra*).

Havirdhāman. § 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6829 (*Prajāpatiḥ*, son of *Antardhāman* and father of *Pracina-barhis*).

Havis¹ = Çiva (1000 names²). Do.² = *Vishṇu* (1000 names).

Havishmat, a rṣhi. § 266 (Çakrasabhāv.): II, 7, 294 (in the palace of *Indra*).

Havishmatī, a daughter of *Āṅgiras*. § 489 (Āṅgirasa): III, 218, 14127 (*havirbhiḥ ca*, so. *paçyati*, the fifth daughter of *Āṅgiras*).

Havyakavyabhuj¹ = *Vishṇu* (*Hayaçiras*): XII, 13382, 13452.

Havyakavyabhuj² = *Agni*, q.v.

Havyavah, **Havyavāha**, **Havyavāhana** = *Agni*, q.v.

Haya, pl. (*°aḥ*), a family (?). § 267 (Yamasabhāv.): II, 8, 333, 335 (in the palace of *Yama*).

***hayaçāstra**: V, 7102 (*°vidā*).

Hayaçiras ("having a horse's head"), a form of *Vishṇu*. § 564 (Mātaliyop.): V, 99, 3551 (*atra*—i.e. in *Pātāla*—*Ādityo H°aḥ kālā parvaṇi parvaṇi uttishṭhati suvarṇakhyam vāgbhir āpārāyaṇ jagat*).—§ 641 (Rājadh.): XII, 122, 4515 (so. *jāgati*).—§ 717b (Nārāyaṇiya): XII, 340, 12923 (*ahaṃ H°a bhūtvā samudra paçcimottara pibāmi suhutaṃ havyaṃ kavyaṇ ca çrāddhayanvitaṃ*, says *Nārāyaṇa*, cf. v. 13508); 341, 13104; [343, 13260 (Kṛṣṇa identified with the horse's head); 348, 13451 (*hayaçiro mahat | Havyakavyabhujō Vishṇoḥ*), 13498 (when *Madhu* and *Kaiṭabha* had robbed the Vedas *Vishṇu* assumed a horse's head), 13503 (in that shape *Vishṇu* recovered the Vedas), 13508 (*Vishṇu* then

placed the horse's head in the north-eastern (*udakpārva*) region of the ocean), 13523 (*hayaçirastanum*), 13527 (*hayaçirah*). Cf. Açaçiras, Hayamukha, Vaçavāmukha.

Hayaçiras = Mahāpuruṣa (Mahāpuruṣastava)

Hayaçirodhara ("having a horse's head") = Viṣṇu: XII, 13459, 13507, 13526. Cf. Hayaçiras¹.

Hayagardhabhi = Çiva (1000 names¹).

Hayagrīva¹, a Videha king. § 562 (Bhagavadyaṇap.): V, 74γ, 2731 (*Videhānām*, among the wicked kings who annihilated their kinsmen, etc.).

Hayagrīva¹, an Asura. § 567 (Bhagavadyaṇap.): V, 130, 4415 (in a later birth he was slain by Kṛṣṇa. Cf. Hariv., 3109-10).

Hayagrīva¹, an ancient king. § 628b (Rājadh.): The ancient king II., after having slain a large number of his foes in battle, was himself defeated and slain, being once without a follower at his side. He acquired great fame from the battles he fought. This was his sacrifice, and having completed it by yielding up his life-breaths, he is now sporting in the regions of the gods. He protected his kingdom, performed sacrifices, was possessed of learning, etc. He drank soma in the sacrifices, gratified the brahmins, etc., therefore he won heaven: XII, 24, 720 (*rājaraśeḥ*).

Hayamukha ("having a horse's face") = Viṣṇu: I, 1250 (Garuḍa identified with H.).

Hayarāja ("the king of the horses"). § 589 (Droṇā-bhishekap.): VII, 11μ, 384 (had been slain by Kṛṣṇa).

Hāyi hāyi huvā hoyi huvā hoyi tathā 'sakṛd gāyanti tvām sāmagaḥ brahmavādinah = Çiva (1000 names¹)

Hemā, a river. § 574 (Jambūkh.): VI, 9λ, 331.

Hemaçrūga, a mountain. § 221b (Gaṅgā): I, 170, 6454 (? *purā Himavataç caishā H^oād viniherṭā Gaṅgā*).

Hemaguha, a serpent. § 47 (Sarpanāmāk.): I, 35, 1554 (enumeration).

Hemakampana, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 168κ, 6851 (only B, C. has *Hemapuñjakaḥ*).

Hemakara = Çiva (1000 names¹).

Hemakūṭa. § 390b (Tirthayātrāp.): On the mountain H. the utterance of words (so PCB., who follows the various reading cited by Nil., "*vācā yatra bhavan*," instead of "*vātā-baddha bhavan*") caused the gathering of clouds and stones by thousands. There the recitation of the sacred scriptures was heard, but nobody was seen; in the evening and the morning there was seen fire, and biting flies would interrupt the austerities. Lomaça explained that formerly on this *Rṣhabhakūṭa* (i.e. Hemakūṭa) dwelt a great and resentful ṛṣi, who was many hundred years old, and was named P¹-bha. When practising austerities he had been spoken to by others, and in wrath he ordered the mountain to throw stones on him who should utter any word there, and forbade the wind to make any noise. Therefore, as soon as a man utters any word here he is forbidden by a roaring cloud. Formerly, when the gods came to the *Nandā*, many men came to see them, but the gods with Indra at their head did not like to be seen, and therefore they rendered the spot inaccessible by raising obstructions in the form of mountains, and from that day onwards men could not see that hill, far less ascend it. Lomaça further said: "Here all the gods performed the best sacrifices, and the marks thereof may be seen to this day, the grass resembling *kuça* grass, and many trees resembling *yūpa*; the gods and ṛṣis dwell there to this day, and it is their fire which is seen in the evening and the morning. By bathing

here one's sins are destroyed": III, 110, 9929 (*parvatam*, near the River Nandā and Aparanandā, visited by Yudhiṣṭhira, etc., on his tirthayātrā).—§ 459 (Mārkaṇḍeyas.): III, 188, 12917 (*parvatam*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 6β, 198 (the second of the six *varṣhaparvatāḥ* of Jambudvīpa), 202 (beyond H. lies Harivarsha), 236 (identified with Kailāsa, q.v.), (θ), 246 (inhabited by Guhyakas).

Hemanetra, a Yaksha. § 269 (Vaiçravaṇasabbhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Hemānga = Viṣṇu (1000 names).

Hemapuñjaka, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 168κ, 6851 (only C, B. has *Hemakampanaḥ*).

Hemavarman = Hiraṇyavarman: V, 7493, 7518.

Hemavarṇa¹, a Suparna, the son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3599.

Hemavarṇa², the son of Rocamāna. § 592 (Saṃçaptakavadhap.): VII, 23ο, 1014 (*Rocamānasya sutaḥ*, proceeded against Droṇa, description of his horses).

Heramba = Gaṇeça: I, 75.

Herambaka, pl. (°aḥ), a people. § 281 (Sahadeva): II, 31, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Hetu = Viṣṇu (1000 names).

Hetvātman = Kṛṣṇa: XII, 1650.

Hidimba, a Rākshasa, slain by Bhīmasena. § 11 (Parvasaṅgr.): I, 2, 361 (°*Bakayor vadhaḥ*), 381 (°*śya vadhaḥ*).—§ 71 (Ādivamçāvatāraṇap.): I, 61, 2253 (*Rakshaḥ*, slain).—§ 158 (Pūruvaṃç.): I, 95, ††3824 (*hatva*).—§ 214 (Hidimbavadhap.): I, 152, 5927 (°*nāma Rākshasaḥ*), 5940 (brother of Hidimbā), 5950 (°*nāma Rākshasaḥ*); 153, 5962 (*Rakshaseçvaraḥ*), 5974, 5981, 5984, (5995), 6004; 154, 6011, 6038 (is slain by Bhīmasena).—§ 215 (Bakavadhap.): I, 162, 6256 (°*śya vadhat*).—§ 315 (Maitreyaçāpa): III, 10, 368 (*Rakshasam* . . . *H-Bakamukhyānam*).—§ 316 (Kirmīravadhap.): III, 11, 416 (had been the friend of Kirmīra), 451 (°*Bakayoh* . . . *açrupramārjanam*).—§ 317 (Draupadiparītāpav.): III, 12, 553 (°*vanam*, all. to § 214), 568 (*Bhīmasena-H^oayoh*, do.), 573.—§ 435 (Jatāsuraavadhap.): III, 157, 11496 (*mārgam Baka-H^oayoh*).—§ 551 (Kicakavadhap.): IV, 22, 726 (*hatva H^om*).—§ 561 (Yānasandhip.): V, 50, 1987 (all. to § 214).—§ 562 (Bhagavadyaṇap.): V, 90ν, 3151 (°*śya*, sc. *hanta*, i.e. Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 176, 8010 (°*Baka-Kirmīra nihataḥ mama bāndhavaḥ*, says Alāyudha); 180δδδ, †8211 (*nihatā Rākshasendraḥ H^o-Kirmīra-Bakapradhānāḥ*); 181, 8235 (°*Baka-Kirmīra Bhīmasenena patitāḥ*).—§ 617 (Aishikap.): X, 11δ, 598 (all. to § 214).

Hidimbā, a Rākhasī, sister of Hidimba and by Bhīmasena, mother of Ghaṭotkaca. § 11 (Parvasaṅgr.): I, 2, 380.—§ 71 (Ādivamçāvatāraṇap.): I, 61, 2255 (*prāptā H^oa Bhīmena yatra jāto Ghaṭotkacaḥ*).—§ 83 (Ādivamçāvatāraṇap.): I, 63, 2452 (by Bhīmasena, mother of Ghaṭotkaca).—§ 159 (Pūruvaṃç.): I, 95, ††3833 (do.).—§ 214 (Hidimbavadhap.): I, 152, 5940 (fell in love with Bhīmasena); 153, 5964, (5972), 5981, 6006; 154, 6007, (6011), 6041 (*Rakhasi*); 155, 6042, 6045, 6057, 6062 (*Rakhasi*), 6081 (bore Ghaṭotkaca to Bhīmasena).—§ 317 (Draupadiparītāpav.): III, 12, 554 (*Rakhasi*), 562, 570 (cf. § 214).—§ 600 (Ghaṭotkacavadhap.): VII, 176, 8010 (*pardamarṣhaḥ kanyāyā H^oayāḥ kṛtāḥ purā*, says Alāyudha).

[**Hidimbavadhaparvan**] ("the section relating to the killing of Hidimba," the 9th of the minor parvas of Mbhr.) (cf. Hidimba). § 214 (cf. III, 553 ff.): Not far from that

place dwelt on a *çāla* tree the *Rākṣasa Hidimba*, a cannibal with eight long and sharp-pointed teeth, etc. Scenting the odour of man, he sent his sister *Hidimbā* to slaughter them and bring them unto him. She fell in love with *Bhīma*, and, assuming a beautiful form, she asked him to become her husband, and promised to rescue him and his brothers and mother from her brother, but *Bhīma* ("neither men nor *Gandharvas*, nor *Yakṣas* are able to bear my might," v. 5960) refused to awaken them (I, 152). Seeing that his sister did not return soon enough, *Hidimba* proceeded quickly to the spot, and, abusing his sister, he rushed at her, but was seized by *Bhīma* and dragged to a distance, lest his yells should awaken the brothers of *Bhīma*; fighting they broke down the trees, etc., and at those sounds the *Pāṇḍavas* woke up with their mother, and saw *Hidimbā* sitting before them (I, 153). She made herself and her love for *Bhīma* known to them. *Arjuna* offered to assist *Bhīma*; but *Bhīma* refused. *Arjuna* then said: "The morning twilight is about to set in; during the twilights *Rākṣasas* become stronger; kill him without delay." Then *Bhīma* threw the *Rākṣasa* to the ground, and he, dying, sent forth a terrible yell; then he doubled up his body and broke it in the middle. *Arjuna* thought there was a town not far off. Thence they proceeded, followed by *Hidimbā* (I, 154). *Bhīma* would also have slain *Hidimbā*, but was prevented by *Yudhisṭhira*. It was agreed upon, that she should have *Bhīma* for her husband, until she got a son, sporting with him during the day, but bringing him back every evening. She then flew away with him, and sported with him on mountains, etc., until she had brought forth (the *Rākṣasa* women bring forth the very day they conceive (v. 6077) a bald-headed son, whom they, on account of his baldness, called *Ghaṭotkaca* (*ghaṭo hānyotkaca iti*, v. 6079), who developed into a young man the very hour he was born, excelled all *Piçācas*, etc., in strength, and soon acquired high proficiency in all weapons. *Hidimbā* then went away; and also *Ghaṭotkaca*, who promised that he would come when wanted for business, went away northwards. It was *Indra* who had created *Ghaṭotkaca* as an antagonist for *Karna*, in consideration of the latter's lance (I, 155). The *Pāṇḍavas* proceeded from forest to forest in the garb of ascetics, studying the *Brāhma Veda*, and the *Vedāṅgas*, and the *nitiçāstra*, through the countries of the *Matsyas*, *Trigartas*, *Pāncālas*, and *Kīcakas*. Then they met *Vyāsa*, who comforted them and led them into the town of *Ekacakrā* to the house of a brahman. He ordered them to wait here, till he came back, and then went away (I, 156).

Hika, a *Piçāca*. § 607 (*Karṇap.*): VIII, 44, 2064 (*Bahiç ca nāma Hikaç ca Vipāçayām Piçācakau | tayor apatyam Bāhikā naiṣā sraṣṭiḥ Prajūpateḥ*).

Himalāya—Himavat: VI, 1229 (*sthāvarāṇām H°h*, sc. *asmi*, says *Kṛṣṇa*).

Himavadgirisaṃçraya = *Çiva* (1000 names¹).

Himavat, the Himalaya mountains. § 43 (*Garuḍa*): I, 30, 1401 (the *Vālakhilyas* repaired to *H.* to perform austerities).—§ 48 (*Çesha*): I, 36, 1567 (*°as taṭe*, there *Çesha* performed austerities).—§ 134 (*Viçyāmitra*): I, 72, 2946 (*prasthe H°o ramye Mālinim abhito nadim*, there *Menakā* gave birth to *Çakuntalā*).—§ 135 (*Çakuntalop.*): I, 74, 3057 (*°aḥ prasthe*, do.), 3061 (*°aḥ prasthe*).—§ 178 (*Pāṇḍu*): I, 114, 4476 (*dakṣiṇam pārçvam ramyam H°o gireḥ*).—§ 180 (*Gāndhāripuroṭpatti*): I, 115, 4505 (*Vyāsa* repaired to *H.*).—§ 184 (*Pāṇḍu*): I, 119, 4637 (crossed by *Pāṇḍu*).—§ 214 (*Hidimbavadhap.*): I, 155, 6067 (*°girikunješhu*).—§ 221 (*Caitrarathap.*): I, 170, 6451 (*°pārçve*).—§ 221b

(*Gaṅgā*): I, 170, 6454 (*purā H°aç caishā Hemaççrīgāḍ viniṣṭa Gaṅgā*).—§ 227 (*Aurvop.*): I, 178, 6811 (the women of the *Bhygus* fled to *H.*).—§ 228 (do.): I, 181, 6885 (*Parāçara* threw the fire which he had kindled for the purpose of his snake sacrifice on the northern side of *H.*).—§ 232 (*Srayanvarap.*): I, 185, 6966 (*°cechikharair iva*).—§ 233 (do.): I, 188, 7042 (*iva*).—§ 249 (*Arjunavanavāsap.*): I, 215, 7812 (*°pārçvam*, visited by *Arjuna*).—§ 269 (*Vaiçravanababhāv.*): II, 10, 412 (among the mountains (personified) present in the palace of *Kubera*).—§ 270 (*Brahmasabhāv.*): II, 11, 428 (*°prasthe*, there *Nārada* performed the brahmavrata).—§ 277 (*Jarāsandhavadhap.*): II, 24, 933.—§ 279 (*Arjuna*): II, 27, 1037 (*sa-Nishkuṭam*, conquered by *Arjuna* on his digvijaya).—§ 280 (*Bhīmasena*): II, 30, 1078 (*°aḥ pārçvam*, conquered by *Bhīmasena* on his digvijaya).—§ 287 (*Rājasūyikap.*): II, 34, 1283 (*°cechikharān iva*).—§ 290d (*Bhūlinga*): II, 44, 1546 (*Bhūlingaçakunir nāma pārçve H°aḥ parç*).—§ 294 (*Dyūtap.*): II, 50, 1805 (*°sagarānūpāḥ sarve ratnākārāḥ*).—§ 295 (do.): II, 51, 1861 (*°pushpajam . . . kṣaudram*, 1864 (*parārḍhe H°aḥ*).—§ 304 (*Anudūṭap.*): II, 77, 2548 (*caled hi H°an*).—§ 305 (do.): II, 78, 2573 (on *H.* *Yudhisṭhira* had been instructed by *Merusāvartī*).—§ 317 (*Arjunābhigamanap.*): III, 12, 591 (*°an çiryeṭ*).—§ 320 (*Saubhavadhop.*): III, 16, 671 (*iva*).—§ 327 (*Draupadiparitāpav.*): III, 32, 1211 (*kṣtyeta H°an api*).—§ 331 (*Kairātap.*): III, 38, 1528 (*°cechikharām prati*), 1533 (*°prasthe*), 1544 (*°prastham*); 39, 1589 (*°cechikharāçrayaḥ*, i.e. *Çiva* as the *Kiṛāta*; *Arjuna's* encounter with *Çiva* on *H.*).—§ 389 (*Gaṅgāvatāraṇa*): III, 108, 9922 (*Bhāgīratha* went to *H°pārçvam*), 9923 (*b*: description, inhabited by *Kinnaras*, *Apsarasas*, and *Vidyādharas*), 9931; 109, 9949, 9954 (*Gaṅgā H°aḥ sūtā*, held by *Çiva*).—§ 419 (*Gandhamādanapr.*): III, 140, 10865 (the kingdom of *Subāhu*, the *Pulinda* king, was situated near *H.*), 10867 (the *Pāṇḍavas* started for *H.*).—§ 424 (*Bhīmakadalikhaṇḍapr.*): III, 146, 11152 (*iva*).—§ 434 (*Saugandhikāharāṇa*): III, 156, 11438 (the *Pāṇḍavas* had visited *H.*).—§ 436 (*Yakṣayuddhap.*): III, 158, 11541 (*prastham H°aḥ*), 11542 (the *Pāṇḍavas* came to the hermitage of *Vṛṣaparvan*, *prasthe H°aḥ*).—§ 437 (do.): III, 160, 11669 (*°prasthe*).—§ 449 (*Ājagarap.*): III, 177, 12350 (crossing *H.*, the *Pāṇḍavas* returned to the kingdom of *Subāhu*).—§ 450 (do.): III, 178, 12368 (on *H.* *Bhīmasena* was seized by an *ajagara*; *b*: *H.* was frequented by *Devarashis* and *Siddhas*); 179, 12425 (*sudurgo 'yam Yakṣa-Rākṣasa-sankulāḥ*).—§ 457 (*Vaivasvatop.*): III, 187, 12792 (*°aḥ çrīgām*), 12794 (*baddhā . . . naur matsaryasya vacaḥ çrutā çrīge H°as tadā | tac ca Naubandhanam nāma çrīgām H°aḥ param | khyātam adyāpi*).—§ 459 (*Mārkaṇḍeaya*): III, 188, 12917 (seen by *Mārkaṇḍeaya* in the stomach of *Nārāyaṇa*).—§ 468 (*Indradyumnop.*): III, 199, 13334 (the abode of the owl *Prāvārakarna*).—§ 496 (*Skaudotpatti*): III, 225, 14331 (*çailam Krauñcam H°aḥ sūtam*).—§ 512 (*Ghoshayātrāp.*): III, 249, 15101 (*°amç ca parivrajat*).—§ 515 (*Karṇadigvijaya*): III, 254, 15241 (conquered by *Karna* on his digvijaya).—§ 531 (*Ramopākhyānap.*): III, 280, 16102 (*iva*).—§ 538 (*Kumbhakarnaṇḍagamana*): III, 286, 16380 (*iva*).—§ 547 (*Karna*): III, 308, 17146 (*°vanabhūtam eipham koçariṇam yathā*).—§ 548 (*Āraṇeyap.*): 313, 17318 (four mountains enumerated).—§ 549c (*Arjuna*): IV, 2, 50 (*°an iva çailānam*, sc. *Arjuna*).—§ 552 (*Goharāṇap.*): IV, 39, 1298 (*girau*, all to § 331); 44, 1383 (*jāto H°aḥ prasthe*, sc. *Arjuna*).—§ 555 (*Indravijaya*): V, 11a, 353 (*°prasthe*);

14, 433.—§ 561 (Yānasandhip.): V, 55, 2181 (*°an api parvataḥ*).—§ 562 (Bhagavadgītāp.): V, 76, 2772; 82, 2918 (*caled hi H°an*).—§ 565 (Gālavacarita): V, 110, 3809 (*atra*—i.e. in the west—*mūlam H°o Mandaraṇ yāti śācavatam*); 111, 3825 (*°prahṭhe*, the abode of Maheśvara).—§ 570 (Sainyaniryānap.): V, 157, 5315 (*iva*).—§ 574 (Jambūkh.): VI, 3, 104 (omens); 6β, 198 (among the *varshaparvatas* of Jambudvīpa), (θ), 246 (the abode of Rakeshas).—§ 576 (Bhagavadgītāp.): VI, 13, 502 (*iva*).—§ 587 (Bhishmavadhap.): VI, 119, 5664 (*Gaṅgā H°aḥ sūtā*).—§ 588 (do.): VI, 121, 5795 (*giriṇām H°an varah*).—§ 592 (Samcāptakavadhap.): VII, 21, 890 (*coditṃ . . . H°cehikharākārām*).—§ 594 (Mṛtyu): VII, 54, 2097 (*°o mūrādhni yatra devāḥ purāyaṇam*).—§ 595 (Shoḍaśarāj., v. Marutta): VII, 55, 2172 (*haimam H°aḥ pādām*).—§ 596 (Pratijñāp.): VII, 75, 2668 (*girau*, all. to § 331); 80, 2843 (*°aḥ pādām*, reached by Arjuna and Kṛṣṇa on their way to the abode of Īva).—§ 599 (Jayadrthavadhap.): VII, 91, 3236 (*hamsā H°aḥ prasthe vāririṣṭhātā iva*); 105, 3955 (*iva*).—§ 605 (Kārṇap.): VIII, 19, 718 (*iva*).—§ 606 (Tripurākhyāna): VIII, 34, 1475 (*adhiṣṭhāne H°an Vindhya-parvataḥ*, description of the chariot of Īva).—§ 607 (Kārṇap.): VIII, 42, 1983 (*iva*); 44, 2029 (*bahishkṛtā H°a*, sc. the Bāhikas); 45, 2073 (*°aḥ śṛṅgam*, there Kārṇa had lived for a long time), 2104 (protected by Rakshases and Piśācas).—§ 608 (do.): VIII, 79, 14061 (*calet svadeśād dh°an*).—§ 610 (Çalyap.): IX, 5, 289 (*prasthe H°aḥ śubhe aruṇām (a°, C.) Sarasvatim prūpya*); 6, 295.—§ 611 (do.): IX, 9, 424 (*hamsā H°aḥ prasthe pibanta iva medinīm*).—§ 613 (Gadāyuddhap.): IX, 33, 1941 (*°cehikharākūrām . . . gadām*).—§ 615i (Saptasūrasvatā): IX, 38, 2207 (*carit sū H°pārçvāt prasarutā*, sc. Viçālā).—§ 615u (Skanda): IX, 44, 2458 (Gaṅgā throw the embryo from which Skanda was born on *H.*); 45, 2504 (gave a seat to Skanda), (γ), 2516 (came to the investiture of Skanda), 2549 (gave Skanda two companions, viz. Ativarcas and Suvarcas).—§ 615s (Arundhatī): IX, 48, 2795 (the seven Rāhis went to *H.*); 2796 (*°vane*), 2808 (*°prahṭhe*).—§ 615aa (Çrūtāvatī): IX, 48, 2829 (*°vanam*, Bharadvāja repaired to *H.*).—§ 615b (Baladevatīrthayātrā): IX, 54, 3043 (*parçve H°aḥ Balarāma came to H.*).—§ 615 (Gadāyuddhap.): IX, 58, 3279 (*°i pushpitāḥ iva kimçukau*).—§ 617 (Aishikap.): X, 12, 635 (*°pārçvam aśhāya*, Kṛṣṇa performed austerities for twelve years).—§ 619 (Strivilāp.): XI, 21, 610 (*iva*).—§ 638b (Ramopākhyāna): XII, 49, 1758 (*°vanam*, the abode of Āpavā).—§ 640 (Rājadh.): XII, 57, 2075 (*iva*).—§ 641f (Prthu Vainya): XII, 59, 2239 (*acalottamaḥ*, bestowed inexhaustible wealth upon Prthu Vainya).—§ 641 (Rājadh.): XII, 122, 4471 (*çṛṅge H°o Meru kanakaparvate yatra Muñjivats Rāmo jaṭāharaṇam adigat*); 126, 4653 (*mahā-çailaḥ*); 128, 4714 (*iva*).—§ 654 (Pavanaçālmālisamv.): XII, 154, 5805; 156, 5842 (*°prahṭhe*).—§ 656 (Khaḍgotpattik.): XII, 166, 6151 (*°aḥ çṛṅge*, there Brahman performed a sacrifice).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 192, 7010 (*uttare H°pārçve*, description).—§ 662b (Jāpakop.): XII, 199, 7202 (*°pādasamçrayaḥ*).—§ 683 (Mokshadh.): XII, 203, 7422 (*yathā H°aḥ pārçram . . . na drakṣṭhāpārçram manujaiḥ*).—§ 672b (Çakra-Namucisamv.): XII, 226, 18202 (*iva*).—§ 678b (Mṛtyu-Prājñāpatisamv.): XII, 259, 9209 (*°mūrādhni yatra devāḥ samjīro*).—§ 695b (Dakṣhayajñavinūça): XII, 285, 10275 (*°aḥ prahṭhe . . . Gaṅgādādvare*, there Dakṣa performed his sacrifice).—§ 714 (Çukakṛtya): XII, 328, 12314 (b: *H.* is frequented by

Siddhas, Cāraṇas, Apsarasas, Kinnaras, and various species of birds. There dwells Garuḍa (*Garutman*); the four lokapālas, the gods, and Rāhis used to repair thither. There Vishnu (c) performed austerities; there Kumāra (d) threw his dart, which Vishnu (e) shook, and which Prahlāda (f) could not raise. North of *H.* lies *Ādityaparvata*, the hermitage of Īva (*Frshadhvajah*), where he remained for a thousand celestial years, standing on one leg. It is surrounded on all sides with fire and cannot be approached by Yakshas, Rākshasas, and Dānavas, because the god of fire (*Pavakaḥ*) himself removes all impediments from Īva. At the slope of the mountain Vyāsa taught the Vedas to his disciples: Sumantu, etc. (a)), 12344 (*°prahṭhe*).—§ 716 (Çukābhīpatana): XII, 334, 12612 (*iva*), 12615 (*saçṛṅge . . . H° Merusambhave*, broken in twain by Çuka).—§ 717b (Nārāyaṇīya): XII, 343, XIV, 11, 13222 (*gireḥ*, father of Umā, whom he bestowed upon Īva), 13223 (Bhṛgu therefore cursed *H.*, that it should have no gems (*ratnāni*), (aa), 13281 (burst at the encounter between Rudra and Nārāyaṇa); 347, 13429 (the āçrama of Nārada is situated on *H.*); 350, 13645 (*°pāda aśhāḥ*, sc. Vyāsa), 13648 (*°pāde*).—§ 726 (Ānuçāsanik.): XIII, 10, 438 (*°pārçve H°aḥ*).—§ 730 (do.): XIII, 14, 632 (the āçrama of Upamanyu was situated on *H.*).—§ 730g (Upamanyu): XIII, 14, 917 (*çailānām H°an*, sc. aśi, i.e. Īva).—§ 731b (Aśhāvakra-Diksamv.): XIII, 19, 1396 (crossed by Aśhāvakra), 1407 (*Siddha-Cāraṇasevitam*), 1408.—§ 733s (Kālodaka): XIII, 25, 1748 (the father-in-law of Īva, *Çankaraçarçuraḥ*).—§ 736b (Vīṭahavyop.): XIII, 30, 1980 (*iva*).—§ 739 (Ānuçāsanik.): XIII, 35, 2161 (*acālyo H°an giriḥ*).—§ 746 (do.): XIII, 66, 3334 (*acalottama*, there the gods performed a sacrifice).—§ 747b (Suvarṇotpatti): XVII, 84, 3991 (there Rudra wedded his spouse (Umā)).—§ 758 (Ānuçāsanik.): XIII, 103, 4932 (there Bhagiratha had dwelt).—§ 768 (do.): XIII, 139, 6335.—§ 768b (Umā-Maheçvarasamv.): XIII, 140, 6339 (*Siddha-Cāraṇasevite*), 6363 (*°pārçvam*), 6372 (consumed by Īva), 6375 (restored to his former condition).—§ 768 (Ānuçāsanik.): XIII, 148, 6902 (*°prahṭhe*), 6923.—§ 770 (do.): XIII, 151c, 7105.—§ 775 (do.): XIII, 166a, 7656.—§ 778 (Açvamedhikap.): XIV, 3, 60 (there Marutta performed a sacrifice, from which gold was left behind by the brahmins).—§ 778b (Samvartta-Maruttiya): XIV, 4, 83 (*iva*), 88 (*Meru . . . H°pārçva uttare*).—§ 778f (Muñjavat): XIV, 8, 180 (*°aḥ prahṭhe Muñjavān nāma parvataḥ*).—§ 780 (Açvamedhikap.): XIV, 14, 362.—§ 782g (Guruçishyasamv.): XIV, 53n, 1173 (among the principal mountains).—§ 785 (Anugītāp.): XIV, 78, 2253 (*yathā*).—§ 792 (Nārada gamanap.): XV, 37, 1044 (Sañjaya repaired to *H.*).—§ 793 (Mausalap.): XVI, 7, 251 (the widows of Kṛṣṇa crossed *H.* and took their abode in Kalāpagrāma).—§ 794 (Mahāprasthānikap.): XVII, 2, 47 (on their way to Heaven the five Pāṇḍavas and Draupadī crossed *H.*).—§ 795c (Mahābhārata): XVIII, 5, 209 (*yathā*).

Cf. also the following synonyms:—

* Çailaguru: IX, 2958 (?)

Çallarāj: IX, 3096 (?)

Çallarāja: I, 4648 (?), 4653 (?); III, 8126 (?); XII, 12331, 12336; XIV, 181.

Çailendra: IX, 2500.

Girirāj: VI, 3419.

Girirāja: VIII, 14321.

Himālaya, q.v.

Himavatparvatātma-jā = Umā: XIII, 6740

Himavatsuta = Arbuda: III, 4097 (A°).

Hinduka = Śiva (1000 names¹).

Hiraṇmaya¹, a rāhi. § 266 (Çukrasabhāv.): II, 7, 299 (in the palace of Indra).

Hiraṇmaya², a varaha. § 574 i (Jambūkh.): To the south of Nīla and the north of Nishadha is the varaha *H.* with the River Hairaṇvatī; it is the abode of Garuḍa (*pakṣhirāṭ*), the people are all followers of the Yakshas (*Yakṣānugāḥ*), wealthy, and handsome, of great strength and cheerful, their life lasting for 12,500 years. The three summits [of Çṛṅgavat, Nīl.] are beautiful: one is made of jewels, another of gold, and the third of all kinds of gems, and adorned with palaces; there the self-luminous (*svayamprabhā*) goddess Çāṇḍilī always lives: VI, 8, 290.

Hiraṇmaya³ = Çiva: I, 1932.

Hiraṇmaya⁴: Mahāpuruṣa (Mahāpuruṣastava).

Hiraṇvatī, name of a river. § 570 (Sainyaniryānap.): V, 152, 5176 (runs through Kurukṣetra, there the Pāṇḍavas encamped).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5407 (do.).—§ 574 (Jambūkh.): VI, 9, 333.—§ 776 (Ānuçāsanik.): XII, 166a, 7651.

Hiranyabāhu¹, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsukī's race).

Hiranyabāhu² = Çiva: XIII, 1229 (1000 names²); XIV, 198.

Hiranyabindu, a tīrtha. § 249 (Arjunavanāvāsap.): I, 215, 7815 (°os tīrthe, visited by Arjuna).—§ 377 (Dharmyatīrthak.): III, 87, 9317 (°h kathito girau Kalāṅjare mahān, in the east).—§ 733d (Ānuçāsanik.): By stirring (*vikābhya*) the waters of *H.* and reverencing the god, who lies in the kuça grass (? *kuçayam*, PCR. translates quite differently), one is cleansed of his sins: XIII, 25, 1697.

Hiranyāçikhara, a mountain. § 423 (Gandhamādanapr.): III, 145, 11057 (PCR. takes *hiranyāçikharam* ("of golden summits") as an adj. to *Mainākam*). Cf. the next.

Hiranyāçṛṅga, a mountain. § 263 (Sabhākriyūp.): II, 3, 67 (near Maināka).—§ 574 (Jambūkh.): VI, 6, 237 (do., PCR. takes Manimaya to be the name and *hiranyāçṛṅgaḥ* as an adj. ("of golden summits")). Cf. the preceding.

Hiranyadhanus, king of the Nishādas and father of Ekalavya.—§ 204 (Ekalavya): I, 132, 5241 (*Nishādarājasya H'ah sutah | Ekalavyah*), 5255 (*Nishādapateḥ . . . H'ah sutam*, i.e. Ekalavya).

Hiranyagarbha¹ ("the golden fetus") = Brahman. § 4 (Anukram.): I, 1, 59.—§ 590 (Jayadrothavadhap.): VII, 94, 3479 (*brahmasūtreṇa badhnāmi kavacam tava, pāṭhira | H'ona yathā baddham Viṣṇor purā raṇe*).—§ 621 (Rājadh.): XII, 43, 1513 (Kṛṣṇa identified with *H.*).—§ 705 (Mokṣadh.): XII, 303, 11231 (with various names in the different philosophical systems); 309, 11506 (instructed Vasiṣṭha), 11511 (do.).—§ 717b (Nārāyaṇiya): XII, 3400, 12914 (*Brahmā*), (i), 12933 (°o bhagavān eṣa chandasi suṣṭutah | so 'ham yogaratir, brahmān, yogaçāstreshu çāḍitah, says Nārāyaṇa); 343x, 13255 (°o dyutimān yo eṣa chandasi stutah | yogaiḥ sampūjyate nityam sa evāham bhūvi smṛtah, says Kṛṣṇa); 348, 13470 (born from the primeval lotus, which sprang from [the navel of] Aniruddha); 350, 13703 (promulgator of the Yoga system, read with *B. yogasya* instead of *lokasya*).—§ 730 (Ānuçāsanik.): XIII, 14, 610 (°pramukhā devah).

Hiranyagarbha² = Çiva (1000 names¹). Do.³ = Viṣṇu (1000 names).

Hiranyahasta, a brahman. § 677 (Mokṣadh.): XII,

235, 8608 (the rājārshi Madirāçva gave his daughter to *H.*, and therefore went to worlds praised by the very gods).—§ 767 (Ānuçāsanik.): XIII, 137a, 6268 (do.).

Hiranyakaçipu, an Asura. § 89 (Amçāvat.): I, 65, 2525 (son of Diti and father of five sons, Prahlāda, etc.).—§ 130 (do.): I, 67, 2641 (*Diteḥ putrah*, incarnate as Çiçupāla).—§ 246 (Sundopasundop.): I, 209, 7620 (*mahāsurasāyānvaye H'oh purā Nikumbho nāma Daityendraḥ*).—§ 384e (Viṣṇu): III, 102, 8758 (*ādi-Daityah*, had been slain by Viṣṇu in his nṛsiṃha form).—§ 493 (Āṅgirasu): III, 221, 14194 (? *kanyā sū Rohiṇī nāma H'oh sūtā | karmanā 'sau babhau bhāryā*, according to Nīl. and PCR. *H.* is another name of the fire Manu, who married his own daughter Svishṭakṛt, i.e. Rohiṇī).—§ 524d (Viṣṇu): III, 272, 15835 (slain by Viṣṇu in his nṛsiṃha form).—§ 602 (Droṇavadhap.): VII, 191, 8790 (*yathā rūpaṃ purā Viṣṇor H'or vadhe*).—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, 197, 9104 (*saṃkrudham iva garjantam H'or Haviṃ*).—§ 612 (Hradapraveçap.): IX, 31ç, 1751 (had been slain).—§ 656 (Khadgotpattik.): XII, 166y, 6146.—§ 673b (Bali-Vāsavaṣṭv.): XII, 227a, 8265 (among the ancient rulers of the earth).—§ 714f (Prahlāda): XII, 328, 12330 (°oh sutah, i.e. Prahlāda).—§ 717b (Nārāyaṇiya): XII, 340x, 12942 (Nārāyaṇa prophesies that he, in the shape of a nṛsiṃha, will slay *H.*); 343, VII, 113208, 113209, 113210 (cursed by Vasiṣṭha and slain [by Viṣṇu in the shape of a nṛsiṃha]).—§ 730b (Ānuçāsanik.): The Dānava *H.*, whose strength was so great that he could shake the very mountain of Meru, obtained from Çiva the lordship of all gods (*sarvāmaraicvaryam*), which he enjoyed for ten millions of years. His son was Mandāra: XIII, 14, 662. Cf. Daiteya, Daityendra, Dānava, Ditiya, Ditiṇandana.

Hiranyakavaca = Çiva: X, 261; XII, 10362 (1000 names¹).

Hiranyakavacodbhava = Çiva (1000 names²).

Hiranyākhyā, v. Hiranyāksha¹.

Hiranyakṛt = Agni, q.v.

Hiranyakṛtacūda = Çiva (1000 names¹).

Hiranyāksha¹, an Asura. § 590 (Droṇābhishlekṣap.): VII, 14, 543 (*yathā Viṣṇuḥ purā rājan H'ona samyuge*).—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, 193, 8896 (*yathā . . . H'oe purā hate*).—§ 612 (Hradapraveçap.): IX, 31ç, 1751 (*mahāsuraḥ*, had been slain).—§ 656 (Khadgotpattik.): XII, 166y, 6146.—§ 717b (Nārāyaṇiya): XII, 340x, 12942 (Nārāyaṇa prophesies that he will slay *H.*—so B. C. has *H'ākhyam—Daiteyam*).—§ 766 (Ānuçāsanik.): XIII, 126, 6016 (slain by Viṣṇu in the shape of a boar (*vādham rūpaṃ āsthāya*)).

Hiranyāksha², a son of Viçvāmītra. § 721b (Viçvāmītrop.): XII, 43, 256 (enumeration).

Hiranyākshī = Durgā (Umā): VI, 801.

Hiranyanābha = Viṣṇu (1000 names).

Hiranyapaksha(h) çakuni(h) = Kṛṣṇa: XII, 1634.

Hiranyapati = Çiva (1000 names¹).

Hiranyapura, a city of the Asuras. § 11 (Parvasaṅgr.): I, 2, 459 (°rāsibhiḥ, vanquished by Arjuna).—§ 445 (Nivātakavacayuddhap.): III, 173, 12209 (in the air, inhabited by the Kālūkeyas and the Paulomas), 12214, 12264, 12266 (is destroyed by Arjuna).—§ 552d (Arjuna): IV, 61, 1977 (on the other side of the ocean Arjuna destroyed 6000 inhabitants of *H.*, all. to § 445).—§ 561 (Nara-Nārāyaṇau): V, 49, 1932 (*eṣa*—i.e. Nara (= Arjuna)—*pāre samudrasya H'om arujat*, all. to § 445).—§ 584 (Mātalyop.):

V, 100, 3567 (in Pātāla, inhabited by Daityas and Dānavas, built by Viçvakarman and planned by Maya).—§ 572 (Rathātīrathasāṅkhyānap.): V, 189, 5871 (*Dānavānām sahasrāṇi H^ovāsīnām*, slain by Arjuna, all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (*Mahendraçatrarō yena*—i.e. by Arjuna—*H^ovāsīnāḥ* . . . *Paulomāḥ saṅgaḥ hatāḥ*, all. to § 445).—§ 596 (Pratijñāp.): VII, 75, 2669 (*Dānavānām sahasrāṇi H^ovāsīnām*, slain by Arjuna, all. to § 445).—§ 601 (Droṇābhishhekap.): VII, 185^γ, 8437 (do., do.). Cf. *Dānavapura*.

Hiranyaretas = Agni, q.v.

Hiranyaretas = Īva (1000 names?).

Hiranyaroman = Bhīṣmaka: V, 5350 (*Bh^o*).

Hiranyasaras, a tirtha. § 717b (*Nārāyaṇīya*): XII, 343, XI, ††13220 (*tirthaṃ* = Prabhāsa, there Soma bathed).

Hiranyātman = Kṛṣṇa: XIII, 774.

Hiranyavarman, king of the Daçārṇas. § 573 (*Ambopākhyānap.*): V, 189, 7419 (*°eti nṛpaḥ* . . . *Dāçārṇakāḥ*), 7420, 7423 (the daughter of *H.* was married to Çikhaṇḍin, whom she found not to be a man), 7428, [7129 (*Kāñcana-varmaṇāḥ*); 190, 7439, 7447 (marched with an army against Drupada); 192, [7493 (*Hemavarmani*), 7506 (*Kāñcana-varmaṇa*)], 7511, [7518 (*Hemavarmani*)] (when Çikhaṇḍin had become a man and was proved to be so, *H.* made peace and retired).—Cf. *Daçārṇa*, *Dāçārṇa*, *Daçārṇādhipati*, *Daçārṇaka*, *Daçārṇanṛpa*, *Daçārṇapati*, *Daçārṇarāja*, *Daçārṇarāja*, *Hemavarman*, *Kāñcanavarman*.

Hiranyavarman = Īva: VII, 9454.

Hiranyavarṇa = Īva: VII, 2884.

Hiranyavarṇa(h) garbha(h) = Kṛṣṇa: XII, 1626.

Hiranyecaya = Mahāpurusha (*Mahāpurushastava*).

Hlādana(m) = Īva (1000 names?).

Homātman = Kṛṣṇa: XII, 1632.

Homya(m) = Īva (1000 names?).

Hotra(m) = Īva (1000 names?).

Hotravāhana, a Brahmarshi. § 324 (*Dvaitavanapr.*): III, 26a, 987.

Hotravāhana, a Rājarshi (king of the *Sṛñjaya*s?). § 573 (*Ambopākhyānap.*): V, 176, 6037 (*rājarshiḥ*), 6041 (do.), 6050 (the maternal grandfather of Ambā), (6053), 6058 (consoled Ambā and directed her to Rāma Jāmadagnya), 6059 (*Sṛñjayāḥ*), 6062 (*rājarshiḥ*), (6067), 6080 (*Sṛñjayāḥ*).

Hotr = Īva: XII, 10364 (1000 names?), 10412 (do.); XIII, 609

***hrada**, pl. (*°aḥ*) ("lakes," personif.). § 615u (*Skanda*): IX, 45^γ, 2514.

Hṛda, a serpent. § 793 (*Mausalap.*): XVI, 4^γ, †120.

Hradapraveçana(m) ("Duryodhana's entering the lake") § 10 (*Parvasaṅg.*): I, 2, 346 (*parva*, i.e. *Hrada-praveçaparvan*).

[**Hradapraveçaparvan**] ("the section containing Duryodhana's entering the lake," the 81st of the minor parvas of *Mbh.*; cf. *Hradapraveçana*). § 612: The followers of Çakuni attacked the *Pāṇḍavas*; *Arjuna* and *Bhīmasena* came to the rescue of *Sahadeva*; *Arjuna* slew them; *Duryodhana* rallied the remnants of his chariots (many hundreds), etc., and urged them against the *Pāṇḍavas* and *Dhṛṣṭadyumna*; they were exterminated in a moment by the *Pāṇḍavas* and the *Sṛñjaya*s. Only *Duryodhana* remained alive. Requested by *Dhṛtarāṣṭra*, *Sañjaya* recounted the numbers of the remnants of the *Pāṇḍava* army. *Duryodhana* abandoned his slain steeds and fled away on foot without a companion, towards a lake, taking up his mace, recalling the words of

Vidura. The *Pāṇḍavas* (headed by *Dhṛṣṭadyumna*) with *Arjuna* (with *Gāṇḍīva*) baffled the *Kurus*. In *Duryodhana's* army no great chariot-warrior was alive save *Açratthāman*, etc. (a). Urged by *Dhṛṣṭadyumna*, *Sātyaki* was about to slay *Sañjaya*; but *Vyāsa* came and caused him to be let off alive. He met with *Duryodhana*, whom he told the state of things, and who asked him to inform *Dhṛtarāṣṭra*. Then *Duryodhana*, having charmed the waters, entered the lake. *Sañjaya* then met with *Açratthāman*, etc. (a), and informed them; they fled away, at sight of the *Pāṇḍavas*, to the *Kuru* camp, taking *Sañjaya* up in the chariot of *hṛpa*. The sun had set a little before. The outposts of the camp wept aloud. The old men proceeded towards the city with the princesses (description); also the camp-guards fled towards the city, and so did also the cowherds, etc., from fear of *Bhīmasena*. *Yuyutsu* reflected (β). With the permission of *Yudhishtira* he supervised the removal of the ladies. The sun was setting. Having entered *Hastinapura* with the ladies, he informed *Vidura* (γ); urged by *Vidura*, he passed that night in his own abode, while *Vidura* went to the cheerless mansion of *Dhṛtarāṣṭra* (IX, 29). Requested by *Dhṛtarāṣṭra* (δ), *Sañjaya* related: The *Pāṇḍavas* wandered over the field in search of *Duryodhana*; tired, they took rest in their camp with all their soldiers. Then *Açratthāman*, etc. (a) proceeded towards the lake and urged *Duryodhana* to fight with them against *Yudhishtira*. *Duryodhana* said that he would rest for that night and fight the next morning. *Açratthāman* swore to slay the *Pāṇḍavas* and all the *Pāñcālas* in this night. Certain hunters who used every day to procure a basketful of meat for *Bhīmasena* overheard the conversation between *Duryodhana* and *Açratthāman*, etc. (a), and informed *Bhīmasena*. The *Pāṇḍavas* all (*Arjuna*, etc. (α) with *Yudhishtira*) started towards the lake (*Draupiyana*); hearing the noise caused by them *Açratthāman*, etc. (a), took leave from *Duryodhana* and went away, and stopped under a banyan (IX, 30). *Kṛṣṇa* advised *Yudhishtira* to slay *Duryodhana* by putting forth his own powers of illusion (ξ). *Yudhishtira* tauntingly addressed *Duryodhana* for having fled from battle (η); *Duryodhana* said that he had entered the lake not from fear, but in order to take rest. *Yudhishtira* asked *Duryodhana* to come out immediately and fight his foes. He answered that his kingdom might be taken by his foes, his own desire being to enter the woods and retire from the world (θ); *Yudhishtira* taunted him for such an answer, refusing to take the kingdom in gift from one who was unable to retain it by might (IX, 31).

Hradodara, a Daitya. § 615u (*Skanda*): IX, 46, 2693 (slain by *Skanda*).

Hṛī ("shame," personif.). § 270 (*Brahmasabhūv.*): II, 11, 458 (in the palace of Brahman).—§ 330 (*Indradarçana*): III, 37, 1488.—§ 615u (*Skanda*): IX, 45^γ, 2515 (came to the investiture of *Skanda*).

Hrimat, a Viçvadeva. § 749 (*Ānuçāsanik.*): XIII, 91^γ, 4356 (enumeration).

Hrinisheva, a Daitya (?). § 673b (*Bali-Vāsavaṣṭv.*): XII, 227a, 8263 (among the ancient rulers of the earth).

Hreçhaya = Kūma: I, 878, 880.

Hṛdika, father of *Kṛtavarma*. § 83 (*Ādivaṃçvātārāṇa*): I, 63, 2434.

Hṛdika, pl. (*°aḥ*), the family of *Kṛtavarma*. § 605 (*Karṇap.*): VIII, 26, 1058 (*°ānām mahārathāḥ*, i.e. *Kṛtavarma*).

Hṛdikasuta, **Hṛdikātmaja** = *Kṛtavarma*, q.v.

Hṛdya, a Rishi. § 266 (Çakrasabhāva): II, 7, 295 (in the palace of Indra).

Hrshikeça = Kṛṣṇa (Viṣṇu), q.v.

Hrshikeça, pl. (°āḥ) a class of beings (cf. the prec.).—§ 616 (Sauptikāp.): X, 6, 224 (hundred thousand of *H.* issued from the being who resisted Açvatthāman).

Hūhū, a Gandharva always mentioned together with Hāhā, q.v.

Hūmhūmhūmkārapāra = Çiva (1000 names¹).

Hūmhūmkārapriya = Çiva (1000 names¹).

Hūna, pl. (°āḥ), a people. § 223 (Vāsishṭha): I, 175, 6685 (among the barbarous peoples created from the froth of the mouth of Vāsishṭha's cow, C. by error has *Hūnān*).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (only C., B. has *Muṇḍān*, had been present at the rājasūya of Yudhisṭhira).—§ 574 (Jambūkh.): VI, 95, 373 (in the north, C. has by error *Hūnāḥ*).—§ 713 (Çukakṛti): XII, 326, 12229 (*deçān* . . . *Çina-II°nishevītān*, opposed to Āryavarta). Cf. Hārahūna, pl.

Hunda, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 50, 2081 (only C., B. has *Puundrah*, in the army of Yudhisṭhira).

Huta = (°iva (1000 names¹⁻²)).

Hutabhuj¹ = Agni, q.v. Do² = Viṣṇu (1000 names).

Hutāça = Agni, q.v.

Hutāçana¹ = Agni, q.v.—Do.² = Çiva (1000 names³).

Hutāçanasahāya = (°iva (1000 names³)).

Hutāçanasuta = Skanda: IX, 2549.

Hutahavyavaha = Agni, q.v.

Hutavaha = Agni, q.v.

I

Ī = Çiva (1000 names³).

Īcchā = (°iva (1000 names¹)).

Īça¹ ("the Lord") = Brahman: I, 2499; VI, †1261 (*B°*); XII, 11091 (*B°*).

Īça² (do.) = Çiva: III, 14567; IV, 1770 (?); VII, 4381; XII, 10288; XIII, 588, 610, 726, 783 (?), 820, 822, 931, 941.

Īça³ (do.) = Viṣṇu (Nārāyaṇa, Kṛṣṇa): XII, 11120 (*Nārāyaṇa*), 12700, 13249 (*aham Īçaḥ*, says Kṛṣṇa), 13285, 13318, 13556 (*Nārāyaṇa*); XVI, 132.

Īça⁴ (do.), the Supreme Being, in general: V, †1764.

Īça⁵, a Viçvadeva.—§ 749 (Ānuçāsanik.): XIII, 91, 4360.

Īça(ḥ) paçūnām = Kṛṣṇa: XIII, †7370.

Īçāna¹ ("the Lord") = Brahman: XII, 11229 (?), 11602 (*Çambhuḥ Prajāpatiḥ*).

Īçāna² (do.) = Çiva: III, 8169 (worshipped in Gokarna), 8836 (*Çaikaram Bharam*), 9953, 15887 (friend of Kubera); VII, 2863, 2876, 5144 (*Brahme°endra-Varuṇān*), 9153, 9462, 9503, 9504, 9534, 9595; VIII, 628 (*Brahme°au iva*), 1435 (*Sthānūṇ*), 1489, 1531, 1665, 2161 (*Brahme°endra-Varuṇān*), 4361, 4440 (*Brahme°au*), 4456 (*Brahme°anuçāsanap*); IX, 908; X, 252; XII, 4498 (*Rudrānām* . . . *goptaram*), 10141, 10330, 10390 (1000 names³), 13152, 13292; XIII, 658, 728, 828, 908, 924, 956, 958, 1015, 1042, 1103, 1188 (1000 names³), 1274, 1300, 1331, 1359, 7497; XIV, 208.

Īçāna³ = Viṣṇu (Nārāyaṇa, Kṛṣṇa): I, 22; XII,

12903 (in the form of Aniruddha), 12982, 13063, 13226, 13480, 13695; XIII, 6957 (1000 names); XIV, 1088 (= *mahān ātmā*).

Īçāna⁴ (do.) = the Supreme Being, in general: III, 1139; V, 917, 1751; XII, 11692.

Īçānādhyushita, a tirtha. § 370 (Tirthayātrāp.): III, 84, 7086.

Īçvara¹ ("the Lord") = Brahman: VI, 470 (*Prajāpatiḥ*); VII, 2682 (? *viçva devāḥ saho°āḥ*); XII, 2146.

Īçvara² (do.) = Çiva: I, 320, 6430, 6615 (*Gopatiṃ*), 7320, 7321, 7832; II, 1486; III, 1663, 15162; VII, 2907, 9452, 9534, 9606, 9609, 9634; VIII, 1504, 1623; X, 252, 318; XII, 6135 (*Rudram*), 13156 (do.); XIII, 658 (*Īçānam*), 772 (*an°bhaktaḥ*), 827, 838, 940 (created Viṣṇu), 960, 1040 (*Purusham*), 1048, 1069, 1123, 1131, 1135, 1188 (1000 names³), 1359, 3725, 4140 (as Varuṇa), 4141 (?), 7529, 7530; XIV, 210.

Īçvara³ (do.) = Indra: I, 2354 (*hamsarūpena*), 6781; IX, 2436; XII, 8057, †8331, †8332; XVII, 107 (*Devendrām*).

Īçvara⁴ (do.) = Skanda: IX, 2460 (*Anatāmajam*), 2693; XIII, 4211.

Īçvara⁵ (do.) = Viṣṇu (Nārāyaṇa, Kṛṣṇa): II, 1325 (*Harim*); III, 11866, 13509, 15538 (*Keçavaḥ*), 15546 (*Harīḥ*); V, 3503 (*Viṣṇuḥ*); XII, 7522 (*Keçavaḥ*), 7604 (*Kṛṣṇam*), 7640, 12857 (*Harīḥ*), 12905 (in the form of Aniruddha), 13036, 13117 (*Harīḥ*), †13447, 13460, 13461 (*Nārāyaṇa Virāṭ*), 13603 (*Harīḥ*), 13656 (*Harim*), 13661; XIII, 1357, 6005, 6953 (1000 names), 6958 (do.): XIV, 1600.

Īçvara⁶ (do.) = the Supreme Being, in general: III, 1138, 1141, 1142, 1144, 1146, 1148, 1158, 1202, 1222; V, 1373, 3713; VI, 1349, 1390, 1399, 1410, 1515; XII, 4449, (among the names of Chastisement), 8507, 8536, 8555, 10497, 11039 (*an°ḥ*), 11360, 11408, 11604; XIV, 42.

Īçvara⁷, a son of Pūru. § 150 (Pūruvamç.): I, 94, 3695 (son of Pūru and Pausṭi).

Īçvara⁸, a prince. § 130 (Amçāvat.): I, 67, 2701 (among the kings who were incarnations from the Krodhavaçagaṇa).

Īçvara⁹, name of a Rudra. § 108 (Amçāvat.): I, 66, 2567 (enumeration of the eleven sons of Sthānu).—§ 191 (Arjuna): I, 123, 4826 (enumeration of the Rudras present at the birth of Arjuna).—§ 770 (Ānuçāsanik.): XIII, 151, 7091 (enumeration).

Īçvara¹⁰, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91, 4362 (enumeration).

Īçvareçvara = Viṣṇu (1000 names).

Idā ("libation," or "earth" ?): III, 10122.

Idhmavāha = Dṛihasya: III, 8642; XII, 7595 (one of the ṛshis of the south).

Īdya = Çiva (1000 names³).

***ihāmrga**, pl. (°āḥ) ("wolves"). § 113 (Amçāvat.): I, 66, 2572 (descendants of Pulaha).

Ijaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 560 (only C., B. has *Ijikāḥ*).

Ijika, pl. (°āḥ), v. Ijuka, pl.

Ijya = Viṣṇu (1000 names).

Ikshulā, a river. § 574 (Jambūkh.): VI, 9, 324 (only B., C. has *Ikshumālavin*).

Ikshumālavi, a river. § 574 (Jambūkh.): VI, 9, 324 (only C., B. has *Ikshulām Ārīm*).

Ikshumatī, a river in Kurukshetra. § 17 (Uttanka): I, 3, 803 (*Kurukshetre ca vasatām*—sc. Takshaka and Açvasena—*naḍim I°im aau*).

Ikshvāku, an ancient king, the son or great-grandson of Manu Vaivasvata. § 3 (Anukram.): I, 1y, 47 (*Yayāti-vamçaj*, descended from Daçajyotia, etc.). § 5 (do.): I, 1a, 220 (in Nārada's enumeration of departed kings).—§ 139 (Manu Vaivasvata): I, 75, 3140 (the fifth son of Manu Vaivasvata).—§ 161 (*Mahābhisha*): I, 96, 3843 (*°vamçaprabhavaḥ* . . . *Mahābhishaḥ*).—§ 224 (Kalmāshapāda): I, 176, 6696 (*°vamçajaj*, sc. *Kalmāshapādaḥ*).—§ 225 (Vāsishṭha): I, 177, 6778 (*°kulārddhaye*).—§ 273 (Rājasūyārambhap.): II, 14, 568 (*°vamçasya*—i.e. the Solar race—opp. to *Atilasya*, i.e. the Lunar race).—§ 348 (Nalopākhyānap.): III, 66, 2629 (*°kulajaj*, sc. *Rtuparjā*).—§ 376 (Tīrthayātrāp.): III, 85, 8270 (*yathā*).—§ 378 (do.): III, 94, 8506 (*yathā*).—§ 407 (Māndhātṛup.): III, 126, 10427 (*°vamçaprabhavo Yuranūçrah*).—§ 461 (Vāmadevacarita): III, 192, †13145 (*Ayodhyāyām I°kulodvahaḥ pārthivaḥ Parikshin nāma*).—§ 475 (Dhundhumārop.): III, 202, 13515 (succeeded by Çaçāda in the kingdom of Ayodhyā).—§ 525 (Rāmopākhyānap.): III, 274, 15877 (*Ajaj* . . . *°vamçajaj*).—§ 574 (Jambūkh.): VI, 9aa, 314.—§ 576 (Bhagavadgītāp.): VI, 28, 994 (*imam Vivasvato yogam proktvān ahaṃ aryaṃam | Vivasvān Manase prāha Manuḥ Ikshvāko 'brahṇ*, sc. the contents of Bhagavadgītā, cf. XII, 13598).—§ 656 (Khadgotpattik.): XII, 166e, 6193 (obtained the sword from Kshupa, from I. it passed over to Purūras, 6198 (*°vamçajaj* . . . *Harinūçrah*).—§ 662 (Mokshadh.): XII, 199, 7198 (*Kālā-Mṛtyu-Yamānān te I°or brāhmaṇasya ca | vivadaḥ*), 7199.—§ 662b (Jāpakop.): XII, 199, 7233 (the tale of I. and the brahman who was a jāpaka).—§ 717b (Nārāyaṇīya): XII, 349, VII, 13598 (learnt the [Sātvata, cf. v. 13575 (only B.) and 13580] religion (*dharma*) from Manu, cf. VI, 994).—§ 720b (Sudarçanop.): XIII, 2, 88 (the son of Manu and the father of 100 sons, among whom Daçūçya was the tenth).—§ 746 (Ānuçāsanik.): XIII, 78, 3732 (*°vamçajo rājā Saudāsaj*, i.e. Kalmāshapāda).—§ 761 (do.): XIII, 115e, 5668 (among the kings who did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, 166y, 7684 (enumeration).—§ 778b (Saṃvartta-Marutīya): XIV, 4, 66 (son of Kshupa and grandson of Prasandhi, the son of Manu), 67 (father of 100 sons, among whom Vipça was the eldest).

Ikshvāku, pl. (*°āḥ*) ("the descendants of Ikshvāku," also name of a people). § 223 (Vāsishṭha): I, 174, 6642 (had Vāsishṭha for their purohita).—§ 225 (do.): I, 177, 6777 (the ancestors of Kalmāshapāda).—§ 273 (Rājasūyārambhap.): II, 14, 569 (*Atilavamçyāç ca ye*—i.e. the Lunar race—*rājan*, *tatharoaro nypāḥ*—i.e. the Solar race—*tāni caikaçatam viddhi kulāni*).—§ 382 (Agastyop.): III, 98, 8608 (*°rājasa'tamah*, i.e. Trasadaśyu).—§ 383 (Parāçurāma): III, 99, 8664 (the family of Rāma Daçarathi).—§ 387 (Sagara): III, 106, 8831 (*°anām kulo jāto Sagaraj*).—§ 461 (Vāmadevacarita): III, 192, †13198 (ruled by Çala and Dala, the sons of Parikshit [of Ayodhyā]), †13204, †13206, †13209 (*°rājyam*).—§ 478 (Dhundhumārop.): III, 204, 13621 (said of the descendants of Kuvalāçya's sons).—§ 522 (Draupadiharanap.): III, 265, ††15596 (*°rājñaj Subalasya* (B. *Subhavya*) *putraj*, a follower of Jayadratha); 271, 15743 (*Çibin I°mukhyamç ca*, followed Jayadratha and was vanquished by Arjuna).

Ikshvāku, sg. ("descendant of Ikshvāku or king of the Ikshvākus")—Kuvalāçya: III, 13486 (*K°*), 13490 (*K°*).

Ikshvāku, sg. (do.) = Bṛhadāçya: III, 13512 (*B°*).

Ikshvāku, sg. (do.) = Haryaçya: V, 3934 (*H°*).

Ikshvākukanyā ("daughter of the king of the Ikshvākus") = Suvarṇā: I, ††3787 (*S°*).

Ikshvākunandana ("son of the king of the Ikshvākus") = Lakshmaṇa, the son of Daçaratha: III, 16507 (*Saṃmitriḥ*).

Ikshvākunandana (do.) = Rāma, the son of Daçaratha: III, 16472 (*K°*), 16538.

Ikshvākuvara = Mitracaha (Kalmāshapāda): XIV, 1690.

Ilā, the daughter of Manu Vaivasvata and the mother of Purūras. —§ 139 (Manu Vaivasvata): I, 75, 3141 (the eighth child of Manu Vaivasvata).—§ 140 (Purūras): I, 75, 3143 (at one time the father and the mother of Purūras).—§ 156 (Pūruvampç.): I, 95, 3760 (daughter of Manu and mother of Purūras).—§ 748b (Tārakavadhop.): XIII, 86, 4209 (presented Skanda with a great many of flowers and fruits).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6831 (*Manoç ca vamçaja Ilā Sudyumnaç ca bhavishyati*, wife of Budhu and mother of Purūras). Cf. Sudyumna.

Ilāspada, a tirtha. § 364 (Tīrthayātrāp.): III, 83, 6047 (cf. BR., s.v. *id*).

Ilāvṛta, name of a varsha. § 574 (Jambūkh.): VI, 6, 233 (in the middle of Jambudvīpa).

Ilina, an ancient king. § 150 (Pūruvampç.): I, 94, 3706 (son of Tapsu), 3707 (husband of Rathantari and father of five sons, Dushyanta, etc.).—§ 156 (do.): I, 95, 3780 (son of Tapsu and Kūliugi), ††3781 (husband of Rathantari and father of five sons, Dushyanta, etc.).

Ilopahūta = Kṛṣṇa (Vishṇu): XII, 13226.

Ilvala, an Asura, the brother of Vātūpi. § 382 (Agastyop.): III, 96, 8543 (*Daiteyaj*, dwelt in the city of Manimatti), 8546 (*brahmah'suraḥ*), 8550, 8552 (*Daiteyaj*, killed brahman by offering them Vātūpi as food); 98, 8613 (*Dānaraḥ*), 8614; 99, 8615, 8619, 8620, 8623, 8625, 8627 (did not succeed in killing Agastya, who had totally digested Vātūpi, and gave much wealth to Agastya, etc.).—§ 612 (Hṛulapraveçap.): IX, 31ç, 1755 (C. has by error *Illalaj*, among other Asuras who had been slain by the aid of tricks). Cf. Asura, Daiteya, Daitya, Daityendra, Dānava.

Indra, the chief of the devas, lord of rain, esp. named Çakra. [§ 4 (Anukram.): I, 1, 112 (*Çakrasya*, father of Arjuna), †161 (*Çakrāt*), †185 (*Çakra-Suryau*), †191 (*Devarājena*).]—§ 11 (Parvasaṃgr.): I, 2, [441 (*Purandaraḥ*)], 448 (*°agnī*), [476 (*Purandaraḥ*)], 499 (*°vijayam*), 500 (do.), [638 (*Devarājñā*)], 639 (*sendraj suragaṇaj*).—§ 17 (Uttānku): I, 3, ††794, ††830, ††831 (praised, with the çloka 810 °., by Uttānka, I. helped Uttānka to recover the ear-rings which had been stolen by Takshaka).—§ 19 (Bhṛgu): I, 4, 867 (*devaj sendraj*).—§ 28 (Amṛtamanthana): I, 18, 1123 (placed the mountain Mandara on the back of the tortoise, when the gods intended to churn the ocean), 1136 (*vāriṇā meghajenendro çamayām asa*), [1151 (*Vajrabhṛta*, got the elephant Airāvata, who emerged at the churning of the ocean), 19, 1188 (*Balabhid*)].—§ 33 (Garuḍa): I, 23, 1250 (Garuḍa is identified with I.).—[§ 37 (cf. Kadrū): I. (*Çakra*, v. 1285) was praised by Kadrū with the hymn vv. 1285b-1295.]—[§ 38 (Kadrū): I, 26, 1295 (*Harivāhanaḥ*), 1301 (*Vāsao*, caused an immense downpour of rain).—§ 44 (Garuḍa): I, 30, 1415 (1422), 1428 (*Vajri*, fought with Garuḍa).—§ 45 (Vālakhilya, pl.): I, 31, 1448, 1449, 1450, 1457, 1468 (had formerly disregarded the Vālakhilyas, who cursed him that there should arise another I.; Kaçyapa, however, pacified the Vālakhilyas, who consented that the coming Indra—i.e. Garuḍa—should become the Indra only of the winged creatures).—§ 46 (Garuḍa): I, 33, 1512, 1513 (hurled

his vjra at Garuḍa, who had robbed the amṛta); [34, 1520 (*Purandara*, made friendship with Garuḍa, and recovered the amṛta).—§ 60 (*Surpasattra*): I, 53, 2056 (protected *Takshaka*).—§ 61 (do.): I, 55, [†2098 (*Çakraṣya yajñāḥ çatasankhya ultah*), †2110 (*°trasamaṇi*).—§ 62 (do.): I, 56, †2118 (*°sya bhavane*), †2120, 2125 (*°sya bhavane*), 2129 (deserted *Takshaka*).—§ 68 (*Āstika*): I, 58, 2167 (*°hastāo cyutah*, sc. *Takshaka*), 2170 (*°hastād visrastam*, sc. *Takshaka*).—§ 73 (*Vasu Uparicara*): I, 63, 2335, 2337 (*°tram*), (2339) (*Vasu* obtained from *I.* a chariot (*rimūna*), and the garland *Indramāla*, and a bamboo pole which he erected in worship of *I.* (from that time kings raise such a pole in order to worship *I.*); *I.* (*°çararah*, v. 2354) came there in the shape of a swan).—§ 74 (do.): I, 63, 2361 (*°prityā*, *°maham*).—§ 75 (do.): I, 63, 2366 (*°prūsāde*).—§ 83 (*Ādivaṃçāvatāraṇa*): I, 63, 2444 (father of *Arjuna*).—§ 84 (*Ādivaṃçāvatāraṇap*): I, 64, 2508 (headed by *I.*, the gods prevailed upon *Nārāyaṇa* to become incarnate).—§ 85 (*Amçāvat*): I, 65, 2509.—[§ 88 (do.): I, 65, 2523 (*Çakraḥ*, the fourth of the *Ādityas*).—[§ 120 (do.): I, 66, 2600 (*Āditeḥ putrāḥ Çakramukhyāḥ*).—[§ 130 (do.): I, 67, 2746 (*Devārājanya*, father of *Arjuna*).—§ 131b (*Karna*): I, 67, 2779 (in the shape of a brahman *I.* asked *Karna* for his ear-rings and natural armour and gave him a dart—cf. § 547).—§ 134 (*Viçvāmītra*): I, 71, 72 (from fear of the ascetic penances of *Viçvāmītra I.* (*Çakram Suraganecçaram*, v. 2914) despatched the *Apsaras Menakā* to tempt *Viçvāmītra*).—§ 139 (*Manu Vaivasvata*): I, 75, 3136 (*Ādityān . . . Indrādīn*, sons of *Kaçyapa* and *Dākshāyaṇī*, i.e. *Aditi*).—§ 142 (*Nahusha*): I, 75, 3157 (*kārayām asa cendratvam*, sc. *Nahusha*).—§ 145 (*Kaca*): I, 76, 3229 (*sendrā derāḥ*), †3234 (*api*), †3241.—§ 146 (*Devayāni*): I [78 (*I.* (*Çatukratum*, v. 3280) set out to defeat the *Asuras*; changing himself into a wind he mixed up the clothes of some bathing maidens; from this arose the dispute between *Devayāni* and *Çarmishthā*); 80, 3341 (*yogakṣhemakarah . . . I°syeva Brhaspatiḥ*).—§ 147 (do.): I, 82, 3408 (*°sya . . . grhe*).—§ 148 (*Yayāti*): I, 85, 3504 (*sākhād I°ira āparah*, sc. *Yayāti*).—§ 149 (do.): I, [86—] 88, (†3564), (†3566), (†3568), †3574 (*°namaprabhāra*) (*I.* (*Çakra*, v. 3537) discoursed with *Yayāti*, who from pride of his ascetic merits disregarded all others and therefore fell down to earth); [92, 3652 (*Çakrāc ca labdho hi varah*, sc. by *Yayāti*); 93, †3672 (*°pratimaprabhārah*), †3683 (*°kalpani*).—§ 150 (*Pūruvumç*): I, 94, 3701 (*°vikramah*, sc. *Satyeyu*).—[§ 157 (do.): I, 95, ††3814 (*Çakrāt*, father of *Arjuna*).—§ 175 (*Kurmasambhava*): I, 111, 4407 (*brāhmaṇo bhūtrā*, repetition from § 131b).—§ 186 (*Vyushitāçvop*): I, 121, 4687 (*devāḥ sendrāḥ*), 4688 (*amādyad I°ah somena*, at the sacrifices of *Vyushitāçva*).—§ 190 (*Pāṇḍavotpatti*): I, 123, 4779 (*rājā devānām*, begot *Arjuna* on *Kuntī*).—§ 191 (*Arjuna*): I, 123a, 4804 (*sendrānām divaukasām*, present at the birth of *Arjuna*), 4823 (the seventh of the *Ādityas*).—[§ 192 (*Pāṇḍavotpatti*): I, 124, 4846 (*prapūyādhipatyam I°eṇa yajñāḥ*).—§ 194 (*Pāṇḍu*): I, 126, 4921 (*Puruḥūtāt*, father of *Arjuna*).—[§ 198 (*Çaradvat*): I, 130 (from fear of the penances of *Çaradvat*, *I.* (*Devārājya*, v. 5075) sent the *Apsaras Janapadi* to tempt *Çaradvat*).—§ 208 (*Astradarçana*): I, 135, 5355 (*sendrāyudhatadit-asandhya iva toyadah*), 5401 (*sendrāyudhapurogamaiḥ . . . meghaiḥ*), [5402 (*Harihayam*).—§ 209 (*Drupadaçāsana*): I, 138, 5484 (*vyakshobhayetām . . . I°-Vairocanaḥ iva*).—§ 213 (*Jatugrhap*): I, 151, 5908 (*Dharmād I°deca Vātāo ca sushuve yā sūtān imān*, sc. *Kuntī*, cf. § 190).—§ 214 (*Hiḍimbavadhap*): I, 153, 5971 (*vikramam*

me yatho°sya); [156 (the birth of *Ghaṭotkaca* had been caused by *I.* (*Magharatā*, v. 6083), in order that *Karna* might use his dart in slaying *Ghaṭotkaca* and *Arjuna* be saved)].—[§ 221 (*Caitrarathap*): I, 170, 6500 (*Çakram*, father of *Arjuna*).—§ 233 (*Svayamvarap*): I, 188, 7035 (*Pārtham I°kotusamaprabham*, i.e. *Arjuna*).—§ 238 (*Pañcendrop*): I, 197, [†7304] (the *Indra Çibi*), †7316 (*°rupām*, sc. *Arjuna*) (*I.* (*Vajri*, v. 7287) was paralysed by *Çiva*, and together with four *Indras* of old confined in a cave, then the five *Indras* became incarnate as the five *Pāṇḍavas*).—[§ 241 (*Vidurā-gamanap*): I, 202, 7432 (*vikramena ca lokān trin jīvanān Pākaçāsanaḥ*).—§ 244 (*Rājyalābhap*): I, 207, 7593 (*°kalpaiḥ*, sc. the *Pāṇḍavas*).—[§ 246b (*Tilottamā*): I, 211 (how *I.* (*Mahendrasya*, v. 7705) got 1,000 eyes).—§ 246 (*Sundopasundop*): I, 212, 7735 (*°a trailokyam ādhāya*, sc. *Brahmān*).—§ 253 (*Harapūharanap*): I, 221, 7971 (*lokeshu sendra-Rudreshu*).—§§ 254–8 (*Khāṇḍavadabhap*): I, 222–8, 8088, 8172 (protecting the *Khāṇḍava* wood, *Indra* and the other gods fight with *Arjuna* and *Kṛṣṇa*, who assist *Agni*).—[§ 260 (do.): I, 234 (*I.* (*Çakrāt*, v. 8469) promises to give *Arjuna* celestial weapons when he has gratified *Çiva*, cf. *Kairātaparvan* foll.).—[§ 263 (*Sabhākriyāp*): II, 3, 70 (*Sahasrākṣah Çacipatiḥ*, performed sacrifices at *Bindusaras*).—§ 265 (*Lokapālasabhākhyānap*): II, 6, 275 (*°sya*, sc. *sabhām*).—§ 266 (*Çakrasubhāv*): II, 7, 302 (*°agni*, copious description of the palace of *I.*).—[§ 270 (*Brahmasabhāv*): II, 11, 466 (*Purandaraç ca Devendrah*, repairs to the palace of *Brahmān*).—§ 271b (*Hariçandra*): II, 12, 499.—§ 273 (*Rājasūyārambhap*): II, 14, 585 (*°sakhah*, sc. *Bhīshmaka*).—[§ 277 (*Jarāsandhavadhap*): II, 24, 950 (*Vasavāt*, *Vasu* obtained a chariot from *I.*, cf. § 73).—§ 284 (*Sahadeva*): II, 31, 1167 (*°sakhāya*, sc. *Bhīshmaka*).—§ 289 (*Argāharanap*): II, 36, 1323 (*sendrah surah*, worship *Hari*).—§ 295 (*Dyūtap*): II, 52, 1842 (*°ayudhanibhūn*).—[§ 297 (do.): II, 55, 1957 (*adrohasamayam kṛtvā cūcheda Namucoḥ çirah / Çakraḥ*, cf. § 615s).—§ 299 (do.): II, 67, †2232 (*°kalpaiḥ*); 70, †2365 (*°kalpaiḥ*).—§ 314 (*Āranyakap*): III, 9, 327, 328 (*Surabhyāç caiva samvādam I°sya ca*), 329, (330), 339 (*I.'s* discourse with *Surabhi*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, [479 (*Kṛṣṇa* bestowed the sovereignty of the universe (*sarvoçaratvam*) on *Çacipati*, i.e. *Indra*), 484 (*Vishnuḥ . . . I°ād avarajah*).—§ 317 (*Arjunābhigamanap*): III, 12, 566 (*°açanisamasparçam*).—§ 320 (*Saubhavadhop*): III, 15, 653 (*yathendrabhavanam*); 19, 770 (*devaganāḥ sarve sendrah*); 22, 865 (*°dayitam . . . vajram*).—§ 323 (*Dvaitavanapraveça*): III, 25, 945 (*°pratimāḥ*, sc. the *Pāṇḍavas*).—§ 327 (*Draupadiparitāpav*): III, 34, †1374 (do.).—§ 329 (*Kāmyakaçanapraveça*): III, 36, 1444 (*Arjuna's* shall receive celestial weapons from *I.*, etc.).—§ 330 (*Indradarçana*): III, 37, 1469 (possessed all celestial weapons, as the gods had invested him with all their might; *Arjuna*, on his way to heaven, meets *Indra* (*Çakraḥ*, v. 1505), who tells him first to gratify *Çiva*).—[§ 334 (*Kairātap*): III, 41 (when *Arjuna* had gratified *Çiva*, the *Lokapālas* (among them *I.* (*Çakraḥ*, v. 1677)) appeared; *I.* promised to send his chariot to take *Arjuna* to heaven).—§§ 335–9 (*Indralokābhigamanap*): III, 42–7, 1724 (*ratham I°sya*), 1767, 1882 (*°āsane*) (the chariot of *I.* takes *Arjuna* to heaven, where he enters the palace of *I.* and obtains celestial weapons from *I.*; *Lomaça* saw *Arjuna* on the seat of *Indra*).—§ 345 (*Nalopākhyānap*): III, [54 (*Nārada* tells *I.* about the *svayamvara* of *Damayanti*, and the *Lokapālas* headed by *I.* repaired there)]; 55, 2138 (*Nala* is despatched to *Damayanti* as the messenger of the

gods); **56**, 2179 (*devāc cendrapurogamāḥ*); [**57** (*I. (Çakraḥ, Çacipatiḥ, v. 2226)* bestowed a boon upon Nala)].—§ 346 (do.): **III**, **58**, 2242.—§ 356 (Tirthayātrāp.): **III**, **80**, 3092 (*°samaviryena*, i.e. Arjuna).—§ 377 (Dhaumyatīr-thak.): **III**, **86**, 8282 (*°ad anavaraḥ*, sc. Arjuna; Arjuna has been sent to acquire weapons from *I.*), 8288 (*°ayudholovanaḥ*); **87**, 8313 (at Kānyakubja Viçvāmitra drank soma with *I.*); **90**, 8377 (*°gītā . . . gūthā*, i.e. v. 8378), 8386 (*devāḥ sendrāḥ*, practised austerities at Viçākḥayūpa).—§ 378 (Tirthayātrāp.): **III**, **91**, 8419 (*°ad . . . astrāny avāptavān Pārthaḥ*, i.e. Arjuna); **92**, 8439 (*°aya vacanāt*).—§ 382 (Agastyp.): **III**, **96**, 8544 (*°tulyam*).—§ 384 (do.): **III**, **100-3**, †8730 (from the bones of Dadhīca Tvashtṛ formed the vajra with which Indra slew Vṛtra, after the gods had invested him with their energy).—§ 391 (Rahyaçṛṅga): **III**, **113**, †10088 (*yathā*).—[§ 394 (Arjuna Kārtavīrya): **III**, **115** (Arjuna Kārtavīrya affronted *I. (Vāsavaḥ, v. 10141)*, who then applied to Vishṇu).]—§ 400 (Tirthayātrāp.): **III**, **118**, †10224 (*°aya*, sc. *dyatanam*, visited by Yudhishtīra), †10234 (*yathā*), †10235 (*°aya . . . niveçanaḥ*).—§ 403 (do.): **III**, **121**, 10292 (*devaiḥ sahendraiḥ*, performed sacrifices).—[§ 404 (do.): **III**, **121** (*Kauçikah*, v. 10312, all. to § 405).]—§ 405 (Sukanyop.): **III**, **124** [-125], 10378, (10379), 10382, 10386 (at the sacrifice of Çaryāti Cyavana paralysed *I.*, and created the Asura Mada who rushed forwards to devour *I.*, who then allowed the Açvins to become partakers of the soma).—§ 406 (Tirthayātrāp.): **III**, **125**, 10418 (*°prasavaṇam . . . I°sya*, a tirtha).—§ 407 (Māndhātṛp.): **III**, **126**, 10453 (*sendrā divaukasaḥ*, Māndhātṛ sucked the forefinger of *I.* and obtained the seat beside *I. (Çakrasyārdhāsanam, v. 10460)*).—§ 409 (Plakṣhāvatarapagamana): **III**, **129**, 10524 (*Prabhāsam . . . I°sya dayitam*).—§ 411 (Çyenakapotīya): **III**, **130**, 10559; **131**, 10590 (*I.* in the shape of a hawk and Agni in the shape of a pigeon put Uçīnara to the test).—§ 412 (Aṣṭāvakra): **III**, **133**, †10622 (*api*); **134**, †10659 (*°āgni*).—§ 414 (Yavakṛitop.): **III**, **135**, 10708, 10709, (10713), 10721, (10727), (10729), 10732 (alarmed at the penances of Yavakṛita, *I.* in the shape of a brahman made him to desist).—§ 417 (do.): **III**, **138**, 10818 (*devāḥ sendrapurogamāḥ*).—§ 418 (Tirthayātrāp.): **III**, **139**, †10835 (*°aya jāmbunadaparvatāt*, i.e. Meru, Nil.).—[§ 422b (Naraka): **III**, **142** (for the sake of Indra (*Surarāja°*, v. 16915), Vishṇu slew Naraka, who desired the position of Indra (*Aindran . . . sthānam*, v. 10916)).]—§ 424 (Bhimakadalikhāṇḍapr.): **III**, **146**, 11139 (*lāṅgūlam I°āçanisamaniḥavanam*); **147**, 11186 (*°ayudham ivooçhrītam*).—§ 437 (Yakshayuddhap.): **III**, **160**, 11736 (*°āçanir ivendreṇa viśṛṣṭā*).—[§ 438 (do.): **III**, **162**, 11807 (*deçakālūntarapṛepsuḥ kṛtvā Çakraḥ parākramam / samprāptas tridive rājyaṃ Yrtrahā Vasubhiḥ saha*).]—§ 439 (do.): **III**, **163**, 11845 (*I.* and Kubera reside on the mountain Mandara).—[§ 440 (do.): **III**, **164** (in the abode of Indra (*Vāsavaḥ, v. 11898*) Arjuna had acquired celestial weapons).]—§ 441 (Nivātakavacyuddhap.): **III**, **165** [-166], †11909 (*°vāham*), †11915 (*surāḥ . . . sahendrāḥ*) (Arjuna returns on the chariot of *I.*, next day *I.* visited the Pāṇḍavas).—§§ 442-5 (do.): **III**, **167-73**, 12000 (*stutayaç cendrayuktāḥ*), (12016), (12019), 12102 (*yathendram Tārakāmaya*), 12130 (*°āçanisamasparçaiḥ*, sc. *bāṇaiḥ*), 12139 (at the command of *I.*, Arjuna destroyed the Nivātakavacas and the inhabitants of Hiranyapura).—§ 446 (do.): **III**, **174**, 12278 (gave Arjuna a golden garland, the conch-shell Devadatta, an impenetrable armour and a diadem), 12280 (*°aya bhavane*), 12282 (do.).—§ 448 (Ājagarap.): **III**, **176**, †12317 (*°samena*,

sc. *Arjunena*).—§ 455 (Brāhmaṇamāhātmyak.): **III**, **185**, 12692 (*yathavendrah Prajāpatiḥ*).—§ 456 (Sarasvatī-Tārkaṣhya-samp.): **III**, **186**, 12745 (*devāḥ sendrāḥ*).—§ 462 (Baka-Çakrasamp.): **III**, **193**, 13216 (*ertte Devāsuro . . . saigrāme . . . trayāṇām api lokānām I°o lokādhipo bhavat*), (13236) (discourse with Baka).—§ 466 (Çibi): **III**, **197**, †13274 (*Agñindrau, I.* in the shape of a hawk and Agni in the shape of a pigeon put Çibi to the test), †13275 (*çyenarūpeṇa*), †13286 (*devāḥ sendrāḥ*).—§ 474b (Dhundhumārop.): **III**, **201**, 13498 (*°Somāgni-Varuṇah*, worship Vishnu).—§ 479 (Pativratop.): **III**, **206**, 13673 (*api*).—§ 491 (Āṅgiras): **III**, **220**, 14162 (a fire (?) created by Pāṇējanya from his energy—*balāt*).—§ 493 (do.): **III**, **221**, 14188 (*°eṇa sahitam yasya havir āgrayanam smṛtam | agnir Agrayano nāma*, name of a fire (?)).—§ 495 (Skandotpatti): **III**, [223-]224, (14261), (14263), 14266 (delivers Devasenā from Keçin and takes her to Brahman, who appoints Skanda as her husband).—[§ 498 (do.): **III**, **226** (*I. (Vāsavaḥ, v. 14355)* did not venture to encounter Skanda).]—§ 499 (Skanda-Çakrasamāgama): **III**, **227**, 14385 (encounter with Skanda).—§ 501 (Skandop.): **III**, **229**, 14408 (appollatively?), 14409 (do.), 14410 (do., *ḍ*: *I.* may officiate for the sun and the moon in places where there is no sun or moon; when required he even acts for fire, air, earth, and water (v. 14412)), 14413 (appellatively?), 14414 (do.), 14415 (do.), 14417 (do., *°tram*), 14420 (do.), (14421), 14421 (the gods, headed by Çakra, asked Skanda to become the Indra of the gods; Skanda, however, only accepted the leadership of the army of the gods, and was married to Devasenā).—§ 505 (Skandayuddha): **III**, **231**, 14540 (*sendram jagat*).—§ 506 (do.): **III**, **231**, 14545 (*sendracāpe ghane yathā*).—§ 507 (do.): **III**, **231**, 14600 (*sendrā divaukasaḥ*, in the battle between the gods and the Dānavas, Skanda slew the Asura Mahisha and was praised by *I.*).—§ 509 (Kārtikeyastava): **III**, **232**, 14643 (Skanda is identified with *I.*).—§ 512 Ghoshayātrāp.): **III**, **236**, †14745 (*°kalpah*, sc. Yudhishtīra); [244 (at the command of *I. (Suraçvarāt, v. 14971)* the Gandharvas made the Dhātārāṣṭṛas captives), 246 (do. (*Suraçvarah*, v. 15014))].—§ 520 (Mudgala): **III**, **260**, 16411 (*sahito deratḥ*, came to the sacrifice of Mudgala).—§ 522 (Draupadītharāp.): **III**, **264**, 15573 (*°pratimāḥ*, sc. the Pāṇḍavas); **269**, †15684 (*°kalpah*, do.); **270**, †15715 (*Pārthah pañca pañcendrakalpāḥ*).—[§ 526 (Rāmopākhyānap.): **III**, **276** (*I. (Çakraḥ, v. 15934)* and other gods became incarnate on earth and begot monkeys and bears).]—§ 538 (Kumbhakarnarāṇagamana): **III**, **286**, 16390 (*°-Prahlādayor iva*, sc. *yuddham*).—[§ 540 (Indrajid-yuddha): **III**, **288** (*I. (Vajradharan, Sahasrākṣam, Çacipatiḥ, v. 16440)* had been vanquished by Indrajit).]—§ 541 (Indra-jidvadhā): **III**, **289**, 16495 (*sendrah . . . tridaçāḥ*).—§ 542 (Rāvaṇavadha): **III**, **290**, 16518 (*çūlam I°āçani-prakhyam*).—[§ 543 (Rāmābhisheka): **III**, **291**, 16548 (*Çakraḥ*).]—§ 544 (Yudhishtīrāçvina): **III**, **292**, 16601 (*sendrā api surāsuraḥ*).—§ 546 (Kuṇḍalūharānap.): **III**, **301**, 16975 (having ascertained the intention of *I.* to ask Karna for his ear-rings and coat of mail, Sūrya advised Karna to ask a dart from *I.*).—§ 547 (Karna): **III**, **309**, 17177 (*brāhmaṇo bhūtvā*); **310**, (17204) (*I.* in the shape of a brahman obtained the ear-rings and the coat of mail of Karna and gave him a dart).—§ 548 (Āraṇeyap.): **III**, **315**, 17460 (*ḍ*: *I.* went to the mountain Nishadha (differently B.) and lived there in disguise until he had destroyed his foes).—§ 549c (Arjuna): **IV**, **2**, †46 (*°ad anavaraḥ*, sc. Arjuna).—§ 551 (Kīçakavādhap.): **IV**, **20**, 622 (*°samāḥ*, sc. the Pāṇḍavas); **23**, 795 (*°mava*

Dānavaṃ, sc. *pothitam*).—§ 552 (Goharāṇap.): IV, 37, †1198 (*yathendralakṣmīh*); 45, 1405 (*ena vā samam*, sc. Arjuna); 48, 1516 (*ācanisamasparcām*); 49, 1541 (*api*); [56 (*I. Çakrah*, v. 1761) and the gods came to see the encounter].—§ 552d (Arjuna): IV, 61, 1975 (all. to Nivātakavacyuddha-parvan), 1976 (*aham I'ād drdhām muṣṭim*, says Arjuna).—§ 552 (Goharāṇap.): IV, 63, 2030 (*āyudham ivātalam*).—§ 553b (Yudhishtira): IV, 70, 2268 (*āyārdhisanam*).—§ 553 (Vaivāhikā): IV, 72, 2369 (*rūpam I'asya*).—§ 553 (Sainyodyogap.): V, 8, 226 (*Devārājena*).—§ 555 (Indra-vijaya): V, 9, 227, 228, 229, 233, 213, (259), (261), 277 (*çatro*, sc. Vṛtra; *I.* slew Viçvarūpa Triçiras, the son of Tvashṭr, Tvashṭr then created Vṛtra, who attacked Indra); 10, (290), 299, 316 (*I.* slew Vṛtra with a mass of froth, and then concealed himself in the water, the murder of Vṛtra being equal to the murder of a brahman); 11, 359 (appellative = Nahusha), 365 (Nahusha then was appointed as Indra, and coveted Çacī, the wife of Indra).—§ 555d (Ahalyā): V, 12, 372, 373 (Ahalyā had been outraged by *I.* while her husband was alive).—§ 555 (Indravijaya): V, 12, 374, 380.—§ 555e (Brahmān): V, 12, 388 (*sendrah devāh*).—§ 555 (Indra-vijaya): V, [13 (*I.* was liberated from the sin of brahman murder)]; 14, 440 (*I.* was found out by Çacī); 15, 456; 16, (506), †515 (found out by Agni, installed the Lokapālus); 17, (524) (cursed by the Ṛshis, Nahusha fell down from heaven); 18, 552, 553, 562 (*vijayam*, *I.* then again became the king of the gods).—§ 556 (Saṅjayayānap.): V, 22, †657 (*devān sendrān*, all. to Khāṇḍavadahanaparvan), †667 (*Pāṇḍyaḥ . . . samatindrakalpāh*), †676 (*yathā*); 24, †720 (*kalpuḥ*, sc. the Pāṇḍavas); 25, †732 (*api*); 26, †763 (do.); 29, †838.—§ 557 (Prajāgarap.): V, 33, †1092 (*Pāṇḍoḥ putrāḥ pañca pañcendrakalpāḥ*); 34, 1130.—§ 559 (do.): V, 37, †1376 (*kalpa*, sc. Dhṛtarāṣṭra).—§ 561 (Yānasandhip.): V, 48, †1817 (*kalpena*, sc. Yudhishtira).—§ 561b (Arjuna): V, 48, †1876 (*Maruṁ Fajrahastāḥ*, will protect Arjuna).—§ 561 (Yānasandhip.): V, 48, †1915 (*devān I'opramukhān*).—§ 561d (Nara-Nārāyaṇau): V, 49, 1930 (worshipped Nara and Nārāyaṇa, who then assisted him in slaying the Daityas and Dānavas, Nara (i.e. Arjuna) slew the Paulomas and Kālakañjas (cf. § 445)), 1933 (had been vanquished by Arjuna, cf. Khāṇḍavadahanaparvan), 1936 (*sendrair api surāsuraiah*).—§ 561 (Yānasandhip.): V, 52, 2096 (*yathendrasya jayah*); 53a, 2108 (*sendrān imāml lokān*).—§ 561f (Nakula): V, 56, 2230 (*Vṛtraçatruṁ yathendram*).—§ 561 (Yānasandhip.): V, 57, 2265 (*api*), 2269 (*sahito devaiḥ*); 59, 2333 (*Viṣṇu-samau*, sc. Arjuna and Kṛṣṇa), 2342 (*viryopamaḥ Kṛṣṇaḥ*); 61, 2387.—§ 562 (Bhagavadyānap.): V, 72, 2610 (*sendrān . . . devān*); 74, 2725 (*ijeshthā iva*); 92, 3297 (*api*); 95, 3401 (do.).—[§ 564 (Mātaliyop.): V, 100, 3570 (*Çakreṇa*), 3573 (*Çakraḥ*, could not vanquish the Nivātakavacas, etc.); 104 (Mātali took Sumukha to *I.* (*Vasavam*, v. 3662), who bestowed upon him a long life); 105 (therefore Garuḍa was incensed with wrath against *I.* (*Vasavam*, v. 3675), but was humiliated by Viṣṇu).]—[§ 565 (Gālavacarita): V, 110, 3808 (*Çakraḥ*, cut up the foetus of Diti, whence sprang the Maruts).]—§ 567 (Bhagavadyānap.): V, 130, 4368 (*o Vairocanam yathā*, sc. *nigṛhṇima*), [4413 (*Çacipatiḥ*, had been vanquished by Kṛṣṇa, who then brought the Pārijāta down from heaven)]; 131a, 4424 (*Marutaḥ sahendrena*, seen in the body of Kṛṣṇa).—§ 568 (Vidulāputraçāsana): V, 134, 4562 (*Indro Vṛtravadhanaiva Mahendro samapadyata*); 135, 4593 (*salokatām*).—§ 569 (Bhagavadyānap.): V, 141, 4781 (*āyudhasavarṇaḥ*, *āh*, C.); 142, †4816 (*ketupraiścāh*).—

§ 570 (Sainyaniryānap.): V, 151, 5138 (*api*); 153, 5192 (*devān sendrān api*).—§ 570a (Bhishmaka): V, 158, 5350 (*sakhya*, i.e. Bhishmaka).—§ 572 (Rathātīrathasānikhyānap.): V, 166, 5749 (*parākramam yathendrasya*).—§ 573 (Ambo-pākhyānap.): V, 178, 7110 (*devāḥ sendraganāḥ*); 184, 7271 (*ācanisamasparcām*).—[§ 574 (Jambūkl.): VI, 6, 213 (*Çakraḥ, Sureçvaraḥ*, performs sacrifices on Meru).]—[§ 574f (Bindusaras): VI, 6, 210 (*Sahasrākṣaḥ*, performed sacrifices at Bindusaras).]—§ 574 (Jambūkl.): VI, 9aa, 313 (*varṣam . . . Bhūratam / priyam I'asya devasya*).—§ 576 (Bhagavad-gītāp.): VI, 14, 555 (*namakarmānam*, sc. Bhishma).—[§ 577 (Bhishmavadhap.): VI, 43, 1537 (*Çatakratūṁ*, came to see the battle).]—§ 578 (do.): VI, 50, 2073 (*yam Brhaspatir I'āya tadā Devāsura'brarīt*, sc. the krauñcārūpa-vyūha), 2076 (*āyudhasavarṇābhīḥ palākābhīḥ*).—§ 579 (do.): VI, 54, 2245 (*yathendriya . . . mahatyā Daityasenayā*, sc. yuddham).—§ 581 (do.): VI, 62, 2764 (*o girin iva*, sc. *mṛdnan*), 2774 (*ācanisamasvarṇam . . . gadām*); 63, 2798 (*ācanisama-prabhām . . . gadām*); 64, 2871 (*ācanisamasvarṇaḥ*); 66, 2990 (*surāsuraiah sarvaiḥ sendraiah*).—§ 582 (do.): VI, 74, 3248 (*āyudhasavarṇam . . . dhanuḥ*).—§ 584 (do.): VI, 83, 3678 (*yathendrasya ranāt purā Namucir Daityasattamaḥ*, sc. *prādravat*), 3695 (*yathā Daityacamūḥ . . . I'opendriav ivāmarau*, sc. *abhidudrāvatuh*).—§ 585 (do.): VI, 91, 4086 (*cāpam I'ācanisamaprabham*); 92, 4111 (*bāṇam I'ācani-prabham*); 94, 4183 (*cāpam I'ācanisamaprabham*), 4214 (*dhanuḥ citram I'ācanisamavarnam*); 95, 4249 (*çārayasva . . . yathendras Tūrakam purā*), 4306 (*cāpam I'ācanisama-prabham*); 97, 4440 (*sendrān api surāsuraiah*).—§ 586 (do.): VI, 107, 4928 (*sendrān api rāṇo devān*), 4960 (*sendrair api surāsuraiah*), 4961 (do.).—§ 587 (do.): VI, 119, 5657 (*dhvajā ivotarshtāḥ*).—§ 589 (Droṇābhishekap.): VII, 2, †86 (*yathā*); 6, 162 (*jahindro Dinavān iva*).—§ 590 (do.): VII, 12, 451 (*sendrair devāsuraiah*), 456 (Arjuna had obtained weapons from *I.*, etc.), 461 (*sendrair api surāsuraiah*); 15, 610 (*dhvajā iva*).—§ 592 (Samçaptakavadhap.): VII, 21, 859 (*o Vairocanā iva*, sc. *yuyudhāte*), 919 (*Dānavā ivendrena radhyamānāḥ*); 23a, 995 (*āyudhasavarṇaiḥ . . . hayottamaiḥ*), 1003 (*ācani-samasparcāḥ*, sc. *açvāḥ*), 1027 (*sendra iva divaukasah*); 25, 1084 (*yathendragñi purā Balim*, sc. *archatām*), 1120 (*om ivayantam Asurān prati*); 27, 1198 (*ād anavrah*, sc. Bhagadatta); 28, 1249 (*iva*).—§ 592c (Vaishnavāstra): VII, 29, 1289 (*lokeshu sendra-Rudreshu*).—§ 592 (Samçaptakavadhap.): VII, 29, †1301 (*vikramam sukhāyam I'āya*, i.e. Bhagadatta); 30, 1302 (*priyam I'asya satatam sahkāyam*, i.e. Bhagadatta), 1310 (*om Vṛtra-Balā(ri)va*, sc. *nijaghnatuh*); 32, 1439 (*samadyutiḥ*, sc. Sūtyaki).—§ 593 (Abhimanyu-vadhap.): VII, 49, 1938 (*dhvajā ivotarshtāu*).—§ 594 (do.): VII, 52, 2037 (*o Viṣṇusamadyutiḥ*, sc. Abhimanyu).—§ 595 (Shoḍaçarāj, v. Marutta): VII, 55, 2172 (*sendramaraganāḥ*, came to the sacrifice of Marutta), [2180 (*Çakreṇa*)] (do., v. Bhagīrutha): VII, 60, 2257 (*sendraiḥ suraganaiḥ*); (do., v. Dilipa): VII, 61, 2266 (*sendra devāḥ*); (do., v. Māndhātṛ): VII, 62, 2277 (Māndhātṛ sucked the fingers of *I.*), 2279; (do., v. Bharata): VII, 68, 2389 (*sendrair devaiḥ*).—§ 596 (Pratiñāp.): VII, 76, 2682 (*Marutaḥ ca sahendrena*), 2691 (Arjuna had obtained weapons from *I.*, etc.); 81, 2910 (*o Viṣṇa yathā prītau Jambhasya vadhakāṅkṣiṇau*).—§ 597 (do.): VII, 83, 2972 (*devāḥ . . . sendrāḥ*); 84, 2991 (*Çaryāter yajñam ayantam yathendram* (so B.) *devam Açrinau*, cf. § 405).—§ 598 (Jayadrathavadhap.): VII, 86, 3093 (*acchritendradhvajopamaḥ*).—§ 599 (do.): VII, 93, 3406 (*ahrujākārau*, sc. *bhujau*), 3407 (*dhvajā ivotarshtāḥ*).—§ 599c

(Vṛtra): VII, 94, 3458 (*śendrā discakasaḥ*), 3461 (*devāḥ sahendrāḥ*, C. has by error *mahe*°), [3471 (*Çakra*, Çiva gave to *I.* an armour with mantras, protected by this *I.* proceeded against Vṛtra and slew him, then he gave the mantras and the armour to Aṅgiras)].—§ 599 (*Jayadrathavadhap.*): VII, 99, 3676 (°*syn*, sc. *ratham*); 105, 3932 (°*āyudhasacaryābhāḥ patākāḥ*); 108, 4005 (*dhanuḥ cendradhvajopamaṃ*); 109, 4109 (*dhanur ghoram I°ācanisamasavanam*); 117, 4652 (*bhān . . . I°ācanisamasavanān*); 118, †4690 (*Vṛtendrayor yuddham iva*), †4696 (*naplā Çiner I°samānaviryah*); 120, 4774 (*vikrāntam I°syeva*); 127, 5144 (*Brahmeçānendra-Varuṇān avahat yā rathāḥ*, i.e. the chariot of Arjuna), 5162 (*śendrāyudha ivāmbudāḥ*); 128, 5223 (°*ācanir ivendraṇa*); 134, 5511 (*vajrenendra ivāsurān*, sc. *jaghāna*); 146, 6174 (*śendradhanvāmbudāḥ*), 6253 (°*ācanisamaprakhyam*, sc. *çaram*), 6273 (°*ācanisamasparçam*, sc. *çaram*); [149, 6461 (*tvatprasādāt, Hr̥ṣīkeça* (i.e. Kṛṣṇa), *Çakraḥ Suragaṇoçvaraḥ | trailokyavijayaṃ çrīmān prāptavān raṇamūrdhani*), 6464 (*tvatprasādasamutthena vikramenārisādana | Sureçatvaṃ gataḥ Çakro hatvā Daityān sahasraçāḥ*)].—§ 600 (*Ghaṭotkacavadhap.*): VII, 156, 6751 (°*vikramaiḥ*), 6810 (*Rudropendravikramah*, sc. Açvatthāman), 6836 (*toyado bhūtvā nilaḥ śendrāyudho divi*, sc. Ghaṭotkaca), 6842 (°*vikramaiḥ*), 6845 (do.), 6890 (*dhanur ghoram . . . I°āyudhopamaṃ*); 158, 7008 (°*vīryāḥ*), 7048 (*śendrā api surāsurāḥ*); 180, 7143 (°*o Daityavadhe yathā*); 182, 7227 (*yathendram harayo, rājan, purā Daityavadhod-yatam*); 188, 7540 (*yathendrabhayavitrastā Dānavās Tūrakā-maye*); 170, 7669 (*yathendrah samare, rājan, prāha Viṣṇuṃ inahūyāçāḥ*); 174, 7873 (°*Vairocanān iva*, sc. *yuyuthāte*); 175, 7914 (°*Çambarayor iva*, sc. *sannipātāḥ*), 7939 (*Rudropendravikramah*, sc. Karna), 7965 (*toyado bhūtvā nilaḥ śendrāyudho divi*, sc. Ghaṭotkaca), 7975 (°*āyudham ivocchritam*); 179, †8155 (*śendrā devāḥ*), [†8167 (*Çakraḥ, Karna employed the dart, which had been given him by *I.*, against Ghaṭotkaca*)].—§ 601 (*Dronavadhap.*): VII, 185, 8444.—§ 603 (*Nārāyaṇāstramokṣap.*): VII, 196, 9050 (*śendrān apy eva lokāṃs trin*); 197, 9101 (*śendrān devān*); 200, †9340 (°*ketuprakāçau bhujau*; °*samānavīryah*, sc. Açvatthāman).—[§ 603d (*Tripura*): VII, 202 (*I.* was unable to destroy the three cities of the Asuras, which Çiva then destroyed; *I.* was paralysed by Çiva)].—§ 603 (*Nārāyaṇāstramokṣap.*): VII, 202a, 9594 (*Çiva is identified with *I.**), 9605 (*śendrādīrhu deveshu*), 9628.—§ 604 (*Karna*): VIII, 8, 221 (*iva*); 9, 292 (°*opamaṃ vīram*, sc. Karna).—§ 605 (do.): VIII, 16, 635 (*jaitreṇa vidhinā hatam Vāyur I°m wādhvare*, sc. *avahat*); 17, †678 (*Dhanadendrakalpau*, sc. Kṛṣṇa and Arjuna).—§ 605c (*Vijaya*): VIII, 31, 1292 (the bow Vijaya had been made by Viçvakarman for the sake of *I.*; *I.* afterwards gave it to Rāma Jāmudagnya), 1295 (*yotsye . . . yathendrah samare sarvān Daiteyān*).—§ 606 (*Tripurākhyāna*): VIII, [33, 1426 (*Çakraḥ*, could not destroy the three cities of the Asuras); 34, 1488 (*vidyud-I°dhanur-naddham ratham*, i.e. the chariot of Çiva).—§ 607 (*Karna*): VIII, 36, 1683 (°*agnī stāyamānāv ivudhvare*); 42, †1988 (*Pāṇḍavam I°kalpaṃ*, i.e. Arjuna).—§ 608b (*Arjuna*): VIII, 46, 2161 (*Brahmeçānendra-Varuṇān kramaço yo 'vahat purā*, sc. the chariot of Arjuna).—§ 608 (*Karna*): VIII, 46, 2208 (*iva*); 51, 2487 (*jaghne rajrenendra ivācalān*); 53, 2588 (*yathendrah samare Daityāṃs Tūrakāya vadhe purā*, sc. *avahat*); 64, 3239 (*jālam athenndrayuktam*, so P., C. has by error *jālamah*°; cf. *Indrajāl*°, v. 3238); 66, †3356 (*Vṛtre hate 'sau bhagavān ivendrah*); 87, 4391 (°*Vṛtrāv iva kruddhau*), 4406 (*prajihirehantāv I°-Vṛtrāv iva*) (χ¹), 4418

(sided with Arjuna in the fight between Karna and Arjuna), 4458 (*I.* asked Brahman and Içāna for the victory of Arjuna, and it was granted); 90, †4657 (*kirīṭam aśya I°dattam*, with an arrow Karna broke the diadem, which *I.* had given to Arjuna), †4689 (*yathendro Balaṃ*, sc. *bibheda*), 4718 (°*ācanisamān*, sc. *çarān*).—§ 610 (*Çalyap.*): IX, 4, 202 (°*ketum ivocchritam*); 5v, 280 (°*sadmasu adhiasthitāḥ*).—§ 611 (do.): IX, 12, 615 (°*dhiājāv ira*); 17, 916 (°*dhvaja ivocchritah*), 921 (*cūpaṃ . . . I°dhanuḥprabham*). †954 (*purā kṛte Vṛtravadhe yathendram*); 20, †1077 (*Jambho yathā Çakrasamāgumūd rai nāgendram Aivāçanam I°vāhyam*, sc. *pratyudyayau*); 24, 1328 (°*ācanisamasparçāḥ . . . çarāḥ*); 25, 1339 (°*ācanisamasparçāḥ*, sc. *bhānāḥ*); 27, 1195 (°*ācanisamasparçāḥ*, sc. *bhānāḥ*).—§ 612 (*Hrudapraveçap.*): IX, 31ç, 1750 (*kriyābhyupāyair I°ena nihatā Daitya-Dānavāḥ*), 1756 (*kriyābhyupāyair I°ena triditam bhujyate*).—§ 613 (*Gadāyuddhap.*): IX, 32, 1851 (*api*).—§ 614 (do.): IX, 34, 1964 (*Brahmāṇam ira Deveçam I°opendrav*, sc. *pūjāyām āsatuh*).—§ 615a (*Baladevatīrthayātrā*): In days of yore Namuci had entered a ray of the sun from fear of *I.* *I.* then made friends with Namuci and entered into an agreement with him, saying: "I shall not slay thee with anything wet or dry, in the night or in the day." One day *I.* beheld a fog and cut off the head of Namuci with foam of water. The severed head of Namuci thereupon pursued *I.*, saying: "O slayer of a friend, O wretch!" *I.* repaired to Brahman, who caused him to perform a sacrifice and bathe in *Araṇā* (t). Thus *I.* became free from the sin of brahman murder and returned to heaven. The head of Namuci also fell into that stream and obtained eternal regions, granting every wish: IX, 43, 2434.—§ 615u (*Skanda*): IX, [44, 2480 (*Çakraḥ*, came to see the new-born Skanda); 45v, 2506 (°*Viṣṇu*, came to the investiture of Skanda), [2538 (*Vāsavaḥ*, gave two companions to Skanda); 46, 2662 (*Pākaçāsanah*, gave Skanda a dart and a banner)].—[§ 615y (*Badarapāçana*): IX, 48 (in the tīrtha Badarapāçana *Çrutāvali* gratified *I.* by persevering in boiling five badara-fruits, and became the wife of *I.*).—§ 615bb (*Indratīrtha*): IX, 49, [2833 (*Çakraḥ*, at Indratīrtha *I.* performed 100 sacrifices, therefore he came to be called *Çatakratu*)].—[§ 615gg (*Sārasvata*): IX, 51 (from fear of the austerities of Dadhīca, *I.* despatched the Aparāṇi *Alambushā* to tempt Dadhīca, thus Sārasvata was born, afterwards Dadhīca gave his bones, of which the vajra of *I.* was made).—§ 615kk (*Kurukshetrakathana*): IX, 53, 3012 (sanctified *Kurukshetra*).—§ 615 (*Baladevatīrthayātrā*): IX, 54, 3049 (°*gnir Aryamā caiva yatra prakṛtim āpnवान*).—§ 615 (*Gadāyuddhap.*): IX, 57, 3177 (°*Prakṛdayor iva*, sc. *yuddham*), 3186 (°*ācanim ivodyatām*), 3202 (°*ācanisamān*, sc. *galām*); 61, 3395 (*iva*).—§ 616 (*Sauptikap.*): X, 6, 231 (°*ketunibhām gadām*).—§ 617 (*Aishīkap.*): X, 10b, †565 (°*opamān*); 17, 766 (*api*).—§ 618 (*Jalaprādānikap.*): XI, 2d, 60 (°*syātīthayah*, sc. the fallen warriors).—§ 622 (*Rājyudh.*): XII, 11, 307 (in the shape of a golden bird *I.* discoursed with some *ṛṣhis*).—§ 623 (do.): XII, 15, 438 (°*o Vṛtravadhena Mahendrah samapadyata*), [439 (*Çakraḥ*, among the gods who are slaughterers)].—§ 626 (do.): XII, 20, †611 (*guṇāir I°o vīridhai ratnavadbhir devān sarvān atyayād bhūritejāḥ | tenendratvaṃ prūpya bibhrūjate 'sau*); 21, 615 (°*ena samayo prahlo yad uvāca Bṛhaspatih*).—§ 627 (do.): XII, 22, 646 (°*o vai Brahmanah utah kshatriyah karmamā 'bhavet*), 647 (°*tram samāpedo devanum*, sc. *Indra*), 648 (*yathā*).—§ 632b (*Shoḍaçarāj.*, cf. § 595, v. *Marutta*): XII, 29, 911 (*śendrāḥ . . . devāḥ*); (do., v. *Paurava*): XII, 29,

928 (*amādyad I^o somena*); (do., v. Çibi): XII, 29, 936 (*vikramāt*, sc. Çuibya); (do., v. Bhagīratha): XII, 29, 956 (drank soma): XII, 29, 977 (*Çatakratuh*, Māndhātṛ sucked the finger of Indra, 978, 979, 980 (*°samaṃ*, sc. Māndhātṛ); (do., v. Rantideva): XII, 29, [1013 (*Çatakratuh*, granted a boon to Rantideva)].—§ 634 (*Suvarṇasthivisambhavop.*): XII, 31, 1106 (*I.* caused *Suvarṇasthivin* to be killed by a tiger).—§ 635 (*Rājadh.*): XII, 33, 1205 (*yathā*); 37, 1351 (*devān sarvān I^o purogamān*); 38, 1103 (*yathendras tridivam*, sc. *pūlaya*).—§ 637 (do.): XII, 47^o, 1618 (*utī-ṅyo-I^o karmāṇam*, sc. *Govindam*).—[§ 638b (*Rāmopākhyāna*): XII, 49, 1720 (*Pākaśasanaḥ*, incarnate as Gādhi)].—[§ 640 (*Rājadh.*): XII, 58β, 2093 (*Sahasrākṣo Mahendraḥ*, among the authors of *rājaçāstras*).—[§ 641 (do.): XII, 59, 2204 (*Purandaraḥ*, abridged the *Vaiçālākṣu çāstra* and called it *Bāhudantaka*).—[§ 641f (*Prthu Vainya*): XII, 59, 2219 (*rūpeṇendra irāparaḥ*, sc. *Prthu Vainya*), [2239 (*Çakraḥ*, bestowed wealth on *Prthu Vainya*)]—§ 641 (*Rājadh.*): XII, 64, [2402], [2407], 65, [2417], [2433], [2440] (discourse between *I.* and *Māndhātṛ*); 67, 2498 (*m eva prarṇute yad roṇam ite çrutiḥ yathendras tathā rāja sampūjyaḥ*), 2505; 71, 2748 (*m tarpaya somena*); 72, 2773 (*°o rāja*); [84 (discourse between *I.* and *Brhaspati*): [90, 3386 (*tasmād*, i.e. from *Bali*, *apākramya sū gaccheḥ Pākaśasanaṃ*, sc. *Çri*, cf. § 671b)]; 96, 3575 (*anena*—sc. *vytena*—*I^o viśhayam vinyeshanti pārthivāḥ*); 97, 3589 (*prāpnoti I^o salokācām*, 3601 (*deva I^o purogamāḥ*), 3611 (*prapnotiindrasya salokyaṃ*); 98, 3611 (*Ambarishasya samvadam I^o sya ca*), (3623), (3626) (discourse between *I.* and *Ambarisha*); 102, 3758 (*dhanūṣi*); 103, 3795 (*Brhaspatē ca samvadam I^o sya ca*), (3797), (3838) (discourse between *I.* and *Brhaspati*); 121, 4116 (*pratiç ca devatā nityam I^o parivudanty api annam dadoti Çakraç çāpy anugṛhṇann imāḥ prajāḥ*); 122, [4495 (*devānāṃ içṭam cakre devaṃ Daçatekṣaṇam*, sc. *Vishnu*), 4505 (*°Maricbhīyām*), 4511; 124, 4571 (*Prahlāda* deprived *I.* of his sovereignty; disguised as a brahman *I.* then was instructed by *Prahlāda* about his behaviour, whereafter *Prahlāda* lost his sovereignty).—§ 649 (*Āpaddh.*): XII, 141, 5414 (*devān I^o ādin*).—§ 651 (*Kapotalubdhakasamv.*): XII, 149, 5587 (*°vat*).—§ 654 (*Āpaddh.*): XII, 155a, 5831.—[§ 656 (*Khadgotpattik.*): XII, 166, 6186, 6187 (the *°rhis* gave the sword to *I.* (*Vāsava*), from him (*Mahendra*) it passed over to the *Lokapālas*).—§ 658b (*Kṛtaghnop.*): XII, 173, 6436 (told *Virūpākṣu* how *Rājadharmān* had been cursed, and restored *Gautama* to life).—§ 659 (*Mokshadh.*): XII, 180, 6693 (*°Kāçyapasamvadam*), 6696 (*çrgālarūpeṇa*), 6713 (*°tām*), 6714 (*°tvam*), 6743 (*devānāṃ devaṃ . . . Çacipatiṃ . . . Marivāhaṇam*) (discourse between *I.* in the shape of a jackal and *Kāçyapa*).—[§ 662b (*Japakop.*): XII, 200, 7338 (*Tridaççvaraḥ*).—[§ 664 (*Mokshadh.*): XII, 207, 7553 (*Vāsavaṃ sarvadevānāṃ adhyakṣam akarot prabhūḥ*, sc. *Kṛṣṇa*).—§ 665 (do.): XII, 208β, 7582 (the eleventh of the *Ādityas*).—§ 667 (do.): XII, 214, 7786 (*tribijam I^o daivatyam tasmād indriyam ucyate*, sc. *çakraṃ*).—§ 670 (do.): XII, 222, 8023 (*Prahrādanya ca samvadam I^o sya*, discourse between *Indra* and *Prahlāda*).—§ 671b (*Bali-Vāsavasamv.*): XII, [223-]225, 8185 (discourse between *I.* and *Bali*).—[§ 672b (*Çakra-Namucisamv.*): XII, 226 (discourse between *I.* and *Namuci*).—§ 673b (*Bali-Vāsavasamv.*): XII, 227, 8224 (*Surendram*), 8279, 8283, 8284, 8286 (discourse between *I.* and *Bali*).—[§ 674b (*Çri-Vāsavasamv.*): XII, 229, (discourse between *I.* and *Çri*).—[§ 682 (*Mokshadh.*): XII,

267, 9527 (*Trilokṣaḥ Purandaraḥ*), 9530 (*Tridaççvaraḥ*, had violated the wife of *Gautama*, i.e. *Ahalyā*).—§ 693b (*Vṛtravadha*): XII, 282, 10104; 283, 10186 (*I.'s* encounter with *Vṛtra*, whom he slew, how *I.* was liberated from the sin of brahman murder).—§ 695b (*Dakṣayajñavināçu*): XII, 285a, 10280, †10298 (*sendrā devāḥ*).—§ 701b (*Bhava-Bhūrgavasamāgama*): XII, 290, 10666.—§ 707 (*Mokshadh.*): XII, 314, 11610 (the *adhidaivata* of the hands); 318, 11706 (*°tvam*, when the soul escapes through the navel it becomes *I.*, likewise when escaping through the arms).—[§ 712 (*Çukotpatti*): XII, 325, 12206 (*Deveçvaraḥ Çakraḥ*, gave a *kamaṇḍalu* to *Çuka*).—[§ 717c (*Uparicara*): XII, 336, 12717 (*Devārāḥ*, shared with *Vasu Uparicara* his own seat and bed).—§ 717b (*Nārāyaṇīya*): XII, [340 (*Nārāyaṇa* prophesies that *Bali* will deprive *I.* (*Çakraṃ*, v. 12944) of his kingdom, but that *Vishnu* will restore it to him)]; 343, 11].—†13205 (cursed by *Gautama* on account of his violating *Ahalyā*, *I.* came to wear a green beard; cursed by *Kauçika* to lose his testicles, *I.* obtained those of a ram), [111], †13206 (*Purandarasya*, *Çavana* paralysed his arms, cf. § 405), VII], †13211, †13212, †13213, †13214, †13216, †13217, †13218 (how *Indra* slew *Viçvarūpa* and *Vṛtra*, *Nahusha's* becoming king of the gods and falling down again to the earth, *I.'s* regaining the sovereignty, cf. § 555 (somewhat different)).—[§ 718b (*Uñchavṛttyp.*): XII, 353-66 (*Nārada* told the *Uñchavṛttypākhyāna* to *I.*).—§ 720b (*Sudarçanop.*): XIII, 2, 95 (*°rapushaḥ*, sc. *Durjayaṣya*).—[§ 722 (*Ānuçāsanik.*): XIII, 5 (discourse between *I.* and a parrot).—§ 728b (*Bhaṅgāsvanop.*): XIII, 12, 531 (*agnistulam I^o deishtaṃ*), 532, 534, 558, 559, 566, 567, 568, 569, 572, 575 (discourse between *I.* and *Bhaṅgāsvana*).—§ 730 (*Ānuçāsanik.*): XIII, 14, 610 (*devāḥ sendrāḥ*).—[§ 730c (*Mandāra*): XIII, 14, 664 (*Çakraṃ*, *Mandāra* fought with *I.* during 1,000 years).—§ 730 (*Ānuçāsanik.*): XIII, 14, [681 (*Maghavatā*, disregarded the *Vālukhilyas*, cf. § 45).—§ 730g (*Upamanyu*): XIII, 14, [763 (*Çiva* assumed the form of *Çakra*, i.e. *Indra*), (A), 806 (*yajñendrabalarakṣaḥsu*, so C., but B. reads *Yakṣendra*°), 809 (*Çiva* in the shape of *I.*), (v), 820 (*Brahmendra-Mahendra-Vishnusahitā devāḥ*, so C., but B. has *Hutāçā* instead of *Mahendra*), 849 (*°āyudhasavarṇābhām dhanuḥ*).—§ 730 (*Ānuçāsanik.*): XIII, 14, 976 (*°āyudhapināddhānam*); 187η, 1045 (*°āgni-Marutāṃ . . . gatiḥ*, i.e. *Çiva*), 1058 (*Skandendrau*, identified with *Çiva*); 17, 1282 (*°kalpena*, sc. *Tandin*), [1288 (*Brahman* communicated the 1000 names of *Çiva* to *Çakra*, i.e. *Indra*, who again communicated them to *Mṛtyu*); [18, 1313, (*Çakrasya*, had cursed *Asita Devala*).—§ 734 (do.): XIII, 28, 1826 (*devaiḥ sendraiḥ*), †1841 (do.).—[§ 735b (*Indra-Mataṅgasamv.*): XIII, 27-9 (discourse between *Indra* and *Mataṅga*).—§ 736b (*Vitahavyop.*): XIII, 30, 1997 (*rūpeṇendra irāparaḥ*, sc. *Grtsamāda*).—§ 738 (*Ānuçāsanik.*): XIII, 32, 2073 (*sendrāḥ trayo lokāḥ*).—[§ 739 (db.): XIII, 34, 2137 (*bhagasahasreṇa Mahendraḥ paricchinītaḥ teshāṃ eva prabhāvena Sahasranayano hy asau || Çatakratur samabhavat*, cf. v. 2328, s.v. *Gautama*).—[§ 740 (do.): XIII, 36 (discourse between *I.* and *Çambara*).—[§ 743b (*Vipulop.*): XIII, 40-3 (how *Vipula* protected *Ruci*, the wife of *Devaçarman*, against *I.*).—§ 746 (*Ānuçāsanik.*): XIII, 60, 3060; 62, 3153 (*Brhaspatē ca samvadam I^o sya*, discourse between *I.* and *Brhaspati*); [72-]74, (3606), 3616 (discourse between *I.* and *Brahman*); 62ν, 3857; 83, 3884 (*Pitāmahasya samvadam I^o sya ca*), 3890 (discourse between *I.* and *Brahman* about kine).—§ 747b (*Suvarṇotpatti*). XIII,

85, 4174 (*śendrasu lokeshu*), 4180 (*devaiḥ . . . sendraiḥ*).—[§ 748b (*Tārakavadhop.*): XIII, **86a**, 4201 (*Vāsavaḥ*, came to see Skanda), 4210 (*Surendrah*, gave lions, etc., to Skanda), 4215 (*Surendrah*, Skanda restored the sovereignty of the gods to *I.*).]—[§ 750b (*Bisastainyop.*): XIII, **93** (in the shape of *Ṣuṇḥasakha I.* put the seven *ṛshis*, etc., to the test).]—§ 751b (*Ṣapathavidhi*): XIII, **94**, (4593) (do.).—§ 755b (*Nahushop.*): XIII, **99**, 4752 (*Indro 'ham*, sc. *Nahusha*), 4765 (*karishyo 'nindram*, sc. *Nahusham*), 4766; **100**, 4772 (*anindratvam*; *Nahusha* became *I.*, but cursed to become a serpent he fell down to the earth, cf. also § 555 (somewhat different)).—[§ 757b (*Hastikūṭa*): XIII, **102** (discourse between Gautama and *I.* in the shape of *Dhṛtarāṣṭra*).]—§ 757k (*Indraloka*): XIII, **102**, 4880 (*śya lokāḥ*).—§ 758 (*Ānuṣūṇik.*): XIII, **103**, †4915 (*Ṣeṇa guhyam nihitam vai guhāyam*, i.e. the vow of fast, *Nil.*).—§ 759 (do.): XIII, **107**, 5224 (*Ṣkanyādhirūḍhaṇ ca vimānam labhate narah*).—§ 766 (do.): XIII, [125, (5967) (*Ṣakraḥ*); **126**, (6013).]—§ 768b (*Umā-Maheçvarasampv.*): XIII, **141**, 6394 (*pārveṇa cadanenāham I'otam anuṣūmi ha*, says *Ṣiva*), 6397 (*Ṣeṇa ca purā vajraṇ kshiptam crikāṅkshīṇā mama | dagdhvā kañṭhan tv tad yūtam tena Crikāṅṭhātā mama*, says *Ṣiva*).—§ 768 (*Ānuṣūṇik.*): XIII, **148**, 6893 (*śendrā devās trayastriṃṣat*).—§ 770 (do.): XIII, **151**, 7093 (the eleventh of the *Ādityas*), [7111 (*Mahendrasya sapta guravaḥ*, i.e. the seven *ṛshis* of the east)].—[§ 772e (*Gautama*): XIII, **154**, 7218 (*Purandarah*; coveting *Ahalyā I.* was cursed by Gautama, but not hurt).]—§ 772f (*Vasishṭha*): XIII, **156**, 7289 (*śendrah . . . tridivaukasah*, protected by *Vasishṭha*).—§ 772n (*Cyavana*): XIII, **157**, (7307), (7311), 7314, 7316 (*Cyavana* paralysed the arm of *I.* and created *Mada*. *I.* then allowed the *Açvins* to become partakers of the soma, cf. § 405).—§ 772p (*Kapa*, pl.): XIII, **158**, 7327 (*śendrā divaukasah*), 7330 (do., when the gods had entered the mouth of *Mada*, *Cyavana* took away from them the earth).—§ 773d (*Ṣiva*): XIII, **161**, [7490 (*Ṣakrasya*, *Ṣiva* paralysed the arm of *I.*, cf. § 603d)], 7496 (*Ṣiva* identified with *I.*).—§ 778e (*Avikshit*): XIV, **4**, 80 (*ād anavarah*, sc. *Avikshit*), 82 (*śamah*, sc. *Avikshit*).—§ 778b (*Samvartta-Marutīya*): XIV, **5**, 98 (*Vāsuvo 'py Asurān sarvān nirjītya ca nipātya ca | I'otam prāpya lokeshu tato varo purohitam*, sc. *Bṛhaspati*), 110 (*Ṣvam prāptavān eko*, says *Indra*); **7**, 178; **9**, (†219), (†221), (†223), (†226), 230, (†242), (†247); **10**, (†256), †273, †274, †277, (†279), †283 (*I.'s* relations to *Bṛhaspati*, *Samvarta*, and *Marutta*).—§ 779b (*Vṛtra*): XIV, **11**, 298 (*śya saha Vṛtreṇa yuddham*, *I.'s* encounter with *Vṛtra*).—§ 782b (*Bṛahmaṇagītā*): XIV, **21**, 631.—§ 782g (*Guruçishyasampv.*): XIV, **35**, 976; [42, 1129 (*Ṣakraḥ*, the *adhidaivata* of the hands)]; **43**, 1176 (*Marutām rāja*).—[§ 784b (*Uttāṅka*): XIV, **55** (in the shape of a *Caṇḍāla I.* offered *Uttāṅka amṛta* in the form of his urine)]; **56** (in the shape of a brahman *I.* assisted *Uttāṅka*).—[§ 786 (*Anugītāp.*): XIV, **91** (the dispute of the *ṛshis* at the sacrifice of *I.*).]—§ 786e (*Agastya*): XIV, **92**, 2867, 2868 (*Agastya* caused *I.* to pour down rain).—§ 787 (*Āçramavāsap.*): XV, **17**, 477 (*śamah*, sc. the *Pāṇḍavas*).—[§ 793 (*Mausalap.*): XVI, **4** (received *Kṛṣṇa* in heaven).]—§ 794 (*Mubūprasthānikap.*): XVII, **3**, (†82), (†85) (put *Yudhisṭhira* to the test).—§ 795 (*Svargārohanap.*): XVIII, **28**, 36 (*śaṅkhāçam*, sc. *Arjuna*) (*I.* put *Yudhisṭhira* to the test); **4**, 135 (*Devarāt*).

Cf. also the following synonyms:—

Aditinandana: XIII, 986 (*śam*, i.e. *Indra* and *Vishṇu*).

Akhaṇḍala, q.v.

Amaraçreshṭha: I, 1136; III, 1725 (*Çatakratuh*): XIII, 3905.

Amarādhipa: III, 6076 (to be worshipped in *Amarāṇām hrada(h)*); VIII, †1212 (*śsainyasaprabham*); XII, 3825, 8131, 10134.

Amararāja: I, †3569 (*Ṣjushṭan . . . lokān*), †3575 (*kalpa*); VII, 1125 (*yādrk purā vṛttam Çambara-Ṣyoh*, sc. *yuddham*), 3571 (*yathā pūrcam abhūd yuddham Çambara-Ṣyoh*); VIII, †1740 (*Tridivam irā Ṣrukshitam*), †3857 (*Ṣtejasū*), 4397 (*śadrçau yuddhe Çambara-Ṣyoh*); IX, 784 (*yādrço vai purā vṛttah Çambara-Ṣyoh*), 2832.

Amareça: VI, 1784 (*iva*).

Amareçvara: I, 8226, 8306; VII, 3005; VIII, †820 (*iva*); XII, 3845.

Amarendra: I, †2121.

Amarottama: I, 1287.

Asurārdana, **Asurasūdana**, q.v.

Balabhid, **Balahan**, **Balahantr**, **Balajit** (cf. *Additions*), **Balanāçana**, **Balanisūdana**, **Balasūdana**, q.v.

Bala - Vṛtraghna, **Bala - Vṛtrahan**, **Bala - Vṛtranisūdana**, **Bala - Vṛtrasūdana**, q.v.

Bhūtabhavyeça, q.v.

Çacipati ("the husband of 'uci'"): I, 1286, 7103, 8159, 8240; II, 70 (*Sahasākshah*); III, 479, 1884, 2226, 10387, 10693, †13297 (*Vajrahastah*), 14624, 16440 (*Sahasraksham*, C. has by error *S'*); V, 256, 422, 538, 3574 (*Devārājah*), 4413, 5503 (*śsamam*, sc. *Droṇam*), 5548 (do.); VII, 9019 (*ir ivāsūrān*), 9087 (*Ṣakrasya*); IX, 1914; XII, 1200, 6743, 8066, 8109, 8118, 8132, 8142, 8289, 8413, 12945, †13214, 13770; XIII, 283, 2318, 3573, 3575, 3913, 5972 (*Deveça*), 5980, 6155 (*Vāsavam*), 7637; XIV, 1615; XV, 567 (*Çakram*).

Çakra: I, 112 (father of *Arjuna*), †161, †185 (*Ṣūryau*), 222 (*Ṣpratimatejasah*), 531 (*śsamah*, sc. *Bhagadattah*), 1285 (praised in the hymn vv. 1285b-95), 1426, 1441, 1442, 1446, 1466, (1519), 1523, (1530), 1532, 1539, 2058 (*bhavan* . . . *Ṣśya*), †2098 (*śya yajñāḥ çataśaṅkhyah*), †2108 (*Vajrapāṇir yathā*), 2218 (*yathā ṢṢo Bṛhaspateḥ*, sc. *śsanam kalpayām āsa*), 2245 (*yathā*), 2336 (*devāḥ ṢṢpuroyāḥ*), 2351, 2359, 2360 (*otsavena*), 2504 (*ādāyāḥ*), 2510, 2523 (one of the *Ādityas*), 2600 (*Āditeḥ putrāḥ Ṣmukhyāḥ*), 2780, 2914, 2937, 2946 (*śamsadām*), 3121 (*yathā ṢṢo Marutpatih*), 3315, 3432 (*ṢVishṇu ivāparau*), 3537, 3553, (3554), †3567, †3572, †3574 (*Balahā*), †3652, 3694 (*Ṣpratimatejasah*), †3814 (father of *Arjuna*), †3976 (*Ṣpratimatejasā*, i.e. *Çāntanu*), 4408, (4785), 4791 (begot *Arjuna*), 4794, 4801, 6500 (among the fathers of the *Pāṇḍavas*), 6586 (*Ṣdhvajam ivocohritam*, C. has by error *S'*), 6786 (*açobhata . . . ṢṢeneçamarāvati*), 7059 (*Ṣpratimam*, i.e. *Arjuna*), †7277, †7288, †7291, †7293, †7309 (*śyāmçah Pāṇḍataḥ Savyāsaci*, i.e. *Arjuna*), †7314 (*Ṣprakhyaṇ*), 8090, 8187 (*śyudhasamau*), 8261, 8272, 8274, 8276, 8281, 8469; II, 29 (*iva*), 46 (*prayayau . . . yathā ṢṢa Amararatim*), 103 (*yathā*), 263 (*śya salokatām*), 283 (*śya anbhā*), 291, 483 (*śya śabhāyām*), 485, 505 (*śya śamsadi*), 897 (*pratyudyayau . . . ṢṢam Bala ivāsūrah*), 939 (*ṢVishṇu . . . Tārakāmāyo*), 911, 1005 (*ād anavarah*, i.e. *Bhagadatta*), 1257 (*śyeva Tripiṣṭape*), 1684 (*yathā*), 1751 (do.), 1957 (slew *Namuci*), 2458 (*śya nītim*), 2572 (*ṢṢepi samah*); III, 3 (*Ṣpratimatejasah*), 208, 209 (obtained a hymn to *Sūrya* from *Brahmān* and communicated it to *Nārada*, C. has by error *S'*), 338 (discourse with *Surabhi*), 514

(*Brahma-Çaṅkara-Ç'adyair devavṛndaiḥ*), †939 (*iva*), †955 (*Çya samaprabhāḥ*), 1269, 1469, 1470, 1505, 1515, 1526 (*Sureçvaram*), 1606 (*Çaṇisamair muṣṭibhiḥ*), 1638 (*Abhi-sheke*), 1677, 1726, 1755 (*Çya purīm tām Amarivatiṁ*), 1762 (*Çya dayitām purīm*), 1775 (*Çasane*), 1777 (*Çasanam*), 1788, 1791, 1793, 1800, 1813, 1847, 1849 (*Çulyam*, sc. Arjuna), 1870, 1875, 1881, 1882 (*Çasanam*), 1884 (*Vṛtrani-sudanaḥ*, *Çacipatiḥ*), 2123, 2125, 2140, 2141, 2145, 2157, 2226 (*Çacipatiḥ*), 2240 (*Bala-Vṛtrahā*), 2241, 3043 (*Çm ivāpsaraḥ*, sc. *upalīṣṭhātī*), 8282, 8289, 8408 (*iva*), 8411 (*Çya bhavanam*), 8412, 8712, 8723, 8724, 8725, †8728 (*Çvajrābhikāṭaḥ*, sc. *Vṛtra*), †8729, 8762, 9980 (*devāḥ Çpuro-gamāḥ*), 9995, 10141, 10383, 10402, 10404, 10425 (*Çsama-dyuteḥ*, sc. *Māndhātṛ*), 10434 (*Çsamam*), 10448, 10451, 10452, 10454 (*prudeçinīm Ç'dattām*, given to *Māndhātṛ* to suck), 10457, 10460 (*Çyārdhāsanam*), 10516 (*Çpardhamānasya Ç'ena*, sc. *Yayātīḥ*), 10714, 10723, 10724, 10881 (*Çad anavaraḥ*, sc. Arjuna), 10918, 10923, 11052 (*Çadanaprakhyam*, sc. the hermitage of *Nara* and *Nārāyaṇa*), 11139 (*Çdhvajam ivocchritam*), †11390 (*Çvat*), 11684 (*Çulyabalopamam*), 11807 (*Vṛtrahā*), 11824 (*Çadmani*), †11912 (*Çripupramāthī*, i.e. Arjuna), †11914, 11933, 11935, 11939, 12015, 12022, 12032, 12036 (*Çya bhavanam* . . . *Amarivatiṁ*), 12046, 12050 (*Çya bhavanam*), 12076, 12193, 12265, 12279, 12281, 12413 (*Nabusha* fell from the seat of Ç.), 12703 (a king is like to Ç.), 12923 (*Çādīn* . . . *devaganān*, seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*), 12954 (*Ç cāham Surādhipaḥ*, says *Nārāyaṇa*), 13215 (*Baka-Ç-samāgamam*), 14019 (*trayas-triṇṣad yathā devāḥ sarve Ç-purogamāḥ*), 14251, 14272, 14356, 14357, 14358, 14373, 14381, (14414), 14415, (14416), 14421, 14460, 14464, 14532, 14547 (*Airāvataḥ samāsthāya*), 14561, 14585, 14586, 14996 (*Daitēyā iva Ç'ena*, sc. *dahya-mānāḥ*), 15035 (*iva*), 15275 (*yathā*), †15591 (*Çya* . . . *Çadanāt*), 15757, 15846 (*Vishṇu* gave the earth to Ç.), 15934, 15939 (*Çprabhṛtayaḥ* . . . *surasattamāḥ*), 15954 (*Çad ana-varam*, sc. *Daçaratha*), 16150 (*Çpratimātejasā*, sc. *Sugrīva*), 16482 (*ÇPrahādāyor iva*, sc. *yuddham*), 16510, 16524 (*deva-Gandharvāḥ Çpurogamāḥ*), 16548, 16571 (*devaiḥ Çpuro-gamāḥ*), 16577 (*devāḥ* . . . *Çpurogamāḥ*), 16923, 16944, 16975, 16992, 17191, 17193, (17195), 17211, †17216, 17288 (*Çpratimāgauravān*, sc. the brothers of *Yudhisṭhira*), 17464 (*Çya vajram*); IV, 50 (*Tridaçānām yathā Çḥ*), 187 (*vipulau bāhū* — sc. *Durgā's* — *Çdhvajasaṃucchrayau*), 1348 (held *Gāṇḍīva* eighty-five years), 1384 (gave a diadem to *Arjuna*), 1412 (*Çya* — sc. *sāratihī* — *Mūtaliḥ*), 1433, 1537 (*Arjuna* had learnt the use of [celestial] weapons from Ç.), 1724, 1761 (came to see the fight), 1935, 1982 (*Arjuna* had learnt the use of [celestial] weapons from Ç.), 2274 (*Ç-Vaiçravanopamam*, sc. *Yudhisṭhira*), 2280 (*iva*); V, 233, 240, 247, 251, 255, 262, (263), 272, 275, 279, 281, 284, 287, 297, 302, 303, 304, 306, 309, 312, 317, 321, 323, 328, 335, 345, 358 (*Çya mahishi*, i.e. *Çaci*), 366, 389 (*Çya mahishīm*, i.e. *Çaol*), 398, 405, 409, 411 (*Suragaṇeçvarah*), 414, 417, 423, 431, 444, 471, 474, 475, 492, 497, 498, 501, †507, †508, †512, †513, †515, †516, 517, 519, 527, 538, 544, 546, 555, 559, †677 (*Çamo Dhanañjayaḥ*, i.e. *Arjuna*), †821 (*devaḥ*), †1375 (*devāḥ sa-Çḥ*), 1800 (*viviçuḥ* . . . *surāḥ Çsado yathā*), †1888 (*devāḥ saha Ç'ena*), †1913 (had given weapons to *Arjuna*), 1928, 1928, 1929, 2021 (*Çpratimātejasāḥ*, i.e. *Bhimasena*), 2195, 2220 (*Bhaumanaḥ saha Ç'ena*), 3152 (*Çsamah*, sc. *Bhimasena*), 3338 (*iva*), 3570, 3573, 3643 (*Çya dayitāḥ suhṛt*, sc. *Mūtaliḥ*), 3644 (*Çyāyam* — i.e. *Mūtali* — *sakha cāiva mantri sūratihir eva ca*), 3656 (*Çya sakha*, i.e. *Mūtali*),

3665 (*Devarājam*), 3671, 3674, 3708 (will side with the *Pāṇḍavas*), 3767 (*yatra* — i.e. in the east — *Ç'o bhayashicyata*), 3791 (*atra* — i.e. in the south — *Çrttana Vṛtro 'pi Ç'çatrutram iyivān*), 3808 (*atra* — i.e. in the west — *devīm Ditiṁ suptām ātmaprāsatahāritīm vigarbhām akaroc Ç'o yatra jāto Marud-gaṇah*), 4042 (*Balanisādanaḥ*), 4151 (*Çsamān*, sc. the *Pāṇḍavas*), 4537 (*iva*), 4830 (*Çaptamāo cāpi divasād amāvāsya bhavishyati | saṅgrāmo yuyatām tasyām, tām āhuḥ Ç'daivatām*), 5291 (*iva*), 5381, 7602 (*Çamadyute*, i.e. *Yudhisṭhira*); VI, 102 (*ulkāḥ* . . . *Ç'āṇisamaprabhāḥ*), 213 (performed sacrifices on *Meru*), 241 (only *C*, *B*. has *Çatram*), 508 (*iva*), 522 (*do.*), 643 (*Çya* . . . *solokālām*), 775 (*Çādibhiḥ suraiḥ*), 780 (*iva*), †784 (*Ça ivāmareçah*), 1648 (*Çaṇisamasvanam*), 1711 (*Balam Ç'a ivāhave*), 1967 (*Çāpasamaprabham*, sc. the bow of *Çveta*), 2011 (*Çāpopamam*, sc. the bow of *Çaṅkha*), 2202 (*Çaṇisamasparçam*), 2672 (*Çpratimānakalpam Indrāt-majam*, i.e. *Arjuna*), 3124 (*iva*), 3221 (*Çsamah*, sc. *Abhimanyu*), 3365 (*devāḥ Çpurogamāḥ*), 3549 (*yathā Ç'as Trivishṭape*), 4212 (*yathā Çḥ* . . . *purā vivyūdha Dānavam | Vipraoitiṁ*), 4299 (*mahāçanir yathā bhrashta Ç'mukta*), 4429 (*iva*), 4583 (*yathā Devāsuro yuddhe Ç-Cambarayoh purā*, sc. *samāgamah*), 4605 (*Mayam Çakra ivāhave*), 4626 (*Çaṇisamadyutim*), 4703 (*Çsamah*), 4986 (*yathorāca purā Ç'm mahābuddhir Brhaspatiḥ*), 5028 (*Çaṇisamasparçān*), 5029 (*Çāpopamam*, sc. the bow of *Bhishma*), 5123 (*Maya-Ç'au yathā purā*), 5412 (*yathā Ç'o Vajrapāṇir dārayan parvatān uttamān*), 5546 (*yathā*), 5787 (*iva*); VII, 174 (*Çmukhāḥ surāḥ*), 282 (*iva*), 293 (*do.*), 404, 542 (*yathā Devāsuro yuddhe Bala-Ç'au*), 605 (*Çaṇisaro-pamam*), 758 (*yathā Ç'rathah*), 782 (*Çaṇihātā drumavanta ivācalāḥ*), 788 (*Çyātīhitaṁ gataḥ*, *C*. has by error *Çakta*), 811 (*iva*), 1035 (*v. Draupadeya*, pl.), 1223, 1494 (*Çopamāḥ*), 1543 (*Airāvataḥ gataḥ*), 1694 (*v. Draupadeya*, pl.), 1804 (*iva*), 1964 (*Çadmagataḥ*, sc. *Abhimanyu*), †1981 (*Çsamam*, sc. *Abhimanyu*), 2030 (*Çopamam*, sc. *Hari*, the son of *Akampana*), 2135 (*Çpratimāvikramāḥ*), 2180, 2616 (father of *Arjuna*), 2866 (*ÇSaryagunodayam*, sc. *Çiva*), 3460 (*Çādīṇ ca surotta-mān*), 3471, 3561 (*ÇJambhau yathā purā*), 3779 (*devaganaiḥ saha*), 3936 (*Çdhvajasaṃaprabham*, sc. the standard of *Açvatthā-man*), 4096 (*Prahādāṁ samare jivā yathā Çakram Marud-gaṇah*), 4098 (*ÇCamarayor iva*, sc. *yuddham*), 4340 (*Çulyaparākramaiḥ*, sc. *Çakaiḥ*), †4692 (*Çpratimāḥ* . . . *Sātyakiḥ*), †4697 (*bhallana Çaṇisannibhena*), 4925 (*trailo-kyakāṅkṣiṇor āsto Ç'o-Prahādāyor iva*, sc. *yuddham*), 4973 (*Çulyabalaḥ*, sc. *Sātyaki*), 5008 (*yathā Vṛtravadho devāḥ purā Ç'm maharshayaḥ*, sc. *parivavruḥ*), 5065 (*iva*), 5192, 5608 (*Ç-Vairocani yathā*, sc. *yuyudhāto*), 5732 (*Çāpam ivāparam*), 5886 (*purā Devāsuro yuddhe Ç'ya Balinā yathā*), 6153 (*Çaṇisaphoçasamam*, sc. *ninādam*), 6416 (*Çalam* . . . *Rudra-Ç'āntakopamam*), 6461 (*Çvatprasāddāt, Hṛshikoça, Çḥ Suragaṇeçvarah | trailokyavijayam çrīmān prāptavān*), 6464 (*Çuraçalvam gataḥ Ç'o hatvā Daitēyān sahasraçah*), 6856 (*Ç-Prahādāyor iva*, sc. *yuddham*), 6973 (*Çopamāḥ*), 6977 (*Amoghām* . . . *Çaktim Çvinirmīlām*, i.e. the dart of *Karna*), 7022 (*Amoghā datteyam Çaktiḥ Ç'ena*, = *do.*), 7032 (*Çulya-balaḥ*), 7061 (*iva*), 7073 (*Ç'm Daitēyā yathā purā*, sc. *ayodha-yanta*), 7075 (*yathā Devāsuro yuddhe Ç'ya saha Dānavaiḥ*), 7088 (*Çam Daitēyacamūm iva*, sc. *āyūntam*), 7426 (*Ç-Prahādāyor iva*, sc. *yuddham*), 7731 (*iva*), 7843 (*Ç-Prahādāyor iva*, sc. *yuddham*), †8167 (*yām vai prādāt Sāryaputrāya* — i.e. *Karna* — *Çḥ kuṇḍalābhyaṁ nimāya* (*C*. *nināya*), sc. *Çaktim*, i.e. *Amoghā*), †8172 (*Çaktiḥ*, = *do.*), †8177 (*yathā Ç'o Vṛtravadho Maruddhiḥ*, sc. *pāyamaṇāḥ*), 8196, 8197, 8208 (*Çdattayā*, sc. *Çaktiḥ*, i.e. *Amoghā*), 8221 (*Çmukta ivāçaniḥ*),

8240 (*°dattā*, sc. *°çaktiḥ*, i.e. Amoghā), 8250 (*°dattayā*, sc. *°çaktyā*, = do.), 8302 (*°Pārthe vā °Çkalpe*, i.e. Arjuna), 8694 (*yathā kruddho rāṇe °Cō Dūnavānā kṣayaṃ purā*), 8744 (*gajāḥ °Çgajopamaḥ*), 9087 (*iva*), 9243 (*yathā*), 9372 (*°vāpam ivāparaṃ*), 9576 (*°sya vajreṇa*), 9578, 9582 (*°ādīṃç ca surottamaṃ*), 9590; VIII, †199 (*°samānavīryaḥ °Çalyaḥ*), 299 (*°çaktyā*, i.e. Amoghā), 516 (*yathā Devāsuro yuddho Jambhā-°Çau*), 769 (*°a ivāsūrān*, sc. *chiltva*), 960 (*yathāiva cāsito moghaḥ °Çāpena*—i.e. by the rainbow—*°çobhitāḥ*), 1103 (*°Jishnuḥ °Çtulyaparākramaḥ*), 1268 (*°Vishṇusamaṃ*, sc. *vīryaṃ*), 1288 (*°çaktivīṃkṛtaṃ*, sc. Karna), 1294 (Vijaya, the bow of Karna, had been given by Ç. to Rāma Jāmadagnya), 1352 (*devatānām . . . sa-°Çāṇām*), 1426 (*°Murud-vṛtaḥ*), 1436 (*devāḥ °Çpurogamāḥ*), 1668 (*°sya sūrutḥyo . . . Mātulivat*), 2703 (*dhanuḥi çreṣṭhe °Çāpanibhe*), 2901 (*°Çtulyaparākramaḥ*, sc. Draupīḥ), 2983 (*niruddhāḥ . . . jīhīrṣavo °mrtaṃ Daityāḥ °Çāgnibhyām ivāsakṛt*), 2987, 3009 (*°eneva yathā Daityān hanyamānān*), 3011 (*yathā*), 3065 (*°syātīthitām gatvā*, sc. the Samçaptakas), 3304 (*hate mahāsuro Jambhe °Ç-Vishṇu yathā Guruh*, sc. *abhyānandāt*), 3332 (*°Çtulyabalāḥ*, sc. Karna), †3392 (*°çauryeṇa °Çsya*), 3611 (*°Çtulyaparākramaḥ*), 3645 (*°Çtulyaparākramaḥ*), 3687 (*iva*), 3691 (*°prayançhu medinīm rājāḥ °Çāyaiva Harir yathā*), 3756 (*°eṇ-va yathāçaniṃ*), †3842 (*iva*), †4199 (*°Çāpapratiṃṣa dhanvanā*), †4206 (*iva*), †4210 (*°Çambara-°Çyor yathā*, sc. *yuddhaṃ*), †4334 (*°viddhveva °Çm Namuciḥ*), 4429, 4442, 4463 (*°Çambarayor iva*, sc. *yuddhaṃ*), †4569 (*°o Namucor ivāreḥ*), †4646 (*Lokapālāḥ sa-°Çāḥ*), †4697 (*dhanuḥ ca tac Ch°çarud-anopamaṃ*), 4777 (*°āçaniprākhyaruciḥ*, sc. *sāyakaḥ*); IX, 17 (*°Çtulyabalāḥ*), 433 (*yathā °Çdhvajaiḥ*), 746 (*°āçanir ivot-srahṭāḥ*), 795 (*yathā pūrvaṃ °Çyūsurasamkṣhaye*), 1016 (*°eṇevāsuro bale*, sc. *hate*), †1077 (*Jambho yathā °Çsamāgamāḥ vai nagendram Airāvāṇam Indravāhyam*, sc. *pratyudyayau*), 1161 (*Baliṃ °Ça ivāhavo*, sc. *yodhayan*), 1849, 1925 (*°o Vṛtram ivāhayan*), 2432, 2437, 2440, 2480, 2657 (*°eīryopamāḥ*), 2733 (*yathā . . . Sururāḥ*), 2770, 2771, 2930, 2950, 2951, 2955, 3011, 3014, 3016, 3017, 3019, 3021, 3023, 3028 (*°Surādhipaḥ*), 3034, 3084, 3128 (*°Vṛtra-°Çau yathāhavo*), 3156 (*yuddhāya °Ço Vṛtram ivāhayan*), 3250 (*°Virocanaḥ tu °Çeṇa māyayā nirjītaḥ*), 3261, 3402, 3645 (*°viçpardhināḥ*); X, 155 (*yathā °Çḥ sādāyitvā mahāsūrān*), 2571 (*Çiva is identified with Ç.*); XI, 646 (*°sya Balinā yathā*, sc. *yuddhaṃ*); XII, 305, 330 (*°tridivam . . . °Çsya*), 360 (*°o Devapatir yathā*), †369 (*°o yathā Daityabalāni*, sc. *nihatya*), 439, †613, †614, 892 (*°opama*), 912 (*°Devarājāṃ Purandaraṃ*), 967 (*devāḥ . . . °Ççreṣṭhāḥ*), 1013, 1116, 1199 (*°Marudganair vṛtaḥ*), 1356 (Bhishma had obtained weapons from Ç.), 1807 (*iva*), 1850, 2196 (*devān . . . °Çpurogamān*), 2237, 2239, 3183 (*°Bṛhaspatēc ca samvādam °Çsya ca*), (3184), 3185, 3186, 3190, 3193, 3610 (*°syaṭi salokatām*), 3615, 3663, 3817, †4397, 4446, 4474 (*sakḥa °Çsya . . . Māndhātā*), 4569, 4598, 4610, 4790 (*°syaṭi salokatām*), 7626 (*devāḥ °Çpurogamāḥ*), 8028, 8048, 8050, 8052, (8053), 8054, 8056, (8067), 8068, (8071), 8088, (8089), 8092, 8093, 8112, 8113, 8120, 8121, 8122, 8132, 8143, 8144, 8147, (8150), (8162), 8155, (8156), 8157, (8158), 8162, (8163), (8165), (8167), 8169, (8170), 8171, (8172), 8173, (8174), 8175, (8176), (8181), 8191, 8222, 8233, 8238, 8240, 8245, 8251, 8276, 8289, 8293, 8294, 8299, 8385 (*°Çriyā °Çsya samvādam*), (8351), (8360), †8427 (*°pramukhaḥ ca daivatāḥ*), 8741 (*°bale*), 10101, 10102, 10107, 10109, 10110, 10119, 10121, 10123, 10132, (10137), 10141, 10142, 10148, 10150, 10158, 10161, 10163, 10170, 10173, 10199, 10204, 10206 (*°kathām*), 10207,

10227 (*devāḥ sarvo °Çpurogamāḥ*), 10230 (*devāḥ °Çpurogamāḥ*), 10267, 11117, 12202 (*°purogāç ca Lokapālāḥ*), 12205 (*°Doveçvarāḥ*), 12944, 12946 (Vishnu will bestow the sovereignty on Ç.), 12951 (*°Çtulyaparākramaḥ*), 13016, ††13216, ††13217, 13767, 13878 (*°pratispardhi*, sc. Ravana); XIII, 272, 274, 282, 293 (*°salokatām*), 330, 529, 534, 571, 574, 577, 579, 664 (attacked by Mandara), 694 (adored Çiva), 763 (Çiva assumed the form of Ç.), 768, 770, 772, 777 (783), 793, 801, 803, 817, 818, 828 (Çiva then assumed his own form), 861 (*°Çtulyaparākramaḥ*, sc. Māndhātṛ), 873 (*°ādyā devatāḥ*), 876, 880 (Çiva is identified with Ç.), 916 (*°o °si Marutām*, sc. Çiva), 998 (*sa-°Prajāpati-°Çāntam jagat*), 1288 (learnt the 1000 names of Çiva), 1300 (*°Çāuçīrṣaḥ . . . °Çsya dayitāḥ sakḥā*), 1313 (*°çūpāc Ch°sya*), 1314 (*°Gṛtsamadaḥ . . . °Çsya dayitāḥ sakḥā*), 1361 (*°vram*), 1369, 1758 (*°parākramaḥ °Çsamam*, sc. Bhishma), 1897, 1914, (1916), (1920), 1930, (1937), 1955 (Divodāsu built Vārāṇasī at the injunction of Ç.), 1957 (*°ayeramarāvatim*), 1998 (Gṛtsamada was meant to be Ç.), 2165 (*°Çambarasamvādam*), (2167), 2183, 2273, 2274 (*°māyām °Çsya*), 2284, 2291, 2315, 2326, 2328, 2332, 2334, 2338, 3170, 3172, 3186, 3187, 3235 (*°varṣati*), 3337 (*°vasati . . . °Çeṇa saha*), 3362 (*°eṇa saha modate*), †3520 (*°yājñā*), (3547), 3555, 3563, 3571, 3576, †3581, †3595, 3614, 3661 (*yathā*), 3885 (*°Tribhuvaneçvarāḥ*), 3893 (*°Balanisūdanaṃ*), 3900, 3922, 4010 (*devāḥ °Çpurogamāḥ*), (4590), 4662 (*°prācyām °Çāya*, sc. *balikarma prayojayot*), 4805, 4807, 4848, †4868 (*°varṣati*), †4901, 4927 (*°Çtulyaprabhūvāṇām*), 5964, (5967), 5982, 5984, 7153, 7157 (only C., read Çukra° with B.), 7158 (*°Fasubhiḥ*), 7285, 7320, 7321, †7366 (Kṛṣṇa identified with Ç.), †7381 (paralyzed by Kṛṣṇa), 7490, 7528 (*°ādiṣhu deveshu*), 7637 (*°Çacipatiḥ*); XIV, 107, 119, 166, 177, 179, †232, †238, †244, (†245), †246, †255, †267, 268, †281, †283, †286 (*°Harimān*), 310, 312, †749 (*°gataḥ Sarvalokāmaraṭam*), 1129, 1502 (*°gṛhopamaṃ*), 1576 (Kṛṣṇa identified with Ç.), 1768 (*°sadmāpratikūçāḥ*), 2163 (*°sādçam rūpam °Çāpasya*), 2388, 2496 (*°samakarmāṇam*, sc. Arjuna), 2649 (*°tejaṣaḥ*, sc. Yudhiṣṭhira), 2817, 2821, 2825, 2827 (*°yājñā*), 2828; XV, 567 (*°sadaḥ . . . °Çm °Çacipatiṃ*), 569; XVII, 65 (*°tejaṣi*, sc. Arjuna), 73, (77), (†80), †88, 95; XVIII, 34, 81 (*devāḥ °Çpurogamāḥ*), 87, 89 (*°Surapatiḥ*), 240 (*°sya bhavanaḥ*), 256 (*°eṇa saha modate*).

Çambarahan ("the slayer of Çambara"): III, 14773 (*yathā*); VIII, †4701 (*yathā °Ça purā Baliṃ*, sc. *avidhyat*; C. has S°)

Çambara-Pākahan ("the slayer of Çambara and Pāka"): XII, 8339 (*Sahasranayanaç çāpi Vajri*).

Çatakratu ("performer of a hundred sacrifices"): I, 1421, 1423, 1450, 1465, 1515, 1521, 2470 (*Sahasrākṣhaḥ . . . varṣheṇāpālayaḥ prajāḥ*), 3280, 4042 (*°sākṣhād api °Çḥ*), 6464 (*gurun mānyaḥ °Çoḥ*, i.e. Bṛhaspati), 8166, 8225 (*Sahasrākṣhaṃ Doveçam*), 8278, 8298, 8299; II, 288, 305 (*°Devarājāṃ*), 310 (*°oḥ*, sc. *sabhā*), 689 (*°r ivāparaḥ*), 872 (*°Asurān parājitya jagat pāti °Çḥ*), 2375 (*api*); III, 1725 (*°Amaraçreṣṭhāḥ*), 1770 (*°Devarājāḥ*), 3062 (*iva*), 4024 (*iva*), 8699, 10395, 10396, 11778 (*yathā*), 11901 (Arjuna obtained celestial weapons from Ç.), 11940, 11943, 13219 (*°Devarājāḥ*), 13222, 13243, 13417 (*°āsanena °Çoḥ*, sc. *īṛptaḥ*), 14253, 14269, 14280, 14283 (*devāḥ °Çpurogamāḥ*), 14445, 14882, 15093 (*iva*), †15710 (*karma . . . °Çor vā Daityasenāni saṅkḥyo*), 16495 (*°sākṣhād api °Çḥ*), 16988; IV, 1406 (*devam vāpi °Çm*), 1625; V, 280, 438, 442, 493, 498, 547, 551, 3523 (*°çāsanād vā °Çoḥ*), 4088, 4443 (*iva*), 4535 (do.); VI, 528 (*°parākramaṃ*,

sc. Bhishma), 1537 (came to see the battle), 1574 (*api sākshāt* °oh), 4422 (*iva*); VII, 93 (°m *irācintyaṃ purā Vṛtrena nirjitam*), 2522, 2667 (*sākshād api* °oh), 5275 (do.), †6444 (°au *cāpi devasattame*), 9076 (*api*); VIII, 385 (*iva*), 1228 (*iva*), 1293 (*yena*—i.e. with the bow (*Vijaya*), of Karna—*Daityaganān, rājan, jitarān vai* °oh), 1698 (*api* . . . *sākshāt* °oh), 2144 (*iva*), †4085 (°m *Vṛtranijaghnusham yathā*), †4948 (*yathā purā Vṛtravadhe* °oh); IX, 752 (°or *yathā pūrram mahatyā Daityasenayā*, sc. *vimardah*), 2430 (*Devarājah*), 2739 (*yuthā*), 2833 (origin of the name), 3013, 3015; X, 692 (*sākshād api* °oh); XII, 139 (*māyayā ca* °oh), 977, 1198 (*kratum āhṛtya śatakratrah*), 1812 (*iva*), 2523 (*iva*), 3625, 4574, 5478, 8123, 8148, 8180, 8187 (°oṣ *ca samvadam Namuceṣ ca*), 8219 (*Devarāj*), 8225, 8268 (*sarvaiḥ kratucatair iṣṭam, na tvam ekah*—sc. *Ṣakra*—°oh), 8301, †8330, 10118, 10129, 10205 (*yuthā*), 12104 (*salokatām* . . . °oh); XIII, 55, 555 (*Devarājah*), 986 (°oṣ *ca bhagavān Viṣṇuḥ cūḍiti-nandanau*), 1022, 1052, 1105, 1316 (°or *acintyasya sattro varṇasahasriko*), 1927, 2138, 2279, †2824 (*purī* °or *api*), 3101 (*iva*), 3156, 3546, 3554, 3569, 3585, 3604, 3615, 3901, †4552 (*Vṛtrahanam*), 4766, 4802, †4897 (*Vṛtrahanam*), †4898), †4900), †4902), 5970, 5976 (*Devarājah*), †6042 (*yathā* . . . °or *Vajradharasya yajñe*), 7792 (*sākshād api* °oh); XIV, 100 (*iva*), 300, 303, 305, 307, 309, 312, 563 (*sākshād api* °oh), †1535 (*yūthā nihatyūrigaṇān* °or *divam*, sc. *yayau*), 1769 (*iva*), 2195 (*Vṛtreṇa* °oh, sc. *yuddham*), 2826; XVIII, 79 (*Devarājah*).

Ḣatamanyu: VIII, †3497 (°vikramah).

Daçaçatāksha ("having thousand eyes"): VII, †8409; XIII, 277.

Daçaçatanayana (do.): VIII, †4647.

Daçaçatekshana (do.): XII, 4495.

Daityanibarhana: XVII, 108.

Daityāsuranibarhana: XII, 10119.

Dānavaçatru, Dānavaghna, Dānavāri, Dāna-vasūdana, q.v.

Devaçreshtha, Devadeva, q.v.

Devādhīpa ("the king of the gods"): V, 297; IX, †1092 (*vajreṇa D°coditena*).

Devaganeçvara, q.v.

Devapati ("the lord of the gods"): III, 2073 (*yathā*), †10264 (*jahi* . . . *Vṛtram yathā D°r Mahendrah*), 12068 (*ajayad D°r Baliṃ Vairocaniṃ purā*); IV, 727 (*Vṛtram D°r yathā*, sc. *jaghāna*); VII, 3475 (slew *Vṛtra*); XII, 360 (*Ḣakra D°r yathā*), 3796; XIII, 7717 (*yathā*).

Devarāj ("the king of the gods"): III, 3065 (°ād *iva Nondane*), 8272 (*iva*), 10383, 13224, 15027; V, 324, 547, 2487 (*muñcan D°ād açantiṃ iva*); VI, 4901 (*Vajrapāṇiḥ*); X, 148 (*api*); XII, 12717, †13217; XIII, †32 (*Vṛtram hatra*), 4588 (*Sahasrākshah*); XVIII, 135 (I°).

Devarāja (do.): I, †150, †197 (°ena *dattām dicayām çaktim*), 1448, 1450 (*Çatakratuh*), 1451, 1455, 2704 (°sama-dyutiḥ), 2746 (father of Arjuna), 2826 (°pratimam), 2934, 3185 (°samadyutiḥ), †3567, 3888 (°samadyutiḥ), 3904 (°samadyuteḥ), 3979 (°sadrçah), 4001 (°samo yudhi), 4272 (°samaprabham), 4560 (°parākramah), 4787, 5075, †7290, †7291, †7297, 8163, 8229, 8245, 8308, 8309; II, 280, 290, 305 (*Çatakratum*), 1760, 1793; III, 1518, 1706, 1714 (°ratham), 1770 (*Çatakratum*), 1880, 1971 (°samadyutiḥ), 2117 (°aya bhavanam), 2127, 2480 (°samadyutiḥ), 2797 (*Mātalir ayaṃ D°aya sārathikḥ*), 8181 (at Jātismarabrada *D.* went to heaven after having performed 100 sacrifices), 8445 (read *yam* instead of 'yam'), 10346 (°sulām *iva*), 10369, 10397, †10658, 10718, 10719,

10827, 11920, 11922 (*Purandarah*), 11923, 11925, 11927, 11928, 11929 (*Purandarah*), 11937, 11941, 12005, 12024, 12030, 12046 (*Sahasrāksham*), 12061, 12069, 12087, 12122 (*astram* . . . *dayitam D°aya*), 12149, 12174 (*vajram* . . . *D°aya dayitam bhīmam astram*), 12189, 12264 (°aya *bhācanam*), 12268, 12274, 12428 (*api*), 13214 (*Baka-Dālbyau* . . . *sakhāyau D°aya*), 13219 (*Çatakratuh*), 15016, 16972, 16993 (çaktir *D°aya*, i.e. Amoghā), 17178; IV, 1432, 1766 (*vimānam D°aya*), 1769 (*vimānan* (B. *one*) *D°aya*), 2074, 2080; V, 226, 246, 248, 261 (I°), 341, 362 (°aya *dayitām*, sc. *ÇacI*), 450, 475, 479, 500, 520, 547 (*Çatakratuh*), 551 (do.), †1814 (*yathā*), 3574 (*sahaputrah Çacipatiḥ*), 3617 (°aya *purī enyā 'marāvatī*), 3665 (*Çakram*), 3673, 3679, 4053; VI, 705 (*iva*), †2653 (*iva*), 3985 (°niveçane); VII, 1501 (°opamaḥ), 2669, 3951 (*yathā* . . . *D°camū*), 6171 (°pratimam), †6296 (*devaça-trān ira D°h Kirīṣamālī*), 7809 (*iva*); VIII, 104 (°aya . . . *sakhā*, sc. Bhagadatta), 763, 1035 (*yathā Daityacāmūm* . . . *D°o mamarda ha*), †1965; IX, 2430 (*Çatakratuh*), 2764; XI, 767; XII, 141, †613 (*Çakram* . . . *Purandaram*), 1102 (°samadyutiḥ), 1103, 1104 (°samadyutiḥ), 1117 (°samadyutiḥ), 1121 (°aya *māyayā*), 1405 (°grhōpamam), 1564 (*api*), 1866 (°samipataḥ), 3622, 6435, 8124, 8128, 8143, 8219 (*Çatakratau*), 13769 (°ālayam), 13939; XIII, 94 (°a *ivāparah*), 276, 555 (*Çatakratuh*), 768 (Çiva disguised as Indra), 877 (*Kauçikah*), 2284, 2288, 2322, 2819 (°vat), 5976 (*Çatakratuh*); XIV, 106, 121, 125, 168, 217, †220, †231, †235, †275, †276, 280, 286, 1514 (*iva*), 2422 (*api*), 2813 (*Sahasrākshah*), 2814 (*sadrço D°ena*), 2880 (*Purandarah*); XVII, 103 (do.); XVIII, 39, 79 (*Çatakratuh*), 116 (°ona *Mahendrena*).

Devarājan (do.): I, 638; V, 365 (I°); VIII, †4546 (*astram dayitam D° jūnah*); XIV, 113, †232.

Deveça, q.v.

Devendra ("chief of the gods"): I, 1423, 1525, 4790, 4791 (father of Arjuna), 8263; II, 466 (*Purandarah*), 484, 1919 (*Mahendram iva*); III, 333, 1452 (*yathā*), 1776, 8437 (*Dadhica iva D°m*, sc. *rakshasva*), 10206, 10715, 10924, 11996, 12265, 13225, 13247, 14260, 14281, 14356; IV, 1265 (*iva*); V, 253, 276, 280, 336, 337, 494, 521, 548; VI, †745 (°senova), 6793; VII, 4213 (*api*), 6853 (*Asurān iva D°h*, sc. *jahi*), 7673 (*iva*); VIII, 268 (°ena *ivācalaḥ*, sc. *niḥataḥ*), †3863 (*Jambham jighānsuṃ* . . . *D°m iva*); IX, 2439, 2442; XII, 1112, 2529 (*iva*), 3813, 4570, 8166, 8279, 8281, 8413, 10115, 10117, 10119, 10159, 10162, 10198, 13938 (°aya *niveçane*); XIII, 554, 577, 767 (Çiva in the shape of Indra), 818 (do.), 830 (do.), 2286, 2313, 2895 (°tvam), 3158, 3188, 3190, 3913 (*Çacipate*); XIV, 117, †225, †246, 1614, 1616, 2537 (*iva*); XVII, 107; XVIII, 110.

Goçabdātmaja, q.v.

Hari: VIII, †4700 (*Namuciṃ yathā H°h*, sc. *vidhya*).

Hariçmaçru ("having a yellow beard"): XII, †13205 (°tām, origin of the name).

Harihaya ("having bay horses"): I, 2685 (°opamaḥ), 5402, 7101, 7351 (*yathendranī H°o*), 8098 (°opamaḥ).

Harimat (do.): V, †1876 (I°); XIV, †286 (*Deva-rājah*).

Harivāhana (do.): I, 1296, 8227; III, 1870, 12053; XII, 6743; XIII, 1889; XIV, 108.

Içvara, q.v.

Jagadiçvara, q.v.

Kāçyapa, q.v.

Kauçika, q.v.

Kirīṣin, q.v.

Kuçikottama, q.v.

Lokatrāyeca ("the lord of the three worlds"): I, 811 (*Purandarāya*).

Lokeṣvareṣvara: XII, 1720.

Maghavat (rarely *Magharan*): I, 2358, 2360, 3281, 6083 (Ghaṭotkaca was created by *M.*, that Karna might use his dart Amoghā in slaying him), †7302 (among those who procreated the five Indras as the Pāṇḍavas), 7503 (*api*), 8037 (*ira*); III, 1809 (*rakshitā caiva tridivam M°ān ira*), 2118 (*°vā* (nom. from the stem *Maghavan*)), 2119, 2123, 2137, 10380, 10457, 10719, 11744 (*Dānavān M°ān ira*, sc. *nihatya*), 11833 (*sākshān M°tā śrṣṭāḥ . . . Dhanāñjayah*, i.e. Arjuna), 12010 (*Deveṣaḥ*), 12072 (*jītvān Chambaram yudhi*), 12075 (*pureva M°ān*, sc. *vijetā*), 12277, 12563 (*°ān ira Paulomyā sahitaḥ*), 13289, 14424 (anointed Skunda), 16510 (*Maghonaḥ*, from the stem *Maghavan*), 16957; IV, 1788 (*śrṣṭo M°tā vajrah prapatann ira parvate*), 1895; V, 271, 295, †822 (*rājyam M°ān prāpa mukhyaṃ*), 5924 (*°ān ira Dānavaiḥ*, sc. *yotyati*); VI, 1733 (*vyadhrata . . . M°ān* (so B., C. has *°vā*, from the stem *Maghavan*) *ira Dānavān*), 3622 (*ajeyam . . . M°tāpi ca*); VII, 219 (*°ān samabhikruddhāḥ sahasā Dānaveshv ira*, sc. *bhānavarṣam sumahad usrat*), 321 (*varshāni M°ān ira*, sc. *visrjan*), 3855 (*na cakram bhottum . . . vrayam M°tāpi*), 5175 (*°antam icūmarāḥ*, sc. *prṣṭhato 'nuyayuh*), 7728 (*vyadhamat . . . senām Āsurīm M°ān ira*), 9557 (*na cakras tāni M°ān bhottum* (so B., C. has *°vā notum*—from the stem *Maghavan*)); VIII, 2125 (*vyadhamat . . . senām Āsurīm M°ān ira*), 2242 (*jaghāna . . . senām Āsurīm M°ān ira*), 3793 (*hatvā . . . Chambaram* (C. S°) *M°ān ira*), †4280 (*purā jighāmsur M°eva* (from the stem *Maghavan*) *Jambham*), 4438 (*°vā*, from the stem *Maghavan*); IX, 355 (*jahi . . . M°ān ira Chambaram*), 551 (*ira*), 828 (*vavaraha . . . varṣheṇa M°ān ira*), 3297 (*vavaraha M°ān*); X, 132 (*sādayishyāmi . . . M°ān ira Dānavān*), 534, 596 (*jahi . . . Chambaram M°ān ira*), 599 (*Paulomīm M°ān ira*, sc. *uddhrtvān kṛcchāt*); XI, 610 (*ira*); XII, 918 (*vayraḥ M°vā*, from the stem *Maghavan*), 920 (*°vā*, from the stem *Maghavan*), 1522 (*ira*), 5437 (*provāca M°vā* (from the stem *Maghavan*) *vayam*), 8065, 8102, 8115, 8349, 8420 (*Lakṣmīsahitaṃ*), 10152 (*Vṛtram hatvā M°ān Dānavūriḥ*), 12035; XIII, 681 (disregarded the Vālakhilyas), 790 (*Çiva in the shape of Indra*), 803 (do.), 3154 (*°vā*, from the stem *Maghavan*), (3155) (do.), †4589 (do.), †4898 (do.), 7483 (*nācakat tāni M°a* (from the stem *Maghavan*) *bhottum* (B. *jetum*)); XIV, †222, †225.

Mahendra ("the great Indra"): I, 434 (*°lokaganam*), 2274 (*Çactva M°ena*, sc. *yuyuyē*), 2355, 2358, 2857 (*pādapaḥ . . . M°dhvajasan nibhāḥ*), 3072, 3397 (*°purasan nibham*), 4345 (do.), 5481 (*abhidudrāva M°m Chambaro yathā*), 6485 (*°aya vajram*), †7078 (*°karmā*, sc. Arjuna), 7705 (how he got 1,000 eyes), 8094; II, 507 (*°aya . . . salokatām*), 1005 (*°aya sakhā*, sc. Bhagadatta), 1919 (*°m ira Devendraṃ divi saptaśhaya yathā*, sc. *abhiyagmuḥ*); III, 171 (*devāḥ . . . sa-M°āḥ*), 1441, 1508, 1651 (*api*), 1812 (*°Varuṇopamaḥ*), †1816, 1839, 1848, 1910, 2139 (*lokapala M°ādyaḥ*), 2170 (*°m sarva-devānām*), 8692 (*°pramukhān surān*), †8727, 8754 (*tridaçḥ . . . sa-M°āḥ*), †10264 (*jahi . . . Vṛtram yathā Devapatir M°āḥ*), 10312, 10452, †10656 (*pravarah surānām*), 11818 (father of Jishnu, i.e. Arjuna), 11846, †11903 (*°vāham*), †11906 (*°vāhat*), 12002 (*°ānucarāḥ*), 12133 (*°āstrapracoditāḥ*), 12195, 12691 (*prajāpatiḥ*), 14863 (*°a ira Vajrabhṛt*), †15640 (*°kalpān*), †15693 (*°opamavikramānām*), 16570 (*°a ira Paulomyā . . . sameyivān*), 16672 (*°a ira vīrah*), 16924, 17139; IV, †298 (*sutām M°aya*, i.e. Arjuna), 1518 (*°samatējam . . . Partham*), 2304 (*Vishnu-M°kalpau*), 2368

(*sutām ira M°aya*); V, 332, 353, 418, 499 (*Dānavān hatvā*), 502, †512, †513, 518 (*Pākaçāsanah*), 687 (*°kalpam*, sc. Yudhishtira), 1900 (*devair M°pramukhāḥ*), 1918, 2059 (*°a ira vajreṇa Dānavān*), 2198 (had asked Karna for his ear-rings for the sake of Çact), 2378 (*°opendravikramam*, sc. Arjunam), †2419 (had given the dart Amoghā to Karna), 3158 (*°samarikramah*, i.e. Arjuna), 3361 (*°sadanaprakhyām . . . sabhām*), 3528 (*°sadrçṣm*, sc. *pūjām*); 3553 (*pravarshati*), 4562 (*Indro Vṛtravadhenaira M°h samapadyata*), 5190 (*°m ira cādityair abhiguptam*), 5316 (*ira*), 5739 (*hanishyati . . . M°o Dānavān ira*), 5930 (*ira*); VI, 502 (*°sadrçṣah çaurye*, sc. Bhīshma), 620 (*°katarah çubhrā M°sadanoshv ira*), 682 (do.), 768 (*°ādīn dicaukasah*), †788 (*°pratimānakalpam*), 2543 (*°samavīryeṇa*), 3348 (*yathā Devāsura yuddhe M°h*), †3381 (*Daityeshu yadvat samare M°h*), 3539 (*°samavikramāḥ*), †3778 (*°pratimāprabhāvaḥ*), 4442 (*jahi . . . M°a ira Dānavān*), 4602 (*°pratimā Kārshṇīm*), 4828 (*°samavīryeṇa*), 4916 (*ira*), 5183 (*yathā Vṛtra-M°yoh*, sc. *yuddham*); VII, 92 (*°enaiva Mainākam ashyam bhuri pātām*), 346 (*Yama-Vaicrāṇā-ditya - M° - Varuṇopamam*, sc. *Uttamanjusa*), 403 (*°bhavanād vīrah Pārijātam upānayat*, sc. Kṛshṇu), 492 (*ira*), 1998 (*°çatravaḥ . . . Hiranyapuravāsinah*), 2475 (*°pratimāyasaṃ*), 3971 (*bāpān M°āçanisan nibhān*), 3973 (*°a ira Chambaram*, sc. *abhyadravat*), 4973 (*°o Dānaveshv ira*), 5548 (*ira*), 5798 (*jayijayau M°aya loka drṣṭau*), 6028 (*°abhaḥ . . . Purūravāḥ*), †6151 (*°cāpapratimam . . . Gaṇḍīvam*), 6671 (*°çaninisevanah*); VIII, 143 (*°ena yathā Vṛtrah*, sc. *hataḥ*), 212 (*yathā*), 228 (*çatror api M°aya*), 240 (*°rṣho M°o deveshv*), 242 (*raro M°o devānām*), 377 (*jahi . . . M°o Dānavān ira*), 726 (*°a ira Dānavān*, sc. *nijaghnīcān*), †813 (*°vajra-*), 1057 (*°o Namuciṃ yathā*, sc. *trasayām āsa*), 1653 (*jahi . . . M°o Dānavān ira*), †1717 (*°ād api Vajrapāṇeḥ*), †1720 (*° - Vishnuprutimau*), †3238 (*carāstram . . . M°śrṣṭam*), †4214 (*çaram . . . M°vajrāçanipātaduḥsaham*), †4318 (*°vajraprahataḥ . . . yathā . . . gairikaparvataḥ*), †4501 (*samīyatur M°-Jambhāv ira*), †4530 (*°Vṛtrāv ira samprajaghñatuh*), †4550 (*°çastrābhīmukhān . . . ishvaṅghan*), †4551 (*°karma*, i.e. Arjuna (?)), †4665 (*°vajrah çikharottamam yathā*), †4787 (*°vajrānaladāṅghraṇ nibham*), †4798 (*çiro jahūra Vṛtrasya vajreṇa yathā M°h*), †4950 (*°vāhapratimena*, *°virayapratimānapaurushau*); IX, 209 (*°sadrçaprabham*), 320 (*jahi . . . M°o Dānavam ira*), †878 (*°vajrāçanitulyanīhavanah*), †885 (*yathā M°o Namuciṃ*, sc. *vivyādha*), †915 (*°vāhapratimāḥ*), †1070 (*°vajrapratimāḥ*), †1072 (*yathā M°aya gajam*), 2538; X, 172 (*api*), †564 (*nihatya çatrān sarvān*); XII, 438 (*Indro Vṛtravadhenaira M°h samapadyata*), 2093 (*Sahasrakṣah*), 2105, 2520 (*anuyāsyanti M°m ira devatāḥ*), 2526 (*ira*), 2931 (do.), †4195 (*°pratimāprabhāva*), 4568 (*Prāhrādēna hṛtam rājyam M°aya*), 6187, 8069, 10018, 13769; XIII, 820 (*Brahmendra-M° - Vishnu-sahita devāḥ*, so C., but B. has *-Hutāça*, instead of *M°*), 887 (*Çiva is identified with M.*), 1340 (*°aya dayitah*, sc. Vyāsa), 1934, 1939, 2137 (*tathā bhaganuhasreṇa M°h parivohitah | teṣām ira prabhāvena Sahasranayano hy asau*), 2183 (*°tvaṃ*), 4598, 5768 (*yathā*), 7111 (*°guravaḥ sapta prāçm vai dīçam açritah*, sc. Yavakṛita, etc.), 7126 (*°samavikramam*), 7381 (Kṛshṇa is identified with *M.*); XIV, †234, †249, †262 (*devaçrṣṣṭiham*), †263, 1830 (*°pratimāḥ*), 2169 (*°vajrapratimāḥ . . . çaraiḥ*), 2251 (*°a ira Vajrabhṛt*), 2633 (*°ānugata devāḥ*), 2673 (*çuçubhe M°as tridaçair ira*); XV, 546 (*°sādano*), 547 (*°sadanam*), 564 (*°aya salokatām*), †663 (*Vishnu - M°kalpau*); XVII, †83; XVIII, 72 (*ira*), 116 (*Devarājena*), 161 (*Pāṇḍur M°sadanam yayau*), 175 (*bhavanān oa M°aya*).

Marutpati ("lord of the Maruts"): I, 3121 (*yathā Çakro M^oh*), 6631 (*yathā Çayā M^oh*, sc. *sahitah*), 8474 (*saha devah*); II, 2110 (*Marudbhih sahito, rajan, api sūksahā M^oh*); IV, 2204 (*Marudganaiḥ parivṛtaḥ sūksahā api M^oh*); VIII, †3398 (*ahanishyat . . . M^or Vṛtram ivāttavajrah*); X, 473 (*api*); XII, 1798 (*°samah*), ††13217 (*Indram*).

Marutvat ("attended by the Maruts"): III, 12003; VIII, †3869 (*yathā M^oan Balabhadano purā*).

Mukutīn ("wearing a diadem"): XIII, 2276.

Namucighna ("the slayer of Namuci"): I, 1286.

Namucihan (do.): I, 8231.

Pākaçāsana ("punisher of Pāka"): I, 7432 (*lokāṃs trin jītavān*), 8277, 8279, 8329; III, 340 (*pravavarsha*), 1727, 1771 (*Devçam*), 9998 (*nāvarshat*), 10314, 10711, 10730, 12854 (*yathartuvarshī bhagavān na tathā P^oh*), 14251, 14259, 15017, 16932, 17190; V, 257, 414, 518 (*Mahendraḥ*), 2357 (*samayaavarshīva gagano P^oh*), 5806 (friend of Bhagadatta); VII, 6459 (*jeshyūmahe . . . yathā . . . Dānavān P^oh*); IX, 2662, 2766, 2779, 2931; XII, 957 (*Surasattamah*), 1198 (*Çatakratuḥ*), 1720 (*Lokeçvaraçvarah*, incarnate as Gādhi), 3386, 4576, 8149, 8300 (*Sahasrākshah*), 8416, 10125; XIII, 271, 289, 2264 (*Vṛtrahā*), 2275, 2285, 2290, 2292, 7306; XIV, 116, 2394 (*vavṛshe*).

***Parjanya**: I, ††829, 2808 (*kālavarshī*), 4338 (*yathartuvarshī*), 4824 (one of the Ādityas, but Indra is already mentioned; is not to be read *jaghanyajah*, as in v. 2523); II, 1205 (*nikāmvavarshī*), 1624 (*iva*); III, 10012 (*pravavarshat P^oh*), 10016 (do.), 13079 (*akālavarshī*), 13100 (*kālavarshī*), 13217, 13473 (C. has by error *Pary^o*), 14192 (*°sahitah . . . Agnir Vaiçvānarah*), 14559; IV, 43 (*varshatām varah*), 931 (*samyagvarshī*), 1898 (*°a iva vṛshīmān*), 2031 (*yathā varshati P^oe*); V, 1131 (*°nāthāḥ paçavaḥ*), 2398 (*nikāmvavarshī*), 2997 (*prāvarshat*); VI, 2804 (*°a iva vṛshīmān*), 5659 (*abhyavarshat*); VII, 320 (*iva*), 2188 (*yasmai—i.e. Suhotra—vavarsha P^oo hiraṇyam*), 2190 (*kāmān varshati P^oh*), 3153 (*°a iva vṛshīmān*), 9595 (Çiva identified with P., C. has by error *Pary^o*); X, 709 (*nābhivarshati*); XII, 946 (*kālavarshī*), 1365 (*°m iva nāthamānā upāsate*), 3403 (*kālavarshī*), 3595 (*iva*); XIII, 55 (different from Indra?), 2013, 6257 (*avarshati P^oe*), 6871 (*vavṛshe*); XIV, 2859 (*na ca varshati P^oh*), 2882 (*nikāmvavarshī*).

Purandara ("destroyer of fortresses"): I, 441, 476, 811, 1287, 1445, 1518 (*Sahasrākshah*), 1520, 2054 (*°niveçanam*), 2055, 2127, 2128, 2215 (*iva*), 2915, 3280, 3992 (*yathā devam P^om*), 4007 (*purīm . . . P^opurupamām*), 4417 (*°m ivāparam*), 4456 (*ica*), 5378 (*babhau yathā Dānavasamkshaye purā P^oh*), 7999 (*°grhopamām*), 8067 (*°purupamām*), 8307, 8467; II, 466 (*Devendraḥ*); III, 274 (*iva*), 988 (*iva*), 1471 (*devam*), 1473, 1789 (*°niveçanam*), 1792, 1879, 8693, †8713, 8721 (*Sahasrākshah*), 8722 (*devah*), 10291, 10381, 10403, 10891, 11922 (*Devarājah*), 11925, 11929 (*Devarājah*), 12072 (*yathā devam P^om*), 12188 (*°purāt*), 12267 (*Sahasrākshah*), †12729 (*lokam . . . P^osyā*), 14179 (? name of a fire), 14244, 14248, 14582 (*devah*), 14618, 16935, 16973, 16990 (*Deveçam*), 17088 (*vidudhāḥ sarve P^omukhah*); IV, 235; V, 184, 440 (*devah*), 1993 (had been vanquished by Arjuna, all. to Khāṇḍavadahana-parvan), 2351 (*api sūksāt P^oh*), 3237 (*°grhopamām*), 3667, 3669, 4179 (*api sūksāt P^oh*), 7024 (*jahi . . . yathā Vṛtram P^oh*); VI, 3721 (*vadhakāṅkshī Vṛtrasyeva P^oh*), 4247 (*°samah*, sc. Bhagadatta), 4265 (*ica*), 5138 (*avārayat . . . yathā Vṛtram P^oh*); VII, 3436 (*api . . . Vajrahastah P^oh*), 3814 (*jahy enam . . . yathā Vṛtram P^oh*), 3861, 5476 (*vierjya . . . P^oa ivācanim*), 5545 (*ajayat . . . P^oa ivāsuram*), 6500

(*sūksahā api P^oh*), 6633 (*Vṛtrahātysi yathā devūḥ parivavruḥ P^om*), 6934 (*vicakhāna . . . P^oa ivācanim*), 6974, 7089 (*pratyudyayau . . . yathā Vṛtram P^oh*), 8971 (*°samah*), 9288 (*api*), 9581; VIII, 293 (all. to Kuṇḍalāharanaparvan), †708 (*iva*), 1262 (*°samam*), 1427, 1641 (*Vajrahastam*), †1726 (*Viṣṇu-P^oopamām*), 3061 (*°same*), †3592 (*jahi . . . P^oo Vṛtram iva*), 4465 (*°dhanuḥprakhya*), †4659, 4721 (*vyasṛjat . . . varshāṇiva P^oh*); IX, 1942 (*api*), 3488 (*sūksahā api Vajri P^oh*); XII, 912 (*Çakram Devarājam*), 1719 (*Sahasrākshah*), 2204, 3386, 3799, 3804, 3829, †3846, 6440, 8087, 8113, 8164, 8185, 8188, 8233, 8260, 9527 (*Trilokeçah*), 10052, ††13206 (all. to Sukanyopākhyāna); XIII, 788 (Çiva in the shape of Indra), 799 (do.), 1892, 1931, 1936, 2265, 2270, 2322, 2324, 2327, †2957 (*lokam . . . P^osyā*), 3162, 3169, 3179, 3193, 3911, 4541, †6044 (*lokan . . . P^osyā*), 7218 (*çaptāç ca bhagavān Gautamena P^oh | Ahalyām kāmāyanaḥ*); XIV, 172 (*Bṛhaspati-P^oau*), †250, †261, 1180 (*devatānām*, sc. *rajā*), 1613 (*Vajrapāṇiḥ*), 2247 (*vavarsha . . . varshān iva P^oh*), 2822, 2880 (*Devarājah*); XV, 545 (*°syā samsthānam*); XVII, 76, 103 (*Devarājah*); XVIII, 256 (*°pure*).

Puruḥūta ("invoked by many"): I, †3592 (*purīm P^osyā*), 4921 (father of Arjuna); II, 1419 (*iva*); III, 8414; VI, 2076 (*çāsanāt P^osyā nirmīto Viçvakarmanā*, sc. the standard of Arjuna); XII, 10193; XIII, 1050 (*°namaskṛta*, sc. Çiva), 1357 (*°m iveçvarah*, sc. *abraviḥ*); XIV, †227, †277; XVI, †132.

Pūshānuja ("the younger brother of Pūshan"): VIII, 798 (only B., C. has by error *Pūshātmanajah*).

Pushkarekshana ("lotus-eyed"): XIII, 3922.

Sahasradṛç ("thousand-eyed"): III, 670 (*yathā*), 1781, 13088 (*akālavarshī*); IX, 548 (*iva*); XIV, 2444 (do.).

Sahasrāksha (do.): I, 1286, 1291, 1478 (*devah*), 1518 (*Purandarah*), 1529, 2470 (*Çatakratuḥ*), 6621 (*na vavarsha*), 6630 (*pravavarsha*), 8244; II, 70 (*Çaṣpatih*), 1527 (*°samam*), 1625 (*iva*); III, 1506, 1509, 1777, 8721 (*Purandarah*), 8770, 10011 (*na vavarsha*), 11899 (*°niveçane*), 11901 (*Çatakratuḥ*), 11922, 11932, 12046 (*Devarājam*), 12052, 12267 (*Purandarah*), 16440 (*Çaṣpatim*), 16991, 17295 (*°ad anavarah*, sc. Arjuna); IV, 47 (*°syā veçmanī*), 1651 (*devāt*); V, 4645 (*°samah*); VI, 240; VII, 117 (*iva*), 2955 (do.), 5133 (do.), 6008 (*°samam*); IX, 1436 (*piḍayām āsa . . . S^oa ivāsurān*), 2820 (*devah*), 3017; XII, 1718 (*°samah*), 1719 (*Purandarah*), 2093 (*Mahendraḥ*), 3447, 5333 (*na vavarsha*), 8186, 8300 (*Pākaçāsanaḥ*); XIII, 204 (*°samadyutiḥ*), 288, 2323, 3165, 3182, 3558, 3601, 3918, 3924, †4588 (*Devarāç*); XIV, 2813 (*Devarājah*), 2825, 2857 (*na vavarsha*); XVII, 74.

Sahasralocana (do.): XII, †8421.

Sahasranayana (do.): XII, 8339 (*Vajri*), 13880 (*°opamah*); XIII, 799 (Çiva in the shape of Indra), 2137 (how Indra got 1,000 eyes).

Sahasranetra (do.): I, 7706 (how Indra got 1,000 eyes); III, 954 (*°pratimah*); IV, †238 (do.); VII, †4688 (*°pratimaprabhavam*); VIII, †4260 (*Vṛtram nihatyeva S^oh*), †4789 (*°açanītulyavīryam*), †4817 (*°pratima-*); IX, 882 (*°pratimaprabhavaḥ*); XIII, 6045 (*°syā . . . lokam*); XVII, 81.

Sarvadānavasūdana: X, 156.

Sarvadeveça: I, 1285.

Sarvalokāmara: XIV, 749.

Suraçreshṭha, q.v.

Surādhipa ("the king of the gods"): III, 333, 8282, 11938, 12954 (*Çakraḥ, Nārāyaṇa* is identified with Indra);

IX, 3028 (*Çakrah*); XII, 8093, †8330, 10121, 10122; XIII, 3898; XIV, 111.

Suragaṇeçvara ("the lord of the ganas of gods"): I, 2914 (*Çakram*); III, 10731; V, 411 (*Çakrah*); VII, 6461 (do.).

Surāṇām pati(h) ("the lord of the gods"): VIII, 1485 (*Surāmbupretavittāṇam patin*, i.e. Indra, Varuṇa, Yama, and Kubera).

Surapati (do.): I, 4409 (all. to Kuṇḍalāharanaparvan), 8473; V, 3535 (*°eḥ sakhe*, i.e. Mātali), 3662 (*Vāsavaṃ*); VI, 3666 (*yathā S°h kruddhas trasayām āsa Dānavān*); VII, 3862; VIII, 1213 (*°samavikramah*), 1428, 1741 (*°vīrya-sama-*); XVIII, 89 (*Çakrah*).

Surapūṅgava: III, 12018.

Surarāj ("the king of the gods"): VI, 2101 (*iva*); IX, 2733 (*Çakrah*).

Surarāja (do.): III, 10915, †11910 (*°tulyam*), †12321 (*°kalpau*, so. *Yama*); VI, †3785 (*°kalpah*); VII, †4699 (do.).

Surārihan: I, 6629 (*yathā*); V, 272.

Surarshabha, **Surasattama**, **Sureça**, **Sureçvara**, q.v.

Surendra ("chief of the gods"): I, 2934; III, 10012 (*pravaraṣaṇa S°ya*), 10142; IV, †2123 (*°kalpam*); VII, †7203; XII, 136 (all. to Kuṇḍalāharanaparvan), 4611, 8224 (*I°*), 13773; XIII, 731 (*Brahma-Viṣṇu-S°āṇam*, so. *vapuḥ*), 2289, 2295, 3156, 3166, 4048 (*°deirada*, i.e. Airāvata), 4210, 4215, †4899 (*°nāgam*, i.e. Airāvata), †4901, 6005; XIV, †278, †280.

Surottama: I, 1290; XII, 3817, 3825.

Trailokyapati ("king of the three worlds"): XII, 8057.

Trailokyārāja (do.): V, 3682.

Tribhuvaneçvara (do.): IX, 2771 (*Çakrah*), 2790; XIII, 3885 (*Çakrah*).

Tridaçādhīpa ("the king of the gods"): III, 331, 1510, 8726; V, †2419 (*Mahendrah*); VIII, †4612 (*°opamam*); XII, 3844; XIII, 580, 2315, 3354 (a sentence of his is quoted).

Tridaçādhīpati (do.): VIII, †4647; IX, 2767.

Tridaçeça, **Tridaçeçvara** (do.): q.v.

Tridaçendra (do.): V, 1041; IX, 2662; XII, 10165; XIII, 4181, 4541.

Tridiveçvara (do.): I, 1529; III, †11191; VI, 776 (?); IX, 2444.

Trilokarāja (do.): V, 3512.

Trilokeça (do.), q.v.

Vajrabhrt ("carrying the thunderbolt"): I, 1151, 2133, 7457 (*api V°a svayam*), 8089; III, 837 (*api V°a svayam*), 10922, 14863 (*Mahendra iva V°t*), 15264 (*paçya . . . Aditiṃ V°d yathā*); IV, 1177 (*vitrasayitva . . . Dānavān iva V°t*), 1615 (*api V°tā guptam*), 1777; V, 5431 (*iva*); VI, 535 (*nighnan . . . Dānavān iva V°t*), 811 (*api V°tā svayam*), 2074 (*tathoktā . . . Jishnur V°lova ha*), 2884 (*api V°a svayam*), 3623 (*api*); VII, 476 (*svayam*); VIII, 290 (do.), 4983 (*hato V°tā V°trah*); IX, 1746 (*svayam*); XIV, 2251 (*Mahendra iva V°t*).

Vajradhara (do.): I, 8167 (pl.); II, 118 (*kampayam āsa . . . yathāsurān Kalakeyān devo V°h*); III, 1780, †10092 (*yathā Çaot V°ya*), 10293, 10884 (*api*), 11502 (*abhidudrāva Balir V°m yathā*), 11905 (*Dhanatjāyo V°prabhāvaḥ*, i.e. Arjuna), 14381, 16440; V, 630 (*api V°h sākshāt*); VI, 672 (*yathā*), 3664 (*yathā V°h pūrvam saṅgrāme Tārakamaye*), 4960, 4985 (*api V°h svayam*); VII, 3603 (*yathā*), †4698

(*yathā purā V°h . . . Balasya saikhye*), †5826 (*nadan yathā V°s tapānte*), 9051 (*°ya vinādaḥ*); VIII, †4081 (*yathā V°h purā Balah*), †4674 (*svayam*); IX, 1071 (*yathā purā V°ya Daityah*), 2821; XII, †8422; XIII, 6042 (*yathā purā Brahmapura . . . Çatakrator V°ya yajñe*); XV, 548 (*°opamah*).

Vajradhārin (do.): VI, 4493 (*yathā*).

Vajradhṛk (do.): XII, 8096; XIII, 2276.

Vajrahasta (do.): III, †13297 (*Çaotpatih*); V, †1814 (*yathā . . . Devarājasya*), †1876 (*I°*), †1877 (*Mahendrāt*); VI, 5027 (*samavartanta V°m ivāsurāh*); VII, 3436 (*api . . . V°h Purandarah*), 5091, 9038 (*nihato V°ena yathā V°tre*); VIII, 254 (*mohayitva . . . V°a ivāsurān*), 562 (*vyadrāvayat . . . oamam V°a ivāsurim*), 1641 (*Purandaram*), 2358 (*nyahanat . . . sendam V°a ivāsurim*); XIII, 881 (*Çiva in the shape of Indra*).

Vajrapāni (do.): I, †2108 (*Çakrah sākshāt V°r yathā*), 2823 (*°m maniro*), 5771 (*iva*), †7296, †7303; III, 10464 (*nihato V°nah*), 11942, †12329 (*sākshāt api V°h*), 13427 (*nihanyur . . . V°r ivāsurān*), 16605 (*nihato V°trah . . . V°nd*), 16969; IV, 1167 (*jītvā . . . V°r ivāsurān*), 1551 (*iva*), 1981 (*saṅkalayishyāmi V°r ivāsurān*); VI, 701 (*vyāham . . . Vajrākhyam vihitam V°nd*), 2039, 3474 (*yathā Devāsuro yuddhe V°r mahāsurān*), 3631 (*nyahanat . . . sainyam V°r ivāsuram*), 3828 (*ayodhayata . . . V°r ivāsurān*), 4901 (*Devarāt*), 5412 (*yathā Çakra V°r*); VII, 103 (*°er ivāsurāh*); VIII, 1689 (*°r ivāparah*), †1717 (*Mahendrāt*); IX, †1337 (*jaghāna Daityān iva V°h*); X, 141 (*api svayam*), 157 (do.); XIII, 763 (*Çiva in the shape of Indra*); XIV, 1613 (*Purandarah*), 1720, 1724.

Vajrāyudha (do.): V, 5384 (*api svayam*); VI, 2772 (*iva*).

Vajrin (do.): I, 1428 (*I°*), †1716 (*iva*), †7287, 7569 (*iva*), 8202, 8241; II, 296 (*içānam sarvalokasya*), †2164 (*yathā*), 2319; III, 8714 (*Balabhiḥ*), 10453, 14250, 15176 (all. to Kuṇḍalāharanaparvan, v. Karna), 16608 (*°ah sendam*), 16986, 16987, 17421 (*Tridaçeçvarah*); IV, 821 (*dravataḥ . . . V°i Dānavān iva*), 1489 (*api*); V, 414, 2772 (*Balabhiḥ svayam*); VII, 2555 (*api*), 9592; VIII, 621 (*trailokyaviçaye yadvad Daityānām saha V°nd*, so. *yuddham*), 653 (*°vajra-pramathitā yathāivādrisayāḥ*), 657 (*nirbibheda . . . V°va parvataḥ*), 716 (*trailokyaviçaye yāḍḡg Daityānām saha V°nd*, so. *yuddham*), 3053 (*°vajranihātāntva çikharūni*), 3284, 3375 (*saikhye V°treṇa V°va*); IX, 3488 (*sākshāt api V°i Purandarah*); XII, 8122, 8223, 8238, 8339 (*Çambara-Pakaha*), 10157; XIII, 2276, 4904; XIV, †266, 1826.

Varada, q.v.

Vāsava: I, 1301 (*varshati*), 1482 (*vibudhāḥ . . . sa-V°ah*), 2710 (*niyogād V°ya ha*), 2788 (do.), 3565, †3570, (*°tulyarūpah*), 3702 (*iva*), 3932 (*°vikrama*), 4784, 4787, 5022 (*°opamam*), 7779 (*Marudbhīr iva V°h*, so. *vṛtaḥ*), 8228, 8301, 8305; II, 280 (*Devarājam*), 914 (*V°tra-V°yor iva*, so. *samyuge*), 950, 1529 (*°pratimah*), 1880 (*Citraratah* . . . *V°anugah*); III, 336, 568 (*V°tra-V°yor iva*, so. *yuddham*), 681 (*V°tra-V°yoh . . . yathā*, so. *yuddham*), 702 (*Bali-V°yor iva*, so. *yuddham*), 1427 (*api devaiḥ sa-Vāsavaiḥ*), 1608 (*V°tra-V°yor iva*, so. *yuddham*), 1777 (*dvītiya iva V°h*), 1800, 1880, 8254 (*°opama*), 8545 (*°sammitam*), 9991 (*varshayām āsa V°m*, so. *Rahyaçṛiga*), 10141, 10313, 10557, 11487 (*iva*), 11523 (*Marudbhīr iva V°h*, so. *stāyamanah*), 11682 (all. to Khāṇḍava-dahanaparvan), 11898, 12047, 13411 (*devāḥ sarve sa-V°ah*), 14249, 14252, 14255, 14355, 14375, 14460, 14782 (*Marudbhīr iva V°ah*, so. *vṛtaḥ*), 16444 (had been vanquished by Indrajit), 16997, 17197, 17198, 17199, †17215; IV, 356 (*V°tra-V°yor*

(Ghoshayūtrūp.): III, 239, 14832 (*ushito hi mahābāhur Iṣo Dhanāñjaya*).—§ 585b (Irārat): VI, 90, 3981 (*Arjuna* dwelt for some time in *I*).—§ 608 (Karnap.): VIII, 79, 4054 (in *I*. *Arjuna* slew the *Daityas*, etc., all. to *Nivātakavaca-yuddhaparvan*).—§ 641 (Rājadh.): XII, 77, 2916 (*prāpnoti ōlām*).—§ 677 (Mokshadh.): XII, 244, 8871 (*atithis to Iṣya*, sc. *prabhuh*).—§ 746 (Ānuśāsanik.): XIII, 79c, 3768.—[§ 757k (*Hastikūṭa*): *Gautama* said: "Next [to *Varuṇaloka*] are *Indra's* regions (*lokāḥ*), free from passion and sorrow, difficult of access, and coveted by men." *Dhṛtarāṣṭra* said: "He who lives for 100 years, who is a hero, who studies the *Vedas* and performs sacrifices with devotion, goes to *Çakraloka*": XII, 102, 4880 (*Indrasya lokāḥ*), 4881 (*Çakralokaḥ*).]—§ 759 (Ānuśāsanik.): XIII, 107, 5219, 5238 (*Marutām lokam*). Cf. *Çakraloka*.

Indralokābhigamana ("Arjuna's journey to the world of *Indra*"). § 10 (*Parvasaṅgr.*): I, 2, 321 (*parva*, i.e. *Indralokābhigamanaparvan*).

[**Indralokābhigamanaparvan**] ("the section relating to *Arjuna's* journey to the world of *Indra*," the 34th of the minor parvas of *Mhbhr.*). § 335: After the *Lokapālas* had gone away, *Arjuna* began to think of the chariot of *Indra*, which, guided by *Mātali*, came down full of swords, missiles, maces, thunderbolts, etc. (description), and great *Nāgas* with fiery mouths, and drawn by 10,000 horses of golden hue, and with the flagstaff *Vaijayanta* (described). *Mātali*, descending, invited him to ascend the chariot, as *Indra* waited to behold him, surrounded by gods, *ṛṣhis*, *Gandharvas*, and *Apsarases*. As that chariot cannot be obtained even by hundreds of *rājasūyas* and horse-sacrifices, and as even gods and *Dānavas* are not competent to ride in it, and as he that has no ascetic merit is not competent even to see or touch it, *Arjuna* first let *Mātali* ascend it and control the horses. Then he purified himself in the *Gaṅgā*, repeated his prayers (*jpyam*), gratified the *Pitṛs*, and bade farewell to the *Mandara* mountain (*b*). Then he ascended, in the chariot, through the sky and beheld thousands of *vimānas* of extraordinary beauty; there was no sun or moon or fire, but they blazed in light of their own, generated by virtue and ascetic merit; and the stars, which from earth look small in consequence of their distance, but are very large, were seen by him in their places; and *rājāṛṣhis* who had attained *siddhi* (*siddhāḥ*), and heroes fallen in battle, and those that had obtained heaven by *tapas*; and *Gandharvas*, and *Guhyakas*, and *ṛṣhis*, and *Apsarases*. *Mātali* explained to him that the stars were virtuous persons (*sukṛtinaḥ*) stationed in their respective places (*dhiśnyeshu*). At the gates he beheld *Airāvata* with four tusks equal to *Kailāsa*. Continuing along the path of the *Siddhas*, he passed through the regions (*lokān*) of [virtuous] kings, and thus passing through *Svargaloka* he beheld *Amarāvatī* (*b*), the city of *Indra* (III, 42).—§ 336: When *Arjuna* had entered the city, praised by *Apsarases*, *Gandharvas*, *Siddhas*, great *ṛṣhis*, and gods, he, at the request of *Indra*, went to the large starry way (*nakṣatramārga*) named *Suraviṭhi*, where he met with the *Sādhyas*, *Viçvas*, *Maruts*, *Açvins*, *Ādityas*, *Vasus*, *Rudras*, *Brahmarṣhis*, *Rājāṛṣhis* with *Dilīpa* at their head, *Tumburu*, *Nārada*, *Hāha*, and *Hāhā*. Then he beheld *Indra*, eulogized by *Gandharvas* headed by *Viçvāvasu*, etc., and was seated on *Indra's* own seat; and *Gandharvas*, headed by *Tumburu*, sang to them, and thousands of *Apsarases* (enumeration of seventeen) (*a*) danced there (III, 43).—§ 337: The gods and *Gandharvas* offered him *arghya*, etc., and caused him to enter the palace

of *Indra*. There he received *Indra's* weapons, the thunderbolt (*vajra*) and lightning (*açantiḥ*). At the request of *Indra* he dwelt there for five years, and learned the dance and music of the *Gandharvas* from *Citrāsena*, whom *Indra* gave him as a friend, but he was longing for his brothers and *Kuntī* and thirsting for revenge (III, 44).—§ 338: In the beginning, seeing that the eyes of *Arjuna* were fixed upon *Urvāçī*, *Indra* despatched *Citrāsena* to *Urvāçī*, who gladly consented to choose *Arjuna* (*b*) for her lover (III, 45). *Urvāçī* related to *Arjuna* that as he had looked on her only in a solemn assembly of celestials held on account of his coming, where the *Rudras*, *Ādityas*, *Açvins*, *Vasus*, *Maharṣhis*, *Rājāṛṣhis*, *Siddhas*, *Caraṇas*, *Yakṣas*, and *Mahoragas* (i.e. great serpents) were present, and the *Gandharvas* played the *viṇās*, and the *Apsarases* danced, *Indra* had caused *Citrāsena* to send her to him, and that she was herself in love with him. *Arjuna* declared that he regarded her as the wife of his *guru*, and that he had been gazing at her because she was the mother of the *Paurava* race. She replied that the sons and grandsons of *Puru's* race, that had come thither in consequence of ascetic merit, did all sport with the *Apsarases* without incurring any sin. But *Arjuna* swore that he regarded her as his mother. She then cursed him, saying that he should have to pass his time among females as a dancer and destitute of manhood, and then went away. *Indra* told him that this would come to pass in the thirteenth year of their exile, when they would live unknown to all, but having passed one year thus he would regain his manhood. The desire of the man that listens to this history of *Arjuna* never runs after lustful ends, etc. (III, 46).—§ 339: One day the *brahmarṣhi Lomaça* in the course of his wanderings went to the abode of *Indra*. As *Lomaça* within himself wondered how *Arjuna*, being a *kṣatriya*, had attained the seat of *Çakra*, who was worshipped by the gods themselves, *Çakra*, knowing his thoughts, explained to him who *Arjuna* (*b*) really was; that moreover the *Asuras*, the sons of *Danu*, named the *Nivātakavacas*, who dwell in *Pātala*, proud of a boon they had acquired, were planning the destruction of the gods, and could not be slain by others than either *Kṛṣṇa* (*c*) or *Arjuna*; but *Madhusūdana* (i.e. *Kṛṣṇa*) should not be urged when the task was insignificant, lest his energy should consume the whole universe; therefore *Arjuna* should slay them. At the request of *Indra*, seconded by *Arjuna*, *Lomaça* went to the *Kāmyaka* wood to *Yudhiṣṭhira* in order to bring him news about *Arjuna* and recommend him to visit the *tirthas*, and follow him and protect him from the *Rākṣasas* (*d*) (III, 47).—§ 340: As *Dhṛtarāṣṭra* learnt from *Dvaipāyana* of *Arjuna's* arrival and stay at *Indra's* abode, he expressed his anxiety to *Sañjaya* (III, 48). Conversation of *Sañjaya* and *Dhṛtarāṣṭra* about *Arjuna's* encounter with *Çiva* in the guise of a *Kirāta*, etc. (III, 49).—§ 341: During the five years of *Arjuna's* absence the *Pāṇḍavas* fed themselves and 10,000 *śātaka* brahmins, some with and some without fire, by killing deer, *Yudhiṣṭhira* going towards the east, *Bhīma* towards the south, and the twins towards the west and north (III, 50).—§ 342: Having heard of the way of life of the *Pāṇḍavas*, *Dhṛtarāṣṭra* expressed his anxiety before *Sañjaya*, fearing *Bhīma* with his iron (*çaiḥya*) mace, etc. *Sañjaya* commemorated how *Kṛṣṇa*, *Dhṛṣṭadyumna*, *Virāṭa*, *Dhṛṣṭakṣu*, and the *Kaikayas* had visited the *Pāṇḍavas* in the *Kāmyaka* wood, whose conversations *Sañjaya* had learnt through spies and formerly told *Dhṛtarāṣṭra*. *Sañjaya* further related that *Kṛṣṇa* had consented to become the

charioteer of *Arjuna* (enumeration of kings seen by *Kṛṣṇa* at the *rājasūya*) and to assist the *Pāṇḍavas* in the battle, together with *Rāma*, *Akrūra*, *Gada*, *Čamba*, *Pradyumna*, *Āhuka*, *Dhṛṣṭadyumna*, and the son of *Čiçupāla*, and *Yuyu-dhāna*, and the *Kaikōya* and *Pāñcāla* princes and the *Matsya* king, and *Kṛṣṇa* had declared that *Yudhishtira* should, along with his brothers living at *Hastinapura*, rule the earth (III, 51).

Indramālā ("the garland of Indra"). § 73 (*Vasū Uparicārā*): I, 63, 2349 (given by Indra to *Vasū* as his emblem).

Indramārga, a tīrtha. § 368 (*Tīrthayātrāp.*): III, 83, 7052 (only C., B. has *Rudramārga*).—§ 733c (*Pushkara*): XIII, 25, 1696.—§ 733g (*Saptagaṅga*): XIII, 25, 1703.

[**Indra - Mataṅga - samvāda(h)**] ("the conversation between Indra and Mataṅga"). § 735b (*Ānuçāsanik.*): *Bhishma* said: Once a brahman obtained a son named *Mataṅga*, who, though procreated by a person of a different order, had, however, the rites of infancy and youth performed according to the ordinances laid down for brahmins. His father, desiring to perform a sacrifice, ordered him to collect the articles, and he set out riding in a car drawn by a young ass, that bore away the car to its mother; *Mataṅga* repeatedly struck the animal with his goad on its nose; but the old she-ass consoled it, saying, "A *Cāṇḍāla* it is that is driving thee; there is no severity in a brahman." Asked by *Mataṅga*, the she-ass revealed to him that his father was a *Čūdra* following the profession of a barber, who begat him upon a brahman woman excited with desire; "thou art, therefore, a *Cāṇḍāla* by birth." *Mataṅga* returned home, told his father what he had heard, retired to the forest, and began to undergo the austere penances in order to acquire the status of a brahman, so that he scorched the very deities. *Indra* came and offered him boons, but the status of a brahman, he said, could not be won by penances (XIII, 27). *Mataṅga* then stood for 100 years on one foot. *Indra* came once more and said: "From the order of brute life one attains to the state of humanity; if born as a human being, one is sure to take birth as a *Pukkaça* or a *Cāṇḍāla*; after 1,000 years one attains to the status of a *Čūdra*; then after 30,000 years that of a *Vaiçya*; after a period that is sixty times longer, that of a *kshatriya*; after a period that is sixty times longer than this, to that of a fallen brahman; after a period 200 times as long, to that of a brahman living by the profession of arms; after a period 300 times as long, to that of a brahman reciting the *Gāyatrī* and sacred *mantras*; after a period 400 times as long, to that of a brahman conversant with the entire *Vedas* and the scriptures" (XIII, 28). *Mataṅga* then practised austere penances, standing on one foot for 1,000 years in *yoga*-meditation. *Indra* once more came and said the same. *Mataṅga* then repaired to *Gayā*, and there passed 300 years on one foot in *yoga*, and was reduced to only skin and bones, and dropped down on the ground from sheer exhaustion. *Indra* came quickly; now *Mataṅga* accepted the boons that he should be celebrated as *chandodeva*, and obtain the worship of all women, and his fame should become unrivalled in the three worlds (XII, 29).

Indrānī = *Čacī*, q.v.

Indrānuja = *Kṛṣṇa* (*Vishnu*), q.v.

Indraparvata, a mountain. § 280 (*Bhīmasena*): II, 30, 1089 (near *I. Bhīmasena* vanquished seven *Kirāta* kings).

Indraprabhava ("son of Indra") = *Arjuna*: III, 14745.

Indraprastha, the capital of the *Pāṇḍavas*. § 4 (*Anukram.*):

I, 1, 1149.—§ 244 (*Rājyalābhap.*): I, 207, 7580 (*Tripi-shṭapasaṅkhaçam*, description).—§ 245 (do.): I, 208, 7596.—§ 252 (*Subhadraharanap.*): I, 219, 7930.—§ 253 (*Harapā-haranap.*): I, 221, 7987.—§ 254 (*Khāṇḍavadhanap.*): I, 222, 8050.—§ 272 (*Rājasūyārambhap.*): II, 13, 554, 555.—§ 277 (*Jarāsandhavadhap.*): II, 24, 968.—§ 285 (*Nakula*): II, 32, 1201.—§ 301 (*Dyūtap.*): II, 73, 2451 (*purottamam*).—§ 342 (*Indralokābhigamunap.*): III, 51, 1987.—§ 510 (*Draupadi-Satyabhāmasapv.*): III, 233, 14698 (*°nirvāsinah*).—§ 512 (*Ghoshayātrāp.*): III, 237, 14776.—§ 551 (*Kicakavadhap.*): IV, 18, 538, 548.—§ 552 (*Goharanap.*): IV, 50, 1565.—§ 556 (*Saṅjayayānap.*): V, 28, 1766.—§ 561 (*Yānasandhip.*): V, 55, 2146.—§ 562 (*Bhagavadyānap.*): V, 95, 3440.—§ 588 (*Bhishmavadhap.*): VI, 121, 15813.—§ 641 (*Rājadh.*): XII, 124, 4553.—§ 781 (*Açvamedhikap.*): XIV, 15, 376.—§ 793 (*Mausalap.*): XVI, 7, 181, 248 (*Vajra* [the son of *Aniruddha*] was installed as king of the *Yādavas* in *I.*).

Cf. also the following synonyms:—

Çakraprastha: I, 8023; II, 1057; XVI, 186, 187 (there the rest of the *Yādavas* settled, ruled by *Vajra*); XVII, 9.

Çakrapurī: V, 1915.

Çatakratuprastha: III, 1913.

Khāṇḍavaprastha: I, 394, 2262, 2263, 2264 (*nagarap.*), 7568, 7569, 7571, 7593 (*°vāsinaḥ*), 7600, 7748, 7976, 7993, 7995; II, 21, 903 (*°madhyasthaḥ*, sc. *Yudhishtira*), 1184, 1783, 2448; III, 115606; IV, 1189 (? = the *Khāṇḍava* forest?); V, 4175 (do.).

Indrasena¹, a son of the elder *Parikshit*. § 154 (*Pūruvaṃç.*): I, 94, 3744 (fifth son of *Parikshit*).

Indrasena², the charioteer of *Yudhishtira*. § 272 (*Rājasūyārambhap.*): II, 13, 554 (sent by *Yudhishtira* to fetch *Kṛṣṇa*).—§ 286 (*Rājasūyikap.*): II, 33, 1234.—§ 378 (*Tīrthayātrāp.*): III, 93, 8485 (*°ādibhir bhṛtyaiḥ*).—§ 419 (*Gandhamādanap.*): III, 140, 10867 (*°mukhāṃç cāpi bhṛtyān*, left by the *Pāṇḍavas* in the capital of king *Subāhu*).—§ 449 (*Ājagarap.*): III, 177, 112352 (*B. sahendrasenaiḥ paricārakaiḥ*, C. has by error *ma*^o, the *Pāṇḍavas* came back to the capital of *Subāhu*).—§ 512 (*Ghoshayātrāp.*): III, 243, 14943 (*°ādibhir sataiḥ*).—§ 518 (*Mṛgusvapnodbhavanap.*): III, 258, 15367 (*°ādibhiç caiva preshyaiḥ*).—§ 522 (*Draupadiharanap.*): III, 269, 115676, 115682 (*sarathin*); 271, 15730.—§ 549 (*Pāṇḍavapraveçap.*): IV, 4, 85 (*°mukhāḥ*, shall take the chariots of the *Pāṇḍavas* to *Dvārakā*), 140 (*°ādayaḥ*).—§ 553 (*Vaiivāhikap.*): IV, 72, 2358 (*°ādayaḥ*, came to *Upaplavya*).—§ 620 (*Çrāddhap.*): XI, 26a, 780 (*°mukhāṃç caiva bhṛtyān*), 782 (*°ādayaḥ*).

Indrasena³, the son of *Nala* and *Damayanti*. § 345 (*Nalopākhyānap.*): III, 57, 2237.—§ 346 (do.): III, 60, 2294.—§ 352 (do.): III, 72, 2841 (*°sya janani*, i.e. *Damayanti*).

Indrasena⁴, a Kuru warrior. § 600 (*Ghaṭotkacavadhap.*): VII, 158x, 6851.

Indrasenā¹, the daughter of *Nala* and *Damayanti*. § 345 (*Nalopākhyānap.*): III, 57, 2237.—§ 346 (do.): III, 60, 2294.—§ 353 (do.): III, 75, 2945 (*saha bhrātrā*).

Indrasenā², the daughter of *Nārāyaṇa* and the wife of *Mudgala*. § 391 (*Rahyaçṛṅga*): III, 113, 110093 (*Nārāyaṇi vo^o babhūva vaçyā nityam Mudgalasya*).—§ 551c (*Kicakavadhap.*): I, the daughter of *Nārāyaṇa*, who was renowned for her beauty, followed her husband, who was 1,000 years old: IV, 21, 651 (*Nārāyaṇi*).

Indrasuta ("the son of Indra") = Arjuna: V, 3707 (*Dhananjaya*).

Indratāpana, an Asura. § 268 (*Varuṇasabhāva*): II, 9, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Indratīrtha, a tīrtha. § 615y (*Badarapācana*): IX, 48, 2779 (near Badarapācana). — § 615 (*Baladevatīrthayātrā*): IX, 49, 2831 (visited by Balarāma). — § 615bb (do.): There *Indra* had performed 100 horse-sacrifices, and given away enormous wealth to Bṛhaspati, etc. On account of this *Indra* came to be called *Çatakratu*, and the tīrtha to be called *Indratīrtha*: IX, 49, 2834.

Indrātmaja ("the son of Indra") = Arjuna: VI, †2672.

Indratoyā, a tīrtha. § 733e (*Ānuçāsanik*): By bathing in *I.*, near Gundhamādāna, and in Karatoyā in Kurāṅga, after three days' fasting, one acquires the merit of a horse-sacrifice: XIII, 25, 1698 (*Gandhamādanāsanidhau*).

Indrāvaraja = Kṛṣṇa (*Vishṇu*), q.v.

Indravarman, a Mālava king. § 602 (*Droṇavadhap*): VII, 190, 8708 (*Mālavasya*, his elephant named Açvatthāman is slain by Bhīmasena), 8744 (do.). — § 603 (*Nārāyaṇāstramokṣhap*): VII, 193, 8949 (do.).

[**Indravijaya(h)**] ("the victory of Indra"). § 555: Questioned by Yudhishtira about the misery endured by Indra and Çacī, Çalya related: Once the Prajūpati Tvashṭr, from antipathy to Indra, created a son who had three heads (one for reading the Vedas; the second for drinking wine; with the third he looked as if he were about to absorb the four quarters), called Viçvarūpa. Beholding his austerities, Indra became alarmed, and in vain caused Apsarasas to tempt him; then he slew him with his thunderbolt (thinking, "I shall afterwards perform some religious ceremony"), but was yet afraid of his appearance, and prevailed upon a carpenter to cut off the heads (promising, "in sacrifices men will give thee the head of the sacrificial animal as thy share"); out flew birds—(1) partridges, (2) sparrows and hawks, (3) quails. Then Tvashṭr created Vṛtra, who swallowed up Indra. The gods created Jyṁbhikā ("yawning"); Vṛtra yawned (therefore yawn attaches itself to the living breath of animated beings), and Indra emerged. Tvashṭr strengthened Vṛtra; Indra returned; the gods consulted with the munis, and sitting on Mount Mandara, they thought of Vishṇu (V, 9). Indra, with D. and R., repaired to Vishṇu (b), who taught them, with R. and G., to make eternal friendship between Indra and Vṛtra ("I may not be killed either by what is dry or wet, stone, wood, weapons, by day or night, by Indra or D.," said Vṛtra). Indra then slew him in the evening with froth blended with the thunderbolt, in which Vishṇu had entered. D., G., Y., Rū., M.-U., and R. glorified Indra. But Indra was overpowered by falsehood (*anṛta*) and brahmanicide (*brahmahatyā*), and became bereft of his consciousness, and lay concealed in water; the earth became treeless, the rivers were interrupted, the rains ceased (V, 10). Then R. and D. (also P. and G., ch. 16) crowned Nahusha as king of D., giving him their tapas: "whatever being may stand within thy sight—D., Dū., Y., Rū., P., G., Bh.—thou shalt absorb his power." Nahusha then assumed a sensual turn of mind, amusing himself with Aps. and devakanyāḥ and Viçvāvasu, Nārada, G., and the six seasons, in Nandana, and on Kailāsa, Himavat, Mandara, Çveta, Sahya, Mahendra, Malaya, etc. He ordained that Çacī should wait upon him. Çacī (c) repaired to Bṛhaspati, who promised soon to unite her with Indra (V, 11). Nahusha became enraged; the earth, with As., G., K., M.-U., trembled;

Nahusha reminded of Indra's behaviour towards Ahalyā (d), etc.; at last the gods promised to bring him Çacī; but Bṛhaspati, as a brahman, would not abandon her, quoting a saying of Brahman (e); he told her to ask for time from Nahusha, and so did the gods, led by Agni (V, 12). Çacī obtained the boon from Nahusha, and returned to Bṛhaspati. D., with Agni, repaired to Vishṇu, who said: "Let Indra offer sacrifice to me; having performed the horse-sacrifice, he will regain his dignity." D. and R. and Bṛhaspati proceeded to the spot where Indra was, performed a horse-sacrifice, and divided the *brahmahatyā* among trees and rivers and mountains and earth and women; and Indra was free from fever, but vanished again from fear of Nahusha. Çacī worshipped Niçā (Night), who caused Upaçruti to appear, and Çacī prayed to Upaçruti (V, 13). Upaçruti, followed by Çacī, crossed the heavenly groves and many mountains and came to the northern side of Himavat, and thence to the sea; in an island there was a large lake with an assemblage of lotuses; there they found Indra in the fibres of a lotus-stalk, and, praising him, Çacī implored his help against Nahusha (V, 14). Indra said that Nahusha had been strengthened by the R. with the merits of offerings to D. and P. Çacī should tell Nahusha to visit her on a vehicle borne by R. Nahusha consented. Çacī prevailed upon Bṛhaspati to find out Indra, which he did by means of a sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("fire rose from water, the kahatriya caste from the brāhmaṇa caste, and iron from stone; the power of these, which can penetrate all other things, has no operation upon the sources from which they sprang") (V, 15). Bṛhaspati praised Agni (f) and strengthened him with hymns of the Veda; Agni then found out Indra (cf. ch. 14), and soon returned and informed Bṛhaspati. This came with D.-r. and G., and praised Indra by referring to his former deeds (that he had killed the great Asura Namuci and the Asura Çambara and Vala and Vṛtra, as *supra*). Indra increased little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Viçvarūpa and Vṛtra. Bṛhaspati told him of Nahusha, who had been strengthened by the power of the D.-r., etc. (v. ch. 11), and how Nahusha, carried by M.-r., journeyed from world to world. Lp. Kubera and Yama Vaivasvata and Soma and Varuṇa came and rejoiced that Viçvarūpa and Vṛtra had been killed, and they and Agni promised him their assistance against Nahusha on the condition that they and Agni should have their shares in sacrifices, and that Kubera (g), Yama (h), and Varuṇa (i) should this day be crowned along with Indra (V, 16). While Indra, with Lp. and D., was considering the means of slaying Nahusha, the M.-r. Agastya came and rejoiced that Viçvarūpa and Vṛtra had been killed, and related how Nahusha had been hurled from heaven (Svarga). The D.-r. and B.-r., weary with carrying him, had questioned him if certain mantras (*prokṣhaṇa gāvāṃ*) pronounced by Brahman (so B.) were authentic (*pramāṇam*), to which Nahusha, bewildered by the dark principle (*tamas*), had answered in the negative; R. reproached him, as M.-r. had formerly declared them to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck (*çrī*), and was agitated with fear. Then Agastya cursed him: "Fall thou from heaven, the effect of all thy good deeds (*puṇya*) has been exhausted; for 10,000 years thou shalt be a snake upon earth; then thou

mayet come back to Svarga." D., M.-r., P., Y., Sp. (*bhujagāḥ*), Rā., G., devakanyāḥ, and the bands of Aps., and tanks, rivers, mountains, and the sea came and rejoiced (V, 17). Indra, glorified by G. and Aps., mounted Airāvata. Agni, the M.-r., Brhaspati, Yama, Varuṇa, and Kubera accompanied him. Indra went to the three worlds with D., G., and Aps., and was praised by Aṅgiras (i.e. Brhaspati?) with hymns of the Atharvaveda. Then he granted Atharvāṅgiras (= Aṅgiras) the boon that his name would be connected with this Veda and that he would get a share in sacrifices. United with Čaoi he protected the world virtuously (V, 18).

Indriya(m) sarvadehinām = Čiva (1000 names²).

Indrota, a brahman, descendant of Čunaka. § 652 (Āpaddh.): XII, 150, 5595 (*Čaunako viprah*). — § 652b (Indrota-Pārikahitiya): XII, 150, 5601 (*Čaunakam*); 152, 5672 (instructed king Janamejaya Pārikshit and assisted him in his horse-sacrifice).

[Indrota-Pārikahitiya(m)] ("the narrative of Indrota and Janamejaya Pārikshit"). § 652b (Āpaddh.): *Bhishma* said: There was, in days of yore, a king *Pārikshit* (! so B.; C. °rī°) *Janamejaya*; from want of judgment he became guilty of killing a brahman; then all the brahmins, with his priests, abandoned him; burning day and night with regret, the king retired into the woods; deserted by his subjects also, and consumed by repentance, he underwent the most rigid austerities. In order to purify himself of the sin of brahmanicide he interrogated many brahmins, and wandered from country to country over the whole earth. One day he met *Indrota Čaunaka*, who rebuked him for his brahmanicide and reminded him of the messengers of *Yama* in the abode of *Yama* (XII, 150). *Janamejaya* meekly listened to the reproof, saying that he was much afraid of *Yama*; he knew that, according to the Vedas, wretches like himself had forfeited all claim to the respect of the world, and had after death to dwell in hell like *Pulindas* and *Čabaras* (so C. and B.; PCR. *Khasas*), and he sought instruction from *Indrota*, who told him to repent and, knowing the Vedas, etc., act in such a way that the brahmins might not be angry with him; *Čaunaka* said that his kinsmen and friends would call him sinful because he instructed *Janamejaya*. *Janamejaya* swore never again to injure the brahmins (XII, 151). *Indrota* discoursed to the repentant king on the means of cleansing himself, quoting a verse sung by *Yayāti* about the sacredness of *Kurukshetra*, etc. (α), and recommending him to go to *Mahāsaras*, etc. (β), quoting also a saying of *Manu* and a verse of *Satyavat*. *Mahāsaras*, etc. (γ), are so sacred that one guilty of feticide becomes cleansed at even 100 yojanas from them. *Manu* has said that by diving in water after thrice reciting the *Aghamarshaṇa* [mantras] (v. the note of PCR., p. 498), one reaps the fruits of the final bath in a horse-sacrifice. The gods and *Asuras* in days of yore were instructed by M.-r. *Brhaspati*, the preceptor of the gods, how one should cleanse himself from sin. *Indrota* then assisted *Janamejaya*, cleansed of his sins, in the horse-sacrifice (XII, 152).

Indu = Soma (the moon), q.v.

Irā, an Apsaras. § 269 (*Vaiçravaṇasabhāv*): II, 10, 393 (among the Apsarases in the palace of Kubera).

Irā, a goddess. § 270 (*Brahmasabhāv*): II, 11, 456 (in the palace of Brahman). Cf. IIā.

Irāmā, a river. § 459 (*Mārkaṇḍeyas*): III, 188a, 12909 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*).

Irāvāt, a son of Arjuna Pāṇḍava. § 578 (*Bhishmavadhap*): VI, 45^u, 1737 (fought with *Črutāyus*).—§ 580 (do.): VI,

580, 2418 (in the array of the Pāṇḍavas).—§ 583 (do.): VI, 75^β, 3288 (do.).—§ 584 (do.): VI, 81¹, 3557 (attacked by Vinda and Anuvinda (*Āvantiyau*)); 83³, 3650 (fought with Vinda and Anuvinda), 3651, 3654, 3657, 3659, [3661 (*Nāgarajasautsautah*, vanquished Vinda and Anuvinda)].—§ 585b (do.): I. was begotten by *Arjuna* on the daughter (so C. (*sutayām*) and PCR., B. has *snutayām*) of the king of the *Nāgas*; when her husband had been slain by *Garuḍa*, childless as she was, she was bestowed upon *Arjuna* by *Airāvata*. I. grew up in the *Nāgaloka*, protected by his mother, and when his wicked uncle (*pitṛpyena*) had abandoned him from hatred of *Arjuna*, I. went to Indraloka, having heard that *Arjuna* had gone thither. There he gladdened *Arjuna*, who, dismissing him, told him to render him assistance in the battle: VI, 90, 3977 (*Arjunasyātmajaḥ*), 3983.—§ 585 (do.): VI, 90, 4000 (fought with the brothers of Čakuni), 4002, 4004, 4006, 4008, 4011, 4012 (slew the brothers of Čakuni, except *Vṛshabha*), 4024 (attacked by *Alambushu*), 4025, 4030, 4032, 4036, 4040, 4042, 4046 (is slain by *Alambusha*), 4047; 91, 4064 (*nihatam*), 4065 (do.); 96, 4323 (do.). Cf. *Arjunasuta*, *Arjunātmaja*, *Ārjuni*.

Irāvati, a river, the present Rāvi. § 268 (*Varuṇasabhāv*): II, 9, 372 (among the rivers present in the palace of Varuṇa). — § 317 (*Kṛṣṇa Vāsudeva*): III, 12, 492 (at I. *Kṛṣṇa* slew *Bhoja*).—§ 574 (*Jambūkh*): VI, 9^λ, 324.—§ 607 (*Karṇap*): VIII, 44^θ, 2040.—§ 768b (*Umā-Maheçvara-sampv*): XIII, 146^δ, 6764 (among the rivers with whom *Umā* held a consultation). Cf. *Airāvati* (VIII, 2055).

Īrin, pl. (°mah), a family. § 267 (*Yamasabhāv*): II, 8, 334 (100 I. in the palace of Yama).

Iṣṭa = Vishṇu (1000 names).

***Iṣṭākṛta**, a sacrifice: III, 10513 (*sattraṃ*).

***Iṣṭikṛta**, a sacrifice: III, 15408 (*sattraṃ*).

Ishupa, v. *Ishupad*.

Ishupad, an Asura. § 92 (*Aṃçāvat*): I, 65, 2533 (among the sons of Danu, only B., C. has *Ēkapād*).—§ 130 (do.): I, 67, 2656 (incarnate as king *Nagnajit*, C. has *Ishupah*).

Ishvastrottamabhartr = Čiva: X, 260.

***itihāsa** ("tradition, legend, history"): I, 19 (*Bhāratasya*, i.e. *Mhbhr.*), 50 (pl.), 63 (°*purāṇānām*), 259 (pl.), 260 (°*purāṇābhyām*), 306, 2210 (pl.), 2229 (i.e. *Mhbhr.*), 2301 (do.), ††3840, 4356 (°*purāṇeṣu*), 7619 (°*aṃ purāṇanam*); II, 136 (°*purāṇa-jñāḥ*, so. *Nārada*); III, 1029 (°*aṃ purāṇanam*), 14105 (do.); IV, 1593 (do.); V, 228, etc. (do.); VII, 2023 (do.); VIII, 1498 (°*yajurvedau*); XII, 1841 (°*purāṇa*), 2262 (pl.), 7660 (*vedān setihāsan*), 11206 (pl.), 12211 (sg.), 13020 (°*kathanāt*), ††13205; XIII, 264, 296, etc.; XIV, 120, etc. Cf. *Jaya*¹⁴.

Itihāsa² = Čiva (1000 names²).

J

Jābāli, a ṛshi, son of Viçvāmitra. § 376 (*Tīrthayātrāp*): III, 85, 8265 (among the ṛshis who expected *Yudhishṭhira* on his *tīrthayātrā*; C. has *Jāv*).—§ 721b (*Viçvāmītrop*): XIII, 4^β, 254 (enumeration of the sons of Viçvāmitra).

Jagadādi = Vishṇu (1000 names).

Jagadanvaya = Mahāpuruṣa (*Mahāpuruṣastava*).

Jagadīçvara = Indra: I, 811.

Jagannātha¹ = Brahman: VII, 2062; XII, 9176; XIII, 7635 (*Pitamahāḥ*).

Jagannātha = Kṛṣṇa (Viṣṇu): XII, 13133, 13309, 13436 (read *°nāthal* with B.); XIII, 6947.

Jagannātha = Īva: VII, 9509; XII, 10435 (1000 names¹).

Jagat = Īva (1000 names²).

Jagataḥ kosa(h) = Kṛṣṇa: XII, 1621.

Jagataḥ prabhavāvyaya(h) = Kṛṣṇa (Viṣṇu): XII, 4076 (*devam Nārāyaṇam*).

Jagataḥ prabhu(h) = Kṛṣṇa: XVI, 25, 158, 163.

Jagataḥ setu(h) = Viṣṇu (1000 names).

Jagatī ("the earth," personif.). § 592c (*Vaiṣṇavāstra*): VII, 29, 1285 (mother of Naraka). Cf. Bhūmi.

Jagatkāla = Īva (1000 names³).

Jagatpati = Brahman: I, 8144; IX, 2492 (*Pitāmahaṃ*); XII, 1434, 7631, 13573 (*B°*); XIII, 4021, 4929.

Jagatpati = Īva: VII, 9589; IX, 2414 (*Mahadevaṃ*); XII, 10120 (*Q°*), 10127; XIII, 588, 682, 930, 1268.

Jagatpati = Kāma: XIII, 4031, 4032.

Jagatpati = Kṛṣṇa (Viṣṇu): XII, 1602 (*Jiṣṇum Viṣṇum*), 13406; XIII, 6858; XIV, 2560.

Jagatpati = Mahāpuruṣa (Mahāpuruṣastava).

Jagatpati = Nahuṣa: V, 449, 454.

Jagatprabhu = Brahman: III, 15908; XII, 9166.

Jagatprabhu = Viṣṇu: XIII, 6939.

Jagatprakṛti = Mahāpuruṣa (Mahāpuruṣastava).

Jaguda, pl. (*°āḥ*), a people. § 342 (*Indralokābhigamanap.*): III, 51, 1991 (had been present at the rājasūya of Yudhiṣṭhira).

Jāhnavī ("the daughter of Jahnu") = Gaṅgā: I, 3922, 3923; III, 41 (*°tira*), 240 (*°kalat*), 8211, 8216, 17153, 17156; V, 3969 (*reme . . . J°yām yathodadhiḥ*), 7094; VI, 1235; VII, 3495 (*°Yamune*); XII, 1812 (*°pulina-*), 1813 (*°tira-*), †1851, 3942 (mother of Bhīṣma), 4075, 4915 (*°tira-*), 5272 (*°valukākṛtṛṇa*), 7680 (*Jahnur J°isvitaḥ*), 7795; XV, 907 (*°jalam*), 908 (do.), 1082 (*°kakṣa*).

Jāhnavidhṛk = Īva (1000 names⁴).

Jāhnaviputra, **Jāhnavisuta** = Bhīṣma, q.v.

Jāhnavīya, adj. ("belonging to Jāhnavī, i.e. Gaṅgā"). § 734 (*Ānuṣānik.*): XII, 26, †1857 (*gunḍan*).

Jahnu¹, an ancient king. § 152 (*Pūruvaṃc.*): I, 94, 3722 (son of Ajamīdha and Keçinī), 3723 (his offspring were the Kuçikas).—§ 638b (*Rāmop.*): XII, 49, 1717 (father of Aja, whose son was Balākāçva, whose son was Kuçika).—§ 721b (*Viçvāmitrop.*): XIII, 4, 202 (son of Ajamīdha and father of Sindhudvīpa, whose son was Balākāçva, whose son was Vallabha, whose son was Kuçika; Gaṅgā became the daughter of J.).—§ 775 (*Ānuṣānik.*): XIII, 166, 7680 (*Jāhnavi-sevitaḥ*).

Jahnu² = Viṣṇu (1000 names).

Jahnukanyā ("the daughter of Jahnu") = Gaṅgā: XIII, †645.

Jahnusutā (do.) = Gaṅgā: I, 3912.

Jaigīshavya, a muni. § 270 (*Brahmasabhāv.*): II, 11, 441 (in the palace of Brahman).—§ 615f (*Asita Devala*): IX, 50, 2859 (*muniḥ*), 2860 (*mahāmuniḥ*), 2862 (*muniṣaraṃ*), 2869, 2873, 2876, 2878, 2879, 2880, 2882 (*mahāmuniḥ*), 2889, 2891, 2892, 2895, 2896, 2897, 2899, 2901, 2904, 2906, 2907, 2908, 2919, 2920, 2921 (*mahāmuniḥ*), 2922 (*J.'s relations to Asita Devala*).—§ 675 (*Mokshadh.*): XII, 230, 8431 (*°sya samvādam Asitasya ca*), 8432, (8435) (discourse between J. and Asita Devala).—§ 707 (do.): XII, 319, 11782 (had instructed Viçvāvasu).—§ 730 (*Ānuṣānikap.*): XIII, 18, (1333) (*Īva bestowed the eightfold superhuman power upon him*).

Jaimini, a ṛshi, disciple of Vyāsa. § 59 (*Sarpasattra*): I, 53, 2046 (*Kautsaḥ?*, acted as *udgātṛ* at the snake-sacrifice of Janamejaya; differently PCR.).—§ 78 (*Vyāsa*): I, 63, 2418 (*Vyāsa taught his disciples the Vedas, of which Mhbhr. was the fifth one*).—§ 264 (*Sabhākriyāp.*): II, 4a, 106 (*Sumantur J°ḥ Paṣilo Vyāsaçishya tathā vāyam*, says Vaiçampāyana, enumeration of the munis who waited upon Yudhiṣṭhira).—§ 637 (*Rājadh.*): XII, 47, 1593 (among the ṛshis who surrounded Bhīṣma as he lay on his arrow-bed).—§ 707 (*Mokshadh.*): XII, 319, 11743.—§ 714 (*Çukakṛtya*): XII, 328, 12338 (enumeration of the disciples of Vyāsa).—§ 717b (*Nārāyaṇya*): XII, 341, 13025 (do.); 350, 13647 (do.).

Jaitra, a son of Dhṛtarāṣṭra. § 611 (*Çalyap.*): IX, 26, 1404, 1414 (is slain by Bhīmasena).

***Jaitra** ("victorious"), said of various chariots: II, 490 (*ratham*, viz. Hariçandra's), 940 (*rathena*, viz. Indra's), 2064 (*rathavaraḥ*, viz. Yudhiṣṭhira's); III, 16510 (*Maghonaḥ*—i.e. Indra's—*syandanottamaḥ*); V, 3645 (*rathottamaṃ*, viz. Indra's); VII, 2479 (*ratham*, viz. Arjuna's); VIII, †3526 (do., do.).

Jājali, a brahman. § 680b (*Tulādhāra-Jājalisamv.*): XII, 262, 9277 (*Tulādhārasya vākyaṇi dharmo J°nā saha*), 9278 (*dvijaḥ*), 9285, 9287, 9288, 9290, 9301, 9303, 9308, 9309, 9311, 9313, 9314, 9317, 9318; 263, 9339, (9340), 9343, 9344, 9345, 9348, 9349, 9350, 9351, 9360, 9373, 9375, 9386, 9390, 9392, 9393; 264, (9396), 9399, 9402, 9416, 9424, 9426, 9431, (†9433), 9439, 9440; 265, 9445, 9446, 9460, 9461 (*Tulādhāra's discourse to J.*).

Jajñasena (II, 126), v. Yajñasena.

Jala ("water," personif.). § 270 (*Brahmasabhāv.*): II, 11, 438 (in the palace of Brahman).

Jalā, a river. § 410 (*Plakṣhāvataranag.*): III, 130, 10556 (*Jalāṇ copajalāṇ oṣiva Yamunām abhito nadīm*).

Jāla, a celestial weapon. § 442 (*Nivātakavacayuddhap.*): III, 167, 11967 (i.e. *Varuṇaṃ*), Nīl., employed by Arjuna).

Jalacara = Īva (1000 names⁵).

Jalada, a mountain (?) in Çākadvīpa. § 575b (*Çākadvīpa*): VI, 11, 425 (= Malaya (v. 416)?).

Jalādhāra, a mountain in Çākadvīpa. § 575b (*Çākadvīpa*): VI, 11, 417 (*mahāgiriḥ | yatra nityam upādātte Vāsavaḥ paramam jalam*), (B), 426.

Jalādhīpa = Varuṇa, q.v.

Jalajakusumayoni = Brahman: VIII, †4647. Cf. Padmayoni.

Jalandhama, a warrior of Skanda. § 615u (*Skanda*): IX, 45, 2559.

Jalapradānika, adj. ("relating to the gift of water to the deceased"). § 10 (*Parvasaṅgr.*): I, 2, 348 (*°m parva*, i.e. *Jalapradānikaparvan*).

[**Jalapradānikaparvan**] ("the section relating to the gift of water to the deceased," the 85th of the minor parvas of the Mhbhr.: cf. *Jalapradānika*). § 618: *Janamejaya* inquired of *Vaiçampāyana* as to what *Dhṛtarāṣṭra*, etc. (a), did after the death of *Duryodhana*. *Dhṛtarāṣṭra's* grief; *Sañjaya* comforted him, and suggested the performance of the obsequious rites of the fallen heroes. *Dhṛtarāṣṭra* lamented (B); *Sañjaya* rebuked and consoled him (γ). *Vidura* addressed *Dhṛtarāṣṭra* (XI, 1) and comforted him (δ) (XI, 2); charmed by *Vidura's* discourse, *Dhṛtarāṣṭra* asked him to continue his observations on the vanity of human life; *Vidura* continued his discourse, and described human life as it runs (XI, 3) from the very beginning (XI, 4), comparing it to a wilderness

abounding with dangers (XI, 5), explaining the comparison according to the religion of *Moksha* (XI, 6); asked by *Dhṛtarāṣṭra*, *Vidura* continued his discourse on human life (XI, 7). *Dhṛtarāṣṭra* swooned away, but was comforted by *Vyāsa*, etc. (e), wept and lamented; *Vyāsa* comforted him by explaining the secret history of the slaughter (he had seen the Earth in *Indra's* hall, complaining before the gods and D.-ṛ. and *Nārada*, and *Viṣṇu* consoling her, saying that *Duryodhana* would cause her burden to be lightened by a battle in *Kurukṣetra*), etc. (f). *Dhṛtarāṣṭra* promised to live; *Vyāsa* disappeared (XI, 8). Requested by *Janamejaya* (g), *Vaiṣampāyana* related: After *Duryodhana* had been slain, and all the troops slaughtered, *Sanjaya*, deprived of his spiritual sight, came back to *Dhṛtarāṣṭra*, and recommended him to cause the obsequial rites to be performed. *Dhṛtarāṣṭra* swooned away; *Vidura* comforted him ("Time drags all kinds of creatures away," etc.) (XI, 9). *Dhṛtarāṣṭra* resolved to visit the field of battle with the *Kuru* ladies in his company. The *Kuru* ladies (*Gāndhārī*, *Kuntī*, etc.) were placed in chariots under *Vidura's* supervision; the royal household, with a large number of the citizens, started from *Hastinapura* (XI, 10). Having proceeded a *kroṣa*, *Dhṛtarāṣṭra* met with *Aṣvatthāman*, etc. (h). *Kṛpa* related to *Gāndhārī* the fall of *Duryodhana* in unfair fight, and their nightly attack on the camp of the *Pāṇḍavas* (i); then *Aṣvatthāman*, etc., took leave of *Dhṛtarāṣṭra* in order to conceal themselves from the wrath of the *Pāṇḍavas*, and urged their steeds towards the banks of the *Gangā*, where they separated from one another: *Kṛpa* went to *Hastinapura*; *Kṛtavarma* to his own kingdom; *Aṣvatthāman* set out for the abode of *Vyāsa*; "before the sun rose; it was after this that the sons of *Pāṇḍu* encountered *Aṣvatthāman* and vanquished him" (XI, 11). *Yudhisṭhira* and his brothers set out in order to meet *Dhṛtarāṣṭra*, accompanied by *Kṛṣṇa*, etc. (k); they met the weeping ladies of the royal house on the way (l), and saluted *Dhṛtarāṣṭra*, who reluctantly embraced *Yudhisṭhira*, and broke an iron statue of *Bhīma* (that had been kept ready by *Kṛṣṇa*), mistaking it for *Bhīma* himself; he then grieved for having slain *Bhīma*, fell down, and was raised by his charioteer *Sanjaya*; *Kṛṣṇa* enlightened him, and told him not to cherish wrath (XI, 12). Certain maid-servants came and washed *Dhṛtarāṣṭra*; then *Kṛṣṇa* again addressed him, assuring him that the *Pāṇḍavas* were perfectly innocent (m); then *Dhṛtarāṣṭra* embraced *Bhīma*, etc. (n) (XI, 13). Commanded by *Dhṛtarāṣṭra*, the *Pāṇḍava* brothers with *Kṛṣṇa* then proceeded to see *Gāndhārī*, who wished to curse *Yudhisṭhira*. The great R. *Vyāsa*, capable of proceeding everywhere with the fleetness of the wind, and capable of seeing the heart of every creature with his spiritual vision, understood her evil intentions, and having cleansed himself by the water of the *Gangā*, he suddenly appeared, and told her not to be angry with the *Pāṇḍavas*, but remember that she had every day for the eighteen days that battle lasted, when *Duryodhana* asked her to bless him, said: "Thither goes victory where righteousness is." *Gāndhārī* admitted that she and *Dhṛtarāṣṭra* should protect the *Pāṇḍavas* with as much care as *Kuntī* herself protected them, the fault being with *Duryodhana*, etc. (f); but *Bhīma's* unfair combat with *Duryodhana* in the presence of *Kṛṣṇa* moved her wrath (XI, 14). *Bhīma* addressed *Gāndhārī*, and extenuated his fault in having slain *Duryodhana* unfairly ("Duryodhana had formerly himself vanquished *Yudhisṭhira* unfairly," etc.) (o). *Gāndhārī* then blamed *Bhīma* for drinking *Duṣṣāsana's* blood, when *Vṛshasena* had deprived

Nakula of his steeds; *Bhīma* denied that he had really drunk *Duṣṣāsana's* blood; "*Kṛṣṇa* knew this well; seeing *Nakula* deprived by *Vṛshasena* of his steeds, I caused the rejoicing brothers to be filled with dread; when the tresses of *Draupadī* were seized, I uttered certain words in rage; I dared not leave that vow unaccomplished lest I should be regarded as having swerved from the duties of a *kṣatriya*." *Gāndhārī* then inquired after *Yudhisṭhira*, who appeared before her and invoked her curses on himself for his sinful slaughter of all her sons; *Gāndhārī's* glance (under the cloth that covered her eyes) blasted a nail of *Yudhisṭhira's* toe. *Arjuna* moved away to the seat of *Kṛṣṇa*, and also the other *Pāṇḍavas* became restless. *Gāndhārī* then comforted the *Pāṇḍavas* and dismissed them. They then met with their mother *Kuntī*, who wept seeing their many scars. *Draupadī* wept for her children and *Abhimanyu*; *Kuntī* consoled her, and so did *Gāndhārī* (mentioning *Vidura's* predictions) (XI, 15).

Jalasandha¹, a Magadha king. § 11 (Parvasaṅgr.): I, 2, 535.—§ 232 (Svayamvarap.): I, 186, 6992 (present at the svayamvara of *Draupadī*).—§ 328 (Kāmyakavanapr.): III, 36, 1419 (has sided with *Duryodhana*, or is here the son of *Dhṛtarāṣṭra* meant?).—§ 561 (Yānasandhip.): V, 66^{ee}, 2504 (*pārthivaṃ*, has sided with *Duryodhana*).—§ 572 (Rathūtirathasāṅkhyānap.): V, 167, 5793 (in the army of *Duryodhana*).—§ 598 (Jayadrathavadhap.): VII, 87ⁱ, 3112 (do.).—§ 599 (do.): VII, 95, 3511; 97, 3574 (attacked by *Bhīmasena*); 114, 4454 (*maḥagrāham . . . sainyārṇavam*); 115, 4569, 4575, 4576, 4578, 4580, 4582, 4585, 4589, 4590, 4593, 4594, 4597 (J. (*Māgadha*, vv. 4573, 4578, 4583) is slain by *Sātyaki*); 119, 4705; 120, 4766; 141^{ss}, 5865 (*nihatya-J^om . . . Sātyakiḥ*); 147, 6355 (*nidhanam Kauravya-J^oyoḥ*); 150, 6514 (*Sātyakinaḥ hatam*).—§ 600 (Ghaṭotkacavadhap.): VII, 158^w, 7036 (mentioned among the slain).—§ 604 (Karnap.): VIII, 58, 134 (*hataḥ Sātyakinaḥ*).—§ 609 (Çalyap.): IX, 2, 76 (had sided with *Duryodhana*), 90 (*hataḥ, Pauravaḥ?*).—§ 611 (do.): IX, 24, 1297 (so. *hate, Paurava?*).—§ 615 (Gadāyuddhap.): IX, 64^{ce}, 3613 (among the slain).—§ 620 (Çrūddhap.): XI, 26^β, 792 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, 320, 877 (among the dead warriors who, summoned by *Vyāsa*, arose from the *Gangā*). Cf. *Māgadha*.

Jalasandha², a son of *Dhṛtarāṣṭra*. § 130 (Amçavat.): I, 67, 2929 (enumeration).—§ 182 (*Dhṛtarāṣṭraputranāmak*): I, 117, 4541 (do.).—§ 209 (*Drupadaçāsana*): I, 138, 5449.—§ 581 (*Bhīshnavadhap*): VI, 64ⁱⁱ, 2837 (among fourteen sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*), 2842 (is slain by *Bhīmasena*).—§ 608 (Karnap.): VIII, 51^{ss}, 2447 (among twenty sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*).

Jaleçaya = Çiva (1000 names²).

Jaleçvara¹ = Varuṇa, q.v.

Jaleçvara² = Çiva (1000 names¹).

Jalelā, a mātṛ. § 615^m (*Skanda*): IX, 460, 2634.

Jaleyu, a son of *Raudrāçva*. § 150 (*Pūruvampç*): I, 94, 3700 (sixth son of *Raudrāçva*).

Jalodbhava = Çiva (1000 names²).

Jālya = Çiva (1000 names¹).

Jamadagni, a ṛshi, the son of *Ṛçika* and *Satyavatī* and the father of *Rāma*¹ (*Paraçu-Rāma*). § 122 (Amçavat.): I, 66, 2611 (son of *Ṛçika*), 2612 (father of four sons, among whom *Rāma* was the youngest), 2613 (the eldest of the 100 sons of *Aurva*, i.e. *Ṛçika*).—§ 191 (*Arjuna*): I, 123, 4807 (one of the seven ṛshis (?) present at the birth of *Arjuna*).—§ 270

(Brahmasaṁhāva): II, 11, 410 (in the palace of Brahman).—§ 377 (Dhaumyaśrīthak): III, 88, 8337 (*vedi Ārparāke tāta J'er mahātmanah | vanyā Pashāyatīrthā on Punaścandā ca*); 90, 8387 (performed sacrifices at Pulācaka), 8390.—§ 395: At this time (cf. Arjuna Kārtavīrya, § 394), while Gādhi, the king of Kānyakubja, was dwelling in the wood, there was born to him a beautiful daughter, Satyavati, whom Rēka Bhārgava asked in marriage. Gādhi said that, according to a family custom, the bridegroom must give a dowry of 1,000 brown steeds with a single sable ear each (so PCR. translates *ekataḥ gṛāmakarṇmūḍam*, cf. V, 3740, and Gālavacarita). Rēka obtained them from Varuṇa (the spot where the horses appeared was thence named Aśvatīrtha) and married Satyavati in Kānyakubja on the Gaṅgā, the very gods being companions of the bridegroom (*janāḥ*). Then his father Bhṛgu came to see him and his wife, and being pleased with Satyavati, granted her the boon that a son should be born to herself and to her mother, telling her that during their season they should embrace, her mother an *aśvattha* tree and herself an *udumbara* tree, and eat two pots of rice and milk (*caru*) which he had prepared, having ransacked the whole universe. Then Bhṛgu disappeared. They, however, made an interchange both of the pots and of the trees which they embraced. Knowing this by his divine knowledge, Bhṛgu came once more and told Satyavati that she had been deluded by her mother, and that therefore she would give birth to a brahman of kṣatriya character (*kṣatracāritā*) and her mother to a kṣatriya of brahman character (*brāhmaṇacāritā*). At her repeated entreaties, however, he granted her that not her son but her grandson should be of that description. The son of Satyavati was J., who excelled many ṛṣhis in Vedic lore (*Vedādhyanena*), and to whom the whole Dhanurveda appeared spontaneously (*pratyabhūt*), and likewise the four kinds of weapon (*astrāni*): III, 115, 10167.—§ 396: J. devoted himself to the study of the *Veda* and to penances. He married Renukā, the daughter of king Prasenajit, and lived with her in his hermitage practising austerities. She gave birth to five sons, of whom Rāma was the youngest. Once when Renukā had been filled with desire, seeing the Mārttikāvata king Citraratha bathing, together with his wife, J. ordered his sons Rumanvat (the eldest), Śrīheṣa, Vasu, and Viśvāvasu to kill their mother, but as they refused to do so he cursed them, so that they lost their senses and behaved like beasts and birds. Then he ordered Rāma to do it, and he immediately severed her head with an axe, and then prevailed upon J. to grant him that Renukā might be restored to life and not remember that she had been slain, that he himself might not be affected by this sin, that his brothers might recover their former state, and that he himself might be unrivalled on the field of battle and obtain a long life: III, 116, 10183, 10185, 10188.—§ 397: Once when the sons of J. had gone out, Arjuna Kārtavīrya, the lord of the country near the seashore (*Anāpapatī*), came to the hermitage, and, though he was praised by Renukā, he carried away the calf of the *homadhenu* and pulled down the trees. J. told this to Rāma, who then rushed towards Arjuna and cut down his 1,000 arms with his arrows and at last killed him. Then the sons of Arjuna came while Rāma was away, and with their arrows killed J., who did not fight, but repeatedly shouted the name of Rāma. When they had gone away, Rāma returned to the hermitage: III, 116, 10196, 10197.—§ 602 (Dronavadhap.): VII, 190v, 8727.—§ 606b (Paraṇu-Rāma): VIII, 34, 1583 (*Bhārgavaṇḍam kule jātaḥ*, father of Paraṇu-Rāma).—§ 638b (Rāmop.):

XII, 49, 1744 (*Bhārgavam*, son of Rēka and Satyavati), 1740 (father of Rāma), 1761 (*°dhenvāḥ . . . vatsam*), 1765 (slain by the sons of Arjuna Kārtavīrya; cf. §§ 395-7).—§ 665 (Mokṣadh.): XII, 208i, 7600 (*Rōkasya putrah*, one of the ṛṣhis of the north).—§ 702 (do.): XII, 293a, 10762 (had praised Viṣṇu).—§ 721b (Viśvāmitrop.): XIII, 4, 245 (his birth; cf. § 395).—§ 733 (Rāmahrada): XIII, 25, 1734 (*°gatiṁ labhet*, sc. by bathing in Mahāhrada).—§ 745c (Cyavana-Kuśikasamv.): XIII, 55, 2912 (*Bhṛguśārdūlaḥ*, Rēka will beget J., who will master the Dhanurveda).—§ 750b (Bisastainyop.): XIII, 93a, 4416, (4444), (4464), (4495) (etymology of his name), (4521).—§ 751b (Çapathavidhi): XIII, 94a, †4550, (4571).—§ 752b (Çattropāna-hotpatti): XIII, 95, 4606 (*°eṣ ca samvadam Sūryasya ca*), (4618); 96, 4629, 4630, (4633), 4636 (terrifies the Sun (Sūrya), who in order to pacify him gives him an umbrella and a pair of sandals).—§ 759 (Ānuçāsanik.): XIII, 106a, 5200 (among the ṛṣhis who have attained to heaven through observance of fasts).—§ 766 (do.): XIII, 127, (6073).—§ 770 (do.): XIII, 151i, 7117 (*Rēkatanayaḥ*, one of the gurus of Dhaneçvara in the north).—§ 775 (do.): XIII, 166c, 7670 (*Rōkaputrah*, one of the ṛṣhis of the north).—§ 782c (Arjuna Kārtavīrya): XIV, 29, 823 (father of Rāma).—§ 786f (Nakulākhyāna): In former times J. purposed to perform a *çrāddha*; his *homa*-cow came to him, and he milked her himself. Assuming the form of *Krodha* (anger), *Dharma* entered the vessel of milk, desirous of putting J. to the test, and spoiled the milk. J. was not enraged. *Krodha*, in the form of a brahman lady, then said to him that the saying was false that the *Bhṛgu*s were wrathful, since he had been subdued by J., and asked his forgiveness. J. said that as the milk had been destined to the *Pitṛs*, *Krodha* ought to introduce himself to them. Through the curse of the *Pitṛs*, *Krodha* became a mongoose until he had spoken disrespectfully of *Dharma*. Then he wandered about to sacrifices and other sacred places, employed in censuring great sacrifices, until he came and censured the horse-sacrifice of *Yudhisṭhira*, who was *Dharma*'s self; then he became freed from his curse: XIV, 92, 2887, (2894). Cf. Āreika (V, 3972), Bhārgava, Bhārgavanandana, Bhṛguśārdūla, Bhṛguçreshṭha, Bhṛgūtama, Rōkaputa, Rēkatanaya.

Jāmadagni, a ṛṣi. § 734 (Ānuçāsanik.): XIII, 26a, 1763 (among the ṛṣhis who surrounded Bhīṣma as he lay on his arrow-bed).

Jāmadagnisuta = Rāma¹: V, 6057.

Jāmadagnya¹ = Rāma¹, q.v.

Jāmadagnya¹ = Rumanvat: III, 10180 (R°).

Jāmadagnyam upākhyāna(m). § 10 (Parvasaṅgr.): I, 2, 332 (¶ in the enumeration of parvas entered between two parvas of the fifth book of Mbhṛ., but not found there; perhaps referring to III, 115-17).

Jāmbavat, the king of the bears. § 531 (Rāmopākhyānap.): III, 280, 16115 (*ṛkṣarājāḥ*).—§ 535 (Sotubandhana): III, 283a, 16276 (came to Rāma with 100,000 crores of black bears).—§ 541 (Indrajidvadhā): III, 289b, 16477.—§ 542 (Rāvanavadhā): III, 290a, 16500.

Jāmbavatī, wife of Kṛṣṇa and mother of Çāmba. § 730 (Ānuçāsanik.): XIII, 14, 616 (desired to have a son and got Çāmba).—§ 793 (Mausalap.): XVI, 7u, 249 (among the wives of Kṛṣṇa who after his death ascended his funeral pyre). Cf. Kapīndraputrī.

Jāmbavatīsuta ("the son of Jāmbavatī") = Çāmba: III, 10271.

Jāmbavatyaḥ suta(h) (do.) = Qāmba: III, 670.

Jambha¹, an Asura. § 298 (Dyutap.): II, 62, 2105 (*iti sma bhāshate Kāvya J^otyāge mahāsūrān*).—§ 384c (Vishṇu): III, 102, 8760 (*Asuraḥ*, has been slain by Vishṇu).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1884 (*vegeneva—°aiva*, B.—*çailam abhihatya J^oh*, cf. Ekalavya).—§ 561d (Nara-Nārāyaṇau): V, 49, 1931 (had been slain by Nara (= Arjuna) while about to swallow him).—§ 589 (Droṇābhishekap.): VII, 11, 386 (has been slain by Kṛṣṇa).—§ 596 (Pratiññāp.): VII, 81, 2910 (*Indra-Vishṇu yathā prītau J^ovadhakāṅkṣītau*).—§ 599 (Jayudrathavadhap.): VII, 96, 3561 (*yathā Çakra-J^oau*); 102, 3821 (*yathendrena hataḥ pūrvaṃ J^o Devāsuro mrdhe*).—§ 605 (Kṛṇap.): VIII, 13, 516 (*yathā Devāsuro yuddhe J^o-Çakra mahābalau*).—§ 608 (do.): VIII, 65, 3304 (*hate mahāsuro J^o Çakra-Vishṇu yathā Guruḥ*); 77, †3863 (*ṃ jighāṃsum pragṛhītaḥ prajāyā Devendram iva*); 84, †4280 (*pura jighāṃsur Maghava J^om*); 88, †4501 (*Mahendra-J^oav iva*).—§ 611 (Çalyap.): IX, 12, 655 (*hataḥ vikrānto J^o Vṛtrahāṇā yathā*); 20, †1077 (*°o yathā Çakrasamāgamād vai nāgendram Airāvaṇam Indravāhyam, sc. pratyudyayau*); 26, 1425 (*yādṛçam samaro pūrvaṃ J^o-Vāsavayoh*).—§ 641 (Rājadh.): XII, 98f, 3660 (had been slain by Indra). Cf. Asura.

Jambha², a Rākṣasa. § 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (follower of Rāvaṇa).

Jambhaka, a prince. § 281b (Sahadeva): The son of J. lived on the banks of Carmanvatī, and had been spared by Vāsudeva in their former hostilities: II, 31, 1111 (*°syāt-majam nṛpaṃ*, vanquished by Sahadeva).

Jambū. § 574i (Jambūkh.): On the south of Nila and the north of Nishadha there is a huge eternal *jambā* tree (*Eugenia jambolana*, rose-apple), named *Sudarçana*, and adored by Si. and Cā.; it grants every wish, and after it *Jambūdṛpa* has its name; the tree is 1,100 *yojanas* high and touches the very heavens. The circumference of a fruit of that tree measures 2,500 cubits; when ripe the fruit bursts, and pours out a silvery juice which becomes a river, which passes round *Meru* and comes to the northern *Kurus*; the drinking of that juice conduces to peace of mind, no thirst is felt ever after, nor decrepitude. On that spot there is found a species of gold, called *jambūnada*, used for celestial ornaments and like the complexion of *indragopaka* (cochineal) insects. The men who live there are of the complexion of the morning sun: VI, 7, 273 (*°-vrkṣaḥ*).—§ 757c (Meru): XIII, 102, †4862.

Jambūdṛpa, name of the dvīpa south of *Meru*, and also of the whole circular central dvīpa. § 354 (Nalopākhyānap.): III, 79, 3066.—§ 574 (Jambūkh.): VI, 1, 9 (*°śya maṇḍalam*); 6d, 207 (beside *Meru* lie four dvīpas—*Bhadrāçva*, *Ketumāla*, *Jambūdṛpa*, and *Uttarāḥ Kuravah*; J. therefore in this passage cannot design the whole central dvīpa, the centre of which is *Meru*).—§ 574i (Jambū): VI, 7, 274 (named after the *jambā* tree *Sudarçana*).—§ 575b (Çākadvīpa): VI, 11, 409 (i.e. the central dvīpa opp. to Çākadvīpa), 428.—§ 575 (Bhūmip.): VI, 12, 467 (i.e. the central dvīpa).—§ 623 (Rājadh.): XII, 14, 404, 405 (beside *Meru* lie *Jambūdṛpa*, *Kraucadvīpa* (to the south!), *Çākadvīpa* (to the east!), and *Bhadrāçva* (to the north!), cf. VI, 207).—§ 759 (Ānuçāsanik): XIII, 107f, 5338.—§ 785 (Anugitāp.): XIV, 85, 2548. Cf. *Jambūkhanda*, *Jambuparvata*.

Jambuka¹, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2576.

Jambuka², v. *Çambuka*.

Jambūka, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2576.

Jambūkhanda = *Jambūdṛpa*: VI, 226 (beside *Meru*), 401 (i.e. the central dvīpa). Cf. next.

Jambūkhandaḥavinirmāna ("the measurement of *Jambūkhanda*"). § 10 (Parvasaṅgr.): I, 2, 337 (*°m parva*).—§ 11 (do.): I, 2, 520 (i.e. *Jambūkhandaḥavinirmānaparvan*).

[**Jambūkhandaḥavinirmānaparvan** (*°va*)] ("the section relating to the measurement of *Jambūkhanda*," the 67th of the minor parvas of *Mbh.*; cf. *°vinirmāna*). § 574: *Janamejaya* inquired how the *Kurus* and the *Pāṇḍavas* and *Somakas* fought on *Kurukṣetra*. *Vaiçampāyana* began the description of the battle. The *Pāṇḍavas* occupied the western part, turned towards the east, beyond *Samantapañcaka*. The force was collected from the whole of *Jambūdṛpa*. *Yudhiṣṭhira* and *Duryodhana* fixed watchwords. Seeing *Duryodhana* (description), the *Pāṇḍavas* were filled with joy, and blew their conches, etc.; *Arjuna* and *Kṛṣṇa* also blew their conches *Devadatta* and *Pāṇḍajanya*, at which the *Kurus* were alarmed. Various ill omens were beheld. Both parties settled rules and made covenants regarding the different kinds of combat (VI, 1). *Vyāsa* visited *Dhṛtarāṣṭra*, and offered to grant him spiritual vision that he might witness the battle. *Dhṛtarāṣṭra* did not like to see the slaughter of his kinsmen. *Vyāsa* then granted it to *Saṅjaya*, that he might narrate everything to *Dhṛtarāṣṭra*; weapons would not hurt him; he would come out of the battle with life. *Vyāsa* informed *Dhṛtarāṣṭra* of the omens (α), and appealed to him for peace; but *Dhṛtarāṣṭra* urged the disobedience of his sons. *Vyāsa* enumerated to *Dhṛtarāṣṭra* the omens that indicate victory, and recommended negotiation, as victory was uncertain (VI, 2, 3). Then *Vyāsa* departed. Seeing the many hundreds of millions of men that had come together at *Kurujāṅgala* to lay down their very lives for the sake of the earth, *Dhṛtarāṣṭra* inquired of *Saṅjaya* after the attributes of Earth, and the details about the countries and cities from which they had come. *Saṅjaya* discoursed on the merits of the earth, and the various classes of creatures inhabiting it. Their twenty-four constituents are described as *Gāyatrī* (VI, 4). *Dhṛtarāṣṭra* inquired about the rivers, mountains, and provinces of the earth, and their dimensions. *Saṅjaya* spoke of the five elements and their attributes, earth being the foremost. Then he began the description of the dvīpa of *Sudarçana* (VI, 5). *Saṅjaya* discoursed on the six mountains (*varṣhaparvatāḥ*, B.) that extend from the eastern to the western ocean, and are the resort of Si. and Cā.: *Himavat*, etc. (β), and the *varṣas* between them—*Bhārata-varṣa*, etc. (γ); *Mālyavat*, *Gandhamādana*; *Meru* (description); the four islands beside *Meru*—*Bhadrāçva*, etc. (δ); the bird *Sumukha* (δ); on *Meru* sport D, G., As., Rā., and Aps., and *Brahmān*, *Rudra*, and *Çakra* perform sacrifices; *Tumburu*, etc. (ε), adore the gods with hymns; the seven *Rakṣas* and *Kaçyapa* repair thither on every *parvan*-day (i.e. the day of full moon and that of new moon); upon the summit is *Uçanas* with the *Dāityas*; the jewels, etc., come from *Meru*, one-fourth part being enjoyed by *Kubera*, who gives only one-sixteenth to men. On the northern side of *Meru* is a forest of *karnikāras*; there *Paçupati* (the creator of all things), together with his celestial attendants and *Umā*, sports, bearing a chain of *karnikāra* flowers reaching down to his feet, and his three eyes resembling three suns; the *Siddhas* can behold him, but not persons of wicked conduct; from the summit of that mountain *Gangā* (o) falls down. On the western side of

Meru is *Ketumāla* (d), and also *Jambūkhaṇḍa*, *Gandhāmādāna* (e). The last *varsha* in the north and *Bhārata's varsha* in the south are both of the form of a bow. Amongst these seven *varshas* that which is further north excels the one to its immediate south in respect of longevity, stature, health, righteousness, pleasure, and profit. The huge mountains of *Āmakūṭa* are also called *Kailāsa*, where *Vaiṣṇava* (i.e. *Kubera*) lives in joy with *Gh*. To the north of *Kailāsa* and near the mountains of *Mainaka* there is the huge and beautiful mountain *Hiranyacṛīga*. Beside this the delightful lake *Bindusaras* (f), with golden sands. *Rā*. reside on *Himavat*, etc. (g). The two *dvīpas* *Nāgadvīpa* and *Kāśyapadvīpa* are the two ears of this hare-shaped region; the beautiful mountains of *Malaya*, having rocks like copper plates, form another part of *Jambūdvīpa*, making it resemble a hare (VI, 6). *Dhṛtarāṣṭra* asked *Sanjaya* about the regions to the north and the east side of *Meru*, and about the mountains of *Mālyavat*. *Sanjaya* told about the *Uttarakurus* (*Uttarāḥ Kuravah*) (g). East of *Meru* the foremost region is *Bhadrāśva* (h). The *jambū* tree (i). *Mālyavat* (j) (VI, 7). *Dhṛtarāṣṭra* inquired! about the names of all the *varshas* and mountains. *Sanjaya* related of *Ramanaka*, etc. (i). *Dhṛtarāṣṭra* became absorbed in meditation about his sons; then he said: "Time destroys and creates everything; *Nara* and *Nārāyaṇa*, omniscient, destroying all creatures (*sarvabhūtaḥ*), the gods cull him *Vaiṣṇava*, men call him *Vishnu*" (VI, 8). *Dhṛtarāṣṭra* asked about *Bhārata-varsha* (k), about which *Duryodhana* and the *Pāṇḍavas* are so covetous. *Sanjaya* said that the *Pāṇḍavas* were not covetous about it, but *Duryodhana*, *Çakuni*, etc.; then he mentioned in *Bhārata-varsha*, the beloved land of *Indra*, etc. (aa), inhabited by *Aryans* and *Mlecchas*, the mountains—*Mahendra*, etc. (x); rivers ("all mothers of the universe and productive of great merit")—*Gaṅgā*, etc. (λ); countries—*Kuru-Pāṇḍalāḥ*, etc. (μ); and countries in the south—*Dravīḍāḥ*, etc. (ν); the tribes of the north—*Mlecchāḥ*, etc. (ξ); and in the east and the north—*Çadrābhiraḥ*, etc. (o) (VI, 9). *Dhṛtarāṣṭra* inquired about life, strength, etc., in *Bhārata-varsha*, and of *Haimavata-varsha* and *Harivarsha*. *Sanjaya* related of the four *yugas*—*Kṛta*, etc. (π). The portion that remains of the *Dvāpara* age is small. *Haimavata-varsha* is superior to *Bhārata-varsha*, and *Harivarsha* superior to *Haimavata-varsha*, in every respect (VI, 10).

Jambūmārga, a tīrtha. § 358 (*Tīrthayātrap.*): III, 82, 4082, 4084.—§ 377 (*Dharmayātrīthak.*): III, 89, 8366 (in the west).—§ 730w (*Narmadā*): XIII, 26, 1737.—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7650.

Jambūnada, son of the elder *Janamejaya*. § 164 (*Pūruvapç.*): I, 94, 3745 (fifth son of *Janamejaya*).

Jambūnada(m) saras, a lake. § 565 (*Gālavacarita*): V, 111, 3843 (on the mountain *Uçirabīja* in the north).

Jambūnadaparpata, a mountain. § 418 (*Tīrthayātrap.*): III, 139, †10835 (*Indrasya*, = *Meru*, Nil.).

Jambūnadī, a river. § 574f (*Bindusaras*): VI, 6η, 243 (one of the seven streams of *Gaṅgā*).

Jambūnadī, a river. § 574 (*Jambūkh.*): VI, 9λ, 338 (among the rivers of *Bhārata-varsha*).

Jambūparvata. § 575 (*Bhūmip.*): VI, 11, 405 (*aśṭādaça sahasraṇi yojanānām viçāmpato | shaçatāni ca pūrṇāni viçkambho Jambūparvataḥ*, Nil. takes *Jambūparvata* = *Jambūdvīpa*, but ought there not to be read *Jambūparvaṇaḥ* (gen. from *Jambūparvan* = *Jambūkhaṇḍa* = *Jambūdvīpa*)).

Janadeva (XII, 7883, 7930), v. *Janaka*.

Janajanmādi — *Vishnu* (1000 names).

Janaka, one or more *Videha* kings in *Mithilā*. § 11 (*Parvasaṅgr.*): I, 2, 449 (*°syādhware*, all. to *Aṣṭāvakra* (§ 412)).—§ 267 (*Yamasabhāv.*): II, 8, 330 (in the palace of *Yama*).—§ 280 (*Bhīmasena*): II, 30, 1087 (*Vaidēhakaṇ on rājānam*, vanquished by *Bhīmasena* on his *divijaya*).—§ 309 (*Āraṇyakap.*): III, 2, 66 (some *çloka*s sung by him are quoted).—§ 370 (*Tīrthayātrap.*): III, 84, 8089 (*°sya tu rājarsheḥ kupaḥ*, a tīrtha).—§ 412 (*Aṣṭāvakra*): III, 132, †10601 (*°sya yajñe*), †10612, †10618 (*yajñam J°sya*), †10619 (do.); [133, †10624 (*Janakendram*)]; 134, †10672 (*yajñe J°sya*), †10674, †10678, (†10679), 10682, 10684, †10686, †10687 (the events at *J.*'s sacrifice).—§ 425 (*Hanūmad-Bhīmasena-samv.*): III, 148, 11207 (*satām Janakarājasya Sitām*).—§ 480 (*Pativratop.*): III, 207, 13706 (*Mithilām J°ma surakṣitām*), 13728, 13729, 13738 (description of *J.*'s virtuous rule).—§ 525 (*Rāmopākhyānap.*): III, 274, 15880 (*Videharājah*, father of *Sitā*, the wife of *Rāma Dāçarathi*).—§ 551 (*Kicakavadhap.*): IV, 21, 652 (*duhitā J°sya*, i.e. *Sitā*).—§ 576 (*Bhagavadgītāp.*): VI, 27, 970 (*karmaṇaiva hi saṁsiddhim āsthitā J°adayaḥ*).—§ 623 (*Rājadh.*): XII, 17, 528 (a *gāthā* sung by him is quoted (v. 529 = v. 6641)).—§ 624 (do.): XII, 18, 538 (*mauṇḍyam āsthitāḥ*), 571 (*J.* adopted the life of a mendicant, his discourse with his wife *Kausalyā*).—§ 631 (do.): XII, 28, 835 (*Vaidēhah*), (836) (instructed by *Açman*).—§ 641 (do.): XII, 99, 3665 (*Maithilāḥ*, battle between *J.* and *Pratardana*), 3666; [105-6 (*Vaidēhah*, *Kṣhemadargin's* relation to *J.*)].—§ 655 (*Āpaddh.*): XII, 159a, 6924 (having repressed covetousness, *J.* attained to heaven).—§ 659 (*Mokshadh.*): XII, 177, 6600 (*pratiçṭhātā mahāranyam J°sya niveçanāt*, sc. *Çuka*, cf. §§ 713-14, differently PCR.); 178, 6640 (*Videharājena*, an *itihāsa* sung by *J.* is quoted (v. 6641 = v. 529)).—§ 668 (do.): XII, 218, 7881 (*Mithilādhipah*).—§ 668b (*Pañcaçikhavākya*): XII, 218, 7883 (*janadevah*, Nil. and PCR. *Janadeva* of *Janaka's* race), 7898, 7899; 219, 7930 (*janadevah*), (7931) (instructed by *Pañcaçikha*).—§ 702 (*Mokshadh.*): XII, 291, 10699 (questioned *Parāçara*); 297, (10861), (10870), (10879), (10891), (10895); 299, 10942 (*Mithilādhipah*), (10943), 10991 (instructed by *Parāçara*).—§ 705 (do.): XII, 303, 11120 (*Vasisthasya ca samvādam Karāla-Janakasya ca*), 11221, 11223 (*Karāla-J°h*); 306, (11328); 307, 11368; [309, †11504 (*Karāla*) ([*Karāla*] *J.* is instructed by *Vasistha*)].—§ 707 (do.): XII, 311, 11545 (*Yājñavalkyasya samvādam J°sya ca*), 11546 (*Daivarātīḥ*), (11547); 315, (11648); 319, †11833, †11836 (*°nṛpasya*) (*J.* *Daivarātī* is instructed by *Yājñavalkya*).—§ 708 (do.): XII, 320, 11839 (*Pañcaçikhasyeva samvādam J°sya ca*), 11840 (*Vaidēhah*, discourse with *Pañcaçikha*).—§ 709b (*Sulabhā-Janakasamv.*): XII, 321, 11854 (*°sya samvādam Sulabhāyāç ca*), 11855 (*Maithilo J°o nāma Dharma-dhwaja iti çrutah*), 11860, (11871), 11999 (*J.'s* discourse with *Sulabhā*).—§ 713 (*Çukakṛti*): XII, 326, 12220 (*Mithileçvaram*), 12233 (*dharmaarājena*); 327, 12260, 12265, 12270 (*Videharājah*), (12274), (12282) (visited by *Çuka*, whom he instructs).—§ 714 (*Çukakṛtya*): XII, 328, 12343 (*°rājena*).—§ 718b (*Uñchavṛtityup.*): XII, 366, 13937 (*°sya niveçana*, *Cyavana* told the *Uñchavṛtityupākhyāna* to *Nārada*).—§ 744 (*Ānuçāsanik.*): XIII, 45, 2466 (*Sukratuḥ . . . naptā Videharājasya J°sya*).—§ 761 (do.): XIII, 1158, 5667 (among the princes who abstained from meat during the month of *Kārttika*).—§ 775 (do.): XIII, 166η, 7676.—§ 782f (*Brāhmaṇagitā*): The brahman said: King *J.*, who was

26, (994).—§ 280 (do., Bhīmasena): II, 29, 1089.—§ 282 (do., Sahadeva): II, 31, 1128, (1129).—§ 284 (do., do.): II, 31, 1182.—§ 294 (Dyūtap.): II, 50, (1786).—§ 302 (Anudyūtap.): II, 74, (2452).—§ 308 (Āraṇyakap.): III, 1, (1).—§ 310 (do.): III, 3, (143).—§ 331 (Kairūtap.): III, 38, (1516).—§ 340 (Indralokābhigamanap.): III, 48, (1914).—§ 341 (do.): III, 50, (1955).—§ 343 (Nalopā-khyānap.): III, 52, (2013).—§ 356 (Tīrthayātrāp.): III, 80, (3090), 3096.—§ 378 (do.): III, 93, 8486.—§ 392 (do., Mahendrarūcalagamanap.): III, 114, 10095.—§ 401 (do., Balarāma): III, 119, (10237).—§ 447 (Nivātakavaca-yuddhap.): III, 175, 12300.—§ 448 (Ājagarap.): III, 176, (†12316).—§ 450 (do.): III, 178, (12363).—§ 451 (Mārkaṇḍeyas.): III, 182, 12554.—§ 461 (do., Vāmadeva-carita): III, 192, (13142) (wanting in B.).—§ 512 (Ghoṣha-yātrāp.): III, 236, (†14741); 237, 14795; 239, 14820; 247, (15037).—§ 515 (do., Karnadigvijaya): III, 253, (15208).—§ 518 (Mrgasvapnodbhāvap.): III, 258, (15353).—§ 521 (Draupadīharanap.): III, 262, (15492).—§ 525 (Rūmopākhyānap.): III, 273, (15859).—§ 546 (Kuṇḍalā-haranap.): III, 300, (16919).—§ 547 (Karna): III, 303, (16998); 310, (†17218).—§ 548 (Āraṇeyap.): III, 311, (17221).—§ 549 (Pāṇḍavapraveṣap.): IV, 1, (1); 9, †279.—§ 550 (Samayapālānap.): IV, 13, (325).—§ 551 (Kicaka-vadhap.): IV, 14, 374.—§ 562 (Bhagavadhyānap.): V, 84, (†2995).—§ 565 (Gālavacarita): V, 106, (3714).—§ 570 (Sainyaniryānap.): V, 153, (5188); 157, (5314); 159, (5391).—§ 574 (Jambūkh.): VI, 1, (2).—§ 589 (Droṇa-vadhap.): VII, 1, (2).—§ 604 (Karna): VIII, 1, (18); 4, 87; 8, (218).—§ 609 (Chalyap.): IX, 1, (1), 24.—§ 615 (Gadāyuddhap.): IX, 35, (1969).—§ 615 (Baladevatīrthayātrā): IX, 35, (2006), (2011), 2063; 36, (2068); 37, 2133, (2157), 2172; 38, (2186); 39, (2254); 40, (2285); 41, 2336; 42, (2358); 43, (2432), 2443; 44, (2450), 2453; 45, 2580, 2581; 47, (2728), (2744); 48, (2825); 49, 2843; 50, 2862, 2872; 51, (2928); 52, (2979); 54, 3035.—§ 615 (Gadāyuddhap.): IX, 55, 3077; 56, 3129; 63, (3503).—§ 617 (Aishikīp.): X, 11, 574.—§ 618 (Jala-pradānikap.): XI, 9, (246).—§ 637 (Rājadh.): XII, 45, (1532); 47, (1588).—§ 640 (do.): XII, 54, (1925).—§ 658 (Āpaddh.): XII, 173, 6456.—§ 695 (Mokṣadh.): XII, 285, (10272).—§ 717 (Nārāyaṇīya): XII, 340, 12998, 13003; 341, 13011, 13012, (13013); 342, (13129); 344, (13316); 348, (13459); 349, (13547), (13614), (13627); 350, (13637), (13642); 351, (13713).—§ 776 (Ānuṣāsanik.): XIII, 167, (7689).—§ 781 (Aṣvamedhikap.): XIV, 15, (372).—§ 782 (Anugītāp.): XIV, 16, (407).—§ 784 (Uttānka): XIV, 55, 1596; 56, (1625), 1626, 1628, 1655; 57, 1681; 58, 1725, 1740, 1748, 1749.—§ 785 (Anugītāp.): XIV, 59, (1751); 63, (1871); 66, 1943 (birth of J.'s father Parikṣhit).—§ 786 (do.): XIV, 90, (2689); 91, (2810); 92, (2846), 2882, (2885).—§ 787 (Ācramavāṣap.): XV, 1, (1); 13, 409.—§ 789 (Putradarṣanap.): XV, 29, (766), 800; 32, 873.—§ 790 (do.): XV, 34, 920, 922; 35, (942), 945, 947, 955 (at the request of J., Vyāsa showed him his father Parikṣhit, etc.).—§ 791 (do.): XV, 36, (957).—§ 793 (Mausalap.): XVI, 1, (12), (14); 7, 239.—§ 794 (Mahāprasthānikap.): XVII, 1, (1).—§ 795 (Śvargā-rohanap.): XVIII, 1, (1); 5, (148), 172.—§ 795b (do.): Sauti said: Hearing this, at the intervals of the sacrificial rites, king J. became filled with wonder. The sacrificial priests finished the rites. *Āstika*, having rescued the snakes, became filled with joy. J. gratified all the brahmins with

copious presents, then they returned home. J. came back from Takṣaṣilā to Hāstinapura: XVIII, 5, 178, 181.—§ 795 (do.): XVIII, 6, (212).

Cf. also the following synonyms:—

Bhārata, Bharatacārdūla, Bharataçreshtha, Bhāratāgrya, Bharatarshabha, Bharatasat-tama, q.v.

Kaurava, Kauravaçārdūla, Kauravanandana, Kauravendra, Kauravya, q.v.

Kuruçārdūla, Kuruçreshtha, Kurūdvaḥa, Kurukulaçreshtha, Kurukulodvaḥa, Kuru-nandana, Kurupravira, Kurupuṅgavāgraja, Kurusattama, q.v.

Pāṇḍava, Pāṇḍavanandana, Pāṇḍaveya, q.v.

Pārikṣhita ("the son of Parikṣhit"): I, 10, 366 (*sarpasattreṇa rājñāḥ P°ya*), †661 (J°), †673 (J°), †675 (J°), 2016 (*rājā*), 2050 (*sattre P°ya*), 2063 (*°ya yaññāḥ*), †2097, †2098, †2099, †2100, †2101, †2102, †2103, 2136, 2139 (*rājā*), 2166 (*rājñā*), 2175 (*Pāṇḍaveyasya rājñāḥ*), 2331; III, †10215; XII, 13311 (*rājñāḥ*), 13457 (do.).

Paurava, q.v.

Janamejaya¹, one or more ancient kings. § 5 (Anukram.): I, 1a, 221bis (in Sañjaya's enumeration of deceased kings).—§ 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).—§ 595 (Shoḍaçarāj., v. Māndhātṛ): VII, 62a, 2281 (van-quished by Māndhātṛ).—§ 641 (Rājadh.): XII, 124, 4564 (won the world in the course of three nights).—§ 677 (Mokṣadh.): XII, 235, 8598 (attained to heaven by giving his body for the sake of a brahman).—§ 723 (Ānuṣāsanik.): XIII, 6, 330 (*Çakrasyodgamya çaraṇam prasthito J°ḥ | dvija-strīṇāṃ vadhaṃ kṛtvā kiṃ daivena na vārītāḥ*).—§ 767 (do.): XIII, 137, 6253 (attained to heaven by giving a chariot and kine to a brahman; PCR. connects the first pāda *Sāvitraḥ kuṇḍalaṃ divyaṃ* with the rest, but *Sāvitra* is = Karna; cf. also XII, 8598). The passages quoted here might as well refer to one of the princes mentioned under the headings Janamejaya⁴⁻⁷.

Janamejaya², a prince, contemporary of the great war. § 130 (Amçāvat.): I, 67, 2698 (read with B. *J°ah*, among the kings who were incarnations from the Krodhavaça gana).—§ 554 (Sainyodyogap.): V, 4γ, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Janamejaya³, son of Kuru. § 154 (Pūruv.): I, 94a, 3740 (the fifth son of Kuru and Vāhini).

Janamejaya⁴, son of the elder Parikṣhit. § 154 (Pūruv.): I, 94γ, 3742 (*°adayaḥ sapta . . . Parikṣhito 'bhavan putrāḥ*), 3744 (father of the elder Dhṛtarāṣṭra, etc.).

Janamejaya⁵, son of Pūru. § 156 (Pūruv.): I, 95, †3764 (son of Pūru and Kausalyā), †3765 (husband of Anantā and father of Prācinvat).

Janamejaya⁶, a king of the Nīpas. § 562 (Bhagavadhyānap.): V, 74γ, 2729 (*Nīpānām J°ḥ*, among the vile kings who annihilated their kinsmen and relatives).

Janamejaya⁷, one or more Pāṇḍāla princes in the army of Yudhishtira. § 592 (Samçaptakavadhap.): VII, 23o, 998 (*Pāṇḍālānām naravyūghraḥ*, proceeded against Droṇa, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, 158χ, 7006; 167, 7483 (*Pāṇḍālyasya*).—§ 601 (Droṇavadhap.): VII, 184a, 8366.—§ 608 (Karna): VIII, 48f, 2253; 49χ, 2335 (*Pāṇḍālyāḥ*); 56ππ, 2756; 73, 3732; 82, †4181, (λ), †4195. Cf. Pāṇḍālyā.

Janamejaya, king of the mountaineers (Pārvatiya). § 604 (Karnap.): VIII, 6, 169 (in the army of Yudhishtira, had been slain by Duryodhana).

Janamejaya, Pārikshit. § 652b (Indrota-Pārikshit): XII, 150, 5595, 5596 (Pārikshit, B. has *Pari*°), 5600; 151, 5613, (5627), (5634); 152, 5638, 5642, 5673 (J. had slain a brahman, but was instructed by Indrota Çaunaka about the means of cleansing himself; Indrota then assisted J. in his horse-sacrifice. J. here belongs to the past (cf. also Harivamça, vv. 1608 ff.), but seems originally to be identical with Janamejaya¹ (Pārikshit)).

Janamejaya, pl. (°ah). § 267 (Yamasabhāva): II, 8, 334 (eighty J.'s in the palace of Yama).

Janana = Vishnu (1000 names).

Jānapadī, an Apsaras. § 198 (Çaradvat): I, 130, 5076 (sent by Indra to tempt Çaradvat).

Janārdana = Kṛṣṇa (Vishnu), q.v.

Janārdana, pl. (°ah). § 616 (Sauptikap.): X, 6, 233.

Jānārdani ("the son of Janārdana, i.e. Kṛṣṇa") = Pradyumna: III, 723.

Janasthāna, name of a place. § 425 (Hanūmad-Bhīmasarpv.): III, 147, 11199 (there Sītā was carried off by Rāvaṇa).—§ 528 (Rāvaṇagamana): III, 277, 15986 (°adaina, sc. Rāma Dāçarathi, there Sītā was robbed).—§ 595 (Shoḍaçarāj, v. Rāma Dāçarathi): VII, 59, 2226 (there Rāma slew Rākshasas), 2241 (do.).—§ 615k (Mahodara): IX, 39, 2256 (the head of a Rākshasa, which Rāma had cut off at J., fell upon the thigh of Mahodara).—§ 733l (Citrakūṭa): XIII, 25a, 1715 (a tirtha).

Janeçvara = Vishnu (1000 names).

Jāṅgala, pl. (°ah), a people. § 561 (Yānasandhip.): V, 54, 2127 (*Kuravas to sa-J°ah*).—§ 574 (Jambūkh.): VI, 9μ, 346 (*Mādroya-J°ah*), 364. Cf. Kurujāṅgala, pl.

Jāṅgama = Çiva (1000 names²).

Jāṅghābandhu, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (among the brahmanas who waited upon Yudhishtira when he entered his palace).

Jāṅghāri, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 256.

Janmamṛtyujarātiga = Vishnu (1000 names).

Jantu, son of king Somaka. § 408 (Jantūp.): III, 127, 10473, 10475, 10476, 10483, 10488, 10490; 128, 10492, 10498.

Jantūpākhyāna(m) ("episode relating to Jantu"). § 11: I, 2, 447.—§ 408 (Tirthay.): Questioned by Yudhishtira, Lomaça said: King Somaka had 100 wives, but was a long time sonless. At last, when he and his wives were old, he got a son Jantu, whom all the wives surrounded with the utmost care. One day when Jantu had been stung by an ant at his hip and cried, Somaka, afraid of losing him, inquired of his *ṛṣi* if there were a ceremony by which a man might get 100 sons. He was told to sacrifice Jantu and let his wives take a smell of the smoke of his fat; then 100 sons would be born to him, and Jantu himself would be born once more of the same mother, with a mark of gold on his back (III, 127). The sacrifice was performed notwithstanding the screams of the wives, and after ten months 100 sons were born, of whom Jantu was the eldest and most beloved and superior in merit, and had that mark of gold. When the *guru* and Somaka had died, the *purohita* was grilled in a terrible hell for having performed that sacrifice, and Somaka prevailed upon Dharmarāja (who said "one cannot enjoy or suffer for another person's acts") that he should be likewise tormented

for the same period before he entered the blessed regions. Here they (the Pāṇḍavas, etc.) spent six nights (III, 128).

Jānujaṅgha, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Nārada's enumeration).—§ 775 (Ānuçāsanik.): XIII, 166γ, 7684.

Janya = Çiva (1000 names³).

[Jāpakopākhyāna(m)] ("the episode about the reciter of sacred mantras"). § 662a (Mokshadh.): A brahman, who was a reciter, conversant with the six *Āṅgas*, of the *Kuçika* race and son of *Pippalāda*, acquired spiritual insight into the *Āṅgas*; at the foot of *Himavat* he was devoted to the *Vedas*; silently reciting *Gāyatri*, he practised austerities for 1,000 years in order to attain to *Brāhman*. Then *Gāyatri* (*Savitri*) appeared and granted him the boon that his wish for recitation should go on increasing, and his absorption into meditation (*samādhi*) be more complete. She added that he should not have to go to hell, thither where great brahmanas go, but to the region of *Brāhman*, and that *Dharma*, etc. (a), would come to him in person. He continued engaged in recitation for 1,000 celestial years. Then *Dharma* came to him and told him to cast off his body in order to win regions of bliss; but he did not wish to reside in heaven except with his body, but only took pleasure in recitation. *Time*, *Mṛtyu*, and *Yama* came and told him the same. The brahman gave them *arghya* and *pādyā*. *Ishvaku*, who had set out on a *tirtha-yātrā*, came and was given *arghya* and *pādyā*. The brahman wished to give him something; *Ishvaku*, as a *kehatiya*, would not take anything except battle, but only himself give; at last, however, he asked to be allowed to enjoy the fruits of the brahman's recitations, but when the brahman consented he would not take them, and asked the brahman what those fruits were. The brahman did not know, as his recitations had never been connected with any special purpose; he told the king that Truth required that he should take them as he had asked for them (the signification of Truth). *Dharma* and Heaven (*Svarga*) seconded the brahman. *Ishvaku* wished to give his own merits instead, but in vain; then *Ishvaku* agreed to accept half the brahman's merit on the condition that the brahman should take half of his own, but he was refused. At this time two ungainly individuals came there, *Virapa* and *Vikṛta* (afterwards disclosed to be *Desire* and *Wrath*). *Virapa* said that he owed *Vikṛta* the merits of the gift of a cow, but that *Vikṛta* refused to take repayment (in the form of the merit of having given two *kapila* cows with calves to an *uñchavṛtti*); *Vikṛta* declared that *Virapa* owed him nothing; they asked *Ishvaku* to decide the question. *Ishvaku* hesitated; the brahman threatened to curse him. *Ishvaku* would give him some drops of water that had fallen upon his hand. *Virapa* approved of this arrangement, and said that *Vikṛta* really did not owe him anything; "we appealed to thee for thy own sake." *Bhishma* said that a reciter goes to *Brāhman*, or *Agni*, or *Sārya*, whose attributes he catches stupefied by attachment (*rdgaṇa*); and so also if he goes to *Soma*, etc. (β); if, however, he goes to those regions after having freed himself from attachment, he enters the Supreme and Imperishable, and becomes *Brāhman* (XII, 199). The brahman accepted, worshipped *Dharma*, etc. (γ), and set himself to his recitations again. Asked by *Ishvaku*, he agreed that he should go half and half with the king. *Indra* came there with D., Lp., Sā., Vi., etc. (δ), and said to the brahman and the king that they had attained to success (*[sam]jiddha*). Those two withdrew their senses from the objects of the world; fixing *Prāṇa*, etc. (ε), in the

heart, they concentrated the mind in *Prāṇa* and *Apāna* united together, etc. (description). *Brahmān* welcomed the fiery flame that had issued from the head of the brahman, saying: "Reciters attain to the same end as the *yogins*; but as regards reciters, the honour is ordained for them that *Brahmān* himself shall advance to receive them"; then he once more imparted consciousness into that splendour; the brahman then entered the mouth of *Brahmān*, and so did the king. The deities rejoiced. *Brahmān* said that so also would he that reads "the great *Smṛti*" and "the *Anuṣṛti*" (i.e. resp. "the six *Āṅgas* and *Manu*, etc.," Nīl.) in this way attain to the same region with *Brahmān*; and so also he who is devoted to *Yoga*. Then *Brahmān* disappeared, and the deities, having honoured *Dharma*, returned to their respective abodes (XII, 200).

Jarā, a female *Rākshasa*. § 275 (*Rājāsūyārambhap.*): II, 17, 715 (*rākshasi*, united the two half-parts of *Jarāsandha*); 18, 729 (created by *Svayambhū* and named *Gṛhadevī*), 739 (*āya sandhito yasmāj Jarāsandho bhavatu ayaṃ*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 181, 8224 (in a battle between *Jarāsandha* and *Balarāma*, *J.* (who had united *Jarāsandha*) was slain together with her sons and relatives).—§ 621 (*Rājadh.*): XII, 5, 132 (fighting with *Jarāsandha*, *Karna* was about to sever the two parts of *Jarāsandha*'s body which had been united by *J.*). Cf. *Gṛhadevī*, *Rākshasi*.

Jaras, the hunter who wounded *Kṛṣṇa*. § 793 (*Mausalap.*): XVI, 4, 126, 127, 128 (wounded *Kṛṣṇa*, piercing him at the heel; *Kṛṣṇa* comforted him and ascended to heaven).

Jarāsandha, king of the *Māgadhas*, son of *Bṛhadratha*. § 4 (*Anukram.*): I, 1, 129, 153 (*Māgadhaṇḍaṃ varishṭhaṃ*).—§ 130 (*Amṣāvat.*): I, 67, 2640 (incarnation of the *Asura Vipracitti*).—§ 232 (*Svayamvarap.*): I, 186, 7003 (present at the *svayamvara* of *Draupadī*).—§ 233 (do.): I, 187, 7030.—§ 273 (*Rājāsūyārambhap.*): II, 14, 571, 574, 576, 582, 588, 589, 593, 599, 602, 608, 610, 618, 626, 628, 631, 633 (*J.*'s great night, his allies; many peoples fled from fear of him; *Kamsa* married the daughters of *J.*, *Asṭi* and *Prāpti*, who when he had been slain by *Kṛṣṇa*, urged *J.* to attack the *Yādavas*, who fled from *Mathurā* to *Dvārakā*; *J.* worshipped *Śiva*; the defeated kings he kept enclosed in *Girivraja*).—§ 274 (do.): II, 15, 641, 651 (*Bārhadhrathah*), 653, 655, 658, 659 (kept the kings in the temple of *Śiva* in order to sacrifice them, and must be defeated that *Yudhisṭhira* might perform his *rājasūya*); 16, 662, 673.—§ 275 (do.): II, 17, 686, 687 (*J.*'s birth; the two wives of *Bṛhadratha* bore each one-half of a child; the *Rākshasi* *Jarā* united the two halves); 18, 739 (because he had been united (*sandhitah*) by *Jarā* he was named *J.*); 19, 756, 757, 758, 760 (after the slaughter of *Kamsa*, *J.* hurled a mace toward *Mathurā*).—§ 276 (*Jarāsandhavadhap.*): II, 20, 768, 778, 791 (*Kṛṣṇa*, *Arjuna*, and *Bhīma* set out for *Girivraja* to slay *J.*); 21, 808, 815, 818, 819, 821, 824, 829, 835, 837, 839 (receives *Kṛṣṇa*, *Arjuna*, and *Bhīma* disguised as brahmins); 22, (854), 865, (880), 884, 888 (challenged to fight, *J.* installed his son *Sahadeva* as king); 23, 890, 892 (*Māgadhaḥ*), 893, 894, 897, 898, 923, 924 (engaged in a wrestling encounter with *Bhīmasena*); 24, 925, 927, 928, 929, 932 (*Bhīmasena* at last killed *J.*), 935 (description of his chariot), 950, 955, 969, 972 (*kahīṇa*).—§ 289 (*Argḥāharaṇap.*): II, 37, 1360 (had been slain by *Kṛṣṇa* (!)).—§ 290 (*Çiṣpālavadhap.*): II, 42, 1474, 1475, 1476, 1478 (all. to § 277); 44, 1529 (had been vanquished by *Karna* in a wrestling encounter and slain (? *dehahhedañ ca lambhitah*, cf. XII, 132)).—§ 307

(*Anuśyūṭap.*): II, 81, 2706 (had been slain by *Bhīmasena*).—§ 315 (*Maitreyaśāpa*): III, 10, 371 (do.).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 489 (had been slain by *Kṛṣṇa* (!)).—§ 561 (*Yānasandhip.*): V, 51, 2055 (*Māgadhaṇḍo*, had subdued the whole earth and had been slain by *Bhīmasena*).—§ 567 (*Bhagavadgāyānap.*): V, 130f, 4411 (had been slain by *Kṛṣṇa* (!)).—§ 588 (*Bhīshmaavadhap.*): VI, 122, 5834 (could not vanquish *Karna*).—§ 589 (*Droṇābhishhekap.*): VII, 11, 387 (*Kaṃṣah . . . Jōma palitah*), 393 (*Ṇ . . . Janārdanaḥ . . . ghātayām asa*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 180, 18210 (had been slain by *Kṛṣṇa* (!)); 18188, 8213 (do.), 8217, 8220, 8224, 8225, 8227, 8228 (*J.* hurled a mace against *Balarāma*, who baffled it with his *Sthūpākarna* weapon; the mace fell down on earth and slew the *Rākshasi* *Jarā* (who had united *J.*), together with her sons and relatives. Deprived of his mace, *J.* was afterwards slain by *Bhīmasena*).—§ 621 (*Rājadh.*): XII, 4, 113 (present at the *svayamvara* of the daughter of the *Kalinga* king *Citrāṅgada*); 5, 129 (*rājā Māgadhaḥ*, challenged *Karna*, who in a wrestling encounter vanquished him (? *bibheda sandhiṃ dehasya Jarayā śleshitasya hi*, v. 132); *J.* then gave the town *Mālini* to *Karna*).—§ 717b (*Nārāyaṇi*): XII, 340, 12960 (*Asuraḥ sphīto bhāmipalo Girivraja*, incarnate as *Kṛṣṇa* *Nārāyaṇa* will slay him).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6889 (*Kṛṣṇa* will vanquish *J.* and liberate the imprisoned kings).—§ 788 (*Āçramavāsap.*): XV, 25, 1868 (*Māgadhadhipatya sūtā Jōa iti çrutasya*, i.e. the wife of *Sahadeva* *Pāṇḍava*). Cf. *Bārhadhratha*, *Māgadha*, *Māgadhadhipa*, *Māgadhadhipati*, *Māgadheçvara*.

Jarāsandha, a son of *Dhṛtarāṣṭra*. § 130 (*Amṣāvat.*): I, 67, 2735.—§ 182 (*Dhṛtarāṣṭraputrānamak.*): I, 117, 4548.

Jarāsandhasuta ("the son of *Jarāsandha*"). § 599 (*Jayadrathavadhap.*): VII, 125, 5058 (is slain by *Droṇa*, = *Sahadeva*?). Cf. *Jarāsandhi*.

Jarāsandhasutā ("the daughter of *Jarāsandha*"). § 787 (*Āçramavāsap.*): XV, 14, 24 (i.e. the wife of *Sahadeva* *Pāṇḍava*, cf. v. 668).

Jarāsandhātmaja ("the son of *Jarāsandha*") = *Sahadeva*: II, 962 (S°), 965. Cf. *Jarāsandhi*.

Jarāsandhavadha ("the killing of *Jarāsandha*"). § 10 (*Parvasaṅgr.*): I, 2, 317 (*parva*, i.e. *Jarāsandhavadhāparvan*).—§ 11 (do.): I, 2, 408 (= do.).

[**Jarāsandhavadhāparvan**] ("the section relating to the killing of *Jarāsandha*," the 23rd of the minor parvas of *Mbh.*; cf. *Jarāsandhavadha*). § 276: As *Kṛṣṇa* thought that *Jarāsandha* was incapable of being vanquished in battle even by all the gods and *Asuras*, but might be vanquished in a personal struggle with bare arms (*prāṇayuddha*, PCR.), and as there was in himself policy, in *Bhīma* strength, and in *Arjuna* ability to protect them, he thought that *Jarāsandha* should be made to challenge *Bhīma*, and *Kṛṣṇa* therefore obtained the permission of *Yudhisṭhira* that *Bhīma* and *Arjuna* followed him. They set out in the garb of *enātakas*, with *Bhīma* in the van, from the land of the *Kurus* to the *Paṇḍavas*, over *Kalakaja*, *Gaṇḍaki*, *Mahāçoṇa*, *Sadānitra* (v. 794 runs thus in V.: *Gaṇḍakiṇḍa Sadānitra Çarkara-varitam ova ca*), the rivers on the *Ekaparvata* (? see BR.) and *Purvā* (i.e. Eastern) *Koçala* (B. has *purvāç ca Koçalan*), *Mithilā*, *Mālā*, *Çarmaçvati*, *Gaṅga*, *Çoṇa*, towards the east, dressed in garments of *kuça-grass* (instead of *kuçjetracchada* V. has *Kuçamboraçchahalaṇ*), to the *Māgadha* land. When they came to the mountain of *Gorathā*, they beheld the *Māgadha* town (II, 20).—§ 277: *Girivraja* is

surrounded by the five large hills of *Vaiṭhara*, *Varāha*, *Vṛkhaḥa*, *Rahigiri*, and *Caityaka*. It was there that *Gautama* begat *Kāketest*, etc., upon the *śūdra* woman *Auṇari*, and was visited by the kings of *Āṅga*, *Paṅga*, etc. There dwell the *Nāgas* *Arbuda*, *Čakravāpin*, *Svaṣṭika*, and *Maṇindga*. *Manu* had ordered the *Māgadhas* never to be afflicted with drought; *Kauçika* and *Maṇimat* had favoured the country. The *Pāṇḍavas* and *Kṛṣṇa* entered the city by breaking down the peak of *Caityaka*, worshipped by the *Bṛhadrathas* and the citizens with perfumes and flower garlands, where *Bṛhadratha* had slain the cannibal *Rahabha*, and made of his hide (*māntalabhiḥ*, see BR.; Gaugapāṭha: *māṃsalabhiḥ*, Nil.) three drums [which the brothers broke, v. 814, not in V.]. As evil omens had been seen, the *purohitas* made *Jarāsandha* mount an elephant and carried fire about him (*paryagnyakurvan*), and he entered upon (*dikṣitaḥ*) a sacrifice with vows (*niyamaṣṭhaḥ*) and fasts (*upavāsaparah*). *Kṛṣṇa*, *Bhīma*, and *Dhananījaya* entered the city without weapons in the guise of *śnātakas*, snatched from the flower-vendors the garlands they had exposed for sale, and attired in robes of various colours and decked with garlands and ear-rings they entered the abode of *Jarāsandha*, who welcomed them, and hearing from *Kṛṣṇa* that *Bhīma* and *Arjuna* in consequence of a vow would not speak before night, quartered them in the sacrificial apartments (*yajñāgāra*) and retired to the palace (*rājagṛham*). At midnight he came to them, as he always observed the vow, that as soon as he should hear of the arrival of *śnātakas*, even at midnight, he would immediately come out and grant them an audience. As he questioned them about their strange attire, which was unsuitable for *śnātakas*, and their breaking down the *Caityaka* peak, and why they would not accept the worship he offered, *Kṛṣṇa* gave him some explanations (v. 848 ff.: *śnātaka-vratina*, *rājan*! *brāhmaṇa*, *kṣatriya*, *viçāḥ* | *viçāhanīyamāç caikāṁ avīçāḥ ca saṁty uta* | *viçāhavaṇaḥ ca satatāṁ kṣatriyaḥ çriyam pçohati*), and declared that they had come as his foes (II, 21). As *Jarāsandha* said that he did not remember to have injured them, *Kṛṣṇa* told him that they were sent by *Yudhiṣṭhira* to set at liberty the princes whom *Jarāsandha* intended to slaughter as a sacrifice to *Çiva*, because sacrificing human beings to the gods was never used (v. 864); he reminded him of the destruction of *Dambhodhava*, *Kārtavīrya*, *Uttara*, and *Bṛhadratha*, and challenged him to set free the monarchs or to fight. *Jarāsandha* chose to fight, and ordered *Sahadeva* to be installed on the throne. Then he thought of his generals *Kauçika* and *Citrāsena*, who had formerly been *Hama* and *Pimbhaka*. *Kṛṣṇa*, remembering that, according to the command of *Brahmān*, *Jarāsandha* was not to be slain by him or by the *Mādhus*, did not himself desire to slay him (II, 22). *Jarāsandha* having chosen to fight with *Bhīma*, the *purohita* brought pigment, garlands, etc., and propitiatory ceremonies (*kṛtasvastīyanaḥ*) were performed by a brahman; and likewise *Bhīma*, having consulted with *Kṛṣṇa*, had propitiatory ceremonies pronounced (*kṛtasvastīyanaḥ*). When *Jarāsandha* had taken off his crown and arranged his hair, they fought with their clenched fists as their only weapons. The combat began at the first day of the month *Kārttika*, and lasted, without intermission or food, till the thirteenth; on the fourteenth night *Jarāsandha* desisted from fatigue, and *Kṛṣṇa* obscurely intimated that he should now be killed (II, 23). At the instigation of *Kṛṣṇa*, *Bhīma* threw *Jarāsandha* into the air a hundred times, pressed his knee against his backbone and broke his body in two with

a terrible roar, so that the citizens became dumb with terror and many women were prematurely delivered. Leaving the lifeless body at the palace gate, they went out of the town riding on *Jarāsandha's* celestial chariot, which *Kṛṣṇa* caused to be made ready, it being adorned with a celestial flagstaff and incapable of being vanquished by any king, upon which *Indra* and *Viṣṇu* had fought in the battle about *Tāraka*, riding upon which *Indra* had slain ninety-nine (*navatir nava*) *Dānavas*, which had been obtained by king *Vasu* from *Vasava* (i.e. *Indra*), from *Vasu* by *Bṛhadratha*, and from him by *Jarāsandha*. And *Kṛṣṇa* thought of *Garuḍa*, who sat upon the chariot along with the frightfully roaring creatures on its flagstaff. *Kṛṣṇa* then released his relatives and ordered them to assist *Yudhiṣṭhira* at his *rājasūya*. Stopping on a level plain outside the town, he was adored by the citizens, and he installed *Sahadeva*, the son of *Jarāsandha*, in the sovereignty of the *Māgadhas*. Then they arrived at *Indraprastha*. Thereupon *Kṛṣṇa*, having taken leave of *Yudhiṣṭhira*, etc., set out for his own city, riding upon that same celestial chariot that had been given to him by *Yudhiṣṭhira*, the *Pāṇḍavas* having circumambulated him (*pradakṣiṇam akurvanta*) (II, 24).

Jārāsandhi ("the son of Jarāsandha") = *Sahadeva* or *Jayatsena*. § 277 (*Jarāsandhavadhap.*): II, 22, 966 (i.e. *Sahadeva*, is anointed as king).—§ 280 (*Bhīmasena*): II, 30, 1092 (is vanquished by *Bhīmasena* on his digvijaya).—§ 555 (*Sainyodyogap.*): V, 107, 577 (*Jayatsenaḥ*, joined *Yudhiṣṭhira*).—§ 561 (*Yānasandhip.*): V, 507, 2014 (°ḥ *Sahadevo Jayatsenaḥ ca idv ubhau*, do.).—§ 575, 2239 (*Māgadhaḥ*, do.).—§ 578 (*Bhīmahmavadhap.*): VI, 486, 1926 (in the army of *Duryodhana*).—§ 599 (*Jayadruthavadhap.*): VII, 125, 5061 (is slain by *Droṇa*).—§ 604 (*Karṇap.*): VIII, 55, 120 (*Jayatsenaḥ*, had been slain by *Abhimanyu*); 7, 1207 (in the army of *Duryodhana*).—§ 789 (*Putradarçanap.*): XV, 326, 877 (among the dead warriors who, summoned by *Vyāsa*, arose from the *Gaṅgā*). Cf. *Jarāsandhasuta*, *Jarāsandhātmaja*.

Jaratkāru, a ṛshi, husband of *Jaratkāru* and father of *Āstika*. § 26 (cf. *Āstikap.*): *Sauti* said: The ascetic *J.*, when going about and practising religious austerities, one day saw his ancestors, the *Yāyāvaras*, hanging, heads down, in a great hole by a rope of *virāṇa* fibres, which was eaten into on all sides by a rat; he was told that it was because he had no offspring. He then promised to marry, if he might get a wife of the same name as his own, and who would be given to him in charity (I, 13). At last he married *Jaratkāru*, the sister of *Vāsuki*, the king of serpents (I, 14), who intended by this marriage to neutralize the curse inflicted on the serpents by their mother (*Kadrū*, q.v.). Having begotten *Āstika*, *J.* ascended to heaven together with his ancestors (I, 15): I, 13, 1029 (*Yāyāvarāṇaṁ pravaraḥ*), 1034, 1037, (1041), 1041, 1045; 14, 1054, 1055, 1056; 15, 1067, 1068.—§ 49 (*Vāsuki*): I, 38, 1633, 1634, 1635 (it had been destined by *Brahmān* that *J.* should marry *Vāsuki's* sister *Jaratkāru* and begot *Āstika* on her); 39, 1650, 1653, 1654.—§ 50 (cf. *Āstikap.*): Etymology of the name *J.* (*jareti kṛṣayam āhur vai, dāruṇaṁ kārṣaṇyāṇitaṁ | çariraṁ kārṣaṇyāṇitaṁ tat sa dhīmāñ ohanaiḥ çanaiḥ | kṛṣayām dea tīroṇa tapas . . . Vāsuker bhaginti tāḥ*): I, 40, 1655, 1656.—§ 51 (*Parikahit*): I, 40, 1661 (*ṛṣim*).—§ 53 (cf. *Āstikap.*): The story of *J.* repeated (cf. § 26) and somewhat enlarged: I, 45, 1813, 1831 (*Veda-Vedāṅgapāragāḥ*), 1839, 1843; 46, 1846, (1847), 1848, (1850), 1864; 47, 1869 (*ṛṣim*), 1872, 1875.—§ 54 (cf. *Āstikap.*): One day *J.*, sleeping on the lap of

his wife when the sun was setting, was awakened by her, lest the twilight should pass away without his prayers being said. *J.* felt insulted, as he believed that the sun had no power to set in the usual time if he was asleep. He therefore left her and again began to practise austerities: I, 47, 1882, 1891, 1897, 1901, 1911.—§ 60 (Sarpasattra): I, 53, 2064; 54, 2079.—§ 68 (Āstika): I, 58, 2189 (*yo J'una jātaḥ Jaratkārau*, i.e. Āstika).—§ 565 (Gālavacarita): V, 117, 3975 (*remo . . . yathā . . . J'our Jaratkārvām*).

Jaratkāru¹, sister of Vāsuki, the king of serpents, wife of Jaratkāru, and mother of Āstika. § 26 (Jaratkāru): I, 14, 1056 (given in marriage to Jaratkāru).—§ 49 (Vāsuki): I, 38, 1637 (*Vāsukeḥ sarjarūjasya . . . svasā*), 1639; 39, 1642.—§ 50 (Jaratkāru): I, 40, 1658.—§ 54 (do.): I, 47, 1888, 1895, 1901, 1909 (offends her husband by awaking him).—§ 55 (Āstika): I, 48, 1912, 1919, (1920) (relates to Vāsuki the departure of her husband, and that he had said that she should give birth to a son).—§ 60 (Sarpasattra): I, 54, 2067 (*bhujāgamā*), 2070 (*bhagini nūgarūjasya*), (2071), 2079 (related to her son Āstika the curse of the serpents and their hope that he should deliver them).—§ 68 (Āstika): I, 58, 2189 (v. Jaratkāru¹).—§ 565 (Gālavacarita): V, 117, 3975 (v. Jaratkāru¹).

Jaratkārusuta ("the son of Jaratkāru") = Āstika: XV, 948 (A°).

Jarāyu, a matr. § 615u (Skanda): IX, 460, 2637.

Jarāyujāh (pl.) = Īva (1000 names¹).

Jaritā, a cūṅgikā, wife of Mandapūla. § 259 (Cāṅgakop.): I, 229, 8346 (*cūṅgikā*), 8349; 230, 8365 (8366), (8379); 231, (8386), (8390), (8396); 233, 8441, 8445, 8449, 8452.

Jaritāri, the eldest son of Mandapūla and Jaritā. § 259 (Cāṅgakop.): I, 230, 8372; 231, 8403; 232, (8404), (8410); 233, 8434.

Jarjarānanā, a matr. § 615u (Skanda): IX, 460, 2637.

Jartika, pl. (°aḥ), a tribe of the Bāhikas. § 607 (Karnap.): VIII, 44, 2033 (°a nāma Bāhikāḥ).

Jārūthī (name of a city, Nil.). § 317b (Kṛṣṇa Vāsudeva): III, 12, 489 (at *J.* Kṛṣṇa slew Āhvṛti, etc.).

Jaśadhara¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2563.

Jaśadhara¹ = Īva: III, 1625; XIII, 1241 (1000 names¹).

Jatālikā, a matr. § 615u (Skanda): IX, 460, 2641.

Jatāsura¹, a Rākṣasa. § 11 (Parvasaṅgr.): I, 2, 455 (°sya ca vadho Rākṣasasya).—§ 435 (Jatāsuraavadhap.): III, 157, 11455, 11521 (*J.* carries away Draupadī, the three Pāṇḍavas and their arms, but is checked and slain by Bhīmasena).—§ 551 (Kicakavadhap.): IV, 21, 685 (all. to § 435).—§ 555 (Sainyodyogap.): V, 8, 223 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, 174, 7850 (*Rākṣasāgryaḥ*, the father of Alambusha).—§ 623 (Rājadh.): XII, 16, 501 (all. to § 435).—§ 779 (Açvamedhikap.): XIV, 12a, 324 (do.). Cf. Rākṣas, Rākṣasa.

Jatāsura¹, a prince. § 264 (Sabhākriyāp.): II, 4β, 119 (in the palace of Yudhiṣṭhira).

Jatāsurasuta ("the son of Jatāsura") = Alambusha: VII, 7848.

Jatāsuraavadha(h) ("the killing of Jatāsura"). § 10 (Parvasaṅgr.): I, 2, 322 (°aḥ parva, i.e. Jatāsuraavadhaparvan).

[**Jatāsuraavadhaparvan**] ("the section treating of the killing of Jatāsura," being the 37th of the minor parvas of Mbhr.). (Cf. Jatāsuraavadha.) § 435: One day, after the Rākṣasas with Ghaṭotkaca had departed, while Bhīma was

a-hunting, and Lomaṣa and the other ṛbis had gone away to bathe and collect flowers, the Rākṣasa *Jatāsura*, who had followed Yudhiṣṭhira in the guise of a brahman versed in all the *çāstras*, with the object of possessing himself of the arms of the Pāṇḍavas and of *Draupadī*, began to flee away with the arms and *Draupadī* and the three Pāṇḍavas. *Sahadeva* extricated himself, and snatching the sword *Kauṣika*, he began to call *Bhīmasena*. Yudhiṣṭhira reproached him, saying that the Rākṣasas are the root of virtue and know virtue (*dharmaṃ*) best, and that the Rākṣasas, gods, *Pitṛs*, *Siddhas*, *Rakhs*, *Gandharvas*, etc., depend for their lives on men, etc. Yudhiṣṭhira then made himself ponderous. *Sahadeva* was about to attack the Rākṣasa, when *Bhīma* appeared mace in hand. The Rākṣasa set them down, and he and *Bhīma* began to fight with trees, like *Vālin* and *Sugriva*, and then with rocks, and at last by wrestling, till *Bhīma*, having dealt a blow on the neck of the Rākṣasa, lifted him up, and dashed him on the ground and severed his head from his body, and then presented himself before Yudhiṣṭhira (III, 157).

Jatāsuri ("the son of Jatāsura") = Alambusha: VII, 7856, 7865, 7868, 7869.

Jātavedas = Agni, q.v.

Jātavedasī = Durgā (Umā): VI, 802.

Jatāyu(s), a vulture, brother of Sampātī. § 128 (Amçvat.): I, 66, 2634 (°ushaṃ, son of Aruṇa and Çyenī, and brother of Sampātī). § 525 (Rāmopākhyānap.): III, 275, 15873 (*grdhraṃ J'ushaṃ*, had been slain by Rāvana, cf. § 530).—§ 529 (Sītāharaṇa): III, 278, 16043 (*grdhro J'uh*).—§ 530 (Viçvāvasumokṣhaṇa): III, 279, 16015 (*sakhā Daçarathasyaṅ J'or Aruṇātmajaḥ | grdhraṇo mahāvirah Sampātir yasya sodaraḥ*, tried to deliver Sītā, but was slain by Rāvana).—§ 584 (Hanumatpratyāgamana): III, 282, 16242 (*grdhraṇasya J'oh*), 16244 (°oh), 16246 (°ushaḥ, c.: once *J.* and his elder brother Sampātī, competing with each other, flew towards the sun; Sampātī's wings were burnt, but those of *J.* not), 16249.

Jāthara, pl. (°aḥ, a people). § 574 (Jambūkh.): VI, 9μ, 350 (in Bhūratavaraṇa).

Jāthara¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2564.

Jāthara¹ = Sūrya (the Sun): III, 149 (agnih).

Jaṭila = Īva, q.v. (add. XIII, 981, 6386).

Jaṭilā, a female descendant of Gotama. § 237 (Vaivāhikap.): I, 196, 7265 (*Gautamī*, in the Purāṇas it is related that she married seven ṛbis). Cf. Gautamī.

Jaṭin¹ = Īva, q.v.

Jaṭin¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2563.

Jātismara, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8106 (by bathing there one *jātismaratvam* apnoti).

Jātismarahrada, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8180.

[**Jatugrhaparvan**] ("the section relating to the lac-house," the 8th of the minor parvas of Mbhr.). (Cf. Jatugrhaparva.) § 213: *Vaiçampāyana* briefly related the plan of *Saubala*, *Duryodhana*, *Duṣṣāṇa*, *Karna*, and *Dhṛtarāṣṭra* to burn the Pāṇḍavas and *Kunti* in a lac-house, and their escape. Asked by *Janamejaya*, he then began to relate it more fully. The Pāṇḍavas frustrated all the plans of murdering them laid by *Duryodhana*, etc., without speaking of them, in obedience to the counsels of *Vidura*. People began to speak in all public places of installing Yudhiṣṭhira

on the throne instead of *Dhṛtarāṣṭra*. *Duryodhana* represented to *Dhṛtarāṣṭra* that this would for ever exclude himself and his brothers from the throne (I, 141). *Duryodhana*, *Karna*, *Çakuni*, and *Duḥçāsana* held a consultation together, and *Duryodhana* prevailed upon *Dhṛtarāṣṭra* to exile the *Pāṇḍavas* to *Vārāṇavata* ("Açvatthāman is on my side; with him follow *Drona* and *Kṛpa*; *Vidura* is dependent on us for his means of life, though he is covertly with the foe") (I, 142). *Duryodhana* and his brothers began gradually to win over the people to their side by grants of wealth and honours, while *Dhṛtarāṣṭra* suggested to the *Pāṇḍavas* to visit the festival of *Paçupati* at *Vārāṇavata*. Fully understanding the motives of *Dhṛtarāṣṭra*, *Yudhishtira* let *Bhishma*, *Vidura*, *Droṇa*, *Bāhlika*, *Somadatta*, *Kṛpa*, *Açvatthāman*, *Bhāriçraava*, *Gāndhārī*, etc., give them their benedictions, and the *Pāṇḍavas* having performed propitiatory rites in order to obtain the kingdom, set out for *Vārāṇavata* (I, 143). *Duryodhana* prevailed upon *Puroçana* to reach *Vārāṇavata* that very day upon a swift chariot, and to construct a house of inflammable materials and burn the *Pāṇḍavas* and *Kuntī* (I, 144). The people, who were distressed by the departure of the *Pāṇḍavas*, and angry with *Dhṛtarāṣṭra*, were calmed by *Yudhishtira*. *Vidura*, in obscure words (cf. *Mlecchavācā*, v. 5803), warned *Yudhishtira*, who explained the meaning to *Kuntī*. They set out on the 8th day of the month of *Phalguna* when *Rohiṇī* was ascendant (I, 145). They were received with great honours by the citizens of *Vārāṇavata* and installed by *Puroçana* first in a palace that had been built for them, and after ten days in the lac-house called *Çiva* (*Çivakhyam*). *Yudhishtira* scented the smell of fat, etc., and told it to *Bhīma*, but resolved to seem unsuspecting (I, 146). A miner, sent by *Vidura*, told *Yudhishtira* that *Puroçana* would put fire to the house on the fourteenth night of the dark lunation, and made a large subterranean passage (I, 147). They lived there for a year. Then on a certain night *Kuntī* fed a large number of *brahmins*; and there came also a *Nishāda* woman with her five sons, who became intoxicated and lay down in the house to sleep. The *Pāṇḍavas* then set fire to the house and burnt *Puroçana* and the *Nishādas*, while they themselves escaped through the subterranean passage and fled in haste, *Bhīma* carrying his mother and brothers (cf. III, v. 546 foll.). The citizens thought they had been burnt to death (I, 148). A person sent by *Vidura* took the *Pāṇḍavas* and *Kuntī* to the other side of the *Gaṅgā* in a boat (I, 149). The miner had covered the hole he had dug with ashes, and the townspeople thought that the *Nishāda* woman with her five sons were *Kuntī* and the *Pāṇḍavas*, and sent to *Dhṛtarāṣṭra* to inform him that they had been burnt to death together with *Puroçana*. *Dhṛtarāṣṭra* wept in deep sorrow, and caused the funeral rites to be performed. Meanwhile the *Pāṇḍavas* having crossed the *Gaṅgā* proceeded in the darkness to the south and reached a dense forest. *Yudhishtira* then prevailed upon *Bhīma* to carry *Kuntī* and his brothers (I, 150). The motion of *Bhīma's* legs raised a wind like that of the months of *Çveti* and *Çukra*, while he trod down the trees and swam across streams. Towards evening they sat down in a terrible forest under a banyan-tree. *Kuntī* was thirsty, and *Bhīma* proceeded to a pool at a distance of a *gavyatī*, and brought water by soaking his upper garments. When he found them sleeping from fatigue, he lamented that *Yudhishtira* would not yet allow him to slay *Duryodhana*, etc., and sat there awake keeping watch over them (I, 151).

Jātūkarna, a *rehi*. § 264 (*Sabbākriyāp.*): II, 4a, 109 (in the palace of *Yudhishtira*).

Jatuveçmākhyā ("named from the lac-house," sc. *parva*). § 11 (*Parvasaṅgr.*): I, 2, 361 (i.e. *Jatugṛhaparvan*).

Jāvālī, v. *Jābālī*.

Javana, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45, 2577.

Jaya¹, a son of *Dhṛtarāṣṭra*, or an adherent of *Duryodhana*. § 83 (*Ādivamçāvatāraṇa*): I, 63a, 2448 (enumeration of eleven sons of *Dhṛtarāṣṭra* who were *mahārathas*).—§ 298 (*Dyūtap.*): II, 58, †2004.—§ 552 (*Goharapṇap.*): IV, 54, 1666 (attacks *Arjuna*).—§ 561 (*Yānasandhip.*): V, 58, 2301.—§ 576 (*Bhagavadgītāp.*): VI, 18, 687; 20, †752.—§ 578 (*Bhishmavadhap.*): VI, 44a, 1653.—§ 583 (do.): VI, 77, 3343.—§ 592 (*Samçaptakavadhap.*): VII, 20, 804; 25, 1108 (son of *Dhṛtarāṣṭra*).—§ 596 (*Pratijñāp.*): VII, 74, 2628.—§ 598 (*Jayadrathavadhap.*): VII, 85, 3036.—§ 599 (do.): VII, 91a, 3253; 135, 5564 (son of *Dhṛtarāṣṭra*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 156, 6851; 158, 7030, (w), 7036.—§ 604: VIII, 7, †207.

Jaya² ("victory"), a god. § 258 (*Khāṇḍavadahanap.*): I, 227, 8266 (armed with a mace *J.* partook in the encounter between the gods and *Arjuna* and *Kṛṣṇa*). Cf. *Jayanta*.

Jaya³, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 326 (in the palace of *Yama*).

Jaya⁴ = *Sūrya*: III, 154 (only C., B. has *Çayah*).

Jaya⁵ = *Arjuna*, q.v.

Jaya⁶ (one of the occult names which *Yudhishtira* gave to the *Pāṇḍavas*). § 549 (*Pāṇḍavapraveçap.*): IV, 5, 176.—§ 551 (*Kicakavadhap.*): IV, 23a, 804.

Jaya⁷, a serpent. § 564 (*Mātalyop.*): V, 103, 3632.—§ 615u (*Skanda*): IX, 45, 2554 (given to *Skanda* by *Vāsuki*).

Jaya⁸, a *Pāṇḍava* warrior. § 600 (*Ghaṭotkacavadhap.*): VII, 156, 6911 (is slain by *Açvatthāman*).

Jaya⁹, a *Pāṇḍava* prince. § 608 (*Karṇap.*): VIII, 56, 2735 (fights with *Karna*).

Jaya¹⁰ ("Victory," personif.). § 615u (*Skanda*): IX, 46, 2682.

Jaya¹¹ = *Çiva* (1000 names).

Jaya¹² = *Vishṇu* (1000 names).

Jaya¹³, name of a *muhūrta*. § 554 (*Sainyodyogap.*): V, 6, 125 (*muhūrtana*).

Jaya¹⁴ ("victory"), said of the *Mhbhr.*: I, 2302 (*jayo nāmētiḥāso 'yam*); XVIII, 194 (do.). Cf. also the introductory *çloka* of the single books (*Nārāyaṇam namaskṛtya Naraṇ caiva narottamam | devīm Sarasvatīṁ caiva tato jayam udtrayet*), and XVIII, 232 (do.).—Do., said of the episode *Vidulāputrānuçāsana*: V, 4639 (*jayo nāmētiḥāso 'yam*).

Jayā = *Durgā* (*Umā*): IV, 194; VI, 798.

Jayāçva, a *Pāṇḍava* warrior. § 600 (*Ghaṭotkacavadhap.*): VII, 158, 7012 (brother of *Virāṭa*?).

Jayadbala (one of the occult names which *Yudhishtira* gave to the *Pāṇḍavas*): § 549 (*Pāṇḍavapr.*): IV, 5, 176.—§ 551 (*Kicakavadhap.*): IV, 23a, 804.

Jayadharman, a *Kuru* warrior. § 600 (*Ghaṭotkacavadhap.*): VII, 156, 6862.

Jayadratha¹, king of the *Sindhu*, son of *Vṛddhakshatra*. § 11 (*Parvasaṅgr.*): I, 2, 473, 532, 533.—§ 130 (*Amçāvat.*): I, 67, 2745 (married *Duḥçalā*, the daughter of *Dhṛtarāṣṭra*).—§ 182 (*Dhṛtarāṣṭraputrānāmak.*): I, 117, 4557 (do.).—§ 232 (*Śvayamvarap.*): I, 186, 7001 (present at the

svayamvara of Draupadi).—§ 287 (Rājasūyikāp.): II, 34, 1267 (*Saindhavaḥ*, came to the rājasūya of Yudhishtira, C. has by error *Draya*).—§ 288 (do.): II, 35, 1293 (do.).—§ 290 (Çiçupālavadhāp.): II, 44a, 1534.—§ 298 (Dyūtap.): II, 58, 2017 (present at the gambling).—§ 522 (Draupadī-haranāp.): III, 264, 15581 (*rāja Sindhanam Vārdhakaśatriḥ*); 265, †15599 (*Sauvirarājāḥ*); 267, 15618, (15631); 268, (†15648), †15662, 15664; 269, †15683, †15693; 270, †15696; 271, 15747 (*Sindhurājāḥ*), 15750, 15751, 15752 (*J.* sees Draupadī and carries her off, but is overtaken by the Pāṇḍavas; after a battle *J.* took to flight).—§ 523 (Jayadrathavimokshanāp.): III, 272, 15777, 15788, 15791, 15796, 15800 (*J.* is seized by *Bhīmasena*, but set free again).—§ 524 (do.): III, 272, (15804), 15858 (gratified Çiva, who granted him the boon that he might vanquish the Pāṇḍavas, except Arjuna).—§ 525 (Rāmo-pākhyānāp.): III, 273, 15860 (*vinirjitya J°m*), 15867 (all. to § 522).—§ 544 (Yudhishtirācāsa): III, 292, 16611 (do.).—§ 545 (Putivratāmāhātmyāp.): III, 293, 16617 (*ona hṛta*, sc. Draupadī, all. to § 522).—§ 551 (*Kicakavadhāp.*): IV, 21, 686 (*on tathasva team ajaiśhī*, sc. *Bhīmasena*, all. to § 523).—§ 555 (Sainyodyogāp.): V, 19d, 588 (came with one akshauhini of Sindhus and Sauviras to Duryodhana).—§ 561 (Yānasandhip.): V, 47a, 1796; 55λ, 2186 (*Sindhurājāḥ*), (ν), 2206; 57f, 2246 (assigned to Arjuna as his match in the battle), (π), 2268, (σ), 2290; 62ββ, †2426; [66ee, 2504 (*Saindhavam*)].—§ 562 (Bhagavadānāp.): V, 92r, 3284; [95v, 3403 (*Saindhavaḥ*)].—§ 567 (do.): V, 124d, 4171.—§ 569 (do.): V, 142e, 4824; 144, 4890.—§ 570 (Suinyaniryānāp.): V, 155o, 5274 (*Saindhavam*, commander of one akshauhini of Duryodhana's army).—§ 571 (Ulūkādūtāgamanāp.): V, 160, †5532 (*°adriṃ*, sc. *purushodadhīṃ*, i.e. the army of Duryodhana); 161, †5575 (do.); [164e, 5708 (*Saindhavāya*, Sātyaki is pitted against *J.*)].—§ 572 (Rathātīrathasankhyānāp.): V, 165, 5743 (*Sindhurājāḥ*, equal to two *rathas*, all. to §§ 522, 523).—§ 573 (Ambopākhyānāp.): V, 195e, 7608 (*Saindhavaḥ*, in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, 16a, 622 (commander of one akshauhini of Duryodhana's army); 17, 665 (on his standard there was a boar of silver); 25λ, 837; 35, †1280.—§ 578 (Bhīshnavadhāp.): VI, 45^u, 1723 (*Saindhavam*, fought with Drupada); 50o, 2070.—§ 580 (do.): VI, 56β, 2407 (in the neck of Bhīshma's *gāruḍavyūha*); 57λ, 2452 (*Saindhavaḥ*); 59μ, †2583.—§ 581 (do.): VI, 60a, †2652; 65, 2910.—§ 582 (do.): VI, 71^u, 3133, [3138 (*Saindhavaḥ*, fought with Bhīmasena).—§ 583 (do.): VI, 76e, 3329; 79^u, 3469 (attacked Bhīmasena).—§ 584 (do.): VI, 85^r, †3762, †3782 (fought with Bhīmasena).—§ 585 (do.): VI, 92x, 4118, [4134 (*Sindhurājāḥ* . . . *vardham* (B. *vā°*) *svarnabhūshitam*)]; [94w, 4195 (*Saindhavaḥ*)].—§ 586 (do.): VI, 99a, 4501 (*Saindhavaḥ*, in the van of Bhīshma's *sarvatobhadra* array); 100q, 4545 (*Saindhavam*).—§ 587 (do.): VI, 108d, 5050 (*Saindhavam*); 113λ, 5210 (*Saindhavaḥ*), 5250 (pierced by Bhīmasena); 114κ, 5292 (*Saindhavam*, pierced by Arjuna), 5295 (pierces Arjuna and Bhīmasena), 5309 (*Saindhavaḥ*); 115, 5362 (*Vṛddhakshatrasya dāyadam*, attacked by Virāṭa); [116, 5417 (*Saindhavaḥ*, encounter with Virāṭa); 119φ, 5563 (*Saindhavaḥ*)].—§ 589 (Dronābhishhekap.): VII, 7γ, 179 (*Saindhavaḥ*).—§ 590 (do.): VII, 14, 556, 560, 570 (is vanquished by Abhimanyu).—§ 592 (Samçaptakavadhāp.): VII, 20q, 804 (in Drona's *gāruḍavyūha*); [25, 1074 (*Saindhavaḥ*, fought with Khatravarma)]; 32w, 1410,

(ee), 1441; [34, 1503 (*Sindhurājāḥ*), 1505 (*Sindhurajasya*)].—§ 593 (Abhimanyuvadhāp.): VII, 42, 1747 (*Saindhavaya putraḥ*), 1755, 1766 (*Sindhurājāḥ*), 1768 (had obtained the boon from Çiva that he should check the four Pāṇḍavas, cf. § 524); [43 (vanquishes the Pāṇḍavas)].—§ 594 (do.): VII, 52, 2007 (*Saindhavams*, *J.* had prevented the Pāṇḍavas from rescuing Abhimanyu).—§ 596 (Pratijñāp.): VII, 73, 2574 (*Saindhavako rāja*, do.), 2586, 2587, 2588, 2595, 2597, 2600, 2603, 2605 (Arjuna promises to slay *J.*); 74, 2613; 75, 2657, 2674, 2676 (six of the Kuru chariot-warriors promise to protect *J.*); 76, 2680, 2702; [77, 2723 (*Saindhavo bālaghitakāḥ*), 2725 (*Saindhavasya*)]; 79, 2796, 2797, 2800; 80, 2830, 2839.—§ 598 (Jayadrathavadhāp.): VII, 87, 3097, 3102 (*Sindhurājāḥ*), 3104 (description of his horses), (i) 3114.—§ 599 (do.): VII, 91, 3223, 3251 (*Bibhataur J°vadhakaukaḥ*), 3260; 94, 3414, 3416, 3425; 100, 3749, 3759; 101, 3777, 3792, 3793; 103, 3883; 104μ, 3894, 3912, 3917 (pierced Arjuna); 105v, 3946 (on the top of the standard of *J.* there was a silver boar, decked with golden garlands and of the splendour of white crystal (read *dhvajagṛo 'lohitārkabho*, with B.)), 3961; 110, 4209; 111, 4216, 4249, 4250, 4254; 112, 4300, 4302; 124, 4979, 1985; 128, 5264; 137ww, 5629; 141, 5872; [143κκκ, 6005 (*Saindhavena*)]; 145, 6057, 6061, 6065, †6066, 6072, 6074, 6076; 146, 6196, 6200, 6205, 6222, 6229, 6230 (Arjuna vanquishes all the protectors of Jayadratha).—§ 599g (*Vṛddhakshatra*): VII, 146, 6259, 6265 (*Vṛddhakshatra*, the father of *J.*, had pronounced the curse that the head of that person who would cause the head of *J.* to fall to the earth should break into pieces).—§ 599 (Jayadrathavadhāp.): VII, 146, 6267, 6286 (Arjuna cut off the head of *J.*, Kṛhna caused it to fall on the lap of *Vṛddhakshatra*, from there it fell on the earth; according to the curse the head of *Vṛddhakshatra* broke to pieces); 148, †6445 (*hataṃ*); 149ψψψ, 6475; 150a^r, 6501 (*hataḥ*), (β^r), 6507 (do.); 6526 (do.); 152d^r, 6580.—§ 600 (Ghaṭotkacavadhāp.): VII, 158, 7035 (mentioned among the slain); 159, 7046 (*Gaṇḍivadhanod hataṃ* . . . *J°m*); [182γγγ, 8281 (*Saindhavaḥ*)].—§ 603 (Nārāyaṇāstramokshanāp.): VII, 197, 9118 (*°çiro yathā*).—§ 604 (Karna): VIII, 5f, 100 (*Sindhurākshatramukhāniha daça rākṣṣāṇi yāni ha | vaçe tishṭhanti vṛasya yaḥ sthitaḥ tava çāsane | akshauhiṇīr daçaikāḥ sa vinirjitya çilaiḥ çaraiḥ | Arjunena hato, rājan, mahāstrye J°h*).—§ 608 (do.): VIII, 73, 3676 (had been protected by Drona), 3681.—§ 609 (Çalyap.): IX, 2f, 72 (had aided with Duryodhana), 90 (*nihataḥ*).—§ 610 (do.): IX, 4, 198 (*hato*), 217, 219 (*hataḥ*); 5v, 278 (has been slain).—§ 611 (do.): IX, 24vv, 1299 (*nihato*), 27rr, 1457 (*hataḥ*).—§ 613 (Gadāyuddhāp.): IX, 32β, 1836.—§ 615 (do.): IX, 61, 3433 (*°ona pāpasa yat Kṛhṇa kleṣitā vana*, all. to § 522); 64ee, 3614 (*Saindhavam*).—§ 618 (Jala-pradānikāp.): XI, 12λ, 320 (*hataḥ* . . . *J°m*).—§ 619 (Strivilāpāp.): XI, 16a, 454; 20e, 585; 22q, 624, 625 (*Sindhu-Sauvirabhartāraṃ*), 628, 629 (lamented for as dead).—§ 620 (Çṛāddhāp.): XI, 26β, 787 (his body is cremated).—§ 785 (Anugītāp.): XIV, 77, 2231 (*Sindhurajasya*, the Sindhus attacked Arjuna in order to revenge the death of *J.*); 78, 2269 (*°m hataṃ smṛtaḥ*), 2287 (the son of *J.* and Duḥçalā had died, leaving a son who was yet a little child); 84, 2497 (*apakarāt* . . . *J°çiro yathā*, sc. Arjuna).—§ 787 (*Āçramavāṣap.*): XV, 14e, 415 (Yudhishtira caused the *çāddha* of *J.*, etc., to be performed).—§ 795 (*Svargārohanāp.*): XVIII, 5λ, 160.

Cf. also the following synonyms :—

Saindhava, Saindhavaka, q.v.

Sauvira, Sauviraka, Sauvirarāja, q.v.

Sindhupati, Sindhurāj, Sindhurāja, Sindhurājan, Sindhu-Sauvirabhartr, q.v.

Suvira, Suvirarāshtrapa, q.v.

Vārdhakshatri ("the son of Vṛddhakshatra") : III, 15576 (*rāja Sindhūnām*), 1558 (*J°*) ; VI, †752 ; VII, 1748 ; XI, 623.

Jayadratha¹, an ancient king. § 267 (*Yamasabhāv*) : II, 8, 337 (in the palace of Yama).

Jayadrathavadha(h) ("the slaughter of Jayadratha"). § 10 (*Parvas*) : I, 2, 339 (*°śaḥ parva*, i.e. Jayadrathavadhaparvan).

[**Jayadrathavadhaparvan**] ("the section including the slaughter of Jayadratha," the 75th of the minor parvas of Mbhr. ; cf. Jayadrathavadha). § 598 : *Dhṛtarāshṭra* lamented the slaughter of his troops ; "formerly in the abode of *Somadatta*, who was devoted to truth, I used to hear delightful sounds" (instead of grief and lamentations, as now in the houses of *Vivimçati*, etc. (a)) ; then he mentioned *Kṛṣṇa*'s ambassadorship, the match at dice, that he and *Vidura*, etc. (β) did not approve of ; "possessed of sovereignty, the *Pāṇḍavas* will ever listen to the voice of *Çalya*, etc." (γ) ; "none can fight *Bhīmasena*, etc. (δ) ; only *Duryodhana*, etc. (ε), would venture to resist them" ; he asked what the principal leaders (ζ) did (VII, 85). *Saṅjaya* rebuked *Dhṛtarāshṭra* for his folly in bringing about the battle (VII, 86). *Droṇa* arrayed his divisions. The warriors shouted in anger "where is *Arjuna*?" etc. (η). *Droṇa* assured *Jayadratha* of protection by *Somadatta*'s son, etc. (θ). *Droṇa*'s array was in part a *çakaṭa* and in part a circle, 48 miles long, and the width of its rear was 20 miles ; in the rear was another impenetrable array in the form of a lotus ; and within that a needle, in the mouth of the needle was *Kṛtavarman* ; next came the *Kāmbhoja* king, etc. (i) ; behind them all was *Jayadratha* at one side of the needle. At the head of the *çakaṭa* was *Droṇa* (b). Si. and Cū. wondered. *Duryodhana* rejoiced (VII, 87). After the *Rudra*-hour (*Raudra muhūrta*) had set in *Arjuna* made his appearance, while portents appeared in nature. Then *Nakula*'s son *Çatānika* and *Dhṛṣṭadyumna* arrayed the divisions of the *Pāṇḍavas*. *Durmarshana* (*Dhṛtarāshṭra*) took up his position in the van in order to oppose *Arjuna* ; *Arjuna* was at the very van of his army. *Kṛṣṇa* and *Arjuna* blew their conches. The *Kuru* army was afraid (VII, 88).—§ 599 : THE FOURTEENTH DAY'S BATTLE. *Arjuna* & *Durmarshana* ; a terrible carnage was caused by *Arjuna* ; *Durmarshana*'s division fled away (VII, 89). *Duḥçāsana* & *Arjuna* ; *Duḥçāsana*'s division was slaughtered and routed ; he sought protection with *Droṇa* (VII, 90). *Arjuna* met with *Droṇa* and prayed for leave to slay *Jayadratha* ; *Droṇa* refused leave and attacked *Arjuna* ; unable to vanquish *Droṇa*, *Arjuna* avoided him from fear of losing time, and penetrated into the *Kuru* army, the *Pāṇḍala* princes, *Yudhāmanyu* and *Uttamanujas*, being the protectors of his wheels ; *Jaya*, etc. (a), opposed *Arjuna*, and so did the *Abhishāhas*, etc. (β), with *Droṇa* at their head (VII, 91). *Droṇa* & *Arjuna*, who employed the *Brāhma* weapon. *Arjuna* avoided *Droṇa*, began to slaughter the *Bhojas*, and took up his position between *Kṛtavarman* and the *Kāmbhoja* king *Sudakeṣiṇa*. *Arjuna* & *Kṛtavarman*, who was stupefied ; *Arjuna* proceeded to the division of the *Kāmbhojas*. *Kṛtavarman* & *Yudhāmanyu* + *Uttamanujas*, who were prevented by

Kṛtavarman from following *Arjuna*, who did not slay *Kṛtavarman*. *Çrutāyudha* (b) & *Arjuna* (+ *Kṛṣṇa*) ; *Çrutāyudha* attacked *Kṛṣṇa* with his mace, which returned and slew *Çrutāyudha* himself ; all the troops fled away. The *Kāmbhoja* king *Sudakeṣiṇa* & *Arjuna*, who slew him ; all the troops fled away (VII, 92). *Arjuna* slew the *Abhishāhas*, etc. (γ). *Çrutāyus* + *Acyutāyus* & *Arjuna*, who slew them both with the *Aindra* weapon. *Niyatāyus* + *Dirghāyus* (the sons of *Çrutāyus* and *Acyutāyus*) & *Arjuna*, who slew them both. The *Āngas* (on elephants) + the *Kalinga* king, etc. (on elephants ; urged by *Duryodhana*), & *Arjuna*, who caused a great carnage among them, as also among the *Mlecchas*, *Yavanas*, etc. (δ). The *Ambastha* king *Çrutāyus* & *Arjuna* (+ *Kṛṣṇa*), who slew him (VII, 93). *Duryodhana* addressed *Droṇa* in wrath and affection. *Droṇa* acknowledged his inability to oppose *Arjuna* on account of his own old age. *Droṇa* cased *Duryodhana* in invulnerable armour (invoking the *Vedaas*, *Nakusha*, etc. (ε)) and urged him to oppose *Arjuna* ; with this armour he need have no fear from *As.*, *D.*, *Y.*, *U.*, *Rā.*, men, etc. It was the armour that *Çiva* had given to *Indra*, by means of which he slew *Vṛtra* (ε) ; *Indra* > *Āngiras* > *Byhaspati* > *Agniveçya* > *Droṇa*. It was put on, its pieces being joined with *Brāhma* strings. *Brahmān* had himself put it on *Vishṇu* in days of yore, and on *Indra* in the fight about *Tāraka*. *Duryodhana* + *Trigartas*, etc., proceeded towards the chariot of *Arjuna* (VII, 94). The *Pāṇḍavas* (headed by *Dhṛṣṭadyumna*) + *Somakas* & *Droṇa* ; a fierce battle ensued in front of the *Kuru* array ; *Droṇa* & *Dhṛṣṭadyumna* ; *Droṇa*'s host became divided into three bodies : one which retreated towards *Kṛtavarman*, another towards *Jalasandha*, another towards *Droṇa* himself ; *Vivimçati*, etc. (ζ), & *Bhīmasena* ; king *Bāhlika* & the *Draupadeyas* ; the *Govāsana* chief *Çaibya* & the *Kāçi* king ; the *Madra* king *Çalya* & *Yudhisṭhira* ; *Duḥçāsana* & *Sātyaki* ; *Saṅjaya* & *Cekitāna* ; *Çakuni* (+ 700 *Gāndhāras*) & *Sahadeva* ; *Vinda* and *Anuvinda* & *Virāṭa* ; king *Bāhlika* & *Çikhaṇḍin* ; the *Avanti* chief + the *Sauviras* and *Prabhadrakas* & *Dhṛṣṭadyumna* ; *Alāyudha* & *Ghaṭotkaca* ; *Kuntibhoja* and *Rā. Alambusha*. *Jayadratha* remained in the rear, protected by *Kṛpa*, etc., and the protectors of his wheels were *Açvatthāman* on the right and *Karna* on the left ; his rear was protected by *Kṛpa*, etc. (η), headed by *Somadatta*'s son (VII, 95). *Droṇa*, in front of his array, fought the *Pūthas*. *Vinda* and *Anuvinda* & *Virāṭa* ; *Çikhaṇḍin* & *Bāhlika* ; the *Govāsana* king *Çaibya* & the *Kāçi* king ; the *Bāhlika* king & the *Draupadeyas* ; *Duḥçāsana* & *Sātyaki* ; *Kuntibhoja* & *Alambusha* ; *Nakula* and *Sahadeva* & *Çakuni*, who fled towards *Droṇa* ; *Rā. Ghaṭotkaca* & *Rā. Alāyudha* ; *Yudhisṭhira* & *Çalya* ; *Vivimçati*, etc. (θ), & *Bhīmasena* (VII, 96). *Bhīmasena* & *Jalasandha* ; *Yudhisṭhira* & *Kṛtavarman* ; *Dhṛṣṭadyumna* & *Droṇa* ; *Dhṛṣṭadyumna* mounted *Droṇa*'s chariot, had his *pārshni* charioteers slain, etc., but was rescued by *Sātyaki* ; *Droṇa* & *Sātyaki* (VII, 97). *Sātyaki* (*Yuyudhāna*) & *Droṇa* ; D. (headed by *Brahmān* and *Soma*), Si., Cū., Vd., M.-U. looked at ; *Droṇa* acknowledged in *Sātyaki* the force of *Rāma*, etc. (i) ; D. (with *Indra*), G., Si., and Cū. admired him ; *Droṇa* invoked the *Āgneya* weapon, *Sātyaki* the *Vāruṇa* weapon. Just at that time the sun went down in his course. *Yudhisṭhira*, etc. (κ) (in order to protect *Sātyaki*), & *Droṇa* (protected by *Duḥçāsana*, etc.) (VII, 98). *Arjuna* and *Kṛṣṇa* steadily proceeded towards *Jayadratha* (description). *Vinda* and *Anuvinda* & *Arjuna*, who slew them both. While *Kṛṣṇa* groomed *Arjuna*'s steeds, *Arjuna* on foot held the whole *Kuru* army in check, and piercing the

earth with a weapon made a lake for his steeds to drink from, and an arrow hall for them to rest within; *Nārada* came to see the lake (VII, 99). The Si. and Cā., etc., applauded. The *Kurus* fiercely attacked *Arjuna* while he was on foot; *Arjuna* beat back all his assailants; the *Kurus* applauded his prowess, blaming *Duryodhana*. After finishing the grooming *Kṛṣṇa* reharnessed the steeds and proceeded with great speed. *Duryodhana* followed (VII, 100). The progress of *Arjuna* (with *Kṛṣṇa*) became irresistible. *Duryodhana* outran *Arjuna* in a single chariot, and then turned back, facing *Kṛṣṇa* (VII, 101). *Kṛṣṇa* pointed out *Duryodhana* to *Arjuna* and urged him to slay him ("the three worlds with D., A., and men cannot vanquish thee, what need be said of *Duryodhana*?"), mentioning *Duryodhana's* injuries (λ); *Arjuna* promised to slay him; *Arjuna* & *Duryodhana* (VII, 102). *Arjuna* failed to pierce *Duryodhana* in consequence of the latter's invulnerable armour; "the chief of the gods gave this invulnerable armour to *Angiras* > *Brhaspati* > *Indra* > *Arjuna*." *Arjuna* shot strong arrows, strengthened by mantras, at *Duryodhana*, which were cut off by *Aśvatthāman*; this weapon could not be used again lest it should slay *Arjuna* himself. *Arjuna* deprived *Duryodhana* of his chariot, and steeds, and weapons; when *Kṛṣṇa* blew *Pāṇḍajanya* and *Arjuna* drew *Gāṇḍīra*, the *Kurus* fell down on the ground. The protectors of *Jayadratha* attacked *Kṛṣṇa* and *Arjuna* (VII, 103). *Bhūriçravas*, etc. (μ) (with *Saindhava* horses, etc.), & *Arjuna*, who blew *Deradatta*, as *Kṛṣṇa* blew *Pāṇḍajanya*; *Duryodhana* & *Bhūriçravas*, etc. (μ), & *Arjuna*; *Aśvatthāman* & *Arjuna* (+ *Kṛṣṇa*) (VII, 104). *Sañjaya* described to *Dhṛtarāṣṭra* the standards (ν). *Arjuna*, assailed by many chariot-warriors, slew many of them (VII, 105). In the afternoon: The *Pāṇḍavas* and the *Pāṇḍavas* (desirous of slaying *Droṇa*) & the *Kurus*; *Bṛhatkshattra* (among the *Kaikayas*) & *Droṇa*; *Kshemadhṛti* & *Bṛhatkshattra*; *Dhṛṣṭaketu* (the *Cedi*) & *Kshemadhṛti*; *Viradhanvan* & *Dhṛṣṭaketu*; *Yudhishtira* & *Droṇa*; *Vikarna* (*Dhārtarāṣṭra*) & *Nakula*; *Durmukha* & *Sahadeva*; *Vyāghradatta* & *Sātyaki*; *Bhūriçravas* & the *Draupadeyas*; *Rā. Alambusha* (*Rahyaçrṅga's* son) & *Bhīmasena*; *Yudhishtira* & *Droṇa*; *Yudhishtira* displayed great heroism; both he and *Droṇa* invoked the *Brahma* weapon; *Yudhishtira*, in distress, getting upon the chariot of *Sahadeva* is borne away from the field (VII, 106). *Kshemadhṛti* & the *Kaikaya* prince *Bṛhatkshattra*, who slew *Kshemadhṛti*; *Viradhanvan* & *Dhṛṣṭaketu* (advancing against *Droṇa*); Si. and Cā. wondered; *Viradhanvan* was slain by *Dhṛṣṭaketu*; *Durmukha* (*Dhārtarāṣṭra*) & *Sahadeva*; *Durmukha* mounted the chariot of *Niramitra*, who was slain by *Sahadeva*; *Nakula* & *Vikarna* (*Dhārtarāṣṭra*), whom he vanquished; *Vyāghradatta* (*Magadha* prince) & *Sātyaki*, who slew him; the *Magadhas* & *Sātyaki*, who nearly exterminated them; the *Kurus* were routed; *Droṇa* & *Sātyaki* (VII, 107); *Bhūriçravas* & the *Draupadeyas*; *Çatānka* (the son of *Nakula*), etc. (ξ), & *Bhūriçravas*, who was slain by the son of *Sahadeva*; *Rā. Alambusha* (son of *Rahyaçrṅga*; recollecting the slaughter of his brother *Baka*) & *Bhīmasena*; *Alambusha* resorted to illusive tricks and caused a river of blood with *Rā.*, etc., wafting away countless *Cedis*, etc. (ο); *Bhīma* employed the *Tvāṣṭra* weapon; *Alambusha* fled to *Droṇa* (VII, 108). *Ghaṭotkaca* & *Alambusha*; both availed themselves of their illusive power; the *Pāṇḍavas* (*Bhīmasena*, etc.) & *Alambusha*; *Bhīmasena's* son, etc. (π), & do., who was slain by *Ghaṭotkaca* (VII, 109). *Yuyudhāna* & *Droṇa*; *Yudhishtira* urged *Dhṛṣṭadyumna* and all his troops, headed by *Bhīmasena*, to rescue *Yuyudhāna*; *Yudhishtira* (with all his troops) & *Droṇa*,

who slew many and vanquished the *Pāṇḍavas*, etc. (ρ); *Yudhishtira* heard the sound of *Pāṇḍajanya* and thought *Arjuna* to be in distress; he requested *Sātyaki* to go to *Arjuna* and bring him news of his safety; *Arjuna* had said in the *Devatavana* to *Yudhishtira*, "even if *Kṛṣṇa*, etc. (σ), assist us, I shall yet appoint *Sātyaki* for our aid, since there is none equal to him," and *Yudhishtira* had witnessed his reverence for *Arjuna* at *Devāraka* when returning from the *tirthas*, and at *Upaplavya* his affection for the *Pāṇḍavas*. "the day is about to end"; amongst the *Vṛkṣis* two were regarded as *atirathas*: *Pradyumna* and *Sātyaki* (in weapons equal to *Nārāyaṇa*, in strength to *Saṅkarṣaṇa*, in bravery to *Arjuna*, surpassing *Bhishma* and *Droṇa*) (VII, 110). *Sātyaki* hesitated to comply with *Yudhishtira's* request on the ground of the counter-commands of *Arjuna* ("only *Pradyumna* and *Sātyaki* are a match for *Droṇa* in battle"); "the *Saurirakas*, etc. (τ), D., A., men, Rā., K., M.-U., etc., are no match for *Arjuna* in battle." *Yudhishtira* pressed his request, saying that *Bhīma*, etc. (υ), will protect him during *Sātyaki's* absence (VII, 111). *Sātyaki* agreed to obey *Yudhishtira*; "the distance from here is three *yojanas*"; he would crush the elephants of the *Añjana* breed, mounted by *Mlecchas* (named *Rukmurathas*), commanded by *Karna* and devoted to *Duḥśāsana*, at *Karna's* command returning from the pursuit of *Arjuna* and waiting for *Sātyaki*, and also ordered by *Duryodhana*; he would also crush those 700 elephants ridden by *Kirātas* (sprung from the race of *Agni*) (ϕ) and formerly given by the *Kirāta* king to *Arjuna*; obtaining these and *Kṛpa*, etc. (φ), *Duryodhana* thought lightly of the *Pāṇḍavas*; "also the *Kūmbhojas* (a full *akṣauhini*) are on the alert with their eyes on me." Then *Sātyaki* directed his chariot to be properly equipped; "I shall also have to encounter the *Çakas*." *Yudhishtira* caused quivers, etc., to be placed on *Sātyaki's* chariot (with steeds of the *Sindhu* breed); then *Sātyaki* set out (description) with his charioteer and friend, the younger brother of *Dāraka*. *Bhīmasena* also set out with *Sātyaki*, but was prevailed upon by *Sātyaki* to return and protect *Yudhishtira* (VII, 112). *Yudhishtira* followed *Sātyaki* in order to reach the chariot of *Droṇa*. *Dhṛṣṭadyumna* and king *Vasudāna* urged the warriors to protect *Sātyaki*. *Sātyaki* made the *Kurus* flee away. *Droṇa* & *Sātyaki*, who then, like *Arjuna*, avoided *Droṇa*, pointing out to his charioteer the *Avantis*, etc. (χ), and then smiting the great host of *Karna*. *Kṛtavarma* & *Sātyaki*, who slew *Kṛtavarma's* charioteer and issued out of the *Bhoja* division, while *Kṛtavarma* (himself urging his steeds) attacked *Bhīmasena*. *Yuyudhāna* & the *Kūmbhojas*. *Droṇa* (making the *Bhoja* king protect his troops) pursued *Yuyudhāna*, while the *Pāṇḍava* host began to resist him. The *Pāṇḍavas* (headed by *Bhīmasena*) & *Kṛtavarma* (VII, 113). *Dhṛtarāṣṭra* wondered before *Sañjaya* that even such an army as his should be slain ("it must be Destiny"), and asked about what passed. *Sañjaya*, quoting *Vidura*, rebuked *Dhṛtarāṣṭra*, and then related: the *Pārthas* (ψ) (headed by *Bhīmasena*) & the *Bhoja* king *Kṛtavarma*; *Çikhaṇḍin* was brought away from the battle by his charioteer; *Kṛtavarma* vanquished all the *Pārthas*, etc. (ω) (VII, 114). *Sātyaki* turned back to check *Kṛtavarma*, whom he deprived of his chariot; then he broke the hostile division and proceeded on his way. *Sātyaki* & *Rukmaratha* (with the *Trigartas* and elephants, to the left of *Droṇa's* host; urged by *Duryodhana* they waited for *Sātyaki*); this elephant division fled away. The *Magadha* king *Jalasandha* (on an elephant) & *Yuyudhāna* (with white steeds), who slew

him; the *Kurus* fled away. *Droṇa* & *Yuyudhāna* (VII, 115). *Droṇa*, etc. (aa) & *Yuyudhāna*; *Duryodhana* fled away, mounting the chariot of *Citrāsena*. *Kṛtavarman* & *Yuyudhāna*, who made him fall on his knees (VII, 116). *Droṇa* & *Sātyaki*, whose driver swooned away; *Sātyaki*, acting as his own driver, continued to fight with *Droṇa*, who was carried away by his steeds; the troops broke. *Droṇa* returned to the front of the array in order to check the *Pāṇḍavas* (VII, 117). King *Sudarśana* & *Sātyaki*, who slew him (VII, 118). *Sātyaki*'s driver pronounced an eulogy (ββ) upon him. *Sātyaki* urged him to take him to the *Kāmbojas*; *Yuyudhāna* & the *Yavanas*, who fled away; thousands of *Kāmbojas*, etc. (γγ), were similarly slain by *Sātyaki*; Cū. and G. applauded him (VII, 119). *Yuyudhāna* proceeded towards *Arjuna*; *Duryodhana*, etc. (δδ), followed him behind and attacked him as he proceeded slowly; an awful carnage set in; *Duryodhana*'s chariot was taken away by the steeds; the others then fled away. *Yuyudhāna* proceeded towards the chariot of *Arjuna* (VII, 120). *Dhṛtarāṣṭra* wondered before *Sanjaya* at the feats of *Yuyudhāna* ("I think Destiny is now unpropitious"). *Sanjaya* blamed *Dhṛtarāṣṭra* and *Duryodhana*, and then continued his narrative. At the command of *Duryodhana* the *Samcāptakas* rallying, with a number of *Çakas*, etc. (cc) (headed by *Duryodhana*), attacked *Sātyaki*; *Duhçāsana* (with a large force of robbers) & *Sātyaki*; many elephants of the race of *Añjana*, etc. (KK), were slain, and many steeds of the *Vanāyu* race, etc. (ηη), and many thousands of warriors; many *Daradas* & *Sātyaki*; they fled away. *Droṇa*, hearing the noise, told his charioteer to take the chariot to the spot where *Yuyudhāna* was; the charioteer remarked that the *Pāṇḍavas* and *Pāṇḍavas* were rushing against *Droṇa*; suddenly *Sātyaki* appeared, and the broken troops and *Duhçāsana*, all struck with panic, rushed towards *Droṇa*'s division (VII, 121). *Droṇa* rebuked *Duhçāsana* for his cowardice (quoting his words to *Draupadi*), and told him to make peace with the *Pāṇḍavas* (θθ). *Duhçāsana* (with *Mlecchas*) & *Sātyaki*. *Droṇa* & the *Pāṇḍavas* + the *Pāṇḍavas*, etc. (ι); *Droṇa* slew the *Pāṇḍava* prince *Vṛaketu*, and his brothers *Citraketu*, *Sudhanvan*, *Citravarman*, and *Citraratha*; *Dhṛṣṭadyumna* mounted *Droṇa*'s chariot, but was then carried away by his own steeds; having caused a great carnage *Droṇa* once more took up his station in the midst of his own array (VII, 122). *Duhçāsana* & *Sātyaki*; the warriors of *Duhçāsana* (but not himself) fled away. *Duryodhana* urged a body of 3,000 *Trigartas* towards *Yuyudhāna*, who slew 500; then they turned towards *Droṇa*. While *Sātyaki* was proceeding towards *Arjuna* he was again attacked by *Duhçāsana*, who was taken up by the *Trigarta* leader on his chariot; *Sātyaki* did not slay him, recollecting the words of *Bhīmasena*, but quickly proceeded along the track of *Arjuna* (VII, 123). D. and Cū. wondered. *Bhīmasena*, etc. (κκ), & the *Kauravas*. *Sātyaki* proceeded towards *Arjuna*. *Duryodhana* & the *Pāṇḍavas* (λλ); *Duryodhana* caused a great carnage. *Droṇa* (in order to rescue *Duryodhana*) & the *Pāṇḍavas*; a dreadful carnage took place. Then there arose a loud uproar from the place where *Arjuna* was (VII, 124). In the afternoon: *Droṇa* & the *Somakas* (and *Pāṇḍavas*); *Brhatkshatra* (of the *Kekayas*) & *Droṇa*; both invoked the *Brāhma* weapon; *Brhatkshatra* was slain by *Droṇa*, who then slew the *Cedi* *Dhṛṣṭaketu* (the son of *Çiçupāla*; with steeds of the *Kāmboja* breed), and then *Dhṛṣṭaketu*'s son, and the son of *Jarāsandha*. The *Cedis*, etc. (μμ), & *Droṇa*, who slew them, especially the foremost among the *Cedis*. The *Pāṇḍavas* began to tremble and loudly called for *Bhīmasena* and

Dhṛṣṭadyumna. *Droṇa* slew *Kahatradharman* (*Dhṛṣṭadyumna*'s son), and caused *Cakṛtāna* to be carried away by his steeds. *Drupada* (censuring *Duryodhana*) (placing the *Pārthas* at his head) & *Droṇa* (then 85 years of age, with white locks, but behaving like a youth of 16) (VII, 125). *Yudhisṭhira* was anxious at not having obtained any intelligence of *Arjuna* and *Sātyaki*, and thought of sending *Bhīma* after *Sātyaki*, asking him to send him a message by uttering a leonine roar (VII, 126). *Bhīma* requested *Dhṛṣṭadyumna* to protect *Yudhisṭhira*, and prepared to set out (description) after *Sātyaki* and *Arjuna*; the fierce blasts of *Pāṇḍavajanya* were heard, filling *Yudhisṭhira* with fear. *Bhīma* (with his charioteer *Viçoka*) broke through the head of the *Kuru* array; the *Pāṇḍavas* and *Somakas* followed him behind; the brothers *Duhçāla*, etc. (νν), (with celestial weapons) he passed, and rushed against *Droṇa*'s division; *Droṇa* & *Bhīmasena*; *Bhīma*'s mace pressed *Droṇa*'s chariot down into the earth; *Droṇa*, who had previously alighted, was saved; *Bhīma* slew eleven sons of *Dhṛtarāṣṭra*: *Kuṇḍabhadra*, etc. (ξξ); *Dhṛtarāṣṭra*'s sons and the soldiers fled away. *Bhīmasena* then passed towards the division of *Droṇa* (VII, 127). *Bhīma* & *Droṇa*; *Bhīma* passing through the *Bhoja*, etc. (οο), division and beholding *Sātyaki*, proceeded with great speed and sighted *Arjuna*, to whom he made his presence known by a roar; *Arjuna* and *Kṛṣṇa* uttered loud roars in return; *Yudhisṭhira* understood that all was safe, and thought of *Arjuna*'s feats (ππ) (VII, 128). *Karna* & *Bhīmasena*; *Karna* mounted the chariot of *Vṛhasena*; *Bhīma* uttered a loud roar that gratified *Yudhisṭhira*. *Arjuna* stretched *Gāṇḍīva* and *Kṛṣṇa* blew *Pāṇḍavajanya* (VII, 129). *Duryodhana* saw *Droṇa*, and affectionately chided him for his having allowed *Sātyaki* and *Bhīma* to penetrate the *Kuru* host and approach to the aid of *Arjuna*. *Droṇa* counselled *Duryodhana* to make effective arrangements for the protection of *Jayadratha*. While going back towards *Jayadratha*, *Duryodhana* encountered the two brothers, the *Pāṇḍava* princes, *Yudhāmanyu* and *Uttamaujas*, the protectors of the wheels of *Arjuna*'s chariot, who had formerly, while *Arjuna* penetrated the *Kuru* host, been checked in their progress by *Kṛtavarman*, and were now proceeding towards *Arjuna* by the flank of the *Kuru* army. *Uttamaujas* ascended the chariot of *Yudhāmanyu*, which *Duryodhana* pressed down into the earth with his mace, and then *Duryodhana* ascended the chariot of the *Madra* king; *Yudhāmanyu* and *Uttamaujas*, ascending two other chariots, proceeded towards *Arjuna* (VII, 130). *Karna* proceeded against *Bhīma*. *Dhṛtarāṣṭra* inquired about the battle (pp). *Sanjaya* related: *Bhīma* desired to avoid *Karna* and to proceed towards *Arjuna*; *Karna* insultingly challenged *Bhīma*, who turned back and encountered *Karna*; a fierce battle ensued between *Bhīma* and *Karna*, whom *Bhīma* deprived of his steeds and chariot. *Karna* mounted another chariot (VII, 131). Continuation of the battle between *Karna* and *Bhīma*, who recollected the woes in *Virāṭa*'s city, etc. (σσ). *Bhīma*'s horses of the hue of bears and *Karna*'s of the hue of swans mingled together; *Kṛṣṇa* and *Arjuna* became anxious for *Bhīma*; a great carnage took place (VII, 132). *Dhṛtarāṣṭra*'s eulogy on *Bhīma* (ττ); *Karna* was capable of encountering D., As., and men. *Sanjaya* continued: *Bhīma* again deprived *Karna* of his steeds and driver. *Duryodhana* dispatched his brother *Durjaya* to rescue *Karna*; *Bhīma* slew *Durjaya*; *Karna* wept (VII, 133). Riding upon another chariot *Karna* again encountered *Bhīma*, who again deprived him of his chariot. *Duryodhana* dispatched his brother

Durmukha to rescue *Karna*; *Bhima* slew *Durmukha*, upon whose chariot *Karna* mounted, weeping; *Karna* fled, carried away by his steeds (VII, 134). *Dhrtarashtra's* observations on *Bhima's* victory over *Karna* (vv); "I think Destiny reigns supreme." *Sanjaya* called *Dhrtarashtra* "the root of this destruction of the world"; then he related: five brothers of *Duryodhana* (φφ) + *Karna* & *Bhimasena*, who slew the five brothers, resisting *Karna* the while (VII, 135). *Karna* became despondent of his life; *Bhima* again deprived *Karna* of his steeds, driver, and bow; *Karna* once more fled on foot; *Duryodhana* dispatched other brothers of his against *Bhima*, who slew them all (χχ). *Karna* wept, recollecting the words of *Vidura*; then, riding upon another chariot he encountered *Bhima* (description), who gladdened *Arjuna*, etc. (ψψ) (VII, 136). *Karna* sorrowfully surveyed the slain brothers of *Duryodhana*, and was hard pressed by *Bhima*, who was applauded by *Cā.*, *Bhūriçravas*, etc. (ωω); *Duryodhana* dispatched seven of his brothers to the rescue of *Karna*; they were all slain by *Bhima* (ααα); *Bhima* lamented the death of *Vikarna*, who was dear to him. Then he with a shout gladdened *Yudhishtira*, who rushed against *Drona*. Beholding the slaughter of thirty-one of his brothers by *Bhima*, *Duryodhana* recollected the words of *Vidura* (βββ) (VII, 137). *Bhima* & *Karna*; a great carnage was caused by both (*Sindhu*, *Sauvira*, *Kaurava*); *Cā.* and *Si.* were amazed (VII, 138). Continuation: *D.*, *Si.*, *G.*, and *Vd.* applauded the two combatants. Pierced by *Karna*, *Bhima's* driver sought refuge in *Satyaki's* chariot; *Karna* cut off *Bhima's* weapons; *Bhima* leaped into the sky in order to snatch *Karna* off his chariot; *Karna* concealed himself on his vehicle; the *Kurus* and *Cā.* applauded *Bhima*; *Bhima's* weapons being exhausted he fled away from *Karna* and defended himself with the bodies of the elephants slain by *Arjuna*; but, recollecting *Arjuna's* vow, he did not take the life of *Karna*; and *Karna*, recollecting his promise to *Kunti*, did not take the life of *Bhima*, whom he touched with the end of his bow and insulted with his speech. *Arjuna* then forced *Karna* to fly, and speeded a terrible shaft after him when he was retreating, which was cut off by *Açvatthāman*, whom *Arjuna* then forced to flee away (VII, 139). *Dhrtarashtra* lamented (γγγ). *Sanjaya* related: *Satyaki* followed *Bhima*; *Alambusha* (*rājavar*, v. 15828) & *Satyaki*, who slew him (!), and then proceeded, with his steeds of the *Sindhu* breed, towards *Arjuna*; *Duṣṣāsana* and the *Dhrtarāshtras* & *Satyaki*, who slew the steeds of *Duṣṣāsana*, gladdening *Arjuna* and *Kṛṣṇa* (VII, 140). Fifty *Trigarita* princes & *Satyaki*, who made them flee away, and then, passing through the *Çarasena*s and *Kalinga*s, approached *Arjuna*, and was eulogized (δδδ) by *Kṛṣṇa*. *Arjuna* was not pleased with the arrival of *Satyaki* on account of his anxiety for *Yudhishtira* (εεε) (VII, 141). *Bhūriçravas* & *Satyaki*; they mutually addressed (ζζζ) and challenged each other, whereafter the fight began; each deprived the other of his chariot, then they fought with swords, then with fists and hands (descriptions); *Kṛṣṇa* urged *Arjuna* to protect the tired *Satyaki* against *Bhūriçravas*, who was fresh; *Satyaki* succumbed to *Bhūriçravas*; *Arjuna* cut off one of the arms of *Bhūriçravas* (VII, 142). *Bhūriçravas* rebuked *Arjuna* for his unrighteous feat (ηηη); *Arjuna* justified his conduct (θθθ). *Bhūriçravas* (δ), abandoning *Yuyudhāna*, desired to die in *prāya* (description); he acknowledged the justice of *Arjuna's* plea, and was blessed by *Arjuna* and *Kṛṣṇa* (ιι). Though forbidden by *Kṛṣṇa*, etc. (κκκ), *Satyaki* slew *Bhūriçravas* sitting in *prāya*. The

warriors did not applaud *Satyaki*; *Si.*, *Cā.*, men, and *D.* applauded *Bhūriçravas*; the soldiers thought that it had been ordained by the Creator that it should be so. *Satyaki* justified his conduct (λλλ), quoting *Valmiki* (VII, 143). *Dhrtarashtra* asked *Sanjaya* how *Satyaki* could be humiliated by *Bhūriçravas*. *Sanjaya* related the history of *Çini* (ς) and of *Somadatta*, and praised the *Vṛṣṇi* heroes, vanquishers of the very *D.*, *Dā.*, *G.*, *As.*, *Y.*, *U.*, and *Rā.* (VII, 144). *Arjuna* proceeded to *Jayadratha's* chariot. *Duryodhana*, etc. (μμμ) & *Arjuna* (ννν). *Duryodhana* prevailed upon *Karna* to protect *Jayadratha* (vvv); *Karna* promised to do his best (ξξξ); *Duryodhana*, etc. (ooo) (also *Açvatthāman*) (f) & *Arjuna* (+ *Bhimasena* and *Yuyudhāna*); *Si.*, *Cā.*, and *Pn.* applauded *Karna* and *Arjuna*. *Arjuna* deprived *Karna* of his steeds, chariot, and driver. *Açvatthāman* made *Karna* ride on his chariot. *Arjuna* invoked the *Vāruṇa* weapon; he caused a great carnage (VII, 145). *Arjuna* employed the *Aindra* weapon, etc. (description). *Arjuna* & *Jayadratha* (+ ooo); *Arjuna* cut off *Jayadratha's* standard and slew his driver; *Jayadratha* was placed by six chariot warriors in their midst. *Kṛṣṇa* covered the sun by means of his *yoga* power, so that all, except *Arjuna*, thought the sun to have set, and he urged *Arjuna* to cut off *Jayadratha's* head without delay; *Arjuna* caused such a carnage that the warriors abandoned *Jayadratha* in fear and fled away; *Kṛṣṇa* again urged *Arjuna* to cut off *Jayadratha's* head without delay, telling him of *Jayadratha's* father *Vṛddhakshatra* (g), who was still engaged in penances outside *Samantapañcaka*; *Arjuna* should make the head fall upon the lap of *Vṛddhakshatra* himself, lest his own head should crack in 100 pieces; this *Arjuna* did, and as the head fell down from *Vṛddhakshatra's* lap the latter's head split into 100 pieces. *Kṛṣṇa* then withdrew the darkness created by him; *Kṛṣṇa* and *Arjuna* blew their conches, and *Bhima*, by a tremendous shout, communicated to *Yudhishtira* the message of victory. *Yudhishtira* & *Drona*, after the sun had set; and *Arjuna* fought with many mighty chariot warriors (VII, 146). *Kṛpa* + *Açvatthāman* & *Arjuna*; *Kṛpa* was carried away by his driver, and *Açvatthāman* fled. *Arjuna*, grieved at *Kṛpa's* death-like swoon (πππ), *Karna* & *Arjuna* + *Satyaki* + the two *Pāṇḍala* princes (*Arjuna's* wheel protectors). *Kṛṣṇa* told *Arjuna* to avoid *Karna* because the latter had yet the lance that *Indra* had given him. *Karna* & *Satyaki* (upon *Kṛṣṇa's* chariot with *Dāraka* and the horses *Çaibya*, etc. (ppp), *Kṛṣṇa* having known before the encounter that *Satyaki* would be deprived of his chariot by *Bhūriçravas*, and having therefore ordered *Dāraka* to let his chariot be equipped the next day, and now calling *Dāraka* by blowing his conch in the *Rahabha* note; neither *D.*, *G.*, *Y.*, *U.*, *Rā.*, nor men could conquer the two *Kṛṣṇas*; *D.* with *Brahmān* and *Si.* knew their prowess); *Yudhāmanyu* and *Uttamañjaya* (abandoning *Arjuna's* chariot) & *Karna*; such a battle had never been heard of even between *D.*, *G.*, *As.*, *U.*, or *Rā.*; *D.*, *G.*, and *Dā.* looked at; *Satyaki* slew *Karna's* charioteer and steeds. *Vṛṣasena*, etc. (sss), & *Satyaki*. *Karna* ascended the chariot of *Duryodhana*. *Satyaki* did not slay the *Dhrtarāshtras* (*Duṣṣāsana*, etc.) on account of the vow of *Bhimasena*. *Açvatthāman*, *Kṛtavarma*, etc., were all vanquished by *Satyaki* with only one bow; "in this world there are only three mighty bowmen: *Kṛṣṇa*, *Arjuna*, and *Satyaki*," said *Sanjaya*. The younger brother of *Dāraka* soon brought another chariot (description) to *Satyaki*; *Satyaki* ascended it, and *Dāraka* went to *Kṛṣṇa*. A new chariot was brought for *Karna* also. *Sanjaya* told *Dhrtarashtra* that thirty-one of his

sons had been slain by *Bhīmasena*, etc. (१११) (VII, 147). Insulted by *Karna*, *Bhīma* addressed *Arjuna* in order to induce the latter to permit him to slay *Karna*; *Arjuna* rebuked *Karna* (१११), and vowed to slay his son *Vṛhasena* in his presence. *Kṛṣṇa* congratulated *Arjuna* (१११), who attributed the victory to *Kṛṣṇa*; *Kṛṣṇa* pointed out to *Arjuna* the results of that day's battle; then he blew *Pāñcājanya* and went and informed *Yudhishtira* (VII, 148). *Kṛṣṇa* congratulated *Yudhishtira*, who attributed the success to *Kṛṣṇa*'s grace (१११); *Kṛṣṇa* and *Arjuna* once more congratulated him (१११); then *Bhīma* and *Sātyaki*, whom *Yudhishtira* congratulated (१११) and embraced (VII, 149). *Duryodhana*'s despondency (१) and cheerless address to *Droṇa* (१), whom he censured for treating *Arjuna* leniently; "it seems that *Karna* only now wishes us victory" (VII, 150). *Droṇa*'s reply to *Duryodhana* (१); he vowed to slay all the *Pāñcālas* before doffing his armour; he asked *Duryodhana* to tell *Açvatthāman* to avenge himself on the *Somakas*, etc., even at the risk of his life. Then he proceeded against the *Pāñdavas* (VII, 151). *Duryodhana* communicated to *Karna* his suspicions about *Droṇa*'s sincerity (१); *Karna* removed *Duryodhana*'s suspicions of *Droṇa* (१), and attributed the ill-success of the *Kurus* to destiny. Meanwhile the *Pāñdava* divisions appeared for battle, and a fierce battle ensued (VII, 152).

Jayadrathavimokshana(m) ("the setting free of Jayadratha"). § 10 (Parvasaṅgr.): I, 2, 325 (i.e. Jayadrathavimokshanaparvan).

[Jayadrathavimokshanaparvan] ("the setting free of Jayadratha," the 47th of the minor parvas of Mhbh.). (Cf. Jayadrathavimokshana.) § 523 (cf. Draupadīhar.): *Bhīma* seized *Jayadratha* by the hair, and holding him high up in the air thrust him on the ground, etc., and regretted that *Yudhishtira* had forbidden to kill him. He then with his arrow shaved *Jayadratha*'s head, leaving only five tufts of hair, and made him promise to say in public assemblies, "I am the slave of the *Pāñdavas*." They then bound him and thrust him into the chariot; then they drove towards the hermitage and presented him to *Yudhishtira*. *Yudhishtira* and *Draupadī* set him free with his army. § 524: *Jayadratha* went to *Gaṅgādvarā*, and pleased *Çiva* so that he deigned to accept his offerings in person and granted him a boon. *Jayadratha* asked that he might be able to defeat in battle all the five *Pāñdavas* on their chariots. This *Çiva* declared to be impossible, as *Arjuna* (b) was invincible, and was protected by *Kṛṣṇa*, who was *Vishṇu* (c). *Çiva* then briefly reminded *Jayadratha* of four incarnations of *Vishṇu* (d). "Thou shalt, however, be able to vanquish for a single day only the rest of *Yudhishtira*'s forces and the four *Pāñdavas*, but not *Arjuna*." Then *Çiva* vanished with *Umā*, *Jayadratha* returned home, and the *Pāñdavas* continued to dwell in *Kāmyaka* (III, 272).

Jayājayau = *Çiva* (1000 names').

Jayānika¹, a Pāñdava warrior. § 600 (Ghaṭotkacavadhap.): VII, 156_v, 5911 (is slain by *Açvatthāman*).

Jayānika², a Pāñdava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158_x, 7011 (brother of *Virāṭa*?).

Jayanta¹, son of *Indra* and *Çacī*. § 177 (Pāñdudigvijaya): I, 114, 4472 (°m *iva Paulomī parishvajya*).—§ 253 (Haraṇa-haraṇap.): I, 221, 8025 (°m *iva Paulomī*, sc. *ajījanat*).

Jayanta² (one of the occult names which *Yudhishtira* gave to the *Pāñdavas*). § 549 (Pāñdavapr.): IV, 5, 176.—§ 551 (Kicakavadhap.): IV, 23a, 804.

Jayanta³, a Pāñcāla prince. § 572 (Rathātīrathas.): V, 171, 5903 (a mahāratha in the army of *Yudhishtira*).

Jayanta⁴, a Rudra. § 665 (Mokshadh.): XII, 208_o, 7586.

Jayanta⁵ = *Vishṇu* (1000 names).

Jayanta⁶, one of the *Ādityas*. § 770 (Ānuçāsanik.): XIII, 151_γ, 7093.

Jayanti, a river (?). § 362 (Tirthayātrāp.): III, 83, 5089 (°yām . . . *Somatīrtham sanuivṛjet*).

Jayapriya, a Pāñdava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158_x, 7011 (brother of *Virāṭa*?).

Jayapriyā, a mātṛ. § 615u (Skanda): IX, 46_o, 2630.

Jayarāta, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 155, 6710 (is slain by *Bhīmasena*).

Jayasena¹, a Māgadha prince. § 264 (Sabhakriyāp.): II, 4_β, 121 (*Māgadhaḥ*, waited upon *Yudhishtira*). Cf. *Jayatsena*¹.

Jayasena², a son of *Dhṛtarāṣṭra*. § 583 (Bhīshnavadhap.): VI, 77_κ, 3343 (attacked *Bhīmasena*). Cf. *Jayatsena*⁴.

Jayātmaja ("the son of *Jaya*, i.e. *Arjuna*") = *Abhimanyu*: III, 10270.

Jayatsena¹, a Māgadha king, the son of *Jarāsandha*. § 130 (Amçavat.): I, 67, 2684 (incarnation of the eldest of the *Kūlakeyas*).—§ 232 (Svayamvarap.): I, 186, 6988 (*Sahadeva-Jau*, present at the svayamvara of *Draupadī*).—§ 290 (Çiçupālavadhap.): II, 44, 1538 (*Māgadham*).—§ 554 (Suinyodyogap.): V, 4_γ, 71, 82.—§ 555 (do.): V, 19_γ, 577 (*Māgadhaḥ* . . . *Jarāsandhiḥ* (C. *Jā*°), came with one akshauhīni of troops to *Yudhishtira*).—§ 561 (*Yānasandhip*): V, 50_η, 2014 (*Jarāsandhiḥ Sahadevo J°aḥ ca tāv ubhau*, had sided with *Yudhishtira*); 66_{εε}, 2503 (*pārthivam*, the same?, among the allies of *Duryodhana*).—§ 573 (Ambo-pūkhyanap.): V, 196_v, 7637 (in the army of *Yudhishtira*).—§ 576 (Bhagavadgītāp.): VI, 16a, 623 (*pārthivah*, the same?, with one akshauhīni of troops in the army of *Duryodhana*).—§ 587 (Bhīshnavadhap.): VI, 108a, 5007 (*Māgadham*, in the army of *Duryodhana*); 114, 5319 (fought with *Bhīmasena*).—§ 592 (Samçaptakavadhap.): VII, 25, 1109 (fought with a son of *Dhṛtarāṣṭra*).—§ 604 (Karnap.): VIII, 5_ξ, 120 (*Jarāsandhiḥ* . . . *Māgadhaḥ*, had been slain by *Abhimanyu*).—§ 608 (do.): VIII, 73, 3657 (*Māgadhanām adhipatiḥ*, had seven days before been slain by *Abhimanyu*).—§ 610 (Çalyap.): IX, 6_ξ, 294 (the same?).—§ 619 (Strivilāp.): XI, 25_κ, 712 (*Māgadhanām adhipatiḥ*, had been slain).—§ 795 (Svargārohanap.): XVIII, 5_λ, 149. Cf. *Jarāsandhi*, *Māgadha*.

Jayatsena², son of *Sarvabhauma* and *Sunandā Kaikeyī*. § 156 (Pūruvamç.): I, 95, 13769, 13770 (married to *Suçravā Vaidarbhi* and father of *Avacīna*).

Jayatsena³, one of the occult names which *Yudhishtira* gave to the *Pāñdavas*. § 549 (Pāñdavapr.): IV, 5, 176.—§ 551 (Kicakavadhap.): IV, 23a, 804.

Jayatsena⁴, a son of *Dhṛtarāṣṭra*. § 583 (Bhīshnavadhap.): VI, 79_u, 3487 (*sutaṃ tava*, i.e. *Dhṛtarāṣṭra*'s), 3491, 3492 (fought with *Çrutakīrti* and *Çutānika*).—§ 587 (do.): VI, 116, 5400 (*tanayas tava*, rescued *Paurava*).—§ 611 (Çalyap.): IX, 26_ρ, 1405 (among eleven sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*), 1411 (slain by *Bhīmasena*). Cf. *Kaurava*.

Jayatsenā, a mātṛ. § 615u (Skanda): IX, 46_o, 2624.

Jayāvatī, a mātṛ. § 615u (Skanda): IX, 46_o, 2622.

Jayin = *Vishṇu* (1000 names).

Jetā ripūṇām = *Skanda*: III, 14644.

Jetṛ = *Vishṇu* (1000 names).

Jharjharin = *Çiva* (1000 names').

Jhillin, a Vṛshni prince. § 232 (Svayamvarap.): I, 166, 7000 (present at the svayamvara of Draupadi). — § 253 (Harapāharanap.): I, 221, 7992 (came to the nuptials of Arjuna and Subhadra).—§ 589 (Droṇūbhishekap.): VII, 115, 409.

Jillika (*Jk*^o, B.), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9^v, 367 (in the south).

Jīmūta¹ = Sūrya (the Sun): III, 152.

Jīmūta², name of an athlete. § 550 (Samayapālanap.): IV, 13, 347 (*mallaṃ*), 362 (vanquished and slain by Bhīmasena).

Jīmūta³, a rishi. § 585 (Gālavacarita): V, 111, 3843 (*viprasheḥ*, a gold-mine of Himavat presented itself to J., after whom gold is named *jaimūta*).

Jīrnadamshttra = Īva (1000 names¹).

Jishṇu¹ = Arjuna, q.v.

Jishṇu² = Vishṇu (Kṛṣṇa): V, 2571 (= Kṛṣṇa, etymology); VI, 2074 (°r *Vāgrabhṛtva*, sc. *uktāḥ*, only C.; B. has *Vi*^o); VII, 2963 (*Vishṇo*, = Kṛṣṇa); VIII, 4060 (*Vishṇoḥ*, = Kṛṣṇa); XII, 1503 (*Vishṇo*, = Kṛṣṇa), 1602 (*Vishṇum*, = Kṛṣṇa); XIII, 7106 (*Vishṇuḥ*); XIV, 1085 (*Vishṇuḥ*, = *mahān ātma*).

Jishṇu³, a Pāṇḍava warrior. § 608 (Kārṇap.): VIII, 56^{vv}, 2739 (slain by Kārṇa).

Jishṇukarman, a Pāṇḍava warrior. § 608 (Kārṇap.): VIII, 56^{vv}, 2739 (slain by Kārṇa).

Jita¹ = Īva (1000 names²).

Jita² = Vishṇu (1000 names).

Jitakāma = Īva (1000 names²).

Jitakrodha = Vishṇu (1000 names).

Jitamanyu = Vishṇu (1000 names).

Jitāmītra = Vishṇu (1000 names).

Jitāri, son of Avikshit and grandson of Kuru. § 154 (Pūruvamp.): I, 94, 3741 (the eighth son of Avikshit).

Jitātman, a Viṣvadeva. § 749 (Ānuṣāsanik.): XIII, 91, 4356 (enumeration).

Jitavatī. § 164 (Āpavop.): I, 99, 3940 (daughter of Uṣṇara and friend of the wife of the Vasu Dyaus).

Jitendriya = Īva (1000 names²).

Jiva¹ = Īva (1000 names¹).

Jiva² = Vishṇu (1000 names).

Jivāla, a charioteer of King Rūpama. § 349 (Nalopākhyānap.): III, 67, 2640, 2641, 2644.

Jivana¹ = Sūrya (the Sun): III, 152.

Jivana² = Īva (1000 names²).

Jivana³ = Vishṇu (1000 names).

Jñānagamya = Vishṇu (1000 names).

Jñāna(m) uttama(m) = Vishṇu (1000 names).

Jñānapāvana, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 7081.

Jñānātman = Kṛṣṇa: XII, 1666.

Jñeyātman = Kṛṣṇa: XII, 1629.

Jṛmbhaka, pl. (°āḥ), a kind of being. § 506 (Skandayuddha): III, 231, 14548 (followed Rudra, *grahaviṣṇaiḥ*, Nil.).

Jṛmbhikā (" yawning," personif.). § 555 (Indravijaya): V, 9, 282 (*Vṛtranācinīm*, created by Indra), 283 (*tataḥ prabhṛti lokasya J^oa prāṇanamṛitā*).

Jṛmbhita = Īva (1000 names¹).

Jvālā, daughter of Takshaka. § 156 (Pūruvamp.): I, 95, 43778 (*Takshakaduḥitarāṃ*, wife of Rksha and mother of Matināra).

Jvālājihva, a companion of Skanda. § 615u (Skanda): IX, 45, 2535 (given to Skanda by Agni; C. has by error °ām).

Jvalana = Agni, q.v.

Jvalanāstra ("the weapon of Fire"). § 608 (Kārṇap.): VIII, 89, 4542 (employed by Arjuna). Cf. Āgneya².

Jvalanasūnu = Skanda: IX, 2554.

Jvalanātma = Skanda: IX, 2459; XIII, 4202.

Jvalin = Īva (1000 names²).

Jvara ("fever"). § 694b (Jvarotpatti): XII, 284, 10255, 10259, 10262, foll.

[Jvarotpatti(h)] ("the origin of fever"). § 694b (Mokshadh.): *Bhīṣma* said: In days of yore there was a summit of *Meru*, named *Jyotiṣṭhā*, belonging to *Savitṛ* (*Sāvitrām*). There *Īva* used to sit with *Pārvatī*, waited upon by D., V., etc. (a). After some time the *Prajāpati Dakṣa* commenced to perform a sacrifice, whither all the gods headed by *Indra*, with the permission of *Īva*, repaired mounted on their chariots, proceeding to that spot whence the *Gangā* is said to issue. *Pārvatī* asked why *Īva* did not himself proceed thither, and was told that in days of yore the deities made an arrangement in consequence of which no share was assigned to *Īva* of offerings in sacrifices. He was filled with grief. *Īva* ordered *Nandin* to wait there, and summoning all his *yoga* force, he, with all his terrible followers, came and destroyed that sacrifice (description); it assumed the form of a deer and tried to fly away through the skies, pursued by *Īva* with bow and arrow. A drop of sweat fell from his forehead down on the earth; there appeared a terrible fire, whence issued a dreadful being of very short stature, etc. (description), who consumed the embodied form of sacrifice and then attacked D. and R., who fled in all directions. The earth began to tremble, etc. *Brahmān* appeased *Īva* by promising him a share of the sacrificial offerings; the being that had sprung from his sweat should be distributed among all creatures as fever (description of the distribution). Blessing upon the reader (XII, 284).

Jyaishṭha, name of a month. § 759 (Ānuṣāsanik.): XIII, 109, 5378.

Jyeshṭha¹, a brahman. § 717b (Nārāyaṇiya): XII, 349, 1), 13593 (*sāmavedagatam dvijaṃ J^onāmābhivikhyātam*, obtained the cult of Nārāyaṇa from the Barhishads and communicated it to King Avikalpana).

Jyeshṭha² = Īva (1000 names¹).

Jyeshṭha³ = Vishṇu (1000 names).

Jyeshthā, a nakṣatra (v. Su. Si.). § 569 (Bhagavadyānap.): V, 143^o, 4841 (*krivā cāṅgārakam vakram J^oayām*, omens).—§ 574 (Jambūkh.): VI, 3, 83 (*çeto grahaḥ prajvalitāḥ sadhūma iva pāvakaḥ | Aindraṃ tejasi nakṣatram J^oam ākramya tiṣṭhathi*, omens).—§ 746 (Ānuṣāsanik.): XIII, 64, 3274 (result of making gifts under the constellation of J.).—§ 749 (do.): XIII, 88a, 4263 (result of performing a grāddha under the constellation of J.).—§ 752b (Chattropānahotpatti): XIII, 95, 4609 (*madhyāhnam ārūḍhe J^omūle divākare*).—§ 759 (Ānuṣāsanik.): XIII, 106^β, 5156 (°mūlam . . . *māsam*, i.e. the month of Jyaishṭha); 110, 5393 (description of the cāndravrata). Cf. Aindra.

Jyeshthapushkara, a tirtha. § 471 (Mārkaṇḍeyas.): III, 200, 13415 (*kapilayām dattāyām yat phalam J^oe*).—§ 766 (Ānuṣāsanik.): XIII, 130, 6107, 6132 (*tasmāt tu kapilā deyaḥ Kaumudiyām J^oe*). Cf. Pushkara.

Jyeshthasāman, name of a sāman. § 717b (Nārāyaṇiya): XII, 349, VI, 13593 (°vato *Harib*).—§ 730g (Upamanyu): XIII, 14^φ, 876 (sung by Nārāyaṇa).—§ 749 (Ānuṣāsanik.): XIII, 90, 4296 (°gah).

- Jyeshthasthāna**, a tirtha. § 372 (Tirthayātrāp.): III, 85, 8204.
- Jyeshthila**, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8112.
- Jyeshthilā**, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (among the rivers present in the palace of Varuṇa).
- Jyotika**, a serpent. § 47 (Sarpanāmak.): I, 35, 1558 (enumeration). Cf. Jyotishka.
- Jyotirathā**, a river. § 574 (Jambūkh.): VI, 9λ, 334 (in Bhāratavarsha). Cf. next.
- Jyotirathyā**, a river. § 370 (Tirthayātrāp.): III, 85, 8150 (Çoṇasya J^oyāyāh sāngame). Cf. the prec.
- Jyotis**¹ ("Light"), son of the Vasu Ahas. § 116 (Vasu, pl.): I, 66, 2587.
- Jyotis**², a companion of Skanda. § 615a (Skanda): IX, 45, 2535 (given to Skanda by Agni).
- Jyotis**³ = Kṛṣṇa: XII, 1643. Do.⁴ = Viṣṇu (1000 names).
- ***Jyotis**, pl. (°iṃshi) (the heavenly bodies), selected passages: III, 13085 (°iṃshi pratikūlāni); VI, 1225 (°śhām ravir amṣumān, sc. aśmi says Kṛṣṇa); IX, 2133 (°śhām vyatikramah), 2513 (came to the investiture of Skanda), 2847 (°śhām ādhipatyam, sc. the Sun's); XII, 4514, 4515, 13536 (°śhām ayanam); XIII, 4730 (°śhād caiva sālokyam); XIV, 1177 (°śhām Induh, sc. rājā).
- Jyotishām ayana(m)** = Çiva (1000 names²).
- Jyotishām nidhiḥ** = Çiva (1000 names¹).
- Jyotishka**¹, a serpent. § 564 (Mātaliyop.): V, 103γ, 3631 (enumeration). Cf. Jyotika.
- Jyotishka**², a weapon. § 592 (Samçaptakavadhap.): VII, 30, 1315 (uttamāntre, Arjuna dispelled the darkness by means of J.).
- Jyotishka**³, a summit of Meru. § 694b (Jvarotpatti): XII, 284, 10212 (Meroḥ Çṛiṅgaṃ Sāvitrām).
- Jyotsnākālī**, a daughter of Soma. § 564 (Mātaliyop.): V, 98, 3534 (wife of Pushkara, the son of Varuṇa). Cf. Somaputri.

K

- Ka**¹ ("who") = Brahman. § 3 (Anukram.): I, 1, 32 (issued from the primordial egg).
- Ka**² = Dakṣha: XII, 7573.
- Ka**³ = Viṣṇu (1000 names).
- Kabandha**¹, a Rākṣhasa. § 530 (Viçvāvasumokṣhaṇa): III, 279, 16072, 16083 (slain by Rāma and Lakṣhmaṇa; from his body then issued the Gandharva Viçvāvasu, who on account of a curse had become a Rākṣhasa).
- ***Kabandha**², the trunk of Rāhu: III, 13087 (°āntarhito Bhānuḥ); V, 3811 (°aḥ . . . Svarbhānuḥ).
- Kaca**, a brahman, the son of Brhaspati. § 145 (Sambhavar.): Janamejaya said: How did Yayāti get Devayāni? Vaiçampāyana related: In the many battles between the gods and the Asuras, the gods had for their purohita Brhaspati Āngirasa, and the Asuras Uçanas Kāvya (i.e. Çukra). As Uçanas, by his science Sañjivini, restored the fallen Dānavas to life, and Brhaspati was unable to revive the fallen gods, the gods prevailed upon Brhaspati's son Kaca to repair to Uçanas and conciliate him and his daughter Devayāni and learn the Sañjivini. K. then repaired to the capital of Fyahaparcan, the king of the Dānavas, and promising to practise brahmacharya for 1,000 years he was accepted by Uçanas as his

pupil. Young as he was he, by singing and dancing and playing on instruments, etc., soon gratified Devayāni. After 500 years the Dānavas, having discovered who he was, slew him, and one time hacked his body to pieces and gave it to wolves and jackals, another time they pounded it into paste and mixed it with the waters of the ocean, but both times Devayāni prevailed upon Uçanas to restore K. to life by the Sañjivini, summoning him and saying, "Come." Then slaying him for the third time they burned the body and mixed the ashes with the wine (surā) which Uçanas drank. As Devayāni again asked her father to revive K., Uçanas said: "It is of no use, as he is always killed again; thou art always worshipped by the Brāhman (i.e. the Veda, Nil.), the brahmans, the gods including Indra, the Vasus, the Aśvins, the enemies of the gods and the whole world, therefore do not grieve for a mortal." As Devayāni said she would starve, Çukra imparted the Sañjivini to K., who, though reduced to powder, remembered everything. K. then came out, ripping open the stomach of Çukra and then revived Çukra by the Sañjivini. Uçanas declared that henceforth that brahman who would drink wine should be reckoned to have committed the sin of slaying a brahman. K. stayed with Çukra for 1,000 years (I, 76). When K. was about to return to the gods Devayāni asked him to become her husband, and as he refused (saying that she was a sister to him) she cursed him, saying that his science should bear no fruit. K. again cursed Devayāni, saying that no ṛshi's son should take her hand, and that his science should bear fruit, if not to himself, at least to him to whom he might impart it. Then he went to the abode of Indra, and the gods declared that he should become a sharer with them in sacrificial offerings (I, 77): I, 76, 3199 (jyeshtham putram Brhaspatēḥ), 3199 (Brhaspatisutaḥ), 3201 (ṛsher Āngirasaḥ putram putram sūkshād Brhaspatēḥ), 3203, 3204, 3209, 3212, 3213, 3214, 3215, 3216, 3219 (Brhaspatisutaḥ), 3223, 3226, 3227, 3228 (Brhaspatēḥ sutaḥ), †3232, (†3237), †3239, †3240, †3241, †3244, †3245, †3248, †3253, 3255; 77, (3261), 3265, (3267), 3271, (3272), 3276, 3277.—§ 146 (Devayāni): I, 78, 3279; 80, 3335 (Āngirasaḥ, all. to § 145).—§ 637 (Rajadh.): XII, 47γ, 1596 (among the ṛshis who surrounded Bhishma).—§ 734 (Ānuçāsanik.): XIII, 26a, 1765 (do.). Cf. Āngirasaḥ putra(h), Āngirasa, Brhaspatisuta.

- Kaccha**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 364 (only B., C. has Kakshūḥ).
- Kacchapa**, a serpent. § 191 (Arjuna): I, 123a, 4828 (present at the birth of Arjuna).
- kāçakuçādayah** ("kāça-grass, kuçu-grass, etc.," personif.): II, 336 (in the palace of Yama), 343 (do.).
- Kāçapaundra**, pl. (°āḥ), a people. § 607 (Karnap.): VIII, 45μ, 2084.
- Kaçeraka**, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (in the palace of Kubera).
- Kāçeyī** ("the daughter of the Kūçi king") = Sunandā: I, ††3875 (S°).
- Kāci**, pl. (°ayāḥ), a people. § 177 (Pāṇḍu): I, 113, 4456 (vanquished by Pāṇḍu).—§ 190d (Arjuna): I, 123, 4796 (it is prophesied that Arjuna shall vanquish the K., etc.).—§ 561e (Bhīmasena): V, 50, 1986 (had been vanquished by Bhīmasena).—§ 561g (Suhadeva): V, 50, 1997 (had been vanquished by Suhadeva).—§ 561 (Yūnasandhip.): V, 57o, 2264 (among the allies of Yudhishtira).—§ 562 (Bhugavadyānap.): V, 72a, 2594 (do.).—§ 565 (Gūlavacarita): V, 117, 3960 (°inām içararāḥ, sc. Divodāsa).—§ 573 (Ambopākhyānap.):

V, 176, 6033 (*°nagaram*, i.e. *Vārāṇasī*); 196, 7623 (*Cedi-Kāci-Karūṣhāṇam netarām . . . Dhṛṣṭaketuṣ*).—§ 574 (Jambūkh.): VI, 9μ, 347 (*°Kōṣalāḥ*, only C, B. has *Kānti-Kōsalāḥ*), 349 (*Kācayo 'para-Kācayāḥ*).—§ 576 (Bhagavad-gītāp.): VI, 13, 500 (*°purīyam*, i.e. *Vārāṇasī*).—§ 578 (Bhishmavadhap.): VI, 47δ³, 1811 (*Cedi-K°-Karūṣhāṇu*, in the army of Yudhishtira, attacked by Bhishma).—§ 580 (do.): VI, 56η, 2415 (*Cedi-K°-Karūṣhāḥ*, followed Dhṛṣṭaketu).—§ 586 (do.): VI, 106ν, 4819 (*Cedi-K°-Karūṣhāṇam sahasrāṇi caturdaśa*, are slain by Bhishma).—§ 587 (do.): VI, 116π, 5446 (do.).—§ 588 (do.): VI, 122, 5832 (*°puram*, i.e. *Vārāṇasī*).—§ 589 (Droṇābhishekap.): VII, 11ν, 397 (*°Kauṣāḥin*, had been vanquished by Kṛṣṇa).—§ 599 (Jayadrathavadhap.): VII, 125μμ, 5069 (*°Kōṣalāḥ*, attacked Droṇa).—§ 604 (Karnap.): VIII, 8η, 236 (*°Kōṣalān*, vanquished by Karṇa and caused to pay tribute to Duryodhana).—§ 608 (do.): VIII, 73, 3662 (*Cedi-K°-Pāñcālān*, had been vanquished by Bhishma in the great battle).—§ 722 (*°Anuṣāṇik*): XIII, 5, 265 (*°vishaye K°rājyaya*).—§ 736b (*Vitahavyop*): XIII, 30, 1949 (ruled by Haryācva, then by Sudeva, then by Divodāsa, 1990 (*°vishayaḥ K°inām*).—§ 738 (*°Anuṣāṇik*): XIII, 32, 2052 (*°rājyam*, ruled by Vṛshadarbha Uçinara), 2080 (*°inām icvārāḥ*, i.e. Vṛshadarbha Uçinara).—§ 744 (do.): XIII, 44β, 2441 (had been defeated by Bhishma at the svayamvara of Ambā, etc.).—§ 777 (do.): XIII, 169, 7785 (*°purīyam*, i.e. *Vārāṇasī*, do.).—§ 785 (Anugītāp.): XIV, 83, 2469 (the sacrificial horse proceeded to the K., etc.). Cf. Kācika, pl., Kāciṣa, pl.

Kāciṣa ("the king of the Kācis"), contemporary with the great battle. § 609 (Çalyap.): IX, 2, 73 (among the allies of Duryodhana).

Kāciṣa (do.) = Divodāsa: XIII, 1954 (*D°*).

Kāciṣvarasya tirtha(m) (B. °āni). § 364 (Tirthayātrāp.): III, 83, 6027.

Kācika ("the Kāci prince" ?). § 572 (Rathātirathasāṅkhyānap.): V, 171, 5907 (a ratha in the army of Yudhishtira).

Kācika, pl., a people = Kāci, pl. § 592 (Samçaptakavadhap.): VII, 24σ, 1052 (only B, C. has *Kācikaḥ*, among the allies of Duryodhana).—§ 604 (Karnap.): VIII, 6, 173 (followed Abhibhū).

Kācikanyā ("the daughter of the Kāci king") = Ambā: V, 2000 (re-born as Çikhaṇḍin), 7030, 7043, 7179, 7352, 7356, 7364.

Kācīkarūṣharāja ("the king of the Kācis and the Karūṣas") = Alarka: III, 1957 (*A°*).

Kācin, a son of Kavi. § 747b (Suvarṇotpatti): XIII, 85ε, 4150 (the seventh son of Kavi).

Kācinagara ("the city of the Kācis") = *Vārāṇasī*: V, 6033.

Kācinandana ("the son of the Kāci king") = Sudeva: XIII, 1953.

Kācipa ("the king of the Kācis") = Suvarṇanāman: I, 1809 (*S.*, father of Vapushtamā, the wife of Janamejaya Pārikshita).

Kācipati (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, 102, 4083 (*°eḥ kanyāḥ*, robbed by Bhishma and given in marriage to Vicitravīrya), 4132 (*°eḥ sūtā jyeshthā*, i.e. Ambā), 4136 (*jyeshthām Ambām K°eḥ sūtām*).—§ 171 (Vicitravīryasutotp.): I, 106, 4298 (*°eḥ sūtā*, i.e. Ambikā).—§ 573 (Ambopākyānap.): V, 173, 5953 (*°eḥ purīm*, i.e. *Vārāṇasī*); 174, 5967 (*°eḥ kanyāḥ*, robbed by Bhishma), 5969 (*jyeshthā K°eḥ sūtā*, i.e. Ambā); 175, 5994 (*°eḥ sūtām*, = do.), 5996 (*jyeshthā K°eḥ sūtā*,

= do.); 186, 7367 (*°eḥ sūtā*, = do.); 192, 7551 (*jyeshthā K°eḥ kanyā Ambā*). Cf. Kācirāja.

Kācipati (do.), contemporary of the great battle. § 561 (*Yānasandhip*): V, 50η, 2007 (*Vārāṇasīyam*, has sided with Yudhishtira, C. has by error *Kāci°*).—§ 589 (Droṇābhishekap.): VII, 8θ, 1248 (*Çaibyātmaḥ*?, attacked Droṇa). Cf. Kācirāja², Kācya².

Kācipati (do.) = Pratardana: XII, 8594 (*P°*); XIII, 6249 (*P°*).

Kācipura ("the city of the Kācis") = *Vārāṇasī*: VI, 5832.

Kācipurī (do.) = *Vārāṇasī*: VI, 500; XIII, 7785.

Kācirāja ("the king of the Kācis"), one or more princes. § 130 (Amçāvat.): I, 67, 2676 (incarnation of the Asura Dirghajihva).—§ 589 (Droṇābhishekap.): VII, 10, 364 (*yāḥ*—i.e. Dhṛṣṭadyumna—*putram K°sya Vārāṇasīyam mahāratham | samare strīṣu gr̥dhyantam bhallenāpāharad rathāt*).—§ 793 (Mausalap.): XVI, 6κ, 159 (had been slain by Kṛṣṇa).

Kācirāja (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, 102, 4093 (held a svayamvara, at which Bhishma robbed his three daughters).—§ 572 (Rathātirathasāṅkhyānap.): V, 168, 5842 (*°svayamvaras*, all. to § 167). Cf. Kācipati¹.

Kācirāja (do.), the father of the two wives of Bhadratha. § 275 (Rājasūyārambhap.): II, 17, 692 (*°nya sūto yamaje*, mothers of Jarāsandha).

Kācirāja (do.) = Subāhu: II, 1080 (*S°*, vanquished by Bhīmasena on his digvijaya).

Kācirāja (do.), contemporary of the great battle. § 553 (Vaivāhikap.): IV, 72, 2351 (came to Yudhishtira with one akshauhiṇī of troops; C. has by error *Kāci°*).—§ 562 (Bhagavadīyānap.): V, 80ε, 2857 (among the allies of Yudhishtira); 83θ, 2950.—§ 576 (Bhagavadgītāp.): VI, 25θ, 834 (in the army of Yudhishtira).—§ 578 (Bhishmavadhap.): VI, 50π, 2088 (in the krauñcavyūha of Yudhishtira); 51α, 2117.—§ 582 (do.): VI, 71, 3138 (fights with Avantya).—§ 589 (Droṇābhishekap.): VII, 8θ, 1251.—§ 604 (Karnap.): VIII, 6, 173 (*°Abhibhāḥ*?, has been slain by the son of Vasudāna). Cf. Abhibhū, Kācipati², Kācya².

Kācirāja (do.) = Sudeva: XIII, 1952 (*S°*).

Kācirājaduhitarau ("the two daughters of the Kāci king") = Ambikā and Ambālikā: I, 13804 (*Ambikāmbālikā*).

Kācirājan = Kācirāja¹ (?): V, 6040.

Kācirājasutā ("the daughter of the Kāci king") = Ambā: V, 6067, 7004, 7054, 7118.

Kācirājasutāḥ ("the daughters of the Kāci king") = Ambā, Ambikā, and Ambālikā: V, 5950.

Kācirājasute ("the two daughters of the Kāci king") = Ambikā and Ambālikā: I, 4154.

Kācirājasute (do.) = the wives of Bhadratha: II, 726.

Kācisuta ("the daughter of the Kāci king") = Ambā: V, 7345, 7388 (*jyeshthā*).

Kācisute ("the two daughters of the Kāci king") = Ambikā and Ambālikā: I, 4360.

Kācmira, pl. (*°āḥ*), a people (the inhabitants of Kashmir). § 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhishtira).—§ 358 (Tirthayātrāp.): III, 82, 5032 (*°eshu eva nāgasya bhavanam Tukshakasya ca | Vīṭastākhyaṃ iti khyātam sarvapāpaprāmocanam*).—§ 574 (Jambūkh.): VI, 9μ, 361 (o) 375.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70β, 2435 (*°Daradān*, had been vanquished by Rāma Jāmadagnya). Cf. Kācmiraka, pl.

Kāc̥mīra, adj. ("belonging to the Kāc̥mīras"): § 549 (Pāṇḍavapraveśap.). IV, 9, 254 (*°iva turangamī*).

Kāc̥mīraka, adj. (do.). § 279 (Arjuna): II, 27, 1025 (*°an virān kshatriyān*, vanquished by Arjuna on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1271 (*rājā*, came to the rājasūya of Yudhisht̥hira).

Kāc̥mīraka, pl. (*°āh*), a people, = Kāc̥mīra, pl. § 342 (Indralokābhigāmanap.): III, 51, 1991 (had been present at the rājasūya of Yudhisht̥hira).—§ 589 (Droṇābhishekap.): VII, 11, 397 (had been vanquished by Kṛṣṇa).

Kāc̥mīramāṇḍala ("the region of the Kāc̥mīras"). § 410 (Plakshāvataranagāmanap.): III, 130, 10545 (*g*: Hore took place a conference between Agni and Kācyapa, and between Nahusha's son and the ṛṣhis of the north).—§ 733b (Candrabhāgā): XIII, 25, 1695 (with many rivers, which fall into the Indus).

Kācyā¹ ("the king of the Kācis"), the father of Ambā, Ambikā, and Ambālīkā. § 167 (Vicitravīryop.): I, 102, 4128 (*°sya sūtāh*, i.e. Ambā, etc.).—§ 573 (Ambopākhyānap.): V, 178, 7067 (*sūtāh K°sya*, i.e. Ambā). Cf. Kāc̥ipati, Kāc̥irāja.

Kācyā² (do.), the Kāc̥i king at the time of Yudhisht̥hira. § 296 (Dyūtap.): II, 53, 1916 (waited upon Yudhisht̥hira at the rājasūya).—§ 299 (Dyūtap.): II, 68, 2252.—§ 554 (Sainyodyogap.): V, 4, 82 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 570 (Sainyanir-yānap.): V, 151d, 5160 (*putrah K°sya vā Vibhuḥ (cābhibhūh, B.)*).—§ 572 (Rathātīrathasāṅkhyānap.): V, 171, 5915 (a ratha in the army of Yudhisht̥hira).—§ 573 (Ambopākhyānap.): V, 196μ, 7650 (*putrah K°sya vā vibhuḥ (so also B.)*).—§ 576 (Bhagavadgītāp.): VI, 25x, 846 (in the army of Yudhisht̥hira).—§ 578 (Bhīshmaravadhap.): VI, 51ω, 2110 (*putrah K°sya vā Vibhuḥ (cābhibhūh, B.)*).—§ 585 (do.): VI, 93ψ, 4151 (do. (do.)).—§ 592 (Samcāptakavadhap.): VII, 23o, 976 (*°ayābhimukham*—B. *°bhuvah*—*putram*, description of his horses), 990 (*°sya putrah mō Vibhuḥ (cābhibhūh, B.)*, followed Dhṛṣṭaketu); 25, 1109 (three sons of Dhṛṣṭarāshṭra resisted Nīla-K°-Jayatsenān).—§ 599 (Jayadrathavadhap.): VII, 85δ, 3049 (*putrah K°sya vā Vibhuḥ (cābhibhūh, B.)*); 95, 3528 (*°ayābhibhūvah putram*, attacked by Čaiḍya Govāsana); 96, 3552 (*°putram*, do.). Cf. Abhibhū, Kāc̥ipati², Kāc̥irāja².

Kācyā³ = Babhru¹ (v. Additions): V, †806 (B°).

Kācyā⁴, a ṛṣhi. § 637 (Rājadh.): XII, 47η, 1597 (among the ṛṣhis who surrounded Bhīshma).—§ 730 (Ānuçāsānik.): XIII, 14ββ, 991.

Kācyā, pl. (*°āh*), a people, = Kāc̥i, pl. § 608 (Karnap.): VIII, 47a, 2226 (*°-Matsyāih*).

Kācyā¹ ("daughter of the Kāc̥i king") = Balandharā, the wife of Bhīmasena: I, †3829 (B°).

Kācyā² (do.) = Ambā: V, 7026, 7186, 7362.

Kācyapa, a ṛṣhi and prajāpati, son of Marici. § 27 (cf. Āstikap.): Sauti related: Kadrū and Vinatā, the daughters of Prajāpati, obtained from their husband K. the boon that Kadrū would have 1,000 snakes as her offspring, and Vinatā two sons, who would surpass the 1,000 sons of Kadrū. Then K. went to the forest. After a long time Kadrū brought forth 1,000 eggs and Vinatā two. After 500 years the 1,000 eggs of Kadrū burst, but the twins of Vinatā did not yet appear. Vinatā then broke one of the eggs, and out came Aruna (who afterwards became the charioteer of the Sun (*Sūrya*)). His lower extremities were yet undeveloped, and he cursed his mother, saying that she should serve as a slave, but be delivered by her other son, if she would wait 500 years

patiently without breaking the egg. After the expiration of the 500 years Garuḍa came out of the egg (I, 16): I, 16, 1074 (*Prajāpatisamāh*), 1075, 1078, 1081.—§ 29 (Kadrū): I, 20, 1202, 1204 (*Prajāpatiḥ*, received from Brahmān the knowledge of neutralizing poisons—*vishaharim vidyām*, cf. Kācyapa¹).—§ 33 (Garuḍa): I, 23, 1257 (*ṛṣheḥ sūtāh . . . K°sya*, i.e. Garuḍa).—§ 35 (Aruna): I, 24, 1275 (*°sya suto dhīmān Aruṇoty abhiviçrutāh*).—§ 41 (Garuḍa): I, 29, (1347) (*mahān ṛṣhiḥ*), (1352) (told Garuḍa of Supratika and Vibhāvasu).—§ 43 (do.): I, 30, 1393, 1397, (1398), 1399, (1400), 1402, 1404 (propitiated the Vālakhilyas for Garuḍa).—§ 44 (do.): I, 30, 1425 (*°sya muneh putrah*, i.e. Garuḍa).—§ 45 (Vālakhilya, pl.): I, 31, 1437, 1440 (*Prajāpatēh*), 1441, 1450, 1451 (*Prajāpatiḥ*), 1452 (do.), 1456, 1460, 1463 (at the sacrifice which K. performed in order to have a son, Indra disregarded the Vālakhilyas, who cursed him saying that there should arise another Indra; according to this K. begat on Vinatā an Indra of the winged creatures (viz. Garuḍa) and Aruna).—§ 48 (Çesha): I, 36, 1574 (*varadānāt . . . K°sya*).—§ 49 (Vāsuki): I, 37, 1619 (*prasādanam . . . K°sya*).—§ 86 (Amçāvat.): I, 65, 2519 (*Mariceh K°h putrah*, progenitor of the creatures).—§ 115 (do.): I, 66, 2577 (married thirteen daughters of Dakṣa).—§ 118 (do.): I, 66, 2598 (*Mariceh K°h putrah*, from him the gods and Asuras were born).—§ 138 (Dakṣa Prācetasā): I, 75, 3134 (married thirteen daughters of Dakṣa).—§ 139 (Manu Vaivasvata): I, 75, 3135 (upon the best of the daughters of Dakṣa (i.e. on Aditi) K. begat the Ādityas).—§ 164 (Āpavop.): I, 99, 3927 (had begotten [Nandinī] the home cow of Vasishṭha with Surabhi).—§ 191 (Arjuna): I, 123, 4807 (among the seven maharṣhis, present at the birth of Arjuna).—§ 201 (Droṇa): I, 130, 5128 (Rāma Jāmadagnya gave the whole earth to K., cf. § 398).—§ 270 (Brahmasabhāv.): II, 11, 436 (among the *prajānām patayaḥ* in the palace of Brahmān).—§ 300 (Prahāda): II, 68, 2320, (2323), 2334 (answered a question put by Prahāda).—§ 317b (Kṛṣṇa): III, 12, 512 (worshipped Kṛṣṇa).—§ 327 (Draupadiparītāpav.): III, 31, 1199 (*ṛṣhiḥ*).—§ 376 (Tīrthayātrāp.): III, 85, 8262 (among the ṛṣhis who expect Yudhisht̥hira on his tīrthayātrā).—§ 392e (Svayambhuvo vanam): III, 114, 10112, 10115 (Brahmān gave the earth to K. as dakṣiṇā; resenting this, the earth sank to Rasātala, but was appeased by K.).—§ 398 (Paraçu-Rāma): III, 117, 10207, 10208, 10209 (Rāma gave to K. the earth, etc.).—§ 459 (Mārkaṇḍeyas.): III, 189, 12955 (*Prajāpatiḥ*, identif. with Nārāyaṇa).—§ 491 (Āṅgirasā): III, 220, 14164 (name of a fire, but read with B. *Kācyapanya*).—§ 524d (Viṣṇu): III, 272, 15839 (begat upon Aditi the dwarf incarnation of Viṣṇu).—§ 564 (Mātaliyop.): V, 101, 3589 (through Vinatā the progenitor of the Suparṇas (through Garuḍa)); 103, 3633 (progenitor of the serpents); 105, 3683 (Garuḍa and Indra are both sons of K. and a daughter of Dakṣa).—§ 565 (Gālavac.): V, 108, 3766 (the children of K. first multiplied (*pravṛddhāh*) in the east); 110, 3803 (*bhagavān devaḥ*, anointed Varuna as king [of the west]—read with B. *Varuṇam smābhyaścayāt*), 3819 (*maharṣheḥ K°yātra*—i.e. in the west—*Māricasya nirçānam*); 117, 3971 (*remo . . . Adityām K°o yathā*).—§ 574 (Jambūkh.): VI, 6, 215 (*Prajāpatiḥ*, repairs to Meru on the parvata).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70, 2442, 2443 (C. by error *Kā°*), 2446 (K. received from Rāma Jāmadagnya a golden altar, eighteen nālas high, and the earth; moreover, at his horse-sacrifice 100,000 elephants; K. then ordered Rāma

to go out of the earth).—§ 590 (Jayadrathavadhap.): VII, 94^ε, 3453 (mentioned in a blessing to Duryodhana).—§ 602 (Dronābhishekap.): VII, 190^ν, 8727.—§ 615^ε (Skanda): IX, 45^γ, 2512 (came to the investiture of Skanda), 2525 (anointed Skanda).—§ 615^{δδ} (Rāmatīrtha): IX, 49, 2837 (*munisattamaṃ*, assisted Rāma Jāmadagnya at his sacrifices and received as dakṣiṇā the earth with her oceans).—§ 638 (Rāmopākhyānap.): XII, 49, 1779, 1782, 1787, 1789, 1803 (when Rāma Jāmadagnya had given the earth to *K.* as dakṣiṇā *K.* ordered Rāma to quit his territory and repair to the bank of the southern ocean, where Rāma took up his abode in Čūrparaka. *K.* gave the earth to the brahmins; when the earth had sunk to Rasātala, *K.* held her on his lap (*āruṇā*), therefore she was called Urvī; the earth begged of *K.* a king; *K.* then sought out those kshatriyas who had been preserved, and installed them as kings).—§ 641 (Rājadh.): XII, 73, 2780 (*Aila-K° samvadam*), (†2782), (†2792, (†2793), (†2795), (†2797), (†2799) (discourse between Aila and *K.*).—§ 658^δ (Kṛtaghnap.): XII, 189, 6336 (*°śyātmasambhavaḥ*, sc. Rājadharmān (Nāḍijāṅgha), the king of the cranes); 170, 6343 (*°śya putro 'haṇi mātā Dakṣhāyaṇi ca me*, says Rājadharmān).—§ 659 (Mokshadh.): XII, 180, 6728 (read *Kācyapa* with B.).—§ 664 (do.): XII, 207, 7535 (son of Marici, C. has *Kā°*); 7538 (*Māricah*, married thirteen daughters of Dakṣha, among whom Diti was the eldest; his progeny, C. has *Kā°*).—§ 665 (do.): XII, 208^α, 7574 (son of Marici; some call him *K.*, others Arishtanemi), (β), 7582 (father of the twelve Ādityas (enumerated)).—§ 666 (do.): XII, 209, 7609 (*maharṣiṇā*, narrated the history of the boar incarnation of Viṣṇu).—§ 702 (do.): XII, 297^δ, 10874 (among the ṛṣhis who have obtained their positions by way of penances, but B. has *Kā°* (= Rṣhyaçrṅga?)), 10877 (originally only four gotras arose: Āngiras, *K.*, Vasishṭha, and Bhṛgu; C., however, has *Kā°*).—§ 707 (do.): XII, 319^β, 11785 (*pituh*, sc. Viçvāvasu's, had instructed Viçvāvasu).—§ 717^δ (Nārāyaṇiya): XII, 340, 12945 (Nārāyaṇa says that he will take birth as the twelfth Āditya, son of Kaçyapa and Aditi); 343, XI, ††13219 (married thirteen daughters of Dakṣha), 13248 (*Prajāpatih*, called Kṛṣṇa Vṛṣhākapi).—§ 728^δ (Bhaṅgāśvanop.): XIII, 12, 556 (*°śya*—sc. *putrāḥ*—*surāsurāḥ*), 557 (*°śya surāç caira Asurāç ca sūtās tathā*).—§ 730 (Ānuçāsanik.): XIII, 14^{ββ}, 991 (praised Çiva).—§ 744 (do.): XIII, 47, 2561 (*maharṣir api caitad vai Māricah K°o*—B. *Kā°*—*'bravit*).—§ 746 (do.): XIII, 66, 3318 (*maharṣeh*, sesame seeds sprung from the limbs of *K.*).—§ 747^δ (Suvārnotpatti): XIII, 85, 4124 (*Māricah*).—§ 749 (Ānuçāsanik.): XIII, 92^δ, 4392 (*mahan ṛshih*, among the masters of yoga).—§ 750^δ (Hisastainyop.): XIII, 93^α, 4416, (β), (4440), (γ), (4465), (δ), (4486), 4486 (etymology of his name), (ε), (4517).—§ 751^δ (Çapatavidhi): XIII, 94^α, †4550, (β), (4564).—§ 768^δ (Umā-Maheçvarasampv.): XIII, 146^γ, 6752 (husband of Aditi).—§ 768^ε (Balarāmu): XIII, 148, 6864 (*Suparṇah* . . . *K°śyātmaṇah*, i.e. Garuḍa).—§ 770 (Ānuçāsanik.): XIII, 151^α, 7116 (among the seven gurus of Dhaneçvara in the north).—§ 772^ε (Pavanārjunasampv.): Vāyu said: The earth vying with the *Anga* king abandoned her character as earth (*tyaktvā mahītram*) and disappeared (? *nāçam jagāma*). *K.* then paralysed her (XIII, 154). Vāyu repented: Once a king named *Anga* wished to give away the whole earth as dakṣiṇā to the brahmins. The goddess of the earth, 'Brahmān's daughter,' then left this king and his kingdom to meet with destruction, and departed for the region of

Brahmān Leaving his body by way of yoga (*samāhitaḥ*), *K.* then entered the earth, which penetrated by *K.* (*Kācyapi*) grew in prosperity and righteousness for 30,000 celestial years, then the goddess came to *K.* and became his daughter (*Kācyapi*): XIII, 154, 7214; 155, 7235, 7238, 7239.—§ 775 (Ānuçāsanik.): XIII, 166^α, 7643 (*Māricah*).—§ 782^g (Guruçishyasampv.): XIV, 35^δ, 961. Cf. Devarshi, Kācyapa, Maharshi, Mārica, Prajāpati.

Kācyapa¹, one or more brahmarshis of Kaçyapa's race. § 17 (Uttanka): I, 3, 844 (all. to § 51).—§ 51 (Parikshit): I, 42, 1757 (*dvijasattamaḥ*), 1760, (1762), (1765); 43, 1766, (1768), 1769, 1771, 1772, 1774 (*dvijasattamaḥ*), 1781, 1783, 1784, 1785 (*K.* was going to Hūstinapura to cure Parikshit from the bite of Takshaka; on the way he met with Takshaka, to whom he showed his power by reviving a banyan-tree which was bit by Takshaka. Then Takshaka gave *K.* much wealth and prevailed upon him to return home).—§ 56 (do.): I, 50, 1979 (*Brahmarshih*), (1980), 1983, 1984, 1987 (repetition of § 51).—§ 57 (Janamejaya): I, 50, 1994, 1998 (*samvadam pannagendranya K°śya ca*), 2010, 2011, 2012 (*dvijasattamaṃ*, repetition from § 51).—§ 324 (Dvaitavanapr.): III, 26^α, 986 (among the brahmins who waited upon Yudhiṣṭhira).—§ 327 (Draupadiparītāpav.): III, 29, 1099 (some gūthās (vv. 1100–8) of his are quoted), 1109.—§ 410^g (Kāçmiramāṇḍala): III, 130, 10546 (*Agneḥ samvadam K°śya*, in the country of the Kāçmīras).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12697.—§ 459 (Mārkaṇḍeyas.): III, 189, 12955 (read with B. *Kā°*, q.v.).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70, 2443 (read with B. *Kā°*, q.v.).—§ 637 (Rājadh.): XII, 47^η, 1597 (among the ṛshis who surrounded Bhīṣma).—§ 659 (Mokshadh.): XII, 180, 6693 (*Indra-K°-samvadam*), 6694 (*ṛshintam*), 6698, 6708, 6721, 6728 (C. by error *Kā°*), 6741, 6743 (discourse between *K.* and Indra in the shape of a jackal).—§ 664 (Mokshadh.): XII, 207, 7535 (read with B. *Kā°*, q.v.), 7538 (do.).—§ 665 (do.): XII, 208^α, 7598 (among the ṛshis of the north).—§ 702 (do.): XII, 297, 10874 (only B., C. has *Kā°*, q.v.), 10877 (only C., but read with B. *Kā°*, q.v.).—§ 732 (Ānuçāsanik.): XIII, 22^α, 1540, (1542), 1545 (discourse between the Earth, Agni, *K.*, and Mārkaṇḍeya).—§ 733 (do.): XIII, 25, 1755 (had discoursed to Āngiras about the tīrthas).—§ 734 (do.): XIII, 26^α, 1762 (among the ṛshis who came to see Bhīṣma).—§ 744 (do.): XIII, 47, 2561 (only B., C. has *Kā°*, q.v.).—§ 746 (do.): XIII, 62, 3136 (Rāma Jāmadagnya had given the earth to *K.* as dakṣiṇā, cf. Kaçyapa).—§ 747 (do.): XIII, 84^β, 3968 (questioned by Rāma Jāmadagnya; is not *Kā°* to be read?).—§ 768 (do.): XIII, 139^α, 6298 (came to see the penances of Kṛṣṇa).—§ 770 (do.): XIII, 151^ν, 7157.—§ 775 (do.): XIII, 166^ε, 7668 (one of the ṛshis of the west).—§ 782 (Anugītāp.): XIV, 16, 425, 429, 432, 453; 17, (455) (instructed by an ascetic). Cf. Kaçyapa and the following headings.

Kācyapa² ("son or descendant of Kaçyapa") = Kaṇva: I, 2870, 2874 (*maharṣiṇ K°m* . . . *Kaṇvam*), 2876 (*munim*), 2893, †2894, 2975.

Kācyapa³ (do.) = Vibhāṇḍaka: III, 9990 (*āçramah* . . . *K°śya*), 9992 (*°śya sutaḥ*, i.e. Rṣhyaçrṅga), 10001, 10030 (*°āçramāt*), 10031, †10047 (*V°*), †10075, †10077 (*°śyaika-putram*, i.e. Rṣhyaçrṅga), †10085.

Kācyapa⁴ (do.) = Rājadharmān (Nāḍijāṅgha): XII, 6350, 6352, 6374.

Kācyapa⁵ (do.) = Viçvāvasu: XII, 11777, 11802, 11805.

Kācyapa⁶ (do.) = Indra (?): XIII, 624.

Kācyapa¹, name of a fire. § 491 (Āngirasa): III, 320, 14156 (= Uktha, Nil.), 14164 (C. by error *Ka*°).

Kācyapa, dual (°au) ("descendants of Kācyapa"), = Yaja and Upayaja: I, 6363 (*gotratāḥ K°au*).

Kācyapa, pl. (°āḥ) (do.). § 324 (Dvaitavanapr.): III, 26, 970 (accompany Yudhishtira).—§ 393 (Tirthayātrāp.): III, 115, 10126.—§ 656b (Khadgotpattik.): XII, 166β, 6142.

Kācyapadvipa (B. *Kā°*). § 574 (Jambūkh.): VI, 6, 251 (*K.* and *Nāgadvipa* are the two ears [of the hare-shaped Jambudvīpa]).

Kācyapanandana, pl. (°āḥ) = the gods: XIII, 3330.

Kācyapaputra ("the son of Kācyapa [i.e. Vibhāṇḍaka]") = R̥hayaçr̥ga: III, †10037.

Kācyapātmaja (do.) = R̥hayaçr̥ga: III, 9994 (*K°*).

Kācyapeya¹ ("the son of Kācyapa") = Garuḍa: I, 1247.

Kācyapeya¹ ("descendant of Kācyapa") = Dārūka: VII, 6352.

Kācyapeya, pl. (°āḥ) ("the sons of Kācyapa") = the Ādityas: XIII, 7094 (*A°*).

Kācyapi ("the son of Kācyapa") = Rājadharmān (Nāḍi-janḡha): XII, 6346.

Kācyapī ("the daughter of Kācyapa") = the Earth: XIII, 3164, 4350 (*Vaiṣṇavī K°i*), 7237 (*Bhāmīḥ*), 7238.

Kādraveya, pl. (°āḥ) ("sons or descendants of Kadrū") = the serpents. § 49 (Vāsuki): I, 37, 1597 (held a consultation about the means of being delivered from death at the snake-sacrifice).—§ 100 (Amçāvat.): I, 65, 2549 (six *K.*s enumerated).—§ 191 (Arjuna): I, 123, 4806 (present at the birth of Arjuna).—§ 608 (Kurnap.): VIII, 87χ, 4415 (sided with Arjuna). Cf. Kadrūja, pl., Kadrūputra, pl., Nāga, pl., Sarpa, pl.

Kadru = Īva (1000 names¹).

Kadrū, daughter of Dakṣa, wife of Kācyapa, and mother of the serpents. § 27 (Kācyapa): I, 16, 1074 (daughter of Prajāpati [i.e. Dakṣa], married to Kācyapa), 1076 (chose to have 1,000 nāgas as her sons), 1080.—§ 27b (do.): After a long time *K.* brought forth 1,000 eggs, which burst after 500 years: I, 16, 1082.—§ 29 (cf. Āstikap.): Once *K.* and Vinatā bet about the colour of Uccaiḥśravas, and she who lost should become the other's slave, Vinatā asserting that he was all white, *K.* that he was black in his tail. *K.* ordered her sons to transform themselves into black hair and cover the horse's tail. When they refused she cursed them, saying that the Fire (*Pāvaka*) should consume them at the snake-sacrifice of Janamejaya. Seeing that the snakes had multiplied exceedingly, Brahman, with all the gods, sanctioned this curse, which had been "indicated in the Purāṇas" (so PCR., *dr̥ṣṭvā purāṇaṁ*, v. 1204), and propitiated Kācyapa by bestowing upon him the knowledge of neutralizing poisons: I, 20, 1190, (1192), 1194, 1197, 1201.—§ 30 (do.): In the morning *K.* and Vinatā went to inspect Uccaiḥśravas. Description of Samudra (the Ocean) (b): I, 21, 1205.—§ 31 (do.): The Nāgas (serpents), notwithstanding their refusal, went and became hairs in the horse's tail. Second description of the Ocean, v. Samudra-darçana (b): I, 22, 1227 (*K°ç ca Vinatā caiva Dākṣa-yanyau*).—§ 32 (do.): Vinatā, having lost the wager, became the slave of *K.* [but was afterwards released by] Garuḍa (b): I, 23, 1235, 1237.—§ 36 (do): Some time afterwards *K.* ordered Vinatā to carry her to a remote place, inhabited by the Nāgas, in the midst of the Ocean; the snakes which were carried by Garuḍa (b) became scorched by the rays of the sun: I, 25, 1281.—§ 37 (Indra): I, 25, 1285 (*K.* then praised

Indra).—§ 38 (cf. Āstikap.): Indra then caused a downpour of rain, and the snakes with their mother reached Rāmanīyaka: I, 26, 1296.—§ 47 (Sarpanīmak.): I, 35, 1547 (enumeration of the principal sons of *K.*).—§ 48 (Çesha): I, 36, 1566 (Çesha left his mother *K.*).—§ 49 (Vāsuki): I, 38, 1628 (all. to § 29).—§ 60 (Sarpasattra): I, 54, 2071 (*Pannagānām* . . . *māta*, repetition from § 29).—§ 87 (Amçāvat.): I, 65, 2521 (*Dakṣakanyā*, wife of Kācyapa).—§ 129 (do.): I, 66, 2634 (Surasā gave birth to the Nāgas, Kadrū to the Pannagas).—§ 270 (Brahmasubhāv.): II, 11, 457 (°uḥ, in the palace of Brahman).—§ 502 (Manushyagrahak.): III, 230, 14471 (*K.* introduces herself in a subtle form into the body of a pregnant woman and causes the destruction of the fetus, and the mother is caused to give birth to a nāga (serpent)).

Kadrūja, pl. (°āḥ) ("the sons of Kadrū") = the serpents. § 775 (Ānuçāsanik.): XIII, 166a, 7644 (*pannagāḥ*). Cf. Kādraveya, pl., Kadrūputra, pl.

Kadrūputra, pl. (°āḥ) (do.) = the serpents. § 27 (Kācyapa): I, 16, 1077 (*°adhikau bale*, sc. Garuḍa and Aruṇa), 1084.—§ 39 (Rāmanīyaka): I, 27, 1312.—§ 46 (Garuḍa): I, 34, 1531. Cf. Kādraveya, pl., Kadrūja, pl.

Kāhali = Īva (1000 names²).

Kahoḍa, a brahman, father of Aṣṭāvakra. § 412 (Aṣṭāvakra): III, 132, †10603 (disciple of Uddālaka, whose daughter Sujātā he married; on her he begot Aṣṭāvakra), †10612 (went to the sacrifice of Januka, where he was vanquished by Bandin in a controversy, and drowned); 134, †10681 (when Bandin had been vanquished by Aṣṭāvakra *K.* arose from the water), (10683).

Kahodasūnu ("the son of Kahoḍa") = Aṣṭāvakra: III, †10599 (*A°*).

Kaiçika, pl. (°āḥ), a people. § 273 (Rājasūyārāmbhap.): II, 14, 585 (*Pāṇḍya-Kratha-K°an*, had been vanquished by Bhīshma). Cf. Bhiṣmaka).

Kaikaya (B., probably more correctly Kekaya), pl. (°āḥ), name of a people (= Kekaya, pl.), especially five brothers who joined Yudhishtira (the rest followed Duryodhana). § 130 (Amçāvat.): I, 67, 2647 (five Asuras were re-born among the *K.*).—§ 295 (Dyūtap.): II, 52, 1870 (*Madra-K°āḥ*, among the peoples who brought tribute to Yudhishtira).—§ 556 (Sañjayayānap.): V, 22, †664 (v. Kaiçeya, pl.).—§ 561 (Yānasandhip.): V, 57ε, 2248 (*bhrātaraḥ pañca*, have chosen the *Kaiçeyāḥ* (*Kekayāḥ*, B.) in Duryodhana's army as their share); 61ψ, 2406 (among the allies of Yudhishtira; the five brothers?).—§ 562 (Bhagavadīyānap.): V, 83θ, 2951 (worshipped Kṛṣṇa; the five brothers?).—§ 569 (do.): V, 144λ, 4887 (among the allies of Yudhishtira).—§ 576 (Bhagavadgītāp.): VI, 18δ, 688 (in the army of Duryodhana); 20, †752 (*bhrātaraḥ*, do.).—§ 581 (Bhiṣmavadhap.): VI, 61²δ, 2691 (attacked Arjuna), (α), 2695 (attacked by Dhr̥ṣṭadyumna).—§ 582 (do.): VI, 72γ, 3169 (attacked by Sūtyaki, etc.); 75², 3309 (vanquished by Droṇa and Bhīshma).—§ 585 (do.): VI, 97λλ, 4443 (Bhīshma had promised to slay the *K.*, etc.).—§ 587 (do.): VI, 117ρ, 5485 (attacked Arjuna); 119aa, 5649 (abandoned Bhīshma).—§ 589 (Droṇābhiṣhekap.): VII, 8o, †247 (*°ānam pravaramç ca pañca*, in Yudhishtira's army).—§ 590 (do.): VII, 16, 629 (in Yudhishtira's army).—§ 592 (Samçaptakavadhap.): VII, 20γ, 799 (in the army of Duryodhana); 21ι, 883 (defeated by Droṇa) (λ), 915 (do.), 919 (do.); 23o, 963 (followed Virāṭa), 966 (*bhrātaraḥ pañca*, description of their horses); 25, 1085 (*yuddham* . . . *Matsyānām K°aiḥ*

sārdham), 1105 (*bhrātṛaṇ pañca*, fought with Karna).—§ 593 (Abhimanyuvadhāp.): VII, 35δ, 1511 (proceeded against Droṇa); 40σ, 1695 (in the army of Yudhishtira); 42π, 1743 (do.); 43ρ, 1770 (do.), (σ), 1780 (do.); 49, 1934 (*°ānām rathān sapta*, slain by Abhimanyu).—§ 596 (Pratijñāp.): VII, 78ε, 2744 (in Yudhishtira's army).—§ 597 (do.): VII, 83, 2950 (*sa-K°m*, do.).—§ 598 (Jayadrathavadhāp.): VII, 85δ, 3049 (in Yudhishtira's army).—§ 599 (do.): VII, 91β, 3255 (in Duryodhana's army); 98κ, 3661 (*sa-K°h*, proceeded against Droṇa); 106, 3971 (*Bṛhatkshattrah K°ānām mahārathah*, proceeded against Droṇa); 110ρ, 4165 (defeated by Droṇa); 111ν, 4283 (*bhrātaraḥ pañca*, protect Yudhishtira); 114ω, 4539 (vanquished by Kṛtavarma); 125, 5021 (*Bṛhatkshattrah K°ānām mahārathah*, attacks Droṇa), 5040 (are slain by Droṇa).—§ 600 (Ghaṭotkacavadhāp.): VII, 154β, 6650 (*sa-K°h*, proceeded against Droṇa); 155γ, 6696 (are slain by Droṇa), (ε), †6726 (*Drupada-Virāṭa-K°āh*); 156ι, 6779 (followed Bhīmasena); 157σ, 6967 (followed Bhīmasena and Arjuna); 159, 7135 (in Yudhishtira's army); 160δδ, 7155 (do.).—§ 601 (Droṇavadhāp.): VII, 184α, 8368 (do., shall proceed against Droṇa).—§ 603 (Nārāyaṇāstram.): VII, 193δ, 8934 (defeated by Droṇa); 195ι, 9018 (in Yudhishtira's army).—§ 604 (Karnap.): VIII, 3δ, 70 (do., defeated by Karna); 8, 235 (in C. is printed *Kakayāḥ*, probably for *Kaikayāḥ*, had formerly been vanquished by Karna); 9, 283 (*°aiḥ*).—§ 605 (do.): VIII, 12ββ, 459 (in Yudhishtira's army); 30ξξ, 1231 (attacked Karna).—§ 608 (do.): VIII, 46, 2143 (protected Duryodhana); 47κ, 2226 (in Yudhishtira's army, attacked by Kṛpa, etc.); 49ν, 2309 (checked Karna); 54ω, 2625 (resisted by Karna); 56, 2695 (are slain by Karna), (pp), 2762 (fought with Bhīmasena); 63, 3176 (attacked by Karna); 73, 3662 (had been slain by Bhīshma), 3668 (do.). Cf. Kaikeya pl., Kekaya pl.

Kaikaya¹ = Bṛhatkshattrā: VII, 4013 (*B°*, but B. has *Kaikayāḥ*), 4015 (B. has *Kaikayāṇa*); VIII, 117 (*B°*, but B. has *Kekayāḥ*).

Kaikaya² = Vinda: VIII, 521 (B. has *Kekayāḥ*).

Kaikaya³. § 590 (Droṇābhishekap.): VII, 14α, 577 (read for *Kaikayo Kaikeyāḥ*), B. has *Kekayāḥ*).—§ 599 (Jayadrathavadhāp.): VII, 106, 3983 (read *Kaunteyena* with B.).

Kaikaya⁴, a king of the Kekayas. § 641 (Rājadh.): XII, 77, 2912 (seized by a Rākhasa). Cf. Kaikeya, Kaikeyurāja.

Kaikaya, dual (*°au*) = Vinda and Anuvinda: VIII, 497 (only C., B. has *Kaikayau*).

Kaikayarājaputra (B. *K°o*) ("the son of the king of the Kekayas"). § 604 (Karnap.): VIII, 7, †202 (in Duryodhana's army).

Kaikayarājaputra (B. *K°o*), pl. (*°āḥ*) ("the sons of the king of the Kekayas"). § 342 (Indralokābh.): III, 51, 2009 (will join the Pāṇḍavas).

Kaikeya (B. mostly *Kekaya*), pl. (*°āḥ*), in most passages denoting five brothers, sons of the king of the Kekayas, but sometimes the people (= *Kekaya*, pl.). § 264 (Sabhakriyāp.): II, 4β, 126 (among the princes who waited upon Yudhishtira).—§ 317 (Arjunābhigamanap.): III, 12, 462 (*bhrātaraḥ*, came to the Pāṇḍavas in the wood).—§ 321 (Saubhavadhāp.): III, 22, 899 (= do., took leave of the Pāṇḍavas).—§ 327 (Draupadiparītāpav.): III, 33, 1352 (also B., will assist the Pāṇḍavas).—§ 342 (Indralokābhigamanap.): III, 51, 1983 (all. to § 317), 1991 (had been present at the rājasūya of Yudhishtira).—§ 522

(Draupadīharanap.): III, 268, †15654 (will assist the Pāṇḍavas).—§ 554 (Sainyodyogap.): V, 4γ, 71 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 555 (do.): V, 19α, 594 (*sodaryāḥ pañca*, came to Duryodhana with one akshauhini of troops).—§ 556 (Sañjaya-yānap.): V, 22, †664 (five brothers had been expelled (*avaruddhāḥ*) from the *K.*; in order to recover the kingdom they joined the Pāṇḍavas).—§ 561 (Yānasandhip.): V, 57ε, 2240 (*bhrātaraḥ pañca*, joined the Pāṇḍavas with one akshauhini of troops), 2248 (chosen by the five Kaikeya (B. *Kekaya*) brothers as their share in the battle).—§ 570 (Sainyaniryānap.): V, 151δ, 5160 (followed Yudhishtira; the five brothers?); 153, 5189 (do., do.).—§ 571 (Ulūkādūtāgamanap.): V, 162, 5591 (*bhrātaraḥ pañca*, in Yudhishtira's army).—§ 572 (Rathāthirathasāṅkhyānap.): V, 171, 5906 (*pañca . . . bhrātaraḥ*, among the rathas of the Pāṇḍavas).—§ 573 (Ambopākhyānap.): V, 195δ, 7606 (in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, 16α, 622 (also B., in the army of Duryodhana).—§ 578 (Bhishmavadhāp.): VI, 45^m, 1744 (*bhrātaraḥ pañca*, fought with five Gāndhāra princes); 48κ^m, 1964 (rescued Çveta, the five brothers; B., however, has *Kaikeyo* = Dhṛṣṭaketu?).—§ 580 (do.): VI, 56α, 2405 (also B., in the army of Duryodhana), (θ), 2418 (followed Bhīmasena, the five brothers?).—§ 583 (do.): VI, 75α, 3285 (*bhrātaraḥ pañca*, in the left wing of the Pāṇḍavas' makaravyūha); 77λ^a, 3394 (the five brothers?); 78, 3437 (*pañca*, fought with Duḥśāsana).—§ 585 (do.): VI, 89ν, 3948 (proceeded against Bhīshma, the five brothers?); 99ξ, 4512 (*bhrātaraḥ*, in the army of Yudhishtira); 103ν, 4694 (*bhrātaraḥ pañca*, rushed towards Bhīshma).—§ 587 (do.): VI, 108, 5002 (*bhrātaraḥ pañca*, in the rear of the Pāṇḍava army); 118ν, 5553 (*pañca*, rescued by Arjuna).—§ 589 (Droṇābhishekap.): VII, 8η, 227 (in Yudhishtira's army); 9, 288 (do., surround Droṇa); 10, 360 (ε: the five *K.* brothers, resembling the insects called indragopakas, with red coats of mail, red weapons, and red banners, the maternal cousins of the Pāṇḍavas); 16δ, 650 (surrounded Droṇa).—§ 598 (Jayadrathavadhāp.): VII, 85α, 3025 (in Yudhishtira's army).—§ 599 (do.): VII, 110, 4164 (*°ānām çatam*, are slain by Droṇa); 125, 5039 (*Bṛhatkshattrē hate . . . K°ānām mahārathē*).—§ 600 (Ghaṭotkacavadhāp.): VII, 153α, 6628 (the five brothers?, pierced by Duryodhana); 158τ, 6972 (only B., C. has *Kekayāḥ*, in the army of Yudhishtira); 160, 7161 (also B., attack Açvatthāman); 169ω, 7459 (proceeded against Droṇa).—§ 502 (Droṇavadhāp.): VII, 186η, 8490 (also B., vanquished by Droṇa), 8499 (sc. *hateshu*).—§ 604 (Karnap.): VIII, 5ξ, 186 (have been slain by Arjuna); 6, 168 (*Vṛkodarasamo yuddhe vṛtāḥ K° yodhibhiḥ | Kaikeyena ca vikramya bhrātā bhrātṛā nipātitaḥ*).—§ 605 (do.): VIII, 13, 511 (*°ānām mahārathah*, i.e. Vinda), 524 (defeated by Sātyaki).—§ 608 (do.): VIII, 48ε, 2254 (attack Karna); 49χ, 2334 (attack Vasuṣeṇa); 56μμ, 2692 (attack Karna), (ππ), 2751 (also B., are slain by Karna); 62, 3173 (*çatāḥ saptaḍaça*, checked the Dhārtarāṣṭras); 82, †1483 (*°senā-patiḥ*, named Ugrakarma?, attacked Prasena).—§ 611 (Çulyp.): IX, 21κκ, 1126 (attacked by Duryodhana). Cf. Kaikeya pl., Kekaya pl.

Kaikeya, dual (*°au*) = Vinda and Anuvinda: VIII, 492 (*Vindānuvindaḥ*), 497 (B. two times, C. in the latter passage has *Kaikayau*).

Kaikeya¹ = Bṛhatkshattrā: VI, 1720 (*B°h*); VII, 972 (*B°m*), 4013 (*B°*, only B., C. has *Kaikayāḥ*), 4015 (only B., C.

C. has *Kaikayasya*; VII, 5029, 5032, 5033, 5035. Cf. *Kaikaya*.

Kaikeya² = Vinda: VIII, 513, 518, 519. Cf. *Kaikaya*.

Kaikeya³ = *Kaikaya*⁴: XII, 2911.

Kaikeya⁴ one or more Kekaya princes. § 576 (Bhagavadgītāp.): VI, 19, 715 (*Dhṛṣṭakṣuṣ*?, but is not *Kaikeyāḥ* to be read? cf. V, 5160; VI, 3948).—§ 578 (Bhishmavadhāp.): VI, 47, 1837 (only C., B. has *Kekayāḥ*), 1866 (= *Bṛhatkshatra*?); 48a², 1964 (only B., but C. seems to be right in reading *Kaikeyāḥ*, cf. VI, 715), 1972 (both C. and B., is not *Kaikeyāḥ* to be read with PCR. P.).—§ 579 (do.): VII, 52a, 2128 (= *Bṛhatkshatra*?).—§ 582 (do.): VI, 69a, 3066 (*akshauhinipatiḥ* = do.?).—§ 583 (do.): VI, 77, 3401 (= do.?).—§ 604 (Kāṇap.): VIII, 6, 169 (*K^oena ca vikramya bhṛta bhṛtrā nipātitaḥ*).

Kaikeyaputra ("son of the Kekaya king") = Viçoka: VIII, 14182.

Kaikeyarāja = *Kaikaya*⁴: XII, 2888.

Kaikeyī¹ ("daughter of the Kekaya king") = Sunandā, the wife of Sarvabhauma: I, 13769 (*S^o*, mother of Jayatsena).

Kaikeyī² (do.), wife of Ajamidha. § 156 (*Pūruvaṃc*); I, 95, 13790.

Kaikeyī³ (do.) = Kumārī, the wife of Bhīmasena Pārikshita: I, 13796 (*K^o*, mother of Pratiçravas).

Kaikeyī⁴ (do.), wife of Daçaratha. § 525 (*Rāmopākhyānap*): III, 274, 15879 (mother of Bharata); 277, 15900, 15961, 15975, 15980 (prevailed upon Daçaratha to banish Rāma and install Bharata as heir apparent. Bharata, however, would only keep the realm for Rāma).

Kaikeyī⁵ = Sudeshnā, the wife of Virāṭa. IV, 249 (*Virāṭa-bhāryā*), 432, 562, 563, 661, 669.

Kaikeyī⁶ (do.) = Sumanā: XIII, 5859.

Kaikeyinandivardhana ("the son of Kaikeyī") = Uttara: IV, 2231.

Kailāsa, a mountain, the abode of Kubera and Çiva. § 11 (*Parvasaṅgr*): I, 2, 457 (*Ārohaṇam*).—§ 213 (*Jatugṛhap*): I, 146, 5779 (*om iva Guhyakāḥ*, sc. *viricuḥ*; C. has *āṣa*).—§ 231 (*Svayamvarap*): I, 185, 6963 (*çikharaprakhyaiḥ*, sc. *prāsādaiḥ*; C. has *āṣa*).—§ 252 (*Subhadrāharanap*): I, 220, 7950 (*çikharopamaḥ*, sc. *Balarāma*, C. has *āṣa*).—§ 255 (*Agniparābhava*): I, 223, 8117 (*Çvetaki* performed austerities on *K* in order to gratify Çiva; C. has *āṣa*).—§ 263 (*Sabhākriyāp*): II, 3, 59 (*uttareṇa tu K^om Mainākam parvatam prati*, there Maya had gathered a bhāṇḍa of jewels), 66 (*uttareṇa tu K^om Mainākam parvatam prati*, Hiranyaçrṅga, etc., is situated there).—§ 265 (*Lokapālasabdhikhyānap*): II, 6, 275 (*nilayasya*, i.e. *Kubera*).—§ 269 (*Vaiçravaṇasabhāv*): II, 10, 384 (*çikharopamā*, sc. the palace of Kubera), 412 (among the mountains present in the palace of Kubera).—§ 287 (*Rājasūyikap*): II, 34, 1279 (*çikharaprakhyān*, sc. *avasathan*).—§ 293 (*Dyūtap*): II, 46, 1643 (*kūtapratimam*, sc. *Çivam*), 1645 (*parvatam*), 1646 (do., Vyāsa went to *K*).—§ 295 (do.): II, 52, 1862 (*uttarād api K^oad oshadhiḥ*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 503 (*bhavane*, *Kṛṣṇa* had dwelt on *K*).—§ 334 (*Kairātap*): III, 41, 1697 (*nilayo Dhanādhyakṣaḥ*, i.e. *Kubera*).—§ 335 (*Indralokābhigamanap*): III, 42, 1753 (*om iva çrṅgiṇam*).—§ 387 (*Sagara*): III, 106, 8834 (*girim*, *Sagara* went to *K* to gratify Çiva).—§ 389 (*Gaṅgāvataraṇa*): III, 108, 9944 (*parvatam*, *Bhagiratha* went to *K* to gratify Çiva); 109, 9963 (the abode of Çiva).—§ 418d (*Tīrthayātrāp*): The mountain *K* is six yojanas high, there the gods assemble, there is Viçālā (i.e. *Badarī*, *Nil*), there live innumerable

Yakṣas, *Rākṣasas*, *Kinnaras*, *Nāgas*, *Suparnas*, and *Gandharvas*, near the abode of Kubera; III, 139, 10830.—§ 419 (*Gandhamādanap*): III, 140, 10842.—§ 422 (do.): III, 142, 10913 (*çikharopamaḥ*, sc. the bones of *Naraka*).—§ 423 (do.): III, 145, 11031 (*parvatottamaḥ*, with *Badarī*, etc., reached by the *Pāṇḍavas*).—§ 432 (*Saugandhikāharanap*): III, 153, 11351 (*çikharābhyāsa*, there the lotus-lake of Kubera is situated); 154, 11389 (the abode of Kubera, to whom the *Krodhavaças* repaired, having been defeated by *Bhīmasena*).—§ 436 (*Yakṣayuddhap*): III, 158, 11540 (seen by the *Pāṇḍavas* on their journey to the hermitage of *Vṛṣaparvan*).—§ 436d (do.): Beyond *K* is the path of the all-perfect (*paramasiddhānam*) *Devarāṣis*, if anyone goes beyond this the *Rākṣasas* slay him with iron darts and other weapons; III, 159, 11651.—§ 449 (*Ājagarap*): III, 177, 12340 (*Kuberakāntam*, on their way from the hermitage of *Āreṣṭishoṇa* the *Pāṇḍavas* saw *K*), 12344.—§ 555 (*Indravijaya*): V, 11a, 353.—§ 562 (*Bhagavadvyānap*): V, 94, 3360 (*rathāt . . . K^o çikharopamāt*).—§ 565 (*Gūlavacarita*): V, 111, 3830 (on *K* Kubera was installed into the sovereignty of *Rākṣasas*, *Yakṣas*, and *Gandharvas*), 3840 (*sthānam Ailavilasya*, i.e. *Kubera's*).—§ 570 (*Sainyaniryaṇap*): V, 157, 5332 (*çikharopamaḥ*, sc. *Balarāma*).—§ 574 (*Jambūkh*): VI, 3, 104 (*Mandarābhyān tā tathā Himavato gireḥ saharāṇa mahāçabdāḥ khaçarāṇi patanti ca*, omens); 6, 236 (= *Hemakūṭa*, inhabited by Kubera with the *Guhyakas*), 237 (*abhyuttareṇa K^om Mainākam parvatam prati*, there *Hiranyaçrṅga*, etc., is situated).—§ 581 (*Bhishmavadhāp*): VI, 62, 2748 (*om iva çrṅgiṇam*, sc. *Bhīmasena*).—§ 585 (do.): VI, 94, 4204 (do.).—§ 589 (*Dronūbbhishekap*): VII, 11, 412 (*çikharopamaḥ*, sc. *Balarāma*).—§ 611 (*Çalyap*): IX, 11, 583 (*yaya*—so B., sc. *gadaya*; C. has *yathā*—*K^obhavane Maheçvarasakham*—i.e. *Kubera*—*bali* | *āhvayām āsa Kaunteyaḥ*—i.e. *Bhīmasena*—*saṃkrudham Alakādhīpam*, all. to *Yakṣayuddhaparvan*); 12, 594 (*saçrṅgam iva K^om*, sc. *Çalya*).—§ 613 (*Gadāyuddhap*): IX, 33, 1927 (*om iva çrṅgiṇam*, sc. *Duryodhana*), 1929 (do., do.).—§ 615u (*Skanda*): IX, 45, 2534 (*çrṅga-saṅkūçau*, sc. *Maṇi* and *Sumaṇi*).—§ 615 (*Gadāyuddhap*): IX, 56, 3156 (*om iva çrṅgiṇam*, sc. *Duryodhana*).—§ 637 (*Rājadh*): XII, 44, 1528 (*mumude tad labdhvā K^om Dhanado*—i.e. *Kubera*—*yathā*).—§ 660b (*Bhṛgu-Bharadvajāṇapv*): XII, 182, 6770 (*çikharo*, there *Bhṛgu* was sitting).—§ 694b (*Jvurotpatti*): XII, 294, 10216 (*Vaiçravaṇaḥ . . . K^onilayaḥ*).—§ 716 (*Çukābhīpatana*): XII, 332, 12576 (*prahītam*, *Çuka* proceeded to *K*); 333, 12586 (*prahītat*, from *K* *Çuka* soared into the sky).—§ 731b (*Ashṭāvakra-Dikṣapv*): XIII, 19, 1411 (the abode of Kubera), 1434 (crossed by *Ashṭāvakra*).—§ 746 (*Ānuçasanik*): XIII, 83, 3907 (*çikharo deva-Gandharvasevite*, there *Surabhi* performed austerities).—§ 772b (*Vasishṭha*): XIII, 156, 7287 (*om prasthitān caiva nadīm Gaṅgām*).—§ 785 (*Anugītāp*): XIV, 77, 2236 (*mahāgireḥ*, trembled).—§ 795c (*Mahābhārata*): XVIII, 6, 241 (*çikharākāram*, sc. *vimānam*, so B.).

Kailāsa, pl. (VIII, 110), v. *Kosala*, pl.

Kailāsaçirivāsin = Çiva (1000 names).

Kailāsaka, a serpent. § 564 (*Mātalyop*): V, 103γ, 3627.

Kailāsanilaya = Kubera: II, 275; III, 1697; XII, 10216.

Kailātaka, adj.: VII, 4353 (*madhu*, B. has *kairātakam*), 5157 (do., do.).

Kairāta, adj. ("belonging to a *Kirāta*"). § 10 (*Parvasaṅgr*): I, 2, 320 (*parva K^osañjīlām*, i.e. *Kairāta-parvan*).—§ 331 (*Kairātap*): III, 39, 1552 (*om voçam aṣṭhaya*, sc. *Çiva*).—§ 340 (*Indralokābhigamanap*): III,

49, 1936 (do., all. to § 331).—§ 442 (Nivātakavasyuddhap.): III, 167, 11954 (*bhūtaṃ mahat K°samsthitaṃ*, i.e. Čiva, repetition of § 331).—§ 573 (Ambopākhyānap.): V, 194, 7592 (*°e dvandvayuddhe*, all. to Kairātaparvan).—§ 731b (Aṣṭāvakra-Dikṣampv.): XIII, 19, 1434 (*°m itthānam*, i.e. the abode of Čiva).

Kairāta, pl. (*°āḥ*), a people, = Kirāta, pl. § 295 (Dyūtap.): II, 52, 1869 (brought tribute to Yudhisṭhira).

Kairātaka, adj. ("belonging to the Kirātas"). § 295 (Dyūtap.): II, 52, 1867 (*°inām ayutaṃ dāsinam*, brought as tribute). Cf. also Kailātaka.

Kairātaparvan ("the section treating of the Kirāta"), the 33rd of the minor parvans of Mbhr., forming an episode to Arjuna's journey to the abode of Indra (cf. Kairāta). § 331. It is anew related how Arjuna set out from the Kāmyaka wood towards the north; he entered a terrible forest (description), resorted to by Siddhas and Cāraṇas, and then proceeded to the Himavat (description). For four months he practised austerities (specified), until the *ṛshis* made representations about it to Čiva, who dismissed them after having removed their fears (III, 38). Then Čiva with his bow and arrows, in the guise of a Kirāta, accompanied by Umā in the guise of a Kirāta woman, by merry spirits (*bhūtaih*), and thousands of women, approached Arjuna as he was about to kill Māka, a son of Danu, who in the form of a boar would have killed Arjuna. Arjuna and Čiva at the same time pierced Māka with their arrows, and killed him; when dying he again assumed his *rakṣasa* form; then they fought against each other, first with arrows, then with the very bows, then with swords, then with trees and stones, then with the fists, and then by clasping each other; at last Arjuna lost his senses, and was almost reduced to a ball of flesh; when he regained consciousness he made a clay image of Čiva, which he worshipped with a garland, which then appeared on the head of the Kirāta; he thus learned that it was Čiva, and prostrated himself at his feet. Čiva declared that Arjuna's prowess was equal to his own, promised to give him his weapon, and gave him 'eye' (*eakṣus*), so that he behold him in his true form, together with Umā.—§ 332: Arjuna then fell on his knees and worshipped him, saying: "O Kapardin! etc." (v. *Mahādevastava*) (III, 39).—§ 333: Čiva said that Arjuna (*b*) was in a former life Nara, etc. When granted a boon, Arjuna asked Čiva to give him the *Piṣupata* weapon named *Brahmaçiras* (*c*). Having purified himself he was instructed in its use on the condition that he should not hurl it against a human being, for then it would destroy the universo. The earth trembled, etc. The gods and Dānavas beheld the weapon in its bodily shape standing by the side of Arjuna. When Arjuna had been touched by Čiva, all that was evil in his body was dispelled. Having said to Arjuna, "Go thou into heaven," Čiva went up into the skies accompanied by Umā (III, 40).—§ 334: Then Arjuna was on the Himavat visited by the Lokapālas, viz., Varuṇa (blue as lapis lazuli), together with rivers, Nāgas, Daityas, and Sādhyas; Kubera, who dwells on Kailāsa, golden-coloured (*jambūnadavapuḥ*), accompanied by Yakṣas; Yama, with staff in hand (*daṇḍapāṇiḥ*), illuminating the three worlds, and the Guhyakas, Gandharvas, and Nagas, accompanied by those lords of the creation (*lokabhāvanaiḥ*) the Pitṛs; further Čakra, with Mahendrāṇi, mounted on the neck of Airāvata, and surrounded by the gods, and eulogized by Gandharvas and *ṛshis*. Each of them occupied a particular summit of Himavat (Yama to the south, Varuṇa to the west).

They granted him 'sight' (*ākṣhi*), that he might see them. Yama said that Arjuna would defeat the Nivātakavāsas, etc., and gave him his irresistible staff (*daṇḍa*) as a weapon. Varuṇa (*b*) gave him his irresistible nooses. Kubera said that in bygone kalpas Arjuna had always gone through ascetic austerities along with them, and gave him his favourite weapon *Antardhāna* (*c*). Indra said he would descend to earth in his chariot with Mātali as his charioteer, and taking him to heaven grant him all his celestial weapons (III, 41).

Kaitābha, a Dānava. § 317b (Kṛṣṇa Vāsudeva): III, 12, 498 (*Dānavau Madhu-K°au*, tried to slay Brahmān, cf. § 477).—§ 476 (Dhundhumārop.): III, 202, 13532 (*Madhu-K°yoḥ putro Dhundhuḥ*).—§ 477 (do.): III, 203, 13562 (*Madhuç ca K°aç ca*), 13565 (*Madhu-K°yoḥ*), (13573) (*Madhu-K°au*), 13580 (*Madhu-K°yoḥ*; when Viṣṇu during the cataclysm slept on the hood of Āśha, Madhu and K. terrified Brahmān, Viṣṇu awoke, and obtained from them the boon that he should become their slayer, then Viṣṇu on his thighs cut off their heads).—§ 478 (do.): III, 204, 13590 (*Madhu-K°yoḥ putro Dhundhuḥ*), 13623 (*Dhundhur nāma . . . Madhu-K°yoḥ putrah*).—§ 567 (Bhagavadānap.): V, 130, 4414 (*°kārṇave ca svapatā*—sc. Kṛṣṇa (Viṣṇu) — *nihatau Madhu-K°au*, cf. § 477).—§ 615a (Ādityatīrtha): IX, 49, 2850 (*Asurau Madhu-K°au*, had been slain by Viṣṇu, cf. § 477).—§ 615 (Gadāyuddhap.): IX, 55, 3106 (*sadṛṣau tau*, sc. Bhīmasena and Duryodhana . . . *Madhu-K°yor yudhi*).—§ 673b (Bali-Vāsavasampv.): XII, 227a, 8265 (*Dānavah*, among the ancient rulers of the earth).—§ 717b (Nārāyaṇīya): XII, 348, 13475 (originated from rajās and arose from a drop in the primeval lotus, K. and Madhu robbed the Vedas from Brahmān), 13509 (*Madhu-K°au . . . Dānavau*), 13519 (*rajastamoviṣṭatanū . . . Madhu-K°au*, are slain by Nārāyaṇa (Viṣṇu)). Cf. Asura, Dānava (dual).

Kaitābhanāçinī ("destroyer of K.") = Durgā (Umā): VI, 801.

Kaitava = Ulūka, q.v.

Kaitava, pl. (*°āḥ*) a people. § 576 (Bhagavadgītāp.): VI, 18a, 689 (in the army of Duryodhana). Cf. Kaitavya, pl.

Kaitavya = Ulūka, q.v.

Kaitavya, pl. (*°āḥ*), a people. § 604 (Karmap.): VIII, 7, 1208 (*°anām adhipatiḥ*, i.e. Ulūka?, in the army of Duryodhana).

* **kaivarta**, pl. (*°āḥ*) ("fishermen"), name of a caste: XIII, 2655, 2672, 2702.

Kāka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9v, 372 (only B., C. has *Kāntikāḥ*).

Kākī ("female crow"). § 126 (Aṃçāvat.): I, 66, 2620 (daughter of Tāmra), 2621 (mother of the owls).

Kākī, one of the mothers of Čiçu. § 500 (Skandopākh.): III, 228a, 14396 (enumeration).

Kaksha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9v, 356, 364 (only C., B. has *Kucoḥāḥ*).

Kakshaka, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Kakshasena, name of one or more princes. § 154 (Pūruvaṃç.): I, 94, 3743 (son of the elder Parikṣhit).—§ 264 (Sabhākriyāp.): II, 4b, 117 (waited upon Yudhisṭhira).—§ 267 (Yamasabhāv.): II, 8, 329 (in the palace of Yama).—§ 377 (Dhaumyatīrthak.): III, 89, 8365 (*°acramah K°eya*, in the west).—§ 767 (Ānuçāsanik.): XIII, 137a, 6259 (*°o rajarashiḥ Vaciṣṭhāya mahātmane nyūsam yathāvat saṃnyasya jagāma sumahāyaçāḥ*).—§ 775 (do.): XIII, 166v, 7685

(*rājārshih*, enumeration).—§ 786 (Anugṛh̥p.): XIV, 91a, 2843 (had attained to high success by way of gifts).

Kaksheyu, a prince. § 150 (Pūruvāṃṣ.): I, 94, 3700 (son of Raudrācva and Ghṛtāci).—§ 775 (Ānuṣāsānik.): XIII, 166η, 7682 (the same?).

Kākshiva = Kākshivat. § 277 (Jarūsāndhavadhap.): II, 21, 802 (*gādrāyām Gautamo yatra*—i.e. at Rājagṛha—*mahātmā saṃcitavratāḥ* | *Auṣṇaryām ajanayat K°ādyān sūtin muniḥ*, cf. I, 4213).

Kākshivat, a ṛshi. § 770 (Ānuṣāsānik.): XIII, 151, 7108 (*Aushijah* (B. *Auṣ°*), among the *Mahendraguravaḥ* in the east).—§ 775 (do.): XIII, 166γ, 7663 (*Aushijah* (B. *Auṣ°*), among the ṛshis of the east). Cf. next and prec.

Kākshivat = Kākshivat. § 5 (Anukram.): I, 1, 224 (in Nārada's enumeration of ancient kings (!), B. has *Auṣijam* for *Mahādutyim*, which follows in C.).—§ 170 (Dirghatamas): I, 104, 4213 (*°ādayah*, K., etc., were begotten by Dirghatamas on a *gūdrā*), 4215.—§ 264 (Sabhākriyāp.): II, 4a, 112 (*Aushijah* (B. *Auṣ°*) waited upon Yudhishtira).—§ 266 (Çakrasabhāṇv.): II, 7, 299 (*Gautamah?* in the palace of Indra).—§ 275 (Rājāsūyārambhap.): II, 17, 698 (*°ataḥ putram Gautamasya . . . Çaṇḍakaucikam*).—§ 370 (Tirthayātrāp.): III, 84, 8083 (*°ān iva modate*, sc. by bathing at Rājagṛha).—§ 665 (Mokshudh.): XII, 208, 7593 (*Aushijah* (B. *Auṣ°*), among the ṛshis of the east).—§ 702 (do.): XII, 293a, 10761 (had obtained great success by adoring Viṣṇu); 297a, 10874 (*°Kamathādayah*, among those ṛshis who had obtained their position by way of penances). Cf. the prec.

Kākshivatī ("a female descendant of Kākshivat") = Bhadrā: I, 4695.

Kakubha = Çiva (1000 names?).

Kākudika, name of a weapon. § 563 (Bhagavadgītāp.): V, 96φ, 3490 (will be employed by Arjuna).

Kakutstha, an ancient king in Ayodhyā. § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration of departed kings).—§ 475 (Dhundhumārop.): III, 202, 13516 (son of Çaçāda and father of Anenas).

Kākutstha¹ ("son of Kakutstha") = Anenas: III, 13516 (A°).

Kākutstha² ("descendant of Kakutstha") = Rāma, the son of Daçaratha: III, 16013, 16063, 16068, 16079, 16106, 16130, 16221, 16312, 16323, 16510, 16514, 16523, 16537, 16558, 16560.

Kākutstha³ (do.) = Lakshmaṇa, the son of Daçaratha: III, 16207.

***Kāla** (Time, Death, personif.): I, 223 (*°vaçam gataḥ*), 240-4(?) 299, 984 (*°daṇḍopamaṇ*), 1335 (*°a ivāntako °paraḥ*), 2542 (*°kalpāḥ*), 2585 (son of Dhruva), 5470 (*°rūpadhṛk*), 7669 (*iva*), 8264 (*°daṇḍam Yamaḥ*, sc. *jagrāha*), 8293 (*°vat*), 8313 (*°hata iva*); II, 295 (in the palace of Indra), 340 (in the palace of Yama), 1485 (*°syeva jigatsataḥ*), 1651 (*°ena nirmītaḥ*), 2682 (*daṇḍam udyamya*); III, 481 (identified with Kṛṣṇa), 879 (*°akram K°āntaka-Yamopamaṇ*), 1013 (*°āntaka-Yamopamaḥ*), 1376 (*Antakena*), 1377, 8286 (*nirṣṭha iva K°ena yugānte jvalanaḥ*), 10783 (*°āntaka-Yamopamaṇ*), 11494(?), 11500 (*°āntakopamaḥ*), 11783 (*°ena . . . hatāḥ*), 12107 (*°rūpāḥ*), 12389 (*°āntaka-Yamopamaṇ*), 15864, 17314 (*°āntaka-Yamūt*), 17403(?); IV, 1090 (*°āntaka-Yamopamaṇ*), 1726 (*Arjunarūpeṇa samharantam iva prajāḥ*), 2015 (*nadīm . . . yugānte K°nirmīlām*); V, 57 (*Yama-K°opamadyuti*), 59 (*°enjrānalo-pamān*), †1868 (*vyāttānanaḥ K°a iva*), 2082 (*°vaçāṅgataḥ*), 4037 (*yuyuje K°dharmaṇā*) 7185 (*°sammitam*), †7205 (*°oterṣṭam prajvalitām ivolkam*), 7276 (*°āntakopamaṇ*): VI, 119(?), 122, 306(?), 567, 802 (*°pāçena*), 1234 (*°h kalayatām aham*, sc. *asmi*,

says Kṛṣṇa), 1677 (*°daṇḍopamaṇ*), 1701 (*°daṇḍam ivāparaṇ*), 1943 (*°daṇḍopamaṇ*), 2280 (*°āntaka-Yamopamaḥ*), 2338, 2396 (*°āntaka-Yamopamaṇ*), 2426 (*°enera yugakshaye*), 2705 (*°oterṣṭam ivāntakam*), 2792 (*yugānte K°vat*), 2799 (*iva*), 2831 (*°Mṛtyusamaprabham*), 2858 (*°oterṣṭha ivāntakah*), 2874 (*°Mṛtyusamaprabham*), †3374 (*gadāhastam K°m ivāntakale*), 3714 (*vyāttānanaḥ yathā K°h*), 3772 (*yathā*), 3801 (*°sammitam*), 3956 (*kruddhaḥ K°a ivāparaḥ*), 4071 (*°āntaka-Yamopamaḥ*), 4087 (*°ṣṭham ivāntakam*), 4202 (*°āntaka-Yamopamaḥ*), 4203 (*°daṇḍopamaṇ*), 4351 (*iva*), 4656 (*°enera yugakshaye*), 4732 (do.), 5034 (*°ṣṭham ivāntakam*), 5067 (*°vat*), 5254 (*°āntaka-samadyutiḥ*); VII, 238 (*°vat*), 2641 (*°ena balinā hatāḥ*), 2717 (*°nirmīta*), 2825, 2866 (*°kopam*), 3035, 3135 (*Mṛtyuḥ K°ena coditaḥ*), 3379 (*°kalpāḥ*), 3514, 4341 (*°kalpāḥ*), 4668 (*°annibhā*), 4726 (*°āntaka-Yamopamaṇ*), 4853 (*°vat*), 5196 (*°daṇḍam ivāntakah*), 5274 (read *°syeva*), 5278 (*iva*), 5475 (*°çaktim ivāparaṇ*), 5513 (*Yama-K°āntakopamaṇ*), 5556 (*iva*), 7090 (*°āntaka-Yamopamaṇ*), 7112 (*vikramaṇ . . . K°syera yugakshaye*), 7926 (*daṇḍogradhūriṇam*), †8154, 8356, 8655, 9195 (*°ṣṭha ivāntakah*), 9240 (*°vat*), 9441, †9467 (identif. with Çiva), 9596 (do.); VIII, 270, 596 (*āntaka-Yamopamaṇ*), †692 (*°aktravat*), 848 (*°daṇḍair iva*), 909 (*Mṛtyu-K°āntakopamaṇ*), 1022 (*°daṇḍopamaṇ*), 1135 1496 (*°daṇḍah*), 1501, 2214 (*°o vighrahavān iva*), 2459 (*°āntaka-Yamopamaṇ*), 2708 (do.), 2933 (*iva*), 2967 (*°sammitam: °daṇḍam ivāparaṇ*), †3828 (*°a ivāntadaṇḍah*), †3829, 3888 (*°syeva yugakshaye*), 3995 (*°āntakarapuḥ*), 3996 (*yathā*), 4153 (*°daṇḍodyatam Yamaṇ*), 4265 (*iva*), †4279 (*°m ivāntadaṇḍam*), 4390 (*Yama-K°āntakopamaṇ*), 4469 (*°pāçopamaṇ*); IX, 17, 38 (*°ena nihataṇ*), 352 (*°h kruddhaḥ . . . iva*), 555 (*°ṣṭha ivāntakah*), 570 (*°o daṇḍam ivodyamya*), 574 (do.), 2519 (*°o Yamaç ca Mṛtyuç ca*), 2532 (*°opamaṇ*), 3108 (*°sya samau*), 3454 (*daṇḍinā*), 3547 (*°opasṣṭena*), 3590, 3591; X, 315, 326 (*°vat*), 360 (*°ṣṭha ivāntakah*), 365 (*°vat*), 395 (*°ṣṭha ivāntakah*), 500, 501, 669 (*°āntaka-Yamopamaḥ*); XI, 50, etc., 68, etc., 91, 114, 156, 174, 258, etc., 649 (*yugānta iva K°ena patitam sūryam*); XII, 440 (*hantā*), 445 (*yathāgataḥ*), 1132 (*°dharmaṇ upeyivān*), 1702 (*°āpānabhūmim K°sya*), 2674(?), 2675 (*°ṣṭam*), 4264 (*°a ivāntakah*), 4501 (*°sarveçam*), 4520, 5468 (*°sammitah*), 5469 (do.), 5686 (*°dharmaṇ upāgataḥ*), 5717 (*°vaçam yāti*), 5718, 6164 (*°o 'ntaka ivodyataḥ*), 6755, 7156, 7195, 7198, etc., 7496, 7497, 7499, 8058 (*°daṇḍa°*), 8106, etc., 8241, etc., 8570, 9877, 9878, 9879 (*°shashṭān*, the great elements), 9882, 10060(?), 10497, 10502, 11227, 11960, 12119, †12135, 12148, 13300 (= Rudra); XIII, 7 (*°manyuraçam gatāḥ*), 16, 50, 51, etc. (70), 184 (*°āntakopamaḥ*), 907 (*°daṇḍadharaṇya*, sc. Çiva), 6908, 6909 (*lohitaraktakshah*, identif. with Kṛṣṇa), 7098, 7111 (one of the seven *dharanī-dharāḥ*), 7497 (= Rudra), 7768 (*°samayujyata K°ena*); XIV, 1584 (*°dharmaṇā*), 1840 (do.), 2167 (*°āntaka-Yamopamaṇ*); XVI, 88 (*°dharmaṇā*), 142 (*°pāçagraham Vaitaraṇim*), 287, etc.; XVII, 3 (*°pāçam*). Cf. Antaka, Mṛtyu, Yama.

Kāla² = Sūrya (the Sun): III, 146.—Do.³ = Çiva (1000 names¹⁻²).—Do.⁴ = Viṣṇu (1000 names).

Kālā, daughter of Dakṣa and wife of Kaçyapa. § 87 (Amṣavat.): I, 65, 2520 (enumeration of the daughters of Dakṣa, who were married to Kaçyapa).—§ 97 (do.): I, 65, 2542 (her offspring were the *Kālakeyāḥ*, only four are enumerated; read with B. *Krodhaçatruḥ* instead of *Krodhaḥ* (°)).

Kala, pl. (*āḥ*), a class of pits. § 270 (Brahma-sabhā-varṇana): II, 11, 463.

Kalā = Sūrya (the Sun): III, 150 (read *kalākāshṭhāḥ* in one word?).

Kalā, pl. (*āh*) ("minutes," personif.): IX, 2517.—Do.² = Īiva (1000 names¹⁻²).

Kālacakra(h) = Sūrya (the Sun): III, 151.

Kalaça, a serpent. § 564 (Mātaliyop.): V, 103_γ, 3627 (enumeration).

Kālaçaila, a mountain. § 418 (Tirthayātrāp.): III, 139, 10820, 10823 (passed by Yudhishtīra, etc., on their way to Gandhamādana). Cf. Kālaparvata.

Kalaçapotaka, a serpent. § 47 (Sarpanāmuk.): I, 35, 1552 (enumeration).

Kalaçi, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6050.

Kalaçodara, a warrior of Skanda. § 615_u (Skanda): IX, 45_q, 2574 (C. has *Kalaso*^o).

Kalada, pl. (*āh*), a people. § 574 (Jambūkh.): VI, 9_v, 370 (only B., C. has *Kalavāh*).

Kāladantaka, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Kālādhyaksha = Sūrya (the Sun): III, 152.

Kālagaṭa, a brahman. § 59 (Sarpasattra): I, 53, 2048 (*dragah*, among the salasyas at the snake sacrifice of Janamejaya).

kālāgni ("the fire that is to destroy the world"): I, 2091 (*śamalejasam*); III, 10393 (*śannibham*), 14434 (*ira*), 15809 (*yugāntakāle samprāpte k^or dahate jagat*); IV, 1702 (*ira*); V, 2931 (*ira*), 6048 (*śamalejasam*); VI, 281 (*nāmā Samvartakāh*), 520 (*ira*), 4110 (*śamalejasam*); VII, 586 (*ira*), 1686 (*agnyanilavarecasam*), 3518 (*ira*), 9574 (*çaram k^osam-yuktam*); XII, 6170 (*śamavarecasam*), 10150 (*śadçopamah*), 10320 (*śadçopamah*), 11597; XIII, 7271 (*ira*), 7488 (*śamalejasam*).

kalahamsa, pl. (*āh*) (probably "whistling swans"). § 126 (Amçāvat.): I, 65, 2622 (the offspring of Dhrtarāshṭri).

kālajnāna ("knowledge of time"): IX, 2133, 2135.

Kālajoshaka, pl. (*āh*), a people. § 574 (Jambūkh.): VI, 9_u, 354 (only C., B. has *Kālatoyakāh*).

kālajvalana = kālāgni: VII, 3672 (*śannibhāh*), 7127 (*śannibhāh*).

Kālakā, a female Asura. § 445 (Nivātakavacyuddhap.): III, 173, 12203 (*mahāsuri*, mother of the Kālakeyas). Cf. Kālā.

Kālākāksha¹, a Daitya. § 564 (Mātaliyop.): V, 105_c, 3685 (had been slain by Garuḍa).

Kālākāksha², a warrior of Skanda. § 615_u (Skanda): IX, 45_q, 2571.

Kalakala = Īiva (1000 names¹).

Kālakañja or **Kālakañja**, pl. (*āh*), a tribe of Asuras. § 265 (Varuṇasabbhāv.): II, 9, 365 (*Dānarāh*, in the palace of Varuṇa; *āh* both B. and C.).—§ 445 (Nivātakavacyuddhap.): III, 173, 12198 (in Hiranyapura; *āh* both B. and C.), 12208 (the offspring of Kālakā²?; *āh* both B. and C.), 12211 (destroyed by Arjuna; *āh* both B. and C.).—§ 550 (Samayapālanap.): IV, 13, 340 (*āh* *ivāsaurāh*; *āh* both B. and C.).—§ 552 (Goharap.): IV, 49_c, 1539 (*Dānarāh*, had been vanquished by Arjuna; *āh* B., *āh* C.).—§ 552_d (Arjuna): IV, 61, 1976 (had been vanquished by Arjuna; *āh* B., *āh* C.).—§ 561_d (Nara-Nārāyanau): V, 49, 1930 (had been vanquished by Nara (i.e. Arjuna); *āh* B., *āh* C.).—§ 564 (Mātaliyop.): V, 100, 3571 (*Asurāh* . . . *Vishṇupadodbharāh*, in Hiranyapura; *āh* B., *āh* C.). Cf. Kālakeya, pl.

Kālakañtha, a warrior of Skanda. § 615_u (Skanda): IX, 45_q, 2571.

Kālakaṭāṇkata = Īiva (1000 names²).

Kālakaṇṭkashīya, a muni. § 266 (Çakrasabbhāv.): II, 7, 299 (*muniḥ*, in the palace of Indra).—§ 641 (Rājadh.): XII, 82, 3059 (*muniḥ*, instructed Kshemadarçin), 3060, 3118, 3123 (became the *purohita* of Kshemadarçin); 104, 3849, 3858 (instructed Kshemadarçin).

Kālakeya, pl. (*āh*), a tribe of Asuras. § 4 (Anukram.): I, 1, 162.—§ 11 (Parvasaṅgr.): I, 2, 460.—§ 97 (Amçāvat.): I, 63, 2543 (the offspring of Kālā, four are enumerated).—§ 264 (Sabhākriyāp.): II, 4, 118 (*yathāsaurān K^oan devo Vajradharaḥ*, sc. *kampayām āsa*).—§ 364 (Agastyop.): III, 100, 8691, (followed Vṛtra); 101, 8715 (do.).—§ 445 (Nivātakavacyuddhap.): III, 173, 12207, 12209 (in Hiranyapura, cf. Kālakañja, pl.).—§ 570 (Sainyaniryānap.): V, 158, 5379 (*Dānavāḥ*, had been vanquished by Arjuna, cf. § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1997 (had been slain by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 128_π, 5260 (*śaḥsaurāni caturdaça*, do.).—§ 608 (Karuṇap.): VIII, 79, 14054 (had been slain by Arjuna), 14056 (*sa-K^oan Asurān*, do.); 89_a, 14561 (*pūrvaṁ devair ajitam K^oaiḥ*, sc. Arjuna).—§ 778_b (Samvartta-Marutṭiya): XIV, 9, 248 (*pravrā-jayeyam K^oan prthivyām*, says Indra). Cf. Kālakañja, pl.

Kālākhyā = Īiva: XIII, 1053.

Kālakañja, pl., v. Kālakañja, pl.

Kālākīrti, a prince. § 130 (Amçāvat.): I, 67, 2673 (incarnation of the Asura Suparna).

Kālakoṭi, a tirtha. § 379 (Tirthayātrāp.): III, 95, 8513 (visited by Yudhishtīra on his tirthayātrā).

Kālakūṭa¹, a poison. § 28 (Amṛtamanthana): I, 18, 1152 (produced by the churning of the ocean, but swallowed up by Īiva).—§ 317 (Arjunābhigamanap.): III, 12, 540 (*bhojane Bhīmasenasya pāpāḥ*—i.e. Duryodhana—*prakshepayad viṣam K^om*, cf. Kālakūṭaka).—§ 599 (Jayadrathavadhap.): VII, 135, 5561 (*pītvā K^om*). Cf. Kālakūṭaka.

Kālakūṭa², a mountain. § 184 (Pāṇḍu): I, 119, 4637, (crossed by Pāṇḍu on his way to Çataçrīṅga).—§ 276 (Jārāsundhavadhap.): II, 20, 793 (passed by Kṛṣṇa, etc., on their way from Indraprastha to Girivraja (Rājagṛha)).—§ 555 (Sainyodyogap.): V, 19, 599 (among the regions which were occupied by Duryodhana's army).

Kālakūṭa, pl. (*āh*), a people, the inhabitants of Kālakūṭa. § 279 (Arjuna): II, 26, 997 (in the north, vanquished by Arjuna on his digvijaya).

Kālakūṭaka, a poison = Kālakūṭa. § 197 (Bhīmasenarasapānu): I, 128, 5008 (*viṣam*), 5019 (do., Duryodhana poured K. into the food of Bhīmasena).

Kālāmra, a tree in the varsha Bhadrāçva. — § 574_h (Bhadrāçva): VI, 7, 268 (*mahādrumāh*), 272 (description).

Kālamukha, pl. (*āh*), a people. § 284 (Sahadeva): II, 31, 1171 (*nara-Rākshasayonayāh*, in the south, vanquished by Sahadeva on his digvijaya).

kālānala = kālāgni: I, 2163 (*ciṣṭhāh*, sc. *sarpāh*); III, 10959 (*ira*), 13604 (*śamadyutiḥ*), 14384 (*śamadyutiḥ*); V, 7245 (*śopamam*); VI, 1271 (*śannibhāni*), 3612 (*śama-prabham*), 4582 (*śamam*); VII, 14697 (*śannibhena*, C. has by error *kālānala*), 5755 (*śadyutiḥ*), 15831 (*śannibhena*), 9116 (*śamam*), 9396 (*śamaprakhyam*); XII, 10247 (*śopamam*); XIII, 851 (*śamadyutiḥ*).

Kālānātha = Īiva (1000 names¹).

Kālānemi, an Asura. § 130 (Amçāvat.): I, 67, 2703 (*Dānavānām mahābalaḥ*, incarnate as Kuṇḍa).

Kālānemihan = Viṣṇu (1000 names).

Kālānjara, a mountain. § 372 (Tirthayātrāp.): III, 85, 8198 (*parvatam*), 8199 (with the tirtha Devahrada).—§ 377

(Dharmyatīrthak.): III, 87, 8317 (*Hiraṇyabinduḥ kathito girau K^oe mahān*, in the east).—§ 677 (Mokṣadh.): XII, 247, 8959 (comparison).—§ 733_p (Gaṅgā-Yamunayon tirtham); XIII, 25, 1721 (*girau*, a tirtha).

Kalāpa, a muni. § 264 (Sabhakriyāp.): II, 4a, 113 (in the palace of Yudhiṣṭhira).

Kalāpagrāma, a city (?). § 793 (Mausalap.): XVI, 7, 251 (crossing Himavat the widows of Kṛṣṇa retired to K.).

Kālaparvata, a mountain. § 528 (Rāvaṇāgamanap.): III, 277, 15998 (starting from Laṅkā, Rāvaṇa crossed Trikūṭa and K., and then came to the ocean).—§ 596 (Pratijñāp.): VII, 80, 2850 (crossed by Kṛṣṇa and Arjuna on their way to the abode of Īva). Cf. Kālaçaila.

Kālapatha, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII, 4_β, 249 (onumeration).

Kāleprsthā, a serpent. § 606 (Tripurākhyāna): VIII, 38, 1483 (among the serpents who became the *vālabandhanāḥ* of Īva's horses).

Kālapūjita = Īva (1000 names²).

Kālapushpaphalapada(h) = Īva (1000 names¹) (B. *kālāḥ pu^o aḥ*).

Kālarātrī ("the night of destruction"): VI, 4762 (*ir yatha*); VII, 5018 (*im ivodyatām*), 7585 (*niḥā*), 8301 (*im ivodyatām*); VIII, 1502, 4147 (*im ivātyugrām*), 4151 (*iva durdṛṣṭā*); IX, 578 (*im ivodyatām*), 906 (*im iva pāçahastām*), 1539 (*im ivodyatām*); X, 388 (description), 402; XII, 13502 (*gunottarā*); XIII, 1401, 4454 (*iva*).

Kālārka = Kālasūrya: V, 7206 (*āptām*).

Kālasāhvaya, a hell. § 744 (Ānuçāsanikap.): XIII, 44, 2479.

Kalasodara, v. Kalaçodara.

Kālasūrya ("the sun at the end of the world"): V, 278 (*iva*); VII, 7252 (do.), 633 (do.), 3769 (*av iva*), 4683 (*iva*); VIII, 938 (*av iva*); IX, 3115 (do.); XIII, 863 (*iva*).

Kālatirtha, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8153.

Kālātman = Kṛṣṇa: XII, 1655.

Kālatoyaka, pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, 9_μ, 354 (so B., C. has *Kālajoshakāḥ*).

Kālava, pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, 9_ν, 370 (only C., B. has *Kālādāḥ*).

kālavahni = kālāgni: XII, 8293.

Kālavega, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Kālavinka, a tirtha. § 733 (Ānuçāsanik.): XIII, 25, 1729.

Kālayavana, a prince. § 717_b (Nārāyaṇīya): XII, 340, 12959 (*yah K^oḥ khyāto Gargyāt-johhisambhṛtaḥ*, will be slain by Nārāyaṇa incarnate as Kṛṣṇa, cf. Harivaṃṣa, v. 6425 foll.).

Kālayogin = Īva (1000 names²).

Kālehiḥkā, a matr. § 615_u (Skanda): IX, 460, 2641.

Kāleya, pl. (*āḥ*), a tribe of Asuras. § 130 (Amçāvat.): I, 67, 2683 (*ānān tu ye putrāḥ*, eight became incarnate), 2684 (*aṣṭānām*), 2691.—§ 270 (Brahmasabhāv.): II, 11, 472 (the same ?, in the palace of Brahman).—§ 334 (Agastycop.): III, 101, 8719 (*hemakavacāḥ*, = the Kālakeyas, defeated the gods), 8722 (only B.); 102, 8737 (in the ocean; slew the munis), 8743 (*Kāloparakṣāḥ*), 8748; 103, 8769 (*āḥ . . . gaṇāḥ*).—§ 386 (do.): III, 104, 8796, 18798 (*saṃjñān*); 105, 8816, 8818 (when Agastya drunk up the ocean the K. were destroyed except a few, who sought refuge in Pātāla).—§ 459 (Mārkaṇḍeyas.): III, 188, 12925 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa). Cf. Asura, Kālakeya, pl.

Kali¹, name of the fourth yuga. § 8 (Parvasaṅgr.): I, 2,

282 (*antare K^o-Dvāparayog*, the great battle took place).—§ 458_b (Kaliyuga): III, 188, 12837 (*au yuge*).—§ 567 (Bhagavadīyānap.): V, 132, 4477 (*eh pravartanāt*).—§ 641 (Rājadh.): XII, 69, 2686 (*dandanitīm parityajya yadda kṛtanyena bhūmipah | prajāḥ kliṇāty ayogena, pravarteta tadā K^oḥ*), 2687, 2695 (*eh pravartanāt*); 91, 3408 (*Kṛtām Tretā Drāparaṇ ca K^oḥ ca . . . rājarttāni*), 73430.—§ 649 (Āpaddh.): XII, 141, 5328 (*Kṛtām Tretā Drāparaṇ ca K^oḥ ca rājamūlāni*).—§ 677 (Mokṣadh.): XII, 232, 8496, 8505; 239, 8719 (*jāḥ sasamçayāḥ*), 8727 (*dṛçyante nāpi dṛçyante K^oer ante punah*, sc. the Vedas).—§ 683 (do.): XII, 268, 9564 (*au yuge*).—§ 717_b (Nārāyaṇīya): XII, 340, 12953 (*Drāparasya K^oer caiva sandhau*, Kṛṣṇa will be born).—§ 773_b (Kṛṣṇa): XII, 159, 7363 (in the *K. yuga* Kṛṣṇa is *adharmā*; read with B. *Kālāḥ adh^o*, instead of *Kālavadh^o*, C.). Cf. Kaliyuga.

Kali², a term of dice (also personif.) and name of 'ill luck' in general. § 130 (Amçāvat.): I, 67, 2722 (Duryodhana was born from a portion of K.), 2723 (*parushah*, i.e. Duryodhana).—§ 294 (Dyūtap.): II, 49, 1777 (*drāraṇ*)—§ 346 (Nalopākhyānap.): III, 58, 2239, 2240, 2241, 2243, 2245, 2249, 2250, 2251, 2252; 59, 2254, 2255, 2256, 2259, 2262, 2270 (possessed Nala, who was then defeated in gambling).—§ 347 (do.): III, 62, 2346, 2347, 2357, 2358, 2360, 2361.—§ 352 (do.): III, 72, 2837, 2838, 2839, 2840, 2846, 2847, 2849, 2851 (when Nala had 'acquired the science of dice, K. left him).—§ 353 (do.): III, 76, 2967, 2969.—§ 354 (do.): III, 78, 3051.—§ 355 (do.): III, 79, 3073 (*naçanam*).—§ 378 (Tirthayātrāp.): III, 94, 8497 (possessed the Asuras).—§ 446 (Nivātakavacyuddhap.): III, 174, 12282 (*dyatājām K^om*).—§ 562 (Bhagavadīyānap.): V, 72, 2629 (*yuddho . . . K^or nityam*); 74, 2728 (*paryā-yakale dharmaṇya prāpte Kalir ajāyata*).—§ 568 (Vidulā-putraçāsanā): V, 133, 4523 (*m putrapravādēna . . . ajājanam*, says Vidulā).—§ 570 (Sainyaniryānap.): V, 154, 5136 (*r mahān*).—§ 618 (Jalapradānikap.): XI, 8_ç, 222 (Duryodhana was born from a portion of K.).—§ 623 (Rājadh.): XII, 12, 361 (*açaranyah prajānām yah sa vājā K^or ucyate*), 363 (pl., *rājakalayaḥ*).—§ 732 (Ānuçāsanik.): XII, 23, 1575 (*pūrvam*).—§ 746 (do.): XIII, 77, 18728 (*rimucyais K^okalushēna*).—§ 766 (do.): XIII, 127, 6071 (*bhinnaḥbāḥḍe K^om prāhuḥ*).—§ 789 (Putradarçanap.): XV, 31_η, 852 (incarnate as Duryodhana). Cf. Kuli¹.

Kali³, a Devagandharva. § 101 (Amçāvat.): I, 65, 2552 (the 15th in the enumeration of the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4813 (the 15th in the enumeration of the Devagandharvas who were present at the birth of Arjuna).

Kali⁴, = Sūrya (the Sun): III, 150 (*sarvamalāçrayah*, i.e. Kaliyuga).

Kali⁵, = Īva (1000 names¹⁻²).

Kālī¹ = Satyavati, the wife of Çantanu. I, 2209 (*janayām āu yaṁ K^oi Çaktreḥ putrāt Parāçarāt*, sc. Vyāsa), 4244; V, 4975, 4987, 5976 (*Gandharati*); VI, 5601.

Kālī² = Durgā (Umā): IV, 195; VI, 796; X, 387.

Kālikā¹, a goddess. § 270 (Brahmasabhāv.): II, 11, 457 (among the goddesses in the palace of Brahman).

Kālikā², a river (?). § 370 (Tirthayātrāp.): III, 84, 8134 (*saṅgame snātrā Kauçikāruṇayor gātchī*).

Kālikā³, a matr. § 615_u (Skanda): IX, 460, 2632.

Kālikāçrama, a tirtha. § 733 (Ānuçāsanik.): XIII, 25a, 1710 (on the river Vipāçā).

Kālikāsāṅgama, v. Kālīkā².

Kālikeya, a Kuru warrior, son of Subala. § 593 (Abhimanyuvadhāp.): VII, 49, 1933 (*Subaladāyadam*, defeated by Abhimanyu).

Kalinda, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566 (only C., B. has *Kaliṅgaḥ*).

Kalinda, pl. (XIII, 2104) v. *Kaliṅga*, pl.

Kalindī = Yamunā. II, 371; IV, 141.

Kaliṅga¹. § 170 (*Dīrghatamas*): I, 104, 4219 (son of *Dīrghatamas* on *Sudeśhā* the wife of King *Bali*), 4220 (*Kaliṅgarishayaḥ caiva K^ośya ca sa smṛtaḥ*).

Kaliṅga² (B. often *Kā^o*), the king of the *Kaliṅgas* at the time of *Yudhishtira*. § 232 (*Svayamvarap.*): I, 186, 6993 (also B., present at the *svayamvara* of *Draupadī*).—§ 562 (*Bhagavadgītāp.*): V, 95^r, 3403 (also B., in the army of *Duryodhana*).—§ 579 (*Bhishmavadhāp.*): VI, 54^r, 2235 (B., *Kā^o*), 2252 (do.), (12), 2301 (do.), 2302 (do., named *Ṛutāyus*), 2307 (do.).—§ 589 (*Droṇābhishekap.*): VII, 7γ, 179 (also B., on the right wing of *Droṇa*'s array).—§ 596 (*Pratiṅgāp.*): VII, 74β, 2629 (*udāyudhaḥ*, will protect *Jayadratha*; B. has *Kā^o*).—§ 599 (*Jayadruthavadhāp.*): VII, 93, 3369 (*pramukhā nṛpāḥ*, attacked *Arjuna*).—§ 600 (*Ghaṭotkacavadhāp.*): VII, 155, 6703 (*śya sutah*, fought with *Bhīmasena*; B. has *Kā^o*).—§ 604 (*Karna*p.): VIII, 5, 123 (*Ṛshakau bhṛatarau* (?)). Cf. *Kaliṅga*.

Kaliṅga³, a warrior of Skanda § 615u (Skanda): IX, 45η, 2566 (so B., C. has *Kalindaḥ*).

Kaliṅga, pl. (*āḥ*), a people. § 130 (*Aṃśvat.*): I, 67, 2701 (*śhu narādhipaḥ*, named *Kuhara* (?), among the incarnations from the *Krodhavaṇa gaṇa*).—§ 170 (*Dīrghatamas*): I, 104, 4220 (*śishayaḥ caiva Kaliṅgasya ca sa smṛtaḥ*).—§ 249 (*Arjunavanavāśap.*): I, 215, 7820 (*Āṅga-Vāṅga-K^ośhu yāni tṛthāni kāmicit*, visited by *Arjuna*), 7821 (*Ṛashtradvāreshu*), 7823.—§ 284 (*Sahadeva*): II, 31, 1175 (vanquished by *Sahadeva* on his *digvijaya*).—§ 295 (*Dyūtap.*): II, 52, 1874 (among the peoples who brought tribute to *Yudhishtira*).—§ 392 (*Tirthayātrāp.*): III, 114, 10097 (on his *tirthayātrā* *Yudhishtira* came to the country of the *K.*), 10098.—§ 515 (*Karna*digvijaya): III, 254, 15243 (vanquished by *Karna* on his *digvijaya*).—§ 554 (*Saṁnyodiyogap.*): V, 4γ, 87 (*ānām īśvarāḥ*, among the princes to whom the *Pāṇḍavas* ought to send messengers).—§ 556d (*Sahadeva*): V, 23, 1708 (*Sahadeva* had vanquished the *K.* in *Dantakūra*).—§ 561e (*Kṛṣṇa Vāsudeva*): V, 48, 1883 (*Kṛṣṇa* had destroyed the *K.* in *Dantakūra*).—§ 561e (*Bhīmasena*): V, 50, 1986 (had been vanquished by *Bhīmasena*).—§ 561g (*Sahadeva*): V, 50, 1997 (had been vanquished by *Sahadeva*).—§ 561 (*Yānasandhip.*): V, 50, 2002 (had been vanquished by *Chikhandin*).—§ 574 (*Jambūkh.*): VI, 9μ, 347 (only C., B. has *Pulindāḥ*), 349 (only B., C. has *Bhujjāḥ*), 353, (o), 376 (in the north-east (!) of *Bhāratavarsha*).—§ 576 (*Bhagavadgītāp.*): VI, 17, 668 (*patih sarva - K^oānām*, in *Duryodhana*'s army).—§ 579 (*Bhishmavadhāp.*): VI, 53^r, 2231 (*senā K^oānām*, attacked *Bhīmasena*), (v), 2234 (fought with *Bhīmasena*); 54^r, 2238 (*ānām mahācamūḥ*), 2239, 2241 (*ānām janādhipaḥ*, i.e. *Ṛutāyus*), 2249, (10), 2250, 2252, 2259 (*ānām mahārathāḥ*, i.e. *Ṛutāyus*), (11), 2270 (*ānām varūthinīm*), (12), 2299 (*senā K^oānām*), 2300 (*śainyānām*), 2302, 2311, 2312, 2314, 2315 (13), 2329, 2336, 2337 (headed by *Ṛutāyus* the *K.* fought with *Bhīmasena* who slew them).—§ 580 (do.): VI, 56δ, 2409 (in *Bhishma*'s *gāruḍavyūha*).—§ 585 (do.): VI, 87δ, 3854 (followed *Bhagadatta*).—§ 587 (do.): VI, 117ρ, 5483 (attacked *Arjuna*).—§ 589 (*Droṇābhishekap.*): VII, 4β, 122 (*āndhrāḥ*, had formerly been vanquished by *Karna*); 11ν,

397 (had formerly been vanquished by *Kṛṣṇa*).—§ 592 (*Samcuktakavadhāp.*): VII, 20γ, 798 (in the neck of *Droṇa*'s *gāruḍavyūha*), (ζ), 802 (in the back of do.).—§ 595 (*Shoḍa-ṇarāj.*, v. *Rāma Jāmadagnya*); VII, 70β, 2436 (*Āṅga-Vāṅga-K^oān*, have been vanquished by *Rāma Jāmadagnya*).—§ 599 (*Jayadruthavadhāp.*): VII, 141, 5851 (fought with *Sātyaki*), 5852.—§ 600 (*Ghaṭotkacavadhāp.*): VII, 155, 6703 (*ānām ca saṁnyena*), 6705 (*Bhīmasena* fought with the *K.*, headed by the son of their slain king, and slew also the latter).—§ 603 (*Nārāyaṇāstramokṣhap.*): VII, 193β, 8905 (*āraṭṭa-Bāhlikaiḥ*, followed *Kṛtavarma*).—§ 604 (*Karna*p.): VIII, 5ζ, 127 (*Chibayāḥ . . . K^ośahitāḥ*, have been vanquished in the battle); 8η, 237 (had formerly been vanquished by *Karna*).—§ 605 (do.): VIII, 17, 671 (*Ṛ-Vāṅga-Nishādavirāḥ* attack *Arjuna*); 22ζζ, 864 (attack *Dhṛṣṭadyumna*) (00), 882 (attack *Nakula*).—§ 608 (do.): VIII, 68λλλ, 13390 (it had been prophesied that *Arjuna* would subjugate the *K.*, etc.); 70πππ, 3500 (slain by *Bhīmasena*).—§ 613 (*Gadāyuddhap.*): IX, 33η, 1913 (had been slain in the battle).—§ 621 (*Rājadh.*): XII, 4, 109 (*śishaya*, ruled by *Citrāṅgada*).—§ 739 (*Ānuṣaṇiki*): XIII, 33α, 2104 (among the *kshatriyas* who have been degraded to *cūdras*). Cf. *Kaliṅga*, pl.

Kaliṅga¹ ("the king of the *Kaliṅgas*," named *Ṛutāyudha* or *Ṛutāyus*). § 264 (*Sabbhūkriyāp.*): II, 4β, 121 (*Ṛutāyudhaḥ*, in the palace of *Yudhishtira*).—§ 290 (*Chicupālavadhāp.*): II, 44, 1540.—§ 561 (*Yānasandhip.*): V, 52ββ, 2426 (*Āvantiya-K^oJayadratheshu*).—§ 576 (*Bhagavadgītāp.*): VI, 16α, 623 (*Ṛutāyudhaḥ*, commanded one *akṣauhiṇī* of *Duryodhana*'s army); 17, 662 (*Paurava-K^oāḥ*, in the van of *Duryodhana*'s army).—§ 579 (*Bhishmavadhāp.*): VI, 53^r, 2230; 54^r, 2236 (i.e. *Ṛutāyus*, proceeded against *Bhīmasena*), 2254, 2258 (*śya sutah*, i.e. *Chakradeva*), 2262, 2265, (12), 2305, 2308 (is slain by *Bhīmasena*), 2309 (the protectors of his wheels are slain).—§ 619 (*Strivilāp.*): XI, 25κ, 711 (mentioned among the slain). Cf. *Kaliṅga*, *Kaliṅgādhipa*, *Kaliṅgādhipati*, *Kaliṅgaka*, *Kaliṅgaka*, *Kaliṅgarāja*.

Kaliṅga² ("son of the king of the *Kaliṅgas*") = *Chakradeva*: VI, 2354 (*Ṛ^o*).

Kaliṅga, pl. (*āḥ*), a people = *Kaliṅga*, pl. § 579 (*Bhishmavadhāp.*): VI, 54¹², 2319 (*sarvā-K^ośainyānām*), 2324 (*sarvā-K^oyodheshu*) (13), 2332, 2333, 2338 (14), 2351 (*sarvā-K^oān hatvā*, sc. *Bhīmasena*), 2354.—§ 582 (do.): VI, 70^r, 3117 (follow *Duryodhana*); 71γ¹⁰, 3132 (*sarvā-K^omukhyaiḥ*, supported *Chakuni*).—§ 593 (*Abhimanyuvadhāp.*): VII, 46ν, 1854 (attacked *Abhimanyu*).—§ 607 (*Karna*p.): VIII, 44κ, 2066 (among the peoples who have no religion—*durdharmān*), 45μ, 2084 (know the eternal religion—*dharmaṁ*).—§ 793 (*Mausalap.*): XVI, 6κ, 159 (had been destroyed by *Kṛṣṇa*).

Kaliṅgādhipa ("king of the *Kaliṅgas*"). § 233 (*Svayamvarap.*): I, 187, 17020 (*Ṛ-Vāṅgādhipa-Pāṇḍya-Pauṇḍrāḥ*, present at the *svayamvara* of *Draupadī*). Cf. *Kaliṅga*.

Kaliṅgādhipati (do.). § 582 (*Bhishmavadhāp.*): VI, 71γ, 3132 (supported *Chakuni*). Cf. *Kaliṅga*.

Kaliṅgaka (do.). § 576 (*Bhagavadgītāp.*): VI, 17, 670 (= *Ṛutāyudha*?). Cf. *Kaliṅga*.

Kaliṅgaka (do.). § 287 (*Rājasūyikap.*): II, 34, 1270 (came to the *rājasūya* of *Yudhishtira*). Cf. *Kaliṅga*.

Kaliṅgarāja (do.). § 579 (*Bhishmavadhāp.*): VI, 54, 2354 (i.e. *Ṛutāyus*, slain by *Bhīmasena*). Cf. *Kaliṅga*.

Kaliṅgi¹ ("daughter of the king of the *Kaliṅgas*") = *Karambhā*: I, 13775 (*K^o*, wife of *Akrodhana*).

Kaliṅgi² (do.). § 156 (*Pārūvamṇ.*): I, 95, 3780 (wife of *Tamsu* and mother of *Ilina*).

Kāliya, a serpent. § 47 (Sarpanāmak.): I, 35, 1551 (enumeration).—§ 564 (Mātaliyop.): V, 103γ, 3625 (do.).

Kāliyaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1555 (enumeration).

Kaliyuga, the fourth yuga. § 375 (Tirthayātrāp.): III, 85, 8233 (in the *K.* the Gaṅgā is sacred). § 429 (cf. Hanūmad-Bhīmasamvāda). In the *K.* only a quarter of virtue (*dharma*) abides, Nārāyaṇa is black, etc.: III, 149, 11257 (*tāmasam yugam*), 11261.—§ 458 (Mārkaṇḍeyas.): III, 188, 12829 (comprises 1,000 [celestial] years), 12831 (b: description of *K.* (many Mleccha, Āndhra, Çaka, Pulinda, Yavana, Kāmboja, Bāhlika, Çūra, and Ābhīra kings will then rule, etc.)).—§ 459 (do.): III, 189, 12981 (in the *K.* Nārāyaṇa becomes black (*kr̥ṣṇa*)).—§ 460 (do.): III, 190, 13011 [13019 (*tāmasam yugam*)] (b: description of the *K.*: at the end of the yuga the best robes will be made of flax (*vastrāṇām pravaraṇaṁ* *çaṇī*, v. 13027) and *koradūshakāḥ* (the fruits of *Paspalum frumentaceum*) will be the best grains, men will live on fish and milk, goats and sheep, for the cows will be extinct (cf. v. 13035: "they will employ cows and calves that are only one year old to draw the plough"); men will resort to those countries where wheat and barley form the staple food (v. 13052); the highest lifetime will become sixteen years; renouncing the gods men will worship bones (i.e. relics; *edūkān*, v. 13074); in the hermitages of the great ṛshis and the schools and colleges of brahmins, and in places sacred to the gods, and in the sacrificial compounds (*caityaśṭhū*), and in the dwellings of the nāgas (i.e. the sacred tanks), the earth will be dotted with *edūkāḥ*, and not graced with temples of the gods (*devagrha*); at last seven suns will appear).—§ 581 (Bhīṣmavadhāp.): VI, 66, 3012 (*Dvāparasya yuganyante ādau K°ya ca*, then *Kṛṣṇa* is hymned).—§ 615 (Gadāyuddhāp.): IX, 60, 3364 (*prāptam K°m viddhi*).—§ 664 (Mokshadh.): XII, 207, 7557 (° . . . *dvandvam āpedire janāḥ*).—§ 677 (do.): XII, 232, 8504 (*anyo—no. dharmāḥ — K°*).—§ 233, 8543 (*Dvāpare viplavam yānti yajñāḥ K° tathā*), 8546 (*ārçyante na ca ārçyante Vedāḥ K° khilāḥ*); 239, 8727 (*Dvāpare viplavam yānti Vedāḥ K° tathā*).—§ 679 (do.): XII, 261, 9264 (*anyo K° dharmāḥ*).—§ 683 (do.): XII, 268a, 9593.—§ 766 (Ānuçāsanik.): XIII, 129, 6095 (*imam K°m prāpya*). Cf. *Kali*¹.

Kalkala, pl. (*āl*), a people. § 574 (Jambūkh.): VI, 9v, 369 (in the south; only C., B. has *Valkalāḥ*).

Kalkin, a brahman. § 460 (Mārkaṇḍeyas.): When the Sun, the Moon, and *Bṛhaspati* (i.e. the planet Jupiter) simultaneously enter the constellation of Pushya, the *Kṛta* age will begin again (v. 13099), and commissioned by Time a brahman named Kalkin *Vishnuyaças*¹ (cf. the note of PCR.), born in Sambhalagrāma, in the house of a brahman, will, surrounded by brahmins, exterminate all the Mleccha crowds (III, 190). Having exterminated the thieves and the robbers, *K.* will, at a great horse sacrifice, duly give away this earth to the brahmins and then enter a delightful forest, and the *Kṛtayuga* will be re-established. This is said in the *Purāṇa* (praised by the ṛshis) which is narrated by Vāyu: III, 190, 13101 (°i *Vishnuyaçaḥ nāma*); 191, 13111 (°i B., C. has °iḥ).—§ 717b (Nārāyaṇīya): XII, 340, 12968 (the tenth avatāra of Vishṇu).

Kalmāsha, a serpent. § 47 (Sarpanāmak.): I, 35, 1552 (°Çabalau, enumeration).

Kalmāshapāda, Saudāsa (also named Mitrasaha), king of Ayodhyā and husband of Madayanti. § 188 (Madayanti):

I, 122, 4737 (being himself unable to beget children *K.* urged Madayanti to go to Vasishṭha, who beget Açmaka on her, cf. § 225).—§ 224 (Vāsishṭha): The rājārshi of the race of *Ikshvāku Kalmāshapāda* (whose sacrifices *Viçvāmītra* had desired to perform) once when hunting met the viprarshi *Çaktri*, the eldest of Vasishṭha's 100 sons, and ordered him to stand out of his way, and as *Çaktri* did not yield *K.* struck him with his whip. *Çaktri* then cursed him, saying: "From this day thou shalt be a *rākshasa*, eating human flesh." The king began humbly to propitiate the ṛshi, but *Viçvāmītra* (between whom and Vasishṭha there was a dispute about *K.*, whom they both wanted as their yājya) passed before them without being seen, and caused a *rākshasa* named *Kiṅkara* to enter the king. *Viçvāmītra* then went away. At this time a hungry brahman beheld in the wood *K.*, who was terribly afflicted by the *rākshasa*, and asked the king for some food with meat. *K.* asked him to stay there for a moment, and having roved for some time at pleasure at last entered his inner apartments. When waking at midnight and remembering his promise, he summoned his cook, and as the cook did not find any meat *K.* said: "Feed him with human flesh." The cook then took human flesh from the place where the executioners were, and offered it to the hungry brahman. Seeing with his spiritual power of vision (*siddha-cakshuṣa*) what kind of food it was, the brahman in anger said that the king himself should take a fancy to such food and wander over all the earth alarming all creatures. The curse on the king, being thus repeated a second time, became very strong, and possessed by the *rākshasa* the king lost all his senses. A while after *K.*, beholding *Çaktri*, in order to revenge himself for the curse slew him and ate him up. And *Viçvāmītra* caused that *rākshasa* also to devour the other sons of Vasishṭha: I, 176, 6696 (*Ikshvākuvamçajāḥ*), [6720 (*Mitrasahaḥ* B., C. has *mitrasaham* as adj. to *divijam*)].—§ 225 (Vāsishṭha): I, 177, 6761, 6768 (Vasishṭha delivered *K.* from the curse of *Çaktri*, and then at the request of *K.* begat Açmaka on Madayanti, the queen of *K.*).—§ 228 (Aurvop.): I, 181, 6881 (attained to heaven).—§ 229 (Vasishṭhop.): I, 182, 6888, 6904 (*rājārshim*, it is related why *K.* caused Vasishṭha to beget a son on his wife).—[§ 480 (Pativratop., Brāhmaṇavyā-dhasamv.): III, 208, 13817 (*Saudāsa*, all. to § 224).]—§ 607 (Karnap.): VIII, 45, 2092 (*Rākshasaḥ*, a sentence of his is quoted; read with B. *K°ah sarasi*, instead of *K°asarasi*).—[§ 638b (Rāmopākhyāna): XII, 49, 1792 (*dāyadhā Saudāsa* . . . *Sarvakarmā*, had been protected by Parīçara).]—[§ 723 (Ānuçāsanik.): XIII, 6a, 326 (*Koçalādhipaḥ* . . . *Saudāsaḥ*, had become a *Rākshasa* through a curse, all. to § 224).]—[§ 677 (Mokshadh.): XII, 235, 8604 (*rājā Mitrasahaç cāpi Vasishṭhāya mahātmane Madayantiṁ (Dama°, C.) priyam dattvā tayā saha divam gataḥ*, cf. § 225).]—[§ 746 (do.): XIII, 78, 3732 (*Ikshvākuvamçajo rājā Saudāsaḥ*), (3734) (*Saudāsaḥ*, questioned Vasishṭha about kine).]—§ 767 (Ānuçāsanik.): XIII, 137a, 6262 (*rājā Mitrasahaḥ*).]—[§ 784b (Uttānka): XIV, 56, 1654 (*Saudāsapatni°*), 1656 (*Saudāsam puruṣādām*); 57, (1672) (*Saudāsaḥ*), (1674) (do.), (1679) (do.), 1681 (*Saudāsa°*); 58, 1690 (*Mitrasaham*), (1691) (*Saudāsaḥ*), (1694) (do.), (1700) (do.), (1704) (do.) (caused Madayanti to give Uttānka her ear-rings).] Cf. *Ikshvākuvāra*, *Koçalādhipa*, *Mitrasaha*, *Rākshasa*, *Saudāsa*.

Kalmāshapadasaras (VIII, 2092), v. *Kalmāshapāda*.

Kalmāshi, a river (= Yamunā, Nil.). § 218 (Draupadi-sambhava): I, 167, 6360 (*abhitāḥ so 'tha K°im Gaṅgākālā paribhraman*, sc. *Drupada*).—§ 305 (Anudyūtap.): II, 78,

2575 (*°tirasaṃsthaya gatas tvaṃ* — sc. Yudhishtira—*śishya-tam Bhṛgoḥ*).

Kālodaka, a tīrtha. § 652b (Indrota-Pārikṣitīya): XII, 152b, 5647.—§ 733i (Ānuṣaṇik.): By bathing in *K.* and Nandikuṇḍa and Uttaramānasa, etc., one is cleansed from the sin of feticide; XIII, 25, 1746 (*°m . . . abhyetya yojanaṇātāt*).

***kalpa** (a period of time): II, 136 (*purāk°viṣṇavaid*, sc. Nārada); III, 1699 (*purāk°śhu*); V, 1352 (*purāk°e*); VI, 2953 (*°saṅkṣhepatatpara*, sc. Kṛṣṇa); VII, 892 (*°ānte*); IX, 2732 (*°pūrvak°e*); XII, 11227 (*yugam dvādaśasūhasraṃ kalpaṃ vidhī caturyugam | daśakalpaṇāṣṭṛtām ahaś tad Brāhmaṇa ucyate*), 12752 (*alite mahāk°e*), 12925 (*°ātau*), 12939 (*°ādishu*), 12980 (*mahāk°śahasraṇi mahāk°ṣatūni ca samatītāni*), 13034 (*°ātau*), 13074 (*yāvat k°kṣhayāt*), 13319 (*°ānte*); XIII, 3230 (*purāk°e*), 5281 (*mahāk°kalpaṃ*); XIV, 876 (*purāk°vidah*), 958 (*purāk°m*, adj.).

Kalpa = Īiva (1000 names¹⁻²).

kalpavṛkṣa ("wishing-tree"): III, 16170 (*°sadrṣaḥ*); VII, 7529 (*°āviva*), 7564 (do.); VIII, 4938; XIV, 1756 (pl.).

Kalyāṇī, a mātṛ. § 615u (Skanda): IX, 460, 2625.

***Kāma**¹ ("love," personif.). § 117 (Amṛtāvat.): I, 66, 2596 (son of Dharma), 2597 (husband of Rati). — § 130 (do.): I, 67, 2708 (Aṣvatthāman sprung from Mahādeva, Antaka, Kāma, and Krodha). — § 223 (Vāsishṭha): I, 174, 6639 (*°Krodha*, used to shampoo the feet of Vāsishṭha). — § 436 (Yukshayuddhap.): III, 158, 11590 (*°syera ṣarotkarān*). — § 531 (Rāmopākhyānap.): III, 280, 16095 (*°bānābhi-santapṭaḥ*). — § 533 (Sītā-Rāvaṇasaṃv.): III, 281, 16167 (*°bānārtiṭaḥ*). — § 565 (Gālavac.): V, 111, 3830 (*atra*—i.e. in the north—*Kāmaḥ ca Roṣaḥ ca Čailaḥ comā sambabhuḥ*). — § 660b (Bhṛgu-Bharadvājasamv.): XII, 190, ††6977 (*Viṣva-ṣvara Umāpatih K°m abhivartamānam anāgatvena ṣamam anayat*). — § 662b (Jāpakop.): XII, 199, 7316 (*Kāma-Krodha* = Virūpa and Vikṛta), 7317 (do.). — § 743 (Ānuṣaṇik.): XIII, 40, 2256 (*Krodham K°sya Deveṣaḥ sahāyaṇ oṣṛjat prabhuḥ*), 2257 (*°Krodhavaṣaṅgaṭāḥ*). — § 747b (Suvarṇotputti): XIII, 86, 4025 (*sanātano hi saṃkalpaḥ K°a iḥ abhidhiyato | Rud°asya retaḥ praskannam agnau*). — § 770 (Ānuṣaṇik.): XIII, 151, 7119 (a muni, one of the seven *dharanidharāḥ*). — § 779 (Aṣvamedhikap.): XIV, 13, 342 (*gāthāḥ K° gītāḥ*, quoted).

Cf. also the following synonyms:—

***Anaṅga** ("bodyless"): III, 11591 (*°ṣarākarān*): IV, 389 (*°vīhārīṇi*); V, 5985 (*°ṣarapīḍitā*); XII, ††6977 (*°ivona*, origin of the name); XIII, 808 (*°h kena nirjitaḥ*, sc. as by Čiva), 2314.

Jagatpati, q.v.

***Kandarpa**: I, †7009 (*°bāna°*), †7016 (do.), 7794 III, 2086 (*iva*), 16168; VI, 1232 (Kṛṣṇa identif. with *K.*).

Makaradhvaja, q.v.

***Manmatha**: I, †2935, 6014 (*°ena vaṣaṇuga*), 6555 (*iva*), 6611; III, 1818, 1826, 2131 (*iva*), 2665 (*°sya Ratim iva*), 11588 (*iva*); IV, 398 (*°sya ṣarotkarān*), 418.

***Manobhava**: I, 7143.

***Samkalpaja**: I, †7007.

***Smara**: VII, †8410.

Kāma², name of a fire. § 490 (Āngirasa): III, 219, 14153.

Kāma³, a companion of Skanda. § 615u (Skanda): IX, 45, 2528 (given to Skanda by Sthānu).

Kāma⁴ = Čiva (1000 names¹⁻²).

Kāma⁵ = Viṣṇu (1000 names).

Kāmā, daughter of Pṛthuṣṭavas and wife of Ayuntaṇāyin. § 156 (Pūruvaṃṣ.): I, 95, ††3774 (mother of Akrodhana).

Kāmacarī, a mātṛ. § 615u (Skanda): IX, 460, 2641.

kāmaçāstra ("treatise on love"): I, 646 (i.e. Mhbhr.); XII, 9123.

Kāmada¹ = Sūrya (the Sun): III, 154.

Kāmada² = Skanda: III, 14631.

Kāmada³ = Čiva (1000 names¹).

Kāmadā, a mātṛ. § 615u (Skanda): IX, 460, 2645.

Kāmadeva = Viṣṇu (1000 names).

***kāmadugha** ("milking desires"): III, 15460 (*lokāḥ*); VII, 2397 (*gāvaḥ*); IX, 2445 (*lokān*); XI, 60 (do.); XIII, 3165 (*sarvak°ām dhenuṃ*, i.e. the earth).

***kāmaduh** (do.): I, 3928 (*sarvak°hām varā*), 3933 (*sarvak°guttamāṃ*, sc. Nandinīm), 6657 (*dhenur Vasishṭhasya*); II, 2121; VI, 379 (*dhenuḥ*, i.e. the earth), 1232 (*dhenūnam aṣmi k°k*, says Kṛṣṇa); VII, 2397; XIII, 2700 (*gāvaḥ*); XIV, 642.

***kāmaduha** (do.): III, 12725 (*gauḥ*); XIII, 2953 (do.).

Kāmadghna = Čiva (1000 names¹).

Kāmahan = Viṣṇu (1000 names).

Kāmajit = Skanda: III, 14631.

Kāmākhyā, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5047 (*Rudraṇya tīrtham*).

Kāmakrodha = Čiva (1000 names¹).

Kāmakṛt = Viṣṇu (1000 names).

Kamalā, a mātṛ. § 615u (Skanda): IX, 460, 2627.

Kamalāksha¹, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156x, 6852.

Kamalāksha², an Asura. § 603d (Tripura): VII, 202, 9556 (lord of the gold city, one of the three cities of the Asuras). — § 606 (Tripurākhyāna): VIII, 33, 1395 (second son of Tāraka), 1412 (lord of the silver city).

Kamalākshī, a mātṛ. § 615u (Skanda): IX, 460, 2624.

Kāmanāçaka = Čiva (1000 names¹).

Kāmaṇḍa, a ṛshi. § 641 (Rājadh.): XII, 123, 4535 (*ṛṣiṃ*), (4538) (discourse between *K.* and Āṅgarishṭha).

Kāmaṇḍaka = Kāmaṇḍa: XII, 4534 (*°sya saṃvādām Āṅgarishṭhasya ca*).

Kamandaludhara = Čiva (1000 names¹).

Kamandalunishanḡa¹ = Kṛṣṇa: XII, 1638. — Do.² = Čiva (1000 names¹).

Kāmāṅganāça = Čiva (q.v. p. 206): XIII, 907.

Kāmapāla = Viṣṇu (1000 names).

Kāmaprada = Viṣṇu (1000 names).

Kāmaratha, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158x, 7012 (brother of Virāṭa?).

Kāmāri = Čiva (1000 names¹).

Kamāṭha¹, a king. § 264 (Sabhākriyāp.): II, 4b, 117 (*Kambojarājaḥ*? in the palace of Yudhishtira).

Kamāṭha², a ṛshi. § 702 (Mokshadh.): XII, 297, 10874 (*Kūksivāt-K°adayah*, among the ṛshis who had obtained their position by way of tapas).

Kāmāṭhaka, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāṣṭra's race).

Kāmātman = Kṛṣṇa: XII, 1640.

Kambala¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1555 (*°āçvatarau*, enumeration). — § 268 (Varuṇasabbhāv.): II, 9, 361 (do., in the palace of Varuṇa). — § 564 (Mātaliyop.): V, 103, 3825 (do., enumeration).

Kambala², a tīrtha. § 373 (Prayāga): III, 85, 8219 (*°āçvatarau*). Cf. the prec.

Kambala¹, a varsha on Kuçadvīpa. § 575 (Bhūmip.): VI, 125, 454 (the fourth varsha on Kuçadvīpa).

Kāmboja, pl. (°āḥ), a people. § 130 (Amṣāvat.): I, 67, 2668 (*Candrararmā* . . . *K°ānām narādhipāḥ*).—§ 279 (Arjuna): II, 27, 1031 (together with the Daradas the *K.* are vanquished by Arjuna), 1033 (*parama-K°ān*, vanquished by Arjuna).—§ 296 (Dyūtap.): II, 53, 1912 (°*jair hayaiḥ*).—§ 4588 (Kaliyuga): III, 188, 12840 (among the barbarous people who will obtain sovereignty in Kaliyuga).—§ 554 (Sainyodyogap.): V, 47, 81.—§ 571 (Ulūkādūtā-gamanap.): V, 1607, 5510 (in the army of Duryodhana); 161, 5555 (do.).—§ 572 (Rathātīrathas.): V, 166, 5750 (ruled by Sudakṣiṇa).—§ 574 (Jambūkh.): VI, 95, 373 (in the north).—§ 576 (Bhagavadgītāp.): VI, 17, 662 (°*āḥ sa-Sudakṣiṇāḥ*, in Duryodhana's van).—§ 578 (Bhīshma-vadhap.): VI, 45¹⁰, 1734 (*Sudakṣiṇam* . . . *K°ānām mānāratham*), 1736 (*°ānām mahāratham*, i.e. Sudakṣiṇa).—§ 580 (do.): VI, 567, 2408 (in the tail of Bhīshma's gāruḍavyūha).—§ 583 (do.): VI, 757, 3293 (°*vara-Bāhlikāḥ*, in Bhīshma's array).—§ 585 (do.): VI, 875, 3856 (followed the Trigarta king).—§ 589 (Droṇābhīshekap.): VII, 4, 119 (going to Rājapura Karna vanquished the *K.*); 7¹, 182 (*Sudakṣiṇapurāḥarāḥ*, in Droṇa's array); 11¹, 398 (had formerly been vanquished by Kṛṣṇa).—§ 592 (Samṣaptakavadhap.): VII, 207, 798 (*Yavana-K°āḥ*, in the neck of Droṇa's gāruḍavyūha); 230, 992 (*Prabhadrakāḥ*, follow Dhr̥ṣṭadyumna).—§ 595 (Jayadrathavadhap.): VII, 91, 3255 (°*ānām* . . . *gāḥ*, attack Arjuna); 92, 3286 (°*ānām anikintī*, their king Sudakṣiṇa is slain); 112, 4333 (*Durvārayo* (B. °*ṇā*) *nāma*), 4338; 113, 4432 (°*ānām mahācamām*, attacked by Sātyaki); 119, 4715, 4721, 4728 (77), 4747 (Sātyaki slew thousands of *K.*, etc.), 4754 (°*sainyam*); 120, 4758 (*jitvā Yavana-K°ān*, sc. Sātyaki), 4766 (°*ānāḥ ca vāhinīm*); 121¹, 4818 (*Čaka-K°-Bāhlikāḥ*, attack Sātyaki), 128¹⁰⁰, 5242 (°*ānāḥ ca vāhinīm*).—§ 604 (Karna): VIII, 7, 1200 (*Nadi-K°-Fandayujaiḥ*, sc. *aṣvaiḥ*); 8, 235 (have formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 90, 283 (do.).—§ 608 (Karna): VIII, 46¹, 2137 (in Karna's array); 56, 2798 (°*ṛakṣitam*, sc. *pratyakṣam*), (u), 2807 (the younger brother of Sudakṣiṇa is slain); 69¹¹¹¹, 13495 (adj.?, sc. horses?); 79, 4040 (have formerly been vanquished by Karna); 88¹¹, 14536 (°*varaiḥ*, attacked Arjuna).—§ 609 (Čulyap.): IX, 17, 27 (have been slain); 86, 393 (in the rear of Čulya's array, followed Aśvatthāman).—§ 619 (Strīvilāp.): XI, 22, 627 (*Yavana-K°striyūḥ*, wait upon the dead Jayadratha).—§ 641 (Rājadh.): XII, 650, 2430 (enumeration of barbarous or low peoples); 101¹¹, 3737 (*Yavana-K°-āḥ*, skilled in fighting with the bare arms).—§ 664 (Mokṣadh.): XII, 2070, 7560 (*Yauna-K°-Gāndhārāḥ*, among the barbarous peoples of the north).—§ 739 (Ānuçāsanik.): XIII, 33¹, 2103 (*Yauna-K°āḥ*, have been degraded to çūdras).

Kāmboja¹ ("king of the Kāmbojas") = Sudakṣiṇa: I, 6995 (S°); II, 1747 (gave Yudhiṣṭhira tribute of skins and blankets), 1823 (do.); V, 590 (S°), 2304, 3403 (S°), 5274 (do.), 5529 (°*adavānukham*, sc. *puroshodadhī*, i.e. the army of Duryodhana), 5574 (do.), 5748 (S°); VI, 622 (do.), 2108 (do.), 2928 (do.), 4501 (do.), 4666 (do.), 5051 (do.), 5108 (do.); VII, 801 (do.), 2628 (do.), 3112 (C. by error °m instead of °o), 3253, 3277 (S°), 3330 (do.), 3337 (do., is slain by Arjuna), 6515 (*nihatam*); VIII, 3612 (S°); IX, 74 (do., had joined Duryodhana), 1300 (S°e, sc. *nihate*); XI, 601 (S°, mentioned among the slain), 706. Cf. Kāmbojarāja.

Kāmboja¹ (do.) = the father of Sudakṣiṇa. § 599 (Jayadrathavadhap.): VII, 94, 3410 (°*syā dāyāde hate* . . . *Sudakṣiṇa*). Cf. Kāmbojarāja.

Kāmboja¹ ("son of the Kāmboja king") = the younger brother of Sudakṣiṇa. § 608 (Karna): VIII, 56, 2804 (*Sudakṣiṇād avarajam*, is slain by Arjuna).

Kāmboja¹, an ancient king. § 656 (Khaḍgotpattik.): XII, 166, 6196 (received the sword from Dhundhumāra, from *K.* it passed over to Mucukunda).

Kāmboja, adj. ("belonging to or originating from [the country of] the Kāmbojāḥ"). § 582 (Bhīshmavadhap.): VI, 71, 3131 (*aṣraiḥ*).—§ 585 (do.): VI, 90, 3973 (°*mukhyānām* . . . *rājīnām*).—§ 592 (Samṣaptakavadhap.): VII, 230, 956 (sc. *aṣvāḥ*, bore Nakula), 972 (*çabalair aṣraiḥ*, sc. Dhr̥ṣṭaketu's); 991 (*yuktaiḥ parama-K°aiḥ*, sc. *aṣraiḥ*).—§ 593 (Abhimanyuvadhap.): VII, 367, 1574 (sc. *aṣvān*).—§ 599 (Jayadrathavadhap.): VII, 92, 3333 (°*astaraṇocitaiḥ*, sc. Sudakṣiṇa); 12177, 4831 (*hayavarān*); 125, 5041 (*javanair hayaiḥ*).—§ 607 (Karna): VIII, 38, 1776 (*yuktam parama-K°aiḥ*, sc. *aṣvaiḥ*).—§ 617 (Aishikap.): X, 13, 648 (*yuktam parama-K°ais turagaiḥ*, sc. the chariot of Kṛṣṇa).—§ 619 (Strīvilāp.): XI, 25¹, 706 (*Kāmbojam* . . . *K°astaraṇocitam*, i.e. Sudakṣiṇa).—§ 635 (Rājadh.): XII, 35, 1254 (sc. *aṣvān*).

Kāmbojarāja¹ ("king of the Kāmbojas" = *Kumathā*?). § 264 (Sabhākriyāp.): II, 43, 117 (B. has *Kā°*).

Kāmbojarāja¹ (do.) = Sudakṣiṇa. VI, 5007 (S°), 5158.

Kāmbojarāja¹ (do.) = the father of Sudakṣiṇa. § 599 (Jayadrathavadhap.): VII, 92, 3327 (°*syā putrah* . . . *Sudakṣiṇaḥ*), 3335 (*putrah K°syā*, i.e. Sudakṣiṇa).

Kāmin = Vishnu (1000 names).

Kampa¹, a Vṛṣṇi prince. § 795 (Svargārohanap.): XVIII, 51, 162 (among the Vṛṣṇi heroes who after death entered the deities; read *Kāṅkaḥ*?).

Kampa¹ = Čiva (1000 names¹).

Kampana, a king. § 264 (Sabhākriyāp.): II, 43, 117 (*satatam kampayām āsa Yavanān eka eva yaḥ*, in the palace of Yudhiṣṭhira).

Kampanā, a river. § 370 (Tīrthayātrāp.): III, 84, 8094 (*nadīm Siddhanishevītām*, a tirtha).—§ 574 (Jambūkh.): VI, 91, 323 (in Bhāratavarsha).

Kāmpilya, the capital of the Pāṇcālas. § 209 (Drupadaçāsana): I, 138, 5512 (*purottamam*, the residence of Drupada).—§ 573 (Ambopākhyānap.): V, 189, 7422 (the residence on Drupada); 192, 7500 (do.).—§ 6476 (Brahmadatta-Pūjauṣṇv.): XII, 139, 5137 (the residence of Brahmadatta).

Kamsa, son of Ugrasena, king of Mathurā, enemy of Kṛṣṇa. § 10 (Anukram.): I, 2, 357 (°*adhaḥ*, related in Harivaṃṣa).—§ 130 (Amṣāvat.): I, 67, 2703 (*Ugrasenastatāḥ*, incarnation of the Asura Kālanemi).—§ 273 (Rājastūyārambhap.): II, 14, 594 (married Asti and Prāpti, the daughters of Jarā sandha), 598 (Kamsa and [his brother] Sunāman were slain by Kṛṣṇa and Balarāma), 610 (°*bhāryā*, the widow of *K.* urged Jarāsandha to attack Mathurā).—§ 275 (do.): II, 19, 761 (*nihate Vāṇudevena tadā K°e*).—§ 276 (do.): II, 20, 768 (*hataḥ*).—§ 290 (Čiçupālavadhāp.): II, 41, 1443 (*yasya cānena*—i.e. by Kṛṣṇa—*dharmajña bhuktam annam baliyasah sa cānena hataḥ K°e*).—§ 298 (Dyūtap.): II, 62, 2100 (the Andhakas, the Yūdavas, and the Bhojas abandoned *K.*, who was then slain by Kṛṣṇa).—§ 549f (Durgā): IV, 6, 180 (°*vidravanakarīm*, sc. Durgā).—§ 561 (Yūnasandhip.): V, 6857, 2526 (all. to his slaughter).—§ 567 (Bhagavadgītāp.): V, 128, 4296 (*Ugrasenastatāḥ K°e parityuktaḥ arabāndhucakḥ*

... mayā—i.e. by Kṛṣṇa—*hatah*), 4298; 130f, 4411 (*nihatah*).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5470 (*bhṛtye*, sc. Kṛṣṇa).—§ 580 (Bhīṣhmavadhap.): VI, 59, 12609 (*tyaktas tu K^o Yadubhih*).—§ 589 (Droṇābhishokap.): VII, 11, 387 (*Jarāsandhena pālitaḥ* . . . *Kṛṣṇena pālitaḥ*), 388 (*Sunāmā* . . . *bhṛtā K^ośya*).—§ 615 (Gadāyuddhap.): IX, 61, 3414 (*dasadāyāda*, sc. Kṛṣṇa).—§ 717b (Nārāyaṇīya): XII, 340, 12954 (Nārāyaṇa will be incarnate as Kṛṣṇa in order to slay *K*).—§ 768 (Ānuçāsanik.): XIII, 148, 6926 (*kadanam cakāra K^ośya* . . . *Puṇḍarikākṣaḥ*, i.o. Kṛṣṇa).—§ 785 (Anugītāp.): XIV, 69, 2031 (*nihato mayā*, i.e. by Kṛṣṇa).—§ 793 (Nausalap.): XVI, 6κ, 158 (*ñ ca vikramya*, sc. Kṛṣṇa).—§ 795 (Svargārohanap.): XVIII, 5μ, 163 (among those who after death entered the deities). Cf. Bhojarāja, Ugrasenuśuta.

Kamsa-Keçinisūdana = Kṛṣṇa: III, 623.

Kamsanisūdana = Kṛṣṇa: III, 15528 (*K^o*).

Kāmya = Çiva: VII, 9522.

Kāmyā, an Āpsaras. § 191 (Arjuna): I, 123, 4820 (among the Āpsaras who danced at the birth of Arjuna).

Kāmyaka¹, name of a forest. § 11 (Parvasuṅgr.): I, 2, 432, 464 (*agamanam*), 472 (*kānanaçreṣṭhe*).—§ 310 (Āraṇyakap.): III, 3, 218 (*vanam*).—§ 312 (do.): III, 5, 242 (*om nāma vanam*), 244 (*vanam*), 1245.—§ 313 (do.): III, 6, 272.—§ 316 (Kirmīravadhup.): III, 11, 387 (*om nāma tad vanam*), 407.—§ 321 (Saubhavadhop.): III, 22, 901.—§ 329 (Kāmyakavanapraveça): III, 36, 1451 (*om nāma tad vanam*), 1453.—§ 399 (Indralokūbhigamanap.): III, 47, 1902, 1912 (*vanam*).—§ 341 (do.): III, 50, 11966.—§ 342 (do.): III, 51, 11982.—§ 343 (Nalopākhyānap.): III, 52, 2014.—§ 356 (Tīrthayātrāp.): III, 80, 3099, 3093, 4004, 4011, 4016.—§ 377 (Dhaumyatīrthak.): III, 86, 8293, 12926 (*vane*).—§ 378 (Tīrthayātrāp.): III, 92, 8457; 93, 8476.—§ 424 (Bhīmakadalīkhaṇḍap.): III, 146, 11074 (*āçrame*), 11075 (*āçramam*).—§ 440 (Yakshayuddhap.): III, 164, 11897.—§ 441 (Nivṛtakavacyuddhap.): III, 166, 11930 (*āçramam*).—§ 442 (do.): III, 167, 11945.—§ 451 (Mārkaṇḍēyas.): III, 182, 12556 (*vanam*); 183, 12557.—§ 518 (Mṛgasvapnodbhāvap.): III, 258, 15365 (*kānanottamam*), 15368.—§ 522 (Draupadīharānap.): III, 264, 15571, 15577; 268, 15660; 269, 15671.—§ 524 (Jayadrathavimokṣanap.): III, 272, 15858.—§ 545 (Pativratāmāhāmyap.): III, 299, 16917.—§ 547 (Karna): III, 310, 17219 (*āçramāt*).—§ 548 (Āraṇyap.): III, 311, 17222.—§ 600 (Ghaṭotkacavadhap.): VII, 183, 8323.

Kāmyaka², a lake. § 295 (Dyūtap.): II, 52, 1877 (*sarah*).

[Kāmyakavanapraveça(h)] ("proceeding to the Kāmyaka-wood," cf. Arjunābhigamanap.). § 328: As *Yudhisṭhira* declared that *Bhīṣmaçraṇas*, *Çala*, *Jalasandha*, etc., and *Karna* (master of all weapons, etc.), and the *Dhṛtarāṣṭras*, together with the kings who had been injured by the *Pāṇḍavas*, could not now be vanquished, that all the *Kaurava* soldiers and their families had been honoured with wealth and luxuries by *Duryodhana*, and would sacrifice their lives for him, and that, although *Bhīṣma*, *Drona*, and *Kṛpa*, all knowing celestial weapons and being invincible, behaved equally towards both parties, they would certainly, to pay off the royal favours they enjoyed, lay down their very lives in battle, *Bhīma* remained silent.—§ 329: While they were conversing thus *Vyāsa* appeared, and, taking *Yudhisṭhira* into a corner, taught him, after he had purified himself (*çuddhaye*), the science of *Pratīsmṛti*, by means of which *Arjuna* (*ò*) should

proceed to *Mahendra*, *Rudra*, *Varuṇa*, *Kubera*, and *Yama*, to receive weapons from them. He also advised him to go to some other forest in order not to cause uneasiness to the ascetics and exterminate the deer and destroy the plants. Then *Vyāsa* disappeared. The *Pāṇḍavas* went to the forest of *Kāmyaka* on the banks of the *Sarasaṭi*, followed by numerous brahmins versed in *çikṣā* and *akṣara* (see § 322), and lived there devoted to the *Dhanurveda*, and sacrificing to the *Pitṛs*, the gods, and the brahmins (III, 36).

Kanaka = Çiva (1000 names²).

Kanakadhvaḥ, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4553.—§ 232 (Svayamvarap.): I, 186, 6983 (present at the svayamvara of Draupadī).—§ 585 (Bhīṣhmavadhap.): VI, 96, 4349 (is slain by Bhīmasena).

Kanakākṣa, a warrior of Skanda. § 615u (Skanda): IX, 45, 2576.

Kanakāṅgada, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2740 (enumeration). Cf. *Kanakadhvaḥ*.

Kanakāṅgaḍin = Viṣṇu (1000 names).

Kanakapārvata ("the golden mountain"), said of Mahāmeru: XII, 2240.

Kanakāpīḍa, a warrior of Skanda. § 615u (Skanda): IX, 45, 2568.

Kanakāvati, a mātṛ. § 615u (Skanda): IX, 46θ, 2626.

Kanakāyu(s), a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2734. Cf. *Karakāyu*.

Kanakhala, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8008.—§ 375 (do.): III, 85, 8231.—§ 377 (Dhaumyatīrthak.): III, 90, 8393 (in the north).—§ 733f (Gaṅgādvāra): XIII, 25, 1700. Cf. the next.

Kanakhala, pl. (*āḥ*), a range of mountains. § 413 (Tīrthayātrāp.): III, 135, 10696 (*ele K^oā, rājan, ṛṣhiṇām dayitā nagāḥ*). Cf. the prec.

***kānana**, pl. (*āni*) ("forests," personif.): XII, 12606.

Kāncana, a companion of Skanda. § 615u (Skanda): IX, 45, 2549 (given to Skanda by Meru).

Kāncanacchavis = Çiva (1000 names²).

Kāncanākṣa, a warrior of Skanda. § 615u (Skanda): IX, 45, 2559.

Kāncanākṣhī, one of the seven Sarasvatīs. § 615i (Saptasārasvata): IX, 38a, 2189, 2204 (the River Sarasvatī appeared at Naimisha as *K*).

Kāncanashthīvin = Suvarṇashthīvin: XII, 1043, 1045, 1111.

Kāncanavarman = Hiranyavarman: V, 7429, 7506.

Kānci, pl. (*āyāḥ*), a people. § 223 (Vāsishṭha): I, 175, 6684 (sprung from the urine of Vāsishṭha's cow). Cf. the next.

Kāncya, pl. (*āḥ*), a people. § 571 (Ulūkādūtāgamanap.): V, 160γ, 5510 (*Dravidāndhra-K^oāḥ*, in the army of Duryodhana); 161, 5555 (do.).—§ 605 (Karna): VIII, 12ββ, 459 (in the army of Yudhisṭhira).

Kandarā, a mātṛ. § 615u (Skanda): IX, 46θ, 2627.

Kaṇḍarika, a brahman. § 717b (Nārāyaṇīya): XII, 343, 13264 (*o'ṭha rāja ca Brahmadaṭṭaḥ pratāpavān | jātimaraṇam duḥkham smṛtvā smṛtvā punaḥ punaḥ | sapta jātiṣu mukhyatvād yogānām sampadam gataḥ*, cf. Harivaṃṣa, v. 1256 foll.).

Kandarpa = Kāma, q.v.

Kaṇḍūti, a mātṛ. § 615u (Skanda): IX, 46θ, 2632.

Kaṇika, the minister of Dhṛtarāṣṭra. § 212 (Kāṇikavākya): I, 140, 5544, 5545, (5547), (5567), (5590), 5634.—§ 213 (Jatugrhap.): I, 142, 5673.

Kāṇikavākya(म्) ("the speech of Kaṇika"). § 212

(Sambhavaṇ). *Dhṛtarāṣṭra* consulted the minister *Kaṇika*, who, after having expounded some very Machiavellian principles of policy, and told the fable of the jackal, the tiger, the mouse, the wolf, and the mongoose, concluded by advising him to destroy the *Pāṇḍavas* (I, 140).

[**Kaṇikopadeśa(h)**] ("the teachings of *Kaṇika*"). § 648b (Āpaddh.): The *Sauvira* king *Çatruñjaya* questioned R. *Bhāradvāja* about the acquisition of profit, etc., and was taught by him; the king should have the rod of chastisement always uplifted in his hands; the different other duties of the king. *Çatruñjaya* obeyed these instructions and obtained prosperity (XII, 140).

Kanishṭha = *Çiva* (1000 names¹).

Kaṇka¹, an ancient king. § 6 (Anukram.): I, 1a, 227 (in *Sañjaya's* enumeration of departed kings).

Kaṇka², a *Vṛshṇi* prince. § 232 (*Svayamvarap.*): I, 186, 6999 (present at the *svayamvara* of *Draupadī*).—§ 273 (*Rājasūyārambhap.*): II, 14, 623 (among the seven mahārathas of the *Vṛshṇis*).—§ 287 (*Rājasūyikap.*): II, 34, 1274 (came to the *rājasūya* of *Yudhishtira*). Cf. *Kampa*¹.

Kaṇka³, the name which *Yudhishtira* assumed when he lived disguised as a brahman in the palace of *Virāṭa*. § 549 (*Pāṇḍavapraveṣap.*): IV, 1, 23; 7, 1224 (*Vaiyāghrapadyah*), 1227.—§ 551 (*Kicakavadhap.*): IV, 18, 548 (*devitā rājāṇah*); 21, 674, 675.—§ 552 (*Goharanap.*): IV, 31, 1020; 68, 2191, (2195), 2220, 2229.—§ 553 (*Vaiyūhikap.*): IV, 70, 2265. Cf. *Vaiyāghrapadya*.

Kaṇka⁴ ("heron"). § 127 (*Aṃçāvat.*): I, 66, 2633 (son of *Surasā*).

Kaṇka, pl. (°āḥ), a people. § 295 (*Dyūtap.*): II, 51, 1850 (brought tribute to *Yudhishtira*). § 641 (*Rājadh.*): XII, 650, 2429 (enumeration of barbarous or low peoples).

Kaṇkanā, a mātṛ. § 615u (*Skanda*): IX, 460, 2634.

Kānta¹ = *Skanda*: III, 14631.

Kānta² = *Çiva* (1000 names²).

Kānta³ = *Vishṇu* (1000 names).

Kaṇṭakini, a mātṛ. § 615u (*Skanda*): IX, 460, 2634.

Kāntāraka, pl. (°āḥ), a people. § 281 (*Sahadeva*): II, 31, 1117.

Kānti, pl. (°ayaḥ), a people. § 574 (*Jambūkh.*): VI, 9μ, 347 (only B.: °*Kosalāḥ*, C. has *Kāci-Koçalāḥ*).

Kāntika, pl. (°āḥ), a people. § 574 (*Jambūkh.*): VI, 9ν, 372 (only C., B. has *Kākāḥ*).

Kaṇva, a ṛshi. § 11 (*Parvasaṅgr.*): I, 2, 370 (*maharshor āçramapade K°eya*).—§ 133 (*Dushyanta*): I, 70, 2874 (*maharshim Kāçyapaṃ*); 71, 2902 (*ṛshim*), 2909 (*°syāhaṃ bhagavato . . . dūhitā mata*, says *Çakuntalā*, whom *Dushyanta* sees in the hermitage of *K.*).—§ 134 (*Viçvāmitra*): I, 71, (2914); 72, (2937) (told a brahman the story of the birth of *Çakuntalā*, whom he had adopted), 2953 (*sūtām K°eya māṃ viddhi*, sc. *Çakuntalā*), 2954.—§ 135 (*Çakuntalop.*): I, 73, 2977, 2978, (2986); 74, 2992 (*°āçramapadaṃ prati*), 2994 (*°āçramanivāsinaḥ*), 2997, 3005 (*°āçramapadaṃ prati*), 3122 (when *Çakuntalā* had born *Bharata*, *K.* sent them to *Dushyanta*; *K.* afterwards became the priest of *Bharata*, who gave him 1,000 padmas (coins of gold) as *dakṣhiṇā*).—§ 564 (*Mātaliyop.*): V, 97, 3501 (*ṛshiḥ*), (3502) (related to *Duryodhana* the *Mātaliyopākhyāna*), (3518); 98, (3522); 103, (3634), (3638); 104, (3653), (3661); 105, (3674), (3691), (3706), 3712 (*ṛshiḥ*).—§ 576 (*Bhagavadgītāp.*): VI, 23, 819 (all. to § 564).—§ 595 (*Shoḍaçarāj., v. Bharata*): VII, 68, 2387 (*Bharata* gave *K.* 1,000 padmas as *dakṣhiṇā*).—§ 604 (*Karṇap.*): VIII, 2γ, 31 (all. to § 564).—§ 621

(*Rājadh.*): XII, 1β, 4 (among the ṛshis who came to see *Yudhishtira*).—§ 632b (*Shoḍaçarāj., v. Bharata*, cf. § 595): XII, 29, 942 (repetition from § 595).—§ 665 (*Mokṣadh.*): XII, 208e, 7593 (*ṛshir Medhātithēḥ putraḥ*?, among the ṛshis of the east, cf. *Barhishad*²).—§ 717a (*Uparicara*): XII, 337e, 12760 (among the *sadasyas* of *Vasu Uparicara*).—§ 734 (*Ānuçāsanik.*): XIII, 26a, 1764 (among the ṛshis who came to see *Bhishma*).—§ 746 (do.): XIII, 66z, 3332.—§ 770 (do.): XIII, 151z, 7109 (*ṛshir Medhātithēḥ* (°eḥ, B.) *putraḥ*?, among the ṛshis of the east, cf. *Barhishad*²).—§ 775 (do.): XIII, 166a, 7664 (among the ṛshis of the east).—§ 793 (*Mausalap.*): XVI, 1, 15 (the *Vṛshṇis* attempted to deceive *Viçvāmitra*, *K.*, and *Nārada*, who then pronounced a curse on *Çāmba*, etc.). Cf. *Kāçyapa*.

Kaṇvāçrama ("the hermitage of *Kaṇva*"), a tīrtha. § 358 (*Tīrthayātrāp.*): III, 82, 4087.—§ 377 (*Dhaumyatīrthak.*): III, 88, 8337 (in the south).

Kanyā, a tīrtha. § 370 (*Tīrthayātrāp.*): III, 84, 8115 (= *Kanyāsamvedya*?).

Kanyābhartr = *Skanda*: III, 14633.

Kanyāçrama, a tīrtha. § 368 (*Tīrthayātrāp.*): III, 83, 7059.

Kanyāhrada, a tīrtha. § 733 (*Ānuçāsanik.*): XIII, 25, 1739.

Kanyakāguna, pl. (°āḥ), a people. § 574 (*Jambūkh.*): VI, 9μ, 360 (in *Bhāratavaraha*).

Kanyakubja, a city, the present *Kanauj*. § 223 (*Vāsishṭha*): I, 175, 6651 (the capital of *Gādhi*).—§ 377 (*Dhaumyatīrthak.*): III, 87, 8313 (at *K. Kauçika*, i.e. *Viçvāmitra*, drank soma together with *Indra*).—§ 395 (*Jamudagni*): III, 115, 10144 (the capital of *Gādhi*), 10153 (on the *Gaṅgā*).—§ 565 (*Gūlavacarita*): V, 119, 4005 (the capital of *Gādhi*).—§ 721b (*Viçvāmītrop.*): XIII, 4, 216 (*aduro K°eya . . . Açvatīrtham*).

Kanyakūpa, a tīrtha. § 733a (*Ānuçāsanik.*): By bathing in *K.* and *Balākā* one acquires great fame among the gods: XIII, 25, 1706.

Kanyāsamvedya, a tīrtha. § 370 (*Tīrthayātrāp.*): III, 84, 8114. Cf. *Kanyā*.

Kanyātīrtha, one or more tīrthas. § 364 (*Tīrthayātrāp.*): III, 83, 6082.—§ 370 (do.): III, 85, 8165 (*tīre samudrasya*).—§ 379 (do.): III, 95, 8512 (visited by *Yudhishtira* on his *tīrthayātrā*).

Kapa, pl. (°āḥ), a class of demons. § 772p (*Pavanārjunasamv.*): *Vāyu* said: When the gods with *Indra* were in the mouth of *Mada*, *Cyavana* took away from them the earth, and they had been deprived of the heaven by the *K.* *Brahmān* told the gods to seek the protection of the brahmanas. The brahmanas commenced a rite for the destruction of the *K.* The *K.* then sent *Dhanin*, who told the brahmanas to desist, as the *K.* were equal to M.-r. and very pious in all respects (enumeration). As the brahmanas refused, the *K.* attacked them, but the brahmanas destroyed them by creating blazing fires. The gods having slain many *Dā.* in battle did not know that the *K.* had been slain by the brahmanas, but were informed by *Nārada*; then their energy increased and they obtained immortality: XIII, 158, 7329, 7331-4, 7339, 7341-6.

Kapālahasta = *Çiva* (1000 names¹).

Kapālamālin = *Çiva*: X, 249; XIV, 202.

Kapālamocana, a tīrtha. § 366 (*Tīrthayātrāp.*): III, 83, 7007.—§ 615 (*Baladevatīrthayātrā*): IX, 39, 2248, 2254.—§ 615k (*Mahodara*): IX, 39, 2264 (origin of the name).

Kapālavat = Īiva (1000 names).

Kāpālī = Durgā (Umā): VI, 796.

Kapālī(n) = Īiva, q.v.

Kapālin, name of a Rudra. § 108 (Amṣāvat.): I, 66, 2567 (enumeration of the Rudras, the sons of Sthānu).—§ 191 (Arjuna): I, 123a, 4826 (among the Rudras present at the birth of Arjuna).

Kāpālin = Īiva, q.v.

Kapardin = Īiva, q.v.—Do. = Vishṇu: XII, 13114.

Kapardin, pl. (°naḥ) = the Rudras: XII, 10292.

Kapardisutā = Sinivālī: III, 14126.

Kapata, an Asura. § 92 (Amṣāvat.): I, 65, 2534 (son of Danu).

Kapi = Vishṇu (1000 names).

Kāpī, a river. § 574 (Jambūkh.): VI, 9a, 331 (in Bhārata-varsha).

Kapiṣa = Īiva (1000 names).

Kapīdhvaja, **Kapīketana** = Arjuna, q.v.

Kapila, a ṛshi (Prajāputi), promulgator of the Sāṅkhya system and identified with Viṣṇu (Kṛṣṇa). § 339 (Indralokābh.): III, 47, 1896 (°o nāma . . . *Hariḥ | yena pūrvam mahātmanah kṣanamānā Raātalaṃ | darśanād eva nihataḥ Sagarasūyātmaṃjāḥ*, all. to § 387).—§ 387 (Sagara): III, 107, 8877, 8879, 8880 (*munisattamaḥ | Vāsudeveti yam āhuḥ, K. burnt the sons of Sagara to ashes, as they on their search for the sacrificial horse of Sagara did not heed K. in Pātāla*).—§ 389 (Gaṅgāvataraṇa): III, 107, 9900, 9901, 9903 (*munipungavaḥ*), 9908 (returned the horse to Amṣumat and granted him that the slain sons of Sagara should be purified when Gaṅgā was brought down from heaven); 108, 9921, 9935, 9937 (*devam*, all. to § 387).—§ 478 (Dhundhumārop.): III, 204, 13608 (all. to § 387).—§ 493 (Āṅgīrasa): III, 221, 14197 (°m paramarśiṇ ca yaṃ prāhur yatayaḥ sda | agniḥ sa Kapilo nāma Sāṅkhyayogapravartakāḥ, in the enumeration of fires).—§ 565 (Gālavacarita): V, 109, 3976 (*atra*—i.e. in the north—*Cakraāhanur nāma Sūryāj jāto mahān ṛṣiḥ | vidur yaṃ K°m devaṃ yenārttāḥ Sagaraṭmaṃjāḥ*, all. to § 387).—§ 576 (Bhagavadgītāp.): VI, 34, 1230 (*siddhānām K°o munih*, sc. *asmi*, says Kṛṣṇa).—§ 637 (Rājadh.): XII, 43, 1510 (Kṛṣṇa is identified with K.); 477, 1595 (among the ṛshis who surround Bhīṣma).—§ 668b (Pañcaçikhavākya): XII, 218, 7889 (*yaṃ āhur K°m Sāṅkhyāḥ paramarāḥim Prajāputiṃ*, sc. Pañcaçikha); 219, 7983 (i.e. Pañcaçikha).—§ 684 (Mokṣadh.): XII, 269, 9600 (*°sya goḥ ca samvādam*), 9602, (9607); 270, (9636), (9655), (9685); 271, (9707), (9742), (9745) (discourse between K. and a cow about sacrifices).—§ 704 (do.): XII, 302, 11100 (*sūkṣmaṃ Sāṅkhyānām . . . vihitam yatibhiḥ sarvaiḥ K°ādibhiḥ*).—§ 707 (do.): XII, 319β, 11783 (had instructed Viçvāvasu).—§ 717a (Upāricara): XII, 336e, 12759 (*ṛṣiçraḥṣṭhaḥ ca K°h Çālihotrapitā smṛtaḥ*, among the sādasyas at the sacrifice of Vasu Upāricara).—§ 717b (Nārāyaṇīya): XII, 340, 12932 (*vidyāśahāyavantaḥ ca ādityasthaṃ samāhitam K°m prāhur ācāryāḥ Sāṅkhyaniçcītiṇiçayāḥ*, sc. Nārāyaṇa); 341o, 13078 (among the seven mind-born sons of Brahmān); 343φ, 13254 (*vidyāśahāyavantaṃ mām ādityasthaṃ sanātanaṃ K°m prāhur ācāryāḥ Sāṅkhyā niçcītiṇiçayāḥ*, says Kṛṣṇa); 350, 13703 (*Sāṅkhyasya vaktā K°h paramarāḥiḥ sa ucyate*), 13718 (*ṛṣibhiḥ K°ādibhiḥ*).—§ 721b (Viçvāmitropa): XIII, 4β, 255 (*mahān ṛṣiḥ*, among the sons of Viçvāmitra).—§ 730g (Upamanyu): XIII, 14, 916 (*Sāṅkhyānām K°o hy aṣi*, sc. Īiva).—§ 730 (Ānuçāsanik.): XIII, 18a, 1299 (*Sāṅkhyarāḥiḥ*).—§ 770 (do.): XIII, 151a, 7119 (among the seven

upholders of the earth—*āharaṇīdharaḥ*).—[§ 772f (Pavanārjunasamv.): Vāyu said: Behold the great ones—i.e. the sons of Sagara, Nil.—who adored (*°yo hāsanā*, so Nil.) the ocean, pulverized, being cursed by the brahman of golden complexion (*°suvarṇadhāriṇā*, so Nil.), i.e. Kapila: XIII, 154, 7221.]

Kapila, a serpent king. § 370 (Tīrthayātrāp.): III, 84, 8010 (*nāgarājasya . . . K°sya tīrtham*).

Kapila = Sūrya: III, 154.

Kapila = Īiva (1000 names).—

Kapila = Viṣṇu (1000 names). Cf. Kapila.

Kapilā, daughter of Dakṣa and wife of Kaçyapa. § 87 (Amṣāvat.): I, 65, 2520 (enumeration of Dakṣa's daughters).—§ 105 (do.): I, 65, 2560 (her offspring were the amṛta, the brahmins, the kine, the Gandharvas, and the Apsarasas, as recorded in the Purāṇa).

Kapilā, a river. § 494 (Āṅgīrasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9a, 335 (among the rivers of Bhārata-varsha).

Kapilā = Durgā (Umā): VI, 796.

Kapilā, a brahman woman, wife of Āsuri. § 668b (Pañcaçikhavākya): XII, 218, 7895 (Pañcaçikha sucked K., thence he was named Kāpileya).

Kāpila, a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, 12c, 455 (the seventh varsha in Kuçadvīpa).

Kāpila, adj. ("belonging to or relating to Kapila"). § 387 (Sagara): III, 107, 8885 (*tejas*).—§ 668b (Pañcaçikhavākya): XII, 218, 7891 (*maṇḍalaṃ*, i.e. a concourse of munis who followed the system of Kapila).—§ 713 (Çukakṛti): XII, 326, 12218 (sc. *çāstram*).—§ 717b (Nārāyaṇīya): XII, 343, 13253 (°m jñānacintakāḥ).

Kāpila, pl. ("followers of the system of Kapila") = the Sāṅkhyas: XII, 11151 (*Sāṅkhyāḥ*), 11182.

Kapilācārya = Viṣṇu (1000 names).

Kapilāçva, a king. § 478 (Dhundhumārop.): III, 204, 13621 (the second son of Kuvalāçva Dhundhumāra).—§ 673 (Bali-Vāsavasamv.): XII, 227a, 8263 (among the ancient rulers of the world, the same?).

Kapilāhṛada, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8056.

Kapilasya kedāra(h), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6042 (*kedāra . . . Kapilasya*), 6044 (*Kapilasya ca kedāram*, so C., but B. has *Kapishphalasya kedāram*).

Kapilātīrtha, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6017.

Kapilavaṭa, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8009.

Kāpileya ("the son of Kapilā") = Pañcaçikha: XII, 7886 (P°), 7896 (P. is named so because he sucked Kapilā), 7897, 7899.

Kapīndra = Viṣṇu (1000 names).

Kapīndrapuṭrī ("the daughter of the monkey king") = Jāmbavati: XIII, 7629.

Kapīñjalā, a river. § 574 (Jambūkh.): VI, 9a, 334.

Kapīpravaraketana = Arjuna, q.v.

Kapīrājaketu ("having an ape in his banner") = Arjuna: VI, 72657, 72670, 72677, 72678.

Kapishthalasya kedāra(h), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6044 (only B., C. has *Kapilasya ca kedāram*).

Kapīyaradhvaja = Arjuna, q.v.

Kapota, a Suparṇa, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3598 (enumeration).

Kapota = Īva (1000 names').

[**Kapota-lubdhaka-samvāda(h)**] ("the conversation between the dove and the fowler"). § 651b (Āpaddh.): *Bhārgava* related: A cruel fowler (description) was surprised in the forest by a great storm (description); the paths of the forest were all submerged; he caught a she-pigeon and immured her in a cage; when the sky cleared he passed the night under a tree, having bowed down to the deities that had this tree for their resort (XII, 143). In one of the branches of that tree the male pigeon lamented the loss of his wife (XII, 144). The she-pigeon answered him from within the hunter's cage, telling him to do the duties of hospitality to the fowler (XII, 145). The male pigeon welcomed the fowler, who was stiff with cold, by igniting a fire; as the fowler was hungry, the pigeon (quoting R., D., and P.) himself entered the fire, at which the fowler became terrified, thinking of his own cruel life (XII, 146), expressed his repentance, and set at liberty the she-pigeon, etc. (XII, 147). The she-pigeon lamented for the death of her spouse; then she threw herself into the blazing fire; the couple of pigeons ascended to heaven (XII, 148). The fowler took to rigid penances, perished in a forest conflagration, and beheld himself in heaven in splendour like *Indra* among Y. and G. and Si. (XII, 149).

Kapotaroman, one or more princes. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).—§ 466 (Ībi): III, 197, ††13299 (son of Ībi Auṣṇara), ††13300 (°anam *ṣibinaudbhidaṃ prapṣyati* (°ai, B.), sc. Ībi).—§ 621 (Rājadh.): XII, 4c, 113 (came to the svayamvara of the daughter of the Kalinga king Citrāṅgada).

Kāpoti, a brahman. § 786b (Nakulākhyāna): XIV, 90, 2712 (? Nīl. takes it as an appellative: *yaḥ kapotarad ekaikaṃ kaṇam ādatte*, observed the uñchavṛtti vow).

Karabha, a king. § 273 (Rājasūyārambhap.): II, 14, 577 (among the allies of Jarāsandha).

Karabhanjaka, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9a, 377 (in the north-east of Bhāratavarsha).

Karahātaka, a country (?). § 284 (Sahadeva): II, 31, 1173 (*pāṣaṇḍam*?, in the south, conquered by Sahadeva on his digvijaya).

Karaka, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9v, 368 (in the south of Bhāratavarsha).

Karakāksha, a Kuru warrior. § 592 (Samṣaptakavadhap.): VII, 20γ, 797 (in the neck of Droṇa's gaurāḍavyūha).

Karakarsha, a Pāṇḍava warrior. § 561 (Yānasandhip.): V, 50γ, 2014 (followed Ārabha, the brother of the Cedi king (Dhr̥ṣṭaketu)).—§ 584 (Bhīshmvadhap.): VI, 84, 3727 (rescued Cekitāna).

Karakāyu(s), a son of Dhṛtarāṣṭra. § 232 (Svayamvarap.): I, 186, 6982 (among the sons of Dhṛtarāṣṭra who were present at the svayamvara of Draupadī). Cf. Kanakāyu(s).

Karāla¹, a Devagandharva. § 191 (Arjuna): I, 123, 4813 (present at the birth of Arjuna).

Karāla² = Īva: VII, 9521; XIV, 192.

Karāla³ = Kṛṣṇa (Vishṇu): XIII, 7367.

Karāla⁴ = Karālanaka: XII, †11504.

Karāladanta, a r̥shi. § 266 (Çakrasabhāv.): II, 7, 296 (in the palace of Indra).

Karālanaka, a king. § 705 (Mokshadh.): XII, 303, 11220 (*Vasishṭhasya samvādam K°aya ca*), 11223. Cf. Janaka, Karāla⁴.

Karālāksha, a warrior of Skanda. § 615w (Skanda): IX, 45, 2663.

Karālī = Durgā (Umā): VI, 798.

Karambhā, daughter of the Kalinga king and wife of Akrodhana. § 156 (Pūruvamç.): I, 95, ††3775 (*Kalingīm*, mother of Devātithi).

Karāṇa ("a man of a certain mixed caste") = Yuyutsu: I, 2446 (Y°), 4521 (Y°).

***Karāṇa**, pl. (°ah), name of a caste. § 702 (Mokshadh.): XII, 297γ, 10869 (among the castes who sprang from the intermixture of the four original castes).

Karāṇa(m) = Īva (1000 names').—Do.² = Vishṇu (1000 names).

Kārāṇa(m) = Īva (1000 names').—Do.² = Vishṇu (1000 names).

Karandhama, an ancient king (= Suvarcas), grandfather of Murutta. § 267 (Yamasabhāv.): II, 8, 327 (in the palace of Yama).—§ 677 (Mokshadh.): XII, 235, 8602 (°aya *putrah* (!) . . . *Marutah* (!)).—§ 767 (Ānuçāsanik.): XIII, 137, 6260 (°aya *pautras tu Marutto Vikshitaḥ* (read 'vikshitaḥ') *sutah*).—§ 778b (Samvartta-Maruttīya): XIV, 4, 79 (= Suvarcas, origin of the name K.); 5, 99 (had Aṅgiras for his purohita; read *pūrvam* with B. instead of *putram*); 6, 122 (°autātmaḥ, i.e. Marutta).

Kārandhama¹, a tirtha. § 250 (Arjunavanavāsap.): I, 216, 7841 (one of the five Nārītīrthāni, visited by Arjuna).

Kārandhama² ("the son of Karandhama") = Avikshit: XIV, 63, 80 (born at the beginning of the Trētā yuga), 214 (°atmaḥ, i.e. Marutta).

Kārapavana, a tirtha. § 615 (Baladevatīrthayātrā): IX, 54, 3046 (*tīrtham*, visited by Balarāma), 3049 (on Yamunā?).

Kāraskara, pl. (°ah), a people. § 294 (Dyūtap.): II, 50, 1804 (among the peoples who live in the palace of Yudhiṣṭhira as his bondsmen).—§ 607 (Karnap.): VIII, 44κ, 2066 (among the peoples who have no religion—*durdharmān*).

Karasthālin = Īva (1000 names').

Karata, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9v, 370 (in the south of Bhāratavarsha).

Karatoyā, a river. § 268 (Varuṇasabhāv.): II, 9, 374 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8145 (a tirtha).—§ 574 (Jambūkh.): VI, 9λ, 343 (among the rivers of Bhāratavarsha).—§ 733c (Indratoyā): XIII, 25, 1699 (a tirtha, *Kuraṅga*?).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646 (enumeration). Cf. next.

Karatoyinī, a river = Karatoyā. § 757m (Goloka): XIII, 102a, 4887.

Kārāvara, name of a caste: XIII, 2588.

Karavira, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration).—§ 564 (Mātaliyop.): V, 103γ, 3630.

Karavirapura, a city. § 733f (Viçālā): XIII, 25, 1730 (a tirtha, on the Viçālā?).

Kardama¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (enumeration).

Kardama², a Prajāpati. § 270 (Brahmasabhāv.): II, 11, 437 (in the palace of Brahman).—§ 641 (Rājadh.): XII, 59, 2211 (son of Kīrtimat), 2212 (*Prajāpateḥ*, father of Anaṅga).—§ 717b (Nārāyaṇīya): XII, 335a, 12686 (enumeration of twenty-one Prajāpatīs).

Kardamila, a sacred place. § 413 (Tīrthayātrāp.): III, 135, 10692 (*Bharatasya bhishhecanam*?).

Kareṇumatī, daughter of the Cedi king and wife of Nakula Pāṇḍava. § 159 (Pūruvamç.): I, 95, ††3831 (*Caidyam*, mother of Niramitra).

Karishaka, pl. (^oāḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (in Bhāratavarsha).

Kāriṣhi, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 254 (enumeration).

Karishinī, a river. § 574 (Jambūkh.): VI, 9λ, 325, 330 (in Bhāratavarsha).

Kariti, pl. (^oayaḥ), a people. § 574 (Jambūkh.): VI, 9μ, 351 (in Bhāratavarsha).

Karkakhanda, pl. (^oāḥ), a people. § 515 (Karnadigvijaya): III, 254, 15244 (in the east, vanquished by Karna on his digvijaya).

Karkara, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (^okarkarau, enumeration).

Karkotaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1550 (^oDhanañjayau, enumeration).—§ 191 (Arjuna): I, 123, 4828 (sarpaḥ, present at the birth of Arjuna).—§ 268 (Varuṇasablāv.): II, 9, 361 (^oDhanañjayau, in the palace of Varuṇa).—§ 348 (Nalopākhyānūp.): III, 66, 2611 (nāgaṃ), 2617 (nāgaḥ), 2621 (do., Nala is bitten by K.).—§ 352 (do.): III, 72, 2838 (^ovisham; Kuli, who had possessed Nala, vomited the poison of K.).—§ 355 (do.): III, 79, 3072 (nāganya).—§ 564 (Mātalyop.): III, 103γ, 3625 (^oDhanañjayau, enumeration).—§ 606 (Tripurākhyāna): VIII, 34, 1483 (do., among the serpents who became the vāla-bandhanāḥ of Çiva's horses).—§ 793 (Mausalap.): XVI, 4γ, †119.

Karkotaka, pl. (^oāḥ), a people. § 607 (Karnap.): VIII, 44κ, 2066 (among the peoples who have no religion—durdharmān).

Karmakālavid—Çiva (1000 names²).

Karman—Çiva (1000 names²).

Karmin, a son of Çakra (so PCR.). § 98 (Amçavat.): I, 65, 2545 (? ^odeva anyau Raudrakarminau, enumeration of the sons of Çakra).

Karna¹, son of Sūrya with Kuntī, adopted by the Sūta Adhiratha and his wife Rādihā, and the counsellor of Duryodhana. § 4 (Anukram.): I, 1, †108, 139, †165, †174, †177, †195, †196, †198, †203.—§ 9 (Parvasaṅgr.): I, 2, 301 (ahani yuyudhe dve tu K^oh, sc. as leader of Duryodhana's army).—§ 10 (do.): I, 2, 334 (vivādaparrātra K^osa, cf. V, 62 or 168).—§ 11 (do.): I, 2, 389, 422, 441, 476, 510, 511, 543, 545, 548, 589.—§ 71 (Ādivamçavatāraṇap.): I, 61, 2238 (counsellor of Duryodhana).—§ 81b (do.): K. was born of Kuntī and Sūrya, with his armour and ear-rings: I, 63, 2427.—§ 131b (Kuntī): When Kuntī had thrown her child into the water, it was taken up by the husband of Rādihā and called Vasushenā. He grew very strong and soon mastered the vedāṅgas; there was nothing he would not give to the brahmins. In order to benefit Arjuna, Indra in the guise of a bruhman obtained his ear-rings and armour, and in return gave him a lance with which he could slay any one amongst gods, Asuras, men, Gandharvas, and Rākshasas. Because he took off (utkrtya) his natural armour and ear-rings he was called Vaikartana Karna. He was the friend and counsellor of Duryodhana: I, 66, [2776 (Vasusheneti . . . viçrutam)], 2780, 2782 (Vaikartanaḥ), 2783.—§ 175 (Karna-sambhava): I, 111, 4399, 4408, 4411 (Vaikartanaḥ; repetition of § 131).—§ 197 (Bhīmasena-rasapāna): I, 129, 5068.—[§ 203 (Droṇa): I, 132, 5221 (Sataputrac ca Rādheyah, became the disciple of Droṇa in the Dhanurveda).—§ 208a (Astradarçana): When the exhibition had nearly ended there was heard proceeding from the gate the slapping of arms like to the roar of thunder. Then K. (the son of Pṛitha and the

Sun) proceeded with his natural mail and ear-ring and bowed to Droṇa and Kṛpa. Having spoken disdainfully to Arjuna, at which Duryodhana was filled with delight, he then, with the permission of Droṇa, did all that Arjuna had done before. Duryodhana and his brothers in joy embraced K. K. asked for a single combat with Arjuna, who rebuked him. Droṇa gave his consent to the encounter. Indra covered Arjuna with clouds, while the Sun dispersed the clouds from K., who remained visible, surrounded by the rays of the Sun. When Kṛpa asked K. to tell his lineage ("sons of kings never fight with men of inferior lineage," v. 5411) K. was ashamed, but Duryodhana (saying, "The origin of kings is, according to the çāstras, threefold—persons of noble blood, heroes, and those who lead an army," v. 5413) immediately installed K. king of the Aṅgas (I, 136). Then Adhiratha entered the lists and embraced K. as his son Bhīmasena, seeing this, scoffed at K. as the son of a charioteer (sūta), but was reprimanded by Duryodhana ("the origin of heroes and rivers is always unknown," examples: the fire that rises from the water; the thunderbolt (vajra) that was made from the bones of Dadhica; Guha, i.e. Skanda, is named the son of Agni or of the Kṛttikāḥ or of Rudra or of Gaṅga; Viçvāmitra and other kshatriyas who became brahmins; Droṇa and Kṛpa). When the sun went down Duryodhana led K. out of the arena. Kuntī had recognized K. as her son and was pleased at his success. Duryodhana banished his fear of Arjuna when he had obtained Karna's friendship (I, 137): I, 136, 5379, 5381, 5390, 5391, (5393), 5395, 5396, (5397), 5400, 5403, 5404, 5412, 5415, 5418; 137, 5420, 5426, 5438, 5440, 5442, 5443.—§ 209 (Drupadaçāsana): I, 138, 5449, 5463 (assisted by his pupils, and among those by K., Droṇa vanquished Drupada).—§ 213 (Jatugṛhap.): I, 141, 5635, 5655 (Vaikartanaḥ), 5674; 149, 5849; 151, 5920.—§ 214 (Hidimbavadhap.): I, 155, 6083 (Ghaṭotkaca was destined to become the antagonist of K. and to be killed with his dart (çakti), which could only slay one person, so that Arjuna might be saved).—§ 231 (Svayamvarap.): I, 185, 6957 (Duryodhana-purogamāç ca sa-K^oāḥ Kuravaḥ, came to the svayamvara of Draupadī).—§ 232 (do.): I, 186, 6984.—§ 233 (do.): I, 187, †7019, †7025, [†7026 (Arka-putram)], †7027 (rejected by Draupadī); [188, 7051 (Rādheyah)].—§ 234 (do.): I, 190, 7089, 7091, 7094 (Vaikartanaḥ), 7098 (Vaikartanaḥ), (7100), 7104, 7106 (Rādheyah), 7113, †7155 (encounter with the Pāṇḍavas at the svayamvara of Draupadī).—§ 241 (Vidurāgamanap.): I, 200, 7373; 202, (7416).—§ 242 (do., Ambuvica): I, 204, (7472).—§ 243 (Vidurāgamanap.): I, 204, 7486; 205, 7490, 7516.—§ 280 (Bhīmasena): II, 30, 1092, 1093, 1094 (vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1266 (came to the rājasūya of Yudhishtira).—§ 289 (Argāharaṇap.): II, 37, 1353.—§ 290 (Çiçupālavadhap.): II, 44, 1527 (c: the ruler of the country of the Vaṅgas and the Aṅgas (Vaṅgaṅgaviṣhayādhyakṣam), with natural ear-rings and armour, by whom Jarā-sandha was vanquished and mangled (? dehabhedam lambhitah) in a wrestling encounter).—[§ 294 (Dyūtap.): II, 48, 1712 (Sataputrac ca Rādheyah, among the allies of Duryodhana).]—§ 298 (do.): II, 58, 2014 (present at the game); 65, 2184.—§ 299 (do.): II, 67, †2241; 68, (2277) (declared Draupadī to be forfeited).—§ 301 (do.): II, 68, 2338 (declared Draupadī to be a dāsi and ordered Duḥçāsana to drag her away); 71, (2379) (told Draupadī to select another husband); 72, 2416.—§ 302 (Anudyūtap.): II, 74, 2456.—§ 304 (do.):

II, 77, 2539 (Arjuna will slay *K.*), 2544, 2545, 2546.—§ 306 (do.): II, 80, 2655, 2656.—§ 307 (do.): II, 81, 2688.—§ 308 (*Āraṇyakap.*): III, 1, 14.—[§ 311 (do.): III, 4, †233 (*Sataputrah*).]—§ 313 (do.): III, 7, 288, (298), 300, 301 (*K.* suggested the slaying of the Pāṇḍavas; he and Duryodhana, etc., set out, but on their way they were warned by Vyāsa).—§ 317 (*Arjunābhigamanap.*): III, 12, 465, 586, 595.—§ 322 (*Draupadiparītāpav.*): III, 23, †912.—§ 325 (*Draupadiparītāpav.*): III, 27, 996.—§ 328 (*Kāmyukavanapr.*): III, 36, 1419, 1428.—§ 330 (*Indradarṣana*): III, 37, 1459.—§ 333c (*Brahmaçiras*): III, 40, 1645.—§ 334 (*Kairātāp.*): III, 41, 1685 (*Arjuna shall slay K.*).—§ 340 (*Indralokābhigamanap.*): III, 48, 1922, 1923; 49, 1934, 1945, 1948 (°*Saubalakādayah*).—§ 342 (do.): III, 51, 1995.—§ 343 (*Nalopākhyānap.*): III, 52, 2024, 2030.—§ 377 (*Dharmyatīrthak.*): III, 86, 8285 (*Sataputrah*), 8288 (°*pācakam*, so. *Arjunodīrito meghah çamayishyati*).—§ 378 (*Tīrthayātrāp.*): III, 91, 8426, 8429.—§ 402 (do.): III, 120, †10269.—§ 446 (*Nivātakavacyuddhap.*): III, 174, 12276.—§ 512 (*Ghoshayātrāp.*): III, 236, †14771; 237, 14772, 14795; 238, 14796, 14797, 14805, 14812, 14813; 239, 14842; 240, 14851; 241, 14898, 14906 (*Vaikartanaḥ*); 242, 14913; 245, 14981; 246, 15012; 247, 15043, 15052; 249, 15081, 15092, 15105; 250, (15111), 15123; 251, 15125, 15135 (at the ghoshayātrā *K.* fled, vanquished by the Gandharvas; when Duryodhana, etc., had been set free with the assistance of the Pāṇḍavas, *K.*, etc., reproached Duryodhana for his intention to leave the world).—§ 513 (do.): III, 252, 15174 (*hatasya Narakasyātmā K°mūrtim upāçrītaḥ*), 15177 (Indra will take away his ear-rings and coat of mail, cf. § 547), 15187, 15189 (*āviṣṭhacitātātmā Narakasyāntarātmanā*), 15192 (*Vaikartanaḥ*, possessed by Naraka, *K.* was desirous of slaying Arjuna).—§ 514 (do.): III, 252, 15204 (promised to slay Arjuna).—§ 515 (*Karnadigvijaya*): III, 253, 15209, 15215 (*Sataputrasya*), 15216, 15219, (15223), 15231, 15234; 254, 15237, 15247, 15251, 15260, 15262, 15264, 15267, 15272 (*K.* subdued the earth for Duryodhana).—§ 516 (*Duryodhanayajña*): III, 255, (15274), 15276, 15279, 15283, 15294; 256, 15302, 15324; 257, 15337, 15340, 15342 (advised Duryodhana to perform the rājasūya, swears that he will slay Arjuna).—§ 517 (*Ghoshayātrāp.*): III, 257, 15347, 15350 (*Sataputrena*).—§ 521 (*Draupadīharanap.*): III, 262, 15495, 15497, 15509, 15516, 15517, (15517).—§ 546 (*Kuṇḍalāharanap.*): III, 300, 16921, 16923, 16924, 16927, 16936, 16938, (16939), (16941); 301, 16958, 16973, 16976; 302, (16977), 16980, 16992, 16994, 16996 (*Sūrya* appeared to *K.* in a dream and dissuaded him from giving away his ear-rings and coat of mail; when *K.* refused to break his vow, *Sūrya* advised him to ask Indra for the daṭṭ Amoghā).—§ 547 (cf. *Kuṇḍalāharanap.*): Asked by *Jana-mejaya*, *Vaiçampāyana* related the secret which was not revealed to *K.* by *Sūrya*. *Prīthā* (i.e. *Kuntī*), the sister of *Vasudeva* and the daughter of the *Vṛkṣi Çara* and adopted by King *Kuntibhoja*, was ordered by *Kuntibhoja* to wait upon a brahman of fierce energy (III, 303, 304). After a year the brahman gave her a mantra (*Atharvaçirāsi çrutam*), by which she might invoke the gods (III, 305). When she at the time of her seasons saw the sun's orbit she became possessed of celestial power of vision, and beheld *Sūrya* with his coat of mail and his ear-rings and invoked him. By way of *yoga* he divided himself into two, one of whom appeared before *Kuntī*. At first *Kuntī* was frightened (III, 306), but *Sūrya* reassured her, saying: "Thou shalt remain a virgin

after having gratified me, and thy son shall have the ear-rings and the coat of mail, made of amṛta, that have been given to me by *Aditi*," etc.; then he entered her by virtue of *yoga* (III, 307). This happened in the bright fortnight of the tenth month (*çukle daçottare pakṣhe*). Except her nurse nobody else knew about the matter; when the child was born she consulted with her nurse and placed it in a box on the river *Açvanadi*, imploring protection from *Varuṇa*, *Sūrya*, *A.*, *V.*, *R.*, *S.*, *V.-D.*, *M.*, *diçah*, *digīçvarāḥ*, *I.*, etc.; from *Açvanadi* the basket floated to the river *Çarmanvatī*, thence to the *Yamunā*, and so on to the *Gangā*, to the town of *Campa*, in the country of the *Angas* (III, 308), ruled by the sūta *Adhiratha* (the husband of *Radhā*), who was childless. They adopted the child and called him *Vasushoṇa* and *Vṛsha* (only afterwards he was named *K.*). After having adopted *K.*, *Adhiratha* had other sons begotten by himself. When *K.* had grown up he was sent to *Hastinapura*, and acquired the four kinds of weapons from *Droṇa*, *Kṛpa*, and *Rāma*, and became the friend of *Duryodhana*, but was intent on injuring the Pāṇḍavas, especially *Arjuna*. *Yudhishtira* was afraid of him. When *K.* after rising from the water at noon worshipped *Sūrya*, brahmins used to solicit him for wealth, and there was nothing that he would not give away to the brahmins (III, 309). *Indra* in the guise of a brahman appeared before him, asked him for his coat of mail, and gave him instead a dart (*Vasavi*), which could not be baffled and which, in the hands of *Indra*, destroyed the *Daityas* and then returned to him. "This dart can only slay one powerful enemy of thine and then it will return to me, but it will not be that one which thou seekest to slay, for he is protected by *Kṛṣṇa*." *K.* cut the coat of mail and ear-rings off his person, *Indra* having granted him that his body thus disfigured should not become unsightly. Gods and men and *Dānavas* raised a leonine roar. For this feat he was called *Karna*. The *Dhṛtarāṣṭras* became distressed and the Pāṇḍavas were filled with joy. Having rescued *Kṛṣṇa* from *Jayadratha* and listened to the ancient stories recited by *Mārkaṇḍeya*, the Pāṇḍavas returned from *Kāmyaka* to *Dvaitavana* (III, 310): III, 303, 16998; 309, 17172, 17173 (*Sūryasambhavaḥ*), 17175; 310, (17183), 17184, 17190, 17196, 17197, (17198), 17199, 17200, (17203), (17206), 17208, 17209, (17211), †17213, †17214, †17216, †17216, †17217.—§ 548 (*Āraṇyakap.*): III, 315, 17453.—§ 551 (*Kicakavadhap.*): IV, 21, 646.—§ 552 (*Goharanap.*): IV, 25, 867; 26, 890, 897 (recommended to inquire about the Pāṇḍavas); 30, 973, 977, 984, 990 (*Vaikartanasya*, recommended to undertake the expedition for ravishing the cattle of *Virāṭa*); 35a, 1150; 36, 1176 (*Vaikartanam*); 38, 1238, 1243; 39, (1299); 47, 1472; 48, (1507) (promised to slay Arjuna); 49, 1540, 1547, 1551; 50, 1554; 51, 1583, 1587, 1599; 52, 1624, 1629 (*Sataputrah*, in the van of Duryodhana's array); 53, 1643; 54, †1666, †1682, †1685, †1687, †1689 (*Vaikartanam*), †1690, †1692, †1693 (is defeated by Arjuna); 55, 1734, 1735, 1750 (*Vaikartanaḥ*, on the top of his standard there was the device of an elephant's rope, *nāgakakeṣa*); 59, 1908, 1917, 1919, 1921 (Arjuna rushed towards *K.*); 60, 1923, 1924, 1930, (1931), 1939, 1940, 1943, 1944, 1946, 1947 (is defeated by Arjuna); 63, 2021, 2024; 66, †2107, †2117 (stupefied by Arjuna, who caused Uttara to bring *K.*'s yellow robes away); 68, 2168, 2232 (*padam padasahasreṇa yaç caran° nūparā-dhnyāt*).—§ 553b (*Yudhishtira*): IV, 70, 2286.—§ 554 (*Sainyodyogap.*): V, [2, †31 (*sa-Sataputram*)]]; 3, 60; [4, 65 (*Rādheya-Saubalan*)].—§ 555 (do.): V, 8, 214 (*Çalya*

promises Yudhishtira to weaken the energy of *K.*, when he becomes his charioteer in the encounter between *K.* and Arjuna; **18**, 557, 567 (do.).—§ 556 (Sañjayayānap.): V, **21**, 631; **22**, †651; **23**δ, †697; [**25**σ, †733 (*Rādheyaguptān*)]; **26**, †758, †759; **27**, †791; **29**, †852, †860; [**30**, †896 (*Vaikartanaḥ*).—§ 557 (Prājāgarap.): V, **33**, 989.—§ 558 (do.): V, **35**, 1258.—§ 559 (do.): V, **37**, 1377.—§ 561 (Yānasandhip.): V, **47a**, 1799; **48**, [†1812 (*Sūtaputrasya*), †1904 (*Dhārtarāṣṭrān sa-K°ān*); **49**, 1944 (*Sūtaputrasya*, has been cursed by Rāma, cf. § 621), (1916), 1951; **52**, 2088, 2089; **55**λ, 2185, (μ), 2196 (ν), 2206 (*Vaikartanaḥ*); **57**κ, 2246 (*Vaikartanaḥ*), (π), 2268, (ρ), 2281, [(σ), 2290 (*Sūtaputram*); **58**, 2303, (ν), 2306, 2309; **59**, 2333; **62**, †2411, †2417, †2420, †2421, (†2422), †2428 (had been cursed by Rāma Jāmadagnya, from whom he acquired the Brahmāstra (cf. § 621), possessed the dart which had been given to him by Indra, and a shaft which he worshipped with flower garlands; disregarded by Bhīṣma, he vowed not to fight until Bhīṣma had been quieted); **63**, 2433 (*Vaikartanaḥ*); **66**ε, 2501.—§ 562 (Bhugavadyānap.): V, **79**ν, 2829 (*Sūtaputrāḥ*); **83**, 2932; **90**, 3211 (all. to Dyūtap.); **91**, 3240, 3248; **92**τ, 3284, 3285, 3287, †3302; **93**, 3316; **94**, 3363, 3378; **95**ν, 3402.—§ 567 (do.): V, **124**γ, 4167, (δ), 4170; **127**, 4246; **128**, 4270, (κ), 4306; **130**ν, 4366, 4397.—§ 569 (do.): V, **137**, 4669, 4672; **138**, 4684; **140**, 4728, 4732, 4734, [4752 (*Vasusheṇasya*); **141**, (4755), [4764 (*nāma vai Vasusheṇeti*)]]; **142**, 4813, †4814, 4828; **143**, 4833, 4878, 4880, 4882 (discourse between Kṛṣṇa and *K.*, who knows that he is a son of Kuntī, but nevertheless he wants to fight with the Pāṇḍavas); **144**, 4890, 4899, 4902, 4913; **145**, (4917), 4917 (*Rādheya 'ham Ādhirathik*, says *K.*), 4918 (*Kaunteyas tvam na Rādheyaḥ*, says Kuntī to *K.*), 4920, 4925 (*°Arjuna-samāgamam*), 4926, 4927 (Kuntī discloses to *K.* that he is her son); **146**, 4929, 4930, 4931, 4951, 4952, 4953, 4955 (promises to Kuntī to save the Pāṇḍavas except Arjuna); [**150**, 5088 (*Rādheyam*).—§ 570 (Sainyaniryānap.): V, **158**, 5195; **154**, 5218, 5224, 5227; **155**σ, 5275; **156**, 5301 (*Sūtaputrāḥ*), (5302), 5311; **158**, 5372.—§ 571 (Ulūkādūtāgamanap.): V, **160a**, 5410, 5411, [5502 (*Sūtaputrām*), 5529 (*°Çalyajhaṣṭhārtam*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, [5547 (*Sūtaputrām*), 5574 (= v. 5529); **162**, 5599 (*Sūtaputrasya*); **163**, [5663 (*Sūtaputro*); 5698, 5700, 5701; **164**, 5706 (*Sūtaputrāya*, is pitted against Arjuna).—§ 572 (Rathātirathasāṅkhyānap.): V, **168**, 5811 (*Vaikartanaḥ*), 5812 (Bhīṣma estimates *K.* to be only a half ratha, incensed at this *K.* will not fight as long as Bhīṣma lives).—§ 573 (Ambopākhyānap.): V, **193a**, 7563, 7577 (*Sūtaputrasya*, pledged himself to annihilate the Pāṇḍava army in five nights); **194**, 7586 (do.).—§ 576 (Bhugavadtīp.): VI, **14**, 576; **17**, 648 (*Vaikartanaḥ*, did not fight from hatred of Bhīṣma); **25**ι, 837; **35**, [†1272 (*Sūtaputrāḥ*), 1280.—§ 577 (Bhīṣmavādhap.): VI, **43**, (1614 (*Sūtaputrasya*, Çalya promises Yudhishtira to weaken the energy of *K.*), 1618, (1620) (Kṛṣṇa in vain exhorts *K.* to join the Pāṇḍavas).—§ 578 (do.): VI, **49**, 1996 (*°sya matam*).—§ 579 (do.): VI, **52**, 2157 (did not fight, *nyastaçastrāḥ*).—§ 580 (do.): VI, **58**, 2500.—§ 583 (do.): VI, **79**, 3155 (*°sya matam*).—§ 585 (do.): VI, **96**, 4329 (*°durmantritena*); **97**, 4408, (4411), 4417, 4419, 4445 (will not fight until Bhīṣma has retired from the battle); **98**, [4455 (*Sūtaputro Rādheya*, all. to § 512), 4459 (all. to § 552).—§ 587 (do.): VI, **120**, 5710.—§ 588 (do.): VI, **122**, 5825, [5826 (*Kaunteyaḥ*), 5833 (had in Kāçipura

crushed the assembled kings in order to procure a bride for the Kuru king, and had vanquished Jarāsandha), (5840) (*Kaunteyaḥ*), 5851, 5855 (when Bhīṣma had become quiet *K.* obtained his forgiveness).—§ 589 (Dronābhishekap.): VII, **1**, 32, 33, 35, 36, 41, 43, 44, 45, 47, 48 (*Vaikartanaḥ*), 49 (only C.), 51 (*K.* had not fought for ten days; after Bhīṣma had been slain the Kurus set their hopes on *K.*); **2**, †53, (†55), †59, †87 (started for the battle); **3**, 98 (visits Bhīṣma); **4**, 119, 121, 123, 129 (*Vaikartanaḥ*), 132 (Bhīṣma enumerates *K.*'s feats, etc.); **5**, 134, (136), 139, 140 (only C.), 141, 146 (suggests to elect Droṇa to be leader of the army); **6**, 155; **7**, 185 (*Vaikartanaḥ*, at the head of the roarguard of Duryodhana's army), 187, 188, 189 (*çakto jetum devān sa-Vāsavān*), 190, 199, 200.—§ 590 (do.): VII, **12**, 438; [**14**, 532 (*Vaikartanaḥ*), 533 (*Sūtaputrasya*, resisted by Virāṭa)]; **16**β, 633.—§ 592 (Samçaptakavādhap.): VII, **20**, 803 (*Vaikartanaḥ . . . saputrajñātibāndhavaḥ*, in the tail of Droṇa's gāruḍavyūha); **22**, 929, 935 (937); **23**σ, 1017 (*astraiḥ samatvaṃ samprāpya Rukmi-K°ārjunācyutaiḥ*, sc. the Pāṇḍya king); **25**, 1105, 1107 (fought with the Kaikayas); **27**, 1210; **32**, 1373, (χ), 1375, 1377 (encounter with Bhīmasena), (ω), 1410, 1422, 1427, 1431, 1432 (his younger brother is slain), 1435, 1436, 1438, 1440, 1442 (encounter with Arjuna, etc.; *K.* is rescued by Duryodhana, etc.).—§ 593 (Abhimanyuvādhap.): VII, **34**β, 1501; **37**σ, 1589, (κ), 1609, 1612, 1614, 1615 (encounter with Abhimanyu); **39**μ, 1650, (ξ), 1660 (do.); **40**, 1701, 1705, 1708, 1710, 1711, 1712 (do.); **41**, 1718 (his younger brother is slain by Abhimanyu), 1719, 1721 (do.); **46**τ, 1838 (ν), 1851 (do.); **47**φ, 1864, 1870, 1878 (do.); **48**, 1885, 1887, 1889, 1902 (*Vaikartanaḥ*), 1909, 1911, 1916 (*Vaikartanaḥ* (do.); **49**, 1948 (*Droṇa-K°mukhaiḥ śhaḍbhir Dhārtarāṣṭrair mahārathaiḥ*).—§ 596 (Pratijñāp.): VII, **72**, 2525; **73**, 2575; **74a**, 2619, (β), 2627 (*Vaikartanaḥ*); **75**γ, 2673; **79**, 2803.—§ 598 (Jayadrathavādhap.): VII, **85**, 3034 (*°sya matam*), (ε), 3052 (ξ), 3060; **86**, 3072 (*°sya . . . matam*); **87**σ, 3098 (ι), 3112 (in the array of Droṇa).—§ 599 (do.): VII, **91**, 3256 (had formerly vanquished the Abhisahas, etc.) [**95**, 3539 (*Sūtaputrāḥ*, one of the *cakrarakṣau* of Jayadratha)]; **96**, 3563; **104**μ, 3894, 3915, 3917, 3920 (encounter with Arjuna); **105**ν, [3937 (*Ādhiratheḥ*), 3938 (*K.*'s standard bore the mark of an elephant-rope, made of gold; it seemed in battle to fill the whole welkin, it was adorned with gold and floral garlands and moved by the wind); **111**τ, 4267 (*°mukhāḥ*); **112**, 4301, 4313, 4314, (φ), 4329; **113**χ, 4409, [4412 (*Dākṣiṇātyāḥ . . . Sūtaputra-purṇamāḥ*), 4414, 4416; **114**, 4454 (*°cundrodjayoddhatam*, sc. *saṇyārṇavam*, i.e. the army of Duryodhana); **129**, 5281, 5282, 5284, 5285, 5290, 5291, 5292, 5293, 5294, 5295, 5298, 5300, 5302, 5305, 5306 (fought with Bhīmasena and was deprived of his chariot); **131**, 5357, 5358, 5360, 5362, 5365 (his promise to Kuntī, cf. § 569), 5366, (5276), 5378, 5380, 5383, 5385, 5388, 5389, 5390, 5391, 5392, 5393, 5394, 5395, 5400, 5402 (*Vaikartanaḥ*), 5404, 5406, 5407, 5409, 5410, 5411 (fought with Bhīmasena and was again deprived of his chariot); **132**, 5414, 5416, 5426, 5429 (all. to Dyūtaparvan), 5432, 5433, 5437, 5439, 5440, 5443 (*K.* again fought with Bhīmasena); **133**, 5455, 5456 (*tridaṇa api codyuktān sarvaçastradharān yudhi | vārayed yo raṇe K°ḥ sa-Yaśśāsurasamānān*), 5459, 5460, 5461, 5462, 5469, 5470, 5478, 5481, 5490 (*Vaikartanaḥ*), 5492, 5493, 5497, 5499 (continuation of the encounter between *K.* and Bhīmasena, *K.* is once more deprived of his chariot); **134**, 5500, 5502,

5504, 5513, 5517, 5518, 5522, 5532 (is vanquished by Bhīmasena); **135**_{uv}, 5536, 5539, 5541, 5544, 5545, 5551, 5553, 5563, 5569, 5574; **136**, 5575, 5577, 5579, 5581, 5582, 5584, 5587, 5591, 5597, 5603, 5610, 5611, 5612, 5613 (continuation of the encounter between *K.* and Bhīmasena); **137**, 5618, 5619, 5620, 5621, 5625, 5626, 5627, 5632, 5656 (all. to Dyūtaparvan) (do.); **138**, 5670, 5671, 5672, 5677, 5678, 5679, 5685, 5695 (do.); **139**, 5696, 5698, 5699, 5704, 5705, 5706, 5709, 5721, 5727, 5729, 5731, 5735, 5740, 5745, 5748, 5752, 5754, 5757, 5758, 5760, 5762, 5764, 5765, 5766, 5769, 5773, 5777, 5778, 5779, 5781, 5783 (*Kuntya vacaś amaran*, all. to § 589), 5784, 5797, 5800, 5801, 5804, 5806, 5807, 5809, 5810 (end of the encounter between *K.* and Bhīmasena, whom he vanquished but did not slay); **140**_{γγγ}, 5818, 5825 (*Vaikartana*°); **143**_{kkk}, 6005; **145**_{μμμ}, 6062, 6065, 6066 (*Vaikartana*), 6070, 6072, 6077, 6087 (*σσσ*), 6096, 6109, 6116, 6117, 6118, 6119 (*Vaikartanam*), 6126, 6128, 6130, 6135 (fought with Arjuna); **146**, 6206, 6227, 6247, 6250 (do.); **147**, 6329, 6330, 6332, 6334, 6353 (°*Çaīneyayor ranam*), 6354, 6355, 6356, 6359, 6362, 6365, 6367, 6370, 6375, 6382, 6384 (assisted by his son Vṛhasena *K.* fought with Sātyaki); **148**, 6389, 6391, 6394, 6395 (*Sataputra*); 6417 (Arjuna rebukes *K.* and vows to slay Vṛhasena); **149**_{www}, 6488; **150**_α, 6501 (*nirjitah*), 6502 (do.), (*β*), 6523; **151**_γ, 6548, 6550; **152**, 6571, 6583.—§ 600 (*Ghaṭotkacavadhap.*): VII, **155**, 6707 (attacked Bhīmasena), 6711, 6712, (*δ*), 6720; **156**_η, 6746, 6799 (fled), (*κ*), 6849; **157**, 6941 (*°sya dayitam putram Vṛhasenam*), 6942 (*Vṛkarathō nāma bhrātā K°sya*); **158**, 6970, 6971, (6974), 6981, 6982, 6983, 6985, 6986, 6988, 6989, 6992, 6994, 7004, 7017, 7019 (*Rādheyah*, promised to slay Arjuna with the dart which had been given to him by Indra); **159**, 7043, 7050, (7052), 7055, 7061, 7062, 7064, 7074, 7078, 7080, 7082, 7083, 7084, 7085, 7089, 7090 (*Vaikartanaḥ*), 7092 (do.), 7093, 7094, 7095, 7102, 7103 (fought with Arjuna, who vanquished him); **160**_{γγγ}, 7146, 7151; **163**_{ηη}, 7281; **164**, 7346; **165**, 7362 (*Vaikartanaḥ*, resisted Sahadeva); **167**, 7462 (do.), 7464, 7465, 7466, 7469, 7470, 7471, 7475, 7480, 7482 (fought with Sahadeva); **170**_{λλ}, 7621, 7623, 7627, 7634, 7636, 7641, 7642, 7644, 7645, 7646, 7647, 7649, 7650, 7651, 7669 (*°sya matam*) (*K.* fought with Dhṛṣṭadyumna and Sātyaki); **171**, 7733; **172**, 7736, (*ππ*), 7746, 7756 (*Droṇa-K°au*), (*σσ*), 7758 (do.), 7763 (do.), 7765 (do.), 7766; **173**, 7774, 7775, 7777, 7780, 7782, 7785, 7787, 7790, 7794, 7795, 7796 (defeated Dhṛṣṭadyumna and the Pāṇḍavas), 7798, 7799, 7802, 7803, 7805, 7807, 7809, 7815, 7822, 7823, 7831, 7833, 7836, 7837, 7838, 7841, 7843 (urged by Arjuna Ghaṭotkaca advanced towards *K.*); **174**, 7844, 7845, 7846, 7847 (*Vaikartanaḥ*), 7848, 7853, 7856, 7863, 7887, 7888 (assisted by Alambusha *K.* fought with Ghaṭotkaca); **175**, 7890, 7909, 7913, 7914 (*sannipātah K°-Rākṣasayoh*), 7921 (*°-Rākṣasayor mrdhe*), 7923, 7931, 7933, 7937, 7938, 7940, 7942, 7943, 7946, 7947, 7956, 7959, 7960, 7961, 7963, 7964, 7966 (*Vaikartano Vṛṣah*), 7967, 7972, 7974, 7975, 7986, 7988, 7989, 7991, 7994, 7996, 7998, 8000, 8002 (*Vaikartanaḥ*, encounter with Ghaṭotkaca); **176**, 8004 (*°Rākṣasayor mrdhe*); **177**, 8029 (*yuddho . . . K°-Rākṣasayoh*), 8032, 8034 (*Vaikartanaḥ*), 8037 (*Vaikartanam*), 8039, 8041 (is supported by Alāyudha), 8060, 8063 (*Vaikartanam*); **178**, 8076, 8077, 8082, 8083, 8085; **179**, 8117, †8127 (*Vaikartanam*), 8132, †8136, †8143, †8157, †8159, †8162, †8164, †8165, †8170, †8177 (slew Ghaṭotkaca with the dart which Indra had given him); **180**_{δδδ}, 8190, 8191, 8193, 8194, 8197 (*Vaikartanaḥ*,

all. to § 547), 8198, 8199, 8202 (*Vṛṣah*), 8206; **181**_{δδδ}, 8237, 8242 (*Vaikartanam*); **182**_{εεε}, †8255 (*Vaikartanaḥ*), 8257, 8259, 8264 (ζζζ), 8267, 8272, 8277, 8279, 8280 (*Sataputrena*), 8281, 8282, 8285, 8292; **183**_{ζζζ}, 8294, (*εεε*), 8296, 8298, 8299, 8300, 8301, 8304, (*ηηη*), 8309, 8312, 8316, 8328 (*Droṇa-K°au*), 8331, 8336, 8340 (*Droṇa-K°au*), 8344, 8352.—§ 601 (*Droṇavadhap.*): VII, **184**, 8362, 8391; **185**_α, 8441, 8451, 8452.—§ 602 (do.): VII, **186**, 8463 (*Droṇa-K°au*), 8468 (*°Droṇau*), (*ζ*), 8470, (*θ*), 8504; **187**_α, 8543, (*κ*), 8551 (engaged in battle with Bhīmasena); **188**, 8582, 8583, 8584, 8587, 8590, 8591, 8592, 8594 (fought with Bhīmasena); **189**, 8676, 8677, 8679, 8681 (do.); **191**, 8800, 8801; **192**, 8810, 8812, 8851.—§ 603 (*Nārāyaṇāstramo-kehap.*): VII, **193**, 8924 (*°prabhṛtayah*); **200**_{αα}, 9307, 9308; **202**, 9514 (*Draṇi-K°-Kṛpāguptam*, sc. *śandam*).—§ 604 (*Karṇap.*): VIII, **1**, **11**, **15** (*śandapatau*), **19** (*nihatam*), **21**; **2**, **25** (*hate*), **45**; **3**, **60** (*Vaikartanam*), **68** (had been made generalissimo of Duryodhana's army), **69**; **5**, **95** (*Vaikartano hatah*), **113** (his son Vṛhasena had been slain), **143** (*°Arjunaśamāgama*), **147**; [**7**, **199** (*tejovadhām Sataputrasya saṅkhye pratiṣṭuyāc*, sc. *Çalya*, cf. § 555)]; **8**_η, **218** (*hatam*), **220** (*°sya nidhanam*), **224** (*°sya vadham*), **231**, **239** (*Vaikartano Vṛṣah*), **240** (*Vṛṣah*), **242**, **244**; **9**_θ, **252**, **256**, **257**, **258**, **262**, **267**, **285**, **291**, **294**, **301**, **319**, **326**, **329**, **330**, **331**, **333**, **336**, **337**, **341**, **343**.—§ 605 (do.): VIII, **10**_κ, **359**, **361**, **382**, **385**, **381**, **382**, (**383**), (*λ*), **386** (is installed as commander of Duryodhana's army), **398**, **399**; **11**, **400** (*Vaikartanaḥ*), **402**, **410**, **412**, **413** (*μ*), **414**, **421**, **422** (arrayed the army of Duryodhana in a *makaravyūha*), **432**, **436**, **438** (read with *B. Karna-Pāṇḍava* instead of *Kuru-P°*); **13**, **487**, **488**, **490** (attacked by Nakula); **17**, †683 (*°sya balam*), †684; **19**, **733**; **20**_{γγ}, **772**, **775**, **806**; **21**, **821**, **825**, **830**, **838**, **839**, **840**, **844**, **845**; **22**, **892**; **24**, **915** (*Vaikartanaḥ*), **916**, **924**, **926**, **927**, **929**, **929** his (*Vaikartanaḥ*), **931**, **933**, **939**, **942**, **947**, **951**, **957**, **961**, **967**, **986**, **987** (fought with Nakula, etc.); **28**_{μμ}, **1126**, **1166**; **30**, **1205**, (*νν*), **1227**, **1228**, **1229**, **1230**, **1233**, **1234**, **1235**, **1236**, **1237**; **31**, **1256**, **1262**, **1263**, (*ππ*), **1265** (*Vaikartanam*), **1267** (*Vaikartanaḥ*), **1268**, **1269**, **1271**, **1272**, **1275**, **1283**, (**1285**), **1320**, **1321**, **1322** (*Karna* pledges either to slay Arjuna or to be slain himself, and asks for *Çalya* as his charioteer); **32**_{σσ}, **1326**, **1329**, **1330**, **1332**, **1339**, **1340**, **1342**, **1346**, **1347**, **1348**, **1350**, **1351**, (*ττ*), **1357**, **1379**, **1384**, **1385**, **1386**, **1390** (*Çalya* makes it a condition that he may in *K.*'s presence utter whatever he desires).—§ 606 (do.): VIII, **34**, **1576**, **1578**, **1580**, **1613**, **1614**, **1615**, **1616** (*Satakulodbhavaḥ*), **1619** (*Vaikartano Vṛṣah*); **35**_α, **1622**, **1633** (*Vaikartanaḥ*), **1643**, **1651**, **1652**, **1653**, **1654**, **1657**, **1658**, **1664**, **1665** (*Çalya* becomes the charioteer of *K.*).—§ 607 (do.): VIII, **36**, **1670**, **1674**, **1675**, **1677**, **1679**, **1680**, **1683**, **1684** (proceeds against Arjuna); **37**, **1704**, **1706**, **1710**, †1739, (†1748), **1749**; **38**, **1752**, **1774**; **39**, **1791**, **1793**, †1797, **1800**, **1802**, **1803**, **1805**, **1807**, **1808**, **1811** (in order to weaken the energy of *K.* *Çalya* praises Arjuna); **40**, (1817) (describes the bad practices of the Madrakas), **1871**; **41**, **1873**, **1877**, **1882**, **1922** (*Çalya* related the Hamsakūṭiyopākhyāna to *K.*), **1945**, **1946**, **1950**, **1951**, **1952**, **1957**; [**42**, **1962** (*Adhirathik*) (*K.* tells how he had been cursed by Rāma Jāmadagnya and by a brahman, cf. § 621 below)]; **43**, **2019**; **44**, **2024** (*°śahasreṇa*), **2025**, (**2026**) (describes the bad practices of the Bāhikas, the Madras, etc.); **45**, (2071) (do.), **2112**, **2114**, **2118**, **2119** (*Rādheyam*), **2120**.—§ 608 (do.): VIII, **46**, **2122**, **2129**, **2139** (with his sons in the centre of Duryodhana's army), **2161**, **2162**, **2164**,

2166, 2167, 2169, 2170, 2173, 2175, 2177, 2178, 2192, 2196 (in order to weaken the energy of *K.* Qalya praises Arjuna); **47**, 2210, 2230 (attacks Yudhishtira); **48**, 2234, 2235, 2236, 2242, 2243, 2247 (*Vaikartano Vṛṣaḥ*), 2250, 2251 (father of Sushena and Satyasena), 2252 (father of Vṛṣhasena), 2259 (father of Bhānuseṇa), 2264, 2266, 2268, 2283, 2285, 2289, 2297 (accompanied by his sons *K.* attacks the Pāṇḍavas); **49**, 2301, 2304, 2305, 2307 (*Vaikartanam*), 2310, 2311, 2314, 2321, 2323, 2329, 2332, 2335, 2337, 2339, 2341, 2346, 2347, 2350 (*c*: on *K.*'s hand were the auspicious signs of a thunderbolt, an umbrella, a hook, a fish, a flag, a tortoise, and a conch-shell), 2353, 2360, 2363 (vanquishes and disparages Yudhishtira); **50**, 2394, 2395, 2397, 2401, 2405, 2406, 2408, 2420, 2423, 2425, 2426 (*Vaikartano Vṛṣaḥ*), 2428, 2429, 2432, 2435, 2436, 2438, 2439 (vanquished by Bhīmasena); **51**, 2440, 2441, 2462, 2464, 2466, 2468, 2471, 2472, 2473, 2474, 2475, 2476, 2478, 2481, 2498, 2502, 2503, 2507 (fights with Yudhishtira and Bhīmasena, whom he vanquishes); **54** [**00**, 2610 (*Sūtaputraḥ*)], 2625 (*Vaikartanaḥ*); **56**, 2693, 2694, 2696, 2728, 2731, 2732, 2734, 2737, 2742, 2743, 2748, 2749, 2750, 2751, 2752, 2754, 2757, 2759, 2776 (*c*: *K.*'s standard bears the device of an elephant's rope), 2777, 2778 (*K.* slew the Pāṇcālas, etc.); **57**, 2840, 2841; **58**, 2857, 2859, 2901, 2903; **59**, 2910, 2912, 2913, 2914, 2920, 2922, 2924, 2927, 2969 (fights with Dhṛṣṭadyumna, etc.); **60**_{uv}, 2989, 2990, 2994, 2997, 3001, 3003, 3005, 3006, 3010, 3012, 3016, 3018, 3021, 3024, 3031, 3049; **61**, 3071, 3077, 3082, 3083, 3085, 3086, 3087, 3088, 3089 (fights with Çikhaṇḍin), 3090; **62**, 3150 (*Vaikartanaḥ*), 3160, 3162, 3163, 3164, 3168, 3170 (fights with Yudhishtira); **63**, 3176, 3177, 3178, 3179, 3183, 3193, 3195, 3199, 3207 (fights with Yudhishtira and the twins, but leaves them in order to rescue Duryodhana); **64000**, 3249, 3253, 3254, 3266, 3267, 3273, 3277, 3279, 3280, 3281 (*K.* slays the Pāṇcālas, etc., with the Bhūrgava weapon); **65**, †3288, †3289, †3291, 3305; **66**_{uv}, 3310, 3316, 3320, 3325, 3326, 3327, 3329, 3331, 3335, 3336, †3338, †3345, †3346 (all. to Dyūtaparvan), †3347, †3350, †3351, †3355; **67**_{kk}, †3368, †3369, †3370, †3372, †3373, †3376, †3377; **68**, †3380, †3381, †3383, †3384, †3397, †3398; **69**_{oo}, †3479, †3480, †3481, †3482, †3491; **70**, †3527, †3528 (Arjuna promises to slay *K.*); **71**, 3560, 3568, 3573, 3575, 3576, 3577, 3579, 3583, 3588, 3589, 3590, 3592 (do.); **72**, 3601, 3602 (Arjuna advances towards *K.*), 3607, 3619, 3621, †3627, 3632, 3633 (*Vaikartanam*); **73**, 3634, 3688, 3696, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3710, 3713, 3715, 3716 (all. to Dyūtaparvan), 3719, 3722, 3724, 3725, 3730, 3732, 3733, 3738, 3740, 3741, 3743, 3744, 3745, 3746, 3749, 3750 (Kṛṣṇa exhorts Arjuna to slay *K.*); **74**, 3752 (φφφ), 3754, 3755, 3756, 3757, 3758, 3761, 3762, 3764, 3766, 3770, 3772, 3774, 3775, 3777, 3778, 3780, 3782, 3784, 3787, 3793, 3795, 3797, †3803 (Arjuna promises to slay *K.*); **75**, †3804, †3812 (*°sya putram Sushenam*), †3814 (attacked by Dhṛṣṭadyumna), †3817 (his son Sushena is slain by Uttamanujas); **77**, †3869, 3936, 3938; **78**, 3941, 3943 (*Rādheyaḥ*), 3945, 3947, 3948, 3953, 3956, 3958, 3966, 3969, 3971, 3972, 3973, 3974, 3975, 3977, 3978, 3981, 3984, 3987, 3996, 3998; **79**, 4011, 4012, 4015, 4017, 4021, 4022, 4024, 4031, 4036, (4043), †4047, (†4048), †4049, †4064, †4068; **81**, 4125, 4126 (is protected by the Saṃcāptakas), 4165, 4167, 4169, 4170, 4172, 4173, 4174, 4175, 4177, 4178; **82**, †4180, †4184 (slew the Kaikayas Viçoku and Ugrakarma), †4186 (his son Prasena is slain), †4187, †4189,

†4193, †4195, †4196 (*Vaikartanam*), †4202, †4203, †4204; **83**_μ, 4231, †4247; **84**, 4267, 4269, †4280 (*°sya putram*, i.e. Vṛṣhasena), †4283 (*°sya putrah = do.*); †4284 (*°sya sutah = do.*), †4298; **85**, †4337, †4338, †4346 (*K.*'s son Vṛṣhasena is slain by Arjuna); **86**, 4350, 4352 (*°sya nāgakakṣam*), 4353, 4356, 4359, 4363, 4365, 4366, †4371; **87**_φ¹, 4373, 4378, 4381, 4383, 4395, 4400, 4202, 4408, 4409, 4412, 4416, 4419, 4422, 4425, 4429, 4430, 4431, 4433, 4434, 4437, 4442, 4454, 4461, 4462, 4465, 4467, 4473, 4475, 4477, 4478, 4480, 4484, 4486, 4487 (the encounter between *K.* and Arjuna begins; the gods, etc., side some with *K.*, others with Arjuna; Brahmā declares that *K.* will be vanquished, but obtain the same worlds as the Vasus or the Maruts); **88**, †4501, †4516, †4521, †4522; **89**, †4531, †4533, †4534, †4535, †4538, †4539, †4540, †4542, †4545, †4548, †4549, †4550, †4553, †4555, †4556, †4557, †4558, †4563, †4566, †4567, †4568, †4575, †4579, †4585, †4586, †4588, †4590, †4591, †4597, †4603, †4604, †4605, †4606, †4607, †4608, †4610, †4611, †4613, †4615, †4616, †4617, †4620, †4621; **90**, †4623, †4625, †4627, †4632, †4635, †4636, †4637, †4642, †4643, †4644, †4648, †4649, †4651, †4654, †4670, †4671, †4672, †4673, (†4675), †4676, †4677, †4684, †4686, †4688, †4690, †4694, †4695, †4698, †4700, †4701, †4702, †4704, †4705, †4707, †4709, †4713, 4719, 4722, 4723, 4725, 4727, 4728, 4729, 4731, 4735 (the serpent Aśvasena became the arrow of *K.*; *K.* forgot the Brahmāstra in consequence of the curse of Rāma Jāmadagnya, and his chariot wheel sank into the earth in accordance with the curse of a brahman, cf. § 612); **91**_α¹, 4749, 4751, 4754, 4757, 4763, 4768, 4770, 4771, †4777, †4787, †4794, †4795, †4796, †4802, †4803 (the head of *K.* is struck off by Arjuna), †4801 (*nihate*), †4807, †4808, 4810, 4811, 4812, 4814, †4815, †4816; **92**, †4818 (*nihate*), †4819, †4821, †4823, †4824 (*hate*), †4826 (*hataḥ*), †4829; **93**, 4834, 4836 (*hate*), 4837 (do.), 4852; **94**, †4905, †4918, †4921, †4923, 4934, 4936 (*saputraḥ*), 4938 (*hato Vaikartanaḥ K°h saputraḥ*), †4943 (*hate*), †4946 (do.), †4947, †4948, †4960, †4962; **95**_{av}¹, 4965 (*nihatam*), 4976 (*nipātitaḥ*), 4977, 4979 (*hate*); **96**_{μφ}¹, 4982 (*nipātite*), 4983 (*hataḥ*), 4984, 4986 (*vadham K°sya*), 4987, 4997 (*°sya nidhanam*), 5013, 5014 (*hate*), 5017, 5018, 5020, 5023 (*hate*), 5028 (*nihatam*), 5036 (*°sya nidhanam*).—§ 609 (Çūlyap.): **1X**, **1a**, 1 (*nipātite*), 4 (*hate*), 5, 24 (*°sya nidhanam*); **2**, 82, 114 (*hataḥ K°h Sūtaputraḥ*), 119 (*nipātite*).—§ 610 (do.): **1X**, **3η**, 128 (*hate*), 130 (do.), (0), 144; **4μ**, 197 (*hate*), 225; **5ν**, 278; **6**, 295 (*hate*); **7**, 341, (φ), 349, 360, 365.—§ 611 (do.): **1X**, **8**, 386 (*hate*), (0), 402 (do.); **16σ**, 811; **19δδ**, 1023; [**24νν**, 1295 (*nihate . . . Rādheya*)]; **27ττ**, 1456 (*°o Vaikartano hataḥ*).—§ 612 (Hradapraveçap.): **1X**, **31η**, 1772, (0), 1789 (*nihate*).—§ 613 (Gadāyuddhap.): **1X**, **32β**, 1836; **33α**, 1934 (*hataḥ*).—§ 615 (Baladevatīrthayātrā): **1X**, **54ν**, 3060 (*hato Vaikartanaḥ K°h putrah cāsyā*).—§ 615 (Gadāyuddhap.): **1X**, **56ρ**, 3162 (*hataḥ*); [**60**, 3384 (*Rādheyaḥ*, had been slain)]; **61**, 3422, 3424 (*patito cakre*, all. to § 608), 3428 (*nihatāḥ*), (χ), 3447; **62ψ**, 3472 (*Droṇa-K°abhyām*), 3488 (*pramuktam Droṇa-K°abhyām Brahmāstram*); **64εε**, 3588, 3593, 3612; **65ηη**, 3640.—§ 616 (Sauptikap.): **X**, **3β**, 137; **5ε**, 195 (*patito cakre . . . hataḥ Gadāyuddhananā*, all. to § 608); **9ν**, 533.—§ 617 (Aishikap.): **X**, **10β**, 558.—§ 618 (Jalaprādānikap.): **XI**, **1β**, 17 (*°sya vijayayam*), [(γ), 28 (*Rādheyaḥ*, counsellor of Duryodhana)]; **8ζ**, 223 (*paramaḥ sakha*, sc. Duryodhana's); **14ξ**, 375.—§ 619 (Strīvilāp.): **XI**, **16a**, 447, 454; **18γ**, 539; **20ε**, 585; **21**, 604 (*Vaikartanam*), 612 (*°sya patniḥ Vṛṣhasenasya*

mātaram), 614 (father of Sushena), 616 (lamented for as dead); 25κ, 735 (*Vaikartana*).—§ 620 (*Qraddhap*): XI, 26β, 791 (*Vaikartana*, his corpse is burnt); 27δ, 813, 819 (*Kuntisutā*), 821, 823, 826 (Kunti discloses that *K.* was her son).—§ 621 (*Rājadh*): XII, 1, 34 (*hato*), 38, 39, 40, 42; 2δ, 47, 54, 57, 62, 66, 74 (when Droṇa refused to teach *K.* the *Brahmāstra* *K.* repaired to Rāma Jāmadagnya, and told him that he was a brahman; when *K.* from inadvertence slew the *homa* cow of a brahman, the brahman imprecated a curse on him in consequence of which the wheel of his chariot would sink into the earth when he fought with Arjuna); 3, 75, 77, 78, 79, 80, 83, 86, 98, 100, 101 (*Rādheya*, *K.* learnt the *Brahmāstra* from Rāma, but having discovered that *K.* was not a brahman, Rāma imprecated a curse on him in consequence of which he would forget it at the time of his death); 4, 108, 111, 121, 123, 124, 126, 128 (accompanied and assisted Duryodhana at the *avyayavara* of the Kalinga king's daughter); 5, 129, 132, 133, 134 (*K.* vanquished Jarāsandha (? *bibheda sandhim dehasya Jarayū śleshitasya*), who gave him the town Mālinī (= Campā); *K.*, the king of the *Āngas*, then ruled in Campā agreeably to the wishes of Duryodhana, 142 (*hato Vaikartana* *K*^o), 7, 157.—§ 623 (do.): XII, 14α, 403.—§ 630 (do.): XII, 27β, 817 (*aghātayam yat K*^om . . . *jyeshtham bhārataram*, says Yudhishtira).—§ 637 (do.): XII, 42γ, 1488 (Yudhishtira gave much wealth away for the sake of *K.*, etc.).—§ 641 (do.): XII, 124, 4555 (*śahitam Duryodhanam*).—§ 768 (*Ānuśānik*): XIII, 148ε, 6930.—§ 778 (*Ācvaṃmedhikap*): XIV, 1, 13; 2, 32 (*pātayitva* . . . *K*^om).—§ 780 (do.): XIV, 14, 369 (*aurdhvadehikam* . . . *Bhishma-K*^opurogamānam Kurānam).—§ 783 (*Anugītāp*): XIV, 52, 1497 (*śandhopāya*).—§ 785 (do.): XIV, 59α, 1775, 1791, 1794 (all. to the great battle); 60, 1821, 1822, 1825, 1830 (do.).—§ 787 (*Ācramavāsap*): XV, 3, 65; 10, 329, 332, 336; 11, 373; 16, 451, [452 (*Sūryajam*), 453 (*Sūryajam*), 454 (*Sūryajasya*)].—§ 788 (do.): XV, 21, 587.—§ 789 (*Putradarṣanap*): XV, 30, 833 (the birth of *K.* related, cf. § 547); 31ζ, 844, (η), 855 (was a portion of Āditya, i.e. the Sun), 320, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); 33ι, 892, 893.—§ 795 (*Svargūrohanap*): XVIII, 1δ, 23 (*Kaunteyam*): 2, [27 (*Rādheyam*), 32, 34 (ε), 66 (ζ), 69; 3, 99, 118 (in heaven); 4, 130, [140 (*Kaunteyam* . . . *Sūryaputra* . . . *Rādheya*)]]; 5, 167 (after death he entered the Sun (*Ravi*)).

Cf. also the following synonyms:—

Ādhirathi, q.v.

Ādityanandana ("the son of the Sun"): VI, 5838.

Ādityatanaya (do.): III, 8428; XVIII, 100.

Āngarājan ("king of the *Āngas*"): III, 15052.

Āṅgeçvara (do.): I, 5441.

Arkaputra ("the son of the Sun"): I, †7026.

Bharatarshabha: VIII, 1690 (error in C. for *puru-sharashabha*, B.).

Goputra, q.v.

Kaunteya, **Kuntisuta**, q.v.

Kurūdvaḥa (only C.), **Kurupṛtanāpati**, **Kuru-vira**, **Kuruyodha**, q.v.

Pārtha, q.v.

Pūshātma ("the son of Pūshan [i.e. the Sun]"): VIII, †4600.

Rādhasuta ("the son of Rādha"): I, 7115 (*K*^o), 7490 (do.); VIII, 4361.

Rādhatmaja (do.): VIII, 5024.

Rādheya (do.): I, 5221 (*Sataputrah*), 7051, 7095, 7106, 7391, 7398, 7408, 7412, 7415, 7437; II, 1712 (*Sataputrah*), 2276, 2391; III, 14822, 14827, 14891, 14892, 15053, 15241, 16968, 16997, 17177, 17186; IV, 1300, 1530, 1696, 1750, 1918, 1926, 1928, 1937, 1945; V, 65, 639, 641, †733 (*Quplān*), 4673, 4727, 4730, 4731, 4883, 4917 (*Ādhirathi*), 4918 (*Kaunteyas tvam na Rādheya*), 5088, 5817, 7579; VI, 1617, 1618, 1619, 4455 (*Sataputro*), 5819, 5822, 5826, 5856; VII, 34, 48 (*Sataputram*), 60, 191, 930, 948, 1428, 1432, 1441, 1698, 1703, 1707, 1886, 1914, 1923, 5310, 5356, 5358, 5373, 5374, 5384, 5396, 5399, 5418, 5475, 5476, 5493, 5513, 5515, 5527, 5567, 5578, 5579, 5593, 5615, 5633, 5648, 5717, 5751, 5756, 5767, 5775, 5785, 6025, 6064, 6073, 6078, 6134, 6324, 6325, 6346, 6347, 6396, 6398, 6498, 6573, 6982, 6990, 7019 (*K*^o), 7056, 7065, 7073, 7078, 7108, 7463, 7476, 7633, 7639, 7786, 7803, 7814, 7912, 8286, 8553, 8585, 8588, 8595; VIII, 65, 136 (*Sataputrah*), 192, 238, 364, 368, 391, 393, 396, 397, 841, 958, 1226, 1266, 1320, 1329, 1331, 1357, 1383, 1388, 1576, 1624, 1649, 1660, 1674, 1686, 1689, 1690, 1693, 1699, 1779, 1782, 1809, 1816, 1871, 1906, 2014, 2119, 2121, 2126, 2131, 2156, 2174, 2194, 2254, 2292, 2294, 2296, 2297, 2325, 2350, 2400, 2408, 2409, 2417, 2442, 2443, (*Sataputram*), 2444, 2497, 2501, 2738, 2755, 2761, 2915, 2945, 2991, 3008, 3013, 3020, 3026, 3072, 3108, 3152, 3153, 3156, 3178, 3182, 3184, 3186, 3190, 3193, 3197, 3202, 3204, 3256, 3334, †3398, 3545, 3587, 3625, 3739, 3747, 3773, 3785, 3943, (*K*^o), 3945 (*Ādhirathi* *K*^o), 3956, 3959, 3961, 3975, 3984, 3986, 3991, 4016, 4024, 4034, 4041, 4254, 4269, 4276, 4355, 4420, 4483 (*Abhāryānam*), 4724, 4730, 4733, 4734, 4736, †4748, 4753, 4755, 4757, 4772, 4927, 4995 (*nihatam*), 5023; IX, 380, 1295, 3384; XI, 28, 807; XII, 23 (*Sataputram*), 101 (*K*^o); XVIII, 27, 140 (*Kaunteyam* . . . *Sūryaputrah*).

Ravisūnu ("the son of the Sun"): VII, 8131 (*Ravi-Bhīmasūnvoḥ*, i.e. Karna and Ghaṭotkaca); VIII, †4676 (*śattamā*).

Sauti, q.v.

Sāvitra, **Sāvitri**, **Sūryaja**, **Sūryaputra**, **Sūryasambhava** ("the son of the Sun"), q.v.

Sūta, **Sūtanandana**, **Sūtaputra**, **Sūtasūnu**, **Sūtasuta**, **Sūtatanaya**, **Sūtātma**, q.v.

Vaikartana: I, 2782 (*K*^o, origin of the name), 4411 (do., origin of the name), 5655 (*K*^o), 7094 (do.), 7098 (do.); III, 14899, 14906 (do.), 15192 (do.), 15209 (do.); IV, 990 (do.), 1176 (do.), †1677 (*Abhāratuḥ*, i.e. *Suṅgrāmajit*), †1678 (*Sataputrah*), †1679, †1680, †1686, †1687, †1688, †1695, 1750 (*K*^o), 1950, 2203; V, †896, 2206 (do.), 2246 (do.), †2427, 2433 (do.), 4282, 4916 (*Vṛshah*), 5811 (*K*^o); VI, 648 (do.), 2143; VII, 48 (do.), 129 (do.), 185 (do.), 532, 803 (do.), 1902 (do.), 1916 (do.), 2627 (do.), 5283, 5402 (do.), 5419, 5471, 5472, 5474, 5490 (do.), †5825, 6066, 6119 (do.), 7090 (do.), 7092 (do.), 7094 (only B.), 7362 (*K*^o), 7462 (do.), 7468, 7847 (do.), 7890 (do.), 7966 (*Karno V*^o *Vṛshah*), 8002 (*K*^o), 8034 (do.), 8037 (do.), 8063 (do.), 8123, †8124, †8125, †8127 (do.), †8168, 8197 (do., origin of the name), 8242 (*K*^o), †8255, 8797; VIII, 60 (do.), 87 (*hataḥ*), 91 (*hataḥ*), 95 (*Karno V*^o *hataḥ*), 239 (*Karno V*^o *Vṛshah*), 320 (*hataḥ*), 327 (do.), 333 (do.), 335, 400 (*K*^o), 915 (do.), 929 *bis* (do.), 1265 (do.), 1267 (do.), 1351 (do.), 1389, 1619 (*Karno V*^o *Vṛshah*), 1633 (*K*^o), 1650, †1715, 2247, (*Karno V*^o *Vṛshah*), 2307 (*K*^o), 2426 (*Karno V*^o *Vṛshah*), 2625 (*K*^o), 2692, 3150 (*K*^o), 3633 (do.), 3646, 3774 (*hato V*^o

Karna), †1196 (*K°*), 4454 (do.), †4524 (*Sūtaputrāḥ*), †4583, †4799, 4932 (*hataḥ*), 4938 (*hato V°ah Karnaḥ*), 4964 (*hato*), 5001 (*hato V°ah Sūtaputrāḥ*); IX, 1456 (*Karno V°o hataḥ*), 3060 (*hato V°ah Karnaḥ*); XI, 603, 604 (*K°*), 735 (do.), 791 (do.); XII, 142 (*hato V°ah Karnaḥ*).

Vaivasvata, q.v.

Vasushena, the original name of Karna: I, 2776, 2782 (*Vaikartanaḥ Karnaḥ*); III, 17165, 17166; V, 4752, 4764; VII, 5482, 5538; VIII, †1215, 2335, 2837; XII, 800.

Vṛsha: I, 2247, 5416; III, 16995, 17166 (*Vasushenaḥ*); V, 4916; VI, 5821; VII, 5666, 5794, 6134, 6328, 7966 (*Karno Vaikartanaḥ*), 8200, 8202 (*K°*, origin of the name), 8250; VIII, 16, 240 (*°ah Karno narashv api*), 245, 1619 (*Karno Vaikartanaḥ*), 1875, 2247 (*Karno Vaikartanaḥ*), 2265, 2302, 2426 (*Karno Vaikartanaḥ*), 4176 (*Adhirathiḥ*), †4661, †4687, 4727, †4781, 4939 (*hataḥ*), 5019; XIV, 1786.

Karna¹, son of Dhṛtarāshṭra. § 130 (Ançāvat.): I, 67, 2730 (enumeration of the sons of Dhṛtarāshṭra). — § 182 (Dhṛtarāshṭraputranāmāk.): I, 117, 4542 (do.). — § 583 (Bhishmuvadhāp.): VI, 77c, 3344 (among other sons of Dhṛtarāshṭra, who are attacked by Bhīmasena).

Karnaçravas, a brahman. § 324 (Dvaitavanapraveça): III, 26a, 986 (among the brahmins who waited upon Yudhisṭhira).

[**Karna-digvijaya(h)**] ("subjection of the earth by Karna"). § 515 (Ghoshay.). When *Duryodhana* had come to *Hastinapura*, *Bhishma* said to him that, as he had told him before, this journey did not please him, and advised him to make peace with the *Pāṇḍavas*. *Duryodhana* laughed and sallied out with *Çakuni*, followed by *Karna* and *Duḥçāsana*. When *Bhishma*, ashamed, had gone away, they returned and began to consult. *Karna* complained of the partiality of *Bhishma* for the *Pāṇḍavas*, and promised to conquer the world for *Duryodhana*. *Duryodhana* gladly accepted his offer, and on an auspicious lunar day, etc., *Karna* set out (III, 253). *Karna*, surrounded by a large army, first made *Drupada* and the princes that were under him pay tribute. He then successively conquered the north (*Bhagadatta*, the kings inhabiting the *Himavat*), the east (the *Angas*, *Vāṅgas*, *Kāṅgas*, *Māṇḍikās* (B. *Çuṇḍika*), *Mithilās*, *Māgadhās*, *Karkakhaṇḍas*, *Avāçtras*, *Yodhyas*, *Akikshattra*, *Vatsabhūmi*, *Kevali*, *Mṛttikivati*, *Mohana*, *Pattana*, *Tripurā*, *Koçala*), the south (*Rukmin*, the *Pāṇḍya* mountain, *Keralu*, *Nila*, the son of *Veṇudāri*, *Çaiçupāla*, the *Avantyas*, the *Vṛshnis*, etc.), and the west (*Yāçanas*, *Barbaras*, etc.), with the *Mlecchas*, the mountaineers, *Bhadras*, *Rohitakas*, *Āgneyas*, *Mālavas*, *Çaçakas*, *Nagnajit*, etc. Having returned to *Hastinapura*, he was highly praised by *Duryodhana* and *Dhṛtarāshṭra*, who sat with *Gāndhārī* (III, 254).

Karnanirvāka, a muni. § 677 (Mokshadh.): XII, 245β, 8901.

Karnaparvan ("the section relating to Karna," the 8th of the greater and the 79th of the minor parvas of Mbhr.). § 4 (Anukram.): I, 1, 90 (*°sitaiḥ pushpaiḥ*). — § 10 (Parvas.): I, 2, 346. — § 11 (do.): I, 2, 542, 549. — § 604: THE NIGHT AFTER DROṆA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAYS. After *Droṇa*'s death the *Kuru* warriors in grief, with *Duryodhana* at their head, repaired to *Açvatthāman*. When night came (!) they proceeded to their tents, but could not sleep (a); they (a) passed that night together in *Duryodhana*'s tent, reflecting (β). When morning came they

rose and performed their customary rites. Arranging their troops they proceeded to battle, making *Karna* their leader. The *Pāṇḍavas* also proceeded to battle. *Karna* fought for two days and was then slain by *Arjuna*. *Saṅjaya* repaired to *Hastinapura* and informed *Dhṛtarāshṭra* of *Karna*'s fall. *Janamejaya* inquired about *Dhṛtarāshṭra* and the details of the battle (VIII, 1). *Vaiçampāyana* said: After the fall of *Karna*, *Saṅjaya* set out that night for *Hastinapura* and spoke with *Dhṛtarāshṭra* (γ) (VIII, 2). *Saṅjaya* related the discouragement of the *Kuru* army after the fall of *Droṇa*; *Duryodhana*'s spirited address; *Karna* was made generalissimo but slain by *Arjuna* on the second day (δ) (VIII, 3). Hearing of *Karna*'s fall in battle, *Dhṛtarāshṭra* swooned away; he and the ladies were restored to their senses; *Dhṛtarāshṭra* inquired whether *Duryodhana* was still alive; *Saṅjaya* informed him of *Duḥçāsana*'s slaughter (ε) (VIII, 4). Requested by *Dhṛtarāshṭra*, *Saṅjaya* recounted the names of those that had fallen and those that were still alive; *Dhṛtarāshṭra* once more swooned away (ζ) (VIII, 5-7). *Dhṛtarāshṭra*'s lament for *Karna* (η) (VIII, 8); *Saṅjaya* endeavoured to comfort him; continuation of *Dhṛtarāshṭra*'s lament (θ) (VIII, 9). — § 605. THE SIXTEENTH DAY: After *Droṇa*'s fall the *Kuravas*, having fled and been rallied by *Duryodhana*, fought for a long time with the *Pāṇḍavas* (*Arjuna*). On the approach of the evening twilight (!) the *Kuravas* retired to their encampment; they held a consultation in the night; *Duryodhana* inquired of his counsellors as to what should next be done. *Açvatthāman* suggested the installation of *Karna* as generalissimo (ι). *Duryodhana* offered *Karna* the command, which *Karna* accepted, promising to slay the *Pāṇḍavas* (κ). *Karna* was installed in the command and blessed by the brahmins, and ordered the troops to be arrayed at the rise of the sun (λ) (VIII, 10). Beholding *Karna*, none recked the loss of *Bhishma* or *Droṇa*, etc. He formed a *makara* array: the tip (μ), the two eyes (ν), the head (ξ), the neck (ο), the middle (π), the left foot (ρ), the right foot (σ), the left hind-foot (τ), the right hind-foot (ω), the tail (φ). *Yudhisṭhira* asked *Arjuna* to array the *Pāṇḍava* army and slay *Karna* ("incapable of being vanquished by . . . D., A., G., K., and M.-U."). The *Pāṇḍava* troops were arrayed in the shape of the half-moon; the left side (χ), the right side (ψ), the middle (ω), the rear (aa); *Yudhāmanyu* and *Uttamaujas* became the protectors of *Arjuna*'s chariot wheels, and did not quit him for a moment. Then commenced the battle (VIII, 11). A fierce slaughter on both sides (description). *Dhṛṣṭadyumna*, etc. (ββ), headed by *Bhīmasena* & *Kṣhemadhṛti* (*Kulātādhipatiḥ*), who was slain by *Bhīmasena*. The *Kurus* fled away (VIII, 12). *Nukula* & *Karna*; *Bhīmasena* & *Açvatthāman*; *Satyaki* & the *Kaikaya* princes (brothers) *Vinda* and *Anuvinda*; King *Citrāsena* & *Çrutakarman*; *Prativindhya* & *Citra*; *Duryodhana* & *Yudhisṭhira*; *Arjuna* & the *Samçaptakas*; *Dhṛṣṭadyumna* & *Kṛpa*; *Çikhaṇḍin* & *Kṛtavarma*; *Çrutakṛti* & *Çalya*; *Sahadeva* & *Duḥçāsana*. *Anuvinda* was slain by *Satyaki*, and so was *Vinda*; *Satyaki* got upon the chariot of *Yudhāmanyu*, then upon another chariot; the *Kaikayas* fled (VIII, 13). *Çrutakarman* & the *Abhisāra* king *Citrāsena*, whom he slew and then he pursued his flying troops. *Prativindhya* & *Citra*, whom he slew. The *Kurus* fled; only *Açvatthāman* & *Bhīmasena* (VIII, 14); Si., Cā., D., and M.-r. applauded them; both were borne away insensible by their drivers (VIII, 15). *Arjuna* & the *Samçaptakas*; Si., D.-r., and Cā. applauded him, etc. *Açvatthāman* & *Arjuna* (+ *Kṛṣṇa*), who fought

also the *Samçaptakas* (VIII, 16); the *Kaliṅga*, *Vaṅga*, and *Nishāda* heroes attacked *Arjuna* with a division of elephants, which was broken; *Kṛṣṇa* urged *Arjuna* not to spare *Açvatthāman*, who at last was borne away by his steeds and entered the army of *Karna*; *Kṛṣṇa* and *Arjuna* proceeded towards the *Samçaptakas* (VIII, 17). The *Magadha* chief (lord of *Girivraja*) *Danḍadhara* massacred the *Pāṇḍava* army. *Arjuna* (urged by *Kṛṣṇa*) & *Danḍadhara* (on an elephant), whom he slew; his brother *Danḍa* & *Arjuna* (+ *Kṛṣṇa*), who slew him; the hostile force broke up; *Arjuna* proceeded once more against the *Samçaptakas* (VIII, 18), whom he slaughtered; *Ugrāyudha*'s son & *Arjuna*, who slew him; urged by *Kṛṣṇa*, *Arjuna* smote the remnant of the *Samçaptakas*, hastening in order to kill *Karna*; *Kṛṣṇa* described the dismal sights of the field of battle "for the sake of *Duryodhana* alone". The army of *Duryodhana* was defeated by *Pāṇḍya* (VIII, 19), who regarded himself as superior to *Bhishma*, etc. (γγ), and was slaughtering the army of *Karna*, the *Pulindas*, etc. (δδ); *Açvatthāman* & *Pāṇḍya* (b), who employed the *Vāyavya* weapon; meanwhile *Karna* began to rout the elephant force of the *Pāṇḍavas*; *Pāṇḍya* ascended a riderless elephant and split *Açvatthāman*'s diadem; then *Açvatthāman* slew him, who had given numerous steeds, men, and elephants as food to the *Rā*. *Duryodhana* and his brothers worshipped *Karna* (VIII, 20). *Kṛṣṇa* said to *Arjuna* that he did not see *Yudhishtira*; the *Pāṇḍavas* had retreated, and *Karna* was slaying the *Srñjayas*. The *Kurus* (headed by *Karna*) & the *Pāṇḍavas* (headed by *Bhishmasena*); *Karna* caused a great carnage among the *Pāṇḍavas*, *Srñjayas*, and *Pāñcalas*. The *Pāñcala* chief, etc. (εε), & *Karna* (VIII, 21); *Dhr̥ṣṭadyumna* & the *Āngas*, etc. (ζζ); the *Pāṇḍavas* and the *Pāñcalas* come to the aid of *Dhr̥ṣṭadyumna*; *Nakula*, etc. (ηη), overloaded the elephants with their weapons; *Sātyaki* killed the elephant of the *Vaṅga* king and felled the rider; *Sahadeva* & *Puṇḍra*, whose elephant he slew, and then proceeded towards the *Ānga* chief; *Nakula* & the *Ānga* king (*Mleccha* king), whom he slew; the elephant-men of the *Āngas* + *Mekalas*, etc. (θθ), & *Nakula*; then the *Pāṇḍavas*, etc. (ι), rushed to the rescue of *Nakula*; *Sahadeva* slew eight elephants and *Nakula* many; *Dhr̥ṣṭadyumna*, etc. (κκ), overloaded the elephants with arrows; the hostile army fled away and the *Pāṇḍava* warriors rushed against *Karna* (VIII, 22). *Sahadeva* & *Duhçāsana*, who was taken away by his charioteer; *Sahadeva* crushed *Duryodhana*'s division (VIII, 23). *Karna* & *Nakula*; both the *Somakas* and *Kurus* were greatly afflicted; *Nakula* fled on foot; *Karna* pursued him and placed his stringed bow around his neck, but let him escape, recollecting the words of *Kuntī*; *Nakula* in great shame proceeded towards *Yudhishtira*'s chariot, which he ascended. *Karna* at noon made a great slaughter among the *Pāñcalas* and the *Srñjayas*, and pursued them (VIII, 24). *Uluka* & *Yuyutsu*, who was vanquished and mounted another chariot. *Uluka* slaughtered the *Pāñcalas* and the *Srñjayas*. *Çrutakarman* (*Dhrtarashtra*) & *Çatanika*; both were deprived of their chariots and retired; *Çrutakarman* mounted the chariot of *Vivinça*, *Çatanika* that of *Prativindhya*. *Çakuni* & *Sutasoma*, who was deprived of his chariot, but contended on foot with *Çakuni*, who fought from his chariot; the *Si*, etc., were highly pleased; *Sutasoma* went to the chariot of *Çrutakirti*; *Çakuni* slew many of the *Pāṇḍava* army (VIII, 25). *Kṛpa* & *Dhr̥ṣṭadyumna*, who got bewildered and let his charioteer carry him to *Bhishmasena*, pursued by *Kṛpa*. *Kṛtarvarman* (the *Bhoja* king) & *Çikhaṇḍin*, who fell into a swoon, and was borne

away by his charioteer; the *Pāṇḍava* army fled (VIII, 26). *Arjuna* & the *Trigartas*, etc. (λλ); *Arjuna* slew king *Çatruñjaya*, and *Sugrūta*'s son, and *Candradava*; King *Satyasena* wounded *Kṛṣṇa* and was slain by *Arjuna*, who then slew *Citravarma* and the *Samçaptakas* in hundreds and thousands, and *Mitrāsena*, and wounded *Sucarman*; all the *Samçaptakas* attacked *Arjuna*, who invoked the *Āindra* weapon (description); the hostile army fled away almost entirely (VIII, 27). *Duryodhana* & *Yudhishtira*, who deprived him of his chariot; *Karna*, etc. (μμ), rushed to his aid; the other sons of *Pāṇḍu* surrounded *Yudhishtira*; the *Pāñcalas* & the *Kauravas* (description); *Karna* slaughtered the *Pāñcalas*, *Arjuna* the *Trigartas*, *Bhishmasena* the *Kurus* and their elephant division, when the sun had passed the meridian (VIII, 28); *Duryodhana* (on another chariot) & *Yudhishtira*; *Duryodhana* swooned away; *Bhishmasena* prevented *Yudhishtira* from slaying *Duryodhana*; *Kṛtarvarman* & *Bhishmasena* in the afternoon (VIII, 29). The *Kurus* (placing *Karna* at their van) & the *Pāṇḍava* army (and *Sātyaki*); *Karna* & *Sātyaki*; many *Kurus* came to rescue *Karna*, but fled away before the *Pāṇḍavas*, who were headed by the sons of *Drupada*; *Arjuna* and *Kṛṣṇa* (having said their daily prayers and worshipped *Bhava*) destroyed the *Kurus*; *Duryodhana* & *Arjuna*; *Arjuna* & *Açvatthāman* + *Kṛpa*, etc. (νν); *Sātyaki*, etc. (ξξ), & *Karna*, who vanquished them; *Arjuna* & *Karna*; many *Kurus* fled away. At the close of the day both armies withdrew; *Rā*, and *Pç*, etc., appeared (VIII, 30). *Dhrtarashtra* exalted the prowess of *Arjuna* (οο). The *Kurus*, in grief, took counsel of one another; *Karna* assured *Duryodhana* that he would slay *Arjuna* on the morrow. On the morrow they beheld an invincible array formed by *Yudhishtira* according to the rules of *Bṛhaspati* and *Uçanas*. *Duryodhana* and his troops put confidence in *Karna*. *Dhrtarashtra*'s grief (ππ); *Saṅjaya* rebuked him by reminding him of his evil acts (ρρ). At dawn *Karna* repeated before *Duryodhana* his pledge to slaughter *Arjuna*; "my bow *Vijaya* (e) is the foremost of all weapons; . . . *Arjuna* is superior to me only by having *Kṛṣṇa* ('the Creator of the Universe') for his charioteer. the chariot given him by *Agni*, his steed, and his standard with the Ape." He desired to have *Çalya* ("who is superior to *Kṛṣṇa*") to drive his chariot; *Duryodhana* solicited *Çalya* (VIII, 31) to comply with *Karna*'s wishes (σσ); *Çalya* took offence at the proposal (ττ); *Duryodhana* repeated his request in honorific words (υυ), and *Çalya* accepted on the condition that he might, in *Karna*'s presence, utter whatever he desired (φφ) (VIII, 32). § 606: *Duryodhana* related to *Çalya* *Tripurākyāna* (q.v.), which the great *R. Mārkaṇḍeya* had narrated to his father. "As *Brahmān*, . . . the Supreme Deity acted as the driver of *Rudra*, so do thou restrain the steeds of *Karna*" (VIII, 33). He then related a story of *Paraçu-Rāma* (b), which a virtuous brahman had recited in the presence of his father. *Rāma* gave the *Dhanurveda* to *Karna*, "whom I do not think to have been born in the *Sāta* order, but to be the son of a god, born in the *Kshatriya* order and abandoned in infancy" (VIII, 34). *Duryodhana* said: "So did *Brahmān* act as *Rudra*'s driver; the driver should be superior to the warrior; thou art selected by us as superior to *Karna*." *Çalya* said that many a time he had heard this history recited to him, and *Kṛṣṇa*, knowing the same, had become the charioteer of *Arjuna*, and would fight if *Arjuna* were slain. *Duryodhana* eulogized *Karna* (a) and then *Çalya* (etymology) as superior to *Kṛṣṇa*. *Çalya* repeated his promise and condition. *Duryodhana* embraced

Karna, and, requested by him, once more obtained the promise of *Çalya*, who embraced *Duryodhana* and asked their forgiveness for the words he might speak to *Karna* for his good; "what I shall say, in order to inspire thee confidence, is fraught with self-adulation; I am a driver like *Matali* himself" (VIII, 35).—§ 607: *Duryodhana* said to *Karna*: "*Çalya*, who is superior to *Kṛṣṇa*, will act as a driver, like *Matali* to *Indra*." When the morning came, *Duryodhana* again successfully asked *Çalya* to become *Karna's* charioteer. *Karna* having worshipped the chariot (which had in days of old been sanctified by a priest), they both ascended it. *Duryodhana* once more addressed *Karna* (a). *Karna* told *Çalya* to urge the steeds that he might slay *Arjuna*, etc. (β); *Çalya* endeavoured to inspire *Karna* with fear by eulogizing the *Pāṇḍavas* (VIII, 36). When *Karna* set out there appeared ill omens. The *Kuru* army, however, was filled with joy. *Karna* reflected and boasted (γ). *Çalya* ridiculed him and praised *Arjuna* (δ). *Karna* proceeded on his chariot with white steeds and tiger-skins, slaying large numbers in battle along his way, and inquired after *Arjuna* (VIII, 37), promising every *Pāṇḍava* soldier that he met that unto him who pointed out *Arjuna* to him he would give whatever wealth he desired. *Duryodhana* and the troops rejoiced; *Çalya* scornfully laughed, and said (VIII, 38) that *Karna* would get to see *Arjuna* without the trouble of seeking him, and asked him to abandon his desire for a single combat with *Arjuna*. *Karna* repeated his resolution, and *Çalya* insulted him in a long speech (VIII, 39). *Karna* replied angrily, describing the disreputable practices of the *Madrakas* (and the *Gāndhāra*s and *Sindhu-Sauviras*) (VIII, 40). *Çalya* answered by praising himself and his accomplishments as a charioteer (description), and by reciting the story of the crow and the swan (*Haṃsa-kakṣya-pāṇḍya*, q.v.): "Even as that crow, fed upon the remains of the dinners of the *Vaiçya* children, disregarded his equals and superiors, so dost thou, that art fed by the sons of *Dhṛtarāṣṭra* upon the remains of their dishes, disregard all," etc. (ε) (VIII, 41). *Karna* said that *Kṛṣṇa* and *Arjuna* were well known to him, but did not make him afraid. The curse, however, of [*Paraçu-*] *Rāma* ruined him greatly. He dwelt, disguised as a brahman, with *Rāma* in former days, desirous of obtaining celestial weapons from him. *Indra*, as a worm, began to pierce his thigh, on which was lying the head of the sleeping *Rāma*; therefore he did not move. But *Rāma*, witnessing his patience, discovered that he was not a brahman, and cursed him, saying that this weapon would never, in the time of need, when the hour of his death came, occur to his memory. He had forgotten the weapon, but would, notwithstanding, slay *Arjuna*; he suspected *Çalya* of secret friendship with the *Pāṇḍavas*; he would employ the *Brāhma* weapon, which *Arjuna* would never be able to escape, if only the wheels of *Karna's* chariot did not sink into the earth that day; he would not take fright at *Yama* himself with his rod, or *Varuṇa* with his noose, or *Kubera* with his mace, or *Indra* with the thunderbolt. "Once upon a time, while wandering for the sake of practising with my bow *Vijaya*, I had heedlessly struck the calf of a brahman's *homa* cow; the brahman cursed me, saying that my wheel would sink into the earth in a battle when I was in great danger. The kings of the Lunar race offered to give that brahman 1,000 kine and 600 bulls, but in vain," etc. (VIII, 42). *Karna* said that it was in vain that *Çalya* tried to frighten him (ζ) (VIII, 43). *Karna* said that in *Dhṛtarāṣṭra's* abode the brahmins used to give accounts of various delightful

regions and many kings of ancient times; an old brahman had said, blaming the *Madrakas* and the *Bahikas*, that they should be avoided as being out of the pale of virtue and living away from *Himavat*, etc. (η), but between *Sindhu* and its tributary rivers. On some very secret mission *Karna* had to live among the *Bahikas*, and therefore their conduct was well known to him; "there is a town *Çakala*, a river *Āpagā*, and a *Bahika* clan *Jarttikas*; the practices of these people are very censurable" (description; an example is cited of a *Bahika* who happened to live for some days in *Kurujāṅgala*, and a *Rā* woman in *Çakala*; the rivers *Çatadru*, etc. (θ), in the countries of the *Āraṭṭas*, regions without virtue and religion). "D., P., and brahmins never accept gifts from those that are fallen, or those that are begotten by *Çūdras* on the girls of other castes, or the *Bahikas*, who never perform sacrifices and are exceedingly irreligious." He mentioned three impure places (ι) (v. the note of PCR., p. 155). There were two *Piçācas* in the river *Vipāçā*, named *Bahi* and *Ilīka*; the *Bahikas* are the offspring of those two Pç.; they are not creatures created by the Creator. The *Kārashkaras*, etc. (κ), and other peoples of no religion one should always avoid; even thus did a *Rā* woman speak to a brahman who went to that country for bathing in sacred water and passed a single night there. The regions are called *Āraṭṭāḥ*, the water *Bahika*; the lowest brahmins have resided there from very remote times (*brāhmaṇāpasadū yatra tulyakālāḥ Prajāpateḥ*), without the *Vedas*, etc. The *Prasthalas*, etc. (λ), are almost as blameable in their practices (VIII, 44). *Karna* continued his description of the *Bahikas* (and *Gāndhāras* and *Madrakas*). The *Āraṭṭas* had been cursed by a chaste woman. The *Kauravas*, etc. (μ), know what the eternal religion is. *Brahmān*, even in the *Kṛta* age, had censured the practices of the country of the five rivers. *K.* quoted a saying of the *Rā*. *Kalmāṣapāda*, declared by the *Rākṣasas* to be the formula for curing a person possessed by a *Rā*. or killed by poison. Remarks on the *Pāṇḍulas*, etc. (ν), on *Agni*, etc. (ξ). *Çalya* spoke in disparagement of the *Aṅgas* (ο). *Duryodhana* restored peace between *Karna* and *Çalya* (VIII, 45).—§ 608: THE SEVENTEENTH DAY'S BATTLE. Beholding the array of the *Pārthas* made by *Dhṛṣṭadyumna*, *Karna* proceeded to battle and assailed *Yudhisṭhira*. *Dhṛtarāṣṭra* inquired about the disposition of the *Kuru* forces (a). *Sanjaya* described the *Kaurava* array: right wing (β); on the right of these (γ); the left side (δ); on their left (c); in the centre at the head *Karna* with his sons; in the rear *Duhçāsana*; and behind him *Duryodhana* and his brothers, protected by the united *Madrakas* and *Kekayas*; *Açvatthāman*, etc., with *Mlecchas* on elephants followed behind. The array was formed according to the plan of *Brhaspati*. *Yudhisṭhira*, beholding *Karna*, spoke to *Arjuna* of the hostile array: *Arjuna* should proceed against *Karna*; *Bhīmasena* against *Duryodhana*; *Nakula* against *Vṛṣasena*; *Sahadeva* against *Çakuni*; *Çatāntika* against *Duhçāsana*; *Sātyaki* against *Kṛtavarma*; *Pāṇḍya* against *Açvatthāman*; *Yudhisṭhira* against *Kṛpa*; the *Draupadeyas* with *Çikhaṇḍin* against the rest of the *Dhṛtarāṣṭras*, etc. *Çalya* pointed out to *Karna* the chariot of *Arjuna* (b) and various omens, etc. (ξ); how the *Sançaptakas* threatened to slay *Arjuna* and the other heroes of the *Pāṇḍava* army (η), and he dissuaded him from trying to slay *Arjuna*. Meanwhile the two armies mingled fiercely in battle (VIII, 46). *Dhṛtarāṣṭra* asked *Sanjaya* about *Arjuna*, the *Sançaptakas*, and *Karna*. *Sanjaya* related: *Arjuna* arrayed his

troops, headed by *Dhr̥ṣṭadyumna* (with steeds white as pigeons); by the side of *Dhr̥ṣṭadyumna* the *Draupadēyas*. *Arjuna* & the *Sam̐aptakas*. The *Pāñcālas*, etc. (θ), & the *Kurus*; *Kṛpa*, etc. (ι), & the *Koçalas*, etc. (κ); the battle became conducive to fame, heaven, and virtue for the *kshatriya*, *vaigya*, and *gūdra* heroes that engaged in it. *Duryodhana*, etc. (λ) + *Karna* & the *Pāṇḍavas*, etc. (μ); *Karna* harassed *Yudhishtira*; fierce battle between the *Kurus* and the *Śr̥jāyas* (VIII, 47). *Dhṛtarāṣṭra* inquired about the particulars of *Karna*'s encounter with *Yudhishtira*. *Saṁjaya* related: *Karna* attacked the *Pāñcālas* (and *Prabhadra* and *Cedi*) and made a great slaughter; among others he slew the five *Pāñcālas Bhānūdava*, etc. (ν). The protectors of *Karna*'s chariot-wheels were his sons *Sushena* and *Satyasena*, and his eldest son *Vṛshasena* protected his rear. *Dhr̥ṣṭadyumna*, etc. (ξ), & *Karna* + *Karna*'s sons; *Sushena* & *Bhīmasena*, who pierced him with seventy arrows and then slew *Karna*'s son *Bhānuasena*; *Bhīmasena* & *Kṛpa*, etc. (ο); *Bhīmasena* & *Sushena* + *Karna*; *Sushena* & *Nakula* + *Sahadeva*; *Sātyaki* & *Vṛshasena*, who was taken up by *Duḥçāna* on the latter's chariot, borne away, and caused to ride in another chariot; *Vṛshasena* & the *Draupadēyas*, etc. (π); *Yuyudhāna* & *Duḥçāna*, whom he deprived of his chariot, etc., but who got another chariot and fought from within the division of *Karna*; *Karna* & *Dhr̥ṣṭadyumna*, etc. (ρ); at last *Karna*'s assailants gave way; *Karna* & *Yudhishtira* + the *Cedis*, etc. (σ) (VIII, 48); the *Dr̥viḍas*, etc. (τ), & *Karna*, who crushed them; *Karna* & *Yudhishtira*, etc. (υ); *Yudhishtira* addressed *Karna* in rage (φ); *Karna* swooned away, but recovered and slew *Yudhishtira*'s wheel-protectors, the *Pāñcāla* princes *Candradeva* and *Danḍadhara*; *Yudhishtira* struck *Sushena* and *Satyasena*, etc.; *Sātyaki*, etc. (χ), & *Karna*, who invoked the *Br̥hma* weapon; *Karna* deprived *Yudhishtira* of his chariot; *Yudhishtira* fled, riding in another chariot with the white steeds with black hair on their tails that used to bear him, pursued by *Karna* (ο), who touched him with his hand, but remembered the words of *Kuntī* and was withheld by *Çalya*, but insulted *Yudhishtira* (ψ) and let him escape. The *Cedis*, etc. (ω), followed *Yudhishtira*; *Karna* made a great slaughter of the *Pāṇḍava* forces; *Yudhishtira* urged his forces to proceed against *Karna*, which they did, headed by *Bhīmasena* (+ *Sātyaki*) (description); the *Kurus* broke and fled away (VIII, 49). *Duryodhana* in vain tried to stop the flying troops. Then *Çakuni*, etc. + *Karna* & *Bhīmasena*, who let *Sātyaki* and *Dhr̥ṣṭadyumna* protect *Yudhishtira*; *Çalya* pointed out *Bhīma* to *Karna* (αα); *Karna* replied (ββ); *Karna* swooned and was brought away by *Çalya* (VIII, 50). Requested by *Dhṛtarāṣṭra* (γγ), *Saṁjaya* related: Urged by *Duryodhana*, several *Kuru* leaders (δδ) assailed *Bhīma*, who slew, among others, six sons of *Dhṛtarāṣṭra* (εε). The other sons of *Dhṛtarāṣṭra* fled away. *Karna* & *Bhīmasena*, whom he deprived of his chariot, but who then with his mace killed elephants and men by hundreds, among others fifty-two elephants belonging to *Çakuni*; next 3,000 horsemen dispatched by *Çakuni*, then he mounted another chariot and proceeded against *Karna*. *Karna* & *Yudhishtira*, whom he pursued as he was flying away; *Bhīmasena* & *Karna*; *Sātyaki* & *Karna*. Beholding *Çakuni*, etc. (ζζ), the *Kurus* rallied when the sun had reached the meridian. Fierce battle (VIII, 51); (description) (VIII, 52). *Arjuna* & the *Sam̐aptakas*, etc. (ηη); *Arjuna* (+ *Kṛṣṇa*) & *Suçarman*; *Arjuna* repeatedly invoked the *Nāga* weapon, paralyzing the legs (encircled with snakes) of the *Sam̐aptakas*; *Suçarman*

invoked the *Sauparna* weapon; birds came down and devoured the snakes; *Arjuna* sat down, recovered, and invoked the *Aindra* weapon; the battle became awful (VIII, 53). *Kṛtavarma*, etc. (θθ), began a fierce battle; *Kṛpa* & *Çikhaṇḍin* (+ the *Śr̥jāyas*); *Çikhaṇḍin* was deprived of his chariot and made inactive; *Dhr̥ṣṭadyumna* proceeded against *Kṛpa*; *Kṛtavarma* & *Dhr̥ṣṭadyumna*; *Açvatthāman* & *Yudhishtira* (proceeding towards the chariot of *Kṛpa*); *Duryodhana* & *Nakula* and *Sahadeva*; *Karna* & *Bhīmasena*, etc. (ιι); *Kṛpa* & *Çikhaṇḍin*; *Suketu* (the son of *Citraketu*) & *Kṛpa*; *Çikhaṇḍin* retreated; *Kṛpa* slew *Suketu*, whose troops fled away; *Kṛtavarma* & *Dhr̥ṣṭadyumna*, who made him driverless and was assailed by the *Kurus* (VIII, 54). *Açvatthāman* & *Yudhishtira*, etc. (κκ) (description); *Prativindhya*, etc. (λλ), & *Açvatthāman*; *Sātyaki* had his driver slain; *Yudhishtira* went away, leaving his division, against the *Kurus*; *Açvatthāman* also left the spot (VIII, 55). *Karna* & *Bhīmasena*, etc. (μμ), who, avoiding *Karna*, proceeded against the *Kurus*; *Arjuna* & the *Sam̐aptakas*; *Bhīmasena* & the *Kauravas*; *Karna* & the *Pāñcālas*; *Duryodhana* & *Nakula* and *Sahadeva*; *Dhr̥ṣṭadyumna* (in order to rescue *Nakula* and *Sahadeva*) & *Duryodhana* (d), who was rescued by his brothers and borne away by *Danḍadhara* upon the latter's chariot. *Karna* (having vanquished *Sātyaki* and desirous of rescuing *Duryodhana*) & *Dhr̥ṣṭadyumna* + *Sātyaki* (pursuing *Karna* from behind) + the *Pāñcālas*; a fierce battle between the two armies when the sun had ascended the meridian; *Karna* & *Vyāghraketu*, etc. (νν) (description) (οο). *Yudhishtira*, etc. (ππ), & *Karna*. *Bhīmasena* slew the *Kurus*: *Bāhlikas*, etc. (pp) (description) (σσ). *Arjuna* addressed *Kṛṣṇa* upon beholding *Karna*'s (ο) prowess, and seeing that the *Sam̐aptakas* were broken. *Arjuna* (and *Kṛṣṇa*) broke through the *Kuru* host. *Duryodhana* once more urged the *Sam̐aptakas* against him. Having slain 10,000 *kshatriyas*, *Arjuna* came to the further wing of the *Sam̐aptakas*, which was protected by the *Kāmbojas*; the younger brother of the *Kāmboja* chief *Sudakṣiṇa* was killed by *Arjuna*; the *Kāmbojas*, etc. (ττ), were slain. *Açvatthāman* & *Arjuna* (+ *Kṛṣṇa*); *Si* and *Cā* came; *Kṛṣṇa* urged *Arjuna* not to spare *Açvatthāman*, who swooned and was carried away by his driver; *Arjuna* slew the *Kuru* troops. *Arjuna* had routed the *Sam̐aptakas*, *Bhīmasena* the *Kurus*, *Karna* the *Pāñcālas*. *Yudhishtira*, pained by his wounds, had retreated a *kroça* (VIII, 56). *Duryodhana* addressed the *Kuru* leaders (υυ). *Açvatthāman* swore to slay *Dhr̥ṣṭadyumna* or not to doff his armour (φφ). A fierce battle commenced. *D*, *Aps*, etc., came; *Aps* rained flowers, etc., on the combatants (VIII, 57). *Arjuna* pointed out to *Kṛṣṇa* that the *Pāṇḍava* army was flying away, *Karna* slaying their warriors, and *Yudhishtira* nowhere to be seen; "the third-part of the day still remains." *Arjuna* proceeded to *Yudhishtira* (+ *Śr̥jāyas*); *Kṛṣṇa* described the field of battle to *Arjuna* (χχ). A terrible battle commenced (VIII, 58). The *Kurus* (headed by *Karna*) & the *Śr̥jāyas* (*Parthas*, headed by *Yudhishtira*); a remnant only of the *Sam̐aptakas* were left alive. *Dhr̥ṣṭadyumna* + the *Pāṇḍavas* (and all the kings on their side) & *Karna*; *Sātyaki* & *Karna*; *Açvatthāman* & *Dhr̥ṣṭadyumna*; *Karna* & the *Pāñcālas*, etc. (ψψ); *Dhr̥ṣṭadyumna* was worsted by *Açvatthāman* and rescued by *Arjuna*; *Arjuna* & *Açvatthāman* (abandoning *Dhr̥ṣṭadyumna*); *Dhr̥ṣṭadyumna* was brought away by *Sahadeva* on the latter's chariot; *Açvatthāman* swooned on his chariot and was carried away by his driver. *Arjuna* proceeded towards the *Sam̐aptakas* (VIII, 59).

Kṛṣṇa pointed out to *Arjuna* that *Yudhishtira* was being pursued by many *Dhṛtarāṣṭras*, headed by *Duryodhana*, while the *Pāṇḍavas* were following in order to rescue him, and that he was in great danger, though the *Kurus* had been checked by *Satyaki* and *Bhīma*, because *Duryodhana*, etc. (ww), would break down the very mountains; "*Yudhishtira* is exceedingly emaciated in consequence of his fastings; he is endued with *Brāhma* force, but not with much of *kshatriya* might"; he was surrounded by the *Dhṛtarāṣṭras* warred with the weapons *Sihāṇakarna*, etc. (aaa); in the very sight of the twins, etc. (βββ), *Karna* was destroying the *Pāṇḍava* division, and rushing against *Bhīmasena*; having vanquished the *Pāṇḍavas*, etc. (γγγ), he would soon come against *Arjuna*, and he was protected by *Duryodhana*; he should be slain; *Karna* was rushing against *Dhṛṣṭadyumna* in order to exterminate the *Pāṇḍavas*; however, *Yudhishtira* was living; *Bhīma* (+ *Śrījaya*s and *Satyaki*) and the *Pāṇḍavas* were now conquering the *Kauravas*, who were flying away, *Kṛpa* and *Karna*, etc., resisting the *Pāṇḍavas* (headed by *Dhṛṣṭadyumna*); the *Nishāda* prince (coming on his elephant against *Yudhishtira*) was slain by *Bhīma*, who had checked three *akṣauhīni*s of *Duryodhana*'s soldiers. *Arjuna* then destroyed the remnant of his foes; the *Samcāptakas* fled (VIII, 60). Requested by *Dhṛtarāṣṭra* (δδδ), *Saṁjaya* related: *Karna*, etc., & *Bhīmasena* + the *Pāṇḍavas*, etc. (εεε); *Çikhaṇḍin* & *Karna*; *Dhṛṣṭadyumna* & *Duḥśāsana*; *Nakula* & *Vṛhasena* (at the side of his father); *Yudhishtira* & *Citrāsena*; *Sahadeva* & *Uluka*; *Satyaki* & *Çakuni*; the *Draupadīyas* & the other *Kauravas*; *Açvatthāman* & *Arjuna*; *Kṛpa* & *Yudhāmanyu*; *Kṛtavarma*n & *Uttamaujas*; *Çikhaṇḍin* was deprived of his chariot by *Karna* and retreated; *Dhṛṣṭadyumna* (+ many *Pāṇḍavas*) & *Duḥśāsana*: Si. and Aps., etc., wondered. *Karna* endeavours to rally the retreating troops of the *Dhṛtarāṣṭras*. After *Karna* had gone away, *Nakula* proceeded against the *Kauravas*; *Karna*'s son, avoiding *Nakula*, went to *Karna* in order to protect his chariot-wheel. *Uluka* was made driverless by *Sahadeva* and entered the division of the *Trigartas*. *Çakuni* ascended the chariot of *Uluka*, who took him away from *Satyaki*, who then routed the *Kuru* army. *Duryodhana* & *Bhīmasena*, who deprived him of his chariot and bow and made him fly away; the whole *Kuru* army attacked *Bhīmasena*, who scattered them. *Yudhāmanyu* retreated on his chariot, driving it himself. *Uttamaujas* sat down and was taken away by his driver. The whole *Kuru* army attacked *Bhīmasena*; *Duḥśāsana* and *Çakuni* (with an elephant force) & *Bhīmasena*, who made *Duryodhana* fly away, invoked his celestial weapons, and scattered and destroyed them (description) (VIII, 61). *Arjuna* (with *Kṛṣṇa*) appeared. *Duryodhana* (with half his troops in order to seize *Yudhishtira*) & *Yudhishtira*, whose warriors (ζζζ) then came to rescue him with an *akṣauhīni*; *Karna* checked them all; *Sahadeva* (invoking a celestial weapon) & *Duryodhana*; *Karna* began an onslaught on the troops of *Yudhishtira* and *Dhṛṣṭadyumna*; they fled away; *Karna* & *Yudhishtira*, who sat down and ordered his driver to retreat; *Duryodhana* and the *Dhṛtarāṣṭras* pursued him; but 1,700 *Kṣāya* troops and a body of *Pāṇḍava* troops checked them. *Duryodhana* & *Bhīma* (VIII, 62). *Karna* & the *Kaikayas*, who fled to *Bhīmasena*. *Karna* & *Yudhishtira* (who was proceeding slowly towards the *Pāṇḍava* encampment with *Nakula* and *Sahadeva*, the protectors of his chariot-wheels, on his two sides); *Nakula* and *Sahadeva* & *Karna*, who slew the steeds both of *Yudhishtira* and *Nakula*, who both ascended the chariot of *Sahadeva*; *Çalya*, in order to

rescue them, exhorted *Karna* to fight with *Arjuna*, but in vain; *Yudhishtira* turned from the battle; *Çalya* once more reminded *Karna* of *Arjuna*, etc. (ηηη), and that *Duryodhana* was in danger from *Bhīmasena*. *Karna* then left *Yudhishtira* and the twins and rushed to the rescue of *Duryodhana*. *Yudhishtira* in shame retreated with the steeds of *Sahadeva*, with the twins, whom he then dispatched to *Bhīma* (VIII, 63). *Açvatthāman* & *Arjuna*; *Açvatthāman* employed the *Aindra* weapon, which *Arjuna* baffled with a powerful weapon created by *Indra*; *Açvatthāman*, having had his driver slain, himself guided his steeds while he fought with *Arjuna*; then he was brought away by his steeds. The *Pāṇḍavas*, repeatedly charging the *Kauravas*, broke their ranks and caused them to fly away in the very sight of *Dhṛtarāṣṭra*'s sons, etc. (θθθ). *Duryodhana* caused *Karna* to rally the troops; *Karna*, employing the *Bhārgava* weapon, harassed the *Pāṇḍavas*, who, with the *Codīs*, began to lose their senses. The *Śrījaya*s called upon *Arjuna* and *Vasudeva*. *Arjuna* spoke to *Kṛṣṇa* about *Karna*; *Kṛṣṇa* reminded him first to seek *Yudhishtira* (VIII, 64). *Arjuna* met with *Bhīma* and asked him to bring intelligence of *Yudhishtira*; *Bhīma* feared to incur the reproach of cowardice by leaving the battle; *Arjuna* went to *Yudhishtira* in the *Pāṇḍava* camp upon *Bhīma* agreeing to resist the *Samcāptakas*. *Arjuna* and *Kṛṣṇa* found *Yudhishtira* lying on his bed; thinking that *Karna* had been slain (VIII, 65), *Yudhishtira* congratulated them (ιιι) (VIII, 66). *Arjuna* told *Yudhishtira* the real motive of his arrival in camp (κκκ), and swore to slay *Karna* and all the foes that very day (VIII, 67). *Yudhishtira* censured *Arjuna*, thinking that he had run away from the battle, leaving *Bhīma* unsupported (λλλ), several times invoking him to give up *Gāṇḍīva* to somebody else (VIII, 68). *Arjuna* drew his sword in order to strike off *Yudhishtira*'s head in fulfilment of his vow about the person who would tell him to give up *Gāṇḍīva* (μμμ); *Kṛṣṇa* addressed *Arjuna* on the nature of truth (ννν), relating the story of *Balaka* (f) and of *Kauçika* (g); *Arjuna* said he must keep his vow (ξξξ); *Kṛṣṇa* suggested that *Arjuna* by insulting *Yudhishtira*, by addressing him as "thou," would be regarded as having slain him (οοο) (VIII, 69). Urged by *Kṛṣṇa*, *Arjuna* insulted *Yudhishtira* in a long speech (πππ); then he became despondent and desired to strike off his own head; *Kṛṣṇa* urged him to utter his own praises, as self-praise is equal to self-destruction. *Arjuna* praised himself (ppp), and begged for *Yudhishtira*'s forgiveness, promising to slay *Karna* and rescue *Bhīma*. *Yudhishtira* grieved, saying that *Bhīmasena*, not he, ought to be king. *Kṛṣṇa* comforted *Yudhishtira* and induced him to forgive both himself and *Arjuna* (σσσ) (VIII, 70). Speeches of *Kṛṣṇa*, *Arjuna*, and *Yudhishtira* on the same topic (τττ) (VIII, 71). *Arjuna* proceeded to slay *Karna*, having obtained *Yudhishtira*'s leave; commanded by *Kṛṣṇa*, *Dāruka* had equipped the chariot. Auspicious omens. *Kṛṣṇa* addressed *Arjuna* in order to raise his spirits (υυυ) (VIII, 72); continuation (υυυ) (VIII, 73). *Arjuna*'s cheerful reply to *Kṛṣṇa* (φφφ) (VIII, 74). Requested by *Dhṛtarāṣṭra* (xxx), *Saṁjaya* related: Description of the battle; *Arjuna* slew many. *Kṛpa* & *Çikhaṇḍin*; *Satyaki* & *Duryodhana*; *Çrutāgrava*s & *Açvatthāman*; *Yudhāmanyu* & *Citrāsena*; the *Śrījaya* *Uttamaujas* & *Karna*'s son *Sushena*; *Sahadeva* & the *Gāndhāra* king *Çakuni*; *Nakula*'s son *Çatanika* & *Karna*'s son *Vṛhasena*; *Nakula* & *Kṛtavarma*n; the *Pāṇḍava* king *Dhṛṣṭadyumna* & *Karna*; *Duḥśāsana* (with the *Samcāptakas* in the *Bharata* army) & *Bhīma*. *Uttamaujas* slew *Sushena*. *Karna* & *Uttamaujas*,

who had his steeds slain, slew the steeds of *Kṛpa*, etc., and ascended the chariot of *Çikhaṇḍin*. *Çikhaṇḍin* did not wish to strike *Kṛpa* while the latter had no chariot: *Açvatthāman* rescued *Kṛpa*. *Bhīma* scorched the *Kuru* troops with his arrows (VIII, 75). The *Bharata* host fled before *Bhīma*, who said to his charioteer *Viçoka* that he was anxious about *Arjuna* and *Yudhishtira*; requested by *Bhīma*, *Viçoka* took an estimate of his weapons. *Bhīma* once more addressed *Viçoka*, saying that he would that day slay all the *Kurus* or himself succumb, etc. (ψψψ). *Viçoka* pointed out to *Bhīma* that *Arjuna* was returning to battle (www). *Bhīma* promised to give *Viçoka* fourteen villages, 100 female slaves, and twenty chariots for this agreeable intelligence (VIII, 76). *Arjuna* and *Bhīma* attacked the *Kaurava* army with great vigour (description). *Duryodhana* told his troops to slay *Bhīma*, who made a formidable carnage among them (description). *Çakuni* (urged by *Duryodhana*) + his brothers & *Bhīma*; *Çakuni* was brought away by *Duryodhana*, who retreated; the troops fled away to *Karna* (VIII, 77). Requested by *Dhṛtarāṣṭra* (α'), *Sanjaya* related: In the afternoon *Karna* assailed the *Somakas*, and *Bhīma* the *Dhṛtarāṣṭra* troops. *Karna* assailed the *Pāṇḍavas*, etc. (β'); the *Pāṇḍavas* encompassed him on all sides; *Çikhaṇḍin*, etc. (γ'), & *Karna*, who vanquished them. *Cedis* and *Matayas* & *Karna*, who checked them; D., Si., and Cā. were gratified; the *Pāṇḍava* troops fled, and were attacked by the *Dhṛtarāṣṭra* archers. *Duryodhana* rejoiced; *Duryodhana*, etc. (δ'), slew the *Pāṇḍava* warriors; similarly the *Pāṇḍava* heroes *Dhṛṣṭadyumna*, etc. (ε'), made an onslaught on the *Kurus* (VIII, 78). *Arjuna* produced a river of blood (description). Requested by *Arjuna* (ζ'), *Kṛṣṇa* took him to *Karna*, whom *Çalya* informed (η'), and who answered *Çalya* (η'). Requested by *Karna*, *Duryodhana*, etc. (θ'), in order to open up a path for *Karna* to *Arjuna*, speedily proceeded and attacked *Arjuna*, who caused a great onslaught; *Açvatthāman* & *Kṛpa* and *Ugrakarma* & *Arjuna*, who vanquished them. *Çikhaṇḍin*, etc. (ι'), proceeding towards *Arjuna*, checked the foes; the *Kurus* and *Srñjayas* slew one another (VIII, 79). *Arjuna* (avoiding *Karna*) proceeded to the rescue of *Bhīma* and slew the assailants of *Bhīma*; the *Kurus* fled; *Arjuna* informed *Bhīma* that *Yudhishtira* was well, and then proceeded; he was surrounded by ten sons of *Dhṛtarāṣṭra* (who were all *Duhṣāsana*'s juniors in age), whom he slew (VIII, 80). *Arjuna* was assailed by ninety *Samçaptakas* as he was proceeding towards *Karna*'s chariot; he slew them. Many *Kauravas* attacked him, whom he destroyed. Then he was attacked by a force of *Mlecchas*, riding 1,300 elephants, commanded by *Duryodhana*. *Arjuna* made a heavy onslaught. Abandoning the small remnant of *Kauravas*, *Bhīmasena* rushed towards *Arjuna* and also destroyed this remnant; then he followed *Arjuna* in his rear; *Karna* was deserted by his troops; the sons of *Dhṛtarāṣṭra* repaired to *Karna*. *Karna* attacked the *Pāṇḍavas* (VIII, 81); *Karna* felled *Janamejaya*'s driver and steeds, and cut off the bows of *Çatānika* and *Sutasoma*; *Karna* & *Dhṛṣṭadyumna*, etc. (κ'); *Ugrakarma* (the commander of the *Kaikya* division) & *Karna*'s son *Prasena*; *Karna* slew *Ugrakarma*; *Prasena* & *Satyaki*, who slew him; *Karna* & *Satyaki* + *Çikhaṇḍin*; *Karna* slew *Dhṛṣṭadyumna*'s son and attacked *Sutasoma*. *Kṛṣṇa* urged *Arjuna* to slay *Karna*; *Arjuna* proceeded with *Bhīmasena*; *Uttamaujas*, etc. (λ'), & *Karna* (grinding the *Somakas*), who vanquished them; they were rescued by the *Draupadēyas*; *Satyaki* & *Duryodhana* + *Kṛpa*, etc. (μ'); *Duhṣāsana* & *Bhīma* (VIII, 82).

Bhīma (addressing *Karna*, etc.) (μ') slew *Duhṣāsana* and drank his blood in the very sight of *Duryodhana* and *Karna*; the bystanders, with *Karna*'s brother *Citrāsena*, fled away, thinking *Bhīma* to be a *Rā.*; *Yudhāmanyu*, etc., pursued *Citrāsena*; *Citrāsena* (turning back) was slain by him; *Karna* (putting the *Pāṇḍava* host to flight) & *Nakula*; *Bhīmasena* took up a little of *Duhṣāsana*'s blood and drank it (ν'), addressing *Kṛṣṇa* and *Arjuna* and vowing soon to slay *Duryodhana* (VIII, 83). Ten of *Dhṛtarāṣṭra*'s sons (ξ') & *Uhlma*, who slew them. *Karna* was straid, but was encouraged by *Çalya* (ο'). *Karna*'s son *Vṛshasena* & *Bhīma* + *Nakula*, who had his white steeds of the *Pandya* breed slain by him, and sprang upon *Bhīma*'s chariot in the sight of *Arjuna*; urged by *Bhīma* and *Nakula*, *Arjuna* proceeded towards *Vṛshasena* (VIII, 84). Eleven warriors (π') + the *Kulindas* (upon elephants, born in *Himalayan* regions) & *Kṛtavarma*, etc. (ρ'); the *Kulinda* prince & *Kṛpa*, who slew him; the younger brother of the *Kulinda* prince & *Kṛpa* + the *Gāndhāra* king, who slew the *Kulinda*; the *Kurus* & the *Pāṇḍus* & *Srñjayas*; the *Bhoja* chief *Kṛtavarma* & *Çatānika*; *Açvatthāman* slew three elephants; the third brother of the *Kulinda* chief & *Duryodhana*; the *Kulinda*, mounting another elephant, & *Kṛthā*, who was slain; *Vṛka* & the same *Kulinda*, whose elephant crushed him; the son of *Babhrū* & the same elephant + *Sahadeva*'s son; *Babhrū* fell down; the same *Kulinda* & *Çakuni* (the *Gāndhāra* chief), who slew him; *Nakula*'s son *Çatānika* (who slew elephants, etc.) & a *Kulinda* warrior [on the *Kaurava* side], who was slain by him; *Karna*'s son *Vṛshasena* & *Çatānika* + *Arjuna*, etc. (σ'); *Arjuna*, informing *Karna* and all the other *Kurus* headed by *Duryodhana* and *Açvatthāman* that he would slay *Vṛshasena* and then *Karna*, as *Bhīma* would slay *Duryodhana*, slew *Vṛshasena*; *Karna* & *Arjuna* (+ *Kṛṣṇa*) (VIII, 85); *Kṛṣṇa* addressed *Arjuna* (τ'); *Arjuna*'s reply (ν') (VIII, 86); description of *Arjuna* and *Karna* (φ'); all the inhabitants of the world were heard to differ amongst themselves: D., Dā., G., Pç., the Snakes, Rā.; As., *Yatudhanas*, Gh., etc., sided with *Karna*; the *Vedas*, etc. (χ'), with *Arjuna*; the smaller snakes all sided with *Karna*; V., M., Sā., R., V.-D., A., Agni, etc. (ξ'), sided with *Arjuna*, while all Ā. sided with *Karna*; the *Vaiçyas*, etc. (ψ'), sided with *Karna*; P., etc. (x'), with *Arjuna*; the *Pretas*, Pç., Rā., etc., with *Karna*; D.-r., B.-r., R.-r. with *Arjuna*, as also G. headed by *Tumburu*. With the *Prādhēyas* and *Maunēyas*, G. and Aps., and many wise sages, having for their vehicles wolves, etc., came in order to witness the encounter that was also witnessed by D., Dā., G., N., Y., etc., M.-r., P. (subsisting upon *svadha*), etc., and *Brahmān* with B.-r. and *Prajāpatīs* and *Bhava*. *Indra* wished that *Arjuna* should vanquish *Karna*; *Sūrya* that *Karna* should vanquish *Arjuna*. The gods urged *Brahmān* that the success of both should be equal, *Indra* that *Arjuna* and *Kṛṣṇa* should win; *Brahmān* and *Içāna* (i.e. *Çiva*) said that the victory of *Arjuna* was certain (ω'); "let *Karna* obtain identity with V. or M.; let him with *Droṇa* and *Bhīṣma* be worshipped in heaven." *Inara* acquiesced in their words. Description of *Karna*'s and *Arjuna*'s chariots. The ape on *Arjuna*'s banner attacked the elephant's rope on *Karna*'s banner. *Kṛṣṇa* and *Çalya* cast keen glances at each other, and so did *Arjuna* and *Karna*. *Karna* asked *Çalya* what he would do if he was slain; *Çalya* said that then he would slay both *Kṛṣṇa* and *Arjuna*; similarly asked by *Arjuna*, *Kṛṣṇa* said that *Karna* could not slay *Arjuna*; if so, the destruction of the universe would be

at hand, and he would himself slay *Karna* and *Chalya*. *Arjuna* said that that very day the wives of *Karna* would become widows (*ac'*) (VIII, 87). In the welkin D., N., A., Si., Y., G., Rā., Aps., B.-r., etc., looked on. The battle commenced. *Duryodhana*, etc. (*as'*), & *Arjuna* (+ *Kṛṣṇa*); *Arjuna* defeated all of them; floral showers fell, etc.; *Açvatthāman* told *Duryodhana* to make peace (*ay'*), but in vain (*ad'*); *Duryodhana* urged his troops (VIII, 88); description of the battle between *Arjuna* and *Karna*; *Arjuna* employed an *Āgneya* weapon, which was quenched by *Karna* with a *Vārūṇa* weapon by means of clouds, which *Arjuna* dispelled by a *Vāyavya* weapon; *Arjuna* employed the *Āindra* weapon (*pastram dayitam devarājñāḥ*), *Karna* the *Bhārgava* weapon. The *Pāṇḍavas* and *Somakas* & *Karna*, who slew them. Seeing *Arjuna's* weapons baffled by *Karna*, *Bhīma* urged *Arjuna* to put forth his strength (*ac'*), and so did *Kṛṣṇa* (*ac'*). *Arjuna* bowed to *Brahmān* and invoked the *Brāhma* weapon, which could be applied by the wind alone; *Karna* baffled it; urged by *Bhīma*, *Arjuna* applied a second *Brāhma* weapon, which caused a great carnage among the *Kaurava* troops (description). *Karna* & *Bhīmasena*, etc. (*ay'*). *Arjuna* shot at *Karna* and *Chalya*, and slew *Sabhāpati*, etc. The *Kauravas* urged *Karna* to slay *Arjuna*. *Yudhiṣṭhira* appeared in order to witness the encounter. *Arjuna's* bow-string broke; *Karna* took advantage of the interval to hit *Arjuna*, etc. (*ac'*). *Karna* employed as arrows five snakes that had sided with *Takshaka's* son [i.e. *Açvasena*, at *Khāṇḍava*]; they penetrated *Kṛṣṇa's* body, entered the earth, and, having bathed [in *Bhogavatī*], returned to *Karna*, but were cut off by *Arjuna*, who then covered *Karna's* chariot with showers of arrows and slew 2,000 *Kurus*, who had been urged by *Duryodhana* to fight. The *Kurus* fled, leaving *Karna* to fight singly with *Arjuna* (VIII, 89). *Karna* baffled *Arjuna's* weapon; *Karna* and *Arjuna* shot at each other dense showers of arrows. The snake *Açvasena*, who was hostile to *Arjuna*, was passing his time in the nether region, having escaped from the conflagration at *Khāṇḍava*; recollecting the death of his mother he now soared up and entered into *Karna's* quiver in the shape of an arrow. *Karna* and *Arjuna* were fanned and sprinkled with fragrant sandal water by many Aps. staying in the welkin, and *Çakra* and *Sārya* with their hands gently brushed their faces. *Karna* aimed that arrow, born in *Airāvata's* race (i.e. the snake in the shape of an arrow), which he had long kept for *Arjuna's* destruction, and which lay singly in a golden quiver amid sandal dust; omens appeared, and the *Lokapālas* with *Çakra* raised loud wails. *Karna* did not know that the snake *Açvasena* had entered his arrow by the aid of his *yoga* powers. *Chalya* in vain exhorted *Karna* to take another arrow; *Karna* said: "*Karna* never aims an arrow twice; persons like us never become crooked warriors." *Kṛṣṇa* with his feet pressed *Arjuna's* chariot about a cubit into the earth, and the snake-arrow, failing to strike off *Arjuna's* head, broke his diadem (made by *Svayambhū* for *Indra* > *Arjuna*), incapable of being crushed by *Rudra*, etc. (*ay'*). Celestial flowers were showered upon *Kṛṣṇa*, etc. *Açvasena* appeared to *Karna* and asked him to shoot the same weapon again; *Karna* refused to avail himself of another's help or shoot the same shaft twice. *Açvasena* then, of his own accord, rushed on *Arjuna* in the shape of an arrow; *Kṛṣṇa* informed *Arjuna* that it was *Açvasena*, who, as an unborn child, was saved with his mother at *Khāṇḍava*. *Arjuna* cut the snake into pieces, and *Kṛṣṇa* with his arms raised the chariot from the earth.

Once, when *Karna* was stupefied and stood inactive, *Arjuna* was disinclined to slay him in such distress, but he was taught by *Kṛṣṇa* never to spare an enemy, however weak. At that time, when the hour of *Karna's* death had come, *Kālā*, approaching invisibly, in consequence of the brahman's wrath, said "the earth is swallowing up thy wheel," and the weapon that *Rama* had given him escaped from his memory, and the earth engulfed his left wheel. *Karna* began to rail at righteousness as not always protecting its worshippers. *Karna* invoked the *Brāhma* weapon, and *Arjuna* the *Āindra* weapon, which was baffled by *Karna*; urged by *Kṛṣṇa* to "shoot high weapons," *Arjuna* shot the *Brāhma* weapon. *Karna* cut off, one after another, eleven bowstrings of *Arjuna's*, not knowing that *Arjuna* had one hundred strings to his bow; urged by *Kṛṣṇa* to strike *Karna* with "superior weapons," *Arjuna* then consecrated another celestial weapon with *mantras*, uniting the *Raudra* weapon with it. At that time the earth swallowed up one of *Karna's* wheels. Quickly alighting, *Karna* seized his sunken wheel with his two arms and endeavoured to lift it up; the earth rose up to the height of four fingers breadth, with her seven islands, etc.; *Karna* shed tears from wrath and asked *Arjuna* to wait for a moment till he had lifted his sunken wheel (VIII, 90). *Kṛṣṇa* taunted *Karna* for appealing to virtue and the rules of fair fight by reminding him of all the wrongs done to the *Pāṇḍavas* by himself and *Duryodhana* acting according to his counsels (*ac'*). *Karna* dropped his head in shame and gave no answer, and continued to fight. *Kṛṣṇa* urged *Arjuna* to pierce *Karna* with a celestial weapon; *Arjuna*, remembering the incidents alluded to by *Kṛṣṇa*, blazed up with fury; blazing flames of fire seemed to emanate from all the pores of his body, a sight that appeared exceedingly wonderful. Both *Karna* and *Arjuna* invoked the *Brāhma* weapon, and *Karna* once more made an effort to extricate his chariot. *Arjuna* shot an *Āgni* weapon, quenched by *Karna* with a *Vārūṇa* weapon, covering all the points of the compass with darkness, which *Arjuna* dispelled with the *Vāyavya* weapon. Pierced by a shaft of *Karna's*, while the earth trembled, etc., *Arjuna* began to reel, the *Gāṇḍīva* dropped from his hand, etc. At the interval *Karna* fruitlessly endeavoured to extricate his chariot. Recovering his senses, *Arjuna* took up an *añjalika* weapon. Urged by *Kṛṣṇa* to cut off the head of *Karna*, *Arjuna* cut off his standard, and then, with an *añjalika* weapon (the R. loudly crying out "peace be to the universe"), struck off *Karna's* head before *Karna* could mount his chariot. A light issued from *Karna's* body and entered the Sun. The *Pāṇḍavas* rejoiced (*ac'*) (VIII, 91). *Duryodhana*, etc., grieved; *Bhīma*, uttering loud roars, frightened the *Kauravas*, etc. (*ap'*). *Chalya* informed *Duryodhana* of *Karna's* death (*ay'*). *Duryodhana* became almost deprived of his senses (VIII, 92). Requested by *Dhṛtarāṣṭra*, *Sanjaya* related the state of the *Kaurava* army after *Karna's* fall (*ac'*). *Duryodhana* resolved to make a final stand (*ac'*). *Bhīmasena* and *Dhṛṣṭadyumna* (+ four kinds of forces) & *Duryodhana* (+ 25,000 warriors on foot, who were slain); *Arjuna* & the chariot force of the *Kauravas*; *Nakula*, etc. (*ac'*), & *Çakuni*; the *Kurus* fled away; *Cekitāna*, etc. (*ap'*), blew their conches. *Duryodhana* challenged all the *Pāṇḍavas* and fought with them with great valour; he rallied the remnants of his troops and exhorted them to fight (*ac'*); they fled away heedless of his words (VIII, 93). *Chalya* described to *Duryodhana* the carnage on the field (*ay'*), and urged the withdrawal of the troops to their nightly quarters.

Having repeatedly comforted *Duryodhana*, they retired headed by *Açvatthāman*. *Karna* did not lose his splendour. D., R., etc., retired. The portents that were seen at *Karna's* fall. *Arjuna* and *Kṛṣṇa* blew their conches, at which the *Kauravas* left the field, deserting *Çalya* and *Duryodhana*. D., G., men, Cā., M.-r., Y., and M.-U. congratulated *Kṛṣṇa* and *Arjuna* (VIII, 94). Enumeration of the *Kauravas* retiring from the field (*av'*). Urged by *Kṛṣṇa* (*aç'*), who told *Dhṛṣṭadyumna*, etc. (*aç'*), to stand there with care, *Arjuna* presented himself to *Yudhishtira*, who, rising from his bed, greeted *Arjuna* and *Kṛṣṇa*; *Kṛṣṇa* congratulated *Yudhishtira* (*aç'*), who ascribed his success to *Kṛṣṇa's* influence (*av'*). *Yudhishtira*, with *Kṛṣṇa* and *Arjuna*, came back to the field to have a look at *Karna's* body. The kings, filled with joy, approached *Yudhishtira* and gladdened him greatly; so *Nakula*, etc. (*βa'*). *Dhṛtarāṣṭra* and *Gāndhārī* swooned away and were comforted by *Vidura*, *Saṅjaya*, and the *Kuru* ladies. The fruits of reciting the *Karnaparvan*, as also of hearing it recited (VIII, 96): VIII, 96, 5046.—§ 795e (*Mahābhārata*): XVIII, 6, 273.

Karnaprāvaraṇa, pl. (*°āḥ*), a people. § 284 (*Sahadeva*): II, 31, 1170 (in the south, vanquished by *Sahadeva* on his digvijaya).—§ 295 (*Dyūtap*): II, 52, 1875 (brought tribute to *Yudhishtira*).—§ 578 (*Bhishmavadhap*): VI, 517, 2103 (in the army of *Duryodhana*).

Karnaprāvaraṇā, a mātṛ. § 615u (*Skanda*): IX, 460, 2643.

Karnaputra¹ ("the son of *Karna*") = *Vṛshasena*: V, 5792 (*V°*); VII, 7527, 7531, 7542; VIII, 2282 (?), 3107, †3813 (*V°*), †4290, †4294, †4302, †4305, †4333; IX, 32 (*V°*). Cf. *Karnasuta*, *Karnātmaja*, *Kārṇi*.

Karnaputra² (do.) = *Bhānuseṇa*: VIII, 2260 (*Bh°*). Cf. *Karnasuta*.

Karnaputra³ (do.) = *Prasena*: VIII, †4185 (*P°*). Cf. *Karnātmaja*.

Karnaputra⁴ (do.) = *Susheṇa*: IX, 502, 508, 511 (*°vadham*). Cf. *Karnātmaja*.

Kārṇaputra, dual. (*°au*) and pl. (*°āḥ*). § 608 (*Karnap*): VIII, 48, 2256 (*°āḥ*); 78, 4000 (*°au*).—§ 611 (*Çalyap*): IX, 8, 391 (*°āḥ*); 10, 481 (*°au* . . . *Susheṇaḥ Satyasenaç ca*).—§ 795 (*Svargārohanap*): XVIII, 51, 150 (*°āḥ*, in heaven).

[**Karnasambhava**] ("the origin of *Karna*"). § 175 (*Sambhavaṇ*): *Karna's* birth, etc. *Indra's* asking for his natural armour (repetition from §§ 131 (v. *Kuntī*) and 131b (v. *Karna*); cf. also § 547) (I, 111).

Karnasuta¹ ("the son of *Karna*") = *Vṛshasena*: VII, 6363 (*V°*), 6408, 7540; VIII, †4329, †4343. Cf. *Karnaputra*, *Karnātmaja*, *Kārṇi*.

Karnasuta² (do.) = *Bhānuseṇa*: VIII, 2262. Cf. *Karnaputra*.

Karnasuta, dual. (*°au*). § 604 (*Karnap*): VIII, 7, †211.

Karnāṭa: III, 16352 (read with *B. karnāṭṭa*°).

Karnāṭaka, pl. (*°āḥ*), a people. § 574 (*Jambūkh*): VI, 9v, 366 (in the south).

Karnātmaja¹ ("the son of *Karna*") = *Vṛshasena*: VII, 626, 627; VIII, †4281, †4282, †4292, †4386. Cf. *Karnaputra*, *Karnasuta*, *Kārṇi*.

Karnātmaja² (do.) = *Satyasandha*: VIII, †210 (*S°*).

Karnātmaja³ (do.) = *Susheṇa*: VIII, †3816. Cf. *Karnaputra*.

Karnātmaja⁴ (do.) = *Prasena*: VIII, †4183 (*P°*). Cf. *Karnaputra*.

Karnaveshta, a prince. § 130 (*Aṃçvat*): I, 67, 2696 (among the incarnations from the *Krodhavaça gaṇa*).—§ 554

(*Sainyodyogap*): V, 4v, 78 (among the princes to whom the *Pāṇḍavas* ought to send messengers).

Kārṇi ("the son of *Karna*") = *Vṛshasena*: VIII, †4302. Cf. *Karnaputra*, *Karnasuta*, *Karnātmaja*.

Karnikā, an Apsaras. § 191 (*Arjuna*): I, 123, 4820 (among the Apsaras who sang at the birth of *Arjuna*).

Karnikāradhvaja ("having a *Karnikāra* flower in his banner") = *Abhimanyu*: VI, 5365 (*Saubhadraṇ*).

Karnikāramahāśragvin = *Çiva* (1000 names°).

Karnikārasrajapriya = *Çiva* (1000 names°).

Karotaka, a serpent. § 47 (*Sarpanāmak*): I, 35, 1553 (enumeration).

Karpata, v. *Pañcakarputa*.

Kārshna, adj. ("composed by *Kṛṣṇa*, i.e. *Vyāsa*"). § 7 (*Anukram*): I, 1, 261 (*°m vedaṇ*, i.e. the *Mahābhārata*).—§ 72 (*Ādivaṃçavatāranap*): I, 62, 2300 (do.).—§ 795 (*Svargārohanap*): XVIII, 5, 188 (do.).

Kārshṇi¹, a *Devagandharva*. § 191 (*Arjuna*): I, 123, 4812 (among the *Devagandharvas* who sang at the birth of *Arjuna*).

Kārshṇi² ("the son of *Kṛṣṇa* [*Vāsudeva*]") = *Pradyumna*: III, †10233, †10270; V, †668 (*°pratimaṇ*, sc. *Sātyaki*); VII, 4263 (*Makaradhvajah*).

Kārshṇi³ ("the son of *Kṛṣṇa* [i.e. *Arjuna*]") = *Abhimanyu*: VI, 1822, 1826, 1827, †2674, 2682, 2690, 2729, 2763, 3436, 3437, 4552, 4559, 4595, 4596, 4602 (*Mahendrapratimaṇ*), 5379, 5380; VII, 558, 559, 569, 573, 1096 (*Kṛṣṇasamah*), 1498, 1637, 1716, 1844, 1894, 1929, 1964 (*Kṛṣṇārjunasamah*), 1988 (slain); XI, 570 (*Abhimanyoh*), 716 (had fought with [and slain] *Bṛhadbala*).

Kārshṇi⁴ ("the son of *Kṛṣṇa* [i.e. *Vyāsa*]") = *Çuka*: XII, 12258, 12264.

Kārtasvara, s. *Daitya* (?). § 673b (*Bali-Vāsavasamv*): XII, 227a, 8264 (among the ancient rulers of the earth).

Kārtavīrya ("the son of *Kṛtavīrya*") = *Arjuna*, the *Haihaya* king: I, 444 (*°vadhaḥ*), 4794 (*°samah*, sc. *Arjuna Pāṇḍava*); II, 321 (in the palace of *Yama*), 649 (became emperor (*samraj*) by the energy of his asceticism), 877 (among the kings who met with destruction, having disregarded their superiors); III, 141 (had delivered his people by means of *tapas*), 492 (*°samah*, sc. *Bhoja*), 8273 (*°arjuna yathā*), 8465 (*°aya*, sc. *lokān*), 10134 (*Haihayādhipateḥ*), 10142, 10189, 10193, 10197, 10201, 10202 bis, 10889 (*°samam yudho* . . . *Phalgunam*); V, 2377 (*sadṛçam bahuvīryena K°ya Pāṇḍavam*, i.e. *Arjuna*), 3157 (*ishvastre sadṛço rājñah K°ya*, sc. *Arjuna Pāṇḍava*); VII, 2429 (is slain by *Rāma Jāmadagnya*), 3648, 6032 (*°samo yudhi*, sc. *Çūra*), 8971 (*°samo vīrye*, sc. *Açvatthāman*); VIII, 144 (*K°ça Rāmeṇa Bhārgaveṇa yathā hataḥ*), 1263 (*°samam vīrye Kārṇam*), 4397 (*°samau*, sc. *Karna* and *Arjuna Pāṇḍava*), 4743 (*°samo yudhi*, sc. *Arjuna Pāṇḍava*); XII, 1755, 1767, 1762 (*Haihayendrena*), 1767 (is slain by *Rāma Jāmadagnya*), 13879 (*°suta hataḥ*), 13880; XIII, 865 (*hato* . . . *cakravartī*), 5662 (among the kings who abstained from meat during the month of *Kārttika*), 7187 (*Sahasrabhujahṛt* . . . *Mahishmatyām*); XIV, 817 (*°aya samvadaṇ samudrasya*), 818.

Kārtayuga, adj. ("relating to *Kṛtayuga*"). § 149 (*Yayāti*): I, 90, †3600 (*°pradhāna*, sc. *Yayāti*).—§ 641 (*Rājadh*): XII, 69, 2681 (*dharmān*).—§ 717b (*Nārāyaṇīya*): XII, 341, 13062 (*°dharmo*°).

Kartṛ¹, a *Viçvadeva*. § 749 (*Ānuçāsanik*): XIII, 91v, 4360 (enumeration).

Kartṛ² = *Çiva* (1000 names°).

Kartṛ³ = *Vishṇu*: XIII, 6983 (1000 names), 6990 (do.); 7639.

Kārttika, name of a month. § 277 (Jarāsandhavadhap.): II, 21, 918 (*°sya tu māsaṣya . . . prathamā 'hant'*).—§ 574 (Jambūkh.): VI, 2, 57 (*paurnamāsyāṁ K°o*).—§ 759 (Ānuçāsanik.): XIII, 106, 5161 (*māsaṁ*); 109, 5383 (*drūdaçyāṁ K°o māsa*).—§ 766 (do.): XIII, 132, 6162 (*māsi*). Cf. Kaumuda.

Kārttikeya = Skanda, q.v.

[**Kārttikeyastava**] ("the hymn in praise of Kārttikeya" [i.e. Skanda]). § 508 (cf. Mārkaṇḍeyas.): At the request of Yudhishtīra, Mārkaṇḍeya enumerated the names of Skanda (q.v.). Blessing to the reader.—§ 509 (do.): Mārkaṇḍeya praised Skanda (q.v.). Blessing to the reader, etc. (III, 232).

Kārttiki, the day of full moon in the month of Kārttika. § 357 (Pushkara): III, 82, 4073, 4079.—§ 360 (Tirtha-yātrāp.): III, 82, 5057.—§ 451 (Mārkaṇḍeyas.): III, 182, 12554.—§ 658b (Kṛtaghnop.): XII, 171, 6376, 6385.—§ 787 (Āçramavāsap.): XV, 11, 358; 13, 409; 15, 429. Cf. Kaumudī.

Karunānvita = Sūrya (the Sun): III, 157.

Karūsha, pl. (*°āḥ*), a people. § 190d (Arjuna): I, 123, 4796 (Arjuna shall subjugate *Codi-Kāçi-Karūshan*).—§ 323b (Alarka): III, 25, 1957 (*Alarkaṁ . . . Kāçi-K°rājāṁ*).—§ 561 (Yānasandhip.): V, 62a, 12415 (among the allies of Yudhishtīra).—§ 573 (Ambopākhyānap.): V, 196η, 7623 (*Codi-Kāçi-K°āṇāṁ netāraṁ*, i.e. Dhṛṣṭaketu).—§ 574 (Jambūkh.): VI, 9μ, 348 (*Codi-Matsya-K°āḥ*).—§ 578 (Bhishmavadhap.): VI, 47δ, 1811 (*Codi-Kāçi-K°eṣhu*).—§ 579 (do.): VI, 54θ, 2242 (*Codi-Matsya-K°ās tu Bhīmasena-purogamāḥ*).—§ 580 (do.): VI, 56η, 2415 (*Codi-Kāçi-K°aiḥ*, follow Dhṛṣṭaketu); 59f, 12640 (*Codi-Pāñçāla-K°-Matsyāḥ*).—§ 585 (do.): VI, 97λλ, 4443.—§ 586 (do.): VI, 106ν, 4819 (*Codi-Kāçi-K°āṇāṁ sahasrāṇi caturdaça*, slain by Bhīshma).—§ 587 (do.): VI, 116π, 5446 (do., do.).—§ 589 (Dronābhishhekap.): VII, 11, 396 (*Vātsya-Gūrgya-K°ān*, had formerly been vanquished by Kṛṣṇa).—§ 608 (Karnap.): VIII, 54ι, 2625 (resisted by Karṇa); 73, 3662 (had been slain by Bhīshma in the great battle). Cf. Kārūsha, pl.

Kārūsha¹. § 273 (Rājāsūyārambhap.): II, 14, 577 (*Dantavakraḥ*? BR. proposes to read *Kā°ḥ* ("the king of the Karūshas")).

Karūsha², an ancient king. § 761 (Ānuçāsanik.): XIII, 116δ, 5666 (among the kings who abstained from meat during the month of Kārttika). Cf. Kārūsha¹.

Kārūsha¹, son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, 75, 3141 (the sixth son of Manu; read *Ka°*?).

Kārūsha² ("the king of the Karūshas"). § 291 (Çiçupālavadhap.): II, 45, 1540 (Bhadra Vaicāli was robbed by Çiçupāla for the sake of *K*).

Kārūsha³, the country of the Karūshas. § 295 (Dyūtap.): II, 52, 1864 (*samudrānto*?).

Kārūsha, pl. (*°āḥ*), a people = Karūsha, pl. § 580 (Bhishmavadhap.): VI, 56e, 2410 (in Bhīshma's (!) array).—§ 589 (Dronābhishhekap.): VII, 9, 288 (*Codi-K°aiḥ*, encompassed Drona).—§ 592 (Saṁçaptakavadhap.): VII, 21θ, 877 (*Codi-K°-Koçalāḥ*), (ι), 883 (vanquished by Drona).—§ 600 (Ghaṭotkacavadhap.): VII, 156ι, 6779 (*Codi-K°-Koçalāḥ*, follow Arjuna and Bhīmasena).—§ 605 (Karnap.): VIII, 12ββ, 459; 30ff, 1231 (*Codi-K°-Matsyāṇāṁ*, encompassed Karṇa).—§ 608 (do.): VIII, 47κ, 2226; 49χ, 2334 (assailed Vasuṣeṇa); 56μμ, 2693 (Karṇa slew many *Codi-K°ān*); 73, 3639; 78β, 3949.

Karūshādhipati ("the king of the Karūshas"). § 264 (Sabhākriyāp.): II, 4β, 124 (waited upon Yudhishtīra).—

§ 273 (Rājāsūyārambhap.): II, 14, 576 (*Vakraḥ*?, had joined Jarāsandha). Cf. next.

Karūshādhipati (do.). § 232 (Svayamvarap.): I, 186, 6996 (present at the svayamvara of Draupadī). Cf. the prec.

Karūshaka, adj. ("belonging to the Karūshas"). § 556 (Sañjayayānap.): V, 22, 1669 (*Codi-K°āḥ . . . dhūmipālāḥ*, had joined Yudhishtīra). Cf. next.

Karūshaka, adj. (do.). § 130 (Aṁçāvat.): I, 67, 2700 (*rājānaḥ*, among the incarnations of the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 81 (do., among the princes to whom the Pāṇḍavas ought to send messengers).

Karūsharāja ("the king of the Karūshas"). § 556 (Sañjayayānap.): V, 22, 1671 (*°pramukhāḥ*, had honoured Çiçupāla).

Karvata, pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, 30, 1098 (*°ādhipatiṁ*, in the east, vanquished by Bhīmasena on his digvijaya).

Kārya(m) = Çiva (1000 names¹).

Kāryātman = Kṛṣṇa: XII, 1652.

Kaserumat, a Yavana king. § 317b (Kṛṣṇa Vāsudeva): III, 12, 491 (*Yavanaḥ*, had been slain by Kṛṣṇa).

Kāshtha. § 269 (Vaiçravanasaḥbhāḥ): II, 10, 415 (a follower of Çiva? in the palace of Kubera).

***kāshthāḥ**¹, pl. ("small divisions of time," personif.). § 615u (Skanda): IX, 45γ, 2517 (came to the investiture of Skanda).

kāshthāḥ² = Sūrya (the Sun): III, 150.—Do.³ = Çiva (1000 names¹⁻³).

Kaṭakaṭa = Çiva (1000 names¹).

Kaṭaṅkaṭa = Çiva (1000 names¹).

Kaṭha, a ṛshi. § 22 (Pramadvarā): I, 8a, 962.—§ 264 (Sabhākriyāp.): II, 4a, 113.—§ 717c (Uparicara): XII, 337e, 12760 (*ādyaḥ*, among the sadasyas at the sacrifice of Vasu Uparicara).

Kathaka, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2569.

Kathita = Viṣṇu (1000 names).

Katirā, a mātṛ. § 615u (Skanda): IX, 46θ, 2632.

Kātyāyani = Durgā (Umā): VI, 798.

Kubera, adj. ("relating to or belonging to Kubera").

§ 305 (Anudyūtap.): II, 78, 2578 (*visarga*).—§ 334 (Kairātap.): III, 41, 1705 (*astram*, obtained by Arjuna).—§ 552 (Goharaṇap.): V, 64, 2058 (*°m*, sc. *astram*).—§ 572 (Rathātīrathasaṅkhyānap.): V, 169, 5870 (*astragrāmāḥ*, sc. Arjuna's).—§ 615u (Skanda): IX, 46ι, 2654 (*°yaḥ*, sc. *mātaraḥ*).—§ 616x (Kubera): IX, 47, 2752 (*ārtham*), 2755 (*kānanottama*).—§ 731b (Aṣṭāvakra-Dikeṣṇv.): XIII, 19, 1421 (*°a Yaksha-Gandharva-Kinnarāḥ*).—§ 746 (Ānuçāsanik.): XIII, 79κ, 3773 (*lokaṁ*).—§ 789 (Putradarçanap.): XV, 33κ, 903 (do.).

Kauberya, adj. (do.). § 592 (Saṁçaptakavadhap.): VII, 23ρ, 1041 (sc. *dhanuḥ*, among the bows of the Draupadeyas).

Kauçala (III, 2897), v. Kosala.

Kauçala, pl. (*°āḥ*), (VII, 397), v. Kosala, pl.

Kauçalya, **Kauçalya**, pl., **Kauçalyā**, **Kauçalyā-nandavardhana**, **Kauçalyānandivardhana**, **Kauçalyāmatṛ**, **Kauçalyātmajā**, v. Kaus^o.

Kauçika, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 349 (in Bhāratavaraha).

Kauçika¹ ("descendant of Kuçika") = Viçvāmitra: I, 2936, 6699; III, 8120, 8121 (*V°*), 8311 (*V°*), 8313; V, 3722, 3728, 3972 (*rome . . . yathā . . . Haimavatyāñ ca K°āḥ*), 4021, 7354 (*°syāçrame*); IX, 2295, 2394 (*°rshisattamaṁ*);

XII, 1594 (?), 5352, 5353, 5367, 5410, 7599, †13205 (?); XIII, 1350, 2897 (*divyāḥ*), 7116 (*V°*).

Kauçika° (do.) = Aṣṭaka : V, 4089 (*A°*).

Kauçika° ("the son of Kuçika") = Gādhi. IX, 2297; XIII, 2897.

Kauçika° = Candakauçika : II, 760.

Kauçika° = Indra : III, 331, 10312, 10711; XII, 1720 (*Gādhir nāma . . . Pakāṣaṇaḥ*, incarnate as Gādhi); XIII, 829, 877 (*Devarājaḥ*), 3590, 3600 (read *K°a* with B.), 6950 (*°aya Çaoti*).

Kauçika°, various brahmins, descendants of Kuçika. § 264 (*Sabbākriyāp.*): II, 4a, 107.—§ 277 (*Jarāsandhavadhāp.*): II, 21, 807 (*°o Maṇimāṇṣa*, had favoured the country of the Māgadhas, = Candakauçika?, = Viçvāmītra?). — § 479 (*Pativratop.*): III, 206, 13652, 13700.—§ 608g (*Karṇap.*): An ascetic *K.* lived near a village where many rivers met. He made a vow always to speak the truth, and became celebrated as a speaker of truth. From fear of robbers, certain persons entered that wood. The robbers came and asked *K.* by which path the men had gone, and he told them the truth; the robbers finding out the persons slew them all. *K.* fell into a grievous hell: VIII, 69, 3439, 3446, 3448, 3449, 3451, 3452, 3454.—§ 641 (*Rājadh.*): XII, 109, 4030 (?Nīl. and PCR. take *kauçikaḥ* in the sense of 'an owl', but this verse seems to allude to VIII, 69, although the text is in disorder).—§ 662b (*Jāpakop.*): XII, 199, 7201 (*Paippalādih sa-Kauçikaḥ*).

Kauçika°, the sonāpati of Jarāsandha. § 277 (*Jarāsandhavadhāp.*): II, 22, 885 (formerly named Hamsa).

Kauçika° (III, 8134), v. Kauçiki.

Kauçika, adj. ("relating to Kuçika or Kauçika"). § 435 (*Jatāsuvadhāp.*): III, 157, 11461 (*khaḍgam*). — § 593 (*Abhimanyuvadhāp.*): VII, 48, 1920 (*mārgaiḥ K°ādyaṇiḥ*). — § 602 (*Dronavadhāp.*): VII, 191, 8793 (*sampātām?*). — § 615 (*Gadāyuddhāp.*): IX, 57, 3223 (*mārgān*).—§ 745b (*Cyavanop.*): XIII, 52, 2719 (*vaṇiçāt*).

Kauçika, pl. (*°aḥ*) (the descendants of Kuçika or Kauçika). § 225 (*Vāsisṭha*): I, 176, 6739.

Kauçikācārya = Ākṛti: II, 1165 (*A°*; read *Kaiç°?*).

Kauçikī°, a river. § 134 (*Viçvāmītra*): I, 71, 2924 (created by Viçvāmītra, who named it Pārā).—§ 249 (*Arjunavanavāsap.*): I, 215, 7818 (visited by Arjuna).—§ 280 (*Bhīmasena*): II, 30, 1096 (*°nilayaṁ rājānaṁ Mahaujasaṁ*). § 364 (*Tīrthayātrāp.*): III, 83, 6065 (*°yāḥ . . . saṅgama . . . Dṛakadvatyāḥ*).—§ 370 (do.): III, 84, 8110, 8121, 8134 (*Kālikāsaṅgama . . . K°y-Aruṇayor gataḥ*, C. has *Kauçikāruṇayor*).—§ 377 (*Dharmyatīrthak.*): III, 87, 8309 (there Viçvāmītra attained to the state of a brahman).—§ 390 (*Tīrthayātrāp.*): III, 110, 9987 (°: on *K.* Viçvāmītra practised austerities), 9989.—§ 392 (*Tīrthayātrāp.*): III, 114, 10095.—§ 459 (*Mārkaṇḍeya*): III, 188a, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (*Āṅgīrasa*): III, 222, 14231 (among the rivers who are mothers of fires).—§ 574 (*Jambūkh.*): VI, 9a, 326, 337.—§ 594 (*Mṛtyu*): VII, 54, 2094.—§ 680o (*Mṛtyu-Prajāpatisamv.*): XII, 259, 9207.—§ 721 (*Ānuçāsanik.*): XIII, 3, 190.—§ 733 (do.): XIII, 25a, 1717 (a tīrtha).—§ 751b (*Çapathavidhi*): XIII, 94, †4552 (*puṇyatīrtham*).—§ 757m (*Goloka*): XIII, 101a, 4889.—§ 768b (*Umā-Maheçvarasamv.*): XIII, 146b, 6764.—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7653 (enumeration). Cf. Pārā.

Kauçikī° = Durgā (Umā): VI, 800.

Kauçulikā, a mātṛ. § 615u (*Skanda*): IX, 466, 2633.

Kaukura, pl. (*°aḥ*), a people = Kukura, pl. § 294 (*Dyūtap.*): II, 50, 1804 (*Nīpa-Citraka-K°aḥ*, are living as bondsmen in the palace of Yudhisṭhira).—§ 295 (do.): II, 51, 1871 (bring tribute to Yudhisṭhira).—§ 793 (*Mausalap.*): XVI, 5, 134 (*Vārshneyān sa-Bhājāndhaka-K°an*).

Kaukuṭṭaka, pl. (*°aḥ*), a people. § 574 (*Jambūkh.*): VI, 9v, 367 (in the south).

Kaumāra, adj. ("belonging to Kumāra [i.e. Skanda]"). § 358 (*Tīrthayātrāp.*): III, 82, 4086 (by living on vegetables or fruits at *Āgastyam saraḥ* one attains to *K°m padam*).—§ 497 (*Skandotpatti*): III, 226, 14351 (*māṅgalāni . . . K°aṇi trayodaça*).—§ 615u (*Skanda*): IX, 46i, 2655 (*°yāḥ*, so. *mātaraḥ*).

Kaumāra, name of a varsha in Çākadvīpa. § 575b (*Çākadvīpa*): VI, 11b, 426.

Kaumodaki, name of the mace of Kṛṣṇa. § 257 (*Khāṇḍavadahanap.*): I, 225, 8200 (°: capable of slaying every Daitya (*Daityāntakaraṇiṁ*), given to Kṛṣṇa by Varuṇa).—§ 596 (*Pratijñāp.*): VII, 79, 2809.

Kaumuda, name of a month = Kārttika. § 562 (*Bhagavad-yānap.*): V, 83, 2926 (*°o māsī*).—§ 746 (*Ānuçāsanik.*): XII, 66, 3370 (*°o çuklapakaḥ*).—§ 761 (do.): XIII, 115, 5656 (*°o . . . çuklapakaḥ*), 5660 (*°m pakṣam*), 5670 (*māsam*).

Kaumudī, the day of full moon in the month of Kaumuda [i.e. Kārttika]. § 766 (*Ānuçāsanik.*): XIII, 130, 6132.

Kaunakutsya, a rshi. § 22 (*Pramadvārā*): I, 8a, 962.

Kaunapa°, a serpent. § 63 (*Sarpasattra*): I, 57, 2147 (of Vāsuki's race).—Do.° pl. = Rākṣasa, pl.: I, 6450.

Kaunapāçana, a serpent. § 47 (*Sarpanāmak.*): I, 35, 1559 (enumeration).

Kauṇḍinya, a muni. § 264 (*Sabbākriyāp.*): II, 4a, 111 (in the palace of Yudhisṭhira).

Kauṇḍivṛsha, pl. (*°aḥ*), a people. § 580 (*Bhīshmavadhāp.*): VI, 56c, 2410 (in the *guruḍavyūha* of Bhīshma, only C., P. has *Ku°*).

Kauṇkapa, pl. (*°aḥ*), a people. § 574 (*Jambūkh.*): VI, 9v, 367 (in the south, only C., B. has *Koṇ°*).—§ 608 (*Karṇap.*): VIII, 73, 3652 (only C., B. has *Taṅganāḥ*).

Kaunteya° ("the son of Kuntī") = Arjuna: I, 2275 (*Bībhatsuh*), 5234, 5257 (*A°*), 5456, 5468, 5479, 5494, 5741 (*Dhanañjayaḥ*), 6504, 6527, 6537, 6796, 6953, 7756, 7783, 7786, 7791, 7806, 7808, 7813, 7821, 7849, 7888, 7897, 7901, 7937, 7967, 7975, 7978, 8196; II, 2, 1012, 1018, 1026, 1049; III, 1476, 1477, 1478, 1480, 1486, 1514, 1531, 1568, 1600, 1687, 1693, 1733 (*A°*), 1774, 1792, 1793, 3088, 8421 (*Bībhatsuh*), 11981, 12064, 12074, 12272, 12292, 12296, 17265, 17268; IV, 8, 39 (*Dhanañjayaḥ*), 1260, 1428, 1441 (*Bībhatsuh*), 1445, 1513, 1523, 1588, 1698 (*Bībhatsuh . . . Çvatavāhanaḥ*), 1808, 1840, 1884, 1922, 1936, 1947, 1993, 1997 (*Kīrtimālī*), 2029 (do.), 2039, 2043, 2068 (*Kīrtimālī*), 2070, 2258, 2368 (*Dhanañjayaḥ*); V, 134 (do.), 2216 (*Bībhatsuh*), 2824, 3195 (*Dhanañjayaḥ*), 4812, 5375, 5502, 5522, 5567, 5875; VI, 518, 812, 857, 892, 915, 938, 989, 1057, 1099, 1119, 1147, 1157, 1176, 1179, 1193, 1197, 1201, 1323, 1352, 1359, 1362, 1424, 1502, 1504, 1514, 1999 (*Dhanañjayaḥ*), 2002, 2552, 3212 (*Çvatavāhanaḥ*), 3568, 3740 (*Çvatavāhanaḥ*), 3742, 3744, 4641, 4837, 5431, 5496 (*Çvatavāhanaḥ*), 5512, 5514 (*Çvatavāhanaḥ*), 5618 (only B.); VII, 292 (only C.), 660, 664, 678, 1196, 1989, 2670, 3127 (read *Kaunteya* with B.), 3161, 3276 (*Kīrtimālī*), 3284, 3365, 3409, 3416, 3442, 3445, 3669, 3726, 3729, 3758, 3831, 3902, 3959 (*Kṛṣṇasādrakīḥ*), 5813 (*Dhanañjayaḥ*), 5862, 5867,

5954, 6068, 6139, 6199, 6200, 6205, 6206, 6231 (*Pakāśasanih*), 6305, 6392, 7088 (*Bibhatsuh*), 7759, 7809, 8262, 8275 (Δ°), 8431 (do.), 8447, 9083 (Δ°), 9087, 9399, 9520, 9529, 9644; VIII, 1579, 1629, 2164, 2791, 2798, 2824, 2836, 3026, 3029, 3035, 3037, 3282, 3283, 3326, 3331, 3336, 3403 (*Çveta-vāhanah*), 3406, 3408, 3409, 3487, 3701, 4023, 4358, 4739, 4770, 4850, 4985; IX, 142 (*Dhananjaya*), 1029 (do.), 3478, 3480; X, 442; XII, 579, 600, 793, 1912, 13155, 13161, 13165, 13234, 13298, 13300; XIV, 591, 1468, 2123, 2140, 2227, 2234, 2255, 2323, 2431, 2453, 2470, 2474, 2484, 2577 (*Jishnum*); XVI, 227 (Δ°); XVII, 4.

Kaunteya² (do.) = Bhīmasena: I, 2242, 5021, 5061 (*Bhīmasenah*), 7406; II, 921, 922, 1067, 1084, 1089, 1090, 1103; III, 543 (*Bhīmasenah*), 545, 2051, 10841 (*Vrkodara*), 10842, 11189, 11257, 11301, 11325, 11360, 11362, 11422, 11424, 11624, 11731, 17280; IV, †236, 518, 528, 602, 631, 632, 633, 640, 720, 746; V, 2022, 2485 (*Bhīmasenam*), 2974, 4746, 5473; VI, 2304, 2799, 3305 (*Bhīmasenah*), 3429, 4343 5708 (*Bhīmasenani*); VII, 940, 3525 (*Bhīmasenam*), 5140, 5155, 5180 (*Bhīmasenah*), 5210, 5213, 5214, 5228, 5244 (*Bhīmasenah*), 5385, 5592, 5601, 5635, 5637, 5759, 5773, 5791, 8046, 8054, 9187, 9271, 9272, 9274; VIII, 2488, 3855, 3944, 4091; IX, 150, 583, 1439 (*Bhīmasenah*), 1914, 1943, 3213, 3218; X, 601 (*Bhīmasenah*), 658, 662; XI, 336; XII, 1377 (*Bhīmah*), 1475 (*Bhīmasenam*); XIV, 2102 (*Bhīmasenah*), 2525.

Kaunteya³ (do.) = Karna: V, 4736, 4753, 4918; VI, 5826, 5840; XVIII, 23 (K°), 140 (*Rādheyah*).

Kaunteya⁴ (do.) = Yudhishtira: I, 5284, 5820 (Y°), 5849, 6045 (Y°), 7226, 7245, 7249, 7271, 7553, 7568; II, 501, 1211, 1301, 1356, 1429, 1632, 1689, 1720, 1739, 1740, 1764, 1802, 1930, 2141, 2167, 2389, 2581, 2621 (*Dharmaputro Yudhishtirah*); III, 128, 211, 677, 750, 801, 815, 817, 843, 874, 899, †919 (Y°), 968 (Y°), 972, 1225, 1328, 1349, 1352, †1363, 1378, 1399, 1445, 1913 (*Dharmarājā*), 2088, 2130, 2773, 3030, 3081, 8318, 8338, 8340, 8383, 8405, 8411, 8438, 8444, 8458, 8498, 8540, 8630, 8662, 8686, 9968, 9981, 9983, 9986, 10098, 10113, 10123, †10247, 10309, 10311, 10422, 10469, 10516, 10534, 10549, 10588, †10601, †10691, 10698, 10699, 10772, 10793, 10820, 10823, 10829, 10831, 10862, 10863, 10994, 11444, 11445, 11524, 11553, 11739 (*Ajātaśatruh*), 11930, 11946, 12435 (Y°), 12444, 12630, 12763, 12796, 13002, 13009 (Y°), 13041, 13213 (Y°), 14694, 14838 (Y°), 15354 (Y°), 15356, 15488, 17235 (Y°), 17316, 17327, 17431, 17434; IV, 57, 150, 642, 2225, 2348; V, 48, 53, 126, 1972, 2214 (Y°), 2288 (Y°), 2484 (Y°), 2955, 5240, 5415, 5416, 5547, 7581, 7622 (Y°); VI, 696, 1574, 1588, 1616, 3698, 3798, 4654, 5189 (Y°); VII, 317 (*rājānam*); PCR. wrongly = *Bhīmasena*, 2923, 2932, 2936, 2946, 3529 (*Ajātaśatrum*), 3983 (only B, C. has *Kaiteyena*), 4174 (*Ajātaśatruh*), 4331, 6484, 6963, 7273, 8317, 9231; VIII, 2356, 2976 (*Dharmarājā Yudhishtiram*), 2986, 3187, 3207 (Y°), 3308, 5031; IX, 557 (*Ajātaśatrum Yudhishtiram*), 844, 851, 1012, 1188, 1718 (*Ajātaśatruh*), 1759, 1783; X, 551; XI, 230; XII, 384 (*Dharmarāja Yudhishtire*), 452, 476, 606, 620, 627, 651 (*Pāṇḍavah*), 663, 698 (*Ajātaśatrum*), 703, 732 (Y°), 832, 1150, 1158, 1207, 1213, 1225, 1228, 1360, 1409, 1419, 1715, 1729, 1753, 2455, 2458, 2460, 2471 (Y°), 2478 (do.), 2480, 2482, 2745, 2867, 3127, 3193, 3229, 3339, 4621, 4714, 4815, 4891, 5420, 5908, 6332, 7558, 9465, 9854, 10085, 10205, 11052, 11070, 11092, 11138, 11172, 11196, 11197, 11203, 12856, 13179; XIII, 17, 979, 1306, 1313, 1862, 1874, 2043, 2254, 2562,

3014, 3056, 3312, 3314, 3364, 3381, 3392, 4620, 4908 (Y°), 5117, 5139, 5151, 5175, †5203, 5631, 6219, 6280, 6923, 6927 (Y°), 7455, 7703, 7713, 7731 (Y°); XIV, 7, 17, 61, 321, 329, 2085, 2560 (*Dharmajah*), 2562, 2570, 2614, 2638; XV, 55, 122, 134, 165, 178, 217, 220, 261, 762; XVII, 57 (Y°); XVIII, 51, 128.

Kaunteya, pl. (Δ°) and dual (Δ°) ("the sons of Kunti"): I, 185, 2250, 5066, 5647, 5688, 5770, 6410, 6517, 7369 [7411 (*okaikah* . . . *Kaunteyah*)], 7419, 7424, 7461, 7465, 7544, 7552; II, 1362, 2646; III, 19, 8437, 11066, 11552, 14933; IV, 1131, 1612; V, 51, 195, 569, 597, 4152, 4268, 4678; VI, 535, 2931, 5298 (Δ° , i.e. Arjuna and Bhīmasena), 5301 (do.); VII, 292 (only B, C. has *Kaunteyat*), 6854, 7673; VIII, 38 (*Ṛājaputrā*), 311, 343, 1338, 1349, 2850; XI, 374.

Kaurava, adj. ("belonging to Kuru or to the Kurus (Kauravas)"): I, 5457 (Δ° *camūm*); III, 1421 (Δ° *paksham*, i.e. the party of Duryodhana); V, 4992 (*vaṃṣam*), 5020 (*vaṃṣah*), 5072 (*kulasya*); VI, 1558 (*sainyam*, i.e. the army of Duryodhana), 2480 (Δ° *senām*, do.), 2488 (*sainyam*, do.); VII, 5677 (*sainyam Sindhu-Sauvira-Kam*, do.), 7147 (Δ° *senām*, do.), 7350 (*sainyam*, do.), 7728 (Δ° *senām*, do.); VIII, 914 (Δ° *senā*, do.), 2562 (Δ° *senā*, do.), 2694 (*sainyam*, do.), 3641 (*balam*, do.), 3845 (Δ° *senā*, do.); IX, 521 (Δ° *senām*, do.), 525 (Δ° . . . *camūh*, do.), 537 (Δ° . . . *prtaṇā*, do.), 1009 (*sainyam*, do.), 1764 (*vaṃṣe*).

Kaurava, pl. (Δ°) (the descendants of Kuru or name of a people (= Kuru, pl.); very often it designates only the sons of Dhṛtarāshṭra and their adherents, in opposition to the sons of Pāṇḍu and their adherents): I, 116, 299, 499, 561 (*muninā Kāṇām yaçobhṛtā*, i.e. Vyāsa), 584 (*āyodhanam*), 1664 (*vaṃṣajah*), 3126, 4378, 4449 (*āṇām yaçobhṛtā* . . . *Pāṇḍunā*), 4466, 4958, 5034, 5097, 5099, 5212 (the sons of Dhṛtarāshṭra and the sons of Pāṇḍu), 5214 (do.), 5239 (do.), 5452, 5453, 5457, 5458, 5465, 5524 (*āṇādi*), 5712, 5790, 5860, †7084 (*āgrāh*, i.e. the sons of Pāṇḍu), †7337 (*Ṛājaputrā*, = do.), †7341 (*vaṃṣavardhanah* = do.), 7531, 7535, 7537, 7556, 7776 (*āṇām yaçaskaram*, i.e. Arjuna), 7961; II, 2022, 2062 (*āṇām kulakaram jyeshtham Pāṇḍavam acyutam*, i.e. Yudhishtira), †2117 (*samsadi Kāṇām*), 2211, 2212, †2213, 2255, 2269, 2292, 2293 (*āṇavamagnam māṇ*, sc. Draupadi), 2306, 2350, 2351, 2352, †2368, †2379 (*āṇām guruḥ*, i.e. Drona?), 2538, 2653, 2666; III, †220, †252, †255, 311, 698, †962, 1423 (*sainyasya*), 8513 (i.e. the Pāṇḍavas), 13006 (*arashabāh*, i.e. the Pāṇḍavas), 14880, 14887, 14889, 14935, 14952, 14954, 14956, 14961, 15011, 15027, 15318 (*āsarva*), 15338; IV, 206 (*āhiniṇ*), 867, 977, 981, 992, 999, 1297, 1428, 1528, 1626 (*āṇām rājā*, i.e. Duryodhana), 1630, 1708, 1998, 2234; V, †39, 128, 602, †701, †765, 825, 827, 843, 948 (*āṇām rājā*, i.e. Yudhishtira), †1332 (*medhibhātah Kāṇām tam*, sc. Dhṛtarāshṭra), †1333, 1806, †1835, †1847 (*āṇām pravīra*, i.e. Bhīshma), 2284, †2411 (*samsadi Kāṇām*), †2505, 2525, †2577, 2623, 2670, 2711, 3273, 3331, 4181, 4281, 4443, 4851, 4953, 4966 (*mukhyayoh*, i.e. Bhīshma and Dhṛtarāshṭra), 5081, 5230, 5269 (the army of Duryodhana consisting of eleven akshauhini), 5376, 5717 (*āṇām sainapatyam prāpya Gaṅgasyah*, i.e. Bhīshma), 5938 (*Gīrāṅgadam Kāṇām adhipatyā bhīyashasayam*, sc. Bhīshma); VI, 4, 26, 28, 126, 635, 1556, 1568, 1584, 1599, 1610, 1613, 2067, 2139 (*āṇikam*), 2143 (*āṇām pitāmahaḥ*, i.e. Bhīshma), 2179, 2432, 2577, 2593, 2620 (*āṇām adhipah*, i.e. Duryodhana), 2883, 2890, 3290, 3299, 3313, 3860, 3921, 3942, 3950, 3951, 4206,

4225, 4319, 4326, 4430 (*°ānām rājā*, i.e. Duryodhana), 4727, 5310, 5330, 5710 (*°ānām pitāmahaḥ*, i.e. Bhīṣhma); VII, 23, 50 (*Bhīṣhme K°ānām upācraṇe*), 118, 124, 210, 416, 436, 928, 1330, 2000, 2645, 2654, 3078, 3082, 3085, 3735, 3737 (*°endrānām*), 4133, 4173, 4192, 4202, 4481, 4729, 4730 (*°sainyanya*), 4734, 4738, 4988, 5259, 5461, 5657, 5856, 5862, 6021, 6104 (*°creshthāḥ*), 6160, 6477, 6481, 6606, 6659, 6986, 7180, 7274, 7296, 7325 (*°ānām anikintm*), 7350, 7352, 7655, 7747 (*°samkrande*), 7755, 7773, 8358, 8541, 8841, 8900, 8958, 9053 (only in B), 9054, 9170, 9188, 9204, 9234, 9273 (*°nandanāḥ*), 9392 (only in B., C. has *Pauravaḥ*), 9492, 9495; VIII, 244 (*Yādava-K°ān*), 342, 345, 349, 411, 412, 1077, 1199, 1244, 1255, 1712, 1714, 1947, 2518, 2650, 2685, 2696, 2780, 2903, 3014, 3034, 3079, 3107, †3342, †3348 (*samāgame Sṛṅjaya-K°ānām*), †3352, †3360, †3510, 3637, 3640, 3660, 3749, 3792, 3798, †3846, †3859, †4070, 4121, 4259, 4607, 4893, 4956; IX, 182, 288, 378, 548, 932, 1060, †1076, 1687 (*Pāṇḍu-K°samardāt*), 1700 (*°ānām mahārathān*, i.e. Aśvatthāman, Kṛpa, and Kṛtavarman), 3504, 3626 (*°ānām mahārathāḥ*, i.e. Aśvatthāman, Kṛpa, and Kṛtavarman); X, 714; XI, 230, 234 (*avigrahe K°ānām*), 821 (*vaiṣaṇam . . . K°āntakaram*); XII, 1495, 1575 (*Bhīṣhme K°ānām dhurandhara*), 1816, 1875 (*°ānām dhurandhara*, i.e. Bhīṣhma), 1928 (*Bhīṣhme K°ānām dhurandhara*); XIII, 6275 (*°ānām dhurandhara*, sc. Yudhishtira), 7689 (*Bhīṣhme K°ānām dhurandhara*), 7781; XIV, 1548, 1550, 1780 (*°endranām*), 2203 (*°ānām mahāratham*, i.e. Arjuna), 2336 (*°ānām dhurandhara*, i.e. Arjuna), 2590 (do.); XV, 76, 77 (*°ānām adhipatyē*), †431 (*striyaḥ K°-Pāṇḍu-rānām . . . K°rājaramṣyāḥ*), †439, 872, 1007 (*°yoshitāḥ*).

Kaurava¹ = Arjuna: I, 5409, 6535; III, 1709; VII, 6087.

Kaurava² = Babhravāhana: XIV, 2386.

Kaurava³ = Bhīmasena: III, 11169 (*Somavamṣtyāḥ*), 15782; VII, 5660 (only C., B. has *Pāṇḍavaḥ*).

Kaurava⁴ = Bhīṣhma: I, 4120, 4121; II, 1373; III, 8046; V, 5485 (*Gāṅgeyaḥ*), 5728, 5823, 5849, 5972, 7139, 7261; VI, 2495, 3799, 3808, 4933, 5843; VII, 39; XII, 1581, 1949, 1990, 8478, 11178; XIII, 196, 3313, 7741, 7770.

Kaurava⁵ = Bhūri: VII, 7361 (*Bh°*), 7399, 7403.

Kaurava⁶ = Bhūriçravas: VI, 2614; VII, 5896, 5947, 5953, 6055.

Kaurava⁷ = Çatānika³: I, 8044 (*rājarsheḥ*).

Kaurava⁸ = Çāntanu: XIII, 2443.

Kaurava⁹ = Dhṛtarāṣṭra: I, 2744, 7371 (*Dh°*); II, 1971; III, 454, 600, 14823; V, 112, 4122; VI, 2926; VII, 7; VIII, 80; IX, 235, 3574; XI, 347; XII, 1447 (*Dh°*); XV, 61, 89, 122, 365, 373, 385, 734, 801 (*°sya vadhūnām*), 969, 1079 (*rājarsheḥ*).

Kaurava¹⁰ = Duḥçāsana: VI, 5714; VII, 4877, 4938; VIII, 901.

Kaurava¹¹ = Durmukha: V, 2503 (*D°*); VII, 4036.

Kaurava¹² = Duryodhana: I, 5416, 5732, 7451; III, 14878 (*rājā*), 15125, 15180, 15223 (*D°*), 15274, 15308, 16338, 15517; IV, 1617; V, †1835, 2832, 3037 (*rājā*), 3245 (?), 3248, 3510, 4678, 5228, 5311, 5632, 5671, 5860, 7189, 7198, 7400, 7488, 7621 (*rājā*); VI, 1570, 1585, 1586, 2932, 4117, 4195, 4204, 4241; VII, 1587, 3485, 6535, 6983, 7120, 7123, 7144, 7151, 7445, 7451, 8432, 8923, 8995; VIII, 1387; IX, 2, 340, 812 (?), 1277, 1699, 1740, 3062, 3100, †3242, †3244, 3265 (*rājā Dhṛtarāṣṭraḥ*), 3336, 3663.

Kaurava¹³ = Janamejaya: I, 4081, 5076; II, 513; III, 14865; XIV, 2514; XV, 12.

Kaurava¹⁴ = Pāṇḍu: I, 4445 (*rājā*), 4787 (do.), 4943, †7191.

Kaurava¹⁵ = Somadatta: I, 5707 (*S°*); VII, 6740, 6744, 6926, 7249.

Kaurava¹⁶ = Suhotra: III, 13251.

Kaurava¹⁷ = Vicitravīrya: I, 4125 (*rājā*).

Kaurava¹⁸ = Vidura: V, 3046.

Kaurava¹⁹ = Yudhishtira: I, 7581 (*°sya niveṣanam*); III, 600, 631, 655, 667, 892, 972 (*Kaunteya*), 2633, 13491, 13600; IV, 1364 (*Dharmarājasya*); V, 7602; VII, 4316; XI, 2 (*rājā Dharmaputraḥ*), 247 (do.); XII, 1496 (*rājā*); XIV, 2092, 2532; XV, 292 (*rājā Kuntiputraḥ*), 734 (*rājā*); XVII, 2 (*rājā*); XVIII, 102.

Kaurava²⁰ = Yuyutsu: XI, 780 (*Y°*).

Kauravaçārdūla = Janamejaya: III, 1524.

Kauravācāryamukhya = Droṇa: I, 6379 (*Bhāradvājasya*).

Kauravaçreshtha¹ = Arjuna: XIV, 2252.

Kauravaçreshtha² = Bhīmasena: III, 12412.

Kauravaçreshtha³ = Çreṇimat: V, 5919 (so C., but read with B. *K°tha*, i.e. Duryodhana).

Kauravaçreshtha⁴ = Dhṛtarāṣṭra: VI, 481.

Kauravaçreshtha⁵ = Duryodhana: III, 15286; V, 5919 (only B., C. has by error *K°thaḥ* = Çreṇimat); VII, 7442.

Kauravaçreshtha⁶ = Yudhishtira: III, 615, 716, 1963 (*Dharmarājō Yudhishtiraḥ*), 13546.

Kauravadāyāda = Bhūriçravas: VI, 3253; VIII, 106 (*Bh°*).

Kauravādhamā¹ = Bāhlika: VII, 7225 (*B°*).

Kauravādhamā² = Bhīṣhma: II, 1447.

Kauravāgrya¹ = Bhīṣhma: XIII, 7710.

Kauravāgrya² = Yudhishtira: X, †573.

Kauravanandana¹ = Arjuna: I, 6747; VI, 5791; XIV, 2173, 2246.

Kauravanandana² = Bhīmasena: III, 11270.

Kauravanandana³ = Bhīṣhma: XII, 1964.

Kauravanandana⁴ = Dhṛtarāṣṭra: XII, 4614; XV, 531 (*rājā*), 785, 962 (*Dh°*).

Kauravanandana⁵ = Duryodhana: V, 7290, 7554; IX, 1804.

Kauravanandana⁶ = Janamejaya: III, 8407.

Kauravanandana⁷ = Pāṇḍu: I, 4424 (*P°*), 4628 (*rājā*).

Kauravanandana⁸ = Yudhishtira: II, 501; III, 8543; V, 555; XII, 3343, 4349; XIII, 2402, 5689, 5699, 6910; XVI, 1 (*Y°*).

Kauravanandana, pl. (*°āḥ*) = the sons of Pāṇḍu: II, 2021 (*Pāṇḍavāḥ*), III, 10869; IV, 1613.

Kauravanātha = Yudhishtira: XIII, 7773 (?).

Kauravarāja = Dhṛtarāṣṭra (?): XV, †431 (*striyaḥ . . . K°vamṣyāḥ*).

Kauravarājapatnī = Draupadī: I, †7211.

Kauravarājaputra = Arjuna: VIII, †4049.

Kauravarashabha¹ = Arjuna: III, 1937.

Kauravarashabha² = Pāṇḍu: I, 4440.

Kauravarashabha³ = Yudhishtira: XIV, 2567.

Kauravasattama¹ = Arjuna: VI, †2615.

Kauravasattama² = Yudhishtira: VI, †2661 (*Dharma-rājā*).

Kauravātmaja = Duryodhana: IV, 2246.

Kauravavamçabhṛt = Dhṛtarāṣṭra: XV, 640.

Kauravavamçavardhana = Yudhishtira: IV, †215.

Kauravendra¹ = Bāhlika: VIII, 180 (*B°*).

Kauravendra² = Dhṛtarāṣṭra: V, †968; VI, 423; VII, †252, †8139; VIII, †4557; XV, 22, 141, †440, †558, 576.

Kauravendra³ = Duryodhana: V, †5934, †7233, †7515; VI, 5208 (?), †5799 (*Duryodhanāḥ*), †5813; IX, 3145 (*Suyodhana*), 3311, 3394; XIV, 1785, 1806 (*Suyodhana*).

Kauravendra⁴ = Janamejaya: XVIII, 110 (according to C.).
Kauravendra⁵ = Yudhishtira: III, †12651; VI, 3801; VII, 7025; XII, 11512; XIII, †4588, †7359; XVIII, 110 (according to B., Y^om).

Kauraveya, pl. = Kaurava, pl.: I, 5217, 5689, 5690; II, 2349, †2366; III, 313, †14744 (i.e. the Pāṇḍavas); IV, 1136 (do.); V, 126, 601, †1873, 3095, 5407; VI, 2429, 2659, 3956; VII, 3084, 3573, 3835, 5214, †7203, †8176, 8547, 8692; VIII, 48, 2098, 2468; IX, 1190, 1515.

Kauraveya¹ = Arjuna: VII, 5962.

Kauraveya² = Bhūriçravas: VII, 5892, 6006, 6026 (B^o).

Kauraveya³ = Duryodhana: III, 15034, 15194; V, 5268; VII, 7034; IX, 1303, 1764.

Kauraveya⁴ = Somadatta: VII, 6739.

Kauraveya, adj. (= Kaurava, adj.): VII, 4857 (*sainyam*, i.e. the army of Duryodhana), 7029 (*sarvasainyāni* = do.).

Kauravī ("daughter of Kauravya") = Ulūpi: XV, 437.

Kauravya, a serpent. § 47 (Sarpanāmak.): I, 36, 1558 (enumeration).—§ 66 (Sarpasattra): I, 57, 2153 (*°kulajān nāgān*), 2155 (*°kulajāh*, enumeration of the serpents of K^o's race who fell into the fire).—§ 248 (Arjunavanavāsap.): I, 214, 7789 (*°sya nāgasya bhavane*), 7793 (*Airāvatakulē jātaḥ K^o nāma pannagah*, father of Ulūpi), 7809 (*°sya nirecanāt*).—§ 564 (Mātaliyop.): V, 103γ, 3631 (enumeration), 3635 (*°syāryakanya*).—§ 785 (Anugītāp.): XIV, 88, 2604 (*°syātmajā*, i.e. Ulūpi).

Kauravya, pl. (*°āh*) = Kaurava, pl.: I, 94 (i.e. Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4914, 5464, 5892 (i.e. the sons of Pāṇḍu); II, 1435; III, 2 (i.e. the Pāṇḍavas); 345, 348, 14705 (i.e. the Pāṇḍavas), 14901, 14903, 15369 (i.e. the Pāṇḍavas); IV, 93 (do.); V, 5348; VI, 362 (so C., but B. has *Kauravya* = Dhṛtarāshṭra), 1569, 1628 (*sulāma tava*, i.e. Dhṛtarāshṭra's), 5155 (i.e. the brothers of Duryodhana); VII, 933, 1237, 1549, 5866, 8245, 9110; VIII, 1170, 3012, 3147; XI, 377; XIV, 1794.

Kauravya¹ = Arjuna: I, 6503, 6531; V, 130 (*Kuntīputro Dhananjayaḥ*); VII, 6321; VIII, 2904; XIV, 391, 398, 2258, 2408; XVI, 139, 205, 244 (*Dhananjayaḥ*).

Kauravya² = Bhīmasena: IV, 718; XIV, 2521; XV, 59.

Kauravya³ = Bhīshma: I, 4094, 5176, 5187; II, 1478; III, 8249, 8251; V, †692 (B^o), 7067, 7093, 7097, 7256, 7264, 7293, 7366; VI, 2562, 4847, 5318(?), 5339; VII, 38; XII, 806, 6028, 12045; XIII, 5148, 7721 (*Pitāmahaṃ*), 7769; XIV, 1780 (B^o).

Kauravya⁴ = Bhūriçravas: VII, 5880, 6355.

Kauravya⁵ = Brhadbala: VI, 623 (read *Kausalyah* with B.).

Kauravya⁶ = Çāntanu: I, 4126 (Ç^o), 4148 (Ç^o).

Kauravya⁷ = Dhṛtarāshṭra: I, 4446 (Dh^o), 5634 (Dh^o), 5636 (Dh^o), 5649, 5740 (Dh^o); II, 1882; III, †224, 339, 351; V, 644, 2459, 2965 (Dh^o), 3392, 3394, 3396; VI, 321, 362 (only B., C. has *Kauravyah*), 417, 425, 427, 433, 442, 451, 472, 474, 490, 5062; VII, 5, 6, 5006, 5050, 5238, 5248, 5428, 5559, 7834, 8791; VIII, 20, 2362; IX, 70, 779 (so B., C. has *Kauravyo* = Çalya), 1243; X, 36, 363; XI, 339; XV, 34 (Dh^o), 347, 426 (*rājā*), 737 (do.), 1004.

Kauravya⁸ = Duḥçāsana: III, 15105 (*°au*, i.e. Duḥçāsana and Duryodhana); VII, 1685; VIII, 913.

Kauravya⁹ = Duryodhana: II, 1721; III, 14867, 14932, 15105 (*°au*, i.e. Duryodhana and Duḥçāsana), 15112; IV, 867 (*rājānam Dhṛtarāshṭraṃ*), 882, 946; V, 591, 592, 595, 603(?), 2469, 5222, 5260, 5679 (*Dhṛtarāshṭraṃ Suyodhanaṃ*), 5680, 5998, 7181, 7243, 7355, 7357, 7557 (*rājā Duryodhanaḥ*), 7616; VI, 3467 (D^o), 5318(?); VII, 3441, 3860, 6084, 6550,

6559, 6979, 7121 (*pārthivah*), 7126, 8430, 8992, 9008; VIII, 1360; IX, 1275, 1403 (D^o), 1841, 1951 (D^o), 3216; X, 506; XII, 119 (D^o); XIV, 1495 (*Dhṛtarāshṭraḥ*).

Kauravya¹⁰ = Janamejaya: I, 2675, 2697, 4636, 4875, 5842, 8429; II, 840; III, 12315, 12557, 14872; IV, 511; VIII, 4; IX, 2201, 2382, 2627, 2639; XIII, 7723, 7759; XIV, 1731, 1903, 2072, 2199, 2231, 2383, 2450, 2484 (read *Kauravya* with B.); XV, 302, 634; XVII, 27, 29; XVIII, 81, 157.

Kauravya¹¹ = Jayatsena⁴: IX, 1412.

Kauravya¹² = Pāṇḍu: I, 4578, 4782 (P^o); V, 5006.

Kauravya¹³ = Sahadeva: II, 1106, 1158.

Kauravya¹⁴ = Somadatta: I, 6994 (S^o); II, 1267 (S^o).

Kauravya¹⁵ = Suhotra: III, 13251, †13255.

Kauravya¹⁶ = Vicitravīrya: I, 4143.

Kauravya¹⁷ = Yudhishtira: I, 5871 (Y^o); II, 283, 1298, 1338(?); III, 606, 610, 629, 630, 650, 665, 687, 704, 712, 727, 1320, 1993, 2220, 8311, 8318, 8393, 8595, 8616, 13600, 14241, 14485, 15622 (*rājā Kuntīputro Yudhishtirah*); IV, 491, 587 (*Ajātaçatruṃ*), 1368 (Y^o), 2230, 2289 (Y^o); VI, 13, 3794 (Y^o), 3835 (Y^o), 5756; VII, 815, 4276; XII, 498, 651, 2009, 2163, 2472, 2650, 2700, 4416, 4441, 5425, 5892, 5897, 5942, 6102, 9552, 10109, 10153, 10161, 10204, 12197, 12199; XIII, 2140, 2247, 2346, 2371, 2375, 3017, 3051, 3429, 3887, 4219, 4329, 6931, 7715, 7737; XIV, 113, 359, 1528 (*Dharmarāja Yudhishtiro*), 2103; XV, 46, 236, 244, 769 (Y^o), 1002; XVII, 19 (*rājā K^o Dharmaputro Yudhishtirah*); XVIII, 61 (*rājā*), 86 (do.).

Kauravya¹⁸ = Yuyutsu: VII, 2951 (Y^o); XIV, 1805 (Y^o), 1894 (*Yuyutsuṃ Dhṛtarāshṭraṃ*).

Kauravyadāyāda = Pāṇḍu: I, 4918 (P^o).

Kauravyaduhitr ("the daughter of Kauravya [the serpent]") = Ulūpi: XIV, 2425 (? PCR. translates "the daughter(-in-law) of Kuru's house" = Citrāṅgadā).

Kauravyakulanandini (do.) = Ulūpi: XIV, 2402 (PCR. translates "the daughter-in-law of Kuru's race").

Kauravyamukhya = Bhūriçravas: VII, 5875.

Kauravyapatnī = Kuntī: V, 4914 (*Vārshneyī*).

Kausalya¹ (C. Kauç^o) ("the king of the Kosulas") = Brhadbala: V, 5765 (B^o); VI, 623 (B^o, only in B., C. has by error *Kauravyah*), 3534 (B^o), 3855 (B^o), 5325 (B^o), 5408; VII, 1964 (has been slain by Abhimanyu), 2575 (all. to his encounter with Abhimanyu); XI, 790 (his corpse is burnt).

Kausalya² (C. Kauç^o) (do.) = Brhadratha: V, 7612 (*Brhadrathah*; read *Brhadbalaḥ*?).

Kausalya³ (C. Kauç^o) (do.) = Vasumanas: XII, 2537 (V^o), 2541, 2595.

Kausalya⁴ (C. Kauç^o) (do.) = Kshemadarçin: XII, 3059, 3066, 3123, 3124, 3858, 3874, 3876, 3887, 3922, 3951, 3955.

Kausalya, pl. (C. Kauç^o) (*°āh*), a people = Kosala, pl. § 608 (Karnap.): VIII, 47κ, 2226.

Kausalyā¹ (C. Kauç^o), wife of Pūru. § 156 (Pūruvaṃç.): I, 95, †3764 (mother of Janamejaya⁹).

Kausalyā² (C. Kauç^o) = Ambikā: I, 4266, 4267, 4269, 4275, 4286.

Kausalyā³ (C. Kauç^o) = Ambālikā: I, 4471, 4472, 4614, 4912, 4955, 4974.

Kausalyā⁴ (C. Kauç^o), wife of Daçaratha and mother of Rāma. § 525 (Rāmopākhyānap.): III, 274, 15879 (*Rāmasya mātā*).—§ 527 (do.): III, 277, 15962, 15980.

Kausalyā⁵ (C. Kauç^o), wife of Janaka. § 624 (Rājadh.): XII, 18, 546.

Kausalyāmātr (C. Kauç°) (do.) = Rāma Dācarathi: III, 16302, 16572.

Kausalyānandavardhana (C. Kauç°) ("the son of Kausalyā" [i.e. Ambālikā]) = Pāṇdu: I, 4466.

Kausalyānandivardhana (C. Kauç°) ("the son of Kausalyā") = Rāma Dācarathi: III, 15957.

Kausalyātmajā (C. Kauç°), dual (°) = Ambikā and Ambālikā: I, 3804.

Kaushika = Mahāpurusha (Mahāpurushastava).

Kaustubha, the jewel of Kṛṣṇa (Vishṇu). § 28 (Amṛta-manthana): I, 18, 1147 (*maṇir divyaḥ*, emerged when the gods churned the milky ocean).—§ 521 (Draupadīharanap.): III, 263, 15533 (*°bhūṣhaṇa*, sc. Kṛṣṇa).—§ 562 (Bhagavad-yānap.): V, 94, 3343 (*maṇim*, worn by Kṛṣṇa).—§ 564 (Mātalyop.): V, 102, 3613 (*maṇiratnam*, arose at the churning of the [milky] ocean).—§ 608 (Karnap.): VIII, 46, 2181 (*atyartham bhṛjato Kṛṣṇo K°s tu maṇis tataḥ*); 76, †3855 (*urasi*—sc. Kṛṣṇa's—K°n *oa jāyvalya-mānam*).—§ 637 (Rājadh.): XII, 45e, 1546 (*°enorasiethena maṇinābhīrajitam*, sc. Kṛṣṇa). Cf. Kiriṭa-Kaustubhadhara.

Kautsa, a brahman. § 59 (Sarpasattra): I, 53, 2046 (= Jaimini?, among the priests at the snake-sacrifice of Janamejaya).—§ 767 (Ānuçāsanik.): XIII, 137, 6270 (Bhagiratha attained to heaven by giving his daughter Hamsi to K.).

Kavacin, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2738.—§ 182 (Dhṛtarāṣṭraputranāmaka): I, 117, 4550.—§ 608 (Karnap.): VIII, 5188, 2446 (attacked Bhīmasena); 84f, 4262 (do., is slain by Bhīmasena).

Kavasha, a ṛshi. § 665 (Mokshadh.): XII, 2087, 7596 (one of the ṛshis of the west).

Kāverakā, a river in Çākadvīpa. § 575b (Çākadvīpa): VI, 117, 432.

Kāverī, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8164 (a tīrtha).—§ 459 (Mārkaṇḍeya): III, 188a, 12910 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 91, 328 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646, 7648.

Kavi, a ṛshi. § 121 (Amçāvat.): I, 66, 2606 (son of Bhṛgu and father of Uçanas (Çukra), cf. Nil. ad. I, 3204).—§ 747b (Suvarṇotpatti): XIII, 85, 4123 (sprang together with Bhṛgu and Āṅgīras from the sacrificial fire (viz. from the extinguished coals) into which the seed of Brahman had fallen), 4142 (was adopted by Brahman), 4149 (had eight sons named *Varuṇāḥ*), 4151 (*°sutāḥ*), 4152, 4153 (adopted by Çiva in the shape of Varuṇa).—§ 751b (Çapathavidhi): XIII, 94a, †4550, (4578).

Kavi = Çukra (Uçanas): I, 3196 (?).

Kavi, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 917, 4361 (enumeration).

Kavi, a son of Kavi. § 747b (Suvarṇotpatti): XIII, 85, 4150 (first son of Kavi).

Kavi = Vishṇu (1000 names).

Kavi = Agni: XIII, 7220 (cursed by Āṅgīras).

Kaviputra ("the son of Kavi") = Çukra (Uçanas): I, 3204.

Kavisuta (do.) = Çukra (Uçanas): I, 2606 (*grahāḥ*).

Kāvya, a son of Kavi. § 747b (Suvarṇotpatti): XIII, 85i, 4150 (second son of Kavi = Çukra?).—Do. = Çukra, q.v.

Kāyaçodhana, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6012.

Kāyavya, name of a robber. § 643b (Kāyavyacarita): XII, 135, 4854 (*Naishādhī*), (4864), 4874, 4875, 4876 (*°caritam*).

[**Kāyavya-carita(m)**] ("the history of Kāyavya"): § 643b (Āpaddh.): There was a robber *Kāyavya*, born of a *Kshatriya* father and a *Nishāda* mother. *K.* was a practiser of *kshatriya* duties, conversant with the scriptures, free from cruelty, devoted to the *brahmins*, etc. Morning and evening he went deer-hunting; he was well conversant with all the practices of the *Nishādas*, and of all animals living in the forest, etc. Alone he could vanquish many hundreds of soldiers. He worshipped his old, blind, and deaf parents in the forest every day, etc. One day many thousands of robbers made him their leader, promising not to slay women, *brahmins*, etc. By abstaining from sin they obtained great prosperity. *Kāyavya*, though a robber, still succeeded in winning felicity in heaven* (XII, 135).

Keçarin, name of a monkey, v. Kesarin.

Keçarin, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 424 (only C., B. has *Kesarah*, q.v.).

Keçava = Kṛṣṇa (Vishṇu), q.v.

Keçavāgraja ("the elder brother of Keçava" [i.e. Kṛṣṇa]) = Balarāma: IX, 2062, 3135.

Keçavanandana ("the son of Keçava" [i.e. Kṛṣṇa]) = Pradyumna: III, 723, 754.

Keçavapūrvaja ("the elder brother of Keçava" [i.e. Kṛṣṇa]) = Balarāma: IX, 1965, 2978.

Keçayantri, a mātṛ. § 615u (Skanda): IX, 460, 2635.

Keçihan, **Keçihantr** = Kṛṣṇa (Vishṇu), q.v.

Keçin, an Asura. § 92 (Amçāvat.): I, 65, 2531 (son of Danu).—§ 495 (Skandotpatti): III, 223, 14248, (14251), 14252, 14253, 14254; 224, 14257, 14259 (*mahāsuraḥ*; *K.* had ravished Daityasenā, but was defeated by Indra when he tried to ravish Devasenā).—§ 785 (Anugītāp.): XIV, 69, 2031 (had been slain by Kṛṣṇa).—§ 793 (Mausalap.): XVI, 6c, 158 (do.).

Keçin. § 412 (Aṣṭāvakra): III, 134, 10670 (? *trayo-daçāhāni sasāra Keçin*; *agnir vāyuh sūryaḥ ca keçinaḥ iti vaidīkprasiddheḥ*, Nil.).

Keçinī, an Apsaras. § 103 (Amçāvat.): I, 65, 2558 (daughter of Prādhā and Kaçyapa).

Keçinī, wife of Ajamidha. § 152 (Pūruvaṃç): I, 94, 3722 (mother of Jahnu, Vrajana, and Rūpin).

Keçinī, the maidservant of Damayantī. § 353 (Nalopākhyānap.): III, 74, 2890, (2895), (2899), (2902), 2906, 2912, 2920; 75, 2921, 2922, 2924, 2926, (2928), 2940, 2943, 2945, 2948; 76, 2951, 2952.

Keçinī. § 506 (Skandayuddha): III, 231, 14562 (followed Pārvatī, i.e. Umā).

Keçinī. § 559 (Virocana): V, 35, 1185, 1186, 1187, (1188), 1189, (1190), 1193, 1194 (the dispute of Virocana and Sudhanvan on account of *K.*).

Keçinishūdana, **Keçisūdana** = Kṛṣṇa, q.v.

Kedāra, a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 427 (= Keçarin, v. 424?, B. reads *Kesara* in both passages).

Kedāra(h) **Kapilasya**, v. **Kapilasya kedāra(h)**.

Kedāra(h) **Kapishthalasya**, v. **Kapishthalasya kedāra(h)**.

Kedāra(h) **Matangasya**, v. **Matanga**.

Kekaya, pl. (°āḥ), a people, especially five brothers, princes of the Kekayas, who joined Yudhishtira (the rest followed Duryodhana). § 402 (Tīrthayātrāp.): III, 120, †10284

(? *sa-K°* *Codipati*). — § 556 (Saṅjayayānap.): V, 30, †889 (in the army of Duryodhana). — § 561 (Yānasandhip.): V, 50γ, 1973 (have joined Yudhishtira), 2004 (*bhrātaraḥ pañca*): 530, 2107 (in the army of Yudhishtira); 54, 2137 (*Pāñcālāṅga sa-K°āḥ*); 55κ, 2145. — § 569 (Bhagavadyanap.): V, 141γ, 4780 (*bhrātaraḥ*, had joined Yudhishtira). — § 572 (Rathātirathasāṅkhyānap.): V, 160, 5417 (*Somakaiḥ sa-K°aiḥ*, follow Yudhishtira). — § 574 (Jambūkh.): VI, 9μ, 356 (among the peoples in Bhāratavarsha). — § 578 (Bhishma-vadhāp.): VI, 47ε, 1837 (only B., = the five brothers?, C. has by error *Kaikayaḥ*); 49μ, 2022 (are slain by Bhishma); 50, 2088 (followed Virāṭa). — § 579 (do.): VI, 52γ, 2141 (*Prācyā-Saurīra-K°āḥ*, followed Bhishma). — § 582 (do.): VI, 74, 3271 (*dhanurvedaviṣṭarāḥ*, = the five brothers?, support Arjuna). — § 583 (do.): VI, 75δ, 3295 (*Madra-Saurīra-K°āḥ*, in the *kraūṇca* array of Bhishma); 79ν, 3470, 3501 (*pañca sodarāḥ*), 3503 (*bhrātaraḥ*). — § 585 (do.): VI, 95ε, 4271 (the five brothers?), 4308 (do.), (ξξ), 4321 (do.). — § 590 (Droṇābhishekap.): VII, 1α, 577 (the five brothers?, C. has *Kaikayaḥ*). — § 592 (Saṃcāptakavadhāp.): VII, 20θ, 877 (attack Droṇa); 22ν, 926 (defeated by Droṇa), (ξ), 942 (follow Bhīmasena); 24σ, 1052 (had sided with Yudhishtira). — § 593 (Abhimanyuvadhāp.): VII, 35ξ, 1528 (follow Abhimanyu); 40o, 1691 (applaud Abhimanyu). — § 599 (Jayadrathavadhāp.): VII, 95, 3498 (resisted by Droṇa). — § 600 (Ghaṭotkacavadhāp.): VII, 158τ, 6972 (only C., B. has *Kaikayaḥ*), 6980. — § 603 (Nārāyaṇāstramokṣhap.): VII, 193γ, 8919 (fought with Aśvatthāman). — § 605 (Karnap.): VIII, 13, 508 (the Kekaya princes Vinda and Anuvinda are slain by Sātyaki). — § 608 (do.): VIII, 68λλλ, 3390 (*jetā Madra-Kāliṅga-K°ān*, said of Arjuna in a prophecy). — § 615 (Gadāyuddhap.): IX, 55π, 3122. — § 619 (Strīvilāp.): XI, 22η, 628 (followed Jayadratha, when he robbed Draupadī; all. to § 522); 25κ, 720 (*bhrātaraḥ pañca*, had been slain by Droṇa). — § 620 (Śrāddhap.): XI, 26β, 791 (i.e. the five brothers?, their corpses are burnt). — § 641 (Rājadh.): XII, 77, 2889 (*ānām adhipatiḥ* = *Kaikaya*). — § 787b (Ṣṭayūpa): XV, 19, 529 (ruled by Ṣṭayūpa). Cf. the numerous passages, where B. has Kekaya instead of the reading of C.: *Kaikaya* (q.v.) or *Kaikya* (q.v.).

Kekayādhīpati = *Sahasracitya*: XV, 543 (S°).

Kekayarājaputra, v. *Kaikayarājaputra*.

Kelikala = *Čiva* (1000 names¹).

Keraka, pl. (°āḥ), a people. § 284 (*Sahadeva*): II, 31, 1173 (only C., B. has *Keralān*, q.v.).

Kerala, pl. (°āḥ), a people. § 223 (*Vāsishṭha*): I, 175, 6685 (*Hūṇān sa-K°ān*, among the peoples who sprang from the froth of *Vāsishṭha*'s cow). — § 284 (*Sahadeva*): II, 31, 1173 (in the south, vanquished by *Sahadeva*; only B., C. has *Kerakān*), 1174 (*Dravidāṅṣ caiva sahitāṅṣ coḍra-K°aiḥ*, vanquished by *Sahadeva*). — § 574 (Jambūkh.): VI, 9, [352 (°am, error in C. for *kevalam*, B.)], (ν), 366 (in the south). — § 605 (Karnap.): VIII, 12ββ, 455 (*Colaḥ sa-K°āḥ*, in the army of Yudhishtira). — § 607 (do.): VIII, 44κ, 2066.

Kerala, sg. ("the king of the Keralas"). § 515 (Karnadigvijaya): III, 254, 15250 (caused by Karṇa to pay tribute to Duryodhana).

Kesara, a mountain in *Čakadvīpa*. § 575b (*Čakadvīpa*): VI, 11, 424 (only B., C. has *Kēṣari*), 427 (only B., C. has *Kodārasya*).

Kesarin (*Kēṣ°*, C.), name of a monkey. § 425 (Hanūmad-Bhīmasenasamv.): III, 147, 11193 (Hanūmat was begotten

by Vāyu with the wife of *K.*). — § 608 (Karnap.): VIII, 68, †3402 (*°naḥ sutasya*, i.e. Hanūmat, on the banner of Arjuna).

Ketu¹, name of a certain demon (or planet), originally the tail or body of Rāhu. § 608 (Karnap.): VIII, 87, 4464 (*Rahu-K°ā yathā*).

Ketu² = *Čiva* (1000 names²).

Ketu, pl. (°avaḥ), a kind of r̥shis. § 630 (Rājadh.): XII, 26α, 774 (have attained to heaven by means of study).

Ketuṅṅa, an ancient king. § 6 (Anukram.): I, 1α, 230 (in Saṅjaya's enumeration of departed kings).

Ketudharman, the younger brother of the Trigarta king Sūryavarman. § 785 (Anugītāp.): XIV, 74, 2154, 2155, 2156 (is slain by Arjuna).

Ketumālā, a varaha. § 574 (Jambūkh.): VI, 6δ, 207, 226 (d: On the western side of *Meru* is *K.*, there is also *Jambū-khaṇḍa*. There the duration of human life is 100,000 years; the men are all of golden complexion, and the women are like *Apsaras*; all the residents are without sickness or sorrow).

Ketumālā, a tirtha. § 377 (Dhaumyatirthak.): III, 89, 8368 (among the sacred places of the west).

Ketumālīn = *Čiva* (1000 names³).

Ketumat¹, an Asura. § 92 (Amṣāvāt.): I, 65, 2532 (son of Danu). — § 130 (do.): I, 67, 2646 (incarnate as king *Amitaujas*).

Ketumat², various princes. § 264 (*Sabhākriyāp.*): II, 4β, 122 (waited upon Yudhishtira), 127 (the same?, do.). — § 576 (*Bhagavadgītāp.*): VI, 17, 668 (followed the *Kāliṅga* king), 671, 673 (in the army of Duryodhana). — § 578 (*Bhīshmavadhāp.*): VI, 51, 2110 (do.). — § 579 (do.): VI, 54, 2239 (*Naishadān*, followed *Črutāyus*, the *Kāliṅga* king), 2240, 2310 (is slain by Bhīmasena), 2354. — § 589 (*Droṇābhishekap.*): VII, 10, 349 (d: *yo'evadhī K°ān viro rājaputram durāsadam | apakrāntam girīdvāre aparāntagi°*, B.); proceeded against Droṇa).

Kevalī, a city? § 515 (Karnadigvijaya): III, 254, 15245 (conquered by Karṇa on his digvijaya).

Kha(m) = *Sūrya* (the Sun): III, 147. — Do.² = *Kṛṣṇa*: III, 481. — Do.³ = *Čiva* (1000 names¹).

Khacara = *Čiva* (1000 names²).

Khacārīn = *Skanda*: III, 14635.

Khaṣa or **Khasa**, pl. (°āḥ), a barbarous people. § 223 (*Vāsishṭha*): I, 175, 6684 (only B.: *Khasān* instead of *Vaṣān*, C., arose from the froth of *Vāsishṭha*'s cow). — § 295 (*Dyūtap.*): II, 52, 1859 (°o, brought tribute to Yudhishtira). — § 571 (*Ulūkādūtāgamanap.*): V, 160γ, 5510 (°o, in the army of Duryodhana); 161, 5555 (do., do.). — § 589 (*Droṇābhishekap.*): VII, 11ν, 399 (°o, C.; °o, B., had formerly been vanquished by *Kṛṣṇa*). — § 599 (*Jayadrathavadhāp.*): VII, 121θθ, 4847 (°o, C.; °o, B., fought with Sātyaki). — § 605 (Karnap.): VIII, 20, 779 (°o, mangled by the Pāṇḍya king). — § 607 (do.): VIII, 44λ, 2070 (°o). — § 608 (do.): VIII, 73, 3652 (°o, had been vanquished by Arjuna).

Khaṣira (*Kha°*, B.), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9o, 375.

Khaḍga, a warrior of *Skanda*. § 615μ (*Skanda*): IX, 45η, 2569.

Khaḍgajihva = *Čiva* (1000 names¹).

Khaḍgin = *Čiva* (1000 names²).

[**Khaḍgotpattikathana(m)**] (the narrative of the origin of the sword). § 656 (cf. *Āpaddh.*): *Naḥula* (b) questioned Bhishma as to which (the sword or the bow) is really the

foremost of weapons, and how the sword was first created and for what purpose, and who was the first instructor in the use of that weapon. Bhishma related that in ancient times the universe was one vast expanse of water, enveloped in darkness, etc. There *Pitāmaha* (i.e. *Brahmān*) took his birth, he then created wind, fire, etc., and then assuming a visible form he begot *Marici*, etc. (α) [and *Pracetā*; the last begot] *Dakṣha* (c). When *Sarvalokapitāmaha* (i.e. *Brahmān*) had called into existence all creatures he promulgated the eternal religion laid down in the *Vedas*. That religion was accepted by the gods with their preceptors and priests, and by Ā., V., R., S., M., A., *Bhṛgu*, *Atri*, *Angiras*, Si., the *Kācyapas*, *Vasishtha*, etc. (β); all of them lived in obedience to *Brahmān*. But the foremost of the *Dānavas*, *Hiranyakaśipu*, etc. (γ), and many other *Dāityas* and *Dānavas*, filled with wrath and covetousness, took delight in all kinds of wicked acts, etc., wielding only the rod of chastisement; those foremost of *Asuras* forsook every kindly intercourse with other creatures. Then *Brahmān* with the *Brahmarshis* proceeded to a delightful summit of *Himavat*, and after 1,000 years he arranged a sacrifice. From the sacrificial fire arose *Asi* ("the sword") (d), which *Brahmān* gave to *Rudra* (i.e. *Śiva*) in order to enable him to put down irreligion. *Rudra* (description) with the sword destroyed and dispersed the *Asuras* (*Dānavas*); some of them penetrated into the bowels of the earth, others got under the cover of the mountains, some went upwards, others entered the depths of the sea. *Rudra* then gave the sword to *Vishṇu*, *Vishṇu* to *Marici*, *Marici* to the *maharshis*, the *maharshis* to *Vāsava* (i.e. *Indra*), *Mahendra* (i.e. *Indra*) to the *lokapālas*, the *lokapālas* to *Manu* (e) the son of *Sūrya*. He gave it to his son *Kāshapa*. Thence it passed successively to *Ishvāku*, etc. (δ), from *Droṇa* to *Kṛpa*, from *Kṛpa* to theo (*Nakula*) and thy brothers. *Kṛtikāḥ* is the *nakṣatra* of the sword, *Agni* its deity, *Rohini* its *gotra*, *Rudra* its high preceptor. Its eight mysterious names are *Asi*, etc. (ε). Of all weapons the sword is the foremost; the *Purāṇas* truly declare that it was first wielded by *Maheśvara* (i.e. *Śiva*). *Prithu* (*Vaiṣṇava*) (f) created the first bow. Persons skilled in weapons should always worship the sword. Blessing to the reader (XII, 166).

Khaga¹, a serpent. § 564 (*Mātalyop.*): V, 103^γ, 3626.

Khaga² = *Śiva* (1000 names²).

Khagama, a brahman. § 25 (*Sahasrapād*): I, 11, 995 (cursed *Sahasrapād* to become a *duṇḍubha*).

Khagarāj = *Garuḍa*: IX, 922.

Khageçvara = do.: I, †1255.

Khalin = *Śiva* (1000 names²).

Khalin, pl. (°āḥ), a *gaṇa* of *Dānavas*. § 7721 (*Vasishtha*): XIII, 156, 7281 (*Dānavāḥ*), 7286, 7288 (*hatāḥ ca Kḥ°o yatra sa deçāḥ khalino bhavāt*).

***ghanaka** ("miner"): I, 5798, 5813, 5817 (°*sattamāt*).

Khāṇḍakhaṇḍā, a mātṛ. § 615u (*Skanda*): IX, 460, 2638.

Khāṇḍaparaçu = *Vishṇu* (*Kṛṣṇa*): XII, 13276 (etymology), XIII, 7010 (1000 names).

Khāṇḍava, name of a forest. § 4 (*Ānukram.*): I, 1, 150 (all. to *Khāṇḍavadahanaparvan*).—§ 11 (*Parvasaṅgr.*): I, 2, 363 (*dahanam Kḥ°ya*, do.), 403 (°*ya dahanam*, do.).—§ 17 (*Uttāṅka*): I, 3, 802 (*Takshaka* had formerly dwelt in *Kurukṣetra* and *Kḥ°*).—§ 71 (*Ādivaṃçāvatāraṇap.*): I, 61, 2275 (all. to *Khāṇḍavadahanaparvan*).—§ 190d (*Arjuna*): I, 123, 4797 (do., in a prophecy).—§ 254 (*Khāṇḍavadahanap.*): I, 223, 8083, 8088 (the abode of *Takshaka*, and therefore

protected by *Indra*), 8092 (*Agni* wished to consume *Kḥ.*).—§ 255 (*Agniparābhava*): I, 223, 8094, 8095, 8096, 8097, 8148 (*vanam*), 8151, 8152 (*Agni* seven times in vain tried to consume *Kḥ.*).—§ 256 (do.): I, 224, 8159, 8161, 8162 (*Brahmān* advises *Agni* to apply to *Arjuna* and *Kṛṣṇa*).—§ 256b (*Khāṇḍavadahanap.*): I, 224, 8166.—§ 257 (do.): I, 225, 8208 (*dāvam*, *Agni* began to consume *Kḥ.*).—§ 258 (do.): I, 226, 8212 (*pakṣiṇaḥ Kḥ°ālayāḥ*), 8214, 8222, 8227, 8229; 227, 8234 (*vanam*), 8284 (*prāṇiṇaḥ Kḥ°ālayāḥ*); 228, 8285 (°*ālayāḥ*), 8300, 8305, 8310 (°*ālayāḥ*) (*Kṛṣṇa* and *Arjuna* prevented the residents of *Kḥ.* from escaping; *Indra* and the gods engaged in battle with them, but were vanquished; *Açvasena*, the son of *Takshaka*, escaped, and the *Asura* *Maya* was spared).—§ 259 (*Çāringakop.*): I, 229, 8349, 8350, 8362 (*dāvam*), 8363; 231, 8401; 232, 8428 (*dāvam*) (the story of the *çāringakas* who dwelt in *Kḥ.*).—§ 260 (*Khāṇḍavadahanap.*): I, 234, 8465.—§ 331 (*Kairātāp.*): III, 39, 1596 (all. to *Khāṇḍavadahanap.*).—§ 340 (*Indralokābhigamanap.*): III, 48, 1927 (do.); 49, 1953 (do.).—§ 437 (*Yakṣhayuddhap.*): III, 160, 11682 (do.).—§ 549c (*Arjuna*): IV, 2, 38 (do.).—§ 551 (*Kicakavadhap.*): IV, 19, 571 (do.).—§ 552 (*Goharanap.*): IV, 36, 1188 (do.); 37, 1211 (do.), †1229 (do.); 45, 1431 (do.).—§ 556 (*Saṇḍjayayānap.*): V, 22, †657 (do.).—§ 561 (*Yānasandhip.*): V, 52, 2094 (thirty-three years had passed since *Arjuna* gratified *Agni* in *Kḥ.*); 60, 2366 (all. to *Khāṇḍavadahanaparvan*); 62, †2418 (do.).—§ 570s (*Gāṇḍīva*): V, 158, 5356 (do.).—§ 570 (*Sainyaniryānap.*): V, 158, 5375 (do.).—§ 585 (*Bhishma-vadhap.*): VI, 98μμ, 4453 (do.).—§ 589 (*Dronābhishekap.*): VII, 11, 402 (do.).—§ 601 (*Dronavadhap.*): VII, 185^γ, 8433 (do.).—§ 607 (*Karnap.*): VIII, 42, †1985 (do.).—§ 608 (*Karnap.*): VIII, 46a, 2130 (do.); 68λλλ, †3390 (do.); 79, †4052 (do.); 87w', 4441 (do.); 89a', †4564 (do.); 90, †4634 (°*dāhamuktaḥ*, sc. *Açvasena*, all. to § 258), †4680 (all. to *Khāṇḍavadahanap.*).—§ 613 (*Gadāyuddhap.*): IX, 34, 1921 (°*Agnim ivārjunāḥ*, do.).—§ 615 (do.): IX, 56p, 3145 (°*Pāvako yathā*, do.).—§ 773b (*Kṛṣṇa Vāsudeva*): XII, 159, †7378 (all. to *Khāṇḍavadahanaparvan*).—§ 792 (*Nāradaçamanap.*): XV, 38a, 1067 (do.).—§ 794 (*Mahā-prasthānikap.*): XVII, 1, 38 (do.).

Khāṇḍavadāha ("the burning of the *Khāṇḍava* forest"): § 10 (*Parvasaṅgr.*): I, 2, 316 (°*ākhyam parva*, i.e. *Khāṇḍavadahanaparvan*).

[**Khāṇḍavadahanaparvan(°va)**], the 19th of the minor parvas, in C., including also *Mayadarçanaparvan*, in all I, 222–34 (cf. *Khāṇḍavadāha*). § 254: At the instance of *Dhṛtarāṣṭra* and *Bhishma* the *Pāṇḍavas* at *Indraprastha* began to bring other kings under their sway. All the subjects lived happily. Once, in the summer, *Arjuna* and *Kṛṣṇa* sported on the banks of the *Yamunā* with *Draupadī* and *Subhadṛā*, etc. They were then approached by a brahman, whose complexion was like molten gold (I, 222). It was *Agni*. He asked them to help him to consume the forest of *Khāṇḍava* and the creatures therein; for *Indra* always prevented him from consuming it, because he was a friend of the *Nāga* *Takshaka*, who dwelt there with his followers and family.—§§ 255–6, a (*Agniparābhava*, q.v.): the antecedents of the *Khāṇḍavad*. (I, 223, 224).—§ 256, b: *Arjuna* said that he wanted a stronger bow and inexhaustible arrows, and a resplendent chariot to ride in, and that *Kṛṣṇa* needed a weapon with which he could slay *Nāgas* and *Piçācas* (I, 224).—§ 257: Then *Agni* thought of *Varuṇa* (δ), who presented *Arjuna* with: (1) the *Gāṇḍīva* bow (c); (2) two inexhaustible

quivers; (3) a chariot yoked with horses. Then Agni gave to Kṛṣṇa: (1) a discus (Sudarśana) (*d*). Varuṇa, after this, gave to Kṛṣṇa: (2) the mace Kaumodakī (*e*). They were then ready to fight, and Agni began to consume the forest (I, 225).—§ 258: Arjuna and Kṛṣṇa prevented the creatures from escaping. Even the gods became afraid and applied to Indra. Indra poured down showers of rain, that were at first dried up in the sky by the heat of the fire (I, 226). When more rain was poured down, Arjuna dispelled it with a shower of his weapons. Takshaka was not present, having gone to Kurukshetra. But his son Aśvasena was there; his mother, a she-snake, attempted to swallow him, but had her head cut off by Arjuna; Indra, raising a violent wind, for a moment deprived Arjuna of his consciousness, during which time Aśvasena effected his escape, being cursed by Kṛṣṇa, Arjuna, and Agni ("never shalt thou be famous"). Indra assailed Arjuna with clouds, which were dispersed by the Vāyavya weapon, and with a shower of stones, and with a peak from the Mandara, but in vain. Garutmat (Garuḍa) and other birds, and Nāgas, who also assailed Kṛṣṇa and Arjuna, were vanquished; and As., G., Y., Rā., and Nāgas were defeated by Arjuna, as were the Dai. and Dā. by Kṛṣṇa with his discus. They were also attacked by Yama with his death-dealing mace, Kubera with his spiked club, Varuṇa with his noose and beautiful missile, Skanda with his long lance, the Aśvins with resplendent plants, Dhātṛ with his bow, Jaya with a thick club, Tvāṣṭṛ with a huge mountain, Sūrya with a bright cakti, Mṛtyu with a battle-axe, Aryaman with a bludgeon furnished with sharp spikes, Mitra with a discus sharp as a razor, Pūshan, Bhaga, Savitr, R., V., M., V.-D., and S. (I, 227). With his discus Kṛṣṇa slaughtered Pç., N., Rā., Dā., As., etc. The gods retired from the scene. Indra became filled with joy and applauded Kṛṣṇa and Arjuna. An incorporeal voice addressed him, saying that Takshaka was in Kurukshetra, and that Kṛṣṇa and Arjuna, being the old ṛshis and gods Nara and Nārāyaṇa, were invincible, and that the destruction of the forest of Khāṇḍava had been ordained by fate. Then also Indra went back to heaven. The Vidyādhara, etc., dwelling in that forest, all became frightened. Agni, drinking the nectar-like stream of animal fat, became filled with joy. When the Asura Maya, the brother of Namuci, was about to be slain by Kṛṣṇa and burnt by Agni, Arjuna rescued him. Agni burnt the forest for fifteen days, sparing only six of its dwellers: Aśvasena, Maya, and four cārṅgakas (a sort of birds, Nil.) (I, 228).—§ 259 (Cārṅgakopākhyāna, q.v.): I, 229, 1–234, 4, (8331–8464).—§ 260: When Agni had consumed fat, marrow, and flesh in abundance, and burnt the forest for fifteen days, he became gratified and extinguished himself. Indra, with M., appeared before Kṛṣṇa and Arjuna, and granted them a boon. Arjuna asked him to give him all his weapons (both the Āgneya and the Vāyavya), and Indra promised to give them when Mahādeva had been pleased with him. To Kṛṣṇa he granted that his friendship with Arjuna should be eternal. Then he ascended to heaven with the celestials. Arjuna, Vāsudeva, and the Dānava Maya, having wandered a little, sat down on the bank of a river (I, 234).

Khāṇḍavaprastha – Indraprastha, q.v.

Khāṇḍavāyana, pl. (°āḥ), a family (?) of brahmins. § 398 (Paraśurāma): III, 117, 10208 (*tām*—sc. *vedīm*—*Kaṣyapa-syānumate brāhmaṇāḥ khāṇḍavas tadā vyabhajans te tadā rājan prakhyataḥ Kḥ°āḥ*).

Khaninetra, a king, son of Vivimṇa and father of Suvarcas. § 778e (Sarpavarta-Maruttīya). King *Vivimṇa* had fifteen sons, all powerful archers, revering brahmins, etc.; the eldest brother *Kḥ*. oppressed them all, but having conquered the entire kingdom he could not retain it, as the people were not pleased with him; they dethroned him and installed his son *Suvarcas* as king, and then they rejoiced: XIV, 4, 70, 71.

Khara, a Rākshasa, son of Viśravas. § 526 (Rāmopākhyāna): III, 275, 15896 (Rākā bore *Kḥ*. and Ārpanakhā from Viśravas), 15900 (proficient in archery and hostile to the brahmins), 15907 (*Kḥ*. and Ārpanakhā attended on Rāvaṇa and Vibhishana while they were practising austerities).—§ 528 (do.): III, 277, 15986 (his hostilities with Rāma Dācarathi on account of Ārpanakhā), 15988 (Rāma slew *Kḥ*. and Dūshana), 15996.—§ 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (the same (?), in the army of Rāvaṇa).—§ 599 (Jayadrathavadhap.): VII, 107, 4040 (*yathā Dācarathi Rāmaḥ Kḥ°m hatvā mahābalaṃ*, cf. § 528).

Kharajāṅghā, a mātṛ. § 615u (Skanda): IX, 460, 2640.

Kharakarnī, a mātṛ. § 615u (Skanda): IX, 460, 2644.

Khari, a mātṛ. § 615u (Skanda): IX, 460, 2624.

Khattāṅga, v. Khatvāṅga.

Khatvāṅga¹, an ancient king. § 61 (Sarpasattra): I, 55, 2109 (°-Nābhaga-Dilīpakalpa, sc. Janamejaya, C. has *Khatṭ°*).

Khatvāṅga² = Dilīpa: VII, 2269 (C. *Khatṭ°*).

Khatvāṅgadhārin = Āiva: X, 254.

Khatvāṅgin = Āiva (1000 names¹).

***khecara** ("moving in the air") said of the devadūta: I, 972, 974.

Khyātā, a mātṛ. § 615u (Skanda): IX, 460, 2638.

Kicaka, the senāpati and brother-in-law of Virāṭa. § 11 (Purvaśaṅgr.): I, 2, 483 (*duṣṭātmano vadho yatra K°asya Vṛkodarāt*, cf. § 551).—§ 551 (Kicakavadhap.): IV, 14, 376 (*senāpatir Virāṭasya*), 377, †383, (384), 416, 424, †429, †430; 15, 431, (432), 439, 440, 444, 447, 448; 16, (452), (456), †458, 460, 461, 462, 464, 465, 483, 484, 487, 500, 501; 18, 527, 529 (*Virāṭasya . . . senātiḥ . . . śyālāḥ*); 21, 643, 644, 662, 663, 665, 668, 670, 672, 676 (*Virāṭasya . . . sārathiḥ*), 684, 687, 689, 692; 22, 694, 700, 705, (707), 711, 712, 716, 718, 719, 720, 725, 727, 730, 731, 733, 734, 735, 739, 754, 758, 762, 763, 766, 770, 775, †777, 782, 784, 785, 786, 787, 789 (*vinipātitaṃ*); 23, 793, 794, 797 (*hataḥ*), 799 (do., the slaughter of *K*. and his relatives by Bhīmasena on account of Draupadī).—§ 552 (Goharaṇap.): IV, 25, 861, 862, 864, 880 (*b*: *K*. had repeatedly vanquished and slain the Trigartas); 30, 972 (had several times vanquished the Trigarta king Suçamaṇi, 974; 31, 1002 (*hataḥ*)).—§ 555 (Sainyodyogap.): V, 8, 223 (all. to § 551).—§ 562 (Bhagavad-yāna): V, 90o, 3151 (°*asya* . . . *hantā*, i.e. Bhīmasena, cf. § 551).—§ 599 (Jayadrathavadhap.): VII, 139, 5799 (°*o nihato yathā*, all. to § 551).—§ 608 (Karnap.): VIII, 50, 2413 (*sagaṇo hataḥ*, do.).—§ 617 (Aishikap.): X, 11, 598 (*Virāṭanagare K°ena bhṛçārditāṃ*, sc. Kṛṣṇa, do.).—§ 623 (Rājadh.): XII, 16, 502 (°*ena padā vadhaṃ*, do.).—§ 779 (Açramedhikap.): XIV, 12a, 325 (°*ena padā vadhaḥ*, do.). Cf. Sūtaputra.

Kicaka, pl. (°āḥ), a tribe or family. § 10 (Purvaśaṅgr.): I, 2, 328 (°*andam vadhaḥ parva*, i.e. Kicakavadhaparvan).—§ 214 (Hidimbavadhap.): I, 156, 6085 (*Matsyāms Trigartān Pāṇḍālan K°an antareṇa*, the Pāṇḍavas went to Ekacakrā).—§ 551 (Kicakavadhap.): IV, 22, 751 (°*andam mukhyasya*, i.e. Kicaka), 774 (°*adhamam*, i.e. Kicaka); 23, 801, 811, 827 (105 Kicakas are slain by Bhīmasena); 24, 835.—§ 552

(Goharāṇap.) : IV, 44, 1372 (had been slain for the sake of Draupadī).—§ 553 (Vaivāhikap.) : IV, 71, 2293 (*hantā K°ānām*, i.e. Bhīmasena), 2296 (*hatāḥ*). Cf. Sūta, pl., Sūtaputra, pl.

[**Kicakavadhaparvan**] ("the slaughter of the Kīcakas"), the 54th of the minor parvans of Mhbhr. § 551: The Pāṇḍavas thus passed ten months in Matsya's city. As the year was about to expire, Kīcaka, the senāputi and brother-in-law of Virāṭa, became enamoured of Kṛṣṇā, who rebuked him and warned him of the Gandharvas, her husbands (IV, 14). Then he caused Sudeshṇū (*Kaikēyī*) to send Kṛṣṇā to him to fetch wine. Kṛṣṇā adored the Sun, who commanded a Rākshasa to protect her invisibly (IV, 15). As Kīcaka seized her, she dashed him to the ground and rushed to Yudhishtira, followed by Kīcaka, who brought her down and seized her by the hair, but the Rākshasa gave him a push, so that he fell down senseless. Yudhishtira, apprehensive of discovery, commanded Bhīmasena to forbear. Kṛṣṇā rebuked Virāṭa and was praised by the courtiers, but sent back to Sudeshṇā by Yudhishtira: "the Gandharvas will surely dispel thy woe." Sudeshṇā said: "I shall cause Kīcaka to be slain, if thou wishest it." Kṛṣṇā answered: "Even others will slay him" (IV, 16). Kṛṣṇā rose up at night and proceeded to Bhīmasena (IV, 17), and complained of their plight and especially that of Sahadeva (*b*) (IV, 18-21). Bhīmasena exhorted her to endure a little longer, reminding her of Sukanyā, Indrasenā (*c*), Sitā, Lopāmudrā, and Sāvitrī (IV, 21), and said: "To-morrow evening you should manage to have a meeting with Kīcaka in the dancing hall, but so that others may not spy thee." Kīcaka came to the rendezvous and was slain by Bhīmasena, and Kṛṣṇā said to the keepers of the dancing-hall: "Kīcaka has been slain by my Gandharva husbands" (IV, 22). Kīcaka's relatives obtained permission from Virāṭa to cremate Kṛṣṇā with him, and carried her towards the burning-place. She cried "Jaya", etc. (*a*). Bhīmasena hearing it, came and slew 105 of them with a tree (IV, 23). Virāṭa got afraid and caused Sudeshṇā to ask Kṛṣṇā to leave the country, but she obtained permission to remain for thirteen days (IV, 24).

Kilakila = Īva (1000 names¹).

Kim = Vishnu (1000 names).

Kimjapya, a tirtha. § 364 (Tirthayātrāp.) : III, 83, 6049.

Kimpunā, a river. § 268 (Varuṇasabhāv.) : II, 9, 373 (among the rivers present in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.) : III, 188a, 12910 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Kimpurusha, pl. (*°āḥ*), a class of beings. § 113 (Amṣvāt.) : I, 66, 2572 (among the offspring of Pulaha).—§ 279 (Arjuna) : II, 28, 1038 (*deçam K°ācānam Drumaputrena rakshitam*, in the north conquered by Arjuna on his digvijaya).—§ 386 (Agastyop.) : III, 104, 8801 (came to see the exploits of Agastya).—§ 418c (Mandara) : III, 139, 10825 (attended upon Mānibhadra).—§ 423 (Gandhamādanapr.) : III, 145, 11027 (in the north).—§ 432 (Saugandhikāh.) : III, 153, 11359 (at the lotus lake of Kubera).—§ 436 (Yakshayuddhap.) : III, 158, 11561 (*°āvāsam . . . Gandhamādanam*), 11620; 159, 11644 (*kāminah saha kāntābhik*).—§ 526 (Rāmopākhyānap.) : III, 275, 15921 (followed Kubera when he settled at Gandhamādana).—§ 533 (Sitā-Rāvaṇas.) : III, 281, 16168 (*deva - Dānava - Gandharva - Yaksha - K°āih*).—§ 603 (Nārāyaṇāstramokshap.) : VII, 199, 9196.—§ 638b (Kṛtaghnap.) : XII, 169, 6321 (sg.

°o yathā).—§ 664 (Mokshadh.) : XII, 207e, 7542 (born from a wife of Kaçyapa).—§ 785 (Anugītāp.) : XIV, 88, 2639 (*°saṅkirṇah*, sc. the açvamedha of Yudhishtira).

Kimpurushācārya ("leader of the Kimpurushas") = Druma : II, 1350 (*D°*), 1534 (*D°*).

Kimpurushasimha (do.) = Druma : V, 5352.

Kimpurusheça (do.) = Druma : II, 410.

Kindama, a muni. § 183 (Pāṇḍu) : I, 118, 4585 (was slain by Pāṇḍu while he in the shape of a deer had sexual intercourse, therefore he cursed Pāṇḍu).

Kindāna, a tirtha. § 364 (Tirthayātrāp.) : III, 83, 6049.

Kindatta, a tirtha. § 364 (Tirthayātrāp.) : III, 83, 6068 (*kāpaṇ, C. °dalan*).

Kinkara¹, a Rākshasa. § 224 (Kalmāshapādu) : I, 176, 6716 (entered Kalmāshapādu).

Kinkara², the rod of Mṛtyu or Yama. § 345 (Pativratā-māhātmyap.) : III, 298, 16895 (*Yamaḥ . . . sa-K°āḥ*).—§ 608 (Karnap.) : VIII, 50ββ, 2414 (*°odyatadaṇḍena Mṛtyunā*); 56, 2812 (*yathā kruddho Mṛtyuḥ K°-dandabhṛt*).—§ 613 (Gadāyuddhap.) : IX, 32, 1866 (*Vaivasatam iva K°odyatapāṇim*).—§ 746 (Anuçusanik.) : XIII, 62a, 3129 (*mṛtyur [reul : Mṛtyor ?] vai K°o dandah*).

Kinkara, pl. (*°āḥ*), a tribe of Rākshasas. § 11 (Parvasaṅgr.) : I, 2, 407 (*°ānām darçanam*).—§ 263 (Subhākriyāp.) : II, 3, 76, 86 (*°ā nāma Rākshasāḥ*, guarded the palace of Yudhishtira).—§ 291 (Dyūtap.) : II, 48, 1710 (*Mayenoktāḥ K°ā nāma Rākshasāḥ vahanti tāṃ sabhām*, sc. Yudhishtira's, cf. § 263).—§ 785 (Anugītāp.) : XIV, 65, 1918 (Yudhishtira offered bali to the *K°*).

Kinkinikāçrama, a tirtha. § 733k (Vaimānikā) : XIII, 25, 1709.

Kinnara, pl. (*āḥ*), a class of beings. § 28 (Amṣtamanthana) : I, 18, 1113 (*°air Apsarobhiç ca devair api sevitaṃ*, sc. Mandara).—§ 112 (Amṣvāt.) : I, 66, 2571 (among the offspring of Pulastya).—§ 133 (Dushyanta) : I, 70, 2858 (*matta - vānara - K°am*, sc. *vanaṃ*), 2868 (*nadim . . . sa-K°gaṇāvāsam*).—§ 222 (Tapatyup.) : I, 172, 6569 (*°odgita-bhāshini*).—§ 258 (Khūṇḍavadahanap.) : I, 228, 8304 (*Yaksha-Rākshasa-Gandharva-Nara-K°-pannagaiḥ*, worship Kṛṣṇa and Arjuna).—§ 264 (Subhākriyāp.) : II, 4, 132 (*kṛtanicramāḥ*, sing in the palace of Yudhishtira).—§ 269 (Vaiçrāvaṇasabhāv.) : II, 10, 396 (*°ā nāma Gandharvāḥ*, in the palace of Kubera), 409 (*çataçaḥ*, do.).—§ 359 (Vaçavā) : III, 82, 5036 (at Vaçavā).—§ 370 (Tirthayātrāp.) : III, 84, 7083 (at Saugandhikavāna); 85, 8168 (at Gokarna).—§ 377 (Dhaumyatīrthak.) : III, 90, 8391 (*Kirāta-K°āvāsam çailam*, at Gaṅgādvāra).—§ 389 (Gaṅgāvataraṇa) : III, 108, 9929 (on Himavat).—§ 418d (Kailāsa) : III, 139, 10831 (*Yaksha-Rākshasa-K°āḥ*, on Kailāsa).—§ 423 (Gandhamādanapr.) : III, 143, 10968 (*°caritaṃ giriṃ*, i.e. Gandhamādanu); 145, 11027 (*vānara-K°āih*).—§ 424 (Bhīmakadalikh.) : III, 146, 11083 (*giriṃ . . . K°caritaṃ*, i.e. Gandhamādanu).—§ 432 (Saugandhikāh.) : III, 153, 11359 (at Kubera's lotus lake).—§ 436 (Yakshayuddhap.) : III, 158, 11622 (*°sevitam*, sc. *Mahāgaṅgam*).—§ 437 (do.) : III, 160, 11696.—§ 438 (do.) : III, 162, 11813 (followers of Kubera).—§ 439 (Ājagarap.) : III, 177, 12339 (*naçottamaṃ praravaṇair upetaṃ . . . K°pakshibhiḥ*).—§ 474 (Mārkaṇḍeyas.) : III, 201, 13485 (*katham . . . K°āpusarasam*).—§ 495 (Skandotpatti) : III, 224, 14264 (*deva-Dānava-Yakshāṇam K°oraga-rakshasam jetā*, i.e. Skanda).—§ 526 (Rāmopākhyānap.) : III, 275, 15913 (*sarpa-K°-Bhūtebhyaḥ*).—

§ 542 (Rāvaṇavadha): III, 290, 16525 (*deva-Dāva-K°āh*).—§ 553b (Yudhishthira): IV, 70, 2271 (*Gandharva-Yakṣaprarāḥ sa-K°mahoragāh*).—§ 555 (Indravijaya): V, 12, 369 (*jagat . . . sa-K°mahoragāh*); 15, 464 (*°oraga-Rākṣasāh*).—§ 596 (Pratiñāp.): VII, 80, 2848 (*Gaṅgām . . . K°gitanūditām*), 2852 (*Mahā-Mandaram . . . K°aiṣ caiva cōbhitām*).—§ 599 (Jayadrathavadhap.): VII, 111, 4269 (*prthivi . . . sa-K°mahoragā*).—§ 600 (Ghaṭotkacavadhap.): VII, 163, 47293.—§ 615u (Skanda): IX, 46, 2706.—§ 658b (Kṛtaghnop.): XII, 169, 6323 (*Yakṣa-K°sevitām, sc. vanam*).—§ 674b (Cṛi-Vāsuvā): XII, 229, 48425 (*°Yakṣa-Rākṣasāh*).—§ 677 (Mokṣadh.): XII, 233, 8524 (*nara-K°-Rākṣasāh*).—§ 705 (do.): XII, 303, 11244 (*trailokye . . . sa-K°mahoragā*).—§ 714b (Himavat): XII, 328, 12315 (on Himavat).—§ 717b (Nārāyaṇīya): XII, 335, 12665 (*sa-K°mahoragāh*).—§ 730g (Upamanyu): XIII, 14, 4643 (*gītāh . . . K°ānām*, at the hermitage of Upamanyu).—§ 731b (Aṣṭāvakra-Diks.): XIII, 19, 1421 (in the palace of Kubera).—§ 746 (Ānuśāsanik.): XIII, 58, 2998 (*°oraga-Rākṣasāh*); 83, 3886 (*°oraga-Rākṣasāh*).—§ 749 (do.): XIII, 87, 4224 (*Piṣāca-K°ānām*).—§ 757f (Nandana): XIII, 102, 4865 (*°rājajushām . . . Nandanam Nīradasya*).—§ 768b (Umā-Mahēcvaras.): XIII, 140a, 6344.—§ 782g (Guruśiṣyas.): XIV, 43, 1183 (*nara-K°-Yakṣhānām . . . iṣvarāh*); 44, 1226 (*nara-K°-Yakṣhānām . . . prabhūh*).—§ 785 (Anugītāp.): XIV, 63, 1885; 88, 2639 (present at the āgramedha of Yudhishthira).—§ 786a (Agastya): XIV, 92, 2870 (*Gandharvāc ca sa-K°āh*).

Kinnari (female Kinnara), sg. and pl. § 416 (Yavakritop.): III, 136, 10753 (*°im ēva*, sc. the daughter-in-law of Raibhya).—§ 436 (Yakṣhayuddhap.): III, 158, 11562 (pl., on Gandhamādāna).—§ 519 (Pāṇḍavapr.): IV, 9, 258 (Kṛṣṇā is questioned if she is a K., etc.).—§ 757e (Meru): XIII, 102, 4862 (*vanam K° gītajushām*).

Kirāta, pl. (°āh), a barbarous people ("hunters"). § 223 (Vāsishtin): I, 175, 6684 (among the peoples who sprung from the cow of Vāsishtin).—§ 273 (Rājāsūyārambhap.): II, 14, 584 (*Vaṅga-Puṇḍra-K°eshu*).—§ 279 (Arjuna): II, 26, 1002 (followed Bhagadatta).—§ 280 (Bhīmasena): II, 30, 1085 (in the east, seven kings of the K. vanquished by Bhīmasena).—§ 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula).—§ 295 (Dyūtap.): II, 52, 1865 (*carmarāsasāh*, brought tribute to Yudhishthira).—§ 342 (Indralokābhigamanap.): III, 51, 1990 (present at the rājāsūya of Yudhishthira).—§ 377 (Dhaumyatīrthak.): III, 90, 8391 (*°Kinnarāvāsāh cailam*, at Gaṅgādvāra).—§ 419 (Gandhamādānapr.): III, 140, 10864 (*Subāhuvishayam . . . K°-Tānganākīrṇam*).—§ 555 (Suinyodyogap.): V, 19, 584 (in the *akṣauhīnī* of Bhagadatta).—§ 561 (Yānasandhip.): V, 64, 2470, 2475.—§ 573 (Ambopākhyānap.): V, 195e, 7609 (in the army of Duryodhana).—§ 574 (Jambūkh.): VI, 9μ, 358, 364, (ν), 376 (in the north-east).—§ 576 (Bhagavadgītāp.): VI, 20, 4753 (followed Kṛpa).—§ 578 (Bhīshmvadhap.): VI, 50π, 2080 (in the army of Yudhishthira).—§ 589 (Dronābhishhekap.): VII, 4β, 121 (*Himavaddurganīlayāh*, had been vanquished by Karna for Duryodhana).—§ 599 (Jayadrathavadhap.): VII, 112, 4318, 4320, 4322 (c. the K. have elephants sprung from the race of *Añjana*, with impenetrable skins, well trained . . . adorned with armour of solid gold, and resembling *Airāvata* and coming from the northern hills, ridden by fierce robbers of strong limbs, the foremost of warriors, cased in steel coats of mail; among them are persons born of the cow, or of the ape, or of

various other creatures, and also born of men. That division of the assembled *Mlecchas*, who are all sinful and come from the fastnesses of Himavat, seem at a distance to be of a smoky colour), 4339 (*viśhakalpaiḥ prahāribhiḥ*); 119ββ, 4716 (Sātyaki has vanquished many Čakas, K., etc.), (γγ), 4747 (thousands of K., etc., have been slain by Sātyaki).—§ 608 (Karnap.): VIII, 73, 3653 (have been vanquished by Arjuna).—§ 641 (Rājadh.): XII, 650, 2429 (enumeration of barbarous peoples).—§ 664 (Mokṣadh.): XII, 2070, 7560 (among the barbarous peoples of the north).—§ 730g (Upamanyu): XIII, 14η, 732 (*°Čabarānām*, Čiva assumes their form).—§ 739 (Ānuśāsanik.): XIII, 35c, 2159 (have been degraded to *čūdras*).—§ 785 (Anugītāp.): XIV, 73, 2136 (vanquished by Arjuna, when he followed the sacrificial horse); 83, 2469 (*Koçālān K°ān atha Tānganūn*).

Kirāta, sg. = Čiva in the shape of a K., when he fought with Arjuna (v. Kairātaparvan): I, 4160 (*Devadevaṃ K°rūpam*), 433 (*°vapushā*, sc. *Mahādevana*); III, 1555 (*°vaçasamechannah*, sc. Čiva), 1561, 1563, 1567, 1572, (1578), 1582, 1586, 1604 (*°rūpi*, sc. Čiva), 1605 (*°samarūpini*, sc. Čiva), 1606, 1607, 1609, 1616, 11956, 11977 (*°rūpam*); IV, 1536 (*°rūpeṇa sthitam Rudram*); VIII, 1251 (*°rūpeṇa sthitam Čarvam*).

Kirātārāja (the king of the Kirātas). § 264 (Subhūkriyāp.): II, 4β, 4119 (*Pulindah?*, waited upon Yudhishthira), 120 (*Sumanāh?*, do.).—§ 599 (Jayadrathavadhap.): VII, 112, 4320 (had given elephants to Arjuna).

Kirātārājan (do.) = Subāhu: III, 12349 (*S°*).

Kirītabhrt, **Kirītamālin**, **Kirītavat** = Arjuna, q.v.

Kirītakauṣṭubhadhara = Kṛṣṇa (Viṣṇu Nārāyaṇa): III, 13563; VI, 2994.

Kirītin¹ ("having a diadem") = Arjuna, q.v.

Kirītin² = Nara: I, 1188.

Kirītin³ = Indra: I, 1525 (*derendrah*); II, 287; XIII, 765 (Čiva in the shape of Indra), 2276.

Kirītin⁴ = Čiva: XIII, 4981.

Kirītin⁵, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2573.

Kirītanayātma ("the grandson of Kirītin [i.e. Arjuna]") = Purikṣit: XIV, 1975.

Kirmira, a Rākṣasa. § 11 (Parvasaṅgr.): I, 11, 425 (*°sya vadhaḥ cātra*, cf. § 316).—§ 315 (Maitreyuṣipū): III, 10, 368 (*Rākṣasāh*, had been slain by Bhīmasena), 382, 384 (*°vadha°*).—§ 316 (Kirmiravadhap.): III, 11, 385 (*°sya vadhaḥ*), 407 (*aham Bakasya vai bhṛatā K°u iti viçrutāh*), 412, 431, 454 (is slain by Bhīmasena), 460 (*Rākṣasām varam*).—§ 600 (Ghaṭotkacavadhap.): VII, 176, 8007 (kinsman of Alāyudha), 8010 (*Hiḍimba-Baka-K°ā nihatā mama bāndhavāh*, says Alāyudha); 180δδδ, 48211 (*Rākṣasendrā Hiḍimba-K°-Bakapradhāh*); 181, 8235 (*Hiḍimba-Baka-K°ā Bhīmasenena pātītāh*).

Kirmiravadha ("the killing of Kirmira"). § 10 (Parvasaṅgr.): I, 2, 319 (i.e. Kirmiravadhaparvan).

Kirmiravadhaparvan(°va) ("the section relating to the killing of Kirmira," the 31st of the minor parvas of Mbhr.; cf. Kirmiravadha). § 316: *Vidura* had heard it from the *Pāṇḍavas* and now related it to *Dhṛtarāṣṭra*. Departing from *Hāstinapura* and travelling for three days and nights the *Pāṇḍavas* reached the *Kūmyaka* wood. At midnight a man-eating *rākṣasa*, *Kirmira*, brother of *Baka* and friend of *Hiḍimba*, obstructed their path with a lighted brand, and would avenge himself on *Bhīma*. *Kṛṣṇa* was afraid. *Dhaumya* destroyed his illusion by *rākṣasa*-destroying

mantras. Arjuna stringed his bow *Gaṇḍīva*; but *Bhīma*, making him desist, fought with trees, etc., against *Kirmira*, as the brothers *Vāli* and *Sugrīva* had done of yore for the sake of the same woman. At last *Bhīma* seized him with his arms and whirled him about and killed him. Then placing *Kṛṣṇā* in their front they set out for *Deśitavana*. Having cleared the forest of its pest they began to live there. "Passing through the forest, I saw the body of the *rākṣasa*, and heard the story from the brahmins" (III, 11).

Kīrti ("fame," personif.), a goddess. § 115 (Amṛāvāt.): I, 66, 2578 (daughter of Dakṣa and wife of Dharma).—§ 270 (Brahmasabhāva): II, 11, 458 (in the palace of Brahman).—§ 336 (Indradarṣana): III, 37, 1488.

Kīrtimat¹. § 641 (Rājadh.): XII, 59, 2211 (son of Virajus and father of Kurudama).

Kīrtimat², a Viṣvadeva. § 749 (Ānuṣāsanik.): XIII, 91, 4356 (enumeration).

Kīrtivarma, a Pāṇḍava warrior. § 600 (Ghaṭotkaca-vadhāp.): VII, 158, 7009.

Kīrtiyāvāsa = Mahāpurusha (Mahāpurushastava).

Kishkindhā, a city. § 281 (Sahadeva): II, 31, 1122 (at K. Sahadeva fought with the monkey-kings Dvividā and Maindā).—§ 531 (Rāmopākhyānap.): III, 280, 16107 (C. °dhyām), 16108 (do.), 16131 (do., the capital of Sugrīva and Vālin).—§ 534 (Hanūmatpratyāgamana): III, 282, 16201, 16203, 16209.—§ 543 (Rāmābhisheka): III, 291, 16587, 16588.

Kishkindhyā, v. Kishkindhā.

Kīṭa ("the worm"). § 762b (Kīṭop.): XIII, 117-19, 5728 (*Draupāyanasya saṁvādam kīṭasya*), 5729, 5730, (5732), 5735, etc.

Kīṭaka, a prince. § 130 (Amṛāvāt.): I, 67, 2696 (among the incarnations from the Krodhavaṇa gaṇa).

Kīṭava¹ = Çakuni: I, 412 (Ç°); VII, 1504 (*Gāndhārarājah*).

Kīṭava² = Duḥcāsana: I, 156.

Kīṭava³ = Ulūka: V, 5694 (the cōka is wanting in B.).

Kīṭava, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, 1832 (brought tribute to Yudhishtira).—§ 586 (Bhīshma-vadhāp.): VI, 106, 4808 (protect Bhīshma).—§ 587 (do.): VI, 119aa, 5648 (abandon Bhīshma).—§ 589 (Dronābhishekap.): VII, 75, 184 (in the army of Duryodhana).

[**Kīṭopākhyāna**] ("the episode relating to the worm"). § 762b (Ānuṣāsanik.). *Bhīshma* said: In days of old, when the emancipated (*Brahmābhūtaḥ*) brahman *Vyāsa* roamed over the world, he saw a worm speedily moving on a chariot-road. Asked by *Vyāsa*, who was omniscient and knew the language of every animal, the worm said that it was running away from a large cart, lest it should be killed; every creature, in whatever situation it may be placed, becomes attached to it; "in even this order of being I am happy, I think, and wish to live"; in his former life he was a cruel *Çūdra*, a usurer, etc., never dedicating food to D. and P., etc. (description); he now was filled with repentance and grief; he had, however, worshipped his old mother, and once showed hospitality to a brahman; in consequence thereof the memory had not forsaken him, and he thought he should once more regain happiness (XIII, 117). *Vyāsa* said: "It is the consequence of a meritorious act of mine that thou art not stupefied; in consequence of my penances I am able to rescue a being of demerit by the simply granting him sight of my person; there is no stronger power than that of penances. Thou mayest again attain to righteousness and merit; the state of a worm is really fraught with great misery. The superior brahman

worships the Sun and the Moon uttering *mantras*; when thou hast attained to that state, I shall impart to thee *Brāhmaṇ*." The worm remained and was killed by the cart. He was reborn in diverse orders of being, such as a porcupine, Iguana, boar, deer, bird, *Cāṇḍāla*, *Çūdra*, and *Vaiçya*. Born at last as a *Kshatriya* (with *Kāmboja* steeds, *Sūtas* and *Māgadhas*, etc.; description) through the grace of *Vyāsa*, he came and worshipped him. *Vyāsa* said that the sin of his former life had yet not been destroyed; he should become a brahman by giving up his life on the field of battle for the sake of cows or brahmins; performing many sacrifices he should attain to heaven, and after emancipation (*Brahma-bhūtaḥ*) he should enjoy eternal happiness. The ascending order of transmigrating is: († v. 5774) animal > *Çūdra* > *Vaiçya* > *Kshatriya* > *Brahman* > *Svarga* (XIII, 118). He betook himself to severe austerities; *Vyāsa* went to him and said that the penances of the *Kshatriyas* consist in the protection of all creatures; thereby he should attain to the state of a brahman. Then he protected his subjects righteously, and after death became a brahman. *Vyāsa* came and told him not to fear death, but only the loss of righteousness. He caused the earth to be marked with 100 sacrificial stakes, and then obtained a residence in the region of *Brahmān* himself, and obtained the eternal *Brāhmaṇ* by his own acts, according to the words of *Vyāsa*. Also the *Kshatriyas*, who have been slain [on the field of Kurukshetra], have attained to a meritorious end (*galim punyām*); therefore, do not mourn on their account" (XIII, 119).

Koçā, a river. § 574 (Jambūkh.): VI, 9, 342 (so C., B. has *Koçhā*).

Koçala, **Koçalā**, **Koçalarāja**, **Koçalādhipa**, **Koçalādhipati**, **Koçaleçvara**, **Koçalendra**, v. Koç°.

Koçika, pl. (°āḥ) (VII, 1052), v. Kāçika, pl.

Kohala, a ṛshi. § 59 (Sarpasattra): I, 53, 2049 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 767 (Ānuṣāsanik.): XIII, 137a, 6271 (Bhagiratha attained to blessing by giving a hundred thousand kine to K.).—§ 775 (do.): XIII, 166, 7671 (one of the ṛshis of the north).

Kokamukhā = Durgā (Umā): VI, 800.

Kokāmukha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8136.—§ 733x (Cāṇḍālikūçrama): XIII, 25, 1738.

Kokanada, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1026 (in the north, vanquished by Arjuna on his digvijaya).

Kokanada, various warriors of Skanda. § 615u (Skanda): IX, 45, 2562, 2563, 2576.

Kokaraka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 369 (in the south, only C., B. has *Kokabakāḥ*).

Kokila, name of a mouse. § 571 (Ulūkādūtāgamana): V, 180, 5444.

Kokilaka, a warrior of Skanda. § 615u (Skanda): IX, 45, 2575.

Kolagiri, a mountain. § 284 (Sahadeva): II, 31, 1171 (in the south, conquered by Sahadeva on his digvijaya).

Kolāhala, a mountain (personif.). § 75 (Vasu): I, 63, 2367 (C. has by error *Kolāhalaḥ*), 2368 (when he attacked the River Çuktimati, Vasu struck him with his foot).

Kolisarpa, pl. (°āḥ), a people. § 739 (Ānuṣāsanik.): XIII, 33a, 2104 (have been degraded to *çūdras*).

Kolvagireya, pl. (°āḥ), a people. § 785 (Anugītāp.): XIV, 83, 2476 (so C., B. has *Kolla*°, vanquished by Arjuna when he followed the sacrificial horse).

Koṅkana, pl., v. Kauṅkana, pl.

Konvaçira, pl. (°āḥ), a people. § 739 (Ānuçāsaniḥ): XIII, 35, 2158 (have been degraded to *çādras*).

Kopavega, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishthira).

Kosala (C. Koç°), pl. (āḥ), a people. § 273 (Rājasūyārambhāp.): II, 14, 591 (*pūrrāḥ*, fled before Jarāsandha).—§ 276 (Jarāsandhavadhāp.): II, 20, 795 (*pūrrāṃç ca Koçalān*, only B., C. has *pūrrāṃ ca Koçalān*).—§ 280 (Bhīmasena): II, 30, 1077 (*uttarān*, vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1117 (*prāk-K°ān nṛpān*, so C., B. has *Prākotakān nṛpān*, vanquished by Sahadeva on his digvijaya).—§ 347 (Nalopākhyānap.): III, 61, 2319 (only B., C. has *Koçalān*).—§ 574 (Jambūkh.): VI, 9μ, 347.—§ 578 (Bhīshmvadhap.): VI, 51ν, 2105 (in the army of Duryodhana).—§ 589 (Droṇābhishekap.): VII, 11ν, 397 (*Kāçi-K°ān*, have formerly been vanquished by Kṛṣṇa, C. has *-Kāuç*).—§ 592 (Samçaptakavadhap.): VII, 210, 877 (*Matsya-Karūṣha-K°āḥ*, attack Droṇa); 24a, 1052 (have sided with Yudhishthira).—§ 593 (Abhimanyuvadhāp.): VII, 47, 1879 (*°ānām adhipatiḥ*, i.e. Bṛhadbala), 1881 (*°ānām bhartāram*—B. *adhipam*—*rājaputram Bṛhadbalaṃ*).—§ 599 (Jayadruthavadhap.): VII, 125μ, 5069 (*Kāçi-K°āḥ*, attack Droṇa).—§ 600 (Ghaṭotkucavadhap.): VII, 156a, 6779 (*Cedi-Karūṣha-K°āḥ*, follow Arjuna against Droṇa).—§ 604 (Karna): VIII, 5ζ, 110 (*°ānām adhipatiḥ*, i.e. Bṛhadbala has been slain by Abhimanyu, C. has by error *Kailāsānām*); 8, 236 (*Kāçi-K°ān*, had been vanquished by Karna for Duryodhana).—§ 605 (do.): VIII, 12ββ, 459 (in the army of Yudhishthira); 22ζζ, 864 (attack Dhṛṣṭadyumna).—§ 607 (do.): VIII, 44μ, 2084 (know the eternal religion, *dharmaṃ*); 45ν, 2105 (*prekshitājñāḥ*).—§ 608 (do.): VIII, 49x, 2334 (*Kāçi-K°āḥ*, attack Karna); 54ηη, 2564 (are slain by Arjuna).—§ 619 (Strīvilāp.): XI, 25κ, 715 (*°ānām adhipatiṃ Bṛhadbalaṃ*).—§ 641 (Rājadh.): XII, 82, 3060 (*°ānām adhipatyam*, ruled by Kshemadarçin). § 744 (Ānuçāsaniḥ): XIII, 44β, 2441 (had been vanquished by Bhīma at the svayamvara of Ambā, etc.).—§ 785 (Anugītāp.): XIV, 82, 2464 (*Pundrān sa-K°ān*); 83, 2469 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Kausalya, pl.

Kosala = Rūpama: III, 2897 (so B., C. has *Kauçalāḥ*).

Kosalā (C. Koç°) = Ayodhyā. § 276 (Jarāsandhavadhāp.): II, 20, 795 (v. Kosala, pl.).—§ 347 (Nalopākhyānap.): III, 61, 2319 (v. Kosala, pl.).—§ 353 (do.): III, 76, 2978 (the residence of king Rūpama).—§ 370 (Tīrthayātrāp.): III, 85, 8152 (*Rakhaḥam tīrtham āsādy K°āyām*), 8153 (*°ān tu samāsādy Kālatīrtham upasprçet*).—§ 515 (Karnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).—§ 530 (Viçvāvasumokshaṇa): III, 279, 16077 (*°gatam*, sc. Rāma Dāçarathi).—§ 615i (Suptasūrasvata): IX, 38, 2208 (*uttare K°bhage*, there Uddālaka performed a sacrifice, at which the River Sarasvatī appeared as Manoramā).

Kosalādhipa¹ (C. Koç°) ("the king of the Kosalas") = Kshemadarçin: XII, 3879.

Kosalādhipa² (do.) (do.) = Saudāsa (Kalmāshapūda): XIII, 326 (5°).

Kosalādhipati¹ (do.) (do.), the king of the Kosalas at the time of Yudhishthira. § 232 (Svayamvarap.): I, 186, 7002 (present at the svayamvara of Draupadi).—§ 280 (Bhīmasena): II, 30, 1075 (*Bṛhadbalaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1117 (the same?, vanquished by Sahadeva on his digvijaya).—§ 592 (Samçaptakavadhap.): VII, 230, 1004 (*°eḥ putram Sukhatram*). Cf. Bṛhadbala.

Kosalādhipati² (do.) (do.) = Rūpama: III, 2877.

Kosalaka (C. Koç°), adj. ("belonging to the Kosalas"). § 578 (Bhīshmvadhap.): VI, 44, 1684 (*rāja*, i.e. Bṛhadbala).

Kosalarāja (C. Koç°) ("the king of the Kosalas") = Bṛhadbala: VII, 1880.

Kosaleçvara (do.) (do.) = Sudāsa: XIII, 7682.

Kosalendra¹ (do.) (do.) = Rāma Dāçarathi: III, 16332, 16344.

Kosalendra² (do.) (do.) = Bṛhadbala: VI, 5406, 5407.

Koshā, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only B., C. has *Koçā*).

Koshthavat, a mountain. § 782g (Guruçishyas.): XIV, 43η, 1174 (among the principal mountains).

Kotārā, a mātṛ. § 615u (Skanda): IX, 460, 2635.

Kotāraka, a serpent. § 564 (Mātalyop.): V, 103γ, 3628 (enumeration).

Kotiça, a serpent. § 63 (Surpasattra): I, 57, 2146 (of Vāsuki's race).

Kotika = Kotikāsa: III, 15586, (15615).

Kotikāsa, a prince, follower of Jayadratha. § 522 (Draupadīharanap.): III, 284, 15582 (*rājānaṃ*), 15587; 265, (†15588), †15593 (*Surathasya putrah*); 266, 15605 (*Surathasya putram*); 267, 15612; 271, 15720, 15739 (is slain by Bhīmasena). Cf. Kotika.

Kotitirtha, name of various tīrthas. § 358 (Tīrthayātrāp.): III, 82, 4091 (*Mahākalam tato gacchen niyato niyatāçanaḥ | K°m upasprçya hayamedhaphalam labhet*).—§ 362 (do.): III, 83, 5087 (*tataḥ Pañcanadam gatvā niyataḥ niyatāçanaḥ | K°m upasprçya hayamedhaphalam labhet*).—§ 368 (do.): III, 83, 7071 (*abhirādya tato Yakshaṃ dvārapālam Macakrukam | K°m upasprçya labhet bahumavarnakam*).—§ 370 (do.): III, 84, 8005 (*tatrābhishekam kurvita*—i.e. ut Guṇḍūdvāra—*K°e samāhitāḥ | puṇḍarikam avāpnoti kulāṇ caiva samuddharet*), 8055 (*°e narah snātvā acayitvā Guhaṃ nṛpa | gonahasraphalam vindyāt tejasvī ca bhaven narah*).—§ 372 (do.): III, 85, 8204 (*°e narah snātvā gonahasraphalam labhet*).

krama (a certain method of reciting the Vedas): XII, 13261 (*°āksharavit*), 13262 (*°pāragah*), 13263; XIII, 4107 (*pada-K°vibhūshitah*, sc. *rgvedaḥ*).

Krama¹ = Çiva (1000 names²). Do.² = Viṣṇu (1000 names).

Kramajit, a prince. § 264 (Sabhākriyāp.): II, 4β, 123 (waited upon Yudhishthira).

Krami, pl. (V, 2729), v. Kṛmi, pl.

Kratha¹, an Asura. § 130 (Amçavat.): I, 67, 2665 (*mahāsurah*, incarnate as king Parvatīya; only C., B. has *Kapaṭah*).

Kratha², a king. § 130 (Amçavat.): I, 67, 2697 (among the incarnations from the Krodhavaça gaṇa).

Kratha³, a king. § 280 (Bhīmasena): II, 30, 1081 (*Suparçvam abhitah*, vanquished by Bhīmasena on his digvijaya). Cf. Kratha².

Kratha⁴, a ṛshi. § 562 (Bhagavadyanap.): V, 83η, 2946 (worshipped Kṛṣṇa).

Kratha⁵, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 120δδ, 4768.

Kratha⁶, a warrior of Skanda. § 615u (Skanda): IX, 45, 2572.

Kratha⁷, pl. (°āḥ), a people. § 273 (Rājasūyārambhāp.): II, 14, 585 (*vidyābalād yo vyajayat Pāṇḍya-K°-Kāçikān*, sc. Bhīshma).

Krātha¹, son of the elder Dhṛtarāṣṭra. § 154 (Pūruvaṃç): I, 94, 3747.

Krātha² ("the king of the Krathas" ?), various princes.

§ 130 (Amṣāvat.): I, 67, 2676 (incarnation of Rāhu).—
 § 233 (Svayamvarap.): I, 187, †7019 (present at the
 svayamvara of Draupadī).—§ 317b (Kṛṣṇa Vāsudeva):
 III, 12, 489 (had been slain by Kṛṣṇa at Jārūthi).—§ 592
 (Samcāptakuvadhap.): VII, 207, 804 (in the army of
 Duryodhana).—§ 593 (Abhimanyuvadhap.): VII, 377, 1609
 (attacked Abhimanyu); 46v, 1856 (= Krāthaputra, is slain
 by Abhimanyu).—§ 608 (Karnap.): VIII, 85p, †4307
 (°Devāyrdhau), †4319 (is slain by the Kulinda king). Cf.
 Krāthādhipa, Krāthaputra.
Krātha¹, a monkey. § 535 (Setubandhana): III, 283β,
 16287.
Krātha⁴, son of Dhṛtarāṣṭra. § 608 (Karnap.): VIII, 51δδ,
 2446, (εε), 2455 (is slain by Bhīmasena). Cf. Krathana³.
Krātha⁵ = Īiva, VIII, 1418.
Krātha⁶, a warrior of Skanda. § 615u (Skanda): IX, 457,
 2572.
Krātha⁷, a serpent. § 793 (Mausalap.): XVI, 47, †120.
Krāthādhipa = Krātha²: VIII, †4320 (is slain by the
 Kulinda king).
Krathana¹, a Nāga (?) (accord. to Nil., a Yaksha). § 46
 (Garuḍa): I, 32a, 1488 (had an encounter with Garuḍa).
Krathana², an Asura. § 130 (Amṣāvat.): I, 67, 2693
 (mahāsuraḥ, incarnate as king Sūryāksha).—§ 268 (Varuṇa-
 sabhāv.): II, 9, 366 (among the Asuras in the palace of
 Varuṇa).
Krathana³, son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭra-
 putranāmak.): I, 117, 4550.
Krathana⁴ = Īiva: VIII, 1448.
Krathaputra, a prince. § 554 (Sainyodyogap.): V, 47,
 82 (among the princes to whom the Pāṇḍavas ought to send
 messengers).—§ 593 (Abhimanyuvadhap.): VII, 46v, 1854,
 1857 (is slain by Abhimanyu). Cf. Krātha².
Kratu¹, a ṛshi, son of Brahmān. § 86 (Amṣāvat.): I, 65,
 2518 (the sixth of Brahmān's spiritual sons).—§ 109 (do.):
 I, 66, 2568 (do.).—§ 114 (do.): I, 66, 2573 (his sons were
 the *pataṅgasahacārīṇaḥ* ("companions of the sun"), i.e. the
 Vālakhilyas, Nil.).—§ 191 (Arjuna): I, 123, 4808 (present
 at the birth of Arjuna).—§ 228 (Aurvop.): I, 181, 6873
 (mahākṛatuh, came to the Rākshasa sacrifice of Parācara to
 save the Rākshasas).—§ 266 (Çakrasabhāv.): II, 7, 298 (in
 the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 437
 (in the palace of Brahmān).—§ 615u (Skanda): IX, 457,
 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.):
 XII, 477, 1597 (among the ṛshis who surrounded Bhīṣma).
 —§ 656 (Khaḍgotpatik.): XII, 166a, 6135 (among the
 sons of Brahmān).—§ 664 (Mokshadh.): XII, 207δ, 7534
 (do.).—§ 665 (do.): XII, 208a, 7570 (do.).—§ 680b
 (Tulādhāra-Jājalas): XII, 263a, 9380 (among the deities
 who dwell in the living creatures).—§ 717b (Nārāyaṇīya):
 XII, 335a, 12685 (among the twenty-one Prajāpatīs).—
 § 717c (Uparicara): XII, 336β, 12724 (one of the seven
 ṛshis).—§ 717b (Nārāyaṇīya): XII, 341v, 13040 (among
 the eight prakṛtis), (f), 13075 (one of the seven ṛshis).—
 § 730 (Ānuçāsanik.): XIII, 14ββ, 990. — § 734 (do.):
 XIII, 26a, 1761 (came to see Bhīṣma).—§ 749 (do.):
 XIII, 92δ, 4392 (among the masters of yoga).
Kratu² = Kṛṣṇa: XII, 1512.—Do.³ = Viṣṇu (1000 names).
Krauñca¹, a mountain. § 496 (Skandotpatti): III, 225,
 14331 (*Himavataḥ eulam*, pierced by Skanda).—§ 587
 (Bhīṣmavadhap.): VI, 111, 5186 (*Skandaçakṛtyā yathā*
K°h).—§ 599 (Jayadrthavadhap.): VII, 139, 5804
 (? *hamsaḥ K°m ivāñcan*).—§ 600 (Ghaṭotkacavadhap.):

VII, 156, 6821 (°m *Agnisuto yathā*, sc. *nihanishyāmi*).—
 § 608 (Karnap.): VIII, 90, †4696 (°m *ivādrim Agniḥ*,
 sc. *parābhīmat*).—§ 611 (Çalyap.): IX, 17, 914 (°o *yathā*
Skandahato mahādriḥ).—§ 615u (Skanda): IX, 46, 2701,
 2702 (origin of the name: *krauñcanādanādītam*), 2709, 2712
 (the Asura Bāṇa sought refuge at K., then Skanda cleft
 the mountain in twain). Cf. Krauñcaparvata.
Krauñca², a mountain on Krauñcadvīpa. § 575 (Bhūmip.):
 VII, 127, 458, 459, (o), 462.
krauñca, a kind of battle array. § 578 (Bhīṣmavadhap.):
 VI, 51, 2091 (i.e. the *krauñcārūna vyāha* formed by
 Dhṛṣṭadyumna).—§ 583 (do.): VI, 75, 3291 (formed by
 Bhīṣma).—§ 589 (Droṇābhishekap.): VII, 7, 192 (formed
 by Yudhishṭhira).
Krauñcadvīpa, name of a dvīpa. § 575 (Bhūmip.): VI,
 11a, 403; 12, 448 (with the mountain Mahākrauñca), 458
 (with the mountain Krauñca).—§ 623 (Rājadh.): XII, 14,
 405 (*adhareṇa Mahāmeroḥ*, ruled by Yudhishṭhira), 406.
Krauñcanisūdaka (B. °*nishūdana*), "Krauñca-splitter,"
 i.e. Skanda. § 370 (Tīrthayātrāp.): III, 84, 8138 (? it
 seems to be impossible to take this as a name of Skanda,
 because it is adj. to *Rshabhadvīpaṇ*).
Krauñcapadī, a tīrtha. § 733s (Açmaprēṣṭha): XIII, 25,
 1728 (C. by error *Kro*).
Krauñcaparvata = Krauñca¹: IX, 2700.
Krauñcārūna, a kind of battle array. § 578 (Bhīṣma-
 vadhap.): VI, 50, 2072 (formed by Dhṛṣṭadyumna).
***kravyāda**, pl. = Rākshasa, pl.: II, 401; VII, 1576, 2694,
 2711, 9032; VIII, 4422; X, 458; XIII, 5620.
***kravyāda**, pl., one of the three classes of Piṭṛs. § 684
 (Mokshadh.): XII, 270a, 9650.
Kriyā¹, daughter of Dakṣa and wife of Dharma. § 115
 (Amṣāvat.): I, 66, 2578.
Kriyā² = Īiva (1000 names¹).
Kriyāvastha = Īiva (1000 names²).
Kroçanā, a matr. § 615u (Skanda): IX, 46θ, 2635.
Krodha¹ ("Wrath," "Anger," personif.). § 130 (Amṣāvat.):
 I, 67, 2708 (Açvatthāman was produced by a union
 of Mahādeva, Antaka, Kāma, and K.).—§ 223 (Vāsishṭha):
 I, 174, 6639 (*Kāma-K°au*, used to shampoo the feet of
 Vāsishṭha).—§ 498 (Skandotpatti): III, 226, 14363 (*nārī K°*
sambhāvā).—§ 662b (Jāpakop.): XII, 199, 7316 (*Kūma-*
K°au, in the shape of Virūpa and Vikṛta).—§ 717b (Nārā-
 yaṇīya): XII, 335a, 12686 (among the twenty-one
 Prajāpatīs).—§ 743 (Ānuçāsanik.): XIII, 40, 2256
 (*Kāmasya . . . sahāyam*, created by Brahmān).—§ 786f
 (Jamadagni): XIV, 92, 2888, 2890, 2894, 2899 (Dharma
 assumed the shape of K.).
Krodha², an Asura. § 97 (Amṣāvat.): I, 65, 2543 (son
 of Kālā).
Krodhā, daughter of Dakṣa. § 87 (Amṣāvat.): I, 65,
 2520 (= Krūrā, v. 2540, or perhaps = Krodhayaçā, v. 2624).
Krodhaçatru, an Asura. § 97 (Amṣāvat.): I, 65, 2543
 (son of Kālā; C. prints by error *Krodhaḥ Çatruḥ*).
Krodhahan = Viṣṇu (1000 names).
Krodhahantr¹, an Asura. § 97 (Amṣāvat.): I, 65, 2543
 (son of Kālā).—§ 130 (do.): I, 67, 2681 (*Asuraḥ*, younger
 brother of the Asura Vṛtra; incarnate as king Daṇḍa).
Krodhahantr² = Senābindu: V, 5912 (S°).
Krodhaja = Īiva: XII, 12737 (*Rudraḥ*), 13300, 13302.
Krodhakṛt = Viṣṇu (1000 names).
Krodhana¹, a ṛshi. § 266 (Çakrasabhāv.): II, 7, 293 (in
 the palace of Indra).

Krodhana = Āiva: XIV, 203.

Krodhanā, a mūtr. § 615u (Skanda): IX, 460, 2624.

Krodhavaça, pl. (°āḥ), a class of Rākshasas. § 432 (Saugandhikāharaṇa): III, 153, 11361 (°ā nāma Rākshasāḥ); 154, †11385, 11392 (sought in vain to prevent Bhīmasena from gathering saugandhikas, but 100 of them were slain).—§ 553 (Vaivāhikap.): IV, 71, 2292 (°ān hatvā parvato Gandhamādano, sc. Bhīmasena, all. to § 432).—§ 561e (Bhīmasena): V, 50, 1990 (Kṛṣṇāyāç caratā priliṃ yena—i.e. Bhīmasena—K°ā hatāḥ, all. to § 432).—§ 562 (Bhagavad-yānap.): V, 90o, 3151 (hantā . . . K°ānām, i.e. Bhīmasena, all. to § 432).—§ 791 (Mahāprasthānikap.): XVII, 3, †82 (sarge loko çravatām nāsti dhishnyam ishṭapūrtam K°ā haranti), †85 (çunā dṛṣṭam K°ā haranti).

Krodhavaça, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (followed Rāvaṇa).

Krodhavaçā (P). § 127 (Amçāvat.): I, 66, 2624 (mother of nine daughters produced from wrath (krodhanambhavāḥ) (P), PCR. takes krodhavaçāḥ as an adjective to nārīḥ; enumeration of her nine daughters and their offspring).

Krodhavaça(h) gaṇa(h). § 95 (Amçāvat.): I, 65, 2540 (the offspring of Krūrā).—§ 130 (do.): I, 67, 2695 (re-born as the kings Madraka, etc.), 2702.

Krodhavardhana, an Asura. § 130 (Amçāvat.): I, 67, 2682 (incarnate as king Daṇḍadhara).

Kroñcapadī, v. Krañcapadī.

Kroryātman = Kṛṣṇa: XII, 1653.

Kroshtṛ, a prince, one of the ancestors of Kṛṣṇa. § 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6833 (son of Mahāsattva and father of Vṛjiniṇat).

Krūrā. § 95 (Amçāvat.): I, 65, 2540 (= Krodhā, v. 2520 (?), her offspring was the Krodhavaça(h) gaṇa(h)).

Kṛcchra = Mahāpuruṣa (Mahāpuruṣastava).

Kṛça¹, a son of a ṛshi. § 51 (Parikṣhit): I, 40, 1682 (ṛshiputreṇa), (1683); 41, 1691, (1692), (1696).

Kṛça², a serpent. § 63 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Kṛça³, a ṛshi. § 734 (Ānuçāsanik.): XIII, 26a, 1764 (among the ṛshis who came to see Bhīṣma).

Kṛça⁴ = Āiva: XII, 10365 (1000 names¹), 10387 (do.); XIV, 191.—Do.² = Viṣṇu (1000 names).

Kṛçāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).—§ 552 (Goharaṇap.): IV, 56ç, 1769 (among the kings who came in the chariot of Indra to see the encounter).—§ 775 (Ānuçāsanik.): XIII, 166n, 7675 (enumeration).

Kṛçaka, a serpent. § 564 (Mātaliyop.): V, 103γ, 3631 (enumeration).

Kṛçanāça, Kṛçāṅga = Āiva (1000 names¹).

Kṛçānu = Agni: VIII, †3402.

Kṛkaneyu, son of Raudrāçva. § 150 (Pūruvaṃç.): I, 94, 3700 (third son of Raudrāçva and Miçrakeçī).

Kṛmi, pl. (°ayaḥ), a people. § 562 (Bhagavad-yānap.): V, 74γ, 2729 (ruled by Vasu; C. has Kram°).

Kṛmī, a river. § 574 (Jambūkh.): VI, 9λ, 324 (only B., cf. Ikṣumūlavī).

Kṛpa, a brahman, son of Çaradvat and brother of Kṛpī. § 4 (Anukram.): I, 1, 138, †196.—§ 11 (Parvasaṅgr.): I, 2, 562 (cf. § 616), 570 (do.).—§ 83 (Ādiviṃçāvatāraṇa): I, 63, 2436 (K. and Kṛpī (Açvatthāmaṇa ca janani) were born in a clump of reeds (çarastambāt) from the seed of Gautama, i.e. Çaradvat, cf. § 198).—§ 130 (Amçāvat.): I, 67, 2712 (Brahmarṣiḥ, born from the gaṇa of the Rudras).—[§ 197

(Bhīmasenurasapāna): I, 129, 5070 (Gautama, is appointed by Bhīṣma as preceptor of the young princes).]—§ 198 (Çaradvat): I, 130, 5071 (K. and Kṛpī were born from the seed of Çaradvat, which had fallen in a clump of reeds (çarastambe), they were reared by Çāntanu; K. acquired the Dhanurveda from Çaradvat and then taught it to the sons of Pāṇḍu, those of Dhṛtarāṣṭra, the Yādavas, etc.).—§ 202 (Droṇa): I, 131, 5148, 5159.—§ 208 (Astradarçana): I, 134, 5313, 5324 (ācāryasattamaḥ); 136, 5384, 5404, 5408 (Çaradvataḥ); 137, 5439 (Pāṇḍavāḥ saha-K°āḥ).—§ 213 (Jatugṛhap.): I, 142, 5692 (Çaradvataḥ); 143, 5708; 145, 5735; 150, 5860.—§ 234 (Svayamvarap.): I, 190, 7116 (Çaradvataḥ).—§ 241 (Vidurāgumanap.): I, 200, 7373.—§ 244 (Rājyalābhap.): I, 207, 7557 (Gautamaḥ).—§ 286 (Rājāsūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1267 (came to the rājāsūya of Yudhiṣṭhira).—§ 288 (do.): II, 35, 1292 (appointed to look after the wealth and to distribute dakṣiṇās).—§ 289 (Arghāharaṇap.): II, 37, 1349 (Bhāratācāryaḥ).—§ 290 (Çiçupālavadhap.): II, 44, 1535 (Bhāratācāryam Çaradvatam).—§ 298 (Dyūtap.): II, 58, 2014; 60, 2052; 65, 2181.—§ 299 (do.): II, 68, 2264.—§ 305 (Anudyūtap.): II, 78, 2561; 79, 2609 (Bhīṣma-Droṇa-K°ādishu).—§ 307 (do.): II, 81, 2697.—§ 313 (Āraṇyakap.): III, 8, 316.—§ 318 (Arjunābhigumanap.): III, 13, 599.—§ 327 (Draupadīpuritāpav.): III, 29, 1111.—§ 328 (Kāmyakavanapr.): III, 36, 1425.—§ 330 (Indradarçana): III, 37, 1459 (Bhīṣme Droṇe K°e Kārṇa Droṇaputṛe ca, Bhārata, Dhanurvedaḥ catuṣpādā eteṣv adya pratishṭhitāḥ).—§ 333e (Brahmaçiras): III, 40, 1645, 1648.—§ 377 (Dharmyatīrthak.): III, 86, 8283.—§ 401 (Balarāma): III, 119, †10245.—§ 402 (Tīrthayātrāp.): III, 120, †10269.—§ 446 (Nivātākavacyuddhap.): III, 174, 12276.—§ 512 (Ghoshayātrāp.): III, 249, 15084.—§ 513 (do.): III, 252, 15165 (Bhīṣma-Droṇa-K°ādīṃç ca, possessed by the Asuras), 15191 (Bhīṣma-Droṇa-K°ādīyāç ca, do.).—§ 515 (Karnadigvijaya): III, 253, 15209; 254, 15261.—§ 516 (Duryodhanayajña): III, 256, 15302; 257, 15332.—§ 517 (Ghoshayātrāp.): III, 257, 15350.—§ 547 (Kārṇa): III, 307, 17170 (Droṇāt K°āc ca Rāmāc ca so 'stragrāmam caturvidham labdhvā, sc. Kārṇa).—§ 552 (Goharaṇap.): IV, 25, 867; 29, 947 (Çaradvataḥ); 30, 986; 35a, 1150; 36, 1176; 38, 1238, 1243; 39, 1302; 45δ, 1434; 47, 1471, 1488; 49, 1530; 51, 1583, 1588, 1599; 52, 1628 (Çaradvataḥ); 53, 1643, 1649; 54, †1688; 55, 1733 (Çaradvatam), 1739 (lohitāçam vaiyāghram nilam patākam acṛitya), 1758; 56, 1764 (°ārjunasamāgame); 57, 1780 (Çaradvataḥ), 1785, 1789 (Çaradvataḥ), 1795, 1797, 1802, 1812, 1817, 1818, 1821 (is vanquished by Arjuna); 58, 1823; 59, 1908; 63, 2021, 2024; 66, †2109, †2131; 68, 2167, 2203, 2237.—§ 554 (Sainyodyogap.): V, 2β, †31; 5, 95 (ācāryayoh sakhāḥ—sc. Drupadu—Droṇasya ca K°asya ca); 6, 118.—§ 556 (Sañjayayānap.): V, 22, †668 (Sātyaki had obtained weapons from Kṛpa, etc.); 23δ, †694, †703; 25θ, †733; 27, †791; 30ε, 880.—§ 561 (Yānasandhip.): V, 47, 1796; 48, †1916; 51, 2062 (Çaradvataḥ); 55, 2149, 2159, (λ), 2185, 2189, (μ), 2192 (ācāryamukhaḥ, son of Gautama, i.e. Çaradvat), 2196, 2201 (ν), 2205; 57π, 2268, (ρ), 2281; 58ι, 2301, (ν), 2304; 60, 2368 (χ), 2375; 61ω, 2409; 62, 2432; 65δδ, 2493; 66εε, 2501.—§ 562 (Bhagavad-yānap.): V, 73, 2681; 83ι, 2966; 89λ, 3103, 3114, (μ), 3117; 90ρ, 3180; 91σ, 3271; 92τ, 3284; 95ν, 3402.—§ 567 (do.): V, 124β, 4138, (δ), 4170; 127, 4246; 128θ, 4284; 129λ, 4329, (μ), 4358, 4360; 131π, 4453, (ρ),

4457.—§ 569 (do.): V, 141, 4795 (*Droṇaśishyūc ca Kṛṣṇa* *Çaradvatah*); 142_e, 4824, (ç), 4828; 143, 4874.—§ 570 (Sainyaniryānap.): V, 1550, 5274; 158_μ, 5372, (ν), 5382.—§ 571 (Ulūkudūtāgamanap.): V, 160, 5458.—§ 572 (Rathātīrathasaukhyānap.): V, 165, 5734 (*Droṇaśishyūc ca Kṛṣṇa* *Çaradvatah*); 166, 5767 (*Çaradvatah* . . . *Gautamasya maharsher ya ācāryasya* *Çaradvatah Kūrtlikeya ivājeyah* *çarastambāt suto 'bhavat*, among the rathas in the army of Duryodhana); 171, 5914.—§ 573 (Ambopākhyānap.): V, 193_a, 7562, 7576 (*Çaradvatah*).—§ 576 (Bhugavadgītāp.): VI, 14, 526; 17, 664, 675 (in the array of Duryodhana); 25_e, 837.—§ 577 (Bhishmavadhap.): VI, 43, 1596, (1598), 1604.—§ 578 (do.): VI, 45^u, 1720 (*Çaradvatah*, attacked by Brhatkshattru), 1721; 47^u, 1809, (u), 1820, 1826, (u), 1841; 48_o, 1925, (κ), 1963; 49, 1993; 50_o, 2070; 51_p, 2092, (ψ), 2109 (in the rear of Duryodhana's army).—§ 579 (do.): VI, 52_β, 2134, (δ), 2144, 2147; 55^u, κ, 2360, (1^uλ), 2364, (u), 2365.—§ 580 (do.): VI, 56_a, 2405 (in the head of Bhishma's *gāruḍavyūha*); 58^uλ, 2496, 2497, 2500 (only B.); 59_μ, †2583, (ρ), †2648.—§ 581 (do.): VI, 60_β, †2672; 65, 2910, (ν), 2928.—§ 582 (do.): VI, 71_e, 3141 (attacked by Dhṛṣṭadyumna); 72_ç, 3163.—§ 583 (do.): VI, 75, 3292 (in the *krauñcavyūha* of Bhishma), (θ), 3304; 76_e, 3329; 79^u, 3467.—§ 584 (do.): VI, 81^u, 3562 (attacked by Cekitāna); 84, 3716 (*Çaradvatah*, fought with Cekitāna); 85_e, †3768; 86_ç, 3835.—§ 585 (do.): VI, 87, 3859 (*Çaradvatah*); 89, 3931, (λ), 3933, (π), 3970; 92_χ, 4118, 4129; 94_w, 4194; 95_{γγ}, 4244; 96_{γγ}, 4339; 97_{κκ}, 4407; 98_{νν}, 4489.—§ 586 (do.): VI, 99_a, 4501 (in Bhishma's *survatobhadra* array); 100_η, 4545; 102_e, 4665; 103_ç, 4724.—§ 587 (do.): VI, 108, 5006, (δ), 5050; 110, 5105 (*Çaradvatah*, fought with Sahadeva); 111, 5167 (do., do.), 5168; 113_e, 5239, 5243, 5248, 5260, 5270, 5278; 114_κ, 5292, 5296, 5309; 117_σ, 5496, 5497 (deprived by Arjuna of his chariot); 118_τ, 5519; 119, 5678.—§ 589 (Droṇābhishekap.): VII, 7_δ, 181 (in the left wing of Droṇa's array).—§ 590 (do.): VII, 14, 527, 528 (fights with Dhṛṣṭaketu); 16_β, 633.—§ 592 (Samçaptakavadhap.): VII, 23_o, 1017 (the Pāṇḍya king Śāruṅghadhva had obtained weapons from Kṛpa, etc.); 25, 1114 (*Çaradvatah*) 1115 (fights with Vārdhakaśemi); 32_w, 1410.—§ 593 (Abhimanyuvadhāp.): VII, 34_β, 1501; 37_o, 1589, (ι), 1600 (*Çaradvatah*), (κ), 1609; 39_μ, 1650, 1654; 46_τ, 1838, (ν), 1851; 47_φ, 1864, 1868, 1871, 1878 (*Çaradvatah*); 48, 1901.—§ 596 (Pratijñāp.): VII, 72, 2525; 73, 2575, 2589; 74_a, 2619; 75_γ, 2673.—§ 598 (Jayadrathavadhap.): VII, 85_β, 3037 (had not approved of the gambling), (γ), 3043; 87_o, 3098.—§ 599 (do.): VII, 95, 3538 (γ), 3540; 104_μ, 3894, 3917; 105_ν, 3940 (the standard of K. had for its mark a bull); 112, 4301 (protects Jayadratha), (φ), 4329; 119_{ββ}, 4720; 135_{νν}, 5541; 137_{ωω}, 5629; 143_{γγγγ}, 5956, (κκκ), 6004; 145_{μμμμ}, 6063, 6074, (ooo), 6097; 146, 6206, 6227, 6247; 147, 6298 (*Çaradvatah*), 6307 (*Çaradvata*), 6320 (pierced by Arjuna, K. swoons away); 150, 6498; 151_{γ'}, 6550, 6558.—§ 600 (Ghaṭotkucavadhap.): VII, 155_δ, 6720; 156_κ, 6849; 158_φ, 6981 (*Çaradvatah*), (7003), 7019 (*Çaradvatah*); 159, 7051 (read *Kṛpaç* with B.), 7055, 7058, (7059), (ββ), 7087, 7106, 7107; 160_{γγ}, 7146; 163_{γγ}, 7281; 165, 7365 (*Çaradvatah*); 169, 7579 (do.), 7586, 7590 (*Çaradvatah*, defeats Çikhaṇḍin); 177_{φφ}, 8031; 183_{γγγγ}, 8309.—§ 602 (Droṇavadhap.): VII, 187_e, 8545; 191, 8801; 192, 8810, 8851.—§ 603 (Nārūyānāstramokshap.): VII 193_δ, (8930); 200_{aa}, 9308 (*Çaradvatah*),

9316; 202_{γγ}, 9514.—§ 604 (Karnap.): VIII, 2_γ, 45; 9_o, 330 (*Çaradvatah*).—§ 605 (do.): VIII, 13, 495 (fights with Dhṛṣṭadyumna); 20_{γγ}, 772; 26, 1037, 1046 (*Çaradvatah*, fights with Dhṛṣṭadyumna); 28_{μμ}, 1126; 30, 1225; 32_{σσ}, 1332.—§ 607 (do.): VIII, 41_e, 1947.—§ 608 (do.): VIII, 46_β, 2133 (*Çaradvatah*), 2157 (Yudhishtira will fight with Kṛpa); 47_e, 2225; 48_o, 2262; 51_{çç}, 2507; 54_{oo}, 2610, 2613, 2615, 2616, 2617, 2621, 2626 (*Çaradvatah*), 2629 (defeats Çikhaṇḍin); 60, 3049; 61, 3121; 66, 3330; 73, 3646, 3688, 3693; 75_{χχ}, †3811, †3818, †3819; 78, 3941. (δ), 3998 (*Çaradvatah*); 79_{ç'}, 4012, 4035 (*samāna* . . . *Kṛpena*, sc. Kṛpa), †4065, †4073, †4080, †4081, †4082; 82_{μ'}, †4204; 83_{μ'}, †4231; 84_{o'}, 4272; 85_{ρ'}, †4307 (*°Hṛdikasutau*), †4310; 88_{aβ'}, †4503; 95_{av'}, 4970 (*Çaradvatah*); 96, 5013.—§ 609 (Çūlyop.): IX, 1_δ, 36 (one of the three only remnants of Duryodhana's army); 2_ç, 72, 124.—§ 610 (do.): IX, 4, 191, 237 (*Çaradvatah*, advises Duryodhana to make peace); 5, 240 (*Çaradvatah*); 6_ç, 293.—§ 611 (do.): IX, 8_a, 373; 11_μ, 563; 12, 617, (ξ), 626; 16, 799, (φ), 840; 17, †887, 941 (*Çaradvatah*); 21, 1121 (rescues Kṛtavarma); 25_{ππ}, 1377, 1384, 1398; 27_{σσ}, 1447, (νν), 1459.—§ 612 (Hṛada-praveçap.): IX, 29_a, 1603, 1622 (*Çaradvatah*), 1630; 30_δ, 1674, (a), 1681, 1734, 1737, 1741.—§ 615 (Baladevatīrthayātrā): IX, 54_ç, 3064 (only three of Duryodhana's army are alive, viz. K., Kṛtavarma, and Açvatthāman), 3065.—§ 615 (Gadāyuddhap.): IX, 61, 3407; 63_{ββ}, 3548; 64_{ec}, 3610 (*Çaradvatah*); 65, 3627, 3635, 3647, 3663, 3668 (*Çaradvatah*, installed Açvatthāman as generalissimo).—§ 616 (Sauptikap.): X, 1_a, 16, 28, 31, 57 (*°Bhojau*, read *-Bhojau* with B.); 2, (70); 3, 105; 4, (141), 148; 5, (176), 213; 6, 216, 217, 234; 8, 319, 323, 425, 427 (participates in the nightly encounter); 9, 485, (489), 513, 515, (λ), 528 (*Çaradvatah*), (ν), 533.—§ 617 (Aishikap.): X, 10, 545 (*Gautamena*); 16, 735 (*Çaradvatāt*, shall become the preceptor of Parikshit).—§ 618 (Jala-pradānikap.): XI, 1, 2 (*°prabhṛtayaḥ* . . . *trayaḥ*, i.e. K., Kṛtavarma, and Açvatthāman), (γ), 30 (*Çaradvatah*); 9_η, 247 (*°prabhṛtayaḥ* . . . *trayaḥ*); 11, 289 (*Çaradvatah*), (ι), 293 (*Çaradvatah*), 306, 309 (*Çaradvatah*, went to Hastinapura).—§ 619 (Strīvilāp.): XI, 20_e, 585; 25_κ, 735.—§ 621 (Rājadh.): XII, 5_ç, 141.—§ 623 (do.): XII, 14_a, 403.—§ 637 (do.): XII, 45_e, 1539; 47, 1695.—§ 638 (do.): XII, 48_a, 1698.—§ 639 (do.): XII, 52_e, 1889 (*Çaradvatah*).—§ 640 (do.): XII, 58_γ, 2116, 2120.—§ 656 (Khaḍgotpattik.): XII, 166_δ, 6200 (received the sword from Droṇa, from him it passed over to the Pāṇḍavas).—§ 702 (Mokshadh.): XII, 297_δ, 10874 (among those who attained to their position by means of penances).—§ 785 (Anugītāp.): XIV, 60_a, 1775, (β), 1786, 1805 (*°Bhojā-bhyaṃ*, all. to the great battle); 61_γ, 1821 (all. to the battle).—§ 787 (Āçramavāsap.): XV, 1, 13 (*çyālo Droṇasya*); 3_γ, 79, 119; 4_η, 167; 5_η, 172 (*Çaradvatah*); 10_ν, 332; 16, 445 (did not follow Dhṛṣṭāśhṛta, etc., to the forest).—§ 788 (do.): XV, 23, 623 (*Gautamaḥ*).—§ 794 (Muhā-prasthānikap.): XVII, 1, 14 (became the preceptor of Parikshit), 27.

Cf. also the following synonyms:—

Acārya, Ācāryasattama, q.v.
Bhāratacārya, q.v.
Brahmarshi, q.v.

Çaradvat: I, 7116 (*K°*); V, 4795 (*K°*), 5731 (*K°*); XI, 30 (*K°*).

Çaradvata ("son of Çaradvat"): I, 138 (*K°*), 1945 (preceptor of Purikshit), 5408 (*K°*), 5692 (do.); II, 1535 (do.); IV, 947 (do.), 986 (do.), 1624, 1628 (*K°*), 1733 (do.), 1780 (do.), 1789 (do.), 1793, 1809, 1819, †2117 (*Ācārya-Ç°yoh*, i.e. Droṇa and Kṛpa), 2244; V, †880, †1897, 2062 (*K°*), 5528 (*°mahūmīnam*, sc. *purushodadhīm*, i.e. the army of Duryodhana), 5573 (do.), 5767 (*K°*), 7576 (do.); VI, †753 (*Gautamah*), 1595, 1720 (*K°*), 2697, 3716 (*K°*), 3859 (do.), 4158, 4622, 5105 (*K°*), 5167 (do.), 5172; VII, 1114 (*K°*), 1600 (do.), 1878 (do.), 6107, 6140, 6143, 6252, 6298 (*K°*), 6303 (C. has *S°*), 6305, 6307 (*K°*), 6308, 6981 (*K°*), 6993, 7019 (*K°*), 7117, 7365 (*K°*), 7579 (do.), 7590 (do.), 8797, 8904 (Hed), 8927, 8928, 9308 (*K°*, C. has *S°*); VIII, †201 (*Gautamah*), 330 (*K°*, C. has *S°*), 1041, 1046 (*K°*), 2133, 2623 (*°ratham*), 2624 (do.), 2626 (*K°*), 2630, 2989 (C. has *S°*), 3998 (*K°*), 4970 (do.); IX, 237 (do.), 240 (do.), 941 (do.), 951, 1185, 1186 (fights with Yudhishtira), 1389, 1622 (*K°*), 3610 (do., C. has *S°*), 3668 (*K°*); X, 206, 528 (*K°*, C. has *S°*), 735 (*K°*); XI, 289 (do.), 293 (do.), 309 (do.); XII, 1813, 1889 (*K°*); XV, 172 (do.).

Çaradvatsuta (do.): VIII, †4310.

Gautama, q.v.

Kṛpa², an ancient king(?). § 761 (*Ānuçāsanik*): XIII, 1158, 5666 (only C., B. has *Kṣhupa*, q.v.).

Kṛpī, sister of Kṛpa, wife of Droṇa, and mother of Açvatthāman. [§ 83 (*Ādivamçāvatāraṇa*): I, 63, 2436 (*Açratthāmanāç ca janani*, with Kṛpa she was born in a clump of reeds from the seed of Çaradvat).]—[§ 198 (*Çaradvat*): I, 130 (the birth of Kṛpa and K. in a clump of reeds from the seed of Çaradvat; Çāntanu reared them and gave them names (etymology, v. 5089)).]—§ 201 (Droṇa): I, 130, 5114 (*Çaradvatīm*, married to Droṇa and mother of Açvatthāman).—§ 619 (*Strivilāp*): XI, 23, 668, 671, 676. Cf. Çaradvatī, Gautamī.

Kṛṣhībala, a rshi. § 266 (*Çukrasubhāv*): II, 7, 295 (in the palace of Indra).

Kṛṣṇa¹ (**Vāsudeva**), son of Vasudeva and Devakī, husband of Rukmiṇī, etc., and father of Pradyumna, Çāmba, etc., a prince of the Dāçārhas (Vṛṣṇis, Madhavas, Yādavas), considered as an avatāra of Viṣṇu (Nārāyaṇa), the supreme god. [§ 2 (*Anukram*): I, 1, 24 (*Viṣṇum . . . Īrṣhīkeçam*).]—§ 4 (do.): I, 1, †109 (*mūlam Kṛṣṇo Brahma brāhmaṇāç ca*), 172 (*°arjunau*, identified with Nārāyaṇa and Nara), 173, 179, 194 (*-Pārthau*), 205.—§ 10 (*Parvasaṅgr*): I, 2, 333 (*°sya sabhāpraveçah*, cf. § 562).—§ 11 (do.): I, 2, 390 (*Rāma-K°au*), 399, 401 (*Devakinandane*), 409, 427, 428, 494, 496, 506, 507, 510, 511, 523, 524, 538 (*°-Pārthayoh*), 571, 578, 582, 587, 606.—§ 61 (*Sarpasattra*): I, 55, †2111, (*°o yathā sarvagunotpannah*).—§ 71 (*Ādivamçāvatāraṇa*): I, 61, [2273 (*anuyām Vāsudevasya Subhadrām*, ravished by Arjuna, cf. § 252)], 2274 (*Çrīh K°oneva*, sc. *yuyuje*).—[§ 82 (cf. *Ādivamçāvatāraṇa*): Viṣṇu was begotten [as Kṛṣṇa] by Vasudeva on Devakī among the Andhakas and the Vṛṣṇis: I, 63, 2428 (*Viṣṇuh*).]—[§ 83 (*Ādivamçāvatāraṇa*): I, 63, 2449 (*Abhimanyuh . . . svarīyo Vāsudevasya*).]—[§ 84 (*Ādivamçāvatāraṇa*): I, 64 (the gods prevailed upon Nārāyaṇa (v. 2505) to become incarnate [as Kṛṣṇa]).]—[§ 130g (*Abhimanyu*): I, 67, 2751 (*Nārāyaṇah*), 2754 (*Nara-Nārāyaṇābhyām*, i.e. Arjuna and K.).]—[§ 132

(*Amçāvat*): I, 67, 2785 (*Vāsudevah*, born from a portion of Nārāyaṇa).]—[§ 159 (*Pūruvamç*): I, 95, ††3830 (*bhaginīm Vāsudevasya Subhadrām, Abhimanyum . . . dayitam Vāsudevasya*).]—[§ 160 (do.): I, 95, ††3835 (*Purushotamasya Vāsuderanya*), ††3836 (*Vāsudevena*, revived Parikshit, cf. § 785).]—[§ 232 (*Svayamvarap*): I, 186, 6997 (*Vāsuderah*, present at the svayamvara of Draupadī).]—§ 233 (do.): I, 187, †7012 (*Janārdanaḥ*), †7013 (*Yaduvīramukhyaḥ*, recognized the Pāṇḍavas); 188, 7051 (*°ñ ca manasā kṛtvā jagrhe çārjuno dhanuḥ*); [189, †7079 (*Dāmodarāḥ*).]—§ 234 (do.): I, 190, 7116 (*Derakiputrāt*), 7121.—§ 235 (do.): I, 191, †7149, †7150, †7152 (visits the Pāṇḍavas).—§ 238 (*Pañcendrop*): I, 197, †7308 (*Kēçavaḥ*, born from the black hair of Viṣṇu).—§ 240 (*Vaivāhikap*): I, 199, 7362 (gave precious gifts to the Pāṇḍavas).—§ 241 (*Vidurūgumanap*): I, 202, 7431.—§ 243 (do.): I, 205, [7507 (*Janārdanaḥ*, counsellor of the Pāṇḍavas)], 7513 (*yataḥ K°s tataḥ sarvo yataḥ K°s tato jayaḥ*); [208, 7528 (*Vāsudevaḥ*).]—§ 244 (*Rājyalābhap*): I, 207, 7548 (*Rāma-K°au*), 7554, 7571 (*°purogamāḥ*, led the Pāṇḍavas to Khāṇḍavaprastha), [7595 (*Kēçavaḥ*, returned to Dvārakā)].—§ 251 (*Arjunavanavāsap*): I, 218, 7888 (*°-Pāṇḍavau*, K. and Arjuna met in Prabhāsū), [7889 (*Nara-Nārāyaṇau* = Arjuna and Kṛṣṇa)], 7892, 7893, 7905 (*°sya bhavane*, in Dvārakā).—§ 252 (*Subhadrāharaṇap*): I, 219, 7920, 7929; 220, 7932 (with the permission of K. Arjuna ravished his sister Subhadrā).—§ 253 (*Harapāharaṇap*): I, 221, 7994 (came to the nuptials of Arjuna and Subhadrā), 8006 (gave to the Pāṇḍavas a thousand chariots, etc.), 8031 (performed the rites on the birth of Abhimanyu), 8037 (*°sya sadṛçaḥ çaurye virye rūpe tathākṛtau*, sc. Abhimanyu).—§ 254 (*Khāṇḍavadahanap*): I, 222, 8063, 8071 (*Partha-K°yoh*), 8082 (only C., read *Kṛṣṇau* with B.); 223, 8085 (*°-Pāṇḍavau*; Agni asked K. and Arjuna for their assistance when he wished to consume the Khāṇḍava forest).—§ 256 (*Agniparābhava*): I, 224, [8161 (*Vāsudevaḥ*, Arjuna and K. are Nara and Nārāyaṇa born on earth)], 8164 (*°-Pārthau*).—§ 256b (*Khāṇḍavadahanap*): I, 224, 8171.—§ 257 (do.): I, 225, 8196 (obtained a cakṛa (discus) Vajranābha from Agni).—§ 258 (do.): I, 227, 8253 (*°-Pāṇḍavau*), 8257 (*°-Pārthau*), 8259, 8269 (*°-Pārthau*), 8270 (do.); 228, 8288, 8290, 8292, 8294, 8296, [8302 (*Nara-Nārāyaṇau etau pūrvadevau viçrutau*, i.e. Arjuna and K.)], 8317 (*°arjuna°*), 8322, 8329 (*°-Pārthābhyām*, K. and Arjuna slew the inhabitants of the Khāṇḍava forest and fought with the gods, etc.).—§ 260 (do.): I, 234, 8473 (asked Indra to establish eternal friendship between himself and Arjuna).—§ 261 (*Sabhākriyāp*): II, 1, 2, 7, 9 (*lokanāthaḥ Prajāpatiḥ*), 14, 18.—§ 262 (*Bhagadvadyāna*): II, 2, 24 (*Īrṣhīkeçah*), 29, [35 (*Çaibya-Sugrīvavāhanah*)], 39, 42, 44 (*Yādavaçreshṭham*), 47, 49 (returned to Dvārakā).—[§ 263 (*Sabhākriyāp*): II, 3, 73 (*Vāsudevena*, performed sacrifices at Bindusaras), 74 (*Kēçavaḥ*, gave yūpas).]—§ 272 (*Rājasūyārambhap*): II, 13, 549 (*Janārdanaḥ*), [550 (*sarvalokāt param . . . Īarim*)], 552 (*Bhūtaguravo*), 553, 559, 561 (advises Yudhishtira to perform the rājasūya).—§ 273 (do.): II, 14, (565) (*Çrī°*, tells Yudhishtira of the might of Jarāsandha, etc.).—§ 274 (do.): II, 15, 647, 648 (*Çrī°*); 16, 660.—§ 275 (do.): II, 17, 686, (687) (*Çrī°*), (703) (do.), 726 (do.); 18, (737) (do.); 19, (741) (do., tells the history of Jarāsandha), 761, 762 (the enmity between Jarāsandha and K.).—§ 276 (*Jarāsandhavadhap*): II, 20, 786, 787 (K., Arjuna, and Bhīmasena go to Girivraja).—§ 277 (do.): II, 21, 823

(°-Bhīma-Dhenañjayāḥ), 830, 846, (848) (Cṛt°); 22, (860) (do.), 881, 882; 23, (891) (Cṛt°), 898, 923; 24, 925, 926, 927, 935, 936 (when Jarāśandha had been slain by Bhīmasena K. set the confined kings free and with Arjuna and Bhīmasena left Girivraja in the chariot of Jarāśandha), 937 (°sārathiḥ, sc. the chariot of Jarāśandha, differently Nil. and PCR.), 938 (°sārathiḥ . . . rathavaryaḥ = do.), 939, 942, 943, 945 (Garuḍa came to K. and took his seat on his flagstaff), 964, 965, 967, 971, 979, 980 (Devakinandane).—[§ 281 (Sahadeva): II, 31, 1111 (Jambhakaśyātmaṇam . . . Vāsudevena ceshitam pūrvavairiṇam).]—[§ 284 (do.): II, 31, 1168 (pritiṇām . . . Vāsudevam avekṣya, sc. Bhīshmaka).]—[§ 285 (Nakula): II, 32, 1183 (Vāsudevajitām aṇām, i.e. the west).]—§ 286 (Rājasūyikā): II, 33, [1213 (Harīḥ, etc.), 1214 (Kṛṣṇarāḥ Kṛṣṇasūdanāḥ)], 1219, 1221, 1226, 1229, 1230 (came to the rājasūya of Yudhiṣṭhira).—§ 288 (do.): II, 35, 1295 (washed the feet of the brahmana).—§ 289 (Arghūharanap.): II, 36, [1318 (Pundarikakṣam . . . Hariṇ, has become incarnate [as K.], cf. § 84)], 1332 (Vārshneyam), 1334, 1336 (Bhīshma orders Sahadeva to give the argha to K.), 37, 1343, 1345, 1346, 1347, 1348, 1349, 1351, 1353, 1358, 1361 (Çiṣupāla could not bear this and depreciated K.); 38, 1372, 1373, 1374 (lokavṛddhatame), 1378 (has vanquished many kṣatriyas), 1379, [1385 (Harīḥ)], 1391, 1393, 1394, 1397, 1399 (Bhīshma praises K. and declares him to be the supreme god (v. 1391 foll.)); 39, 1402, 1408 (kamalapatrākṣam), 1410, 1417.—§ 290 (Çiṣupālavadhap.): II, 41, 1452; 42, 1476, 1478 (all. to § 277); 43, 1512, 1513 (Çiṣupāla's mother was the sister of Kṛṣṇa's father), 1515, (1515) (K. has promised the mother of Çiṣupāla to pardon him 100 times); 44, 1519 (jagadbhartuḥ), [1521 (Hareḥ)], 1560 (Yādavasya devasya); 45, 1563, 1564, 1565 (enumerates the evil deeds of Çiṣupāla), 1577, 1579, 1586 (kamalapatrākṣam, cut off the head of Çiṣupāla with his discus (cakra)), 1589, 1593.—§ 291 (Rājasūyikā): II, 45, 1625 (°-Pāṇḍavau, i.e. K. and Yudhiṣṭhira), 1626 (Sātecataprarava, returned to Dvārakā).—§ 294 (Dyūtap.): II, [47, 1688 (Vāsudeva); 48, 1705 (do.), 1716 (do.); 49, 1752 (do.); 50, 1814.—§ 295 (do.): II, 52, 1889, 1890 (friend of Arjuna), 1891.—§ 296 (do.): II, 53, 1923 (at the end of the rājasūya K. had bathed Yudhiṣṭhira), [1926 (Kṛṣṇavah)],—§ 298 (do.): II, 62, 2101 (had slain Kṛṣṇa).—§ 299 (do.): II, 67, 2229 (K°ñ ca Jishnuñ ca Hariṇ Narañ ca); 68, 2291 (Harīḥ, invoked by Kṛṣṇā Draupadī by the names Govinda, Dvārakāśin, etc.), [2292 (Ramānātha Vrajanātha)], 2293 (Janārdana), 2294 (came from Dvārakā to protect Draupadī), 2295 (K°ñ ca Viṣṇuñ Hariṇ ca Narañ ca).—[§ 301 (do.): II, 69, 2349 (Vāsudevasya sakhi, i.e. Draupadī).]—§ 305 (Anudyūtap.): II, 79, 2606 (Dvārakāśin . . . Saṅkarṣaṇasya).—[§ 307 (do.): II, 81, 2702 (Vāsudevana).]—317b (Arjunābhigamanap.): Arjuna enumerates the feats of K.: (1) K. wandered for 10,000 years on Gandhamādana as a muni, who had his home where he happened to be when evening fell; (2) he dwelt for 11,000 years at Puṣkara, subsisting on water alone; (3) he stood for 100 years at Badari on one leg with arms uplifted, subsisting on air; (4) he performed a twelve years' satra on the banks of the Sarasvatī, emaciated and without upper garments; (5) he stood for 100 divine years on one leg at the tirtha Prabhāsa; (6) Vyāsa had told that K. was the cause of the creation, etc.; (7) he slew Naraka Bhauṇa and took his ear-rings, and then let loose the first sacrificial horse; (8) he slew all the Deītyas and Dānavas and bestowed on Indra the sovereignty of the universe; (9) he took birth

among men; (10) having been Nārāyaṇa, he became Hari, Brahmān, Sūrya, Dharma, Dhātṛ, Yama, Anala, Vāyu, Vaiṣṇava, Rudra, Kāla, the firmament (kham), the earth, and the ten directions, etc.; (11) in the forest of Caitraratha he gratified the highest god with sacrifices and at each sacrifice he offered gold by hundreds of thousands; (12) becoming Viṣṇu, the son of Aditi, and the younger brother of Indra, he, even while a child, pervaded, in three steps, the heaven, the firmament, and the earth, and, standing in the abode of the Sun (Adityasādan, B. however has Adityasādan, i.e. in the chariot of the Sun), outshone him by his splendour; (13) in thousands of incarnations (prādurbhāvaṣu) he slew sinful Asuras by hundreds; (14) he cut the bonds of Muru (v. BR. s.v. Maurava), killed Nisanda and Naraka, and again rendered safe the road of Prāgyotisha; (15) he slew Ahirī at Jarāthī (a river, BK.; a city, Nil.), and also Krāthā, Çiṣupāla with his adherents, Jarāśandha, Çaiḍya, and Çatadhanvan; (16) on his chariot, roaring like clouds, he conquered his queen, the daughter of the Bhoja king (Bhojyam) by defeating in battle Rukmin; (17) he slew Indradymna and the Yavana Kaçerumat; (18) he slew Çūla, the lord of Saubha, and destroyed Saubha; (19) at Irāvati he slew Bhoja, who was equal to Kārtavīrya in battle; (20) he slew Gopati and Talaketu; (21) he had appropriated to himself the wealthy (bhogavatīm) and holy Dvārakā, beloved by the ṛṣhis (so PCR., who has read ṛṣikāntām instead of ṛṣikāntām) and will again submerge it within the ocean; (22) at the end of the yuga he had contracted all beings and withdrawn the whole universe into his own self; (23) in the beginning of the yuga Brahmān sprang from the lotus of his navel; (24) when the Dānavas Madhu and Kaiṣabha were bent upon slaying Brahmān, there sprang from his (i.e. K.'s) forehead Çambhu (i.e. Çiva), the holder of the trident (Çūlapāṇiḥ) with three eyes (Trilocaṇaḥ); thus these two foremost deities (i.e. Brahmān and Çiva) had sprung from his body to do his work; this Nārada had told; (25) the deeds he performed when a boy, assisted by Baladeva, never had been done nor would be done by others; (26) he dwelt on Kailāsa together with brahmana.—K. said to Arjuna: "Thou art mine and I am thine, those who are mine are also thine, he who hates thee hates me, and he who follows thee follows me; thou art Nara and I am Hari Nārāyaṇa; we are the ṛṣhis Nara and Nārāyaṇa born in the world [of men] in time (i.e. for a special purpose, PCR.); thou art the same as I and I am the same as thou; there is no difference between us."—Draupadī said: "(1) They say that in the creation of beings thou art the one Prajāpati; (2) Asita Devala called thee the creator of all worlds; (3) Jāmadagnya (so B.) said that thou art Viṣṇu, the sacrifice, the sacrificer, and he to whom the sacrifice is performed; (4) the ṛṣhis call thee Forgiveness and Truth; (5) Kaçyapa said that thou art sacrifice sprung from truth; (6) Nārada called thee the lord of the lords of the Sādhyas, gods and ṛṣhis, the creator and the lord of all things; thou sportest with the hosts of the gods, including Brahmān, Çaṅkara, and Çakra, etc., even as a child with his toys; the firmament is covered by thy head and the earth by thy feet, these worlds are thy womb, thou art the eternal Puruṣa; thou art the best of the ṛṣhis, sanctified with Vedic lore, etc. . . . the refuge of the rājareṣhis . . . the supreme Lord of all creatures celestial and human": III, 12, 471, 472, 474, 475, 477, 482, 485, 487, 501.—§ 317 (Arjunābhigamanap.): III, 12, 503, 521, 525, 534 (father of Pradyumna), 538, 542, 544, 575, 577,

581, 587, 588, 595 (*Rāma-K°au*).—§ 319 (*Saubhavadhop.*): III, 13, 614, (615).—§ 320 (do.): III, 16, (659); 19, 773 (*Devakinandanah*). 22, 869 (*K.* relates the encounters with Çālva (ch. 15-22), whom he slew).—§ 321 (do.): III, 22, 895, 896 (returned to Dvārakā).—§ 327 (*Draupadīparitāpav.*): III, 29, 1110 (*Devakiputrāḥ*); 33, 1275.—§ 333b (*Arjuna*): III, 40, [1637 (*Vishṇu* . . . *Purushottama*)], 1638 (*Çakrā-bhisheke sumahad dhanur jaladanihavanam praghyha Dānavāḥ çantās twayā*—i.e. by Arjuna—*K°ena ca*).—[§ 339 (*Indralokā-bhigamanap.*): III, 47, 1888 (*Nara-Nārāyaṇau* identified with *Iṣṭhikeça - Dhanañjayau*, i.e. *K.* and Arjuna), 1896 (*bhāmigato Vishṇur Madhusūdanah*; *c.* under the name of *Kapila K.* by his glance alone had destroyed the sons of *Sagara*).]—[§ 340 (do.): III, 49, 1951 (*Janārdanaḥ*, *Naris Trailokyanāthah*, friend of Arjuna).]—§ 342 (do.): III, 51, 1977 (*Rāma - K° - prapitāndam Vrakṣitāndam*), 1986, 2009.—§ 343 (*Nalopākhyānap.*): III, 52, 2024 will assist the Pāṇḍavas).—[§ 356 (*Tīrthayātrāp.*): III, 80, 4018 (*Vāsudevanya*).]—§ 370 (do.): III, 83, 7098 (*Vishṇuḥ*, worshipped Çiva at *Suvarṇa*).—§ 377 (*Dharmyatīrthak.*): III, 86, 8287 (*°āniloddhātah* . . . *Arjunodirito meghah*); 88, 8351 (*Govindah*, etc., resided in Dvārakā, identified with the supreme god (*Devadevaḥ*, *Harīḥ*, *Madhusūdanah*)).—[§ 387 (*Sagara*): III, 107, 8880 (*Vāsudeva*, identified with *Kapila*).]—[§ 400 (*Tīrthayātrāp.*): III, 118, †10231 (*Janārdanaḥ*, came to the Pāṇḍavas in the tīrtha *Prabhāsa*).]—§ 401 (*Balarāma*): III, 119, †10241.—§ 402 (*Tīrthayātrāp.*): III, 120, †10275, †10285, †10289 (returned home).—§ 406 (do.): III, 125, 10417 (engaged in penances on the *Yamunā*).—§ 448 (*Ājagarap.*): III, 176, †12330 (*Suparnaketubh*).—§ 452 (*Mārkaṇḍeyas*): III, 183, 12564 (came to the Pāṇḍavas in the *Kāmyaka* forest), 12567 (*°sya mahishī*, i.e. *Satyabhāmā*), †12588.—§ 453 (do.): III, 183, 12600, (12601).—[§ 458 (do.): III, 188, 12822 (*Pitarūdā Janārdanaḥ*, identical with *Nārāyaṇa* (*Vishṇu*)).]—§ 459 (do.): III, 189, 13003 (*Vārāṇasyah*, identical with *Nārāyaṇa* (*Vishṇu*)).—[§ 460 (do.): III, 190, 13014 (*Vṛṣṇiçardūlam*); 191, 13140 (*Çārṅgadharanā*).]—§ 468 (*Indradymnop.*): III, 199, ††13348 (*Devakīputrenāpi K°ena Naraka majjamaṇo rājaraḥir Nrgas tātmat kṛchehrāt punaḥ samuddhṛtaḥ svargaṁ prāpitah*, cf. § 748).—§ 510 (*Draupadī-Satyabhāmāsamv.*): III, 233, 14651 (*°sya mahishī priyā*, i.e. *Satyabhāmā*), 14656, 14659 (*°sya mahishī priyā*, i.e. *Satyabhāmā*); 234, †14713, †14716; 235, 14738 (*°mahishī*, i.e. *Satyabhāmā*, *K.*, and *Satyabhāmā* returned home).—[§ 513 (*Ghoṣhayātrāp.*): III, 252, 15175 (*Keçavārjunau*).]—§ 521 (*Draupadītharānap.*): III, 263, 15528 (*Kaṁsanirādanam*, prayed to by *Draupadī*, who praised *K.* with the hymn v. 15528b foll.), 15540, 15546, 15562, (15562) (*Çrī°*) (*K.* came to *Draupadī*'s assistance when *Durvāsas*, etc., visited the Pāṇḍavas).—§ 524d (*Vishṇu*): III, 272, 15849 (*Vishṇuḥ*), 15850 (*Çaṅkhacakraḡadādharam*), 15851.—§ 547 (*Karna*): III, 310, 17205 (identical with *Nārāyaṇa*, *yam ahur cedavidvāṁso Vārāham aparājitam*).—[§ 549f (*Durgā*): IV, 6, 181 (*Vāsudevasya bhaginī*, i.e. *Durgā*).]—§ 549 (*Pāṇḍavapraveçap.*): IV, 9, 262 (*Satyabhāmām K°sya mahishīm priyām*).—§ 552 (*Goharānap.*): IV, 45d, 1434 (*Madhusaṁ*); 48, 1536 (all. to *Subhadhrāharanaparvan*); 53, 1651 (*Devakīputrāt*); 64, 2056 (do.).—[§ 553 (*Vaivāhikap.*): IV, 72, 2343 (*svasṛtyo Vāsudevasya*, i.e. *Abhimanyu*), 2350 (*Janārdanam*, came to the wedding of *Abhimanyu* and *Uttarā*).]—§ 564 (*Sainyodyogap.*): V, 1, †8 (†10) (*Çrī°*); 5, 101 (returned to Dvārakā); 7, 131, 135.

136, 137, 139, (144), 150, [151 (*Nārāyaṇam amitraghnam kāmaj jātām Ajam nṛṣhu*)], 153, 162, 165 (*pīṭambaradhara jagatarashṭā Janārdanaḥ*), 171 (*Duryodhana* obtained from *K.* the *Nārāyaṇas* as his allies, Arjuna that *K.* became his charioteer).—§ 556 (*Saṅjayayānap.*): V, 20, 622 (*°sya buddhyā yudhyeta ko narah*); [21, 625 (*Dāmodareṇa*)]; 22, †670, †672 (has slain *Çiçupāla*), †673, [†674 (*Vishṇoh*), †677 (*Vṛṣṇiçiviraç ca Vishṇuḥ*)], †682; [25ç, †724 (*Vāsudevam ca Çaurim*)]; 28, †803, †805 (*Vṛṣṇy-Andhakā hy Ugrasenādāyo vai K°pranīlāḥ*), †806; 29, (†809) (*Vāsudevaḥ*).—§ 561 (*Yānasandhip.*): V, 48, †1840 (*°samah*, sc. *Abhimanyu*), †1876 (*Vāsudevaḥ* . . . *Sugrīvayuktēna rathena*), †1878.—§ 561c (do.): *K.* having mowed down in battle all the royal warriors of the *Bhoja* race, had in a single chariot carried off *Rukmīṇī* in order to make her his wife; she afterwards bore him *Pradyumna*. Having smashed the *Gāndhāras* and vanquished the sons of *Nagunjit* he forcibly liberated king *Sudarçana* from confinement. He slew the *Pāṇḍya* king by striking his breast (*kapāṭena* (?), v. the note of PCR., p. 174) and mowed down the *Kalingas* in battle. The city of *Vārāṇasī* was burned by *K.* and remained for many years without a king. *Ekalarṇya*, the king of the *Nishādas*, who could not be defeated by others, always used to challenge *K.* to battle, but slain by him he lay dead like the *Asura Jambha* violently thrashed on a hillock. Having *Baladeva* for his second he slew *Ugrasena*'s wicked son (i.e. *Kaṁsa*) seated in court in the midst of the *Vṛṣṇis* and the *Andhakas*, and then gave the kingdom to *Ugrasena*. He fought with *Çālva*, and at the gate of *Saubha* he with his hands caught the fierce *çataghni*. The *Asuras* had a city named *Pragjyotiṣa*, which was formidable, inaccessible, etc. It was there that *Naraka Bhauma* kept the ear-rings of *Aditi*, which he had stolen; the gods with *Çakra* (i.e. *Indra*) at their head were incapable of conquering him, and therefore employed *K.* to destroy these *Asuras*. At the city of *Nirmocana* *K.* slew 6,000 *Asuras*, and having cut their *paçāḥ kahurāntāḥ*, he slew *Muru* and crowds of *Rākṣasas* (*ogharakṣah*, which by *Nil.* is taken as a *Rākṣasa* named *Ogha*), and then he entered that city. It was there that an encounter took place between *Naraka* and *Vishṇu* (i.e. *Kṛṣṇa*); slain by *K.*, *Naraka* lay lifeless like a *karnikāra*-tree uprooted by the wind. When he had slain *Naraka* and *Muru* and recovered the ear-rings, *K.* came back and the gods granted him boons: "fatigue will never be thing in fight; neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body": V, 48, †1884, †1889, †1891 (*Vishṇoh*), †1892, †1894.—§ 561 (do.): V, 48, [†1895 (*Vishṇum*)], †1896 (friend of the Pāṇḍavas).—§ 561d (*Nara-Nārāyaṇau*): V, 49, 1936 (*K.* is identical with *Nārāyaṇa*, Arjuna with *Nara*).—§ 561 (*Yānasandhip.*): V, [49, 1939 (*Çaṅkhacakraḡadāhastam* . . . *Keçavam*)]; 50, 1992 (*°dviṭyo vikramya tuṣṭiyartham Jāṭavedasaḥ*, sc. Arjuna; all. to *Khāṇḍavadahanaparvan*), 2009 (*°sadrço vṛys*, sc. *Abhimanyu*); [52, 2095 (*Iṣṭhikeçah*, charioteer of Arjuna)]; 53, 2108 (*çraṣṭho jagataḥ*); 55, 2147 (*°pradhānaḥ*, sc. *mahārathāḥ*); 57ç, 2233 (*mukhyam Andhaka-Vṛṣṇiçūpam*, among the allies of *Yudhisṭhira*); 59, 2324 (*°Dhanañjayau*), 2342; 62, †2418 (*°dviṭiyena Dhanañjayena*); 65çç, 2489 (*Puṇḍarikākṣam*); 68, [2523 (*Vāsudevaḥ*; *m.* *K.* and Arjuna are perfectly equal to each other as to their godlike nature, and they have both taken their births of their own wish. The discus of *K.* occupies a space full 6 cubits in diameter, is capable of being hurled at the foe according to the wish of the wielder himself, and depends

on illusion, it is invisible to the Kurus, etc.), 2526 (*Mādhavaḥ*, has slain Naraka, Çambara, Kama, and Çiçupāla), 2531 (*yataḥ K^o tato jayaḥ*), [2536 (*Harīḥ*)]; 69, [2540 (*triyugam Madhusūdanam kartāram akṛtaṁ devam*)], 2549; 70, [2562 (*Viṣṇuḥ*)], 2563 (etymology), [2564 (*Viṣṇuḥ*)], 2570, [2571 (*Viṣṇuḥ*)] (Sañjaya explained the names of *K*: Vāsudeva, etc.); [71, †2574 (*Vāsudevam*, praised by Dhṛtarāshtra as *reṣiṁ sanātanam*, etc. (vv. 2578–80)).]—§ 562 (Bhagavadgītā): V, 72, 2586, 2590, 2600, 2609, 2614, 2624, 2629, 2634, 2636, 2644, 2652, 2656, 2659, 2663, 2664, 2670, 2673 (*K*. promised to go to Hāstīnāpura and try to obtain peace); 74, 2721, 2736; [75, 2740 (*Keçavaḥ*), 2741 (*Rāmānujaḥ Çauriḥ Çāringadhanva*)]; 76, 2769; 78, 2807, 2812, 2817; 80, 2850; 81, 2864, 2865; 82, 2879, 2880, 2883, 2885, 2889, 2891, 2893, 2900, 2901, 2902, 2903, 2907; 83, 2939, 2947 (*Yadusukhāvaḥ Vāsavanujam*, worshipped by the *reṣiḥ*), 2948, [2954 (*Keçavaḥ / iṣvaraḥ sarvabhūtānām Devadevaḥ*)], (i), 2962, 2965, 2968 (*K*. set out for Hāstīnāpura); [84, 2995 (*Dāçārhaḥ Madhusūdanah*, description of his journey from Upaplavya to Vṛkashthala)]; 85, [3027 (*bhūtānām iṣvaraḥ*)], 3029; [86, 3040 (*Janārdanaḥ*), 3041 (*Āhukānām adhipatiḥ . . . Janārdanaḥ*), 3042 (*apṛtasya Vṛṣṇīrāshṭrasya bhartā gopī ca Mādhavaḥ / trayāṇām api lokānām bhagavān prapitāmahaḥ*)]; 87, 3066, 3067, 3072; 88, 3078, 3082, 3093 (Duryodhana wished to imprison *K*), 3098; 89, 3101, 3106, [3124 (*antarātmā 'si dehīnām*, says Vidura to *K*.)] (*K*. the next day set out from Vṛkashthala and came to Hāstīnāpura, where he stopped in the house of Vidura); 90, 3129, 3131, 3149, 3156, 3164, 3168, 3182, 3189, 3193, 3196 (*Dharmāya Vedhase* ?), 3197, 3231, 3232 (discourse with Kuntī); 91, 3247, 3276 (*K*. came as an envoy to the palace of Duryodhana, but would not eat there, and took his meal in the house of Vidura); 92, 3293, 3294, †3302, [3307 (*antarātmā 'si dehīnām*)] (discourse with Vidura); 93, 3323 (do.); 94, 3332, 3336 (*Dāçārham*), 3337, 3344, 3346, 3347, 3349, 3352, 3358, 3359, 3363 (*Vāsudevasya*), 3367, 3376 (came to the conclave in the palace of Dhṛtarāshṭra); 95, 3384 (his discourse to Dhṛtarāshṭra).—[§ 563 (do.): V, 96, 3448 (*Keçavaḥ*), 3494 (*Nārāyaṇaḥ*, friend of Arjuna), 3495 (*Janārdanaḥ*), 3496 (Arjuna and *K*. (*Keçava*) are identical with Nara-Nārāyaṇau).]—[§ 564 (*Mātalyop*): V, 105, 3710 (*Cakragadādharaḥ*, identified with Viṣṇu).]—§ 565 (*Gālavacarita*): V, 107, 3755 (*vibudhaçreṣṭhaṁ tribhuvaneçaraṁ Viṣṇum*), 3766; 111, 3824 (*Nārāyaṇaḥ K^o Jishnuç caiva narottamaḥ*, in Badarī); [117, 3976 (*remo . . . yathā . . . Rukmiṇyām Janārdanaḥ*)].—§ 567 (Bhagavadgītā): V, 124, 4122 (*Keçara*), 4123 (spoke to Duryodhana about making peace); 125, 4187, 4197 (*°Bhīṣmau*), 4200 (*°Bhīṣmayoḥ*), 4201 (*Devakīputro devair api suduḥsahaḥ*), 4210; 127, 4242, 4245; [128, 4259 (*Dāçārhaḥ*, spoke to Duryodhana)]; 129, 4309, 4311, 4346 (*°Pāṇḍavau*), 4347 (*Keçavaḥ*); 130, 4375, [4383 (*Vāsavanujam*)], 4416 (Duryodhana wished to seize *K*, Vidura enumerated the deeds of *K*. (v. 4407 foll.)); 131, 4427, 4428 (showed his divine form); [132, (4460) (*Vāsudevaḥ*, discourse with Kuntī)].—§ 569 (do.): V, 137, 4651, 4655 (*Mādhava*), 4668 (Kuntī had asked *K*. to bring word to the Pāṇḍavas); 138, 4677; [139, 4713 (*Vāsudevaḥ*), 4722 (*mantri Janārdanaḥ yasya*, i.e. Yudhisṭhira's)]; 140, 4728 (*K*'s conversation with Karna); 141, 4756, 4758, 4765, 4767, 4769, 4770, 4782, 4784, 4799, 4800, 4801 (do.); [142, 4813 (*Keçavaḥ*)] (do.); 143, 4833 (*Madhusūdanam*), 4836, 4842, 4848, 4864, 4870, 4878, 4880, 4881 (do.);

144, 4885, 4887; 146, 4937 (*°ena sahitāt Dhanañjayāt*); 147, 4959 (*Dāçārham*), 4969 (returning to Upaplavya *K*. represented to the Pāṇḍavas what had happened (ch. 146–50)).—§ 570 (Sainyaniryānap.): V, 151, 5131 (*Dāçārhaḥ*), 5133 (do.), 5134, 5147 (proposed Dhṛṣṭadyumna as generalissimo); [152, 5174 (*Keçaraḥ*, arranged the camp of the Pāṇḍavas)]; 154, 5221, (5222) (*Çrī°*); 157, 5318, (5322) (*Çrī°*), 5345.—§ 570f (*Çārīga*): V, 158, 5355 (held the bow *Çārīga*).—§ 570d (Rukmin): V, 158, 5364 (ravished Rukmiṇī and vanquished Rukmin).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5455, 5468; 161, 5538; 162, 5585, 5587, 5590, (5636) (*Çrī°*); [163, 5644 (*Keçavam*)].—[§ 572 (Rathātīrathasankhyānap.): V, 165, 5715 (*Vāsudevasahāyena Pārthena*); 169, 5865 (*Gudākeço Nārāyaṇasahāyārān*).]—[§ 573 (Ambopākhyānap.): V, 193, 7579 (*Pārtham Vāsudevasamāyuktam*); 194, 7588 (*Vāsudevam*), 7590 (*Vāsudevasahāyārān*, sc. Arjuna); 196, 7639 (*Vāsudeva-Dhanañjayau*).]—[§ 574 (Jambūkh.): VI, 1, 17 (*Vāsudevaḥ*), 18 (*Vāsudeva-Dhanañjayau*).]—§ 576 (Bhagavadgītā): VI, 21, 771 (*yataḥ K^o tato jayaḥ*), 772, 773 (*yataḥ K^o tato jayaḥ*), [774 (*Harīḥ*)], 775; [22, †786 (*Keçava°*, charioteer of Arjuna)]; 23, 793, 813 (*°Arjunau akarathau*), [818 (*Nara-Nārāyaṇau*, identical with Arjuna and *K*.)], 821 (*yato dharmaḥ tato K^o yataḥ K^o tato jayaḥ*); 25, 859, 862, 871; 29, 1036; 30, 1098, 1101, 1103; 35, †1281, †1287; 41, 1427; 42, 1529 (*yogeçvarāt*), 1532 (*yogeçvaraḥ*) (when Arjuna became despondent *K*. expounded to him the eternal religion (i.e. Bhagavadgītā, ch. 25–42), declaring himself to be the supreme Lord).—§ 577 (Bhīṣma-vadhap.): VI, 43, 1551, 1560 (*°Arjunau*), 1588 (= 821), 1621.—§ 578 (do.): VI, 49, 1998 (*°sahitāt Pārthāḥ*); 50, 2036, 2042 (f), 2067.—§ 579 (do.): VI, 52, 2155 (*°ena sahitāt*, sc. Arjuna); 55, 2374 (*°tulyaparakramaḥ*, sc. Abhimanyu), 2395.—§ 580 (do.): VI, 59°, 2549, 2572, (1), †2597, [†2598 (*Mahendrāvarajaḥ*)], †2600, [†2601 (*Mahendrāvarajaḥ*), †2604 (*Deveça jagannivāsa . . . Çārīga-gadānīpāṇe*), †2605, †2606, [†2610 (*Harīḥ*), †2611 (*Viṣṇuḥ*)], †2613 (*K*. wished to slay Bhīṣma, but was restrained by Arjuna).—§ 581 (do.): VI, 65 f, 2962, 2967 (*°sahitāt—C. dṛṣṭvā—Sankarṣaṇam devam vrayam ātmānam ātmanā, K^oa, tvam ātmanāsrakṣitḥ* (C. °aḥ sṛkṣitḥ) *Pradyumnam ca* (C. hy) *ātmasambhavam*) (in days of yore Bruhmān praised the supreme Lord with the hymn vv. 2944–72, asking him to be born on earth [as *K*.)]; 66, 3007 (= 821) (the god consented; asked by the gods Bruhmān expounded to them the nature of Vāsudeva (vv. 2978–95); Bhīṣma praised Vāsudeva (vv. 2996–3013)); 67, 3033, 3034 (Bhīṣma described the glory of Vāsudeva (π) (vv. 3015–36)); 68, 3052 (Bhīṣma quoted a hymn sung by Bruhmān in honour of Vāsudeva (vv. 3038 foll.)).—§ 582 (do.): VI, 73, 3203.—§ 584 (do.): VI, 82, 3587.—§ 585 (do.): VI, 96, 4328; [98, 4461 (*jagadgopī Çāṅkhacakraḥ gadādharaḥ*), 4462 (*Vāsudevo 'nantaçaktiḥ sṛṣṭiṣaṁhārakāraḥ / sarveçvaro Devadevaḥ Paramātmā sanātanaḥ*)].—§ 586 (do.): VI, 106, 4858, [4864 (*Devadeva*)], 4866 (*K*. wished again to slay Bhīṣma, but was restrained by Arjuna); 107, 4898, 4903, 4904, 4910, 4934, 4971, 4981.—§ 587 (do.): VI, 120, 5759.—§ 588 (do.): VI, 121, 5803 (*Devakīputraḥ*), 5806; 122, 5833 (*sadyaçāḥ K^oena*, sc. Karna).—§ 589 (Dronābhishekap.): VII, [2, †82 (*Vāsudevaḥ*, in the army of Yudhisṭhira)]; 3, 107 (*yathā Vāyur . . . tathā K^oḥ*); [10, 380 (*Nārāyaṇaḥ*)]; 11, 387 (enumeration of the feats of *K*), 404, 406 (*°içvaraḥ*), 419 (*Arjunaḥ Keçavasyātmā K^o 'py ātma Kīrtinaḥ*), 421

(*Keçaram*), 422 (*Dācārham*; *Nara-Nārāyaṇau* = Arjuna and *K.*).—§ 591 (*Saṃcūptakavadhap.*): VII, 17, 676 (*°-Pāṇḍarau*).—§ 592 (do.): VII, 18, 725; 19, 756, 760, 773; 23, 983 (*yam āhur adhyardhaguṇaṃ K°at Parthāo ca saṃyuge Abhimanyuṃ*), [1016 (*Keçavena*, had slain the father of the Pāṇḍya king)]; 25, 1096 (*°samaḥ*, sc. Abhimanyu); 27, 1196, 1203, 1213 (*Janārdanaḥ*), 1225; 28, 1226, 1228, 1251; [29, 1278 (*Vāsudevaḥ*, baffled the Vaiṣṇavāstra hurled by Bhagadatta, and then having described his fourfold form, told Arjuna how he formerly had bestowed that weapon on Naraka)].—§ 593 (*Abhimanyuvadh.*): VII, [33, 1464 (*Viçvayā . . . Govindaḥ*); 34a, 1482 (*sa-K°aḥ Pāṇḍurāḥ*), 1490; 35e, 1521 (knows how to pierce the cakravyūha); [36, 1544 (*Viṣṇuṃ mātulaṃ*, sc. Abhimanyu's)]; 49, [1927 (*Viṣṇoḥ srasur nandakaraḥ*, i.e. Abhimanyu)], 1964 (*°arjunasamaḥ*, sc. Abhimanyu).—§ 596 (*Pratiñūp.*): VII, 72, 2486, 2536, 2540, 2543, 2551 (comforted Arjuna); 73, 2587 (*purushottamaṃ*); [75, 2648 (*Vāsudevaḥ*); 76, 2685, 2697, 2705; 77, [2707 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 2714 (comforted Subhadra, etc.); 78, 2768, 2774 (do.); [79, 2772 (*Govindaḥ*), 2783 (*Viṣṇuḥ*) (ordered Dārūka to equip his chariot)]; 80, [2821 (*Garuḍadhvajah*), 2822, 2824, 2832, 2833, 2836, 2841, 2853, 2855, 2866, [2869 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], (2874) (*°arjunau*) (*K.* appeared in a dream to Arjuna, then they repaired to the abode of Īiva, whom they praised); 81, 2888, [2894 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 2897 (when Arjuna had obtained the Pācupata weapon from Īiva, he and *K.* returned to the camp).—§ 597 (do.): VII, 82, 2911; 83, 2953, 2956, 2960, 2963 (*Devadeveça . . . Viṣṇo Jishṇo Hara K°a Vaikuṇṭha Purushottama*) (praised by Yudhishtira), (2966) (promised victory to Arjuna); [84, 2978 (*Keçavasya prandājan*, all. to ch. 80-81), 2984 (*Hṛshikeçah*, equipped the chariot of Arjuna, who then having *K.* for his charioteer proceeded to slay Jayadratha)].—§ 598 (*Jayadrathavadhap.*): VII, 85, 3045; 86, 3074, 3075, 3082 (*°arjunau*); 88, 3141.—§ 599 (do.): VII, 89, 3154 (*°-Dhanañjayau*); 91, 3218, 3220 (*°samaḥ*, sc. Droṇa), 3227 (*°-Pāṇḍarau*), 3247; 92, 3285, 3313 (*Çaurin*); 93, 3353, 3394; 94, 3428, 3445; [98, 3644 (*Dācārhaḥ*); 99, 3702; 100, 3740, 3745, 3748 (groomed the horses of Arjuna and caused them to drink); 101, 3777 (*°-Dhanañjayau*), 3794 (do.), 3800 (*°-Parthau*), 3804; 102, 3837 (*°-Pāṇḍarau*); 103, 3847, 3853, 3854, 3856, 3858, 3868 (*°-Pāṇḍarau*), 3889 (*°-Dhanañjayau*); [104, 3901 (*Vāsudeva-Dhanañjayau*), 3923 (*Hareḥ*); 110, 4179 (*°tulyaparākramaḥ*, sc. Sātyaki), 4186, [4222 (*Dācārham goptāram jagataḥ patim*)]]; 111, 4298 (*°-Pāṇḍarau*); 114, 4460 (do.), 4470 (*Dācārham*), 4480 (*°-Dhanañjayau*), 4489; [117, 4653 (*Dācārhaḥ*); 118, 4685 (*Keçava-Phālgunābhyaṃ*); 12200, 4883; 126, 5138; 127, 5189; [128, 5248 (*Vāsudevaḥ*); 129, 5279, 5308; 130, 5324 (*°-Dhanañjayau*); 131, 5373 (do.); 13200, 5451 (do.); 135, 5554; [13600, 5629 (*Keçavarjunau*); 139, 5802 (*Vṛshnisimhasya*); 140000, 5819 (*°-Himābhyaṃ*), 5841; 141, 5869; 142000, 5889, 5931; 143, 5964 (*°sakhaḥ*), 5987 (*°-Dhanañjayau*), (11), 5998 (ordered Bhūriçravas to go to his (*K.*'s) world and become equal to *K.*), (κκκ), 6004; 145, 6057, 6060, 6141 (*°-Parthau*); 146, 6220 (*yogindm içvaro Hariḥ*), 6221, 6223 (created darkness; when Arjuna was about to slay Jayadratha *K.* caused him to throw the head of Jayadratha on the lap of Vṛddhakshatra); 147, 6317, 6337; 148, 6421, (6423), 6450; 149, 6453, 6456 (only B., C. has *Kṛṣṇau*), 6463 (Yudhishtira praised *K.* with

the hymn vv. 6455b-74a); 1520, 6571 (*°sahayena Pāṇḍavena*), 6586.—§ 600 (*Ghaṭotkacavadhap.*): VII, 1560, 6747 (*çape 'ham K°caranaiḥ*), [6775 (*Govindam*); 1580, 6987, 6998, 7000 (*°-Pāṇḍarau*), 7001, 7005 (*°-Pāṇḍarau*), 7023; 15900, 7048; [162, 7269 (*Vāsudorah*); 167, 7497 (*Vāsudeva-Dhanañjayau*); 171, 7724 (do.); 172, 7757 (*Janārdanaḥ*)]]; 173, 7802, 7817 (despatched Ghaṭotkaca against Karṇa); 177, 8062; [178, 8064 (*Vāsudorah*); 180, 8179 (do.); 181000, (8214) (do.)]; 182000, 8259, 8261, 8262, (ζζζ), 8268, (*Vṛshṇeyah*), 8269, 8270, 8271, 8277 (*Purushottamaḥ*), 8279; 183000, 8300 (*Devakīputraṃ*), 8302 (*Devakīputre*), 8317, 8319, 8320, 8323, 8333, 8334, 8338.—§ 602 (*Dronavadhap.*): VII, 186, 8464; 190, 8748 (proposed to tell Droṇa that Açvatthāman was slain); 191, 8804 (*Keçava*); [192, 8866 (*Vāsudorah ca Vṛshṇeyah*)].—§ 603 (*Nārāyaṇāstramokshap.*): VII, [1950, 9007 (*Janārdanaḥ*, does not know the *Nārāyaṇāstra*); 198, 9133, (σ), 9180; 200, [9270 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 9275; 201, 9405.—[§ 603b (*Nārāyaṇa*): VII, 201, 9459 (*Vāsudevaḥ* = *Nārāyaṇa*), 9471 (*Vāsudevāya* = do.), 9478 (*Çaurin* = do.)].—§ 603 (*Nārāyaṇāstramokshap.*): VII, 201, 9488 (*sanātanaḥ*); 202, 9637 (*°ena darçitah*, sc. Īiva, all. to chap. 80-1).—§ 604 (*Karṇap.*): VIII, 5ζ, 144 (*yathā K°ena Narako Muraç ca nihato raṇe*).—§ 605 (do.): VIII, 18, [629 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 635; [17, 665 (*Vāsudevo*); 18, 688 (*Keçavaḥ*), 701 (*Indrānuja*); 19, 734, 763, 765; 21, 824; 24, 963 (*°-Phālgunau*); 27, 1091, 1094; 30, [1217 (*Arjuna-Keçava*), (ιν), 1227 (pierced by Karṇa)]; 31, 1307 (*srashṭā jagataḥ*), 1311, 1314; 3200, 1342, 1344, 1345, 1385 (*abhyudhikah K°ād açraññāno*, sc. Çalya).—§ 606 (do.): VIII, 34, 1576 (*°at . . . riçishṭah*, sc. Çalya); 35, 1627, 1628, 1629, (α), 1644, 1645, 1659 (*yathā*).—§ 607 (do.): VIII, 36, 1670 (*°ād abhyadhikah*, sc. Çalya); 40, 1819, 1824 (*Devakīputrāt*), 1826, 1829 (armed with the cakra).—§ 608 (do.): VIII, 46e, 2137, 2181 (*etac cakram gadā çāringaṃ çankham K°aya*); 53, 2582, 2584; 56, 2776, 2779, 2781 (*°-Pāṇḍarau*), 2815 (*°-Dhanañjayau*), 2824, 2826, 2830; 58, 2859, [2863 (*Hariḥ*), 2898, 2900; 59, 2960 (*°-Dhanañjayau*), 2974; 60, 2976; [62, 3142 (*Nārāyaṇa°*); 64, 3240, 3274, 3275, 3278; [65, 3296 (*Nārāyaṇam*); 6600, 3347; 69000, 3410, (3419) (told Arjuna the tales of Kauçika and of Bulāka), (ξξξ), 3471 (*paramā gatiḥ*); 70, 3514, 3520, 3526, 3547 (*Hṛshikeçam*); 71, 3553, 3575; 72, 3597, 3598; [73, 3634 (*Keçavaḥ*); 74000, 3754, 3756, 3758, 3761, 3763, 3781, 3787, 3791, 3793; 760000, 3855; 79ζ, 4010, 4014, [4018 (*Hariḥ*)], 4047, 4052 (all. to Khāṇḍavadahanaparvan), 4058, [4059 (*Keçavena Nārāyaṇena*), 4060 (*Çankhacakraçipanor Viṣṇor Jishṇor Vāsudevātmaçasya*), 4061 (*Nārāyaṇah*); 81, 4125; 82, 4189; [83, 4257 (*Keçavarjunau*); [84, 4304 (*Keçava°*); 85, 4331, 4335, 4347; 86, 4364 (*Madhvasūdana*), 4368, 4369; 870, 4387, [4451 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 4476 (*Govindam*), 4479, 4481; [88, 4511 (*Janārdanaḥ*); 890, 4584. (αθ'), 4601, 4615; 90, 4678, (4680), 4707, 4717, 4731 (*K.* rescued Arjuna from Açvasena by making the chariot sink down into the earth); 91, 4805 (*Karṇa* was slain by Arjuna); [94, 4956 (*Mādhavasya*); 9600, 4990, 4998, [5009 (*Nara-Nārāyaṇau* = Arjuna and *K.*)], 5011, 5016.—[§ 609 (*Çalyap.*): IX, 18, 36 (*Vāsudorah*, among the seven Pāṇḍava warriors who were still alive after the battle).—§ 610 (do.): IX, 3, 159 (*°saratim . . . ratim*, i.e. the chariot of Arjuna); 4μ, 201 (*°netrah*, sc. *Arjunaḥ*), 207, 235; 5ν, 246, 248; [7, 347 (*Vāsudevaḥ*, advised

Yudhishtira to slay Çalya].—§ 611 (do.): IX, [11, 567 (*Keçavārjunau*)] ; [13, 693 (*Mādhavavacaḥ*, all. to chap. 7)] ; 16, 798 (*°-Pārthayoḥ*), 811 (*Mādhavaṃ*) ; [17, 1900 (*Govindavākyaṃ*, all. to chap. 7), 1901 (*uktam Indrāvarajasya*, do.)] ; 19, 1014, 1022 (*jagato nāthaḥ K°o Janārdanaḥ*) ; 24^{vv}, 1301 ; 27, 1455, (τ), 1456, 1457, 1462, 1466, 1467. —[§ 612 (*Hradapraveçaḥ*): IX, 30, 1719 (*Janārdanaṃ*) ; 31, 1744 (*Vāsudevaṃ*).]—§ 613 (*Gadāyuddhap.*): IX, 33, [1889 (*Vāsudevaḥ*)] (censured Yudhishtira for his having given Duryodhana a chance of victory by proposing a single encounter about the kingdom), (ζ), 1906, 1909.—§ 614 (do.): IX, 34, 1951.—§ 615 (do.): IX, 35, 1976 (*Puruṣasattamaḥ*), 1977, 1979, 1980 (when Balarāma could not induce K. to join the Kurus he became enraged and set out on a tīrthayātrā, cf. § 570).—§ 615^{ee} (*Ādityatīrtha*): IX, 49, 2848 (*Mādhava-danaḥ*, present in the *Ādityatīrtha*).—§ 615 (*Baladeva-tīrthayātrā*): IX, 54, 3066 (*Balarāma* returned).—§ 615 (*Gadāyuddhap.*): IX, 55^o, 3121 ; [58, 3246 (*Vāsudevaṃ*, K. advised Bhīmasena to vanquish Duryodhana by means of deception ; Bhīmasena then fractured the thighs of Duryodhana)] ; 60, (3363) (*Çrī°*) (exculpated Bhīmasena), 3374, 3386 ; 61, 3390, (φ), 3410, 3448 (K. and Duryodhana upbraided one another) ; 62^ψ, 3470 (when K. descended from the chariot of Arjuna it was reduced to ashes) (ω), 3483, 3486, 3491 (*yato dharmaḥ tato K°o yataḥ K°as tato jayaḥ*) ; 63^{aa}, 3504, 3506, 3523, 3525 (after the death of Duryodhana, K. went to Hāstīnapura to comfort Gāndhārī and Dhṛtarāṣṭra) ; 65^{ηη}, 3654.—§ 616 (*Saṃtikap.*): X, 8, 313 (had adored Çiva), [472 (*asānnidhyāt . . . Keçavasya*)] ; 9, 503, 509 (*Vāraṇasyaṃ*), (λ) [528 (*Vāsudevaḥ*)].—[§ 617 (*Aishikap.*): X, 12, 606 (*Puṇḍarikākshaḥ*)]—§ 617^b (*Brahmaciras*): X, 12, 618, 641.—§ 617 (*Aishikap.*): X, [13, 647 (*sarva-Yādavanandanaḥ*, description of his chariot)] ; 14, 670 (*Dāṣārhaḥ*) ; 16, 728 (promised to revive the foetus in Uttara's womb (i.e. Parikṣhit) after it had been slain by Açvatthāman with the Brahmaciras weapon), 759 ; 17, 761.—§ 618 (*Jalapradānikap.*): XI, 1^β, 15, (γ), 30 ; [12, 328 (*Harīḥ*), 329 (*Harīḥ*) (substituted an iron statue for Bhīmasena when Dhṛtarāṣṭra embraced him)] ; 13, 354 (*Devakīputraṃ*), 356 ; 15, 424.—§ 619 (*Strīvilāp.*): XI, [16, 443 (*Puṇḍarikākshaṃ . . . Puruṣottamaṃ*, Gāndhārī in her grief upbraided K.)] ; 17^β, 503 (*Bhārata* (!)), 508, 511 ; 18^γ, 528, 541 ; 19^δ, 554, 555, 559, 563 ; 20^α, 570, 572, 576 ; 22^η, 621, 629 (only B., C. has Kṛṣṇā), 631 ; 23^θ, 639, 649 ; 24^ι, 702 ; 25^κ, 735, 739, 744 (Gāndhārī cursed K., declaring that after the slaughter of all his kinsmen he should perish in the wilderness ; K. declared this to be the will of fate, cf. *Mausalaparvan*).—[§ 620 (*Qṛāddhap.*): XI, 26, 761 (*Vāsudevasya*, K. censured Gāndhārī).]—§ 621 (*Rājadh.*): XII, 1^γ, 13, 16 (*Harīṃ*) ; 7^η, 187.—§ 630 (do.): XII, 27^β, 820 (*Puṇḍarikākshaṃ*).—[§ 632 (do.): XII, 29, (900) (*Vāsudevaḥ*, comforted Yudhishtira by telling him *Shoḍacarājopākhyāna*).]—§ 633 (do.): XII, 30, (1046) (*Çrī°*, told the story of Nārada and Parvata).—§ 635 (do.): XII, 37, 1369, 1382 (*ratham . . . Çaibya-Sugṛīvayojitaṃ . . . samasthāya*).—§ 637 (do.): XII, [39, 1430 (*Devakī-putraḥ . . . Janārdanaḥ*, told the story of Cārvāka)] ; 40^α, 1458 ; 43, 1500, 1503, 1509, 1514, 1515 (praised by Yudhishtira as Viṣṇu (Nārāyaṇa) with the hymn vv. 1500-14) ; 45^α, 1544 ; 46, [1562 (*Vāsavānujaḥ*), 1579 (*karta lokānāṃ*), 1584 (*Keçavasya*) ; 47, 1601, [1602 (*yogeçvaraṃ Padmanābhaṃ Viṣṇuṃ Jishṇuṃ Jagatpatīm*), 1604, 1680, 1681, 1683, 1689, [1690 (*Harīḥ*)] (Bhīṣma

praised K. as Viṣṇu (Nārāyaṇa) with the hymn vv. 1604-88 ; K. bestowed divine knowledge on Bhīṣma).—§ 638 (do.): XII, 48, 1712 (*Vāsavānuja*) ; [49, (1715) (*Vāsudevaḥ*, told the story of Rāma Jāmadāgnya).]—§ 639 (do.): XII, 50^β, 1813 ; 51^δ, 1845 (*Hṛakṛeça*, praised by Bhīṣma with the hymn vv. 1845-52) ; 52, 1862, [1863 (*Lokmātha Mahābāho Çiva Nārāyaṇācyuta*), 1874, 1883 ; 53, [1898 (*Viçvakarmāṇaṃ Vāsudevaṃ Prajāpatiṃ*), 1904, 1906, 1908, 1914, 1915.—§ 640 (do.): XII, 54^α, 1929 (through the favour of K. Bhīṣma had become competent to discourse on dharma)] ; 55, 1978 ; 56, 1996 (*Vedhase*) ; [58^γ, 2116 (*Vāsudevaḥ*)]—§ 641 (do.): XII, 60, 2273 (*Vedhase*) ; 81, 3036 (*Vāraṇasya*), 3040, 3050 (discourse between K. and Nārada) ; [110, 4077 (*Pitarāṣaḥ . . . Acyutaḥ*), 4078 (*Govindaḥ Puruṣottamaḥ*, identified with Nārāyaṇa (Hari))].—§ 664 (*Mokṣadh.*): XII, 207, 7548 (= Viṣṇu (Nārāyaṇa), performed the creation, etc.), 7565.—§ 666 (do.): XII, 209, 7004 (*avyayaṃ içvaraṃ*), 7636 (= Viṣṇu (Nārāyaṇa)).—[§ 667 (do.): XII, 210, 7650 (*Vāsudevaḥ* = Viṣṇu (Nārāyaṇa)), 7654 (*Vāraṇasyaṃ*, adj.).]—[§ 676 (do.): XII, 231, 8455 (*Keçavaḥ*), (8457) (*Vāsudevaḥ*) (discourse between K. and Ugrasena).]—[§ 692 (do.): XII, 281, 10086 (*Janārdanaḥ*, identified with the supreme Lord), 10088 (*Keçavaṃ Acyutaṃ*, the eighth part of the supreme Lord).]—§ 717^b (Nārāyaṇīya): XII, 335, 12658 (one of the forms of Nārāyaṇa born as son of Dharma), 12667 (do.) ; [340, 12968 (*Sātrataḥ*, ninth avatāra of Viṣṇu) ; [342 (K. = Viṣṇu (Nārāyaṇa) explained his names to Arjuna)] ; 343^φ, 13238 (etymology) (do., K. expounded the power of Agni and Soma ; K. has been born from Dharma as the ṛṣhis Nara and Nārāyaṇa) ; 347, 13443 (*çṛṇvatoḥ K°- Bhīṣmayoḥ*, Nārada had recited the Nārāyaṇīya (?)) ; 349, 13557 (do., Nārada discoursed on the dharma of Nārāyaṇa), 13611 (do., Vyāsa repeated the discourse of Nārada), 13636 (*lokānāṃ bhāvanāḥ*).—§ 725 (*Ānuçāsanik.*): XIII, 9, 421 (*°sya . . . katham*) (? = Vyāsa, Nil).—[§ 727 (do.): XIII, 11, 1508 (*Devakīputrasannidhaṃ*), 1511 (*Garudādhvajasya*, the discourse between Rukmiṇī and Çrī)]—§ 730 (do.): XIII, 14, 597 (had in Budarī gratified Çiva), 600 (gratifies Çiva in every yuga), [602 (*Harir Acyutaḥ*), 606 (*Surāsuraguro deva Viṣṇo*), 658, 678 (in order to get a son by the favour of Çiva K. set out and came to the hermitage of Upamanyu).—§ 730^g (Upamanyu): XIII, 14, 721, 768, 863, 929, 957 (Upamanyu told K. about his relations to Çiva).—§ 730 (*Ānuçāsanik.*): XIII, 14, 958, [(971), (*Çrī-Viṣṇuḥ*), 999, [(1002) (*Viṣṇuḥ*), 1023, 1024 (*Yādavaçardūla*) ; 15, (1025) (*Çrī°*) ; [16, 1110 (*Yādavaçvara*) ; 17, 1126, 1131 (Çiva granted K. the boon that he should get a son), 1283 (read K°s with B., C. by error K°aḥ) ; 18^{κκ}, 1327, 1357, 1367, [(1368) (*Viṣṇuḥ*)]].—§ 737 (do.): XIII, 31, 2032 (discourse between K. and Nārada).—[§ 739 (do.): XIII, 34, 2129 foll. (discourse between K. and the Earth).]—§ 746 (do.): XIII, 70, 3457, 3461, 3479, 3480 (rescued Nṛga, who in consequence of a curse had been transformed into a lizard) ; 72, 3544 (do.).—§ 753 (do.): XIII, 97, 4671 (discourse between K. and the Earth).—[§ 759 (do.): XIII, 109 (the twelve names under which K. (*Viṣṇu*) is to be worshipped).]—§ 768 (do.): XIII, 139, 6297, 6303, 6332 (K. (Viṣṇu, Nārāyaṇa, Hari) observed a vrata for twelve years ; then fire issued from his mouth ; it was his soul that repaired to Brahman and obtained the boon that a half of Çiva should be born as the son of K.).—§ 768^δ (do.): Çiva said: *Harī* has ten arms, a curl of hair on his breast,

curly locks, *Brahmān* has risen from his abdomen, I (Çiva) from his head, the gods and Asuras from the hairs of his body, the ṛshis, etc., from his body; assuming a human form, he will cause all the kings on earth to be slain in battle in order to achieve the purposes of the gods; he is identical with *Brahmān* (*brahmabhūtaśya satatam*) and the refuge of the *Devārshis*, and the abode of *Brahmān*, Çiva, and of all the gods; he is armed with the cakra and the çankha, has *Garuḍa* for his standard, his illusive power depends upon yoga, and he has a thousand eyes; he will take birth in the race of *Prajāpati* Manu as *Kṛṣṇa* (*Vāsudeva*). The stem of genealogy will be the following: *Manu* > *Aṅga* > *Antardhāman* > *Havirdhāman* (*Prajāpatir aninditaḥ*) > *Prācīnabarhiḥ* > *Pracetā* (+ nine other sons) > *Dakṣa* *Prajāpati* > *Dakṣāyāni* > *Āditya* > *Manu* > *Ilā* (= *Sudyumna*) = *Budha* > *Purāravas* > *Ayu* > *Nahusha* > *Yayāti* > *Yadu* > *Kroṣṭṛ* > *Vṛjiniṣat* > *Rahadgu* (B. *Ushaṅgu*) > *Citraratha* > *Çara* (younger son) > *Vasudeva* *Anakadundubhi* > [*Kṛṣṇa*] *Vāsudeva*. *K.* will have four arms, love and be beloved by the brahmins; he will liberate the kings confined by the *Magadha* king *Jarāsandha*; he will be the king of all kings on earth; grown up among the *Çarasenas* and residing at *Dvārakā* he will conquer and protect the whole earth, conversant [as he is] with policy (*nayavit sadā*); he who wishes to see me (Çiva) or *Brahmān* should first see *Vāsudeva*; then we are seen; that person with whom the lotus-eyed *Vāsudeva* becomes gratified, with him all the gods, headed by *Brahmān*, become gratified; he will be an instructor in *dharma*s; he, for the sake of righteousness, created millions of ṛshis, who are now headed by *Sanatkumāra*, residing on *Gandhamādāna*, engaged in penances; in him [are] the three [great gods] (*trīṭayam*); his elder brother will be *Balarāma* (c), the bearer of the plough (*halt*), capable of lifting the whole earth (XIII, 147); XIII, 147, 6807 (*Harīḥ*).—§ 768b (*Umā-Maheçvarasamv.*): XIII, 148, 6876.—§ 768 (*Ānuçāsanik.*): XIII, 148, 6978 (*Devakinandanah*), 6879, 6885, [6888 (*Nārāyaṇah*), 6892 (*Viṣṇuh*), 6896 (*Nārāyaṇah*), 6897, [6898 (*Harī-Gaṇḍivivigrahaḥ*), 6903, 6904, 6912, 6932.—§ 769b (*Viṣṇu's* 1000 names): XIII, 149, 6956, 7008.—§ 769 (*Ānuçāsanik.*): XIII, 149, 7071 (= *Viṣṇu*).—§ 773b (do.): *Bhīṣma* praised *K.* as the supreme god, mentioning his incarnation as a boar, and that *Brahmān* sprang from the lotus which appeared in his navel; he existed in the *Kṛta* age in the form of Righteousness, in the *Tretā* in that of Knowledge, in the *Dvāpara* in that of Might, in the *Kālī* in that of Unrighteousness; he slew the *Dāityas*, he ruled [as *Bali*] the *Asuras*; he is always accompanied by hundreds of *Gaṇḍharvas* and *Apsarasas*, and hymned by the very *Rākṣasas*; he is praised by the *Sāman* singers by reciting the *Rathantara*; he was hymned by the gods [when he lifted up the *Govardhana* mountain] in order to protect the cowherds [of *Vṛndāvana*] (? *taṁ ghoshārthe girbhīr Indrāḥ stuvanti*, v. 7370, 159, v. 18); he lifted up the earth, agitating all the *Dānavas* and *Asuras*; he caused the seed of the [two] gods [*Mitra* and *Varuṇa*] to fall into a jar, whence they say that the *Rṣi* *Vasishṭha* has arisen; he is *Mātariçvan*, etc.; he [is the soul] of gods, men, and *Pitṛs*; vanquishing the *Rākṣasas* and *Uragas*; he offers everything up in *Agni*, who (so C., B. has *sa*) was gratified in the *Khāṇḍava* forest; he gave white horses to [*Arjuna*] *Pārtha*; he crossed the streams to slay *Indra* and paralysed him when he was about to hurl the *vajra*; he is *Mahendra* who is praised by the brahmins in great sacrifices with 1,000 old *Ṛc* verses; he alone could keep *Durvāsas* as

a guest in his house; he is the one ancient *Rṣi*; the *Rudras*, the *Ādityas*, the *Vasus*, the *Açvins*, the *Sādhyas*, the *Viçvodevas*, the *Maruts*, *Prajāpati*, the mother of the gods, *Diti* and the seven *Rṣis* [have] all [sprung] from *K.*; when he becomes *jiva* he is called *Saṅkarṣaṇa*; then he becomes *Pradyumna*, and then *Aniruddha*; in this way he displays himself in fourfold form; he created the gods, the *Asuras*, men, the worlds, the *Rṣis*, etc.; he is *Nārāyaṇa* (XIII, 159): XIII, 159, †7358, †7359, †7360, †7363, †7365, †7377, †7387, †7397, [†7400 (*Nārāyaṇah*)].—§ 773c (*Durvāsas*): XIII, 160, 7422, 7447 (had 16,000 wives, *Rukmiṇī* being the first) (*Durvāsas* put *K.* and *Rukmiṇī* to the test, and granted him that he should be invulnerable except on the soles of his feet).—[§ 773 (*Ānuçāsanik.*): XIII, 161-2 (recited the *Çatarudriya* to *Yudhisṭhira*).—§ 774 (do.): XIII, 163, 7532 (*Devakinandanah*).—§ 776 (do.): XIII, 167, 7695.—§ 777 (*Svargārohanik. p.*): XIII, 168, [7742 (*Devadeveça*, etc.), 7743 (*Vāsudevo hiranyātma Puruṣah*, etc.), 7745, 7746 (*yato K's tato dharmo yato dharmas tato jayah*), 7750 (*Nara-Nārāyaṇau* = *Arjuna* and *K.*), 7751 (granted *Bhīṣma* leave to quit his body and promised him that he would attain to the status of the *Vasus*); 169β, 7778, 7795, 7796 (*°mukhah*).—[§ 778 (*Açvamedhikap.*): XIV, 2, 20 (*Keçavaḥ*, consoled *Yudhisṭhira*).—[§ 779 (do.): XIV, 11-13 (discoursed on the encounter between *Indra* and *Vṛtra*, etc.).—§ 780 (do.): XIV, 14, 366 (*°Phalguna*).—§ 781 (do.): XIV, 15, 376 (*°Pāṇḍavau*).—§ 782 (*Anugītāp.*): XIV, 16, 408, 410, 414, 423; 18, 584; 34, 932; 51, 1470 (requested by *Arjuna* *K.* recited the *Anugītā* (ch. 16-51), identifying himself with *Kṣhetrajña* (v. 934)), 1476.—§ 783 (do.): XIV, 52, 1478, 1481 (*°Pāṇḍavau*), 1491 (*Ātmā ca Paramātmā ca*, praised by *Arjuna*), 1511, 1512.—§ 784 (do.): XIV, 53, 1538 (returned to *Dvārakā*).—§ 784b (*Uttāṅka*): XIV, 53, 1554, 1556 (*Uttāṅka* wished to curse *Kṛṣṇa*); [54, (*K.* expounded his divine nature to *Uttāṅka*); 55, [1591 (*Viṣṇoḥ*) (*Uttāṅka* saw the divine form of *K.*), 1592 (*Parameçvaraṁ*), 1593 (*Viçvakarman*, etc.), 1597, 1598, 1609, 1623 (*K.* granted *Uttāṅka* the boon ever to have water); [56, 1625 (*Viṣṇavo*)].—§ 785 (*Anugītāp.*): XIV, 59, 1765; [60, (1778) (*Vāsudevaḥ*) (returning to *Dvārakā* *K.* recounted the events of the battle)]; 61, 1812, 1814, 1820 (related the fall of *Abhimanyu*); 62, 1853 (performed the obsequial rites for *Abhimanyu*), 1865 (*Vṛṣṇavīroṇa*); 66, 1942 (came to *Hāstinapura*), 1946, 1949, 1957; 67, 1971, 1972, 1973, 1982; 68, 1994, 2002, 2003, 2004, 2007; 69, 2024; 70, 2033, 2042 (*K.* gave life to the stillborn *Parikṣhit*); 71, 2064 (*Devakinandanam*), 2069; 72, 2083; 86, 2566 (came to the *açvamedha* of *Yudhisṭhira*); 87, 2574, 2578, 2583, 2584, 2597 (*Yadunandanah*); 88, 2610, 2611; [89, 2661 (*Vāsudevaḥ*), 2680 (*Govindam*, returned to *Dvārakā*).—§ 787 (*Açramavāṣap.*): XV, 7, 255; [16, 462 (*Vāsudevāt*, all. to § 568); 17, 49, (*Vāsudevam*, do.).—§ 788 (do.): XV, 25γ, 667 (*pāspardha K'ena sadā yo nṛpaḥ*, so. the father-in-law of *Bhīmasena*).—§ 789 (*Putradarçanap.*): XV, 29, 784 (*Subhadra K'bhaginī*), 807 (*°sya bhaginī*, i.e. *Subhadrā*); [31γ, 854 (*Hṛṣīkeçam*, identical with *Nārāyaṇa*).—§ 793 (*Mausalap.*): XVI, 1, 21 (*Jarā K'ṁ mahātmānaṁ çayānaṁ dhruvi bhṛteyati*, cf. ch. 4); [2 (observed the bad omens and remembered the curse of *Gāndhārī*, then he caused the *Vṛṣṇis* to go to *Prabhāsa*); 3, 60, [68 (*Harīḥ*), 72, 91, 93 (caused the destruction of the *Vṛṣṇis* in *Prabhāsa*); 4, †106, †110, †114, †125, [†130 (*Nārāyaṇah*), †131 (having been pierced at the heel by *Jaras*, *K.* ascended to heaven and attained to

his own region); 5, 139, 142, 144 (left 16,000 widows); 6, 156, 175; 7, 214 (his grandson Vajra was installed as king in Indraprastha), 250 (some of his widows ascended his funeral pyre), [251 (*Harī*); 8, 261, 266, 268, [277 (*Vishṇu*)], (5), 280, 283.—§ 794 (Mahāprasthānikap.): XVII, 1, 1 (*divan gate*), [12 (*Harī*)], (a) 40 (his cakṛa had disappeared). —[§ 795 (Svargārohanap.): XVIII, 4, 126 (*Gorindam Brāhmaṇa vapuṣā sthitam*, in heaven); 5, 171 (*Vāsudevaḥ*, was a portion of Nārāyaṇa, into whom he entered, his 16,000 wives were incarnate Apsarasas).]

Cf. Kṛṣṇa (dual.), Nārāyaṇa, Viṣṇu, and the following synonyms:—

Acyutā, Adhīdeva, Adhokṣhaja, Ādīdeva, q.v.
Āhukānām adhipati(h) ("the king of the Āhukas"): V, 3041.

Aja, q.v.

Amadhya, Anādi, Anādimadhyaparyanta, Anādinidhana, Anādyā, Ananta, v. Viṣṇu.

Andhaka-Vṛṣṇinātha ("the lord of the Andhakas and the Vṛṣṇis"): VI, 2606.

Asita ("the black one"): IX, 3351 (*pīlāsītau Yadu-varau*, i.e. Balarāma and Kṛṣṇa).

Atman, Avyakta, Avyaya, q.v.

Bhojarājanyavardhana ("enhancing the glory of the Bhoja princes"): XIV, 2581.

Bhūtānām īcvara(h), Bhūtapati, Bhūtātman, Bhūteṣa, q.v.

Cakradhara ("discus-bearer"): I, 6257 (i.e. Viṣṇu?); VII, †5833 (*°prabhāvaḥ*, sc. Sātyaki).

Cakradhārīn (do.): XIII, 6868.

Cakragadābhṛt ("bearing discus and mace"): V, 2933.

Cakragadādharma (do.): II, 1560 (*K°*); V, 3251, 3710; XI, 747; XIV, 30, 2610; XVI, 282.

Cakragadāpāṇi (do.): I, 2506 (i.e. Viṣṇu).

Cakrapāṇi ("discus-handed"): VI, 1900 (*°r ivāsurān*, i.e. Viṣṇu).

Cakrāyudha ("whose weapon is a discus"): I, 1163 (i.e. Viṣṇu); V, 56; XV, †665.

Çaibya-Sugrīvavāhana ("having Çaibya and Sugrīva for his horses"), q.v.

Çambhu, q.v.

Çaṅkhacakragadādharma ("bearing conch, discus, and mace"): III, 743, 12989 (i.e. Nārāyaṇa (Viṣṇu)), 15860 (*K°*); VI, 4461; VII, 2962; XII, 7742; XIV, 1609; XVI, 273.

Çaṅkhacakragadāhastā (do.): V, 1939.

Çaṅkhacakragadāpāṇi (do.): VIII, 1630.

Çaṅkhacakrāsipāṇi ("holding conch, discus, and sword"): VIII, †4060.

Çārṅgacakragadādharma ("bearing bow, discus, and mace"): II, 1599; VI, 2986; XVI, 102.

Çārṅgacakrāsipāṇi ("holding bow, discus, and sword"): XII, 1514.

Çārṅgadhanurdhara ("bearing the bow Çārṅga"): VI, 2947.

Çārṅgadhanvan (do.): III, 178, 10264, 13140; V, 2741, 4675; VI, 2937; VII, 379; VIII, 233; X, 653, 656; XII, 7523; XIII, 7056 (Viṣṇu's 1000 names); XIV, 1541; XVI, 10, 268.

Çārṅgagadāpāṇi ("holding bow and mace"): VIII, 2182.

Çārṅgagadāsipāṇi ("holding bow, mace, and sword"): VI, †2604.

Çārṅgiṇ ("having the bow Çārṅga"): VII, 2964; XVII, 13.

Çauri ("descendant of Çūra"): I, 7989; II, 48, 50, 622 (*Çambhaḥ Çsamah*), 781, 878 (*Harshikeṣaḥ*), 887, 1380, 1599; III, 12559, 14739; V, †724 (*Vāsudevam*), 2741, 2940, 3220, 3236, 3344, 3351, 3360, 3380, 4209, 4408, 4414, 4421, 4444, 4448, 4456, 4957; VI, 2137, †2616; VII, 3313, 3743, 3795, 7016, 7018, 9478 (= Nārāyaṇa); VIII, 1308 (*śadrṣaḥ Ç°oh*, sc. Çālyā), †1963, 3216; XI, 743; XII, 898, 1530; XIV, 380 (*Janārdanaḥ*), 1545.

Çūlabhṛt, Çūlin, q.v.

Dāçārha: I, 7551, 8012 (*Janārdanaḥ*), 8207, 8328; II, 961, 1223, 1225, 1342; III, 494, 897, 12566; IV, 38 (all. to Khāṇḍavadāhanap.); V, 2582, 2628, 2765, 2863, 2871, 2876, 2879, 2886, 2889, 2969, 2985, 2995, 3019, 3026, 3029, 3039, 3044, 3053, 3066, 3076, 3113, 3123, 3127, 3241, 3256, 3259, 3274, 3334, 3336, 3340, 3345, 3350, 3353, 3365, 3370, 3371, 3381, 4259, 4280, 4291 (*Pushkarekṣhaṇaḥ*), 4650, 4670, 4693 (*°pramukha nṛpāḥ*), 4959 (*K°*), 5131 (*K°*), 5133 (*K°*), 5195, 5197, 5582; VI, 3456 (all. to Bhagavadānup.); VII, 422 (*K°*), 1231, 1257 (*°Pāṇḍavau*, i.e. K. and Arjuna), 3033, 3149, 3644, 3671, 3700, 3749, 3757, 3834, 4222, 4470 (*K°*), 4489, 4653, 6776, 7819, 8272, 9231; VIII, 1305, 1312, 2813, 2860, 2975, †3475, 3702 (*Vāsudevam*), 4349, 4982, 5005; IX, 1322, 1325, 1469; X, 619 (*C. °s°*), 653, 654, 670, 745, 760; XI, 315, 568, 755; XII, 1454, 1457, 1499 (*Puṇḍarikākṣhaṇa*), 1902 (*Acyutah*); XIV, 1855 (*Vāsudevah*), 1955, 1958, 2025 (*Acyutah*), 2076; XVI, 103.

Dāçārhabhartr: III, †12579.

Dāçārhadhipati: III, †903.

Dāçārhakulavardhana: XII, 1870.

Dāçārhanandana: I, 8076 (*Kuru-D°au*, i.e. Arjuna and K.).

Dāçārhanātha: VIII, †679.

Dāçārhasimha: III, †12578.

Dāçārhasavira: V, †3303.

Dāmōdara ("having a rope round his waist"): I, †7079; II, 1516; III, 1953; V, 625, 2566 (etymology); XII, 1505, 13172 (etymology); XIII, 5383, 6989 (Viṣṇu's 1000 names), 7788.

Devadeva, Devadeveṣa, Devadeveçvara, q.v.

Devakimātr ("the son of Devaki"): VII, 726; VIII, 3309; XIV, 411.

Devakīnandana (do.): I, 401 (*K°*); II, 954, 980 (*K.*); III, 773 (*K°*); VII, 8293; VIII, 5006; XIII, 6878, 7532 (*K°*); XIV, 1498, 2064 (*K°*).

Devakīnandana (do.): III, 15528 (*K°*).

Devakīputra (do.): I, 7116 (*K°*); III, 1110 (*K°*), 12563, 12612, †13348 (*K°*); V, 2545, 4201 (*K°*), 5239; VI, 5548, 5803; VII, 1259, 1260, 6326, 8302 (*K°*); VIII, 1387, 1648, 1824 (*K°*); IX, 1286, 1444; X, 740; XI, 354 (*K°*); XII, 1430 (*Janārdanaḥ*), 1936; XIII, 608, †7384.

Devakīsuta (do.): II, 50 (*Çauriḥ*), 1222; IV, 1651 (*K°*), 2056 (*K°*); VII, 68, 2946, 8296, 8300; XIII, 6856, 6949 (Viṣṇu's 1000 names).

Devakītanaya (do.): XIII, 6300.

Gadāgraja ("the elder brother of Gada"): III, 733, †12570; VI, 1617, 4979; XII, 1713; XIV, †1530, †1531; XV, 82.

Gadapūrvaja (do.): V, †27.

Garuḍadhvaja, q.v.

Gopāla ("cowherd"): III, 15530.

Gopendra ("chief herdsman"): VI, 799.

Gopījanapriya ("dear to the cowherdresses"): II, 2291.

Govinda: I, 1216 (*gām vindatā bhagavatā Gōna . . . varāharūpīnā*, i.e. Viṣṇu), 1945 (*ōya priyaḥ*, sc. Parikṣit), 7363, 7960, 8001, 8066; II, 40, 43, 48, 777, 785, 961, 1224, 1386, 1518, 1559, 1613, 2291, 2293; III, 8351, 13004 (identified with Nārāyaṇa (Viṣṇu)), 13567 (i.e. Viṣṇu after the cataclysm), 13579 (do., slew Madhu and Kaiṭabha), 15666; V, 136, 2349 (all. to Dyūtaparvan), 2531, 2571, 2572 (etymology), 2896, 2952, 2970, 2984, 2990, 3120, 3125, 3130, 3183, 3200, 3235, 3236, 3245, 3250, 3252, 3258, 3338, 3383, 4115, 4727, 4766, 4792, 4968; VI, 773, 809, 863, 887, 2041, 2056, 2058, 3004, 3016, 4864, 4866, 4928; VII, 46 (*īca*), 382, 765, 1270, 1461 (*Viṣṇuḥ*), 2479, 2779, 2823, 2992, 3095, 3725, 3736, 3855, 3876, 5459, 5536, 6210, 6458, 6775, 8739, 8746, 9391; VIII, 392, 736, 737, 1302, 2780, 2781, 2865, 2899, 3411, 3413, 3418, 3549, 3552, 3593, 3596, 3753, 3764, 3789, 3861, 3862, 4366, 4476, 4486, 4851, 4991, 4993, 5014, 5022, 5025; IX, 143, 233, 1900, 1324, 3362, 3475, 3517; X, 643, 726 (*Sālvatām pravaram*), 748, 751; XI, 536, 748; XII, 896, 897, 1556, 1618, 1678, 1683, 1815, 1819, 1868, 1921, 1965, 4078 (*purushottamaḥ*), 7519 (*Nārāyaṇam Hṛṣīkeṣam*), 7521 (= do.), 7524 (= do.), 7543 (= do.), 10440 (i.e. Viṣṇu), 13229 (*nashṭām ca dharaṇīm pūrram arindam* (so B., C. °an), *guhāgatām | G°a iti tenāham devair vāgbhir abhishṭutāḥ*, says Kṛṣṇa), 13410 (*imām hi dharaṇīm pūrram nashṭām sāgaramekhalām G°a ujjahārācu vārāham rūpam āsthitāḥ*, i.e. Viṣṇu); XIII, 722, 848, 855, 861, 864, 866, 2012, 5375, 6814, 6828, 6969 (Viṣṇu's 1000 names), 7007 (do.), 7438; XIV, 28, 29, 382, 1538, 1596, 1751, 1752, 1767, 1819, 1823, 1876, 1995, 2001, 2037, 2556, 2611, 2680; XVI, 147, 161, 281; XVIII, 126.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]"): II, 889.

Hamsa, q.v.

Hari, v. Viṣṇu.

Hayaçiras, q.v.

Hiranyagarbha, q.v.

Hṛṣīkeṣa: I, 24 (*Viṣṇuḥ*), 2272 (in Dvārakā), 2507 (i.e. Viṣṇu, "the mover of everyone's faculties," PCR.), 8004, 8203; II, 24, 878 (*Çaurir asmi H°ḥ*, says Kṛṣṇa), 958, 1229, 1390; III, 1888 (*°-Dhanañjayau* identified with *Nara-Nārāyaṇau*), 12984 (i.e. Nārāyaṇa (Viṣṇu), "the Lord of the senses," PCR.), 13504 (do., do.), 13569 (i.e. Viṣṇu, after the cataclysm); V, 158, 2095 (charioteer of Arjuna), 2357, 2544 (*Janārdanam*), 2550, 2554, 2568 (etymology), 2633, 3018, 3095, 3104, 3108, 4125, 4368, 4772, 4777, 4868, 4869, 4962, 5358 (obtained Çārṅga after he had slain Naraka), 5600 (all. to Bhagavadgītā); VI, 844 (blew his conch Pāñcajanya), 850, 854, 887, 888, 1455, 2115 (blew Pāñcajanya), 2991, 3032, 3740, 4840, 4870; VII, 401 (obtained Pāñcajanya after he had slain Pāñcajanya), 407, 417, 728, 754, 1990 (*°-Dhanañjayau*), 2698, 2704, 2943, 2984, 3150, 3675, 3738, 3798 (*°-Dhanañjayau*), 3828 (*Arjuna - H°au*), 5968, 6410, 6461, 6464, 6469, 8072, 8274, 8349; VIII, 827, 828, 3298, 3300, 3547, 4365, 4369; IX, 234, 247, 1024; X, 652, 722; XI, 491, 728, 730; XII, 893, 1505, 1533 (*trailokasya paro guruḥ*), 1675, 1698, 1845, 1936, 1987, 7519 (*Nārāyaṇam H°m Govindam*), 12795 (i.e. Nārāyaṇa (Viṣṇu)), 13226 (etymology); XIII, 5381, 6336, 6808 (*Çrīvatsāṅkaḥ*), 6813 (*Paramātmā*), 6867 (identical with Balarāma), 6955 (Viṣṇu's

1000 names), 17380; XIV, 1991, 2575, 2580, 2585; XV, 854 (identical with Nārāyaṇa); XVI, 24, 50, 85, 173.

Īca, **Īcaḥ paçūnām**, **Īçāna**, **Īçvara**, q.v.

Indrānuja, **Indrāvaraja**, v. Viṣṇu.

Jagataḥ prabhuh, **Jagannātha**, **Jagatpati**, q.v.

Janārdana: I, 17012, 17014, 7507 (*yasham*—i.e. the Pāṇḍavas—*mantri J°ḥ*), 7925, 7951, 7955, 8007, 8011, 8012 (*Dāçarhaḥ*), 8064, 8204, 8317 (*K°*); II, 21, 27 (*Vārṣṇeyaḥ*), 28, 58, 549 (*K°*), 555, 640, 661, 664, 920, 975, 1363, 1365, 1382, 1449, 1508 (*Saṅkarahana-J°au*), 1525, 1562, 1590, 1599 (*Çauriḥ*), 1612, 2293; III, 468, 483, 493, 504, 527, 532, 541, 627, 831, 1951 (*Haris trailokyanaṭṭhaḥ*), 1998, 2028, 8102 (worshipped by Brahmān, etc., at *Nārāyaṇasya sthānam*; = Viṣṇu), 10231, 10233, 10262 (*Rāma-J°au*), 10265, 12822, 13001, 13007, 14722, 15654 (*sāndhaka-Vṛṣṇivīraḥ*); IV, 2350, 2370; V, 13 (*Rāma-J°au*), 14, 125, 142, 165 (*jagatsraṣṭā*), 1681, 1683, 1723, 1783, 1868, 1907, 2152, 2529, 2530, 2532, 2542, 2543, 2544, 2555, 2564 (etymology), 2592, 2593, 2637, 2655, 2660, 2776, 2802, 2810, 2852, 2861, 2875, 2888, 2890, 2899, 2928, 2930, 2957, 2972, 2976, 2977, 2980, 2987, 3040, 3041 (*Āhukānām adhipatiḥ*), 3055, 3073, 3074, 3078, 3079, 3085, 3088, 3090, 3092, 3114, 3117, 3119, 3123, 3128, 3142, 3154, 3171, 3186, 3201, 3230, 3237, 3244, 3249, 3255, 3259, 3279, 3280, 3285, 3297, 3334, 3339, 3343, 3354, 3364, 3369, 3381, 3382, 3495, 3976 (*rome . . . yathā . . . Rukmīṇyāñ ca J°ḥ*), 4127, 4248, 4255, 4256, 4284, 4290, 4367, 4384, 4432, 4436, 4449, 4667, 4722, 4757, 4763, 4765, 4771, 4782, 4784, 4792, 4803, 4806, 4810, 4864, 4873, 4876, 4926 (*yathā Rāma-J°au*), 4965, 5097, 5329 (*Saṅkarahanañujaḥ*), 5361, 5628, 5637 (became the charioteer of Arjuna); VI, 790, 866, 870, 874, 951, 1222, 1297, 2034, 2134, 2135, 2419 (*sarvasya jagato goptā*), 12615, 12642, 3027 (*Madhusūdanam*), 3035, 3567, 4861, 4934, 5758, 5761, 5797; VII, 393, 412, 1213 (*K°*), 1214, 1253, 1927 (*°a ivāparaḥ*), 2487, 2610 (blew *Pāñcajanya*), 2700, 2794, 2946, 2961, 2977, 2983, 2991, 3030, 3083, 3296, 3312, 3669, 3683, 3719, 3860, 3866, 3914, 5132, 6214, 6256, 6327, 6338, 6445, 7757, 7762, 8185, 8188, 8213, 8258, 8260, 8278, 8322, 8326, 8332, 8349, 9000, 9007, 9644; VIII, 314 (*sa°*), 383 (*sa°*), 633, 1695, 1697, 772, 2000, 2105 (*Viṣṇuḥ*), 2569, 2774, 2861, 13361, 3415, 13492, 3755, 13852, 13853, 4011, 4016, 14329, 4480, 4488, 14511, 14572, 14584, 14688, 14701, 14959, 5027; IX, 1022 (*K°*), 1288, 1298, 1307, 1308, 1316, 1458, 1719, 1908, 1962, 3247, 3487, 3507, 3538, 3569, 3577; X, 442, 664; XI, 328 (*Harīḥ*), 451, 464, 483, 530, 539, 625, 628, 678, 696, 712, 713, 741, 744; XII, 895, 1430 (*Devaki-putraḥ*), 1576, 1687, 1806, 1888, 1907, 1944, 1946, 1947, 10086 (identified with Viṣṇu), 12716 (*devadevam*, i.e. Nārāyaṇa (Viṣṇu)), 12997 (*brahmanyadevam* = do.), 13277, 13325 (i.e. Nārāyaṇa (Viṣṇu)); XIII, 660, 694, 1292, 3456, 3476 (*Vasudevah*), 3480, 6332, 6350, 6877, 6916, 6928, 6963 (Viṣṇu's 1000 names), 7075, 7089 (*sahasraṇāmāya*, i.e. Viṣṇu), 7441, 7442, 7715; XIV, 32, 380 (*Çauriḥ*), 1406, 435, 1470, 1494, 1500, 1510, 1532, 1534, 1535, 1563, 1586 (*jagataḥ kartāram*), 1588, 1611, 1956, 1964, 1972, 1996, 2002, 2037, 2040, 2043, 2577; XV, 82 (*Gadāgrajaḥ*); XVI, 20 (*Rāma-J°au*), 29, 43 (*Rāma-J°au*), 52 (*Keçisūdanaḥ*), 162 (*Rāmā-J°ābhyām*), 80, 87, 111, 277 (*Viṣṇuḥ*).

Jishṇu, q.v.

Kamsa-Keçinisūdana ("the destroyer of Kamsa and Keçin"): III, 623.

Kamsanisūdana ("the destroyer of Kamsa"): III, 15628.

Kapila, q.v.

Kaustubhabhūṣaṇa ("adorned with the Kaustubha"): III, 15533.

Keçava: I, †174, †175, †213, 393, 621 (*Rama-K°au*), 2276, 2315, †7308, 7532, 7553, 7595, 7959, 7986, 7998, 8000, 8025 (*°aya priya swasā*, i.e. Subhadra), 8290, 8298 (*°arjunau*), 8309 (do.), 8467; II, 23, 39, 43, 47, 54, 74, 644 1214 (*Keçisūdanah*), 1387, 1396, 1402 (*Keçihantāram*), 1437, 1447, 1475, 1509 (*Rama-K°au*), 1524, 1536, 1537, 1540, 1543, 1592, 1598, 1618, 1926, 2292; III, 464, 469, 476, 479, 507, 587, 596, 734 (*°ayāgrajaḥ* . . . *Baladevaḥ*), 830, 870, 1999, 2001, 5038 (*Vishṇoḥ*, worshipped at Vadvāṛā), 5039 (= do.), 5067 (worshipped at Sarasvatī on the fourteenth day of the bright fortnight of Caitrā), 8038 (*na deraḥ K°at paraḥ*), 10286, 11257 (i.e. Vishṇu, becomes black—*kṛṣṇaḥ*—in the Kaliyuga), 12562, †12593, †12594, †12595, †12596, 12601, 13567 (i.e. Vishṇu), 13575 (= do., slew Madhu and Kaitubhu), 14723, 14735, 15175 (*°arjunau*), 15538, 15544, 15565; IV, 918 (*°anugataḥ*, sc. the Pāṇḍavas), 1403 (*°endpi saigrāme* . . . *samaṁ*, sc. Arjuna); V, 150, 159, †653, †654, †672, †674, †732, †804, †808, †1810, †1859, †1888, 1939, 2132 (*°śreṣṭhaḥ* . . . *anrabhātānām*), 2329, 2341, 2358, †2419, 2437, 2491, †2519 (*°Pārthayoḥ*), 2537, 2540, 2544, 2545, 2559, 2561, 2643, 2674, 2740, 2848, 2855, 2878, 2890, 2894, 2898, 2914, 2921, 2933, 2954, 2964, 2968, 2976, 2979, 2987, 3012, 3021, 3037, 3049, 3050, 3054, 3075, 3080, 3085, 3112, 3135, 3137, 3156, 3242, 3247, 3275, 3278, 3288, 3333, 3357, 3448, 3496 (*°arjunau*), 4122, 4186, 4188, 4189, 4192, 4195, 4211, 4213, 4234, 4238, 4254, 4257, 4258, 4347, 4371, 4376, 4386, 4402, 4403, 4406, 4418, 4421, 4430, 4450, 4451, 4463, 4644, 4670, 4755, 4805, 4808, 4812, 4813, 4833, 4846, 4849, 4873, 4882, 4884, 4892, 4956, 4967, 5097, 5098, 5130, 5174, 5177, 5178, 5333, 5346, 5374, 5500, 5525, 5545, 5569, 5581, 5584, 5644, 5697 (*°arjunayoh*); VI, 446 (i.e. Nārāyaṇa), †759, †786, 932, 951, 1218, †1281, 1322, 1530 (*°arjunayoh*), 1558, 1620, 2041, 2046, 2575, †2613, †2614, 3031, 3033, 3036, 3047, 3048, 3049, 3566, 4322 (*°arjunau*), 4335, 4867, 4872, 4873, 4909, 5759; VII, 343, 411, 419, 420, 421, 671, 736, 770, 1016, 1273, 1274, 1292, 1456 (*°arjunayoh*), 2480, 2501, 2502, 2510, 2537 (*°arjunayoh*), 2686, 2693, 2704, 2732, 2750, 2830, 2834, 2842, 2844, 2909 (*Arjuna-K°au*), 2978, 3032, 3151, 3247, 3317, 3349, 3357, 3400, 3401, 3678, 3685, 3704, 3705, 3841, 3856, 3866, 3881, 3902, 3908, 4179, 4193, †4685 (*°-Phālgunābhyaṁ*), 5557, 5613, 5629 (*°arjunau*), 5803, 5854, 5867, 5868, 5873, 5876, 5883 (*°arjunau*), 5930 (*°arjunayoh*), 6219, 6226, 6287, 6328, 6343, 6381, 6401, 6419, 6474, 7760 (*°arjunau*), 7834, 8182, 8275, 8298, 8303, 8468, 8702, 8804, 9396 (*saha°*), 9429 (*°arjunau*), 9430, 9433 (*°arjunau*), 9444 (do.), 9486 (*Rudrasambhaṇṇaḥ*), 9490; VIII, 30 (all. to Bhāṣavyādyaṇaparvan), 157, 627 (*°arjunayoh*), 628 (*°arjunau*), 636, 639, 641 (*Arjuna-K°au*), †666, 686 (*°arjunau*), 688, †1217 (*°arjunau*), 1271 (*Pārthān* . . . *saha-K°ān*), 1630, 1665, 1774 (*°arjunau*), 1952 (*prabhāraḥ* . . . *paurāṇaḥ K°aya*), 1960 (*Arjuna-K°au*), 2016 (*Pārthān sa-K°ān*), 2111 (*°arjunau*), 2138, 2161 (*°arjunau*), 2577, 2578, 2581, 2782, 2784 (*°arjunau*), 2959, 3282, 3298, 3307 (*°arjunau*), †3397, †3398, 3404, †3476, †3477, †3515, 3576, 3634, 3751, 3752, 3766, 3783, 3786, 3791, †3853, 4017, †4059, †4085, 4257 (*°arjunau*), †4304, †4572, †4951 (*°-Pāṇḍunandanau*), 4963 (i.e. Vishṇu; *iva Sureṣa-K°au*), 4989, 5005, 5008 (*°arjunau*); IX, 250, 362, 363, 567 (*°arjunau*), †1564, 1661, 1862, 1949, 1969, 1970, 3266, †3318, 3350, 3352, 3365, 3467, 3479, 3583, 3534, 3535, 3539, 3568,

3569, 3571, 3573, 3576 (*Keçisūdanam*); X, 472, 643, 673, 727, 747 (*saha°*); XI, 357, 360 (*saha°*), 469, 484, 486, 504, 568, 650, 666, 670, 688, 733; XII, 30 (*saha°*), 897, 1090, 1133, 1513, 1584, 1692 (*Puruṣhottomam*), 1694, 1817, 1889, 1891, 1938 (*Acyutah*), 1945, 1980, †2120, 3048, 4491 (i.e. Vishṇu), 7519 (i.e. Vishṇu (Nārāyaṇa)), 7522 (= do.), 7549 (= do.), 7566 (= do.), 7656 (= do.), 8455, 10088 (*Acyutam*, is the eighth part of the Supreme god), 13132, 13135, 13177 (etymology), 13184, 13185, 13542 (i.e. Vishṇu); XIII, 665, 669, 690, 879, 1361 (*°tvam*, sc. *Rudraḥ prayaochati*), 1365, 2010, 2029, 5372, 6846, 6952 (Vishṇu's 1000 names), 7018 (do.), 7059 (i.e. Vishṇu), 7356, †7359, †7389, †7397, †7399, †7400, 7447, 7448, 7449, 7704; XVI, 20, 379, 407 (*°arjunau*), 412, 1522, 1527, 1546, 1548, 1563, 1821, 1951, 1968, 1980, 2002, 2006, 2034, 2598; XVI, 23, 56, 78, 80, 84, 92, †105, †108, †109, †115, †116, †126, 135, 190 (*°aya niveṣane*); XVIII, 299.

Keçihan ("the slayer of Keçin"): XII, †1697; XIII, 7018; XIV, 1984, 2585.

Keçihantr (do.): II, 1402 (*Keçavam*).

Keçinishūdana ("the destroyer of Keçin"): VI, 1455.

Keçisūdana (do.): II, 1214 (*Keçaraḥ*); IX, 3576 (*Keçavam*); XVI, 52.

Kirīta-Kaustubhadhara, q.v.

Kshetrajña, q.v.

Lokabhāvana, **Lokakarṭṛ**, **Lokakṛt**, **Lokanātha**, **Lokasākshin**, **Lokayoni**, q.v.

Mādhava, **Mādhavarshabha**, q.v.

Madhughātin, **Madhu-(Kaitabha)han**, **Madhunihan**, **Madhupravira**, **Madhusūdana**, q.v.

Mahābāhu: V, 2567 (etymology); XII, 1863.

Mahāvarāha, q.v.

Maheçvara, q.v.

Mahendrāvaraṇa, v. Vishṇu.

Padmanābha, q.v.

Paramātmān, **Parameçvara**, **Parameshṭhin**, q.v.

Pinākaçūlahasta, q.v.

Pitavāsas ("dressed in yellow"): I, 2506 (i.e. Vishṇu); III, 12882, 12900 (i.e. Nārāyaṇa), 12934 (do.), 13005 (*Vishṇum*); V, 3382; XII, 4077.

Prabhu, q.v.

Prajāpati, **Prajāpatipati**, q.v.

Puṇḍarikāksha, **Puṇḍarīkekshaṇa**, q.v.

Puruṣa, **Puruṣaçreṣṭha**, **Puruṣasattama**, **Puruṣhottama**, q.v.

Pushkarāksha, **Pushkarekshaṇa**, q.v.

Ramānātha ("the husband of Rāmā"): II, 2292.

Rāmānuja ("the younger brother of [Bala]rāma"): V, 2741.

Sanātana, q.v.

Sankarshaṇānuja ("the younger brother of Sankarshaṇa [i.e. Balarāma]"): II, 2606; V, 5329.

Sarva, **Sarvabhūtādi**, **Sarvabhūtāpitāmaha**, **Sarvabhūtātman**, **Sarvabhūteça**, **Sarvabhūteçvara**, q.v.

Sarvadāçārhabharṭṛ ("the Lord of all the Dāçārhas"): VI, †2591.

Sarvajña, q.v.

Sarvalokaguru, **Sarvalokakṛt**, **Sarvaloka-pitāmaha**, **Sarvalokeçvara**, q.v.

Sarvanāgaripudhvaja ("having the enemy of all the serpents [i.e. Garuda] on his standard"): XIII 6820.

Sarvātman, Sarvavid, q.v.

Sarvayādavanandana: X, 647; XII, 1704.

Sātvata, Sātvataçreshṭha, Sātvatamukhya, Sātvatapravara, Sātvatīputra, q.v.

Satya: V, 2571 (origin of the name): XII, 1507, 1614.

Suparnaketu ("having Suparna [i.e. Garuda] on his standard"): III, †12330.

Surarāja, Surāsura-guru, Surottama, q.v.

Tārkshyadhva ("having Tārkshya [i.e. Garuda] on his standard"): VIII, 1829.

Tārkshyalakshana (do.): XII, 1512.

Trailokyanātha ("lord of the three worlds"): III, 1951.

Tribhuvaneçvara, q.v.

Tridaçça, Tridaççvara, Tridaççvaranātha, q.v.

Triyuga ("appearing in the three first yugas"): V, 2541, 2542; XII, 1504; XIII, 6925 (dual, *Vāsudeva-Dhanañjayau*).

Vaikunṭha, q.v.

Vāmana, Varāha, Vārāha, q.v.

Vārshneya, q.v.

Vāsavānantarāja, Vāsavānuja, Vāsavā-varāja, v. Viṣṇu.

Vāsudeva ("the son of Vasudeva"): I, 100 (*°aya mahātmyam*), 129, 134, 136, †171 (*Mādharam*), †176, †178 (*°ārjunau*), †192, †208, †209, 249, 400, 427, 465, 493, 502, 505, 521, 624, 2273, 2275, 2449 (*°asariyo V°aya, i.e. Abhimanyu*), 2785 (*Nārāyaṇa*), 2787, 2789 (*°parigrahāḥ*), 16,000 in number, incarnations of Apsarasas), †3830 (*bhaginīm V°aya Subhadraṁ*), †3835, †3836, 6997, 7080, †7150, †7152, †7153, 7528, 7550, 7552, 7890, 7894, 7918, 7923 (*°aya vasa, i.e. Subhadra*), (7926), 7932, 7955, 7963, 7974, 8023, 8030, (8065), 8079 (*°-Dhanañjayau*), 8082, 8083 (*Salvatam*), 8161, 8178, 8243, 8301 (*°ārjunau*), 8308 (do.), 8325, 8473, 8478; II, 1, 8, 73, (676), 761 (*nihato V°ena . . . Kamsa*), (768), (798) (*°ri°*), 963 (*°nṛṇām deram*), 1111 (had spared Jambhaka's son), 1168, 1183 (*°jīṭm ācām, i.e. the west*), 1195, 1203 (*°pratiṇi V°ena nirjīṭam, sc. diçam*), 1336, 1337, 1344, 1367, 1414, 1561, 1575, 1611, 1622, 1688, 1705, 1716, 1752, 1888 (*Vārshneya*), †2349 (*°aya sakhi, i.e. Draupadi*), 2702; III, 371, 464, (465), (588), 596, (597), 621 (*Vasudevasutaḥ*), 636, (637), (692), (717), (727), (750), (756), (777), (818), (849), 1954 (*Sātrata*), 1976, 2001, 2008, 2019, 2023, 4018, 8278 (*ira*), 8280 (*°-Dhanañjayau*), 8880 (identified with Kapila), †10274, (†10281), 10889 (*°samam, sc. Arjuna*), 10890, †14717, 14738 (*°ratham*), 15529, 15539, 15555 (*°parāyaṇāḥ*); IV, 46, 181 (*°aya bhaginī, sc. Durgā*), 1412 (*Dāruko V°aya yathā, sc. sūrathe*), 1573 (*°samam yuddhe Pārtham*), 2343 (*°asariyo V°aya, i.e. Abhimanyu*), 2348, 2361 (*°rshniçārdūlam*); V, (90), 160, (170), 213 (*°samo yudhi, sc. Çalya*), 218 (*°ena . . . samam, sc. Çalya*), 621, †668 (Sātyaki had obtained weapons from V., etc.), †673, †678, †682, †724, †735, †736, †785 (*°ārjunābhyām*), †804, †805, †807, (†809), †1811, †1816, †1872 (with the conch Pāñçajanya), †1876 (*K°*), †1878, †1880, †1889, †1894, †1901, 1935 (*°ārjunau, identified with Nara-Nārāyaṇau*), 2013, 2055 (*°sahāyena, sc. Bhīma, all. to Jārasandhavadhaparvan*), 2150, 2182 (*°ārjunau*), 2324 (*°-Dhanañjayau*), (2345), 2406, †2421, 2491, 2499, 2500, †2508, †2522, 2523, 2524 (*°akram tad V°aya*), 2561, 2562 (etymology), †2574, 2737, 2763, 2943, 2978 (*haya V°aya Dārukeṇa pracoditāḥ*), 3087, 3107, 3110 (*°aya vājināḥ*), 3203, (3221), 3270, 3363, 3709, 4199 (*°ārjunau*), 4212, 4233, 4437,

(4460), 4647, 4678, 4681, 4713, (4731), (4961), (4970), (5002), (5018), (5040), (5077), 5165 (*°-Dhanañjayau*), 5167 (do.), 5188, 5192, 5197, 5199, 5216, 5218, 5231, 5237, 5241, 5319, 5336 (*°purogāḥ*), 5338, 5341, 5345, 5360 (ravished Rukmiṇī), 5368, 5375, 5376, 5413, 5415, 5458, 5459, 5487, 5515, 5524, 5526 (*°sahasram*), 5560, 5569, 5571 (*°sahasram*), 5619, 5620, 5662 (*°dviitya, sc. Arjuna*), 5670, 5696, 5715, 5740, 5868, 5875, 5880 (*samah . . . V°ena, sc. Abhimanyu*), 5913 (*samo V°ena, sc. Senābindu*), 5928 (*°purogamāḥ*), 5935, 7579, 7588, 7590 (*°sahāyātān, sc. Arjuna*), 7639 (*°-Dhanañjayau*); VI, 17, 18 (*°-Dhanañjayau*), (791), 795, 1130, 1241 (*Vārshnīm V°o 'ami, suys Kṛṣṇa*), †1296, 1528, 1542, 1548, 1617, 1625, 1993 (*Vārshneyaḥ*), 2064, 2065, 2136, 2171, 2393, 2542, 2554, 2560, 2567, 2568, †2586 (*Arjuna-V°au*), †2602, 2944 (= *Viṣṇu*), 2966 (do.), 2969 (do., *°mayāḥ*), 2980 (do.), 2985 (do.), 2990 (do.), 2992 (do.), 2995 (do.), 2998, 3000, 3001, 3002, 3010, 3013 (only B.), 3014, 3015, 3202, 3539 (*°sahāyāḥ, sc. the Pāṇḍavas*), 3740, 4235 (*yathā*), 4324, 4462, 4616 (*sadṛço V°aya, sc. Abhimanyu*), 4730, 4838, 4845, 4851, 4853, 4860, 4897, 4941, 4978, (4982), 5124, 5228 (*Vārshneyaḥ*), 5230, 5316, 5792 (*°sahāyāḥ, sc. Arjuna*), 5846; VII, †82, 197 (*bhātānām, sc. çreshṭhāḥ*), 340 (*°samam yuddhe V°ad anantaram, sc. Sātyaki*), 353 (*°samam, sc. Abhimanyu*), 382, 413, 753, 1205 (*°aya cānugāḥ*), 1234, 1265, 1278, 1519 (*°ad anavaram, sc. Abhimanyu*), 1637 (*°ad upātāṁ yad aṣṭam . . . adarçayat, sc. Abhimanyu*), †1925, (2483), 2485, 2530 (*°asariyo V°aya, i.e. Abhimanyu*), 2542, 2563, 2648, 2667 (*°sahāyasya, sc. Arjuna*), 2670, 2706 (*°-Dhanañjayau*), 2716, (2717), 2746 (*°asariyam V°aya, i.e. Abhimanyu*), 2829, 2862, 2872 (*°ārjunau*), 2885, 2887, 2889 (*°ārjunau*), 2948, 3005 (*°samam, sc. Sātyaki*), 3007, 3031, 3241, 3244 (*°-Dhanañjayau*), 3245, 3246, 3273, 3280 (*Mādharam*), 3324, 3354 (*Vārshneyam*), 3405, 3442, 3668, 3727, 3735, 3763 (*°-Dhanañjayau*), (3805), 3833, 3844, 3886 (*°-Dhanañjayau*), 3901 (do.), 3903, 3913, 4170, 4234, 4235, 4247, 4248, 4314, 4492 (*sarvalokasya tattvajñāḥ sarvalokeç-varaḥ prabhūḥ*), 5119, 5131, 5248, 5256 (*°-Dhanañjayau*), 5265, 5926, 5934, 5941, 5944, 5947, 5949, 5963, (5999), 6056, 6103, 6140, 6283, 6284, 6285, 6375, 6455, 7269, 7275, 7497 (*°-Dhanañjayau*), 7724 (do.), (7809), (7820), 8012 (*Kuntīśūtān V°opurogamān*), 8074, 8179, (8189), (8214), 8252, †8254, (8281), 8347, 8866 (*Vārshneyaḥ?*), 9098, 9175, 9192, 9221, 9237, 9267, 9272, 9285, †9337, †9459, 9471; VIII, 319 (all. to Bhagavadgāyāparvan), 639, 641, †665, †674 (*Arjuna-V°au*), 733, 774 (*°ārjunābhyām*), 826, 1093, 1330 (*°samam, sc. Çalya*), 1384, 1386, 1646, †1728, 1825 (*°-Dhanañjayau*), 1834 (*°sahasram*), 1955, 1957 (*°-Dhanañjayau*), †1962 (*Arjuna-V°au*), †1995 (*Pāṇḍava-V°au*), 2165, 2182, 2193 (*°ārjunau*), 2774, 2858, 2906, 2958, 2974, 3217, 3222, 3272, 3273, †3365, (3441), (†3479), †3529, 3554, (3610), 3702 (*Dāçarham*), 4009, 4041 (*Vārshneyam*), †4061 (*Pāṇḍava-V°au*), †4062 (*Phālguna-V°au*), 4462 (*°ārjunau*), 4472, †4565, †4600, 4745, †4748, 4763, 4765, †4780, 4996 (*°ārjunau*); IX, 36, 83, 119, 258 (*°sahodara, i.e. Subhadra*), 335, 347, 731, 1480, 1744, (1748), 1758, 1830, 1889, 1910, 1983, 3106 (*sadṛçau . . . V°aya*), 3246, (3248), 3359, 3371, (3372), 3378, 3379, 3412, 3414, (3427), 3445, 3457, (3477), 3496, 3498, 3500, 3503, 3516, 3567, 3578, 3579, 3661; X, 171 (*°ārjunābhyām*), 528, 750 (all. to Bhagavadgāyāparvan); XI, 334 (*°varaḥ pumsām*), 378, 412, 436, 534, 695, 752, 761; XII, 52 (*sakhyāṇ on V°ena bālye Gaṇḍivadvahananaḥ*), 138, 140 (*°nayama*), 510, (900), (1087), (1364), (1431), 1444, 1534, 1543, 1563, 1576, 1603, (1715), (1744), (1803), 1844,

(1858), (1875), 1898 (*Viṣṇvakarmāṇam . . . Prajāpatiṁ*), 1907, 1917, 1918 (*śaṣṭha Vṛṣa Dārukona pracoditāḥ*), (1939), (1949), (1975), 1995, 2116, 3025 (*saṁvādam Vṛṣa surarāḥ Nāradaśya ca*), (3026), (3043), 7650 (*param idaṁ viṣvasya Brahmaṇo mukhaṁ*, i.e. Viṣṇu), (8457), †12864 (= Mahāpuruṣa), 12889 (*paramātmā*, i.e. Viṣṇu), 12896 (*ekaṁ Puruṣaṁ Vṛṣa sandānam*, do.), 12897 (*sarvabhūtātmadhātāḥ*, do.), 12904 (*Kṣhetrajñāḥ*, do.), 12990 (*a - Vṛṣabhaktāya*, do.), 13169 (etymology), 13323 (*śaṣṭhyāḥ*, i.e. Arjuna), 13388 (*Kṣhetrajñāṁ*, i.e. Viṣṇu), 13389 (= do.), 13544 (*sarvabhūtāktādvāsaḥ*, = do.); XIII, 605, (610), (614), (961), (1033), (Cṛt°), (1114), 1325, (1358), 2009 (*Nāradaśya ca saṁvādam Vṛṣa cobhayoḥ*), 2129 (*saṁvādam Vṛṣa Prithyāś ca*), (2130), †3458, 3476, 3481 (a śloka of his is quoted), 4652 (*śya saṁvādam Prithivyaś caiva*), 4653, (4654), 4675, (6317), 6806, 6838 (*caturbāhuḥ*), 6844, 6923, 6925 (*triṅgau punḍarikakṣau Vṛṣa-Dharmajayau*), 6985 (Viṣṇu's 1000 names), 7023 (do.), 7025 (do.), 7061 (i.e. Viṣṇu), 7066 (do.), 7067 (*ṇbhaktān*, do.), 7070 (= do.), 7072 (*ātmaḥni* = do.), †7392 (*viṣvādvāsaṁ*), (7402), (7460), (7502), 7726, 7741, 7743, 7747, (7752), 7763 (*purogamāḥ*); XIV, 293, (296), (314), (331), 372 (*ṇ-Dharmajayau*), 373 (do.), (383), (415), (454), (586), (599), (935), (946), (1468), (1471), 1482, 1528 (*varaḥ pumaṁ*), (1564), (1599), (1778), 1809, 1840, 1851, 1855 (*Dācārhaḥ*), 1861, 1936, 1947, 1950, 1963 (*svasṛtyo Vṛṣa*, i.e. Abhimanyu), 2032, 2055, 2063, 2073, (2078), 2661; XV, 78, 462 (all to § 568), 491 (do.), 990 (*parigrahaḥ*); XVI, 8, 10, 12, 19 (*śya dāyadāḥ Čūmbaḥ*), 55, †121, 138 (*śhoḍaśastriśaśrāṇi Vṛṣa-parigrahaḥ*), 207, 214 (*ācarodhanam*), 282 (*purāṇarāḥiḥ . . . caturbhujāḥ*); XVII, 10; XVIII, 171 (*śhoḍaśastriśaśrāṇi Vṛṣa-parigrahaḥ*), 173.

Vasudevaputra (do.): VI, †2596.

Vasudevasuta (do.): III, 621; VI, 5842.

Vasudevātma (do.): VIII, †4060 (*Viṣṇoḥ*).

Vedhas, Vibhu, q.v.

Viṣva, Viṣvakarman, Viṣvakṛt, Viṣvakṣena, Viṣvarūpa, Viṣvasambhava, Viṣvasrj, Viṣvātman, Viṣvāvāsa, Viṣvāvasu, Viṣvayoni, Viṣveṣa, Viṣveṣvara, q.v.

Virāj, Viriñci, q.v.

Viṣvakṣena, q.v.

Vrajanātha ("lord of the herds"): II, 2292.

Vṛsha, Vṛshabha, Vṛshadarbha, Vṛshākapi, q.v.

Vṛshniçārdūla, Vṛshniçreshṭha, Vṛshnikulodvaha, Vṛshninandana, Vṛshnipati, Vṛshnipravara, Vṛshnipravira, Vṛshnipuṅgava, Vṛshnisattama, Vṛshnisimha, Vṛshnivira, Vṛshnyandhakapati, Vṛshnyandhakot-tama, q.v.

Yādava, Yādavaçārdūla, Yādavaçreshṭha, Yādavāgrya, Yādavanandana, Yādaveçvara, q.v.

Yaduçārdūla, Yaduçreshṭha, Yadūdava, Yadukulaçreshṭha, Yadukulanandana, Yadukulodvaha, Yadunandana, -Yadupravira, Yadupuṅgava, Yadusukhāvaha, Yadūttama, Yaduvaṁçavivardhana, Yaduvara (dual), Yaduvira, Yaduviramukhya, q.v.

Yogeçvara, Yogiça, Yogiçvara, Yogin, q.v.

[Remarks.—Besides the above synonyms numerous epithets of Kṛṣṇa of minor importance are found in hymns or descriptions of him scattered about in the Mbhr., cf.

especially the following passages: I, 22-4, 2429-32; II, 1213-15, 2291-3; III, 470, 510-20, 8350-3, 12821-4, 13001-6, 15528-35; V, 2560-80; VI, 2914-72, 2978-95, 2996-3013, 3015-36, 3038-44; VII, 6457-74; XII, 1502-14, 1604-88, 1845-52, 1863-74, 13129 foll., 13224 foll.; XIII, 6807 foll., 7359-400; XIV, 1485-94, 1563 foll., 1593-4.]

Kṛṣṇa = Vyāsa: I, 69, 614 (*raheḥ*), †2103 (*Satyavatyāḥ sūtasya*), 2220 (*pitāmahāya*), 2324, 4234, 4365, 7252, 7264; II, 1633, 2573 (*Dvaipāyana*); VII, 8881 (*Satyavatyāḥ sūtasya*); IX, 3531 (*pitāmahāḥ*), 3538; XI, 429 (*maharṣeḥ*); XII, 12182, 12573; XIII, 421 (? so Nil.), 1338, 5797, 5798; XIV, 355 (*Dvaipāyana*), 1875 (*Vyāsaḥ*), 2659 (*Dvaipāyanaḥ*); XVIII, 183.

Kṛṣṇa, a serpent. § 268 (Varuṇasambhāvan): II, 9, 860 (among the serpents in the palace of Varuṇa).

Kṛṣṇa = Arjuna Pāṇḍava: II, 1811 (? so PCR.); IV, 1376 (enumeration of the ten names of Arjuna), 1378, 1389 (etymology); XIV, 2228.

Kṛṣṇa, a mountain. § 575 (Bhūmip.): VI, 12, 415 (in the western dvīpa, dear to Nārāyaṇa).

Kṛṣṇa, a warrior of Skanda. § 615u (Skanda); IX, 45u, 2559.

Kṛṣṇa, a rshi. § 637 (Rājadh.): XII, 47u, 1599 (among the rshis who surrounded Bhīṣma on his arrow-bed).

Kṛṣṇa = Čiva: XII, 10409 (1000 names¹); XIII, 1158 (1000 names¹); XIV, 203.

Kṛṣṇa, dual (°au) = Kṛṣṇa Vāsudeva and Arjuna Pāṇḍava. § 11 (Purvaśaṅg.): I, 2, 402.—§ 251 (Khūṇḍa-vadahanap.): I, 222, 8077, 8082 (only B., C. has *Kṛṣṇaḥ*).—§ 258 (do.): I, 227, 8252; 228, 8287.—§ 260 (do.): I, 234, 8465.—§ 276 (Jarāśandhavadhāp.): II, 20, 781, 791.—§ 377 (Dharmayūthak.): III, 86; 8279.—§ 522 (Draupadīharṇap.): III, 268, †15652.—§ 556 (Sañjaya-yānap.): V, 22, †675 (*ekarātho sametau*).—§ 561 (Yāna-sandhip.): V, 49, 1940 (*ekarātho sthitau*); 52, 2096 (*ekarātho*); 59, 2326.—§ 567 (Bhaguvadyānap.): V, 126, 4215.—§ 580 (Bhīṣmavadhāp.): VI, 59, 2570.—§ 582 (do.): VI, 73, 3208.—§ 584 (do.): VI, 81, 3570, 3571.—§ 592 (Saṁçaptakavadhāp.): VII, 19, 771; 29, 1258; 30, 1316.—§ 593 (Abhimanyuvadhāp.): VII, 38, 1637; 39, 1669.—§ 596 (Pratijñāp.): VII, 81, 2892.—§ 599 (Jayadrathavadhāp.): VII, 100, 3762; 101, 3768, 3774, 3779, 3780, 3787, 3791, 3802; 102, 3838; 103, 3867, 3890; 111, 4270; 126, 5143; 127, 5144; 139, 5796; 143, 5988; 147, 6340, 6373 (*°ayoḥ sadṛço vīrye Sātyakīḥ*); 149, 6154, 6456 (only C., B. has *Kṛṣṇa*).—§ 600 (Uhaṭotkaca-vadhāp.): VII, 158, 7003; 170, 7672.—§ 603 (Nārāyaṇa-strumokṣhap.): VII, 200, 9269; 201, 9441.—§ 605 (Karnap.): VIII, 16, 630; 17, 664.—§ 607 (do.): VIII, 38, 1773; 39, 1785, 1810; 40, 1833, 1834, 1871; 41, 1953; 42, †1964.—§ 608 (do.): VIII, 56, 2819; 63, 3197; 64, 3218, 3243; 65, 3303; 79, 4034, 4045, †4060, †4061; †4064; 87, 4439 (*pūrvaṁ bhagaratā proktaṁ Kṛṇayor vijayo dhruvaḥ*, 4450 (*śraṣṭārau jagataḥ*), 4151; 89, †4557, †4606; 92, †4829; 93a°, 4887; 96, 5033.—§ 610 (Çalyap.): IX, 3λ, 177; 4u, 212; 5v, 249; 7p, 322.—§ 611 (do.): IX, 14, 710; 19, 1054.—§ 614 (Gudūyuddhap.): IX, 34, 1955.

Kṛṣṇa, dual = Nakula and Sahadeva (P): V, 199 (*Bhīmārjunau Kṛṇau svasṛtyau ca yamāu ubhau*).

Kṛṣṇā = Draupadi: I, 125, 148, 167, 384, 430, 2259, 2289 (D°), 2438, 6323, 6325, 6402, 6407 (origin of the name),

6434 (*Pārshatī*), 6942, 6952, 6977, †6979, †7007, †7009, †7015, †7024, †7059, 7125, †7132, 7142, †7164, †7167, †7169, †7171, †7174, †7177, †7179, †7181, †7182, †7183, †7198, †7203, †7205, †7211, 7221, 7227, 7235, 7239, 7243, 7263, 7326 (*Pārshatī*), †7331, †7332, †7333, †7334, †7339, 7349, 7384, 7404, 7411, 7422, 7423, 7521, 7541 (*Pāñcalīm*), 7544, 7555, 7598, 7599, 7600, 7607, 7611, 7744, 7754, 7979, 7984, 8045; II, 27, 976, 2172, 2189, 2217, †2220, †2223, †2227, †2229, †2231, †2239, †2240, †2242, 2274, 2278, 2280, 2281, 2337, 2338, 2388, †2405 (*Pāñcalīm*), 2417, 2451, 2502, 2584, 2604, 2615, 2626, 2688, 2690, 2698, 2700; III, 10, 400, 440, 453, 582, 591, †903, †943, †950, 989, 990, 1078, 1093, 1099, 1105, 1162, 1164, 1182, 1189, 1191, 1199, 1201, 1403, 1479, (1479), 1492, 1933, 1945, 2003, 2014, 2015, 3070, 4021, 8293, 8415, 8481, 8651, †10219, †10229, †10282, 10417, †10837, †10838, 10842, 10849, 10859, 10860, 10869, 10976, 10997, 11004, 11007, 11019, 11021, 11052, 11058, 11087, 11403, 11406, 11412, 11430, 11453, 11494, 11558, 11629, 11679, 11740, 11786, †11907, 11935, 12315, 12557, †12571, †12576, †12578, †12579 (*Yājñasenim*), †12580, †12581, †12582, †12584, 14708, 14725, 14730, 14738, †14746, †14751, †14753, 14792, 14803, 15019, 15493, 15521, 15537, 15540, 15541, 15542, 15543, †15606, 15611, 15615 (*D°*), 15619, 15636, 15637, †15648, †15649, †15663, †15681, †15683, †15697, 15747, 15762, 15766, 15783, 15859, 15860, 16611 (*D°*), 16617, †17219, 17221, 17222, 17224, 17243, 17476; IV, 74 (*D°*), 81, 90, 146, 245, 263 (*bhāryām Kūrūṇām*), 279, 335, 337, 383, 434, 451, 464, 485, 487, 490, 497, 503, 504, 508, 521, 636, 644, 690, 711, 738, 773, 780, 786, 796, 801, 803, 807, 822, 839, 846, 876, 1182, 1370, 1537, 1566, 1576, 2292, †2305, 2367; V, 201, 222, 689 (*D°*), †817, †849, †850, †854, †928, †931, 1990, 2326, 2329, 2349, 2871, 2912, 2914, 2919, 3177, 3185, 3211, 3217, 3228, 3442, 4655, 4662, 4665, 4666, 5478, 5489, 5495, 5497, 5519, 5541, 5564; VI, 4090 (*D°*), 4907; VII, 1684, 3818, 3825, 5125, 5428, 5656, 5658, 6543, 9166, 9226; VIII, 7, 308, 310, †3346, 3716, 3717, 3770, 4189, †4562, 4754, 4755, 4756, 5002; IX, 248, 255, 257, 259, 3133; X, 577, 579, 582, 589 (*Yājñasenim*), 594, 746 (*D°*), 759; XI, 628, 629 (read *Kṛṣṇa* with B.); XII, 499, 1384, 1398, 1456 (*Drapadāmajam*); XIV, 322, 356, 1505, 2581 (*D°*), 2604; XV, †437 (*D°*), 654, †664, 806 (*D°*); XVII, 24, 51, 58, 77, †86; XVIII, 97, 119.

Kṛṣṇā ² = Durgā (Umā): IV, 184, 187; VI, 801.

Kṛṣṇā ³, a river. § 574 (Jambūkh.): VI, 9A, 340 (in Bhāratavarsha).

Kṛṣṇā ⁴, a mātṛ. § 615u (Skanda): IX, 460, 2640.

Kṛṣṇacchavisamā = Durgā (Umā): IV, 187.

Kṛṣṇa Dvaipāyana = Vyāsa, q.v.

Kṛṣṇā Gaṅgā, a river. § 757m (Goloka): XIII, 102a, 4888.

Kṛṣṇagati = Agni: IX, 1334.

Kṛṣṇājinottariya = Īva (1000 names²).

Kṛṣṇakeça, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2563.

Kṛṣṇanetra = Īva: XIV, 200.

Kṛṣṇānubhautika, a rshi. § 637 (Rājadh.): XII, 47y, 1598 (among the rshis who surrounded Bhīṣma).

Kṛṣṇapīṅgalā = Īva (1000 names²).

Kṛṣṇapīṅgalā = Durgā (Umā): VI, 796.

Kṛṣṇaraktekhana = Īva (1000 names²).

Kṛṣṇasārathi ("having Kṛṣṇa for his charioteer") = Arjuna: I, 2292 (*Pāṇḍava*); V, 4818 (*Āśvamedha*); VI, 4315 (*Pāṇḍava*), 5070 (*Āśvamedha*), 5451 (*Āśvamedha*), 5470

(*Āśvamedha*); VII, 3919 (*Āśvamedha*), 3959 (*Kaunteya*), 4712 (*Āśvamedha*), 5262 (*Āśvamedha*), 6589 (do.); VIII, 1578 (*Āśvamedha*), 2163 (*Āśvamedha*), 2192 (*Āśvamedha*), 2600 (*Āśvamedha*), 4021 (*Āśvamedha*), 4022 (*Āśvamedha*), 4867; IX, 1364 (*Āśvamedha*).

Kṛṣṇasaya sabhāpraveça(h) ("K's arrival at the assembly of the Kurus"). § 10 (Parvasaṅgr.): I, 1, 333 (cf. V, chap. 94).

Kṛṣṇātreyā, a rshi. § 667 (Mokshadh.): XII, 210, 7663 (*oikitsam veda*).

Kṛṣṇavarṇa = Īva (1000 names²).

Kṛṣṇavarṇā, a mātṛ. § 615u (Skanda): IX, 460, 2642.

Kṛṣṇavartman ¹ = Agni, q.v. Do. ² = Kṛṣṇa: XII, 1509.

Kṛṣṇavenā, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (*ṇvā*, C., among the rivers in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8180 (*Devahraḍe 'raṇyo K'jalod-bhave*).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12909 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9A, 323 (C. °ṇi), 335.—§ 775 (Ānuṣāsanik.): XIII, 166a, 7648.

Kṛṣṇavenī, Kṛṣṇavenvā, v. Kṛṣṇavenā.

Kṛta, a Viçvadvā. § 749 (Ānuṣāsanik.): XIII, 91y, 4356.

Kṛta(m) ¹, name of a yuga = Kṛtayuga. § 173 (Pāṇḍurājya-bhisheka): I, 109, 4341 (*yugam*).—§ 310b (Sūrya): III, 3, 150 (among the names of the sun, besides the names of the other yugas).—§ 426 (Hanūmad-Bhīmasenasaṁv.): III, 149, 11234 (*yugam*), 11235.—§ 426b (Kṛtayuga): III, 149, 11242 (*yuge*), 11246 (do.).—§ 458 (Mārkaṇḍeyas.): III, 188, 12826 (*yugam*, consists of 4000 [celestial] years), 12831 (*yugam*, follows each Kaliyuga).—§ 460 (do.): III, 190, 13013, 13017; 191, 13109 (will be restored by Kalkin), 13113, 13115 (*yuge*).—§ 567 (Bhagavadgītā): V, 132, 4476 (the king creates the K., etc.).—§ 569 (do.): V, 142, 4819 (*na tadā bhavitā Tretā na K'ṇm Drāparam na ca*), 4821 (do.), 4823 (do.), 4825 (do.).—§ 574 (Jambūkh.): VI, 10y, 387.—§ 611 (Rājadh.): XII, 65, 2441 (*yuge*); 69, 2694; 91y, 3408.—§ 649 (Āpaddharmap.): XII, 141a, 5328.—§ 677 (Mokshadh.): XII, 232, 8496, 8497 (*yugam*), 8500 (*yuge*), 8502; 233, 8512 (*yuge*), 8517 (do.); 239, 8719 (*yuge*), 8720.—§ 717b (Nārāyaṇīya): XII, 335, 12658 (*yuge*); 340, 12969 (*yuge*); 349, 13588 (*ṇḍau*).—§ 730 (Ānuṣāsanik.): XIII, 14z, 692 (*yuge*); 16, 1037.—§ 766 (do.): XIII, 133, 6178 (*yuge*).—§ 770 (do.): XIII, 151, 7128 (do.).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 7363 (do.).—§ 782y (Gurūcishyas.): XIV, 44, 1220 (*adīr yugānām*). Cf. Kṛtayuga.

Kṛta(m) ², a term of dice. § 552 (Goharṇap.): IV, 50, 1578 (*nākshān kshipatī Gāyācam na K'ṇm Drāparam na ca*).

Kṛtabandhu (°v°, C.), an ancient king. § 6 (Anukramanik.): I, 1a, 231 (in Sañjaya's enumeration).

Kṛtacetas, a brahman. § 324 (Dvaitavanapr.): III, 26a, 985 (among the brahmanas who worshipped Yudhisṭhira).

Kṛtaçauca, a tirtha. § 362 (Tīrthayātrāp.): III, 83, 5091 (*ṇm samāsādya tīrthasevī, narādhipa, puṇḍarikam avāpnōti kṛtaçauco bhavoc ca saḥ*).

Kṛtaçrama, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (among the munis who waited upon Yudhisṭhira).

Kṛtāgama = Viṣṇu (1000 names).

[**Kṛtaghnopākhyāna(m)**] ("the episode about an ungrateful person"). § 658b (Āpaddh.): *Bhīṣma* related: *Gauṣṇma*, a brahman, belonging to the middle country, devoid of Vedic learning, entered a village desirous of obtaining

charity. In that village lived a robber (*dasyu*), possessed of great wealth, devoted to the *brahmins*, etc. He gave to *Gautama* a piece of new cloth, a widowed (*bhartrā virahitā*) young woman, and a house. *Gautama* lived happily in that village of aborigines (*śabarālaya*) for many years, helping the relatives of his wife, the female slave (*dāst*). He began to practise archery, and went into the woods and killed wild cranes (*cakrāṅgān*), etc., in abundance, and became like one of the robbers. One day a *brahman*, devoted to the study of the *Vedas*, etc., and who did never accept any food if given by a *Čādra*, came to the house of his ancient friend *Gautama*. Seeing *Gautama*, who resembled a cannibal, he exhorted him to abandon his sinful mode of life. *Gautama*, repenting, agreed to leave this village next morning with his guest, who passed the night there, refraining touching anything (though hungry) (XII, 168). Next morning, when the guest had left the house, *Gautama* proceeded towards the sea, having met with a caravan of merchants. The caravan was assailed by an infuriated elephant, but *Gautama* managed to escape, and fled towards the north, not knowing whither he proceeded, wandering alone in the forest like a *kimpuruṣa*. At last he reached a delightful forest, resembling the very woods of *Nandana*, and inhabited by *Y.* and *K.*, adorned with *Čalas*, etc., with *Bhāruṇḍas* (having faces resembling those of human beings), *Bhalingas*, etc. Under a delightful banyan-tree (description) he fell asleep; when the sun had set, the king of cranes, *Nāḍṭjaṅgha* or *Rājadharmān*, *Kaśyapa's* son, the child of a celestial maiden (*dovakanyāsutah*), one of the daughters of *Dakṣa* (v. 6343), and possessed of great wisdom and a friend of *Brahmān*, came home from *Brahmaloka*. Exhausted with hunger and thirst, *Gautama* thought of slaying him. *Nāḍṭjaṅgha* welcomed *Gautama*, and asked him to stay with him till the next morning (XII, 169). He, who equalled *Yama* himself in his knowledge of duties, made for him a bed of the *čala* flowers, and offered him large fishes from the *Bhāgrathī*, etc. Learning that he was desirous of going to the sea in order to earn wealth, he, quoting *Brhaspati* as to the fourfold means of earning wealth, directed him in the morning to his friend, the chief of the *Rākṣasas*, *Virāpākṣa*, about 3 *yojanas* away. *Gautama* reached the city of *Moruvraja* (description), and was welcomed by *Virāpākṣa* (XII, 170). Though not satisfied with *Gautama's* antecedents, *Virāpākṣa*, because *Gautama* was a *brahman*, and for the sake of *Rājadharmān*, entertained him with the 1,000 *brahmins* that were to be entertained in his house on the day of full moon of the *Kārttika* month (description). Some amongst them were selected to represent the *V.-D.*, *P.*, and the deities of fire. This he did every year on the *Āshāḍhi* and *Māghī*, and especially on the *Kārttikī*, after the expiry of the autumn, giving away gold, jewels, etc.; on this one day there was no fear of *Rā. Gautama* came away with much wealth, and returned to *Rājadharmān*, who welcomed him. Having no food to live on by the way, he thought of slaying *Rājadharmān* (XII, 171). This he did; having plucked off the feathers and the down, he roasted the flesh, and taking it up together with the gold he had brought, he quickly fled from the spot. The next day *Virāpākṣa* became anxious because he had not for two mornings and two nights seen *Rājadharmān*, who when returning from *Brahmaloka* every morning never went home without paying him a visit; he suspected that *Gautama* had slain him, and sent his son with other *Rā.* to inquire after him. *Gautama* was caught and brought to *Moruvraja*; as the *Rā.* refused to eat the flesh of that great sinner, he was hacked

into pieces, which were given away to the robbers. But the very robbers, though cannibals, refused to eat the flesh of that vile man (XII, 172). *Virāpākṣa* caused a funeral pyre, etc., to be made for *Rājadharmān*. At that time the goddess *Surabhi*, the daughter of *Dakṣa*, appeared in the sky above the pyre; from her mouth froth mixed with milk fell upon the funeral pyre, and *Rājadharmān* became revived. *Indra* came and related that once *Rājadharmān* had absented himself from *Brahmaloka* and was cursed by *Brahmān*, who said that he should not die soon; "therefore he has come back to life." Asked by *Rājadharmān* on behalf of his "dear friend *Gautama*", *Indra* sprinkled *amṛta* over *Gautama*, and restored him to life. *Rājadharmān* embraced him with great joy, dismissed him with his wealth, and returned home. At the due hour he repaired to *Brahmaloka* and was honoured by *Brahmān*. *Gautama* begot many sinful children upon his *Čādra* wife. According to a heavy curse denounced upon him by the gods, he afterwards had to sink into a terrible hell for many years. "All this was recited to me formerly by *Nārada*."

Kṛtajña, Kṛtakarman, Kṛtākṛta = *Vishṇu* (1000 names).

Kṛtakṣhaṇa, a prince. § 264 (*Sabbhākriyāp.*): II, 4β, 122 (among the princes who waited upon *Yudhishtira*).

Kṛtalakṣhaṇa = *Vishṇu* (1000 names).

***kṛtānta** ("destiny, death" (personif. = *Yama*)): II, 2430 (*yugāntakāle samprāpte Kṛtyaya rūpīṇah*); III, 12635 (*°vidhi*); VII, 900 (*°rat*); IX, 3641; XI, 235; XII, 1174 (*°vidhi*), 1206 (*°bala*), 5687 (*°vihite*), 5724, 6542, 7907, 10511 (*°vaḥyāni*).

Kṛtāntakṛt = *Vishṇu* (1000 names).

Kṛtāstra, a prince. § 264 (*Sabbhākriyāp.*): II, 4β, 122 (among the princes who waited upon *Yudhishtira*).

Kṛtavāc, a *brahman*. § 324 (*Dvaitavanapr.*): III, 26a, 987 (waited upon *Yudhishtira*).

Kṛtavandhu, v. *Kṛtabandhu*.

Kṛtavarman, a *Vṛṣṇi* prince, son of *Hṛdika*. § 4 (*Anukram.*): I, 1, †196, †204.—§ 11 (*Purvaśaṅgr.*): I, 2, 562, 570.—§ 83 (*Ādivamçāvatāraṇa*): I, 63, 2433 (*Satyakiḥ Kṛā ca Nārāyaṇam anuvratau*, son of *Hṛdika*).—§ 130 (*Amçāvat*): I, 67, 2716 (born from the *Maruts*).—§ 232 (*Svayamvarap.*): I, 186, 6998 (*Hārdikyaḥ*, came to the *svayamvara* of *Draupadi*).—§ 253 (*Haruṇāharanap.*): I, 221, 7991 (*Sātvalaḥ*, came to the wedding of *Arjuna* and *Subhadrā*).—§ 264 (*Sabbhākriyāp.*): II, 4β, 125 (waited upon *Yudhishtira*).—§ 273 (*Rājasūyārambhap.*): II, 14, 623 (one of the seven *mahārathas* of the *Vṛṣṇis*).—§ 320 (*Saubhavadhop.*): III, 18, 741 (desisted from fighting with *Čāl* in order that *Kṛṣṇa* might slay the latter).—§ 553 (*Vaivāhikap.*): IV, 72, 2357 (*Hārdikyaḥ*, came to the wedding of *Abhimanyu* and *Uttarā*).—§ 554 (*Sainyodyogap.*): V, 7, 163 (gave one *akṣauhīṇī* of troops to *Duryodhana*).—§ 555 (do.): V, 19d, 586 (*Hārdikyaḥ* . . . *Bhojāndha-Kukuraiḥ saha*, sided with *Duryodhana* with one *akṣauhīṇī* of troops).—§ 561 (*Yānasandhip.*): V, 47a, 1796; 57, 2252 (*Bhojān*, *Sātyaki* will fight *K.*).—§ 562 (*Bhagavadgāṇap.*): V, 94, 3347 (followed *Kṛṣṇa*), 3363, 3377.—§ 567 (do.): V, 130, 4374 (arrayed the troops in order to protect *Kṛṣṇa*); 131, 4447 (*Hārdikyaḥ*).—§ 568 (do.): V, 143, 4874 (*Sātvalaḥ*, in the army of *Duryodhana*).—§ 570 (*Sainyaniryānap.*): V, 155e, 5274 (commanded one *akṣauhīṇī* of *Duryodhana's* army).—§ 571 (*Ulūkādūtāgamanap.*): V, 164e, 5707 (*Čaibya* is pitted against *K.*).—§ 572 (*Rathātirathasaṅkhyānap.*): V,

165, 5737 (*Bhojāḥ*, among the atirathas in Duryodhana's army).—§ 573 (Ambopākhyānap.): V, **195**ζ, 7611.—§ 576 (Bhagavadgītāp.): VI, **16a**, 623 (*Sātvataḥ*, commanded one akshauhini of Duryodhana's army).—§ 578 (Bhishmavadhap.): VI, **45**², 1680 (fought with Sātyaki), 1681; **47**²²γ, 1809 (²²), 1817 (pierced by Abhimanyu), 1826, (²²), 1841 (²²), 1849; **48**²⁴θ, 1925; **49**²⁴, 2010 (followed Čalya); **51**ψ, 2109 (*Sātvataḥ*, in the rear of the army of Duryodhana).—§ 580 (do.): VI, **56**^{1a}, 2404 (*Sātvataḥ*); **59**¹⁰μ, †2583.—§ 581 (do.): VI, **61a**, 2698; **65**ν, 2928 (*Hārdikyaḥ*).—§ 582 (do.): VI, **71**, 3141.—§ 583 (do.): VI, **75**γ, 3293 (*sahitāḥ Kāmbojavara-Bāhlikaiḥ*, in the head of Bhishma's krauñcāruṇavyūha); **76**ι, 3329.—§ 584 (do.): VI, **81a**, 3532 (*Sātvataḥ*); **82**, 3632 (fought with Bhīmasena), 3633; **86**¹³ζ, 3838 (*Sātvataḥ*).—§ 585 (do.): VI, **89**π, 3970; **95**γγ, 4244 (*Sātvataḥ*).—§ 586 (do.): VI, **99a**, 4501 (in the sarvatobhadra array of Bhishma); **104**, 4744 (pierced by Sātyaki), 4755.—§ 587 (do.): VI, **108**, 5006; **110**, 5102 (resisted Dhṛṣṭadyumna); **113**, 5239, 5243, 5247, 5280, 5271, 5273; **114**κ, 5293, 5309; **119**ψ, 5583.—§ 589 (Droṇābhishekap.): VII, **7δ**, 181.—§ 590 (do.): VII, **14**, 529 (pierced by Sātyaki); **15**, 611, 613 (rescued Čalya).—§ 592 (Samcāptukavadhap.): VII, **20**, 797 (in the eye of Droṇa's gāruḍavyūha); **25**, 1073 (fought with Sātyaki), 1074 (read *Kṣātravarmā* with B.).—§ 593 (Abhimanyuvadhāp.): VII, **37θ**, 1589, 1601 (pierced Abhimanyu), (^κ), 1616; **46**τ, 1838, (^ν), 1852 (*Hārdikyaḥ*); **47φ**, 1864 (*Hārdikyaḥ*), 1868, 1878 (fought with Abhimanyu).—§ 596 (Pratiñāp.): VII, **73**, 2575 (among the six chariot warriors who had surrounded Abhimanyu in order to slay him).—§ 598 (Jayadrathavadhap.): VII, **87θ**, 3111 (at the mouth of Droṇa's sūci array).—§ 599 (do.): VII, **91a**, 3253 (*Sātvataḥ*); **92**, 3277, 3282, 3284, 3285, 3286, 3288, 3289 (*Bhojāḥ*), 3293, 3295 (fought with Arjuna, etc.); **97**, 3574 (attacked by Yudhishtira); **111**ν, 4285; **113**, 4417, 4419, 4420, 4423, 4425, 4427 (*Hārdikyaḥ*), 4437 (fought with Sātyaki); **114**, 4454 (*°mahāhradaḥ*, sc. the ocean, with which the army of Duryodhana is compared), 4497, (^ψ), 4500, 4502, 4504, 4508, 4511, 4512, 4522, 4524, 4533, 4538, 4539 (fought with the Pāṇḍavas and Çikhaṇḍin); **115**, 4545, 4546 (*Hārdikyaḥ*), 4547, 4552 (was vanquished by Sātyaki); **116**, 4627, 4630, 4633, 4640, 4644 (was vanquished by Sātyaki); **121**, 4814; **130**, 5337; **141**δδδ, 5857; **144**, 6025; **147**, 6371.—§ 600 (Ghaṭotkacavadhap.): VII, **156**κ, 6850; **165**, 7360 (*Hārdikyaḥ*, fought with Yudhishtira), 7378 (do., do.), 7380, 7395, 7396; **171**, 7702; **183**, 8337 (had slain the steeds of Abhimanyu).—§ 602 (Droṇavadhap.): VII, **187c**, 8545; **189**, 8633 (*Hārdikyaḥ*, assisted by three brothers he opposed Dhṛṣṭadyumna).—§ 603 (Nārāyaṇāstramokṣhap.): VII, **193a**, 8905 (*Bhojāntikena çishṭena Kalingāratta-Bāhlikaiḥ . . . vṛtaḥ*); **200aa**, 9308.—§ 604 (Kurnap.): VIII, **2γ**, 45 (*Bhojasya*); **7**, †197 (*Anarttavāsī Hṛdikātmajaḥ . . . Sātvatānām varisṭhāḥ . . . Bhojāḥ*); **9**, 326 (*Sātvatānām mahārathaḥ*).—§ 605 (do.): VIII, **11ρ**, 416 (*Nārāyaṇabalaḥ yuktō Gopālaiḥ*); **13**, 495 (attacked by Çikhaṇḍin); **26**, 1059, 1064, 1065, 1070 (fought with Çikhaṇḍin); **29**, 1202, 1203.—§ 608 (do.): VIII, **46β**, 2133 (*Sātvataḥ*, in the right wing of Droṇa's array); **47**ι, 2225; **51**ζζ, 2507; **54θθ**, 2610, 2622, 2640, 2643, 2646, 2648 (was vanquished by Dhṛṣṭadyumna); **61**, 3080 (proceeded against Uttamauija), 3125 (pierced Uttamauija); **73**, 3646, 3688, 3694; **75**, †3814 (attacked by Nakula); **78**, 3941 (^δ), 3999; **79**ζ', 4012, †4083 (his horses were slain by Arjuna); **80**, 4100; **83**μ', †4231; **85**, †4315; **95**, 4968,

Nārāyaṇaḥ, sc. *vṛtaḥ*).—§ 609 (Čalyap.): IX, **1δ**, 36 (among the three only remnants of Duryodhana's army); **2**, 124 (do.).—§ 610 (do.): IX, **6ξ**, 293 (*Sātvataḥ*).—§ 611 (do.): IX, **8a**, 373, (^β), 392 (*Traigartaiḥ parivāritāḥ*, on the left side of Čalya's array); **11μ**, 563, 565, 575; **12ξ**, 626; **15**, 759; **16**, 799, (^φ), 840; **17**, 942 (deprived of his chariot by Sātyaki), 949; **21**, 1094, 1108, 1109, 1112, 1113, 1114, 1118, 1120, 1122 (was vanquished by Sātyaki); **22**, 1160; **23**, 1186; **25**ππ, 1377 (*Sātvataḥ*), 1384, (^{ππ}), 1398 (*Sātvataḥ*); **27σσ**, 1447, (^ω), 1459 (*Sātvataḥ*).—§ 612 (Hradapraveçap.): IX, **29a**, 1602 (among the three only remnants of Duryodhana's army), 1623 (*Bhojam*, do.); **30δ**, 1674, 1681 (*Sātvataḥ*), (^a), 1734.—§ 615 (Baladevatīrthayātrā): IX, **54ξ**, 3064.—§ 615 (Gadāyuddhap.): IX, **64εε**, 3589, 3609 (*Sātvataḥ*); **65**, 3627 (do.).—§ 616 (Sauptikap.): X, **1**, 16, 28; **4γ**, 143 (*Sātvataḥ*), 148, 152, 157, 158; **5**, 213 (*Sātvataḥ*); **6**, 217; **8**, 323, 425 (took part in the nightly encounter); **9**, 485 (*Sātvataḥ*, came to the dying Duryodhana), 513, 528.—§ 617 (Aishīkap.): X, **10**, 545, 548.—§ 618 (Jalapradānikap.): XI, **11**, 289, 306 (returned to his own country).—§ 619 (Strīvilāp.): XI, **25κ**, 736.—§ 785 (Anugītāp.): XIV, **66θ**, 1938 (accompanied Kṛṣṇa); **86τ**, 2557 (do.).—§ 793 (Mausalap.): XVI, **3γ**, 72, 73, 76, 83, 84 (Sātyaki slew him); [**7**, 245 (the son of K. (*Hārdikyatanaḥ*) was installed as king of Mārttikāvata)].—§ 795 (Svargārohap.): XVIII, **4**, 159 (*Hārdikyaḥ*, after death he entered the gaṇa of the Maruta).

Cf. also the following synonyms:—

Anarttavāsin: VIII, †197.

Bhoja, **Bhojarāja**, q.v.

Hārdikya ("the son of Hṛdika"): I, 302 (*Draupī-It° Gāulamāḥ*, all. to Sauptikaparvan), 6998 (*K°*), 7916; III, 781; IV, 2357 (*K°*); V, 686 (*K°*), 4373, 4441, 4447 (*K°*), 5531; VI, 2928 (*K°*), 3558, 3972 (*Sātvataḥ*), 4340, 4362, 5180, 5181; VII, 549, 1850 (*K°*), 1864 (do.), 3287, 3291, 3437 (*Bhojāḥ*), 3774, 3786, 4427, 4428, 4436, 4498, 4499, 4501, 4503, 4507, 4513, 4515, 4525, 4535, 4536, 4540, 4541, 4542, 4543, 4546, 4647, †4684, 4708, 4766, 5240, 6485, 7087, 7146, 7338, 7360 (*K°*), 7378 (do.), 7379, 7381, 7388, 7391, 7394, 7523, 8633 (*K°*); VIII, 327 (do.), 1058, 1061, 1074, 1226, 2157, 2262, 2642, 2647, 3123; IX, 216, 398, 934, 935, 938, 940, 948, 950, 1101, 1105, 1129, 1186; X, 427; XI, 309; XVI, 74, 75, 157; XVIII, 159 (*K°*).

Hṛdikasuta (do.): VIII, †4307.

Hṛdikātmaja (do.): III, 742, 779; VII, 4527; VIII, †197, 2642; IX, 1107.

Mādhava, q.v.

Sātvata, q.v.

Vārahṇeya, **Vṛshṇi**, **Vṛshṇisimha**, q.v.

Kṛtavega, an ancient king (P). § 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).

Kṛtavīrya, an ancient king. § 6 (Anukram.): I, **1a**, 221 bis (in Sañjaya's enumeration).—§ 227 (Aurvop.): I, **178**, 6802 (was the yāyja of the Bhṛgu).—§ 267 (Yamasabhāv.): II, **8**, 319 (in the palace of Yama).

Kṛtavīryaduhitṛ ("the daughter of Kṛtavīrya") = Bhānumati, the wife of Ahalyāti: I, †3768 (*Bh°*).

Kṛtavīryātmaja ("the son of Kṛtavīrya") = Arjuna Kṛtavīrya: XII, 1750 (*Arjunāḥ . . . Haihayaśhipāḥ*), XIII, 7190.

Kṛtayuga, name of the first yuga. § 84 (Ādivamçavātaraṇap.): I, 64, 2480.—§ 374 (Tīrthayātrāp.): III, 85, 8232 (*narvaṇ K°o puṇyaṇ*).—§ 384 (Agastyop.): III, 100, 8691.—§ 422 *bis* (Varāhāvātāra.): III, 142, 10933 (*pura K°o*).—§ 426 (Hanūmad-Bhīmasenaa.): III, 149, 11230, 11236, 11237, 11246 (*b*: In the *K*. there were no gods, Dānavas, Gandharvas, Yakshas, or Pannagas, nor buying or selling, nor Sāma-, Rg-, or Yajur-veda, nor castes, nor labour; there was only one Veda and one occupation for the four castes; Nārāyaṇa was white, etc.).—§ 438 (Yakshayuddhap.): III, 162, 11804 (*d*: In the *K*. men were patient and efficient in their respective occupations, and knew how to display prowess).—§ 459 (Mārkaṇḍeyas.): III, 189, 12981 (in the *K*. Nārāyaṇa is white).—§ 460 (*do.*): III, 191, 13120.—§ 567 (Bhagavadyānap.): V, 132, 4473, 4475 (*°rasha*, sc. the king).—§ 574 (Jambūkh.): VI, 10, 388, 389, 393.—§ 594 (Akampāna): VII, 52, 2029 (*pura K°o*).—§ 606 (Tripurāṅkhyāna): VIII, 34, 1474 (became the yoke of the chariot of Īva).—§ 615 (Baladevatīrthayātrā): IX, 37, 2159 (*°e*); 40, 2287.—§ 615*v* (Varuṇa): IX, 47, 2732.—§ 636 (Rājadh.): XII, 39, 1432.—§ 641 (*do.*): XII, 59, 2134; 69, 2675, 2676, 2693.—§ 664 (Mokshadh.): XII, 207, 7562 (*°e*, then the barbarians did not exist).—§ 677 (*do.*): XII, 232, 8504 (*°e*), 8505 (*do.*).—§ 678*b* (Anukampaka): XII, 257, 9150 (*pura K°o*).—§ 679 (Mokshadh.): XII, 261, 9264.—§ 681 (*do.*): XII, 268*a*, 9591 (*°e*).—§ 717*e* (Upāricara): XII, 337, 12769, 12807; 338, 12822.—§ 717*b* (Nārāyaṇīya): XII, 341, 13088; 349, 13563, 13575, 13580, 13610 (*°prāptih*).—§ 730*g* (Upamanyu): XIII, 14, 701.—§ 778*b* (Samvartta-Maruttiya): XIV, 4, 65. Cf. Devayuga, Kṛta(m).

Kṛti¹, an ancient king (?). § 267 (Yamasabbhāv.): II, 8, 320 (in the palace of Yama).

Kṛti², a Viçvādova. § 749 (Ānuçāsanik.): XIII, 91, 4360.

Kṛti³ = Viṣṇu (1000 names).

Kṛtin, a king. § 295 (Dyūtap.): II, 52, 1882 (*rājā* . . . *Çakarāṇām*, brought tribute to Yudhiṣṭhira).

Kṛtisuta ("son of Kṛti") = Ruciparvan: VII, 1177 (*R°*).

Kṛttikā, pl. (*°āḥ*), the six wives of the seven ṛshis, name of a constellation (the Pleiads). § 116 (Vasū, pl.): I, 66, 2588 (*°ābhyupapattoç ca Kārttikaya itī smṛtaḥ*, sc. Skanda).—§ 370 (Tīrthayātrāp.): III, 84, 8029 (*°Maghayoç caiva tīrtham*).—§ 412 (Aṣṭāvakraīya): III, 134, 10663 (*ṣhaṭ*).—§ 488 (Āṅgīrasa): III, 217, 14103 (*Rādṛā ca sambhūto Gaṅgāyām K°āsu ca*, sc. Skanda).—§ 501 (Skandopāṅkhyāna): III, 229, 14429 (*Pāvakasyendriyaṇ Çveto K°ābhīḥ kṛtaṇ nage*).—§ 502 (Manuṣyagrahak.): III, 230, 14464 (when Svāhā had assumed the forms of the six wives of the saptarṣhis and cohabited with Agni, and Skanda was born, their husbands divorced them; then they adopted Skanda, rose to the sky, and became a nakṣatra—*trīdivaṇ K°a gata nakṣatram saptaçṭrāḥbhāṇ bhāti tad Vahnī-daivatam*).—§ 509 (Kārttikeyastava): III, 232, 14642 (*Svāhā-Mahī-K°ānam*, sc. *sutah*, i.e. Skanda).—§ 574 (Jambūkh.): VI, 3, 96 (sg. *°am pīdayaṇa tīkṣṇair nakṣatram*, sc. Rāhu, omens).—§ 592 (Samçaptakavadhap.): VII, 20, 809 (*°yogayuktēna paurnamāsyāṇ ivendund*).—§ 615*u* (Skanda): IX, 44, 2459, 2462 (reared Skanda); 46, 2717 (*°ānam*, sc. *sutah*, i.e. Skanda).—§ 656 (Khaḍgotpattik.): XII, 166, 6201 (*°as tasya nakṣatram Aṣṭ Agniç ca daivatam*).—§ 733*f* (Mahāgaṇḍā): XIII, 25, 1708 (*°āṅgarake*, name of a tīrtha?, at the conjunction of the Kṛttikā and Āṅgaraka, i.e. the planet Mars, BR.).—§ 783*k* (Vaimānika): XIII, 25, 1711

(*°ānam aṣṭame*, a tīrtha).—§ 733*u* (Punarāvartanandā): XIII, 25, 1732 (*°yoge*).—§ 746 (Ānuçāsanik.): XIII, 64, 3256 (merit of gifts of food made under the nakṣatra *K*).—§ 747*b* (Suvarṇotpatti): XIII, 85, 4097 (reared Skanda, who therefore was called Kārttikeya).—§ 748*b* (Tārakavadhap.): XIII, 86, 4190, 4193, 4195 (reared Skanda), 4198.—§ 749 (Ānuçāsanik.): XIII, 89*a*, 4256 (*°yoge*).—§ 759 (*do.*): XIII, 90, 6390 (description of the candravrata).

Kṛttikāputra = Skanda: I, 5431; III, 14617.

Kṛttikāsuta = Skanda: III, 14568.

Kṛttivāsas = Īva, q.v.

Kṛtya = Īva (1000 names¹).

Kṛtyā, a river. § 574 (Jambūkh.): VI, 9*λ*, 326 (in Bhārata-varsha).

***kṛtyā** ("sorceress"): III, 10704, 15149, 15151, 15183; XII, 13258; XIII, 4453 foll., 4474 foll.

Kṣama, **Kṣhāma** = Viṣṇu (1000 names).

Kṣamākṣame = Īva (1000 names¹).

Kṣaminām vara(h) = Viṣṇu (1000 names).

Kṣhaṇa = Sūrya (the Sun): III, 150.—*Do.*,² pl. (*°āḥ*) = Īva (1000 names¹).

Kṣhaṇabhōjin, a prince. § 604 (Kṛṇap.): VIII, 7, 1207 (? among the remnants of Duryodhana's army).

Kṣhānta = Īva (1000 names¹).

Kṣhāpā = Sūrya (the Sun): III, 150.—*Do.*,² pl. (*°āḥ*) = Īva (1000 names¹).

Kṣhāpācara, pl. ("night-walkers") = Rākṣasa, pl.: III, 16506.—*Do.* sg.: III, 16497 (= Rākṣa); V, 7539 (= Sthūpa).

***kṣhapanaka**, a religious mendicant: I, 11789, 11790.

Kṣhara = Viṣṇu (Kṛṣṇa): XII, 13115; XIII, 7000 (1000 names).

Kṣhatradeva, son of Çikhaṇḍin. § 561 (Yānasandhiip.): V, 57*e*, 2263 (has joined the Pāṇḍavas).—§ 572 (Rathā-tirathasāṅkhyānap.): V, 171, 5902 (among the rathas of the army of the Pāṇḍavas).—§ 573 (Ambopāṅkhyānap.): V, 196*χ*, 7646.—§ 585 (Bhishmavadhap.): VI, 93*ψ*, 4152 (followed Bhīmasena); 95*δδ*, 4254, (sc), 4271, 4309 (Bhagadatta pierced his right arm).—§ 589 (Droṇābhishekap.): VII, 10*λ*, 358.—§ 590 (*do.*): VII, 14, 543 (fought with Lakṣmaṇa).—§ 592 (Samçaptakavadhap.): VII, 21*κ*, 904 (fought with Droṇa); 910; 23*o*, 955 (*Çaikhaṇḍiḥ*, description of his horses), 974 (*Çikhaṇḍinaḥ putram*, description of his horses).—§ 604 (Kṛṇap.): VIII, 6, 176 (*Çikhaṇḍitanayaḥ*, has been slain by Lakṣmaṇa). Cf. Çaikhaṇḍi, Çikhaṇḍitanaya.

Kṣhatradharman, son of Dhṛṣṭadyumna. § 572 (Rathā-tirathasāṅkhyānap.): V, 171, 5899 (*Dhṛṣṭadyumnasya tanayaḥ*, is a half ratha).—§ 585 (Bhishmavadhap.): VI, 93*ψ*, 4152.—§ 592 (Samçaptakavadhap.): VII, 21*κ*, 903 (attacked Droṇa); 23*o*, 954 (*çonāçvaḥ*).—§ 593 (Abhimanyuvadh.): VII, 35*δ*, 1509 (proceeded against Droṇa).—§ 598 (Jayadrathavadhap.): VII, 85*δ*, 3049 (*Saumakiḥ*).—§ 599 (*do.*): VII, 125, 5079, 5082 (is slain by Droṇa).—§ 604 (Kṛṇap.): VIII, 6, 175 (had been slain by Droṇa). Cf. Dhṛṣṭadyumnasuta, Kṣhatrarvarman, Saumaki.

Kṣhatrahan, a Pāṇḍava warrior. § 573 (Ambopāṅkhyānap.): V, 196, 7646 (*°ha Kṣhatradevaç ca*, C.; but B. has *Kṣhatradeva-Brahmadevan*, in the rear of the army of the Pāṇḍavas).

Kṣhatrañjaya, a Pāṇḍava warrior. § 589 (Droṇābhishekap.): VII, 10*λ*, 358 (son of Dhṛṣṭadyumna?, attacked Droṇa).

Kṣhatrarvarman = Kṣhatradharman (?). § 589 (Droṇābhishekap.): VII, 10*λ*, 358 (attacked Droṇa).—§ 592 (Samçaptakavadhap.): VII, 25, 1073, 1074 (only B., C. has by error *Kṛtao*), 1076 (fought with Jayadratha).

Kshatriyāh (pl.) = Īiva (1000 names').

Kshattr = Vidura, q.v.

Kshaudra, name of a caste: XIII, 2584.

Kshaya = Īiva: VIII, 1448; XII, 10368 (1000 names').

Kshema, a prince. § 130 (Amṣvāt.): I, 67, 2701 (among the incarnations from the Krodhavaṇa gaṇa).—§ 592 (Samṣaptakavadhap.): VII, 21, 907 (is slain by Droṇa).

Kshemā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who sang at the birth of Arjuna).

Kshemaçarman, a Kuru warrior. § 592 (Samṣaptakavadhap.): VII, 20, 797 (in the neck of Droṇa's gāruḍavyūha).

Kshemadarçin, king of the Kosalas. § 641 (Rājadh.): XII, 82, 3060 (*Kosalinām ādhipatyam samprāptam*), 3070 (instructed by Kālakavṛkshīya, whom he then made his purohita); 104, 3849 (do.). Cf. Kausalya, Kosalādhipa.

Kshemadarçīya, adj. ("relating to Kshemadarçin"). § 641 (Rājadh.): XII, 104, 3848 (*itihāsaḥ*).

Kshemadhanvan, a Kuru warrior. § 576 (Bhagavadgīt.): VI, 17, 662 (in the van of Duryodhana's army).—§ 620 (Rājadh.): XI, 26, 788 (*rājanam*, among the fallen warriors whose corpses were cremated).

Kshemadhūrti, one or more princes. § 130 (Amṣvāt.): I, 67, 2700 (among the incarnations from the Krodhavaṇa gaṇa).—§ 554 (Sainyodyogap.): V, 4, 81 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 592 (Samṣaptakavadhap.): VII, 25, 1110 (*°Brhantau bhrātaraḥ*, fought with Sātyaki).—§ 599 (Jayadrathavadhap.): VII, 95, 3526 (supported three sons of Dhṛtarāṣṭra); 106, 3972 (rushed against Brhatkshattra); 107, 4013, 4015, 4017 (Brhatkshattra cut off the head of K.).—§ 604 (Karnap.): VIII, 5, 133 (had been slain by Bhīmasena).—§ 605 (do.): VIII, 12, 465, 472, 479, 481, 483 (king of the Kulūtas, slain by Bhīmasena).

Kshemaka¹, a serpent. § 47 (Sarpanūmak.): I, 35, 1556 (enumeration).

Kshemaka², a prince. § 264 (Sabhakriyāp.): II, 4, 117 (waited upon Yudhishtīra).—§ 554 (Sainyodyogap.): V, 4, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kshemakīrti, a Kuru warrior. § 611 (Qalyap.): IX, 21, 1100 (slain by Sātyaki).

Kshemakṛt = Vishṇu (1000 names).

Kshemamūrti, a son of Dhṛtarāṣṭra. § 130 (Amṣvāt.): I, 67, 2735 (enumeration).

Kshemaṅkara, a Trigarta king, follower of Jayadratha. § 522 (Draupadiharṇap.): III, 271, 15731 (*°Mahāmukhaḥ*, slain by Nakula). Cf. Traigarta, Trigartarāja.

Kshemavāha, a warrior of Skanda. § 615u (Skanda): IX, 45, 2568.

Kshemavarman, a Pāṇḍava warrior. § 592 (Samṣaptakavadhap.): VII, 21, 910 (pierced by Droṇa).

Kshemavṛddhi, the generalissimo of Çālva. § 320 (Saubhavadhap.): III, 16, 669 (*camūpatim*), 671, 672, 674 (defeated by Çāmba he fled).

Kshemi, a Pāṇḍava warrior. § 592 (Samṣaptakavadhap.): VII, 23, 1005 (*yuddhe satyadhṛtim K°m*, description of his horses); PCR. takes Satyadhṛti as the name).

Kshemya = Īiva: XIV, 194.

***Ksetrajña**, the supreme soul in the form of the individual soul, often identified with Kṛṣṇa (Vishṇu): I, 3018, 13612, 13653, 13664, 13669; III, 476 (= Kṛṣṇa), 8353 (= Kṛṣṇa), 13979; V, 1070; VI, 1322, 1323, 1324 (= Kṛṣṇa), 1347;

XII, 1641 (*kshetre k°m āstman*, i.e. Kṛṣṇa), 6923, 8821, 11619, 11649, 12680 (= Puruṣa), 12691, 12864 (= Mahā-puruṣa), 12892, 12904 (*Vāsudevaḥ*), 13081, 13388 (*Vāsudevaḥ*), 13604 (*Harīḥ*), 13745 (= Puruṣa); XIII, 6951 (= Vishṇu, 1000 names); XIV, 933 (= Kṛṣṇa), 1205 (= Puruṣa).

Kshetrātman = Kṛṣṇa: XII, 1641.

Kshīranidhi ("the ocean of milk"). § 564 (Māṭaliyop.): V, 102, 3605 (*yasyāḥ*—i.e. Surabhi's—*kshīrasya dhārāyā nipalantya mahītalā hradaḥ kṛtāḥ K°h*).

Kshīrapā = Īiva (1000 names').

Kshīravatī, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8046.

Kshīroda¹ ("the ocean of milk"). § 11 (Parvasaṅg.): I, 2, 366 (*°manthanam*, cf. § 28 (Amṛtamanthana)).—§ 535 (Setubandhana): III, 283, 16289 (*sāgarām*).—§ 575 (Bhūmip.): VI, 11, 410 (*sāgarah*).—§ 717e (Uparicara): XII, 337, 12774 (*Meror uttarabhāge K°yāmukūlatuḥ*, there Ekata, Dvita, and Trita performed austerities).—§ 717b (Nārāyaṇīya): XII, 340, 13001 (*amṛtāyām*); 341, 13032 (*°yāmukūlatāḥ*, there Vyūsa performed austerities), 13051 (*°yottaram kalam*).—§ 717d (Brahma-Rudrasaṃv.): XII, 351, 13721 (*°samudrasya madhya*, there the mountain Vaijayanta is situated).—§ 730g (Upamanyu): XIII, 14, 832 (*sāgarām*), 917 (*sāgarānām*, i.e. Īiva), 951 (*sāgarah*). Cf. Kshīrodadhi.

Kshīroda² = Īiva (1000 names').

Kshīrodadhi ("the ocean of milk"). § 717b (Nārāyaṇīya): XII, 336, 12703 (*°er uttarato hi dvīpaḥ Çretah*).—§ 717e (Uparicara): XII, 337, 12778 (*°er uttarato Çretadvīpaḥ*). Cf. Kshīroda¹.

***Kshiti** ("Earth," personif.): VII, 1286.

Kshitiça = Vishṇu (1000 names).

Kshitikampana, a warrior of Skanda. § 615u (Skanda): IX, 45, 2561.

Kshitimukha = Īiva: X, 258.

Kshitipati = Īiva: XIV, 213.

Kshobhana¹ = Īiva (1000 names').—Do.² = Vishṇu (1000 names).

Kshubhā. § 310b (Sūrya): III, 3, 199 (*°ayā sahīlā Maitri*; *Kshubhā-Maitryau nigrāhānugrahakartryau devate*, Nil.).

Kshubdha = Īiva (1000 names').

Kshudra¹, name of a caste: XIII, 2587.

Kshudra² = Īiva (1000 names').

Kshudraka, pl. (*°aḥ*), a people. § 295 (Dyūtap.): II, 52, 1871 (*°Mālavaiḥ*, bring tribute to Yudhishtīra).—§ 578 (Bhīshnavadhap.): VI, 51, 2106 (do., in the army of Duryodhana).—§ 580 (do.): VI, 59, 2584 (*°Mālavah*), 2646 (do., had been slain).—§ 585 (do.): VI, 87, 3853 (*°Mālavaiḥ*, followed Bhīshma).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70, 2435 (*Kuntī-K°Mālavān*, had formerly been slain by Rāma).—§ 604 (Karnap.): VIII, 5, 137 (had been slain by Arjuna).

Kshudralubdha = Īiva (1000 names').

Kshupa, a rshi. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).—§ 641 (Rājadh.): XII, 102, 4485 (*Prajāpatiḥ*, son of Brahmān; the foetus fell from the head of Brahmān when he snored—*kshupataḥ*), 4503, 4506 (received the rod of chastisement from the Lokapālus), 4507 (made it over to Manu (Vaivasvata)).—§ 656 (Khaḍgotpattik.): XII, 166, 6192 (son of Manu, received the sword), 6193 (gave it to Ikshvāku).—§ 761 (Ānuçāsanik.): XIII, 115, 5669 (among the kings who did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, 166, 7682 (*rājarekṣiḥ*).—

§ 778b (Samvartta-Muruttīya): XIV, 4, 66 (son of Prasandhi and father of Ikshvāku). Cf. Prajānām udhipaḥ, Prajapati.

Kshura = Śiva (1000 names¹).

Kshurakarnī, a mātṛ. § 615a (Skanda): IX, 460, 2643.

Kshuta = Śiva (1000 names¹).

Kubalācva, v. Kuvālācva.

Kubera, the lord of riches, regent of the northern quarter, king of the Guhyakas, Rākshasas, and Yakshas, husband of Riddhi (Bhadrā). § 155 (Çakuntalop.): I, 74, 3072 (°śya, sc. bhavanam).—§ 185 (Pāṇḍu): I, 120, 4650 (udyanāni K°śya, in the north).—§ 221 (Caitrarathap.): I, 170, 6448 (°śya priyaḥ sakha, i.e. the Gandharva Citraratha).—§ 238 (Pañcendrop.): I, 197, 7277.—[§ 258 (Khūṇḍavadahanap.): I, 227, 8264 (in the encounter between the gods and Arjuna + Kṛṣṇa, Vaiçravaṇa, i.e. K., hurled his mace against Kṛṣṇa).—§ 265 (Lokapūṣasabhākhyānap.): II, 6, 281.—§ 268 (Varuṇasabhāv.): II, 9, 382 (°śya sabhām).—[§ 269 (Vaiçravaṇasabhāv.): II, 10 (description of the palace of K., Bhava, i.e. Śiva made friendship with Paulastya, i.e. K. (v. 417)).—§ 298 (Dyūtap.): II, 58, 1994 (°bhavanopaman, sc. the palace (rājagṛha) of Yudhiṣṭhira).—§ 329 (Kāmyakavanapr.): III, 38, 1112 (will give weapons to Arjuna).—§ 331 (Kairātap.): III, 41, 1671 (Yakshair anugataḥ, came to see Arjuna), [1697 (Dhanādhyakṣaḥ, gave his weapon Antardhāna to Arjuna).—§ 356 (Tirthayātrāp.): III, 80, 3095 (°ena yathā kinam vanam Caitraratham yathā).—§ 377 (Dhaumyutirthayātrāp.): III, 89, 8358 (yajñe Dhanapatir yatra—i.e. on the Narmadā—Kubero Naravāhanah).—§ 378 (Tirthayātrāp.): III, 91, 8419 (Arjuna had obtained weapons from K.).—§ 418a (Mandara): III, 139, 10824 (Yaksharāt, on Mandara).—§ 418 (Tirthayātrāp.): III, 139, 10829 (°sacivāḥ . . . Rākshasāḥ).—§ 418d (Kailāsa): III, 139, 10831 (°śadanam, on Kailāsa).—§ 420 (Gandhamādanapr.): III, 141, 10891 (°nalinīm ramyaṁ Rākshasair abhisevitām).—§ 432 (Saugandhikāharānap.): III, 153, 11352 (°nalinīm . . . K°bhavanābhūyase jātām parvatānirjharē), 11358 (ākriḍam Rājarājasya K°śya); 154, 11370 (ākriḍo 'yam K°śya), 11378 (bhavanam K°śya, Bhīmasena slew many of the Krodhavaṇas, the rest fled to the abode of K.).—§ 433 (do.): III, 155, 11416 (°śya nalinīyāḥ), 11428 (the Pāṇḍavas lived for some time at the lotus-tank of K., with the permission of K.).—[§ 434a (do.): III, 156, 11441 (Vaiçravaṇdvānam, inhabited by Siddhas).—§ 438 (Yakshayuddhap.): III, 161, 11747 (°śadanam), 11753 (do.), 11769 (Yaksharakṣhoganarītam), 11770, 11780 (Bhīmasena slew the Yakshas).—[§ 438a (Agastya): III, 161 (K. had been cursed by Agastya, but was freed by Bhīmasena).—§ 438 (Yakshayuddhap.): III, 162, 11830, 11836 (°śadanam prati, the Pāṇḍavas lived there for some time).—§ 443 (Nivātakavacyuddhap.): III, 168, 12004 (Naravāhanah, repetition of § 334).—§ 448 (Ājagarāp.): III, 176, †12328.—§ 449 (do.): III, 177, †12340 (Kailāsam . . . K°kāntam), †12347 (°kāntām nalinīm; o: frequented by gods and Siddhas).—§ 512 (Ghoshayātrāp.): III, 240, 14869 (Citrāsena came from K°bhavanāt).—[§ 525 (Rāmo-pākhyānap.): III, 274, 15883 foll. (Vaiçravaṇah, son of Pulastya and a cow; he deserted his father, who then assumed the form of Viçravas. Brahman made K. a god, Dhaneça ("lord of wealth") and one of the Lokapālas, and he obtained the friendship of Śiva, a son named Nalakūbara, the vimāna Pushpaka, the sovereignty of the Yakshas, and the state of Rājārāja).—§ 526 (do.): III, 275, 15890 (Rāksha-seçvaraḥ, resided in Laṅkā); [276 (Rāvaṇa conquered Laṅkā and the vimāna of K. (Pushpaka); K. repaired to the

Gandhamādana).—§ 541 (Indrajitdvadha): III, 289, 16474 (a Gulyaka came to Vibhishuṇa from K. from the mountain Çveta).—[§ 543 (Rāmābhishhekap.): III, 291, 16600 (Vaiçravaṇaya, having vanquished and slain Rāvaṇa, Rāma returned the vimāna Pushpaka to K.).—§ 552 (Goharānap.): IV, 565, 1770 (came to see the encounter).—§ 555 (Indra-vijaya): V, 16, †511 (Lokapālāḥ), †515, 518 (g: Indra bestowed the sovereignty of the Yakshas and all the wealth of the world on K.); 18, 545.—§ 556 (Sañjayaśānap.): V, 29, †824 (Vaiçravaṇah).—§ 561 (Yūnasandhip.): V, 64, 2173 (madhupitakamākshikam . . . K°dayitam).—§ 569 (Bhaguvadyānap.): V, 139, 4718 (°śadanam prāpya, sc. the Pāṇḍavas, all to §§ 433 or 438).—§ 570 (Sainyaniryaṇap.): V, 156, 5289 (°a iva Yakshānām, sc. senāpatih).—§ 571 (Ulūkādūtāgamanap.): V, 162, 5604.—§ 573 (Ambopākhyānap.): V, 192, 7519 (Naravāhanah, cursed Śhūṇa).—§ 574 (Jambūkh.): VI, 6, 217 (enjoys only the fourth part of all wealth).—§ 574a (Gandhamādana): VI, 6, 229 (Guhyakādhipah, together with the Rākshasas on Gandhamādana).—§ 578 (Bhishmavadhap.): VI, 50, 2039 (gadādharah).—§ 589 (Droṇābhishhekap.): VII, 6, 159 (°a iva Yakshānām, sc. senāpatih).—§ 595 (Shoḍaçarāj, v. Rantideva). VII, 67, 2370 (°śadaneshe api).—§ 595 (Sṛñjaya): VII, 71, 2159 (°tanayopamah, sc. the son of Sṛñjaya).—§ 596 (Pratijñāp.): VII, 768, 2691; 80, 2846 (°śya viḥāre ca nalinīm padmabhūṣitām, passed by Kṛṣṇa and Arjuna on their way to the abode of Śiva).—§ 600 (Ghaṭotkacavadhap.): VII, 1808d, 8194.—§ 607 (Karnap.): VIII, 37, †1737 (Yama-Varuṇa-K°-Vāsavā rā yadi).—§ 608 (do.): VIII, 92, †1831 (°-Faivascata-Vāsanām tulyaprabhārah).—§ 615a (Baladevatirthayātrā): In days of yore, Kubera, the chief of the Yakshas, practised austerities there (i.e. in Kaubera-tirtha) and obtained many boons: the lordship of all treasures, the friendship of Rudra, the state of a god (suratvam), the state of a Lokapāla, and a son, Nalakūbara. The Maruts installed him. He also obtained a celestial chariot, fleet as thought, yoked with hamsas, the vimāna Pushpaka, and the lordship of the Nairṛtas (i.e. Rākshasas): IX, 47, 2766 (Yaksharājā).—§ 621 (Rājadh.): XII, 55, 141 (Arjuna had obtained weapons from K.).—§ 637 (do.): XII, 44, 1525 (°bhavanaprakhyam, sc. the palace of Durmarshana).—§ 641 (do.): XII, 67, 2521 (°a iva Nairṛtān, sc. sukhe dhūyati); [74, (discourse with Mucukunda, who had vanquished his troops)]; 122, 4496 (dhanānam Rākshasānām ca K°m api ceçvaram).—§ 647b (Bṛuhmadatta-Pūjanisūp.): XII, 139, 5239 (°a iva kāmudah).—§ 730g (Upamanyu): XIII, 14, 912 (sarvayakshānām, sc. Śiva).—[§ 731b (Aṣṭāvakra-Dikṣuṇv.): XIII, 19 (visited by Aṣṭāvakra).—§ 746 (Ānuçāsanik.): XIII, 61, 3101 (°m iva Rākshasam).—§ 778f (Muñjavat): XIV, 8, 183, 186 (°anucaraiḥ), 190 (°śya sakhyaiḥ), 191.—§ 782g (Guruciṣhyasūp.): XIV, 430, 1180 (sarvaratnānām rājā).—§ 785 (Anugītāp.): XIV, 65, 1918 (Yakshendraya).—§ 787 (Āçramavānap.): XV, 20, 570 (after death Dhṛtarāṣṭra will go to K°bhavanam).—§ 795 (Svargārohanap.): XVIII, 5, 175 (°śya bhavanam).

Cf. also the following synonyms:—

Alakādhīpa, q.v.

Dhanada ("wealth-giving"): II, 395, 401, 405, 415, 466, 986, 1011 (uttarām diçam . . . Dh°palitām); III, 11287 (°odyanam), 11322, 11445, 11656, 11666, 11773, 11803, 11829, 11888, †12364; V, 3570, 3831 (on the mountain

Kailāsa), 3899, 7532; VII, 1223, 9628; VIII, †678 (°endrakalpau), †3392 (°sya lakṣmyā, sc. tulyāḥ); IX, 2657 (ṛddhyā Dh°opamāḥ, sc. mātaraḥ); XII, 1528 (Kailāsaṃ Dh°o yathā, sc. labdhvā), (2816), 10052 (Vishṇu identified with Dh.), 10666 (Yaksharakshodhipaḥ), 10668; XIII, 1396 (?), 1412 (Mandakiniṁ ca nalinīm Dh°sya), 1422, 1441.

Dhanadeçvara ("wealth-giving lord"): II, 410 (C. by error *Da°*).

Dhanādhipoptṛ ("guardian of treasures"): V, 7521.

Dhanādhipa ("lord of treasures"): III, 11766, 11776, 11779; XIII, 1432.

Dhanādhipati (do.): III, 11768, 11837, 11838; IX, 2757.

Dhanādhyaksha ("overseer of treasures"): I, 6837, 7581 (Kauravyasya nivṛṇaṃ Dh°kṣayopamaṃ); III, 1697, 11831, 16177; X, 498 (°opamam); XIV, 1923.

Dhanānām icçvaraḥ ("lord of treasures"): I, 408, 409, 411; II, 1672.

Dhanapati (do.): I, 7853 (iṣṭā Dh°eh, sc. Vargā); II, 417 (°eh sakṣā, i.e. Çiva), 481, 991 (diçam Dh°eh); III, 8358 (K°); V, 3898 (?); VIII, 1998 (sagadāt . . . api); XII, 10667.

Dhaneça (do.): III, 14546, 15886 (°tvaṃ); VII, 2522; XVIII, 160 (°sya lokān).

Dhaneçvara (do.): I, †7010, 8264 (hurled his mace against Kṛṣṇa); II, 407, 417, 418; III, 770 (devagaṇāḥ . . . saha-Dh°āḥ), 10224, 11372, 11375, 11392, 11394, 11722, 11757, 11761, 11772, 11775, (11792), 11799, 11933 (°gṛha°), †15590, 15920, 15925, 16189; IV, 2281 (°am ivā-marāḥ); V, 545 (K°), 3968 (remo . . . yathā carddhyām Dh°ah), 7481 (°yānucaraḥ, sc. Sthūna); VI, 4902 (sagadāḥ); VII, 1844 (°sutopamam, sc. Abhimanyu), 5464 (iva); XII, 2819, 7552 (Nidhipam); XIII, 1059 (Çiva identified with Dh.), 1431, 7117 (°sya guraḥ saptaite uttarāçṛitāḥ, sc. Atri, etc.), 7637 (saharddhyā ca Dh° ah).

Dravinapati ("lord of wealth"): III, 11702 (°eh puram).

Gadādharma ("bearing a mace"): VI, 2039.

Guhyakādhipa, Guhyakādhipati, q.v.

Kailāsanilaya ("having his abode on the Kailāsa"): II, 275; III, 1697; XII, 10216.

Naravāhana ("borne by men"): III, 8358 (K°), 11653, 11781, 12004 (K°), 14546 (rides on Pushpaka), 15902 (Vaiçravaṇam); V, 7519 (K°); XII, 2240 (Yaksha-Rākshasabhartā).

Nidhipa ("guardian of treasures"): XII, 7552.

Paulastya, Rājarāja, Rājarājan, Rākshasādhipati, Rākshaseçvara, q.v.

Vaiçravaṇa ("son of Viçravaṇa"): I, †164, 468 (sāmāgamāḥ Pāṇḍarāṇḍi yatra V°ona ca), †2100 (yajñas tatha V°sya rājāḥ, comparison), 7352 (yathā V°o Bhadrā . . . bhava bhartṛshu, says Kuntī to Draupadī); II, 384 (had obtained his sabbhā by means of tapas), 690 (°opamāḥ, sc. the Māgadha king Bhadrathā); III, 481 (Kṛṣṇa identified with V.), 2554 (yathā Yakshādhipaḥ . . . V°ḥ), 11359, 11378 (K°), 11441 (°āvāsam), 11442 (°āçramāt), 11653, 11655, 11665, 11697 (°āvāsam), 11720 (sakṣā V°sya, i.e. the Rākshasa Maṇimat), 11722 (°āvāsam), 11754 (°ālayam), 11845 (Indra-V°au), 11846 (°sya . . . sadma, sc. the mountain Mandara), 11901 (°sya, sc. °stram, obtained by Arjuna), †12319, †12332 (°adhivāsam), 12954 (Nārāyaṇa identifies himself with V.), 15883, 15885, 15886, 15889, 15902 (Naravāhanam), 15922, 16600; IV, 363 (pradadau

vittam bahu . . . yathā V°ḥ), 1433, 2274 (dhanaiḥ sañceyaiḥ Çakra-V°opamāḥ, sc. Yudhishtira); V, †824 (K°), 4467-8 (gave the earth to Muçukunda), 5381, 7585, 7542; VI, 236 (together with the Guhyakas on Kailāsa), 4703 (ṛddhyā V°ā cātī), 5741 (diçam V°ākrāntam, i.e. the north); VII, 346 (Yama-V°aditya-Mahendra-Varuṇopamaṃ, sc. Uttamañjusa), 991 (Yama-V°opamāḥ), 2417 (when the puṇyajanāḥ milked the earth, V. acted as their milker), 3676, 9535 (yasya—i.e. Çiva's—V°ah sakṣā); VIII, 241 (rājñam V°o varaḥ), 1782 (yathā), †3498 (V°antakopamāḥ, sc. Bhīmasena), 4421 (sided with Arjuna in the encounter between Arjuna and Karna); IX, 3106 (°sya . . . sadṛçau, sc. Duryodhana and Bhīmasena); XII, 440 (among those who are slaughterers), 2064 (Yama-V°opamāḥ), 2576, 2581, 2810 (Muçukundasya sāmāgamāḥ rājño V°sya ca), 2812 (rājā), 2815 (do.), 2823, 2827, 5236, 5831, 10216 (°o rājā Guhyakair abhisamvṛtaḥ Yakshāṇām icçvaraḥ çṛimān Kailāsanilayaḥ prabhuh); XIII, 1415 (rājā), 1417, 1428 (rājā), 1431, 2803 (yathā), †4860 (Mandakini V°sya rājñah), 6750 (Rddhir V°sya, sc. sadheṛ); XIV, 2051 (°syeva nirāsaḥ), 2676 (yathā); XV, 334 (do.).

Vittagoptṛ ("guardian of wealth"): VIII, †4661.

Vittānām patih ("lord of riches"): VIII, 1485 (Surāmbupretavittānām patin).

Vittapati (do.): VII, 8444.

Vitteça (do.): VI, 1227 (°o Yaksha-Rukshasām, sc. asmi, says Kṛṣṇa); VII, 37 (Pitṛ-Vittāmbudeveçān); XIV, †289 (iva).

Yakshādhipa, Yakshādhipati, Yakshapati, Yakshapravara, Yaksharāj, Yaksharāja, Yaksharājan, Yaksha - Rākshasabhartṛ, Yaksharakshodhipa, q.v.

Kubjāmraha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8018.

Kucirā, a river. § 574 (Jambūkh.): VI, 9A, 334 (in Bhāratavarsha).

Kuçabindu (C. °vi°, pl. (°avaḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (among the peoples of Bhāratavarsha).

Kuçacirā, a river. § 574 (Jambūkh.): VI, 9A, 330 (in Bhāratavarsha).

Kuçadhārā, a river. § 574 (Jambūkh.): VI, 9A, 332 (in Bhāratavarsha).

Kuçadvīpa, one of the seven dvīpas. § 575 (Bhūmip.): VI, 11, 402; 12, 447 (with a clump of kuça grass—kuçastamba, so B., C. has °stambha), 450 (with a mountain of the same name (?) and five other mountains).—§ 730 (Vidyutprabha): XIII, 14, 673 (Çiva gave K. to the Dānava Vidyutprabha).

Kuçādya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 352 (only B., C. has *Kuladyāḥ*).

Kuçala¹, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 120, 462.

Kuçala², pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 359 (in Bhāratavarsha).

Kuçalya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 347 (only B., C. has *Sukufyāḥ*).

Kuçānlba, son of Vasu Uparicara. § 74 (Vasu): I, 63, 2363 (yam ahur Mañivāhanam).

Kuçaplavana, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8179.

Kuçastamba, a tirtha. § 733 (Çarastamba): XIII, 26, 1/14.

Kuçasthala, a village. § 556 (Sañjayayānap.): V, 31, 934

(B. *Avisthalam*, one of the five villages for which Yudhishtira asked Duryodhana). Cf. *Avisthala*.

Kuçaṣṭhali = *Dvārakā*. § 273 (*Rājasūyārambhap.*): II, 14, 614 (*Raivatenopaśobhitam*, the Vṛshnis fled from Mathurā and took up their abode in *K.*).—§ 717b (*Nārāyaṇīya*): XII, 340, 12955 (*Ṡm karishyāmi niveṣaṃ Dvārakāṃ purīm*, says Nārāyaṇa, sc. incarnate as Kṛṣṇa), 12957.

Kuṣāvarta, a tīrtha. § 733f (*Gaṅgādvāra*): XIII, 25, 1700.

Kuṣavat, a lake. § 410 (*Plakṣhāvataranag.*): III, 130, 10553 (*hradaḥ K^oan saha yatra padmaṃ kuṣeṣayam*).

Kuṣavati, a city (?). § 438 (*Yakṣayuddhap.*): III, 161, 11792 (*Ṡyam (Kuṣaṣṭhalīṣṭhīṇo deṣaviṣeṣe, Nīl.)*).

Kuṣavindu, pl., v. *Kuṣabindu*, pl.

Kuṣeṣaya¹, a mountain in Kuṣadvīpa. § 575 (*Bhūmip.*): VI, 12c, 452.

Kuṣeṣaya² = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Kuṣika, an ancient king. § 22 (*Pramadvārā*): I, 8a, 961.—§ 223 (*Vāsishṭha*): I, 175, 6651 (father of king Gādhi in Kānyakubja and grandfather of Viçvāmītra).—§ 267 (*Yama-subbhāv.*): II, 8, 321 (in the palace of Yama).—§ 370 (*Tīrthayātrāp.*): III, 84, 8109 (*Ṡyāṣṭramam*, a tīrtha).—§ 562 (*Bhagavadyanap.*): V, 83n, 2946 (among the ṛshis who worshipped Kṛṣṇa).—§ 574 (*Jambūkh.*): VI, 9a, 315.—§ 638b (*Rāmopākhyāna*): XII, 49, 1717 (son of Balākāṣva and father of Gādhi).—§ 721b (*Viçvāmītrop.*): XIII, 4, 204 (son of Vallabha and grandson of Balākāṣva), 205 (father of Gādhi).—§ 745c (*Cyavana-Kuṣikasamv.*): XIII, 52, 2722 (*Cyavanasya ca samrādāṃ K^osyā ca*), 2725, (2726), 2728, 2734, 2738, 2741, 2747; 53, 2768, 2769, 2780, 2813, 2818, 2821; 54, 2827, 2848, 2849, (2863); 55, (2868), (2901); 56, 2919 (the relations of Cyavana and *K.*). Cf. *Kuṣikarshi*.

Kuṣika, pl. (*Ṡh*), a family, the descendants of Kuṣika. § 152 (*Pūruvaṃṣ.*): I, 94, 3723 (descended from Jahnu).—§ 223 (*Vāsishṭha*): I, 174, 6639 (the family of Viçvāmītra).—§ 745c (*Cyavana-Kuṣikasamv.*): XIII, 52, 2724 (*kulam . . . K^oandam*); 55, 2879 (*oiktrahan K^oocchedam*, sc. *Cyavana*); 56, 2924 (*Bhṛgūndam K^oandā ca abhisambandhakaramam*).

Kuṣikanandana ("the son of Kuṣika") = Gādhi: XII, 1745 (*G^o*).

Kuṣikarshi = Kuṣika (?): XIII, 3323.

Kuṣikavaṃṣa ("the race of Kuṣika"). § 721 (*Ānuṣāsanik.*): XIII, 3a, 184 (*brahmarṣiṣṭasāṅkulah*, i.e. the descendants of Viçvāmītra).

Kuṣikottama ("the uppermost of the Kuṣikas") = Indra: XIII, 800.

Kūṣm^o, v. *Kushm^o*.

Kuhana. § 522 (*Draupadītharāṇap.*): III, 265, †15598 (one of the standard-bearers of Jayadratha).

Kuhara¹, a king. § 130 (*Amṣāvat.*): I, 67, 2701 (among the incarnations from the *Krodhavaṇa gaṇa*).

Kuhara², a serpent. § 564 (*Mātalīyop.*): V, 103γ, 3631.

Kuhū¹ ("the new moon"). § 489 (*Āṅgiras*): III, 218, 14129 (the eighth daughter of Āṅgiras).—§ 615u (*Skanda*): IX, 45γ, 2515 (came to the investiture of Skanda).

Kuhū² = *Devasenā*: III, 14451.

Kukkura, a muni. § 264 (*Sabbhākriyāp.*): II, 4a, 113 (waited upon Yudhishtira).

Kukkura, pl. (*Ṡh*), a people. § 295 (*Dyūtap.*): II, 52, 1872 (brought tribute to Yudhishtira).—§ 574 (*Jambūkh.*): VI, 9ν, 368 (*āṅgaramārisahā*, in the south).—§ 578 (*Bhishmavadhap.*): VI, 51a, 2097 (protected Bhishma). Cf. *Kukura*, pl.

Kukkuṭikā, a mātṛ. § 615u (*Skanda*): IX, 46θ, 2633.

Kukshi¹, a Dānava. § 130 (*Amṣāvat.*): I, 67, 2692 (*Dānavānām mahābalaḥ*, incarnate as king Parvatiya).

Kukshi². § 717b (*Nārāyaṇīya*): XII, 349, V, 13589 (*diṣṭam pālāya*, son of Raibhya).

Kukuna, a serpent. § 564 (*Mātalīyop.*): V, 103γ, 3626.

Kukura¹, a serpent. § 564 (*Mātalīyop.*): V, 103γ, 3626.

Kukura², an ancient king. § 775 (*Ānuṣāsanik.*): XIII, 166η, 7679.

Kukura, pl. (*Ṡh*), a people (a tribe of the Yādavas). § 275 (*Rājasūyārambhap.*): II, 19, 767 (*āndhakaiḥ*).—§ 452 (*Mārkaṇḍeyas*): III, 183, †12588 (*āndhakaiḥ*).—§ 555 (*Suinyodyogap.*): V, 19, 586 (*Bhojāndha-K^oaiḥ*, followed Kṛtavarma).—§ 556 (*Suñjayayānap.*): V, 29, 804 (followed Kṛṣṇa).—§ 574 (*Jambūkh.*): VI, 9μ, 350.—§ 641 (*Rājadh.*): XII, 81λ, 3052.—§ 793 (*Mausalap.*): XVI, 3, 98 (*āndhakaiḥ*, were exterminated). Cf. *Kukkura*, pl.

Kukurādhipa ("the king of the Kukuras") = Ugrasena: XII, 8457.

Kulādyā, pl., v. *Kuṣādyā*, pl.

Kulahārīn, **Kulakartr** = *Śiva* (1000 names²).

Kulampuna, a tīrtha. § 364 (*Tīrthayātrāp.*): III, 83, 6074 (*Ṡa naraḥ snātva pūndrī svakulam*).

Kulampunā, a river. § 775 (*Ānuṣāsanik.*): XIII, 166a, 7646.

Kulattha, pl. (*Ṡh*), a people. § 574 (*Jambūkh.*): VI, 9ξ, 373 (in the north).

Kulika, a serpent. § 100 (*Amṣāvat.*): I, 65, 2549 (son of Kadrū).

Kulinda, pl. (*Ṡh*), a people. § 273 (*Rājasūyārambhap.*): II, 14, 590 (fled from fear of Jarāsandha).—§ 279 (*Arjuna*): II, 26, 996 (in the north, vanquished by Arjuna on his digvijaya), 997.—§ 295 (*Dyūtap.*): II, 52, 1859 (brought tribute to Yudhishtira).—§ 419 (*Gandhamādanapr.*): III, 140, 10866 (*ānām iṣṭvarah*, i.e. Subāhu).—§ 574 (*Jambūkh.*): VI, 9ν, 370 (in the north).—§ 599 (*Jayadrathavadhap.*): VII, 121ε, 4819 (followed Duryodhana, only in B, C. has *Kulīṅgaḥ*).—§ 604 (*Karṇap.*): VIII, 8, 236 (had formerly been vanquished by Karṇa).—§ 608 (do.): VIII, 85, †4308, †4312, †4324 (fought with the army of Duryodhana).

Kulinda ("the king of the Kulindas") = Subāhu (?). § 449 (*Ājagarap.*): III, 177, †12350 (*deṣān . . . K^osyā*).

Kulindādhipatī (do.). § 419 (*Gandhamādanapr.*): III, 140, 10868 (= Subāhu).—§ 522 (*Draupadītharāṇap.*): III, 265, 15594 (*putrah K^oaiḥ*, followed Jayadratha).

Kulindaja = *Kulindaputra*²: VIII, †4323 (slain by Çakuni).

Kulindapūtra¹ ("son of the Kulinda king"). § 608 (*Karṇap.*): VIII, 85, †4310 (slain by Kṛṣṇa), †4311 (*āvarajah*, slain by Çakuni).

Kulindaputra² (do.). § 608 (*Karṇap.*): VIII, 85, †4319 (slain by Çakuni).

Kulindaputra³ (do.). § 608 (*Karṇap.*): VIII, 85, †4328 (slain by Çatānīka).

Kulindarājāvaraja = *Kulindaputra*²: VIII, †4317.

Kulindopatyaka, pl. (*Ṡh*), a people. § 574 (*Jambūkh.*): VI, 9μ, 363.

Kulīṅga, pl., v. *Kulinda*, pl.

Kulūta, pl. (*Ṡh*), a people. § 605 (*Karṇap.*): VIII, 12, 485 (*nṛpatim . . . Kulātānam*, i.e. Kshemadhūrti, slain by Bhīmasena).

Kulūtādhipatī = Kshemadhūrti: VIII, 475.

Kulyā, a tīrtha. § 733y (*Ujjānaka*): XIII, 25, 1742.

Kumāra¹ = *Skanda*, q.v.

Kumāra¹, a prince. § 554 (Sainyodyogap.): V, 4γ, 87 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kumāra², a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3598 (enumeration).

Kumāra³, a Pāñcāla prince. § 590 (Droṇābhishekap.): VII, 16, 639 (*Pāñcālānām yaçaskaraḥ*, the cakraraksha of Yudhishthira), 640, 641, 642, 643 (slain by Droṇa).

Kumāra⁴ = Sanatkumāra: V, 1566, 1569; XII, 1355 (*Pitāmahasutaṃ jyeshṭham*).

Kumāra⁵, pl. (°āḥ), a people. § 280 (Bhīmasena): II, 30, 1075 (*°vishayo Çrenimantam*, vanquished by Bhīmasena on his digvijaya).—§ 295 (Dyūtap.): II, 52, 1870 (brought tribute to Yudhishthira).

Kumāra⁶, pl. (°āḥ), a class of demons. § 500 (Skandop.): III, 228, 14390 (sons (?) of Skanda).—§ 502 (Manushyagrahak.): III, 230, 14484.

Kumārādhārā, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8127.

Kumāraka, a serpent. § 65 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Kumāraka, pl. (°āḥ) = Kumāra¹, pl.: III, 14387.

Kumārakoṭi, a tirtha. § 360 (Tirthayātrāp.): III, 82, 5058.

Kumārapiṭṛ¹ = Skanda: III, 14391 (only B, C. has *Kumāraṃ pītaraṃ*).

Kumārapiṭṛ² = Çiva: VIII, 1450; X, 259.

Kumārasū ("father of Kumāra [i.e. Skanda]") = Agni: II, 1148.

Kumārī¹, wife of the older Bhīmasena. § 156 (Pūruvaṃç.): I, 95, ††3796 (*Kaikēyīm*, mother of Pratiçravas).

Kumārī², wife of Dhanañjaya. § 565 (Gālavacarita): V, 117, 3976 (*reme . . . yathā . . . K°yāñ ca Dhanañjayah*).

Kumārī³, a river. § 574 (Jambūkh.): VI, 9A, 343 (in Bhāratavarsha).

Kumārī⁴, a river in Çākadvīpa. § 575b (Çākadvīpa): VI, 11γ, 432.

Kumārī⁵ = Durgā (Umā): IV, 184; VI, 796.

Kumārī⁶, pl. (°yāḥ), name of a tirtha. § 377 (Dhaumyatirthak.): III, 88, 8339 (in the country of the Pāṇḍyas).

Kumārī⁷, pl. (°yāḥ), a class of demons. § 502 (Manushyagrahak.): III, 230, 14484.

Kumārīkā, pl. (°āḥ), a country (?). § 358 (Tirthayātrāp.): III, 82, 5023 (*°ānām Çakrasya tirtham*).

Kumbha¹, an Asura. § 90 (Aṃçāvat.): I, 65, 2527 (the second son of Prahlāda).

Kumbha² = Viṣṇu (1000 names).

Kumbhaka, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2577.

Kumbhakarṇa¹, a Rākshasa, brother of Rāvaṇa. § 478 (Dhundhumārop.): III, 204, 13610 (*°m ivāparam*, sc. *Dhundhum*).—§ 526 (Rāmopākhyānap.): III, 275, 15895 (Pushpotkaṭā bore K. and Daçagrīva (i.e. Rāvaṇa) to Viçravas), 15899 (most powerful in battle and master in illusive power), (β), 15905 (performed austerities with the head downwards, etc.) (γ), 15916 (Brahmān granted him long lasting sleep).—§ 532 (Sītāsāntvana): III, 280, 16157 (*°ādayaç ceme nagndā*, etc., seen by Trijaṭā).—§ 538 (Kumbhakarṇanagamanā): III, 286, 16397, 16398, 16400 (Rāvaṇa awakened the sleeping K.), 16406, 16408 (sent against Rāma).—§ 539 (Kumbhakarṇādivadha): III, 287, 16409, 16414 (*Rākshasah*), 16416, 16417, 16419, 16421, 16423, 16428 (*Vṛtrasaṅkūçam*, slain by Lakshmaṇa with the

Brahmāstra).—§ 540 (Indrajidvadha): III, 288, 16438 (*hatam*), 16443. Cf. Rākhas, Rākshaseçvara (dual), Rākhasendra.

Kumbhakarṇa² = Çiva (1000 names¹).

Kumbhakarṇāgrama, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8135.

[**Kumbhakarṇādivadha** ("the slaughter of Kumbhakarṇa, etc.".)] § 539: Kumbhakarṇa ate Bala, Caṇḍabala, Vajrabāhu, and other monkeys, then he fought with Sugrīva and Lakshmaṇa; when his arms were cut off double the number of arms appeared; at last Lakshmaṇa killed him with the Brahāstra. The Rākshasas fled. Lakshmaṇa fought with Vajravega and Pramāthīn; Hanūmat killed Vajravega, and Nala killed Pramāthīn (III, 287).

[**Kumbhakarṇanagamanā** ("the march of Kumbhakarṇa to battle").] § 538: Pruhasta was killed by Vibhishana and Dhūmrāksha by Hanūmat. The Rākshasas fled and informed Rāvaṇa, who roused Kumbhakarṇa and sent him out with Vajravega and Pramāthīn (III, 286).

Kumbhāṇḍaka, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2571.

Kumbharetas, a fire. § 490 (Āngirasa): III, 219, 14139 (*haviṣā yo dvitīyena Somena saha yujyate Rathaprabhū Rathādhevanah Kumbharetah sa ucyate*).

Kumbhasambhava ("born in a water-jar") = Droṇa: VII, 6956, 8823.

Kumbhavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2577.

Kumbhayoni¹, an Apsaras. § 336 (Indralokābhigamanap.): III, 43a, 1785 (among the Apsarases who danced in the palace of Indra).

Kumbhayoni² ("born in a water-jar") = Agastya: III, 8596; XII, ††13216 (*Agastyah . . . Maitrāvaruṇih*).

Kumbhayoni³ (do.) = Droṇa: VII, 6947, 6956, 8364, 8367, 8371, 8820.

Kumbhikā, a mātṛ. § 615u (Skanda): IX, 46θ, 2633.

Kumbhīnāsī, an Asura (?). § 742 (Ānuçāsanik.): XIII, 39, 2238 (*māyā . . . K°eḥ*).

Kumbhīnāsī, the wife of the Gandharva Citraratha. § 221 (Caitrarathap.): I, 170, 6469, 6470 (*Gandharvi*, asked Yudhishthira to spare Citraratha).

Kumuda¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (enumeration).—§ 564 (Mātaliyop.): V, 103γ, 3629 (do.).—§ 793 (Mausalap.): XVI, 4γ, †119.

Kumuda², a monkey. § 541 (Indrajidvadha): III, 289a, 16468 (follower of Sugrīva).

Kumuda³, an elephant. § 564 (Mātaliyop.): V, 99, 3561 (of Supratika's race).

Kumuda⁴, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3597.

Kumuda⁵, a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, 12a, 451.

Kumuda⁶, a companion of Skanda. § 615u (Skanda): IX, 45ζ, 2541 (given to Skanda by Dhātṛ).

Kumuda⁷, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2558.

Kumuda⁸ = Viṣṇu (1000 names).

Kumudāksha, a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (enumeration).

Kumudamālin, a companion of Skanda. § 615u (Skanda): IX, 45, 2527 (given to Skanda by Brahman).

Kumudottara, a varsha (?) in Çākadvīpa. § 575b (Çākadvīpa): VI, 11β, 425.

Kunādika, a warrior of Skanda. § 615u (Skanda): IX, 457, 2560.

Kunda¹, a companion of Skanda. § 615u (Skanda): IX, 457, 2541 (given to Skanda by Dhātṛ).

Kunda² = Vishṇu (1000 names).

Kunḍa¹, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4550 (enumeration).

Kunḍa², a serpent. § 191 (Arjuna): I, 123a, 4628 (present at the birth of Arjuna).

Kunḍa³ = Īva (1000 names¹).

Kunḍabheda, a son of Dhṛtarāshṭra. § 585 (Bhishmavadhap.): VI, 9600, 4349 (among other sons of Dhṛtarāshṭra, who are slain by Bhīmasena). Cf. next.

Kunḍabhedīn, a son of Dhṛtarāshṭra. § 130 (Amṛāvata): I, 67, 2739 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4552 (do.).—§ 593 (Abhimanyuvadhapa): VII, 37x, 1610, 1615 (ṛiṃ, acc., is slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 127vv, 5176 (attacked Bhīmasena), (55), 5203 (is slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 156x, 6850 (the same?).

Kunḍaṣayin, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4549 (enumeration).

Kunḍācin, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4553.

Kunḍadhāra¹, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4546, 4550 (the same?).—§ 585 (Bhishmavadhap.): VI, 88x, 3901, 3904, 3909 (among seven sons of Dhṛtarāshṭra, who were slain by Bhīmasena).

Kunḍadhāra², name of two serpents. § 268 (Varuṇasubhāv.): II, 9, 361, 362 (in the palace of Varuṇa).

Kunḍadhāra³, name of a cloud (according to Nil.). § 685 (Mokshadh.): XII, 272, 9756, 9760 (megham Kṛm nāmataḥ, Nil.), 9767, 9771, 9772, (9773), 9774, 9777, (9778), 9782, 9795, 9796, 9797, (9799), (9802), 9806, 9807 (discourse between K. and a brahman).

Kunḍadhāra⁴, a ṛshi. § 702 (Mokshadh.): XII, 293a, 10762 (worshipped Vishṇu).

Kunḍaja, a son of Dhṛtarāshṭra. § 130 (Amṛāvata): I, 67, 2740 (enumeration).

Kunḍajathara, a ṛshi. § 59 (Sarpasattra): I, 53, 2048 (Ātreyaḥ?), among the sadasayas at the snake-sacrifice of Janamejaya; B., however, has *Kunḍajatharau*.—§ 376 (Tīrthayātrāp.): III, 85, 8263 (Ātreyaḥ?, among the ṛshis who expected Yudhishtira on his tīrthayātrā).

Kunḍaka, a son of Dhṛtarāshṭra. § 232 (Śvayamvarap.): I, 186, 6983 (present at the svayamvara of Draupadī). Cf. Kunḍa¹.

Kundala, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Kundala, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9v, 370 (in the south, only B., C. has *Kunṭhakāḥ*).

Kunḍalā, a river. § 574 (Jambūkh.): VI, 9λ, 329 (only C., B. has *Kunḍalī*).

Kunḍalāharana ("the taking away of the ear-rings"). § 10 (Parvasaṅgr.): I, 2, 327 (*parra*, i.e. Kunḍalāharanaparvan).

[**Kunḍalāharanaparvan** ("the section relating to the taking away of the ear-rings"), the fiftieth of the minor parvas of Mbhr.—§ 546: Asked by Janamejaya, Vaiṣampāyana related how Indra removed Yudhishtira's fear of Karna, as he had promised to Yudhishtira through Lomaḥ: In the thirteenth year of the exile of the Pāṇḍavas, Indra resolved, in the guise of a brahman, to ask Karna for his ear-rings (sprung from amṛta) and mail for the benefit of Arjuna.

Sūrya then came to Karna in a dream and dissuaded him from giving them. "There is beside some mystery which you will understand in time." Karna refused to break his vow always to give to brahmins and confided in the weapons which he had obtained from Rāma Jāmadagnya and Droṇa. Sūrya then prevailed upon him to beseech Indra to give him a dart (III, 300-2).—§ 547: Karna (q.v.).

Kundali, v. Kunḍalā.

Kundalin¹, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3594.

Kundalin², a son of Dhṛtarāshṭra. § 585 (Bhishmavadhap.): VI, 9600, 4346 (is slain by Bhīmasena).

Kundalin³ = Vishṇu (1000 names).

Kundara = Vishṇu (1000 names).

Kundārikā, a mātr. § 615u (Skanda): IX, 460, 2633.

Kunḍika, son of Dhṛtarāshṭra⁴. § 154 (Pūruvaṃṣ): I, 94, 3747 (eldest son of Dhṛtarāshṭra).

Kunḍin = Īva (1000 names¹).

Kunḍina¹, son of Dhṛtarāshṭra⁴. § 154 (Pūruvaṃṣ): I, 94, 3747 (fifth son of Dhṛtarāshṭra).

Kunḍina², the capital of the Vidarbhas. § 346 (Nalopākhyānap.): III, 60, 2290.—§ 353 (do.): III, 73, 2653 (*puram*), 2872; 77, 3029 (*nagara*).—§ 570 (Śaṇḍyaniryānap.): V, 158, 5363 (Rukmin being vanquished by Kṛṣṇa would not return to his city K., but built Bhojakaṭa).

Kundivisha, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 50π, 2083 (in the krauñcavyūha of Dhṛṣṭadyumna).

Kundivṛsha, pl. (°āḥ) v. Kauṇḍivṛsha, pl.

Kundoda, a mountain. § 377 (Dhaumyatīrthak.): III, 87, 8321 (°āḥ *parvato ramyo bahumālaphalodakāḥ* | *Naishadas*—i.e. Nala, Nil.—*trishito yatra jalam ṣarma ca labdhavān*).

Kundodara¹, a serpent. § 47 (Sarpanāmaka): I, 35, 1561 (°Mahodarau, enumeration).

Kundodara², a son of Dhṛtarāshṭra¹. § 130 (Amṛāvata): I, 67, 2732.

Kundodara³, son of Janamejaya⁴. § 154 (Pūruvaṃṣ): I, 94, 3746 (sixth son of Janamejaya).

Kunī = Garga: IX, 2982 (G°), 2983 (G°).

Kunjala, a warrior of Skanda. § 615u (Skanda): IX, 457, 2578.

Kunjara¹, a serpent. § 47 (Sarpanāmaka): I, 35, 1561 (enumeration).—§ 793 (Mausalap.): XVI, 47, †119.

Kunjara², a prince. § 522 (Draupadīharanap.): III, 265, †15597 (one of the standard-bearers of Jayadratha).

Kunjaraketana ("having an elephant for his device") = Bhoja²: VII, 1892 (Bh°).

Kuntala (the king of the Kuntalas). § 287 (Rājāsūyikap.): II, 34, 1270 (came to the rājāsūya of Yudhishtira).

Kuntala, pl. (°āḥ), a people. § 569 (Bhagavadgāyānap.): V, 140β, 4751.—§ 574 (Jambūkh.): VI, 9μ, 347 (only C., B. has *Kuntayāḥ*), 359 (ν), 367 (in the south).—§ 578 (Bhishmavadhap.): VI, 51τ, 2102 (followed Droṇa)—§ 605 (Karṇap.): VIII, 20δδ, 779 (followed Karna, attacked by the Pāṇḍya king).

Kunṭhaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 370 (only C., B. has *Kunḍalāḥ*, in the south).

Kuntī¹ ("the king of the Kuntis"). § 264 (Sabhākriyāp.): II, 4β, 119 (waited upon Yudhishtira). Cf. Kuntibhoja.

Kuntī², a Vṛṣṇi. § 273 (Rājāsūyārambhapa.): II, 14, 623 (one of the seven atirathas of the Vṛṣṇiṇi).

Kuntī, pl. (°ayaḥ), a people. § 273 (Rājāsūyārambhapa.): II, 14, 590 (fled from fear of Jarāsandhu).—§ 549 (Pāṇḍava-praveṇap.): IV, 1α, 12 (°rāshṭraṇi).—§ 574 (Jambūkh.): VI,

9μ, 347 (only B., C. has *Kuntalāḥ*), 350.—§ 595 (Shoḍaṣarāj., v. Rāma Jāmadagnya): VII, 70β, 2435 (°*Kahudraka-Mālavān*, had been slain by Rāma Jāmadagnya).—§ 604 (Karnap.): VIII, 6, 152 (slain by Bhīṣma in the great battle).

Kuntī ("the daughter of the Kuntī king"), daughter of Čūra, adopted by Kuntibhoja, by Sūrya mother of Karṇa, wife of Pāṇḍu, and mother of Yudhishtīra, Bhīmasena, and Arjuna; her proper name was Prthā (P.).—§ 3 (Anukram.): I, 1, 99, 124, 151.—[§ 4 (do.): I, 1, 175 (P.).]—§ 11 (Parvasaṅgr.): I, 2, 589 (*gūḍhotpannasya cākhyānam Karṇasya Prthayātmanah*), 612 (P.).—§ 131 (cf. *Aṃṣāvataranap.*): Čūra (the Yadu, father of Vasudeva) gave his daughter Prthā as daughter to Kuntibhoja, the son of his paternal aunt, who was without offspring. Duvāsas, satisfied with her worshipful attentions, gave her a mantra by which she could summon whatever deity she liked and obtain children. Thus by Arka (the Sun) she brought forth in secrecy a child who was born with ear-rings and a coat of mail. Kuntī (= Prthā) threw him (i.e. Karṇa (b)) into the water (cf. § 547): I, 67, [2764 (P.)], 2774.—[§ 131b (Karnā): I, 67, 2783 (*Prthayāḥ prathamah sutaḥ*, i.e. Karṇa).]—§ 132 (*Aṃṣāvata.*): I, 67, 2794 (incarnation of the goddess Siddhi).—§ 157 (*Pūruvaṃṣ.*): I, 95, ††3811 (*Prthā*, wife of Pāṇḍu), ††3814 (*putrān utpādayām āu Dharmād Yudhishtīram Mārutād Bhīmasenam Čakrād Arjunam iti*, cf. § 190), ††3816, ††3818, ††3819 (cf. §§ 192 ff.).—[§ 160 (do.): I, 95, †3835 (P., cf. § 785).]—§ 175 (*Karnasambhava*): I, 111, [4382 (P., daughter of Čūra, adopted by Kuntibhoja)], 4388, (4391), [4397 (*Kuntirājasutām*), 4401 (*Vārshneyī*)], 4402 (bore Karṇa from Sūrya, cf. § 547).—§ 176 (*Kuntivivāha*): I, 112, [4412 (*Prthā duhitā Kuntibhojasya*), 4417 (*Kuntibhojasutā*)], 4418, 4419, 4421, 4424 (married to Pāṇḍu).—§ 177 (*Pāṇḍudigvijaya*): I, 113, 4444.—§ 178 (Pāṇḍu): I, 114, 4474, 4477.—§ 180 (*Gāndhārīputropatti*): I, 115, 4484.—§ 184 (do.): I, 119, 4613, 4616 (followed Pāṇḍu to the wood).—§ 185 (do.): I, 120, 4666, 4667, [4671 (P.), 4675 (P.)], 4677.—§ 186 (do.): I, 121, 4680, (4710).—§ 187 (do.): I, 122, 4717.—§ 189 (do.): I, 122, 4746 (told Pāṇḍu of the mantra she had acquired (cf. § 131)).—§ 190 (*Pāṇḍavotpatti*): I, 123, 4759, 4762, 4765, 4770, 4774, 4782, 4787, 4793, 4794, 4799 (requested by Pāṇḍu, she by her mantra summoned Dharma, Vāyu, and Indra, by whom she bore Yudhishtīra, Bhīmasena, and Arjuna).—§ 191 (Arjuna): I, 123, 4803.—§ 191 (*Pāṇḍavotpatti*): I, 123, 4833 (refused to have more children).—§ 192 (do.): I, 124, 4839, [4840 (*Kuntirājasutā*), 4841 (*Kuntisutām*)], 4844, 4859, [4860 (P.)] (communicated the mantra to Mādri).—§ 193 (Pāṇḍu): I, 125, 4880, 4882, (4888), 4893 (Pāṇḍu's death).—§ 194 (do.): I, 126, 4921 (*Purukūtād ayaṃ jajñe Kuntyaṃ ova Dhanaijayaḥ*).—§ 195 (do.): I, 127, 4934 (Pāṇḍu and Mādri are cremated), 4957.—§ 196 (*Vyāsa*): I, 128, 4964.—§ 197 (*Bhīmasenarasapānu*): I, [128, 5026 (*Āryakena . . . Prthayā āryakena*)]; 129, 5038, 5043, 5045, 5051.—§ 208 (*Astradarśana*): I, 134, 5326; 135, 5359, [5363 (*Prthāraṇīsamudbhūtaiḥ*, sc. Bhīmasena and Arjuna)]; 136, [5381 (*kanyāgarbhah* . . . *Prthayāḥ*, i.e. Karṇa)], [5405 (*Kuntibhojasutā*)], 5406, [5409 (*Prthayā tanayāḥ kanyān*, i.e. Arjuna)]; 137, 5441 (rejoiced at seeing Karṇa installed as king of the Āngas).—§ 213 (*Jatugrhap.*): I, 141, 5636, 5638, 5639, 5642; 142, 5686; 144, 5727; 145, 5762; 148, 5823, [5824 (*Mādhavīm*)]; 150, [5867 (*Kuntirājasutām*)], 5869, 5872; 151, 5897, 5905 (*Kuntirājasutām*) (*K.* and her sons escaped from the lac house).—

§ 214 (*Hiḍimbavadhap.*): I, [152, 5941 (P.)]; 154, 6008; 155, 6045; 156, 6086, 6094.—§ 215 (*Bakavadhap.*): I, 157, 6107, [6110 (P.)], 6111, 6112, [6113 (P.)], 6120; 159, 6204; 160, (6205); 161, (6222), (6233), [6239 (P.)], 6240; 162, (6244), (6252).—§ 216 (*Caitrarathap.*): I, 165, 6320.—§ 219 (do.): I, 168, 6411, (6412), 6419, 6420.—§ 220 (do.): I, 169, 6436.—[§ 234 (*Svayamvarap.*): I, 189, †7083 (P.), †7084 (P.)].—§ 235 (do.): I, [196, 7129 (P.)]; 191, [†7131 (P.)], †7132, †7133, (†7134), †7136 (when the Pāṇḍavas had won Draupadī, *K.* said: "Enjoy ye all").—§ 236 (do.): I, 192, †7159, †7164.—§ 237 (*Vaivāhikap.*): I, 194, †7205, †7211; 195, 7227, 7235, 7249; 196, (7269), 7273.—§ 240 (do.): I, 199, 7348, [7350 (P.)].—§ 241 (*Vidurāgamanap.*): I, 200, 7370; 203, [7453 (P.)], 7455; 204, 7467.—§ 243 (do.): I, 206, [7522 (P.)], 7531, [7540 (P.)], 7544.—§ 244 (*Rājyalābhap.*): I, 207, 7555.—§ 253 (*Harānāharanap.*): I, 221, 7982 (*Prthām*), 7986.—[§ 262 (*Bhagavadyāna*): II, 2, 22 (P.)].—§ 275 (*Rājasūyārambhap.*): II, 17, 676 (°*yāḥ sutasya*).—[§ 277 (*Jarāsandhavadhap.*): II, 24, 976 (P.)].—[§ 292 (*Rājasūyikap.*): II, 45, 1616 (P.)].—§ 305 (*Anudyūtap.*): II, [78, 2564 (P.)]; 79, [2584 (P.)], 2586, [2593 (P.)], (2596), 2613, 2614.—§ 330 (*Indradarśana*): III, 37, 1479.—§ 337 (*Indralokābhigamanap.*): III, 44, †1799.—§ 338 (do.): III, 46, 1854 (*yathā*), 1862 (do.), [1871 (P.)].—§ 339 (do.): III, 47, 1886.—§ 424 (*Bhīmakadulikhāṇḍap.*): III, 147, 11169 (°*yā garbhena dhṛitah*, sc. Bhīmasena).—§ 432 (*Saugandhikāharaṇa*): III, 154, †11386 (*Vātena K°yām balavān sūjataḥ*, sc. Bhīmasena).—§ 452 (*Mārkaṇḍeyas*): III, 183, 12583.—§ 510 (*Draupadī-Satyabhāmasapiv.*): III, 233, 14688, [14689 (P.)].—§ 522 (*Draupadītharanap.*): III, 270, †15713 (°*yāḥ prānair ishṭatamaḥ*, sc. Sahadeva).—§ 547 (Karnā): III, [303, 17007 (P.), 17009 (P.), 17019 (P.), 17024 (P.), 17025 (P.)]; 304, 17039 (P.), 17046 (P.); 305, [17051 (P.), 17058 (P.)], (17061), [17069 (P.)]; 306, 17079, (17081), †17094; 307, (17105), (17114), (17116), (17119), 17120, [17124 (*Kuntirājasutām*)]; 308, [17126 (P.)], 17134, [17147 (P.), 17148 (P.)]; 309, [17167 (P.)], 17173 (*Sūryasambhavaḥ Karṇah K°yām*) (*Prthā* (i.e. Kuntī), the daughter of Čūra, was adopted by Kuntibhoja; she attended on a brahman, who gave her a mantra by which she might summon whatever god she liked. She summoned Sūrya (the Sun), who begot Karṇa on her, the child she threw into the water).—§ 548 (*Āraṇeyap.*): III, 313, 17295, 17416, 17417.—§ 549 (*Pāṇḍavapraveṣap.*): IV, 4, 134.—§ 551 (*Kicakavadhap.*): IV, 19, 581, 596; 20, 634.—§ 556 (*Sañjayayānap.*): V, 31, 931.—§ 562 (*Bhugavadyānap.*): V, 90, [3128 (P.), 3130 (P.), 3220 (P.)], 3230, (3231); [91, 3236 (P.)].—§ 567 (do.): V, 132, (4463) (told Kṛṣṇa to urge Yudhishtīra to battle).—§ 568 (*Vidulāputraśāsana*): V, 133, (4494); 136, (4637) (asked Kṛṣṇa to tell Yudhishtīra Vidulāputraśāsana).—§ 569 (do.): V, 137, (4644), 4646 (sent Kṛṣṇa with a message to the Pāṇḍavas); 138, 4676, 4677; 140, 4753; 141, 4758, 4775 (°*yāḥ prathamajam*, i.e. Karṇa); 144, [4885 (P.)], 4894, 4910, [4912 (P.)], [4914 (*Kauravyapatnī Vārshneyī*)], 4915, 4916; 145, (4918); 146, [4930 (P.)], 4952, [4955 (P.)] (Kṛṣṇa told Karṇa that he was the son of *K.*, Kuntī disclosed to Karṇa that she is his mother and solicited him to make peace with the Pāṇḍavas, Karṇa promised to save the Pāṇḍavas except Arjuna).—§ 570 (*Sainyaniryaṇap.*): V, 154, 5219, 5239.—§ 583 (*Bhīṣma-vadhap.*): VI, 79μ, 3453 (°*yāḥ parikṛṣam*).—§ 588 (do.): VI, 122, 5841 (*araktīrṇas tv aham K°yā*, says Karṇa).—

§ 599 (Jayadrathavadhap.): VII, 127, 5166; 131, 5364, 5377 (*°yāḥ putrasya sadṛṣam nadam*); 132, 5425 (*aputram*, all. to § 213); 139, 5783 (*°yā vacaḥ smaran*, sc. Karna, cf. § 569).—§ 600 (Ghaṭotkacavadhap.): VII, 167, 7481 (*°yāḥ smṛtvā vacaḥ*, sc. Karna, cf. § 569).—§ 605 (Karna): VIII, 24, 964 (*smṛtvā K°yā vacaḥ*, sc. Karna, cf. § 569).—§ 608 (do.): VIII, 49, 2352 (*°vākyaṁ ca so 'amarat*, sc. Karna, cf. § 569); 68, [†3382 (*Prthāyā garbhāṁ*), †3389 (read *Prthāṁ* with B.)], †3393 (a celestial voice came to K. at the birth of Arjuna); [†3400 (*garbhe . . . Prthāyāḥ*); 69, 3433; 70, 3528; 87, 4488.—§ 613 (Gadāyuddhap.): IX, 33, 1903 (*Pāṇḍoḥ K°yāc ca santatiḥ*).—§ 618 (Jalaprādānikap.): XI, 10, 270, 272 (came to see the battle-field); 14, 374 (*yathā*); [15, 414 (P.), 415 (P.), 419 (P.)].—§ 620 (Qrāddhap.): XI, 27, 805 (disclosed to the Pāṇḍavas that Karna was her son).—§ 621 (Rājadh.): XII, I, 18, 21 (*gādhotpannaḥ sutaḥ K°yāḥ*, i.e. Karna), 22, 24 (*jyeshtha-putraḥ K°yāḥ*, sc. Karna), [26 (P.), 27 (P.), 31 (P.), 35 (P.), 36 (P.), 38 (P.)], 42 (*Prthāyāḥ*); 4, 139 (*°yāc ca varadānena*, Karna was slain on account of the boon he had granted to K., cf. § 569); 5, 146.—§ 635 (do.): XII, 37, 1384.—[§ 637 (do.): XII, 40, 1446 (P.)].—§ 641 (do.): XII, 75, 2853 (*na hy etām āciṣhaṁ Pāṇḍuḥ na ca K°i na tv aydaṭa*), 2854.—[§ 777 (Svargārohanik. p.): XIII, 168, 7714 (P.)].—[§ 781 (Açvamedhikap.): XIV, 15, 388 (P.)].—[§ 783 (Anugītāp.): XIV, 52, 1505 (P.), 1507 (P.)].—§ 785 (do.): XIV, 61, [1839 (P.)], 1844, [1846 (*Vārshneyi*)], 1848 (consoled Uttarā); 62, [1859 (P.)]; 63, 1893 (P.); 66, [1940 (P.)], 1949 (*Bhojasutā*, prevailed upon Kṛṣṇa to revive Parikṣit), [1962 (P.)], 1964; 67, [1965 (P.)], 1973 (P.); 69, 2010; 70, 2038; 71, 2061; 87, 2602; 88, 2604 (P.), 2607; 89, 2671, [2672 (P.)].—§ 787 (Açramavāsap.): XV, 1, [8 (*Kuntibhojasutā*)], 11 (a), 23; 3, 73, (s), 111, 138; 5, 174; 10, 348; 11, 373; 15, 436; 16, 447, 449 (450), 465, 466; 17, (474); 18, 495, 496, [497 (P.)], 503, 504, 509, 515 (followed Dhṛtarāṣṭra and Gāndhārī to the forest); 19, [525 (*Kuntibhojajā*, P.)], 534; 20, 540.—§ 788 (do.): XV, 21, 578 (*Prthā*), 580; 22, [596 (P.)], 602, 604, [606 (P.)], 608; 24, [643 (P.)], 646 (P.); 25, 654; 26, 663; 27, 731; 28, 746.—§ 789 (Putradarṣanap.): XV, 29, 766, (β), 778 (γ), 783, 801, 814, 817; 30, (819), 841; 31, 844, [845 (P.)].—§ 791 (do.): XV, 36, 983, 995, 998.—§ 792 (Nāradaḡamanap.): XV, 37, [1017 (P.)], 1021, 1024, [1027 (P.)], 1039, [1041 (P.)], 1045 (P.), 1054 (P.); 38, 1063 (P.), 1072 (P.); 39, 1090 (P.), 1095 (P.) (*K.* was burnt in a forest fire).—§ 795 (Svargārohanap.): XVIII, 5, 144 (together with Pāṇḍu in heaven).

Kuntibhoja ("the king of the Kuntis (and the Bhojas?)"), name of the adoptive father of Kuntī, and of the [adoptive] brother of Kuntī (=Purujit (?)). § 131 (Kuntī): I, 67, 2766 (cousin of Qūra, who gave him his daughter Prthā (afterwards named Kuntī) as a daughter).—§ 175 (Karnasambhava): I, 111, 4383 (repetition of § 131).—§ 176 (Kuntivivāha): I, 112, 4412 (*duhitā K°ya Prthā*, i.e. Kuntī), 4414, 4420 (*°ya duhitā*, i.e. Kuntī), 4421.—§ 281 (Sahadeva): II, 31, 1110 (in the south, vanquished by Sahadeva on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1271 (came to the rājasūya of Yudhishtira).—§ 547 (Karna): III, 303, 17001, 17003, 17006; 304, 17039; 305, 17057, 17067 (C. by error *°tibhā°*) (*K.*, the adoptive father of Kuntī, ordered her to wait upon a brahman).—§ 562 (Bhagavadgītāp.): V, 90, 3191, 3192 (Kuntī was given to K. by Qūra).—§ 569 (do.): V, 141, 4781 (*mātulaḥ Bhīmasenasya*, among the allies of Yudhishtira); 144, 4904 ([adoptive] father of Kuntī).—§ 570 (Sainyaniryanap.): V, 161, 5163 (sided with Yudhishtira).—§ 572 (Rathātīrathasaṅkhyānap.): V, 172, 5922 (*mātulo Bhīmasenasya*, in B. his name is Purujit (=C. *ripujit*); among the atirathas in Yudhishtira's army).—§ 576 (Bhagavadgītāp.): VI, 25, 834 (in Yudhishtira's army).—§ 578 (Bhishmavadhap.): VI, 45, 1740, 1742, 1743 (*K.* and his son fought with Vinda and Anuvinda); 50, 2079 (*K.* and Çaibya in the eye section of Dhṛṣṭadyumna's krauñcavyūha).—§ 583 (do.): VI, 75, 3287 (*K.* and Çatānīka in the foot section of Dhṛṣṭadyumna's makaravyūha).—§ 585 (do.): VI, 89, 3948.—§ 586 (do.): VI, 99, 4511.—§ 587 (do.): VI, 110, 5098; 118, 5554.—§ 592 (Samçaptakavadhap.): VII, 23, 995 (*Purujit* (C. *purajit*) *mātulaḥ Savyasācinah*, description of his horses).—§ 593 (Abhimanyuvadhap.): VII, 35, 1508.—§ 599 (Jayadrathavadhap.): VII, 95, 3537 (fought with Alambusha); 96, 3559, 3560 (do.); 111, 4284.—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6912 (*°sutan*, ten of K.'s sons are slain by Açvatthāman); 157, 6922 (*°sutan . . . nihatan*).—§ 604 (Karna): VIII, 6, 172 (*Purujit K°ac ca mātulaḥ* (!) *Savyasācinah*, slain by Droṇa; read *mātulaḥ* ?).—§ 609 (Çalyap.): IX, 2, 79. Cf. Kuntī, Kuntirāja, Purujit.

Kuntibhojajā ("the daughter of Kuntibhoja") = Kuntī: XV, 525 (*Prthā*).

Kuntibhojasutā (do.) = Kuntī: I, 4417, 5405; XV, 8.

Kuntibhojasutāsuta, pl. (*°āḥ*) ("the grandsons of Kuntibhoja") = Kaunteya, pl.: I, 7454.

Kuntibhojātmajāputra ("the grandson of Kuntibhoja") = Arjuna: I, 7969.

Kuntikanyā ("the daughter of the Kuntī king") = Kuntī: I, 2427.

Kuntimātr ("son of Kuntī") = Arjuna: I, 8065; II, 1009; III, 1707.

Kuntimātr (do.) = Bhīmasena: III, 12451.

Kuntinandana (do.) = Arjuna: XIV, 2579.

Kuntinandana (do.) = Yudhishtira: V, 5852 (*rāja*).

Kuntiputra (do.) = Arjuna (Dhanañjaya): I, 6518 (*Dh°*), 7763 (do.), 7762 (do.), 7790 (do.), 7822 (do.), 7829 (do.), 7848 (do.), 7851 (do.), 7900; II, 1011 (*Dh°*), 2634 (*°*), III, 1710 (*Dh°*), 14972 (do.), 14989 (do.), 14996, 14998; IV, 1211 (*Dh°*), 1571 (do.), 1822 (do.), 2083 (do.), 2345 (do.); V, 130 (*Dh°*), 150 (do.), 2500 (do.), 3496 (do.), 4691 (do.), 5295 (do.), 5370 (do.); VI, 1541 (*Dh°*), 5647 (do.), 5736; VII, 460 (*Dh°*), 760 (do.), 1238, 1322 (*Dh°*), 2820 (do.), 2824, 6142 (*Dh°*), 6231, 6302 (*Dh°*), 8283 (do.), 8471 (do.), 8602, 8706 (*Dh°*), 8873 (do.), 8945 (do.), 9390 (do.), 9495 (do.); VIII, 61 (*Dh°*), 1955, †1976, †1982, 3273 (*Dh°*), 4473 (do.); IX, 1286 (*Dh°*), 1444 (do.), 1477 (*Partho Dh°*); XI, 647; XII, 1913; XIV, 2123 (*Dh°*).

Kuntiputra (do.) = Bhīmasena (Vṛkodara): I, 4990 (*V°*), 6280 (do.); III, 11504 (*V°*, C. has by error *Kuntiputran*); IV, 1104 (*V°*); V, 1988 (*V°*), 1989 (do.), 2173 (do.), 5595 (do.); VI, 4353; VII, 5764, 9249.

Kuntiputra (do.) = Yudhishtira: I, 5158 (*V°*), 5519 (do.), 5804 (do.), 7145 (do.), 7219, 7233, 7234 (*V°*), 7401 (do.), 7547 (do.), 8002 (do.), 8029 (do.); II, 128, 1247 (*V°*), 1623 (do.), 1746, 1907, 1967 (*V°*), 1991 (do.), 2623 (do.); III, 48 (*V°*), 131 (do.), 1411 (do.), 1449, 11481 (*V°*), 11752 (do.), 11926 (do.), 11932 (do.), 12273 (do.), 14697, 15020 (*V°*), 15034 (do.), 15378 (do.), 15622 (do.), 15630 (do.), 17225 (do.), 17250 (do.), 17255 (do.), 17261 (do.), 17274

(do.); IV, 169 (Y°), 729 (do.), 1077 (do.), 1099 (do.), 2289 (do.), 2314 (do.), 2347 (do.), 2370 (do.); V, 113 (Y°), 114, 186, 566 (Y°), †677 (*Ajātaśatruḥ*), †682, 686 (Y°), 1971 (do.), 2949 (do.), 4281, 4689 (Y°), 4745 (do.), 4820 (do.), 5155 (do.), 5172 (do.), 5702 (do.), 7654; VI, 7 (Y°), 719 (do.), 760 (do.), 845 (do.), 1615 (do.), 1623 (do.), 1698 (do.), 2116 (do.); VII, 647 (Y°), 900 (?), 2003 (Y°), 2022 (do.), 3067 (do.), 4012 (do.), 5125 (do.), 6961 (do.), 7269 (do.), 8736 (do.), 9199 (do.); VIII, 2986 (Y°), 3146 (do.), 3148 (do.), 3279 (*rājā*), 5029 (Y°); IX, 549 (Y°), 648 (do.), 802 (do.), 843 (do.), 1191 (do.), 3087 (do.); X, 549 (Y°), 606 (do.); XI, 779 (Y°), 813 (do.); XII, 1374 (Y°), 1457 (do.), 1535 (do.); XIII, 7729; XV, 72 (Y°), 176, 292 (Y°), 323, 344, 380 (Y°), 384 (do.), 419, 737.

Kuntiputra, dual (°au): III, 11504 (read °o *Vṛkodarāḥ* with B.), 17299 (= Bhīmasena and Arjuna).

Kuntiputra, pl. (°āḥ) ("the sons of Kuntī") = Kaunteya, pl.: I, 4836, 4854, 6103, 6104, 7399, 7519; IV, 1002; V, 1979, 1981, 5884 (?); VII, 2801; XV, 350.

Kuntirāja ("the king of the Kuntis") = Kuntibhoja: V, 4919.

Kuntirājasutā ("the daughter of the king of the Kuntis") = Kuntī: I, 4397, 4840, 5867, 5905 (K°).

Kuntirājātma-jā (do.) = Kuntī: III, †17124.

Kuntisuta ("son of Kuntī") = Arjuna: I, 5357 (*madhyamaḥ Pāṇḍavaḥ*), 7033, 7059, 7837; III, 1725, †15707; IV, 1802, †2092 (*Jishnuḥ*); VI, 4849; VII, 1213, 2799 (A°), 2969 (do.); VIII, 2179 (*Bibhatsuḥ*).

Kuntisuta (do.) = Bhīmasena: III, 11355; VIII, 2202 (*Bhīmaḥ*).

Kuntisuta (do.) = Karna: XI, 819 (K°).

Kuntisuta (do.) = Yudhishtira: I, 4492, 4497 (*jyeshtham*), †7150; II, 1697, †2245, †2400 (*Dharmarājāḥ*); III, 223, 8457, 17282 (*rājā*); V, †33, †47; VII, 441 (*rājā*), 445 (do.), 448; VIII, 3764, 3765 (*rājā*); IX, 893; XII, †892, 1443; XIII, 6910, 7706 (*rājā*); XIV, 2605; XV, 30 (*rājā*), 275 (*rājāḥ*); XVIII, 41.

Kuntisuta, dual (°au) I, 7121 (= Bhīmasena and Arjuna).

Kuntisuta, pl. (°āḥ) ("the sons of Kuntī") = Kaunteya, pl.: I, 7217, †7312, 7442, 7563; II, 2305; V, †18, †28, 5941; VII, 8012, 8702.

Kuntisutā ("the daughter of the Kuntī king") = Kuntī: I, 4841.

Kuntivardhana ("propagator of the Kuntis") = Purujit: II, 581 (P°).

[**Kuntivivāha**] ("the marriage of Kuntī"). § 176 (cf. Sambhavad): At her avayamvara Pṛthā (i.e. Kuntī) chose Pāṇḍu for her husband (I, 112).

Kūpa¹, a tirtha. § 368 (Tirthayātrāp.): III, 83, 7043.

Kūpa² = Īva (1000 names³).

Kupaṭa, an Asura. § 92 (Amṛcāvat.): I, 65, 2534 (among the sons of Danu).

Kupatha, an Asura. § 130 (Amṛcāvat.): I, 67, 2664 (*mahāsurāḥ*, incarnate as king Supārçva).

Kuraṅga, name of a country (or mountain?). § 733 (Indratoyā): XIII, 25, 1699 (*Karatoyam K° ca trirātropashito naraḥ aṣvamedham avāpnōti*).

Kūrcāmukha, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4b, 252.

Kūrma, a serpent. § 100 (Amṛcāvat.): I, 65, 2549 (son of Kadṛū).

Kūrmārājan ("the king of the tortoises"). § 28 (Amṛt-munthana): I, 18, 1122 [1123 (*kūrmaṇa*)] (held the

mountain Mandara on his back, while the gods churned the ocean).

Kuru¹, an ancient king, the son of Saṁvarana and the ancestor of the Kurus. § 6 (Anukram.): I, 1a, 225 (in Saṁjaya's enumeration of deceased kings).—§ 136 (Yayātyup.): I, 75, 3126.—§ 154 (Pūruvaṁṣ.): I, 94, 3738 (son of Saṁvarana and Tapati).—§ 156 (do.): I, 95, ††3791 (do.), ††3792 (married the Duçārha princess Çubhāṅgī).—§ 222 (Tapatyup.): I, 173, 6633 (son of Saṁvarana and Tapati).—§ 409 (Plakshā vataranaḥ): III, 129, 10535 (*Kuror vai yajñāçilanya kshetram etad mahātmanaḥ*, sc. Kurukshetra).—§ 615i (Saptasārasvata): IX, 38, 2211 (at the sacrifice of K. in Kurukshetra, the River Sarasvatī appeared there as the River Oghavati).—§ 615kk (Kurukshetrak.): IX, 53, †3009 (*rājarsnivareṇa*), 3010, 3011, 3013, 3021 (titled Kurukshetra, regarding which he obtained boons from Indra).—§ 637 (Rājadh.): XII, 47η, 1595.—§ 775 (Anuçāsaniḥ): XIII, 166η, 7679.—§ 787 (Āçramavāṣap.): XV, 10, 325 (°*Samvaranādīnām*).

Kuru² = Duryodhana: VII, 8647 (°*Mādhavau*, i.e. Duryodhana and Sātyaki).

Kuru³ = Karna: VIII, 438 (error in C., B. has *Karna*°).

Kuru, pl. (°avaḥ) (the descendants of Kuru or name of a people; very often it denotes only the sons of Dhṛtarāṣṭra and their adherents as opposed to the sons of Pāṇḍu and their adherents): I, 13, †173, 282 (°*Pāṇḍavaśanayoh*), 298 (do.), 300 (°*vāhinīm*), 334 (°*Pāṇḍavānām*), 349, 487, 488, 552 (°*mukhyānām*), 1705 (°*ānām ayaçakaram*, sc. Parikshit), 1762 (°*kulotpannam Parikshitam*), 1946 (*parikshitēshu K°eshu sottarayām aṣṭjanat*, sc. Parikshit), 1950 (*rājyam K°kulagatam*), 2224, 2228, 2230 (?), 2234 (?), 2237, 2283 (*Mahābhāratam akhyānam K°ānām caritam*), 2312 (°*ānām vaṁçam*), 2454, 2711 (*Bhīshmaḥ K°ānām abhayaṅkaraḥ*), 2722 (°*ānām ayaçakaraḥ*, sc. Duryodhana), 2800, 3978 (*Hastinapura ranyo K°ānām puṭabhedano*), 3985 (°*patiçvashthe*, sc. Çāntanu), 4078 (°*rājyo*), 4129, 4145 (°*puṅgavāḥ*), 4276 (do.), 4284 (°*ānām nrpatih*), 4336, 4337, 4346 (*uttaraiḥ Kurubhiḥ sārddham dakṣiṇāḥ K°as tatha | vispardhamānā vyacarama tatha Devarshi-Çarāṇaiḥ*), 4347, 4352 (°*mukhyānām*), 4380, 4446 (°*sattamān*), 4453, 4455, 4462 (°*rāshṭram*; °*dhanāni*), 4511, 4680 (°*ānām řahabham*, sc. Pāṇḍu), 4738, 4756, 4796, 4856 (°*sattamāḥ Pāṇḍuputrāḥ*), 4930, 4959, 4965, 5001, 5006, 5095, 5100, 5176 (°*mukhyānām nagaram nāgasūhvayam*, i.e. Hāstinapura), 5206, 5209, 5211 (°*veçmani*), 5246 (°*Pāṇḍavāḥ*), 5357, 5500, 5536, 5539 (°*rāshṭram*), 5736, 5738 (°*puṅgavāḥ*), 5791 (do.), 6343 (°*mukhyānām nagaram nāgasūhvayam*, i.e. Hāstinapura; 6500 (*Dharmam Vāyuḥ ca Çakraḥ ca vijānamy Açvinau tatha | Pāṇḍuḥ ca . . . shaç etān K°vardhanān*), 6515 (°*ānām vaṁçavardhana*, sc. Arjuna), 6527 (°*ānām řshabhaḥ* . . . *Samvaranaḥ*), 6562 (°*ānām kulakaram*, sc. Saṁvarana), 6611 (do.), 6957, 7127 (°*puṅgavāḥ*, i.e. the Pāṇḍavas), 7135 (°*ānām řshabha*, sc. Yudhishtira), †7148 (°*prativān*, sc. the Pāṇḍavas), †7151 (i.e. the Pāṇḍavas), 7164 (°*sattamānām*, do.), †7165 (°*puṅgavān*, do.), †7205 (°*puṅgavāḥ*, do.), †7206 (°*attamānām*, do.), 7381, 7443, 7444 (°*attamānām*), 7487, 7539, 7541 (°*vīraçtrivyaḥ*), 7746, 8019 (°*Vṛshny-Andhakollumāḥ*, = the Pāṇḍavas), 8020 (°*Vṛshnayaḥ* = do.), 8021 (do.), 8022 (°*sattamāḥ*, = the Pāṇḍavas); II, 261 (°*ānām řshabhaḥ*, i.e. Yudhishtira), 518 (do.), 793, 1007 (°*ānām řshabhaḥ*, i.e. Yudhishtira), 1365, 1632, 1794 (°*ānām pravaraḥ*, i.e. Vidura), 1999, 2017 (?), 2227 (°*puṅgavāḥ*), 2103, †2195, †2197, †2219 (= the Pāṇḍavas?), †2223, †2235 (°*vīramadhye*), †2236, †2248, 2293, 2341, 2347, 2356, †2396, †2397, †2398, †2400, †2404 (°*puṅgavānām*), 2419 (°*madhye*), 2446, 2508, †2525, 2532,

2589, 2616, 2642, 2643 (*°vṛddhānām*), 2652, 2688, 2706; III, 143 (*°āṇām rāhabhāḥ . . . Yudhishtīraḥ*), †227, 347, 355, 365, 522 (*°saṃsādi*), 607, †909 (*°āṇām rāhabhāḥ*, i.e. Yudhishtīra), †911 (*°āṇām adbhīpāḥ*, i.e. Yudhishtīra), †946 (*rāhabhāḥ K°āṇām*, i.e. Yudhishtīra), 997, 1011, 1063, 1339, †1364 (*°saṃsādi*), †1365, †1367, †1372, †2011, 4009, 8259 (*Bhīshmaḥ K°āṇām pravaraḥ*), †10268, †10289 (*°yodha-pramukhyān*), 10281 (*°āṇām rāhabhāḥ*, i.e. Yudhishtīra), †11394 (*°āṇām pravaraṃ*, sc. Bhīmasena), 11428 (*°puṅgavāḥ*, i.e. the Pāṇḍavas), 11631 (*°śreṣṭhān*, sc. Pāṇḍoḥ putrān), 11632 (*°āṇām rāhabhāṃ Yudhishtīraṃ*), 11824 (*°āṇām kīrti-vardhanaḥ*, sc. Arjuna), †11913 (*°puṅgavānām*, i.e. the Pāṇḍavas), †12327 (*rājyaṃ K°puṅgavānām*), †12336 (*patih K°āṇām*, i.e. Yudhishtīra), †12351 (*°vṛshabdhāḥ K°āṇām*, i.e. the Pāṇḍavas), †12358 (i.e. the Pāṇḍavas), †12563 (*°sattamān*, do.), †12577, 13127 (*°āṇām pravaro Yudhishtīraḥ*), 13136, †13249, 14651 (*kathāḥ K°-Yadātthitāḥ*), 14729 (*°striyāḥ*), †14769, 14782, 14885 (*°sainikāḥ*), 15029, 15060 (*°dāreṣu*), †15660 (*°pravitrāḥ*, i.e. the Pāṇḍavas), †15674, †15678 (*°puṅgavānām*, i.e. the Pāṇḍavas), †15696 (do.), 17227 (*°sattamāḥ*, i.e. the Pāṇḍavas), 17293 (*°āṇām kīrti-vardhana*, sc. Bhīmasena); IV, 11 (*°paritāḥ K°ān*), 212, 263 (*Kṛṣṇām . . . K°āṇām akasundartīm*), †284 (*°puṅgavānām*, i.e. the Pāṇḍavas), 615, 646, 1029 (*°puṅgavāḥ*, i.e. the Pāṇḍavas), 1153, 1158, 1162, 1167, 1175, 1178, 1179, 1192, 1203, 1207, 1213, 1224 (*Bhīshma-Dronamukhān*), 1227, 1229, 1230, 1231, 1234, 1240, 1241 (*°sainyaṃ*), 1245, 1251, 1255, 1256, 1262, 1270, 1281, 1282, 1286, 1399, 1426, 1529, 1535, 1538, 1640, 1647 (*°puṅgavāḥ*), †1661 (*°pravitrāḥ*), †1663 (*°sainhavānām*), 1667 (*°puṅgavānām*), †1671, †1682, †1686, †1692 (*pravaraḥ K°āṇām*, sc. Arjuna), 1726 (*°sāṇḍaritrām*), 1728, 1765, 1772, 1779, 1783 (*°sāṇḍyāḥ*), 1784, 1787, 1913, 1926 (*°madhye*), 1930, 1954, 1969, 1972, 1979, 1980, 1985, 2029, 2047, 2054, †2112 (*°puṅgavānām*), †2115 (*°pravitrāḥ*), †2116, †2123 (do.), †2126, †2130 (*°pravitrām*), †2131, †2134, †2135, 2136, 2137 (*°sainikāḥ*), †2142, †2143, †2145, †2147, †2149 (*°sattamānām*, i.e. the Pāṇḍavas), †2152, †2159, 2166, 2170, 2176, 2178, 2179, 2180, 2198, 2239, 2243, 2250, 2252, 2275 (*°āṇām rāhabho Dharmarājāḥ*, i.e. Yudhishtīra), 2278, 2280, 2309; V, †1 (*°pravitrāḥ*, i.e. the Pāṇḍavas), †30 (*°-Pāṇḍavānām*), 92 (*°-Pāṇḍuṣu*), 97 (*°-Pāṇḍānām*), 103 (*°sainhānām*, i.e. the Pāṇḍavas), 105 (*°Pāṇḍavakāraṇāt*), 108, 583, 614 (*°puṅgavāḥ*), 616, 618, 638 (*°śreṣṭhān*), †676, †695, †703, †704, †713 (do.), †725, †730, †731, †733, †736 (*°-Śrījayaṇām*), †745, †750, †753, †754, †756 (do.), †759, †760, †768, †839, †840, †844, †845, †846, †856, †857, †882 (*°praneta K°āṇām*, i.e. Bhīshma), †884 (*°śūratamāḥ K°āṇām . . . Duḥśāsanāḥ*), †887 (*°arhattamāḥ K°āṇām Saumadattih*), †888 (*°mukhyāḥ*), †893 (*°vṛndārakam . . . Kurumadhyeṣu amūḍham*, sc. Yuyutan), †905, †914, 919, 920, 926 (*Viduram . . . K°āṇām mantra-dhāriṇam*), 927, 928, 929, 930, 936, 937 (*°-Pāṇḍalan*), †959 (*°kshayaḥ*), †960, †966, †969, †970, †1095, 1098, †1331, †1332 (*°kulam*), †1811, †1822, †1903, †1904, †1916, †1941, 1957, 1966, 1976 (*°saṃsādi*), 1977 (do.), 1980 (do.), 2003, 2024 (*°āṇām rāhabho Vṛkodaraḥ*, i.e. Bhīmasena), 2056, 2074, 2082, 2118, 2127 (*°sa-Jāṅgalāḥ*), 2146, 2152, 2289 (*°sa-Bāhlikān*), 2298, 2302, 2322, 2362, 2366, 2379, 2380, 2381, †2424, 2493, 2660 (*°saṃsādam*), 2662 (*°-Śrījayaṇ*), 2663, 2668, 2671, 2686 (*°mukhyānām*), 2708, 2710, 2717, 2725, 2734, 2737, 2798, 2808, 2809, 2822, 2854 (*°madhye*), 2863, 2908, 2920, 2924, 2948, 2967 (*Viduram . . . K°āṇām mantradhāriṇam*), 2988, 3039 (*°sādma*, i.e. Hāstinapura), 3075, 3120, 3122 (*°saṃsādi*), 3149 (*°śreṣṭhāḥ K°uṣhu sarveshu*, sc. Ajātaśatru,

i.e. Yudhishtīra), 3159, 3179, 3180, 3185, 3195, 3212 (*°mukhyānām*), 3239, 3246, 3247, 3271, 3272, 3274, 3315, 3316, 3323 (*°Pāṇḍavān*), †3326, †3327, 3328 (*°pārthivāḥ*), 3337, 3344, 3354 (*°puraṃ K°āṇām*, i.e. Hāstinapura), 3356, 3362, 3369, 3386, 3389, 3391, 3394, 3405 (*°-Pāṇḍavaiḥ*), 3414, 3450 (*°saṃsādi*), 3501, 3508, 4233 (do.), 4259, 4268 (do.), 4280 (do.), 4292 (*°vṛddhānām*), 4359, 4381 (*°saṃsādi*), 4450, 4452, 4454 (do.), 4458, 4459, 4646, 4647, 4666 (*°vitrāṇām*), 4669 (*°puṅgavān*), 4670, 4725 (*°vṛddhaye*), 4836, 4842, 4885, 4892, 4893, 4925, 4966 (*°mukhyayoh*, i.e. Bhīshma and Dhṛtarāṣṭra; *°saṃsādi*), 4970, 5004 (*rājā K°āṇām*, sc. Pāṇḍu), 5005 (*°āṇām vaṃṣavardhanaḥ*, i.e. Pāṇḍu), 5023, 5029, †5033 (*rājyaṃ K°āṇām*), †5039 (do.), 5042 (*Somaḥ Prajāpatiḥ pūrvaṃ K°āṇām vaṃṣavardhanaḥ*), 5083 (*°saṃsādi*), 5095 (do.), 5098 (do.), 5194, 5380, 5391, 5393 (*°-Pāṇḍavasaṃyoh*), 5414, 5415, 5455 (*°saṃsādi*), †5510 (*°-Madhyadeśyaiḥ*), 5540 (*°vitrāṇām*), †5555 (*°-Madhyadeśyaiḥ*), 5600, 5610, †5652, 5749, 5821, 5841, 7227, 7586 (*°saṃsādi*); VI, 2 (*°-Pāṇḍava-Somakāḥ*), 3 (do.), 27 (do.), 34 (do.), 46, 49 (*°āṇām prapitāmahaḥ*, i.e. Vyāsa), 79, 91, 120, 130, 346 (*°-Pāṇḍalāḥ*, among the peoples of Bhāratavarsha), 382, 508 (*°āṇām rāhabho Bhīshmaḥ*), 511 (do.), 547, 586 (*°-Pāṇḍava-saṃyoh*), 600, 611 (do.), 630 (*°-Pāṇḍavāḥ*), 653 (*°samūpatiḥ*, i.e. Bhīshma), 684, 704 (*Duryodhanapurogamāḥ*), 708, †745 (*Dhārtarāṣṭrāḥ*), †747, 855, 1638, 1662 (*°-Pāṇḍavasaṃsādi*), 1671 (*°āṇām Śrījayaṇān ca*), 1759, 1804, 1868, 1892, 1897, 1979, 2074, 2120 (*°-Pāṇḍavāḥ*), 2379, †2592, †2602, †2614, †2617 (*°pravitrāḥ*), †2618, †2639, †2640 (*°vitrā-yodhān*), †2643, †2645, †2650, †2656, †2679 (*°-Śrījayaḥ*), 2713, 2809 (*°puṅgavān*), 2889, 3101, 3173, 3176, 3208 (*°sattamāḥ*), 3237, 3247 (*°āṇām kīrtivardhanaḥ*, sc. Bhūri-çravaṣa), 3274, 3276, 3277 (*°-Pāṇḍavāḥ*), †3382, 3444, †3786, 3811, 3847, 3883 (*°-Pāṇḍava-sainikāḥ*), 3958, 4325, 4401 (*°-Pāṇḍavāḥ*), 4402 (do.), 4430, 4725, 4743, 4766, 4878, 4894, 5004, 5054, 5336, 5337, 5340, 5376, 5501, 5635 (*°vitrāṇām*), 5646 (*°sainyānām*), 5651, 5676 (*°āṇām çrṅgo Bhīshmo*), 5678, 5681, 5690, 5698 (*°āṇām samitiñjaye*, sc. Bhīshma), 5700, 5709, 5713, 5716, 5720, 5751, 5767 (*°-Pāṇḍavāḥ*), 5787 (*Bhīshmaṃ K°āṇām rāhabham*), 5789, 5830 (*°saṃsādi*); VII, 10, 11, 13 (*Draṇvato . . . K°āṇām rāhabho*, i.e. Bhīshma), 25 (*°vāhini*), 32, †52, †54, †58, †64, †66 (*°vṛshabdhān*, i.e. the Pāṇḍavas), †73, †86, 100, 101, 102 (*°kshayaṃ*), 103, 104, 125, 128, 131, 133, 187, 209 (*°-Pāṇḍavasaṃsānām*), 217, 415, 418, 428, 440 (*°āṇām adhyāḥ*, i.e. Drona), 484, 583, 591, 631 (*°-Pāṇḍavāḥ*), 662, 895 (*°-Śrījaya-vāhiniṃ*), 917, 944 (*°puṅgavāḥ*, i.e. the Pāṇḍavas), 979 (*°puro K°āṇām Udayendunāmi*), 1349, 1350, 1362 (*°vāhiniṃ*), 1417, 1418, 1422, 1872 (*°āṇām kīrtivardhanaṃ*, sc. Vṛkshārakam—Vṛnda°, B.), 1938 (*°āṇām kīrtivardhanaḥ*, sc. Dauḥśāsanih), 2643, 2913, 3011, 3023 (*°-Pāṇḍava-Sātvalaiḥ*), 3069, 3086, 3117, †3238 (*°pravitrām*), 3488, 3542, 3576, 3744 (*°bala-çreṣṭhāḥ*), 3748, 3836, 3888 (*°-Pāṇḍavayor bala*), 3899 (*°yodhavaraḥ*), 3953, 3962 (*°āṇām rāhabho 'rjuna*), 3965, 3966, 3968, 4217, 4251 (*Dronam K°āṇām çreṣṭhāsammataṃ*), 4335 (*°vitrābhīrakshitāḥ*), 4458, 4471, 4492, 4599 (*°puṅgavāḥ*), 4600, 4836, 4986, 5166, 5204 (*Vṛndārakam . . . K°āṇām kīrtivardhanaṃ*), 5228, 5328 (*°sāṃsādi*), 5330, 5551, 5569, 5630 (*°-Pāṇḍavapraraḥ*), 5714 (*°sa-K°-Saurīra-Sindhuvīra-balakshayaṃ*), 5768, †5836, 5863 (*°sainyāt*), 5904 (*°-Vṛkṣṇiya-çaukarau*, i.e. Bhūriçravaṣa and Sātyaki), 5906 (do.), 5924 (*°-Sātvalatapungavau*, = do.), 5945 (*°āṇām kīrtivardhanaḥ*, sc. Bhūriçravaṣa), 6059 (*°sānamahārathaiḥ*), †6145, †6147, †6149 (*°pravitrām*), 6191, 6311 (*°mukhyānām*), 6504, 6530, 6547,

6569 (^o-*Srñjayāḥ*), 6612, 6694, 6826 (^o-*āṇām vipulā kule*), †6958 (*patih K^oāṇām*, sc. Drona), 7039, 7233 (^o-*Vṛshniya-ṣaṅkarau*, sc. Somadatta and Sātyaki), 7479, 7666 (^o-*puṅgavāḥ*), 7856 (^o-*sainyam*), 7863, 7864, 7951 (^o-*puṅgavāḥ*), 8026, †8135, †8154, †8156, †8162, †8177, 8305, 8374, 8389, 8457, 8460 (^o-*Pāṇḍuyodhāḥ*), 8462, 8623, 8691, 8882, 8893, 8912, 8931, 9036, 9039, 9049 (^o-*sāgara*), 9051, 9056 (^o-*āṇām abhayaṅkaraṇam*, sc. Aṣvatthāman), 9203 (^o-*Pāṇḍavasenayoh*), 9206, 9207, 9245; VIII, 14, 15, 92, 308, 829, 846 (*-Pāñcāla-Pāṇḍuśu*), 918, 1008 (^o-*āṇām kirtivardhanau*, i.e. Śrutakarma and Śatānika), 1167, 1704, †1722, †1743, 1949 (^o-*āṇām*), 2054 (^o-*samsādi*), 2062 (do.), 2084 (*saha-Pāñcālāḥ*, know the eternal religion—*dharmaṃ*), †2086 (^o-*Pāñcāladecyāḥ*), †2100, 2106 (^o-*Pāñcālāḥ*), †2144, 2229 (^o-*prativāḥ*), 2233, 2299, 2361, 2393, 2508, 2514, 2772, 2836, †2851 (^o-*Srñjayāṇām*), 2909 (^o-*Srñjayāḥ*), 3068, 3081, 3218, †3346 (^o-*vīramadhye*), †3358 (^o-*sainyeshu*), †3361 (*Āśvayaputrah praviraḥ K^oāṇām*, i.e. Aṣvatthāman), †3390, †3482, 3654, 3801, †3823, †3841, 3943, 4039, †4088 (^o-*prativāḥ*), 4091, 4094, 4111, 4112, 4123, 4129, 4131, 4163, 4165, 4166, 4170, 4175, †4180, †4300 (^o-*prativāḥ*), †4313, †4325, †4330, 4381, †4494 (^o-*Pāṇḍavāṇām*), †4502, (^o-*Pāṇḍavāṣṭrayāḥ*), †4566, †4590, †4591, †4608, †4619 (^o-*prativāḥ*; *śhabhaḥ K^oāṇām*, i.e. Arjuna), †4620, †4621, †4622, †4624, †4628, †4637, †4786, †4816, †4823, †4834 (^o-*Srñjayāṇām*), †4905, †4921, †4958, 4964, 4976, 4977, 4979; IX, 1, 9 (^o-*Pāṇḍavasenayoh*), 34, 42 (^o-*yoshitāḥ*), 126, 392 (^o-*puṅgavāḥ*), 402, 413, 444 (^o-*Srñjaya^o*), 466, 798, 825 (^o-*puṅgavāḥ*, i.e. the army of Yudhishtira; PCR. seems to read ^o-*puṅgavam* = Cūlya), †881 (*śhabhaṃ K^oāṇām*, i.e. Yudhishtira), †904 (*pravarāḥ K^oāṇām*, i.e. Yudhishtira), †905, †931, 1096, 1192, 1193, 1223 (^o-*Pāṇḍavāḥ*), 1441, 1562, 1646, 1656 (^o-*kshaye*), 1786 (*rājyam K^oāṇām*), 1891, 1913, 1978, 1984, 1989, 3056, 3057 (^o-*sainkshayam*), 3256, 3326 (^o-*āṇām adhipam*, i.e. Duryodhana); X, 29 (^o-*Pāṇḍarayoh kshayam*), 391 (^o-*Pāṇḍavasenayoh*), 540 (do.), †568 (*rājā K^oāṇām*, i.e. Yudhishtira), 724 (*parikshīneshu*); XI, 209 (^o-*āṇām vaicase*), 275 (*vecmanu*), 286 (^o-*sainkshaye*), 288 (do.), 360 (^o-*Pāṇḍarāḥ*, but read ^o-*puṅgavāḥ* (= the Pāṇḍavas) with PCR.), 375 (^o-*sainkshaye*), 427 (^o-*āṇām avakartanam*), 436 (^o-*śtriyaḥ*), 441 (*Pāñcāla-K^oyoshāṇām*), 443 (^o-*āṇām vaicasanam*), 452, 470 (^o-*śtriyaḥ*), 471 (^o-*yoshitāḥ*), 659, 660 (^o-*āṇām dvijasattaman Dronam*), 663, 680 (^o-*sainkrandanam*), 746, 748 (^o-*Pāṇḍavāḥ*), 802 (^o-*śtriyaḥ*), 822; XII, 160, 176, 1382, 1384 (^o-*śtriyaḥ*), 1967, 2866 (^o-*āṇām rājā*, i.e. Yudhishtira), 6264 (^o-*āṇām prativardhanah*, i.e. Bhishma), 8428 (^o-*āṇām vara*, i.e. Yudhishtira), 13554 (^o-*Pāṇḍarayoh*), 13680 (*Bhārataḥ*); XIII, 371 (^o-*puṅgavāḥ*), 2245 (^o-*āṇām vaṃṣa-vardhana*, i.e. Bhishma), 2929, †3692 (*rājyam K^oāṇām*), 6930, 7155, 7777 (^o-*ādvahāḥ*; ^o-*attamāḥ*), 7782 (^o-*vṛddhāṇām*); XIV, 369 (*Bhishma-Karṇapurogāṇām*), †404 (^o-*āṇām adhipah*, i.e. Yudhishtira), 1484 (^o-*sāgarām*), 1534 (*vṛāṣṭracardhanān*), 1545 (^o-*Pāṇḍavasandma*), 1556 (^o-*puṅgavāḥ*), 1558 (^o-*śreshthāḥ*), 1583, 1777 (^o-*vīrāṇām*), 1782, 1834 (^o-*yoshitāḥ*), 1866, 1875, 1966 (*parikshīneshu*), 2053 (*daśakṣiottarān*), 2079 (^o-*vīrāṇām*), 2178 (^o-*āṇām śhabhaḥ*, i.e. Arjuna), 2351, 2586, 2600, 2601, 2605 (^o-*yoshitāḥ*); XV, 76 (^o-*kshayāḥ*), 273, 329, 331, 337 (^o-*śreshthāḥ*), 485, 489 (only C.), 505 (^o-*śtriyaḥ*), 631 (^o-*puṅgavāḥ*, i.e. the Pāṇḍavas), 637 (^o-*mukhyāṇām*), 659 (^o-*śtriyaḥ*), 873 (^o-*Pāṇḍavasenayoh*), 895, 896, 906; XVI, †106, †107, †123 (^o-*kshayam*), 133; XVII, 38 (^o-*śreshthāḥ*, i.e. the Pāṇḍavas); XVIII, 125 (^o-*puṅgavāḥ*), 177. Cf. Kaurava, pl., Kurūdvaḥa, pl., Kurujāṅgala, pl., Kurukula, Kuruvamṣa, and Uttarāḥ Kuravāḥ.

Kurubhūta = Īva (1000 names^a).

Kuruṣārdūla¹ = Arjuna: I, 6500; VI, 1679 (^o-*au*, i.e. Arjuna and Bhishma); XII, 13266, 13588; XIV, 403; XVI, 156, 279.

Kuruṣārdūla² = Bhīmasenā: II, 1522.

Kuruṣārdūla³ = Bhīshma: V, 6089 (*Bh^o*); VI, 1679 (^o-*au*, i.e. Arjuna and Bhīshma); XIII, 4270, 7727, 7792 (*Bh^o*).

Kuruṣārdūla⁴ = Dauḥṣāsani: V, 5763 (^o-*au*, i.e. Dauḥṣāsani and Lakshmaṇa).

Kuruṣārdūla⁵ = Dhṛtarāshṭra: IX, 3554.

Kuruṣārdūla⁶ = Duḥṣāsana: VII, 1666.

Kuruṣārdūla⁷ = Janamejaya: XII, 1589.

Kuruṣārdūla⁸ = Lakshmaṇa (the son of Duryodhana): V, 5763 (^o-*au*, i.e. Dauḥṣāsani and Lakshmaṇa).

Kuruṣārdūla⁹ = Yudhishtira: II, 617, 1423; III, 645, 827, 8378; V, 219; XII, 10117; XIV, 7; XV, 131.

Kuruṣreshṭha¹ = Arjuna: III, 10879; IV, 2345 (*Dhanañ-jaya*); VI, 1223, 5730; VII, 1227, 6271; VIII, 5027 (*Arjunam*); XIV, 1864, 2121 (*Dhanañjayam*), 2313, 2481.

Kuruṣreshṭha² = Bhīmasena: I, 7111; III, 11286, 11322; IX, 3115 (^o-*au*, i.e. Bhīmasena and Duryodhana).

Kuruṣreshṭha³ = Bhīshma: III, 4045, 8160; V, 5727, 5974, 7014 (*Bh^o*), 7168; VI, 3581 (*Bh^o*), 4843 (only B., C. has ^o-*ṭha*, i.e. Dhṛtarāshṭra), 5729, 5822; XII, 3463, 4628, 4915; XIII, 2245, 2613, 3430, 7777.

Kuruṣreshṭha⁴ = Bhūriśravas: VII, 5937.

Kuruṣreshṭha⁵ = Dhṛtarāshṭra: VI, 484, 2558, 3615, 4813 (only C., B. has ^o-*ṭhaḥ*, i.e. Bhīshma), 4891; VIII, 5008; IX, 1743, 3574; XV, 175, 406, 1000.

Kuruṣreshṭha⁶ = Duryodhana: II, †2368; III, 15170, 15280; V, 4142, 7550, 7565; VII, 6086; IX, 3115 (^o-*au*, i.e. Bhīmasena and Duryodhana); X, 497, 520.

Kuruṣreshṭha⁷ = Janamejaya: IX, 2175, 2954.

Kuruṣreshṭha⁸ = Nakula: II, 1200 (*N^o*).

Kuruṣreshṭha⁹ = Parikshit: I, 1980 (*rājā . . . Parikshin mīma*).

Kuruṣreshṭha¹⁰ = Senābindu(!): VIII, 182 (PCR. omits this half-śloka).

Kuruṣreshṭha¹¹ = Yudhishtira: II, 102, 1354; III, 46, 464, 611, 651, 907, 969, 8357, 8370, 9987, 10123, 11006, 11635, 16614; V, †713; VII, 5129; VIII, †3297; X, 616; XII, 1998, 2031, 2180, 4757, 5925, 7562; XIII, 3324, 5678, 7705; XIV, 1926, 2588, 2662; XV, 216, 254, 496.

Kuruṣreshṭhatama = Yudhishtira: III, †15701 (*Yudhishtiram Dharmasutam*).

Kurūdvaḥa¹ = Arjuna: III, 1844, 12022, 12057; VIII, 3487; XIV, 387.

Kurūdvaḥa² = Bāhlika: XV, 809 (*B^o*).

Kurūdvaḥa³ = Bhīshma: I, 4429; II, 5078, 6011, 6021, 6069, 6079, 7018, 7036, 8057, 8227, 8230; V, 7114, 7305; XII, 5963.

Kurūdvaḥa⁴ = Bhūriśravas: VII, 6007.

Kurūdvaḥa⁵ = Dhṛtarāshṭra: I, 5631; VII, 1208, 8259; VIII, 2437 (only B., C. has ^o-*vahāḥ* = Karṇa); XV, 30, 52, 121, 530, 968, 1017.

Kurūdvaḥa⁶ = Duryodhana: V, 7253, 7272; VII, 6599; XII, 4570.

Kurūdvaḥa⁷ = Janamejaya: II, 1140, 1678; XV, 797, 939.

Kurūdvaḥa⁸ = Karṇa: VIII, 2437 (error in C., B. has ^o-*vahā* = Dhṛtarāshṭra).

Kurūdvaḥa⁹ = Pāṇḍu: I, 4692.

Kurūdvaḥa¹⁰ = Yudhishtira: III, 10512; XII, 1994,

2472, 3069, 5888, 6014; XIII, 3452, 3495, 7627 (*Y°*); XV, 46, 196, 207, 455.

Kurūdvaḥa, pl. (*°aḥ*): I, 5013 (*Pāṇḍava Dhārtarāṣṭraśṛṅga*); III, 391 (i.e. the Pāṇḍavas), 11066 (do.), 11428 (do.), 11560 (do.), 15206 (i.e. the Dhārtarāṣṭras), 17436 (i.e. the Pāṇḍavas); VI, 778 (*Pāṇḍavaḥ*); XIII, 7777; XIV, 1509, 1878 (only B., = Bhīmasena, Arjuna, Nakula, and Sahadeva, C. has *°ha*), 1935, 2065.

Kurujāṅgala, name of a country. § 154 (*Pūruvapaṇḍ*): I, 95, 3739 (named after Kuru).—§ 173 (*Pāṇḍurājyābhisheka*): I, 109, 4337, 4360.—§ 194 (*Pāṇḍu*): I, 126, 4905.—§ 240 (*Vaivāhikap.*): I, 199, 7355 (*°mukhyeshu rāṣṭreṣhu*).—§ 276 (*Jarāsandhavadhap.*): II, 20, 793 (on their way to Girivraja, Kṛṣṇa, Arjuna, and Bhīmasena passed from the Kurus to *K.*).—§ 315 (*Āraṇyakap.*): III, 10, 354 (only C., B. has *°an*).—§ 555 (*Sainyodyogap.*): V, 19, 598 (covered by the armies).—§ 570 (*Sainyaniryānap.*): V, 153, 5191.—§ 574 (*Jambūkh.*): VI, 4, 160.—§ 595 (*Shoḍaṇarāj. v. Suhotra*): VII, 56, 2192 (*Suhotra* performed sacrifices in *K.*).—§ 604 (*Karṇap.*): VIII, 1, 17 (i.e. the battle-field).—§ 607 (do.): VIII, 44, 2038, 2040.—§ 632b (*Shoḍaṇarāj. v. Suhotra, cf. § 595*): XII, 29, 921 (*Suhotra* performed a sacrifice in *K.*).—§ 635 (*Rājadh.*): XII, 37, 1366 (i.e. the kingdom of Yudhisṭhira).

Kurujāṅgala, pl. (*°aḥ*), the inhabitants of Kurujāṅgala.—§ 315 (*Āraṇyakap.*): III, 10, 354 (only B., C. has *°at*), 356.—§ 322 (*Dvaitavanapr.*): III, 23, 907, 908.—§ 452 (*Mārkāṇḍeyas.*): III, 183, 12576.—§ 777 (*Svargārohanik. p.*): XIII, 168, 7727.—§ 787 (*Ācramavāsap.*): XIV, 8, 269, 280; 10, 307. Cf. Jāṅgala, pl., Kuru, pl.

Kurukarṭr = Īva (1000 names *).

Kurukshetra ("the country of the Kurus"). § 12 (*Paushyap.*): I, 3, 661 (*Janamejaya* performed a sacrifice at *K.*).—§ 17 (*Uttanka*): I, 3, 802, 803 (*Takshaka* lived in *K.* in *Iṣkumati*).—§ 154 (*Pūruv.*): I, 95, 3739 (*°m sa*—i.e. *Kuru*—*tapasā punyam cakre mahātapaḥ*).—§ 166 (*Citrāṅgadop.*): I, 101, 4074 (in *K.* *Citrāṅgada* fought with the *Gandharva* of the same name).—§ 173 (*Pāṇḍurājyābhisheka*): I, 109, 4337 (*Kurujāṅgalaṁ Kuravo K°m*).—§ 246 (*Sundopasundop.*): I, 210, 7678 (*Sunda* and *Upasunda* took up their abode in *K.*).—§ 258 (*Khāṇḍavadahanap.*): I, 227, 8236 (*Takshaka* had gone from *Khāṇḍava* to *K.*); 228, 8300 (do.).—§ 312 (*Āraṇyakap.*): III, 5, 240 (the Pāṇḍavas went from the bank of the *Gaṅgā* to *K.*).—§ 361 (cf. *Tirthayātrāp.*): At the sight of *K.* (*Brahmakshetra*, v. 5076) all creatures are freed from sin, as also he who constantly says "I will live in *K.*" has his sins destroyed and goes to *Brahmaloka*; the mere dust of *K.* leads even a sinful man to bliss (*paramam gatim*); it lies to the south of the *Sarasvatī* and to the north of the *Dṛshadvatī*; there one should reside for a month on the *Sarasvatī*, where the gods headed by *Brahmān*, the *ṛṣhis*, the *Siddhas*, the *Cāraṇas*, the *Gandharvas*, the *Apsarasas*, the *Yakshas*, and the *Pannagas* repair to the highly sacred *Brahmakshetra*; a visit there ensures the merit of the *rājasiṃha* and the horse-sacrifice: III, 83, 5071, 5072, 5073, 5077, 5078.—§ 362 (*Tirthayātrāp.*): III, 83, 5094 (*°sya tad dvāram*, sc. *Yakṣiṇī*).—§ 364 (do.): III, 83, 6080 (the *ṛṣhis* had gone from the *Naimisha* forest to *K.*).—§ 367 (*Prthūdaka*): III, 83, 7015 (*punyam*).—§ 369 (cf. *Tirthayātrāp.*): *Naimisha* is the foremost tīrtha with regard to merit on earth, *Pushkara* with regard to merit in the firmament, *K.* with regard to merit in the three worlds (so Nil. and PCR.; Nil. takes *K.* in this śloka to be another

name of *Kāṣṭi*, cf. also the note of PCR.); the mere dust of *K.* leads even a sinful man to bliss (*paramam gatim*); they who reside in *K.*, which lies to the south of the *Sarasvatī* and to the north of the *Dṛshadvatī*, really reside in heaven (*Tripiṣṭhāpe*). He who merely expresses the wish to go to *K.* becomes cleansed of his sins. *K.* is the altar of *Brahmān* (*Brahmavedī*) worshipped by the *Brahmarshis*; the country between *Tarantuka* and *Aranṭuka* and *Rāma's* lakes and *Macakraka*, that *Kurukshetra-Samantapañcaka* is styled the northern altar (*uttaravedī*) of *Pitāmaha*: III, 83, 7073, 7074, 7075, 7076, 7077, 7078 (*Tarantukārāntukayor yad antaram Rāmahradānā ca Macakrukasya ca | etat Kurukshetra-Samantapañcakaṁ Pitāmahasyottaravedir ucyate*).—§ 375 (*Tirthayātrāp.*): III, 85, 8230 (*°sām Gaṅgā*), 8233 (*Dvāpare pi*, sc. *punyam*), 8234.—§ 407 (*Māndhātṛup.*): III, 126, 10467 (*Māndhātṛ* performed a sacrifice, *K°sya madhyataḥ*).—§ 409 (*Plakṣhāvatarāṇag.*): III, 129, 10523 (*dvāram etad . . . K°sya*).—§ 520 (*Mudgala*): III, 260, 15407 (*Mudgala* lived in *K.*).—§ 549 (*Pāṇḍavapraveṇap.*): IV, 5, 161.—§ 569 (*Bhagavadyanap.*): V, 141, 4808 (*punyatame*); 150, 5079, 5095 (the great battle shall be fought in *K.*).—§ 570 (*Sainyaniryānap.*): V, 151, 5165, 5166 (the Pāṇḍava forces marched to *K.*); 152, 5176 (*saritam punyam K° Hiraṇvatim*); 153, 5188, 5201; 156, 5311 (the army of *Duryodhana* marched to *K.*); 159, 5391.—§ 571 (*Ulūkādūtāgamanap.*): V, 160, 5500; 161, 5545.—§ 573 (*Ambopākhyānap.*): V, 178, 7048, 7083, 7085, 7093, 7099, 7106, 7108 (*Rāma Jāmadagnya* challenged *Bhīṣma* to an encounter which took place in *K.*); 195, 7613.—§ 574 (*Jambūkh.*): VI, 1, 3 (*tapakshetre*), 4, 24 (the battle-field).—§ 576 (*Bhagavadgītāp.*): VI, 25, 830 (*Dharmakshetre*).—§ 607 (*Karṇap.*): VIII, 44, 2029 (*bahishkṛtā . . . Sarasvatya Yamunaya K°ena*, sc. the *Bāhikas*).—§ 611 (*Chalyap.*): IX, 23, 1203 (the battle-field).—§ 615 (*Gadāyuddhap.*): IX, 35, 2005.—§ 615 (*Baladevatīrthay.*): IX, 37, 2175.—§ 615i (*Saptasārasvata*): IX, 38, 2211, 2213 (the river *Sarasvatī* appeared in *K.* as the *Oghavati*).—§ 615 (*Baladevatīrthay.*): IX, 52, 3006, 3007.—§ 615kk (*Kurukshetrakathana*): IX, 53, 3009 (named after *Kuru*, also named *Samantapañcaka*), 3029 (its sanctity), 3032 (*Tarantukārāntukayor yad antaram Rāmahradānā ca (C. tu) Macakrukasya (C°kra°) ca | etat Kurukshetra-Samantapañcakaṁ Prajāpater uttaravedir ucyate*).—§ 615 (*Baladevatīrthay.*): IX, 54, 3035 (visited by *Balarāma*).—§ 615 (*Gadāyuddhap.*): IX, 55, 3083, 3092 (the encounter between *Bhīmasena* and *Duryodhana* took place in *K.*).—§ 618 (*Jalapradānikap.*): XI, 8, 219 (the battle-field).—§ 619 (*Strivillāp.*): XI, 16, 437 (do.).—§ 630 (*Rājadh.*): XII, 27, 806 (in *K.* *Bhīṣma* had encountered *Rāma Jāmadagnya*, cf. § 573).—§ 638 (do.): XII, 48, 1699, 1700, 1703, 1711 (*Bhīṣma* lay on his arrow-bed in *K.*).—§ 639 (do.): XII, 53, 1919 (do.).—§ 641 (do.): XII, 59, 2123 (do.).—§ 652b (*Indrota-Pārikṣitīya*): XII, 152a, 5646 (a sacred place).—§ 720b (*Sudarṣanop.*): XIII, 2, 124 (*Sudarṣana* lived with his wife in *K.*).—§ 766 (*Ānuṣaṇik.*): XIII, 125b, 5967 (a tīrtha).—§ 775 (do.): XIII, 166a, 7650.—§ 777 (*Svargārohanik. p.*): XIII, 168, 7717.—§ 786b (*Nakulākhyāna*): XIV, 90, 2695 (*uñhasvīter vadānasya K°nivāsinaḥ*), 2709 (do.), 2712 (*Dharmakshetre*).—§ 787 (*Ācramavāsap.*): XV, 19, 527 (*Dhārtarāṣṭra*, etc., repaired to *K.*).—§ 788 (do.): XV, 22, 612 (*°ācramam*); 23, 633; 27, 735 (*°nivāsinaḥ*).—§ 789 (*Putradarṣanap.*): XV, 31, 849 (the battle-field).—§ 790 (*Nārādāgamanap.*): XV, 37, 1020.—§ 793 (*Mausalap.*): XVI, 7, 243.

Cf. Brahmakshetra, Brahmavedi, Dharmakshetra, Samantapañcaka.

Kurukshetrakathana(m) ("relation of Kurukshetra") § 615kk (Baladevat.): The R. said to *Bala-Rāma*: This *Samantapañcaka* is said to be the eternal northern altar of *Prajāpati*; there, in days of yore, the gods performed a great sacrifice. The R.-r. *Kuru* had cultivated this field for many years; hence it came to be called *Kurukshetra* ("the field of Kuru"). Requested by *Bala-Rāma*, the R. related: In days of yore *Kuru* was engaged in perseveringly tilling this field; requested by *Indra*, he said: "Those that will die upon this plain, shall proceed to regions of bliss after being cleansed of their sins." *Çakra*, ridiculing this, went back to heaven. This happened repeatedly. *Indra* summoned the gods, who asked him to stop *Kuru* by granting him a boon; "if men, by only dying there, were to come to heaven, without having performed sacrifices to us, our very existence would be endangered." *Indra* then came, and they agreed that *Kuru* should not toil any more; but those that would die there, having abstained from food, with all their senses awake, and those that would perish there in battle, should go straight to heaven. It was sanctioned by all the principal gods, headed by *Brahmān*, that on earth there should be no more sacred spot than this; those men that performed austere penances here would all, after laying down their bodies, go to *Brahmān's* abode; those who gave away their wealth here would soon have their wealth doubled; those who would reside constantly here would never have to behold the region of *Yama*; those kings that would perform great sacrifices here would reside as long in heaven as earth would last. *Indra* had himself composed a verse here and sang it: "The very dust of *Kurukshetra* . . . shall cleanse persons of wicked acts and carry them to heaven." The principal gods, *brahmanas*, kings as *Nrga*, etc., having performed costly sacrifices here, have, after abandoning their bodies, proceeded to heaven. The space between *Tarantuka* and *Arantuka* and the lakes of *Rāma* (*Rāmahrādānam*) and *Macakruka* (C. °kra°), this *Kurukshetra-Samantapañcaka* is called the northern altar of *Prajāpati*. All that *Çakra* said was approved by *Brahmān*, *Vishṇu*, and *Maheshvara* (IX, 53).

Kurukula ("the race of Kuru"): I, 1762, 1950 (*rājyaṇ K°āgataṇ*); V, †1332; XV, 981.

Kurukulaçreshṭha¹ = Arjuna: XIV, 948, 2595.

Kurukulaçreshṭha² = Bhīshma: III, 4042 (*Bh°*), 6051.

Kurukulaçreshṭha³ = Dhṛtarāṣṭra: VII, 8297; XV, 342.

Kurukulaçreshṭha⁴ = Duryodhana: IX, 3231.

Kurukulaçreshṭha⁵ = Janamejaya: XV, 950.

Kurukulaçreshṭha⁶ = Yudhisṭhira: XIII, 4263, 4393; XV, 359.

Kurukulādhama¹ = Bhīshma: II, 1444; III, 15228 (*Bh°*).

Kurukulādhama² = Duryodhana: IV, 1641; IX, 3146.

Kurukulādhama³ = Parikshit: I, 1709.

Kurukulodvaha¹ = Arjuna: III, 1506; XIV, 1469, 1472, 2287.

Kurukulodvaha² = Bhīmasena: III, 11232.

Kurukulodvaha³ = Bhīshma: III, 7024; V, 7040 (*Bh°*); VI, 5667 (*Bh°*); XII, 11219; XIII, 1940, 4189, 7773 (*Bh°*).

Kurukulodvaha⁴ = Dhṛtarāṣṭra: VI, 434, 462; VII, 9439; XV, 43.

Kurukulodvaha⁵ = Janamejaya: IX, 2765; XIV, 1880.

Kurukulodvaha⁶ = Pāṇḍu: I, 4929 (*P°*).

Kurukulodvaha⁷ = Vicitravīrya: V, 4977 (*V°*).

Kurukulodvaha⁸ = Yudhisṭhira: II, 1632; III, 700, 851, 13070, 14112; XIV, 2104; XV, 133; XVII, 97.

Kurumukhya¹ = Arjuna: XIV, 2367.

Kurumukhya² = Bhīmasena: VI, 1688 (*°au* = Bhīmasena and Duryodhana); IX, 3246 (*°ayoḥ* = do.).

Kurumukhya³ = Bhīshma: I, 4038; V, 2345 (*Bh°*), †5037 (*Dovavratāḥ*); VI, 4992, 5551 (*°ānām ṛṣhabhūḥ*).

Kurumukhya⁴ = Citrāngada: I, 4074.

Kurumukhya⁵ = Dhṛtarāṣṭra: II, 1724.

Kurumukhya⁶ = Durmukha: VII, 822 (*Pañcālyā-K°yoḥ*, i.e. Dhṛṣṭadyumna and Durmukha).

Kurumukhya⁷ = Duryodhana: VI, 1688 (*°au* = Bhīmasena and Duryodhana); IX, 3246 (*°ayoḥ* = do.).

Kurumukhya⁸ = Yudhisṭhira: VIII, 1261; XIV, 2349.

Kurunandana¹ = Abhimanyu: VI, 4608.

Kurunandana² = Arjuna: I, 6643, 6786, 7156 (*°au* = Bhīmasena and Arjuna), 7237 (*°A°*), 7795, 7844, 7845, 7978, 8076, 8471 (*Kuru-Daṇḍarhanandanau* = Arjuna and Kṛṣṇa); II, 62, 1027, 1029 (*Kṛitṛ*), 1041; III, 1602, 1640, 1684, 1705 (*°A°*), 1733 (do.), 1744, 1770, 12310, 14995; IV, 39; V, 135 (*°au* = Arjuna and Duryodhana), 5115; VI, 919, 1107, 1368, 5114 (according to B.); VII, 6232, 6254; VIII, 4131; XIV, 1865, 2335, 2351.

Kurunandana³ = Bhīmasena: I, 5060, 7156 (*au* = Bhīmasena and Arjuna); II, 924, 1068; III, 11221, 14950.

Kurunandana⁴ = Bhīshma: II, 1331, 1345, 1346; III, 4063, 5009, 5068, 6046, 8051, 8151, 8159; V, 7067, 7127; XII, 11215; XIII, 2234, 5143, 7794.

Kurunandana⁵ = Dhṛtarāṣṭra: I, 7497; II, 1972; III, 362; V, 3416, 4436, 5299; VI, 188, 408, 409, 485, 1547, 1897, 4532, 5086, 5114 (according to C.); X, 472; XV, 328.

Kurunandana⁶ = Duryodhana: I, 7457; II, 1663, 2140; III, 14854, 15032, 15047; IV, 900, 1622; V, 135 (*°au* = Duryodhana and Arjuna), 158, 164, 3024 (?), 3719, 5752, 7188, 7399, 7532; VII, 2663; VIII, 1359; IX, 3390.

Kurunandana⁷ = Janamejaya: I, 4244, 4245; II, 1318; III, 1690; V, 585; XII, 13609, 13632.

Kurunandana⁸ = Pāṇḍu: I, 4420, 4443 (*rāja*), 4630, 4683, 4838, 4877 (*P°*), 5744 (do.).

Kurunandana⁹ = Parikshit: I, 1747.

Kurunandana¹⁰ = Pratīpa: I, 3881.

Kurunandana¹¹ = Sahadeva: II, 1128, 1157 (*S°*); IV, 282; V, 5104.

Kurunandana¹² = Vidura: III, 278.

Kurunandana¹³ = Yudhisṭhira: I, 6414, 7244; II, 633, 1348, 1611; III, 628, 834, 1306, 1343, 2825, 2912, 2943, 8261, 8419, 8440, 8539, 10496, 10520, 11867, 11946, 12221, 12793, 15957, 17240; V, 200; VI, 1569, 1571, 1577 (*Y°*), 4937; VII, 2523, 2938; IX, 354, †915, 1744, 1786, 3171; XII, 288, 704, 1475, 1722, 2006, 2601, 2620, 2658, 2660, 2738, 4478, 9837, 10157, 10203, 10225, 11830; XIII, 1524, 2347, 2524, 2534, 2547, 2551, 2750, 2768, 2967, 3314, 3481, 3933, 4419, 4630, 5600, 5602, 7403; XIV, 2619; XV, 93, 116, 148, 177, 1020; XVII, 105; XVIII, 130, 133.

Kurunandana, pl. (*°āḥ*) = the sons of Pāṇḍu: IV, 18, 22, 325, 326; V, 626.

Kuru-Pāṇḍavāgrya = Yudhisṭhira: II, 2247.

Kuru-Pāṇḍavasattama = Arjuna: III, 1753.

Kurupati¹ = Bhīshma: VI, 1988.

Kurupati² = Duryodhana: VI, 3464; VIII, 2726.

Kurupati³ = Pāṇḍu: XV, 657 (*°oḥ putrān Pāṇḍavān*).

Kurupati⁴ = Yudhisṭhira: II, 37; XI, 827 (*Y°*); XIV, 2527, 2630.

Kurupitāmaha = Bhīshma: I, 4372 (*Bh°*); II, 1419 (do.), 1422 (do.), 1556 (do.); III, 15220 (do.); V, 3084 (do.); VI, 498, 640, 1867, 2129, 2142, 2403, 2555, 4234 (*Bh°*), 4841 (do.), 4939, 4944 (*Bh°*), 4949, 4975 (*Bh°*), 5536, 5611, (*Bh°*), 5663 (do.), 5665 (do.), 5696 (do.); VII, 6479 (do.), 9168 (do.); XII, 1349 (do.), 10659; XIII, 5387; XIV, 1492.

Kurupravīra¹ = Arjuna: VI, †1294; VIII, †3294, †4786.

Kurupravīra² = Bhīshma: V, †31 (*Bh°*); XII, †1857.

Kurupravīra³ = Dhṛtarāṣṭra: II, 1933; VIII, †202.

Kurupravīra⁴ = Duryodhana: IV, 2099, 2126; VIII, †4065.

Kurupravīra⁵ = Janamejaya: I, †1807 (*J°*), †1810.

Kurupravīra⁶ = Pāṇḍu (?): I, †7173 (*Ficitravīryasya sūtasya*).

Kurupravīra⁷ = Purumitra: VIII, †203 (*P°*).

Kurupravīra⁸ = Vikarna: IV, 1668.

Kurupravīra⁹ = Yudhishtira: I, †7136, †7152; III, †910, 13210, 14637; V, †35; XII, 6261.

Kurupravīra, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurupṛtanāpati ("the commander of the Kurus") = Karṇa: VIII, 1747.

Kurupūṅgava¹ = Abhimanyu: VI, 2486 (*Çaineya-K°au*, i.e. Sātyaki and Abhimanyu).

Kurupūṅgava² = Arjuna: I, 5529; IV, 159, 1919; XIV, 1515 (*Vārshneya-K°au*, i.e. Kṛṣṇa and Arjuna), 2265 (*A°*); XVI, 148, 285.

Kurupūṅgava³ = Bhīmasena: I, 5055.

Kurupūṅgava⁴ = Bhīshma: II, 1343; VII, †62; XIII, 2970, 3003.

Kurupūṅgava⁵ = Bhūriçravaṇa: VII, 5924 (*Kuru-Sātvala-pūṅgavau*), 5934.

Kurupūṅgava⁶ = Dhṛtarāṣṭra: II, †2224 (*vṛddhasya rājāḥ*); VII, 7772.

Kurupūṅgava⁷ = Duryodhana: V, 97, 5889, 7547; VI, 5383; VII, 6982, †7294 (?).

Kurupūṅgava⁸ = Somaḍatta: VII, 6756, 7230.

Kurupūṅgava⁹ = Yudhishtira: II, 1343; VII, 7269; VIII, 5003; IX, †884, 953; XII, 1097; XIII, 5721.

Kurupūṅgava, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurupūṅgavāgraja = Janamejaya: I, †1808.

Kurupūṅgavāgraja = Sātyaki: VII, †4684 (*C. °āḥ*, but read with *B. °a* = Dhṛtarāṣṭra).

Kururāja¹ = Çāntanu: IX, 3153 (?).

Kururāja² = Dhṛtarāṣṭra: II, †1998; VII, 6054; XV, 307, 561, 771, 1044.

Kururāja³ = Duryodhana: I, 5347, 5348; II, †2367; V, 1799 (*D°*), 5214 (?); VI, 3215, 5834 (?); VII, 1668, 4613, 4615, 4624, 5338, 5882 (*Suyodhanam*), 7043; VIII, 212, 4852, 4879; IX, 144, 170, 318, 3090, 3135, 3152, 3442, 3466; X, 494, 535; XI, 518.

Kururāja⁴ = Parikshit: X, 736; XVII, 8.

Kururāja⁵ = Yudhishtira: I, 322 (*°tṛthayātrā*), 599 (*Y°*), 6472 (do.); II, 1596; III, †12322, 12609 (*Pāṇḍavaḥ*); IV, 64, 291 (*Y°*), 2216, †2301; VII, 1031 (*Pāṇḍavasya*); VIII, 4986; IX, 828; X, 652 (*Y°*); XI, 799 (do.); XII, 6917, 7694 (*Y°*); XIV, 401, 1796 (*Y°*), 2072 (do.), 2479, 2664, 2679 (*Y°*), 2803; XV, 18 (*Y°*), 624 (do.), †660, 758 (*Y°*), 775 (do.), 1012; XVI, 7 (*Y°*); XVII, 99; XVIII, 19 (*Y°*), 82 (do.), 123 (do.).

Kururājan¹ = Duryodhana: XIV, 2287.

Kururājan² = Yudhishtira: XV, 622.

Kururājaputra, dual (*°au*) and pl. (*°āḥ*): I, 7075 (*°au Arjuna-Bhīmasenau*); III, 11910 (i.e. the Pāṇḍavas).

Kururājārshisattama = Bhīshma: XII, 11852.

Kurusattama¹ = Arjuna: I, 6635, 6714, 7814, 7817; VI, 1024; VII, 3278, 6218; VIII, 4129 (*Phalgunam*); XI, 199.

Kurusattama² = Bhīmasena: III, 11786; IX, 3128 (*°au* = Bhīmasena and Duryodhana), 3195 (do., do.).

Kurusattama³ = Bhīshma: I, 5650 (*Bh°*), 7489 (do.); II, 1493; III, 14810 (*Bh°*); V, †881 (do.), 2163; VI, 5763; VII, 100; VIII, 191 (*°au* = Bhīshma and Droṇa); XII, 1353, 11037; XIII, 1771 (*Gāṅgeyaṇ*), 2503.

Kurusattama⁴ = Citrāṅgada: I, 4075.

Kurusattama⁵ = Çāntanu: I, 3883.

Kurusattama⁶ = Dhṛtarāṣṭra: I, 5314, 5547; II, 2107; III, †14745, 14819; V, 2151, 2169, 3391; VI, 389; VII, 7948, 8818; VIII, 2573, 4977; IX, 3283; XI, 53, 68, 193, 259.

Kurusattama⁷ = Droṇa: VIII, 191 (*°au* = Bhīshma and Droṇa).

Kurusattama⁸ = Duryodhana: II, 1730 (*D°*); III, 15167, 15307; V, 4129; VI, 5806; VII, 6638, 7052 (only in B.), 7147, 7154; VIII, 1315; IX, 3128 (*°au* = Bhīmasena and Duryodhana), 3195 (do., do.), 3224, †3321, 3332; XII, 4618.

Kurusattama⁹ = Janamejaya: I, 4309, 4422, 5997; II, 1235; III, 14864, 17230; IV, 1237; IX, 2463; XV, 5.

Kurusattama¹⁰ = Yudhishtira: III, 997, 4024, †10279, 11862, 12621; V, 280; VIII, †3289 (*rājāḥ*); XII, 5, 706, 1112, 1986, 2115, 2118, 2866, 9255, 9991, 9992, 12170; XIII, 396, 3030, 3385, 7402; XIV, 369; XV, 219.

Kurusattama, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurusimha, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurusimha¹ = Bhīshma: VI, 5693.

Kurusimha² = Duryodhana: VII, 8662.

Kurutirtha, name of a tirtha. § 368 (*Tirthayātrāp.*): III, 83, 7036, 7037.

Kurūtama¹ = Arjuna: VII, 3891 (*Irshny-Andhaka-K°au* = Kṛṣṇa and Arjuna).

Kurūtama² = Bhīshma: II, 1470.

Kurūtama³ = Duryodhana: VII, 6079.

Kurūtama⁴ = Yudhishtira: III, 14314; VI, †784; XII, 387.

Kurūtama, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kuruvamṣa ("the race of Kuru"): I, 46, 99, 3542 (*cardhanah K°aya*, i.e. Yayāti), 4285, 4304, 6496; V, 5090; IX, 2453; XI, 658; XII, 11218 (*°pradīpaḥ*); XIV, 2040.

Kuruvamṣakara = Vyāsa: XIII, 1339.

Kuruvamṣaketu = Bhīshma: VI, †791.

Kuruvamṣavivardhana = Dhṛtarāṣṭra: I, 2718 (*Dh°*).

Kuruvamṣavivardhana, pl. (*°āḥ*): I, 4304 (i.e. Dhṛtarāṣṭra, Pāṇḍu, and Vidura), 4862 (*Pāṇḍoḥ sūtāḥ pañca*), 4865 (*pañca çatāḥ oaiḥ*, i.e. the sons of Pāṇḍu and Dhṛtarāṣṭra).

Kuruvaraçreshṭha = Bhīshma: III, 5013, 5019, 8010.

Kuruvardhana¹ = Durjaya: VI, 3435 (*°au* = Durjaya and Vikarna).

Kuruvardhana² = Duryodhana: I, 7416; VI, 387.

Kuruvardhana³ = Parikshit: I, 1739.

Kuruvardhana⁴ = Vikarna: VI, 3435 (*°au* = Durjaya and Vikarna).

Kuruvardhana⁵ = Yudhishtira: III, 607; XIV, 403, 2529.

Kuruvarṇaka, pl. (*°āḥ*), a people. § 574 (*Jambūkh.*): VI, 9ṁ, 364 (in Bhāratavarshu).

Kuruvāsin = Çiva (1000 names³).

Kuruvinda, pl. (°āḥ), a people. § 585 (Bhishmavadhap.): VI, 87, 3855 (only B.).

Kuruvira¹ = Arjuna: XIV, 2160, 2365.

Kuruvira² = Bhīmasena: III, 11170.

Kuruvira³ = Dhṛtarāṣṭra: XV, 37, 514.

Kuruvira⁴ = Karna: VIII, 4435 (*Kuru-Pāṇḍavavīrau*, i.e. Karna and Arjuna).

Kuruvira⁵ = Yudhisṭhira: V, 980.

Kuruviramukhya, dual (°au) = Arjuna and Karna: VIII, †4925.

Kuruvṛddha¹ = Bhīshma: IV, 986; V, 4713, 4962 (*Pitāmaha*), †5654 (*Bh°*), 5718; VI, 841 (*Pitāmaha*), 2112 (do.), 2348, 4915 (*Pitāmaha*), 4977 (*Pitāmaha*), 5217, 5766 (*Pitāmaha*), 5823; VII, 115 (*Pitāmaha*); XI, 29 (*Bh°*).

Kuruvṛddha² = Dhṛtarāṣṭra: V, †691.

Kuruvṛddhatama, dual (°au) = Bhīshma and Dhṛtarāṣṭra: II, 2263.

Kuruvṛddhavarya = Dhṛtarāṣṭra: XV, 673.

Kuruvṛsha = Bhīmasena: II, 1071 (*Kuru - Cedivṛshau* = Bhīmasena and Çiçupāla).

Kuruvṛshabha = Yudhisṭhira: III, †949 (*Y°*).

Kuruyodha = Karna: VIII, 4436 (*Kuru-Pāṇḍavayodhau* = Karna and Arjuna).

Kusasthali, v. Kuçasthali.

Kushmāṇḍa (B. *Kūçm°*), name of a mantra: XIII, 6236, 6242.

Kushmāṇḍaka (B. *Kūçm°*), a serpent. § 47 (Sarpanāmak.): I, 35, 1556.

Kustumbaru, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).

Kusuma, a companion of Skanda. § 615 (Skanda): IX, 45, 2541 (given to Skanda by Dhātṛ).

Kūṭamohana = Skanda: III, 14632.

Kutara, a serpent. § 47 (Sarpanāmak.): I, 35, 1560.

Kuthāra, a serpent. § 67 (Sarpasattra): I, 57, 2156 (of Dhṛtarāṣṭra's race).

Kuṭimukha, a follower of Çiva (?). § 269 (Vaiçravaṇasabhāv.): II, 10, 415 (in the palace of Kubera).

Kuṭṭāparanta, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 356 (only C., B. has *Kundā°*).

Kuvalāçva (C. *Kuḍ°*), a king of Ayodhyā, the slayer of Dhundhu. § 474 (Mārkaṇḍeyas.): III, 201, 13486 (*Iksvākuḥ . . . Dhundhumāratvam āgataḥ*), 13487.—§ 474b (Dhundhumārop.): III, 201, 13490 (*Iksvākuḥ . . . Dhundhumāratvam āgamat*), 13513 (son of Bhṛhadāçva).—§ 475 (do.): III, 202, 13519 (do., father of 21,000 sons).—§ 476 (do.): III, 202, 13520; 203, 13547.—§ 478 (do.): III, 204, 13592, 13593, 13599, 13601, 13604, 13610 (his sons are consumed by Dhundhu), 13613 (*rājareṣiḥ*), 13614 (slew Dhundhu with the Brahmāstra and was therefore called Dhundhumāra), 13622, 13623 (had three sons left, Dr̥ghāçva, Kapilāçva, and Candrāçva). Cf. Dhundhumāra, Iksvāku.

Kuvalēçaya = Viṣṇu (1000 names).

L

Labdhalaksha, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158, 7012 (brother of Virāṭa?).

Laḍaka, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 50, 2083 (in the army of Yudhisṭhira; only in C., B. has *Dhenukāḥ*).

Laghanti, a river. § 268 (Varuṇasabhāv.): II, 9, 375 (among the rivers present in the palace of Varuṇa; only in C., B. has *Laṅghati*).

***laghiman** ("lightness"). § 705 (Mokṣadh.): XII, 303, 11229 (attributes of Çambhu).—§ 707 (do.): XII, 313, 11602 (attributes of Çambhu Prajāpati).—§ 730 (Ānuçāsanik.): XIII, 14, 1015 (= Çiva).

Laghu = Çiva (1000 names?).

Lajjā ("shame," personif.). § 115 (Amçāvat.): I, 66, 2579 (daughter of Dakṣa and wife of Dharmā).

Lakṣhapā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (dancing at the birth of Arjuna).

Lakshmana¹, son of Daçaratha and Sumitrā and brother of Rāma. § 267 (Yamasabhāv.): II, 8, 329 (in the palace of Yama).—§ 323 (Dvaitavanapr.): III, 25, †953 (accompanied Rāma to the forest, cf. § 527).—§ 525 (Rāmopākhyānap.): III, 274, 15878 (son of Daçaratha), 15879 (Sumitrā was the mother of L. and Çatrughna).—§ 527 (do.): III, 277, 15945 (*Rāma-L°au*), 15973 (when Rāma was banished by his father, L. accompanied him), 15976 (*Rāma-L°au*), 15982.—§ 528 (Sītāharana): III, 278, 16019, 16023, 16024, 16025, 16029, 16031 (L. was sent by Sītā to rescue Rāma, then Sītā was ravished by Kāvaṇa).—§ 530 (Viçvāvasumokṣhaṇa): III, 279, 16057 (C. has by error *Lakṣha°*), 16060 (do.), 16061, 16063, 16064 (*Rāma-L°au*), 16074, 16079, 16083, 16092 (*Rāma-L°au*, L. was seized by Kabandha, who was slain by Rāma).—§ 531 (Rāmopākhyānap.): III, 280, 16099, 16100 (*Rāma-L°au*), 16114 (the meeting with Sugriva, etc.).—§ 532 (Sītāsāntvana): III, 280, 16149 (*Rāma-L°anugataḥ*), 16161.—§ 534 (Hanūmatpratyāḡ): III, 282, 16200, 16201, 16204, 16208, 16212, 16213, 16217 (sent by Rāma to Sugriva), 16227 (*Rāma-L°annidhau*), 16229, 16259 (*Rāma-L°au*).—§ 535 (Setubandhana): III, 283, 16317 (Vibhishana was made the friend of L.).—§ 536 (Laṅkāpraveça): III, 284, 16346 (attacked the southern gate of the city of Laṅkā).—§ 537 (Rāma-Rāvaṇayuddha): III, 285, 16371, 16376 (fought with Indrajit, the son of Rāvaṇa).—§ 539 (Kumbhakurpādivadha): III, 287, 16421 (slew Kumbhakarna with the Brahmāstra), 16431 (fought with Pramāthin and Vajravega).—§ 540 (Indrajidyuddha): III, 288, 16439, 16442 (*Rāma-L°-Sugrīvāḥ*), 16446 (*çubha-lakṣmaṇam*), 16447, 16453, 16459 (fought with Indrajit), 16460 (*Rāma-L°au*), 16463 (do.).—§ 541 (Indrajidvādha): III, 289, 16465 (*Rāma-L°au*), 16476, 16481, 16484 (slew Indrajit).—§ 542 (Rāvaṇavadha): III, 290, 16505.—§ 543 (Rāmābhishhekap.): III, 291, 16546 (C. has by error *Lakṣha°*).—§ 599 (Jayadruthavadhap.): VII, 108, 4065 (*°m Rāvaṇir*—i.e. Indrajit—*yathā*, sc. *yodhayāṁ āsa*); 142, 5888 (*yathā Rāmanujenājau Rāvaṇir*—i.e. Indrajit—*L°ona*, sc. *nihataḥ*, all. to § 541).—§ 746 (Ānuçāsanik.): XIII, 74, 3617 (Rāma Daçarathi imparted Brahmān's discourse on kine to L., who while living in the forest imparted it to the pishis). Cf. also the following synonyms:—

Iksvākunandana: III, 16507.

Kākutstha: III, 16207.

Rāghava: III, 16285 (°au = Rāma and L.).

Rāmānuja: VII, 5888 (L°).

Saumitri ("the son of Sumitrā"): III, 16071, 16074, 16082, 16095, 16114, 16129, 16153, 16197, 16211, 16260, 16284, 16300, 16362, 16376, 16410, 16420, 16423, 16425, 16426, 16429, 16430, 16433, 16450, 16480, 16483, 16484, 16485, 16507, 16531, 16581, 16589, 16594.

Lakshmana¹, son of Duryodhana Dhārtarāṣṭra. § 572 (Rathātīrathasaṅkhyānap.): V, 186, 5761 (*tava*—i.e. Duryodhana's—*putrakā*, in the army of Duryodhana).—§ 579 (Bhishmavadhap.): VI, 55, 2366 (*tava*—i.e. Dhārtarāṣṭra's—*pautra*), fought with Abhimanyu, 2369.—§ 582 (do.): VI, 73¹, 3228 (*pautras tava*, fought with Abhimanyu), 3229, 3230, 3231, 3232, 3234.—§ 586 (do.): VI, 104, 4755 (Bāhika ascended the chariot of *L.*).—§ 590 (Droṇābhishekāp.): VII, 14, 543 (fought with Kshatradeva).—§ 592 (Samcāptakavadhap.): VII, 25, 1098, 1099 (fought with Paṭaccarahantr).—§ 593 (Abhimanyuvadhap.): VII, 34, 1499 (*pautram tava*, at the head of Droṇa's cakravyūha); 46, 1840 (attacked Abhimanyu), 1843 (*pautram tava*), 1845, 1849, 1850 (is slain by Abhimanyu).—§ 604 (Karnap.): VIII, 6, 161 (had slain Ambaśṭha's son (the slayer of the Paṭaccaras, PCR., but B. and C. have *sapatnānām nihantā*)), 177 (had slain Kshatradeva, the son of Çikhaṇḍin).—§ 610 (Çalyap.): IX, 4, 198 (*tava*—i.e. Duryodhana's—*putre*, sc. *nihate*).—§ 615 (Gadāyuddhap.): IX, 64^{ee}, 3615.—§ 619 (Strivilāp.): XI, 20^e, 602; 25, 732 (*putrāḥ pitarām anvagacchat | Duryodhanam . . . L^oah*).—§ 620 (Çrāddhap.): XI, 26^β, 787 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, 32^θ, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Duryodhanasuta, Kuruçārdūla.

Lakshmanāgraja ("elder brother of Lakshmana") = Rāma Dācarathi: VII, 2226.

Lakshmanamātr ("mother of Lakshmana") = the wife of Duryodhana: IX, 3618; XI, 511, 524.

***Lakshmi**¹ (the goddess of beauty and prosperity (=Çrī), wife of Viṣṇu (Nārāyaṇa)). § 28 (Amṛtananthana): I, 18, 1155 (the Asuras fought with the gods in order to obtain the amṛta and *L.*).—§ 115 (Amṛcāvat.): I, 66, 2578 (daughter of Dukṣa and wife of Dharma).—§ 123 (do.): I, 66, 2615 (daughter of Brahmān and sister of Dhātṛ and Vidhātṛ; her spiritual sons are sky-ranging horsea).—§ 238 (Puñcendrop.): I, 197, †7310 (incarnate as Draupadī).—§ 240 (Vaivāhikāp.): I, 199, 7352 (*yathā Nārāyaṇo L^oh*, wife of Nārāyaṇa).—§ 266 (Çakrasabhāv.): II, 7, 286 (with Mahendrāṇī and Çrī in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 400 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmān).—§ 310^b (Sūrya): III, 3, 194.—§ 330 (Indradarçana): III, 37, 1488 (Draupadī's blessing upon Arjuna).—§ 459 (Mārkaṇḍeyas.): III, 189, 12900 (*sākṣhā L^oya ivāvāsah*).—§ 501 (Skandopākhyāna): III, 229, 14452 (came to Skanda).—§ 551 (Kicakavadhap.): IV, 14, 388 (*padmālaya*, Kicaka asks Draupadī if she is *L.*, etc.).—§ 553 (Vaivāhikāp.): IV, 71, †2305 (*mūrtimatīva L^oh*, sc. Kṛṣṇā).—§ 564 (Mātaliyop.): V, 102, 3613 (with Vāruṇī and amṛta she arose at the churning of the ocean).—§ 565 (Gālavacarita): V, 117, 3969 (*remo . . . yathā Nārāyaṇo L^oya*, wife of Nārāyaṇa).—§ 568 (Vidulāputraçāsana): V, 135, 4612 (*abhivartati*).—§ 599 (Jayadrathavadhap.): VII, 94^e, 3452 (Droṇa's blessing upon Duryodhana).—§ 615^u (Skanda): IX, 46^e, 2682 (proceeded in the van of Skanda's army).—§ 641 (Rājadh.): XII, 121, 4432 (*Brahmakanyā*, etc. = Nīti, the wife of Chastisement).—§ 671^b (Bali-Vāsavasamp.): XII, 225, 8155 (=Çrī), 8167 (do.).—§ 674^b (Çrī-Vāsavasamp.): XII, 229^a, 8354 (=Çrī), 8420 (*oṣahitam aśinaṁ Maghavanam*).—§ 717^b (Nārāyaṇīya): XII, 348^{cc}, 13536 (*Nārāyaṇaparā . . . L^oiç ca devatā*).—§ 737 (Ānuçāsanik.): XIII, 31^e, 2013.—§ 788 (Āçramavāsap.): XV, 25, 664 (*mūrtimatīva L^oh*, sc. Kṛṣṇā). Cf. Çrī.

Lakshmi² = Devasenā: III, 14451.—Do.³ = Viṣṇu (1000 names).

Lakshmiyat = Viṣṇu (1000 names).

Lakshmyāvāsa = Mahāpurusha (Mahāpurushastava).

Lalāṭāksha ("having an eye in the forehead") = Çiva: III, 1628; XIII, 1264 (1000 names²).

Lalita = Skanda: III, 14634.

Lalitaka, v. Lalitika.

Lalitika, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8012 (*Çāntanos tīrtham*, B. has *Lalitakam*).

Lalitika, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8142 (this çloka is omitted in B.). Cf. the prec.

Lalittha, pl. (*oḍh*), a people. § 591 (Samcāptakavadhap.): VII, 17^β, 692 (among the Samcāptakas).—§ 592 (do.): VII, 19^β, 768 (crushed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 91^β, 3255 (attacked Arjuna).—§ 604 (Karnap.): VIII, 5^ç, 137 (have been slain by Arjuna).

Lalittha, sg. ("the king of the Lalitthas"). § 593 (Abhimanyuvadhap.): VII, 37^e, 1619 (attacked Abhimanyu).

Lambā, a mātṛ. § 615^u (Skanda): IX, 46^θ, 2636.

Lambana = Çiva (1000 names²).

Lambapayodharā, a mātṛ. § 615^u (Skanda): IX, 46^θ, 2639.

Lambini, a mātṛ. § 615^u (Skanda): IX, 46^θ, 2636.

Lambitoshta = Çiva (1000 names²).

Lambodaraçarira = Kṛṣṇa: XII, 1667.

Lambodaraçaririn = Çiva (1000 names²).

Lampāka, pl. (*oḍh*), a people. § 599 (Jayadrathavadhap.): VII, 121^{θθ}, 4847 (attacked Sātyaki).

Lāṅgaladhārin, **Lāṅgaladhvaḥja**, **Lāṅgalin** = Balarāma, q.v.

Lāṅgali, a river. § 268 (Varuṇasabhāv.): II, 9, 374 (among the rivers present in the palace of Varuṇa).

Lāṅghatī, v. Laghantī.

Lañkā, the city of Rāvaṇa, formerly belonging to Kubera. § 342 (Indralokābhigamanap.): III, 51, 1989 (*oṇivāsinaḥ*, present at the rājasūya of Yudhisṭhira).—§ 425 (Hanūmad-Bhīmasamp.): III, 148, 11209 (when Hanūmat had found the ravished Sītā in *L.*, he burnt the whole city, cf. § 534), 11213 (after the death of Rāvaṇa, Vibhishana was installed as king of *L.*, cf. § 543).—§ 430 (do.): III, 150, 11279.—§ 525 (Rāmopākhyānap.): III, 274, 15874, 15887 (*Rākṣasagaṇasestam*, given by Brahmān to Kubera as residence).—§ 526 (do.): III, 275, 15891 (abode of Kubera), 15920 (Rāvaṇa conquered *L.* from Kubera), 15921.—§ 528 (Rāvaṇagamana): III, 277, 15989 (residence of Rāvaṇa).—§ 529 (Sītāharana): III, 278, 16035 (*purī*, on the other side of the sea).—§ 530 (Viçvāvasumokṣana): III, 279, 16056 (Rāvaṇa carried Sītā to *L.*), 16087 (*Rāvaṇena . . . L^oadhivāsina*).—§ 532 (Sītāsāntvana): III, 280, 16133 (*purīm*).—§ 534 (Hanūmatpratyaḡamanana): III, 282, 16252 (*d*: on the other side of the sea in a valley of the mountain Trikūṭa).—§ 535 (Setubandhana): III, 283, 16319 (Rāma and his followers devastated the gardens of *L.*).—§ 536 (Lañkāpraveçā): III, 284, 16324 (strongly fortified), 16329 (Aṅgada was sent as a messenger to *L.*), 16343 (*purīm*), 16345, 16347 (Rāma and his followers broke down the ramparts and attacked the city), 16353, 16361, 16363.—§ 538 (Kumbakarnaṇaganamana): III, 286, 16394.—§ 541 (Indrajidvadhā): III, 289, 16489.—§ 543 (Rāmābhisheka): III, 291, 16535 (when Rāvaṇa had been slain Rāma bestowed *L.* on Vibhishana), 16582.

Laṅkāpraveṣa ("the entry into Laṅkā"). § 536 (cf. Rāmopākhyānap.). Rāvaṇa made Laṅkā yet more strong and armed his warriors. Rāma sent the monkey Aṅgada as messenger to Rāvaṇa. Aṅgada delivered the message of Rāma: "Release Sītā." Rāvaṇa became furious. Aṅgada leaped up with four Rākshasas and then let them fall; then he leaped over the walls of Laṅkā and informed Rāma. Rāma, Lakshmaṇa, Vibhīṣhaṇa, and Jāmbavat with monkeys and bears attacked Laṅkā and pulled down the fortifications. Then the host of the Rākshasas set out at the command of Rāvaṇa. A great battle ensued; at last Rāma withdrew his troops (III, 284).

Laṅkeçavanāri ("destroyer of the forests of the king of Laṅkā [i.e. Rāvaṇa]") = Hanūmat: IV, 1294 (°*ketuh*, i.e. Arjuna).

Lapetikā, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8157.

Lapitā, the second wife of Mandapāla. § 259 (Çārṅgākop.): I, 229, 8347, 8348, 8350; 233, 8430, 8435, 8153.

Latā, an Apsaras. § 250 (Arjunavanavāṣap.): I, 216, 7858 (among five Apsaras who according to the curse of a brahman became crocodiles, but were delivered by Arjuna).—§ 269 (Vaiçraṇasabhāṇv.): II, 10, 394 (in the palace of Kubera).

Lāta, pl. (°*āh*), a people. § 739 (Ānuçāsanik.): XIII, 34c, 2158 (have been degraded from kṣatriyas to çūdras).

Latāh = Çiva (1000 names¹).

Lauhitya¹ ("the bloody one"), name of an ocean. § 11 (Parvasaṅgr.): I, 2, 630 (*sāgaras*, cf. § 794).—§ 794 (Mahāprusthānikap.): XVII, 1, 33 (*salilāraṇavam*, Arjuna threw the Gāṇḍīva [which belonged to Varuṇa] into *L.*). Cf. Lohita(h) udadhi(h).

Lauhitya², a river, the present Brahmaputra. § 268 (Varuṇasabhāṇv.): II, 9, 374 (*mahānadah*, among the rivers present in the palace of Varuṇa).—§ 280 (Bhīmasena): II, 30, 1100 (in the east; = the ocean, BR.).—§ 295 (Dyūtap.): II, 52, 1864 (*L°am abhitaç ca ye*; name of a mountain, Nil.). Cf. Lohita, Lohityā.

Lauhitya³, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8144.—§ 733u (Punarāvartunandā): XIII, 25, 1732. Cf. Lauhitya¹.

Laumaharshaṇi = Ugraçravas, q.v.

Lavāh, pl. = Çiva (1000 names²).

Lavaṇa¹, an Asura (according to Nil.). § 39 (Rāmaṇīyaka): I, 27, 1305 (had been seen on the island Rāmaṇīyaka).

Lavaṇa², a Rākshasa. § 730g (Upamanyu): XIII, 14c, 861 (*°sya rakshasah*, had been slain by Māndhātṛ with the çūla of Çiva).

Lavaṇa³ = Çiva (1000 names²).

Lavaṇāçva, a r̥shi. § 324 (Dvāitavanapr.): III, 26a, 986 (waited upon Yudhishtīra).

***lavaṇajala** ("the sea of salt water"): I, 660, 1186 (*sāgaras*); cf. VI, 190, 406.

***lavanāmbhas** (do.): I, 619, 1131, 1168; III, 12787, 16239; XVII, 44.

Laya = Çiva (1000 names²).

Lekha, pl. (°*āh*), a class of gods. § 730 (Ānuçāsanik.): XIII, 18a, 1371 (only B., C. has *Lokāh*).

Leliḥāna = Çiva: XIV, 198.

Likhita, an ancient r̥shi, brother of Çaṅkha. § 266 (Çakrasabhāṇv.): II, 7, 292 (*Çaṅkhaç ca Likhitaç ca*, in the palace of Indra).—§ 628 (Rājadh.): XII, 23, 668, 670, 671, 678, 679, 686, 690, (693) (the story of *L.*'s being punished).—§ 746 (Ānuçāsanik.): XIII, 56, 3320 (*Çaṅkhaç*

ca L°as tathā, ascended to heaven by making gifts of sesame seed).—§ 767 (do.): XIII, 137a, 6263 (king Sudyumna attained to blessed regions by having caused *L.* to be punished, cf. § 628). Cf. Brahmarshi.

Lilādhya, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4b, 252.

Lilāyudha, v. Nilāyudha.

***līṅga**, the Phallus of Çiva. VII, 9485, 9486, 9489, 9616, 9617, 9625, 9631; X, 780, 782; XIII, 824 (?), 1255 (Çiva's 1000 names²), 7512, 7516, 7517, 7518.

Līṅgādhyaksha = Çiva (1000 names²).

Lobha = Çiva (1000 names¹).

Loha, pl. (°*āh*), a people. § 279 (Arjuna): II, 27, 1033 (in the north, vanquished by Arjuna on his digvijaya).

Lohajāṅgha, pl. (°*āh*), a people. § 294 (Dyūtap.): II, 50, 1804 (living in the palace of Yudhishtīra as bondsmen).

Lohājavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45n, 2677.

Lohamekhalā, a matr. § 615u (Skanda): IX, 46o, 2636, 2639 (also B.).

Lohatāriṇī, a river. § 574 (Jambūkh.): VI, 9a, 326 (so C., B. has *Lohi[a]tāraṇīm*).

Lohita¹, a serpent. § 268 (Varuṇasabhāṇv.): II, 9, 360 (in the palace of Varuṇa).

Lohita² (a country, BR.; a king, PCR.). § 279 (Arjuna): II, 27, 1025 (in the north, conquered by Arjuna on his digvijaya).

Lohita³, a river (= Brahmaputra?). § 775 (Ānuçāsanik.): XIII, 166a, 7647 (*mahānadah*). Cf. Lauhitya, Lohityā.

Lohita(h) udadhi(h) ("the bloody ocean"). § 498 (Skandotpatti): III, 226, 14366 (*lohitasyodadheḥ kanyā*, nursed Skanda).—§ 502 (Manushyagrahak.): III, 230, 14494 (do., named Lohitāyani and worshipped on kadamba trees). Cf. III, 14269 (*lohitodo Varuṇālayah*), 14524 (*lohitode*).

Lohitāksha¹, name of a sūta. § 62 (Sarpuṣattra): I, 56, 2119 (*Paurāṇikah*).—§ 68 (Āstika): I, 58, 2177 (*sūtāya śhapataye*, had announced that a brahman, viz. Āstika, would interrupt the sacrifice, cf. I, 2029). Cf. Sūta.

Lohitāksha², a companion of Skanda. § 615u (Skanda): IX, 45, 2526 (given to Skanda by Brahman).

Lohitāksha³ = Çiva (1000 names²).—Do.⁴ = Viṣṇu (1000 names).

Lohitākshī, a matr. § 615u (Skanda): IX, 46o, 2640, 2642.

Lohitāṅga¹ ("the red-limbed," i.e. the planet Mars [Āṅāraka]). § 574 (Jambūkh.): VI, 3, 86 (*Brahmarūçim samāvṛtya L°o vyavasthitah*, omens).—§ 600 (Ghaṭotkucavudhap.): VII, 166, 7408 (? *nipapāta L°a ivākūçād diptaraçmīr yadrçchayā*, = the Sun, PCR.).

Lohitāṅga² = Sūrya (the sun): VII, 8877; IX, 3113 (? *°ar ira*).

Lohitāntargatā dr̥ṣṭīh = Çiva (1000 names¹).

Lohitāraṇī, v. Lohatāriṇī.

Lohitāyani ("daughter of the bloody [ocean]"). § 502 (Manushyagrahak.): III, 230, 14494 (*Lohitasyodadheḥ kanyā dhātṛi Skandasya sū smṛtā | L°ir ity evaṃ kadamba sū hi pūjyate*).

Lohityā, a river. § 574 (Jambūkh.): VI, 9a, 343 (in Bhāratavarsha). Cf. Lohita, Lauhitya.

Loka = Çiva (1000 names²).

Loka, pl. (°*āh*), a class of gods. § 730 (Ānuçāsanik.): XIII, 18a, 1371 (only C., B. has *Lekhāh*).

Lokabandhu = Vishṇu (1000 names).

Lokabhāvana = Agni: III, 14112; IX, 2744.

Lokabhāvana = Brahmān: I, 7710; III, 15943; V, 3710, 4300; IX, 2671; XIII, 791 (*B°*); XIV, 1366.

Lokabhāvana = Īva: I, 8129 (*Çaṅkaraḥ*); III, 1594.

Lokabhāvana = Kṛṣṇa (Vishṇu): III, 10959 (Vishṇu as the boar); XII, 13226.

***lokabhāvana**, adj.: IX, 2945 (*Sarasvataḥ*), 2957 (sc. *Dadhīca*).

Lokabhāvanabhāvajña = Kṛṣṇa: VI, 3038.

Lokacārin = Īva (1000 names).

Lokadhāman = Vishṇu: XII, 13489.

Lokadhātṛ = Brahmān: VIII, 1574.—Do.² = Īva (1000 names).

Lokādhipati = Indra: XIV, †259.

Lokādhiśṭhāna(m) = Vishṇu (1000 names).

Lokādhyakṣa = Brahmān: XII, 12925 (*°tvam*).—Do.² = Vishṇu (1000 names).

Lokādīkarṭṛ = Brahmān (?): XII, 2410.

Lokādinidhanecvara = Brahmān: VII, 2068.

Lokādya = Vishṇu: XII, 13487.

Lokaguru = Brahmān: I, 57, †7278; III, 12811 (?), 13560; IX, 2439; X, 779; XII, 13058 (*B°*), 13083; XIII, 4136 (*B°*), 6401 (?).

Lokaguru = Īva: X, 783; XII, 10122 (*Tryakṣaḥ*).

Lokaguru = Dakṣa: IX, 2045.

Lokaguru = Kṛṣṇa (Vishṇu): VI, †2603.

lokaguru, said of Duryodhana: IX, 3644.

Lokahita = Vishṇu (1000 names).

Lokakārin = Brahmān: XII, 13595.

Lokakarṭṛ = Brahmān: I, 2494; III, 10004 (*B°*); XII, 13100.

Lokakarṭṛ = Kṛṣṇa (Vishṇu): III, 13556, 13558; VII, 6468; XII, 1874, 12716.

Lokakarṭṛ = Īva (1000 names).

Lokakṛt = Brahmān: VII, 2061; XII, 6920 (*B°*), 11390 (?); XIII, 1103.

Lokakṛt = Kṛṣṇa (Vishṇu): XII, 13146.

Lokāloka ("world and non-world"): IX, 2741 (*°vinda* = Agni?); XIII, 802 (*°antaraśu*), 816 (*°antakāraṇam*, i.e. Īva).

Lokānām kirtivardhanaḥ = Vishṇu (1000 names).

Lokānām mātaraḥ, i.e. the kine: XIII, 5981.

Lokānām patih = Īva: VII, 9534.

Lokanātha = Brahmān: XIII, †4918, †4941.

Lokanātha = Īva: VII, 9589; XIII, 930.

Lokanātha = Kṛṣṇa (Vishṇu): II, 9; III, 470; VI, †2605; VII, 380 (*Nārāyaṇaḥ*); XII, 1863, †12698 (?), 13609 (*Nārāyaṇāt*); XIII, 6942 (Vishṇu's 1000 names), 7027 (do.); XIV, 2021; XVI, 137.

Lokanātha = Skanda: III, 14646.

***lokānātha**, said of princes: IX, 86 (i.e. Bhīṣma); XII, 1976 (i.e. Yudhiṣṭhira).

Lokanātha, dual (*°au*) = Nara and Nārāyaṇa: XII, 12660.

Lokapa ("world-protector"), pl. (*°āḥ*): I, 3651 (*°ā Brahmaṇo ye*).

Lokapāla (do.), pl. (*°āḥ*): I, 433, 8176 (*caturthaṃ I°āṇam*, i.e. Varuṇa); II, 446; III, 518, 1444, 1680 (i.e. Varuṇa, Kubera, Yama, and Indra), 1710 (gave weapons to Arjuna), 1711, 1714, 2127 (*adgnikāḥ*, set out for the svayamvara of Damayantī), 2132 (i.e. Indra, Agni, Varuṇa, and Yama), 2164, 2171, 2180, 2182, 2211, 2225, 2239, 2249 (*°same*), 2367, 8213, 11746 (*iva*), 11996 (*Vaivasvatadibhiḥ*), 12024, 12286, 12305, 14653 (*°opamān*), 14964 (*iva*), 15807, 15894

(*°opamān*), 16188 (*°samah*); V, †513 (i.e. Kubera, Yama, Soma, and Varuṇa), 520, 1994, 4061 (*°opameshu*), 4423, 7560 (*°samaiḥ*); VI, 3324 (*°opamaiḥ*); VII, 4448 (*°opamaiḥ*), 8219; VIII, †4056, †4646 (*sa-Çakraḥ*); IX, 3453 (*api*); XII, 4506, 6187, 7191 (*caturṇām*), 7338, 12174, 12202 (*Çakrapurogāḥ*), 12318 (*catvāraḥ*); XIII, 6351, 7177, †7384 (*trayaḥ*, identified with Kṛṣṇa); XV, 294 (*°samah*), 618 (*°opamaiḥ*); XVIII, 215.

Lokapāla (do.), sg. Names of single Lokapālas:—

Agni: I, 8352, 8438.

Kubera: I, 7854 (*°niveṣanam*); III, 15886 (*°tvam*); V, †511 (*K°*); IX, 2757 (*°tvam*).

Varuṇa: V, 3527 (*Apām patih*); XIII, 7249.

Yama: VII, 2107 (*Y°*); XII, 4721.

Lokapāla = Īva (1000 names).—Do.² = Skanda: III, 14640.

Lokapālasabhākhyāna(m) ("description of the palaces of the Lokapālas"). § 11 (Parvasaṅgr.): I, 2, 408 (i.e. Lokapālasabhākhyānaparvan).

[**Lokapālasabhākhyānaparvan**] ("the section containing the description of the palaces of the Lokapālas," the 21st of the minor parvas of the Mahābhārata). (Cf. Lokapālasabhākhyāna.)—§ 265: While the *Pāṇḍavas* were sitting in that palace, with the great *Gandharvas*, there came unto them the *devarshi Nārada* (his accomplishments are enumerated at great length), having wandered over the different worlds, accompanied by the *rshis Pūrijāta, Rāivata, Sumukta, and Saumya*. *Nārada* informed *Yudhiṣṭhira* about religion, pleasure, and profit, in the form of questions about his conduct. By following his advice *Yudhiṣṭhira* conquered the whole earth (II, 5). *Yudhiṣṭhira* answered that he observed all those rules. Then he asked *Nārada* if he had ever seen a palace like his. *Nārada* (*Brahmarakṣiḥ*, v. 281) replied that no palace among men was like his, but that he would describe unto him the palaces of *Pitṛāja* (i.e. *Yama*), *Varuṇa*, *Indra*, the dweller on *Kailāsa* (i.e. *Kubera*), and *Brahmān*, always worshipped by gods, *Pitṛs* and *Sādhyas*, etc. (II, 6).—§ 266: *Çakrasabhāvarāna* (q.v.).—§ 267: *Yamasabhāvarāna* (q.v.).—§ 268: *Varuṇasabhāvarāna* (q.v.).—§ 269: *Vaiçṛavānasabhāvarāna* (q.v.).—§ 270: *Brahmasabhāvarāna* (q.v.).—§ 271: *Yudhiṣṭhira* said: It appears that almost all the monarchs are in the sabhā of *Yama*—the *Nagas*, *Daiṭyas*, rivers, and oceans in that of *Varuṇa*—the *Yakṣas*, *Guhyaks*, *Rākṣasas*, *Gandharvas*, *Apsarasas*, and *Çiva* in that of *Kubera*—the great *rshis*, and gods, and *çāstras* in that of *Pitāmaha* (i.e. *Brahmān*); and in that of *Çakra* (i.e. *Indra*) gods, *Gandharvas* and various *rshis*, but only one king, the *rājarshi Hariçandra* (b); this is explained by *Nārada*. *Pāṇḍu*, beholding the good fortune of *Hariçandra*, had asked *Nārada* to tell *Yudhiṣṭhira* to subjugate the whole earth and then perform a *rājasūya*. Thereby also *Pāṇḍu* and his ancestors would go to the region of *Indra*. *Brahmarakṣasas*, that destroy the sacrifices, always look for opportunities of obstructing it. Then *Nārada* went away to the city of the *Dācārhas*, accompanied by the *rshis* with whom he had come (II, 12).

Lokaparāyana = Kṛṣṇa: XII, 1553.

Lokapati = Brahmān: I, 3593 (*Prajāpatih*).

Lokapitāmaha = Brahmān, q.v.

Lokapitāmaha = Dakṣa: I, 3130.

lokapitarah, said of the seven *rshis*: XII, 12748.

Lokapradhāna = Vishṇu (1000 names).

Lokasākshin ¹ = Mahāpuruṣa (Mahāpuruṣastava).

Lokasākshin ² = Kṛṣṇa (Viṣṇu): XII, 13249, †13447.

Lokasambhava = Brahmān: XIII, 940 (*B^o*).

Lokasāraṅga, Lokasvāmin = Viṣṇu (1000 names).

Lokasrashtṛ = Brahmān: VIII, 1531 (*Pitāmaha*).—Do. ¹ = Īva: VIII, 1573 (*Maheṣvara*).

Lokasyādhipati(h) = Īva: XII, 10464.

Lokātman = Kṛṣṇa (Viṣṇu): XII, 1657 [13433 (*ātma lokasya*)].

Lokatrāyācra = Viṣṇu (1000 names).

Lokatrāyeṣa = Indra: I, 811 (*Purandarāya*).

Lokatrāyeṣvara = Īva: VII, 9566.

***lokayajña**, a kind of sacrifice: X, 790, 791 (pl.).

Lokayoni = Kṛṣṇa (Viṣṇu): XII, †13448.

Lokeṣa ¹ = Agni: I, 930.

Lokeṣa ² = Brahmān: VII, 2086, 3754 (?); XII, 9199, 10192, 10194.

Lokeṣa ³ = Īva: VIII, 1458; XII, 12174; XIII, 3997.

Lokeṣvara ¹ = Brahmān: III, 10113 (= Viçvakarman); XI, 47 (? *o parā gatiḥ*, or read: *lokeṣvara* (voc.) = Dhṛta-rashtṛa).

Lokeṣvara ² = Īva: VIII, 1567.

Lokeṣvara ³ = Sūrya (the sun): III, 16951.

Lokeṣvara, pl. (*oḥ*): VIII, 1485 (= *lokapālāḥ*?).

Lokeṣvareṣvara ¹ = Brahmān: XII, 9175.

Lokeṣvareṣvara ² = Indra: XII, 1720 (*Pakaṣasana*).

Lokoddhāra, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6015.

Lomaṣa ¹, a ṛshi. § 11 (Parvasaṅgr.): I, 2, 437, 438.—§ 327 (Draupadīparitāpav.): III, 31, 1171.—§ 339 (Indra-lokābhigamanap.): III, 47, 1879 (*maharṣiḥ*, saw Arjuna in the abode of Indra), 1884, 1910 (is ordered by Indra to accompany the Pāṇḍavas on their tīrthayātrā), 1912.—§ 376 (Tīrthayātrāp.): III, 85, 8266 (*maharṣiḥ*, do.).—§ 378 (do.): III, 91, 8407 (*ṛshiḥ*, came to the Pāṇḍavas), 8431 (*maharṣiḥ*), 92, (8432), 8449, 8457; 93, 8459 (*ṛṣiṇā*), 8471, 8472, 8474, 8482; 94, 8488, (8489).—§ 382 (Tīrthayātrāp., Agastyop.): III, 96, 8511 (*L.* accompanied the Pāṇḍavas and pointed out to them the different tīrthas, and told their various legends), (8543); 97, (8570); 98, (8595), (8599), (8604), (8610), (8614); 98, (8615).—§ 383 (do., Paraçurāma): III, 99, (8649), 8654, (8656), (8670).—§ 384 (do., Agastyop.): III, 100, (8690); 101, (8714); 102, (8737).—§ 385 (do., Vindhya): III, 104, (8782).—§ 386 (do., Agastyop.): III, 105, (8805); 106, (8825).—§ 387 (do., Sagara): III, 106, (8831); 107, (8849).—§ 388 (do., Asamañjas): III, 107, (8888).—§ 389 (do., Gaṅgāvatarana): III, 108, (9920), (9940); 109, (9947).—§ 390 (Tīrthayātrāp.): III, 110, 9974, (9974), (9989).—§ 391 (do., Rāhyacṛṅga): III, 110, (9999); 111, (10027), (10040).—§ 392 (do., Mahendrācalagamaṇa): III, 114, (10098), 10108, (10110).—§ 393 (do., Paraçurāma): III, 115, 10126.—§ 400 (Tīrthayātrāp.): III, 118, †10229.—§ 402 (do.): III, 120, †10289.—§ 403 (do.): III, 121, (10291).—§ 404 (do.): III, 121, 10307 (*ṛshiḥ*), (10309).—§ 405 (Tīrthayātrāp., Sukanyop.): III, 122, (10316), (10341); 123, (10345); 124, (10371), (10383); 125, (10396).—§ 407 (do., Māndhātṛup.): III, 126, (10426), 10469 (*maharṣiṇ*).—§ 408 (do., Jantūp.): III, 127, (10471); 128, (10492), (10508).—§ 409 (do., Plakṣhāvatarana): III, 129, (10513), 10531, (10532).—§ 410 (do., do.): III, 130, (10536).—§ 411 (Tīrthayātrāp., Çyenakapotīya): III, 131, (10587).—§ 412 (do.,

Ashṭāvakra): III, 132, 10603, (10603); 134, (†10657), (†10670), (10682), (†10687).—§ 413 (Tīrthayātrāp.): III, 135, (10692).—§ 414 (do., Yavakṛitop.): III, 135, (10703), (10714), (10720), (10732).—§ 416 (do., do.): III, 135, (10751); 136, (10752); 137, (10772), (10790).—§ 417 (do., do.): III, 138, (10791), (10801), (10801), (10809), (10818).—§ 418 (Tīrthayātrāp.): III, 139, (10820), †10837.—§ 419 (do., Gandhamādanapr.): III, 140, 10845, (10861).—§ 421 (do., do.): III, 142, (10899), 10909.—§ 422 (do., do.): III, 142, 10912.—§ 422 *bis* (do., Varāhavatāra): III, 142, 10932, (10961).—§ 423 (Tīrthayātrāp., Gandhamādanapr.): III, 143, 10978; 145, 11022.—§ 433 (do., Saugandhikā-harāṇa): III, 155, 11417, 11426 (*maharṣiṇ*).—§ 434 (do., do.): III, 156, 11440.—§ 435 (Jatāsūravadhap.): III, 157, 11458 (*o prabhṛti . . . maharṣiṇ*).—§ 436 (Yakṣhayuddhap.): III, 158, 11537, 11558 (*mahān ṛshiḥ*).—§ 437 (do.): III, 160, 11671.—§ 448 (Ājagarap.): III, 176, 12337 (took his leave from the Pāṇḍavas and went to heaven).—§ 546 (Kuṇḍalāharanap.): III, 300, 16919.—§ 620 (Çṛāddhap.): XI, 26, 776 (*Devarṣiḥ*, had given spiritual vision—*divyaṃ cakṣuh*—to Yudhiṣṭhira).—§ 637 (Rājadh.): XII, 47, 1594 (among the ṛṣis who surrounded Bhīṣma on his arrow-bed).—§ 766 (Ānuçāsanik.): XIII, 129, (6087).—§ 770 (do.): XIII, 151, 7121.—§ 775 (do.): XIII, 166, 7672 (one of the ṛṣis of the north). Cf. Brahmarshi, Devarshi.

Lomaṣa ², name of a cat. § 6466 (Mārjāramūṣhikasamv.): XII, 138, 4934 (*mārjara*), 4978, 4987, 5010, 5012, 5025, 5026, 5034, 5036, 5047, 5086, (5096).

Lomaharṣhana, a Sūta, father of Ugracṛavasa. § 26 (Āstikap.): I, 13, 1026 (*pitā me*—i.e. Ugracṛavasa's—*L^oḥ | çishyo Vyāsasya*, had related the history of Āstika to the ṛṣis in the Naimisha forest).—§ 264 (Sabhākriyāp.): II, 4a, 107 (*asutah*, among the munis who waited upon Yudhiṣṭhira).—§ 775 (Ānuçāsanik.): XIII, 166, 7672 (one of the ṛṣis of the north). Cf. Sūta.

Lomaharṣhanaputra = Ugracṛavasa, q.v.

Lomapāda, king of the Āngas and father of Çāntā. § 378 (Tīrthayātrāp.): III, 93, 8465 (*rājareṣo L^oṣya . . . lokān*).—§ 390d (Rāhyacṛṅga): III, 110, 9993, 9994 (gave his daughter Çāntā to Rāhyacṛṅga, cf. § 391).—§ 391 (Tīrthayātrāp.): III, 110, 9997 (*rājareṣiḥ*).—§ 391 (Rāhyacṛṅga): III, 110, 10009 (*sakhā Daçarathasya . . . Āṅgānāṃ īçvaraḥ*); 113, 10080 (when there was a drought in the country of the Āngas *L.* caused Rāhyacṛṅga to come, then it rained, and *L.* gave his daughter Çāntā in marriage to Rāhyacṛṅga).—§ 677 (Mokṣadh.): XII, 235, 8609 (*rājareṣiḥ*, obtained the fruition of all wishes by giving his daughter Çāntā to Rāhyacṛṅga).—§ 767 (Ānuçāsanik.): XIII, 137, 6269 (do.). Cf. Āṅgādhipati, Āṅgapati, Āṅgarāja (see Āṅga, pl.).

Lopāmudrā, daughter of the Vidarbha king and wife of Agastya. § 11 (Parvasaṅgr.): I, 2, 442.—§ 382 (Agastyop.): III, 96, 8563 (created by Agastya as the daughter of the Vidarbha king); 97, 8571, 8574, 8576, 8577, 8582 (married to Agastya), 8589, (8590), (8592); 99, 8633, (8634), (8637) (mother of Dṛdhasyu or Idhmavāha).—§ 391 (Rāhyacṛṅga): III, 110, 10092 (*L^oa vā yathā hy Agastyam*).—§ 410 (Plakṣhāvatarana): III, 130, 10541 (*etat Sindhor mahatīrtham yatrāgastyam arindama | L^oa samāganyā bhartāram avyāta vai*, cf. § 382).—§ 551 (Kīçakavadhap.): IV, 21, 654 (*o tathā dhīru vayorūpasamanvītā | Agastyam anvayād dhītvā kīṁān sarvān amānuṣhān*). Cf. Vaidarbhi.

Lubdha = Īva (1000 names).

M

Macakruka, name of a Yaksha and of a tīrtha belonging to him. § 362 (Tīrthayātrāp.): III, 83, 5079 (*dvārapāṇam* . . . *Yakṣaṃ samabhivādya*, only B, C. has *Mañkanakam*).—§ 368 (do.): III, 83, 7070 (*abhivādya tato Yakṣaṃ dvārapāṇam M^om*, at Koṭitīrtha (?)).—§ 369 (Kurukṣetra): III, 83, †7078 (v. Arantuka).—§ 615kk (Kurukṣetrak.): IX, 53, †3032 (do., C. has by error *°krak^o*).

Maṇaka, pl. (*°aḥ*), a people in Čākadvīpa. § 575b (Čākadvīpa): VI, 118, 436, 437 (are kṣatriyas).

Mada ("intoxication," personif.), an Asura. § 405 (Sukanyop.): III, 124, 10389 (*kṛtya* . . . *mahāsuraḥ*, created by Cyavana, description); 125, 10396 (frightened Indra), 10403 (was distributed in drinks, women, dice, and hunting), 10404.—§ 772n (Cyavana): XIII, 157, 7317 (*o*: *Cyavana* created *M.* (description) as an enemy of Indra), 7320, 7322 (was distributed in dice, hunting, drinks, and women).—§ 772p (Kapa, pl.): XIII, 158, 7327, 7329.—§ 778b (Samvartta-Maruttīya): XIV, 9, †251 (*Asuraṃ*, description, all. to § 405). Cf. Asura, Dānava.

Madadhāra, a king (?). § 280 (Bhīmasena): II, 30, 1083 (*mahidharaṃ* (a mountain ?), vanquished by Bhīmasena on his digvijaya in the east). Cf. Mahidhara.

Maḍaka, pl. (*°aḥ*), a people. § 578 (Bhīshmadhara): VI, 50π, 2083 (in the army of Yudhishtīra, only in C, B. has *Mārutāḥ*).

***Madana** = Kāma: I, 951; III, 1829, 10324.

Madana = Śiva (1000 names²).

Madayanti, wife of king Kalmāshapāda (Mitrāsaha, Saudāsa). § 188b (Pāṇḍu): Commanded by her husband, *M.*, the wife of Saudāsa Kalmāshapāda obtained from the ṛshi Vasishṭha the son Aṣmaka (cf. § 229): I, 122, 4736.—§ 229 (Vasishṭhop.): I, 182, 6910 (on account of his being himself cursed, Kalmāshapāda caused *M.* to go to Vasishṭha, who begat a son on her, cf. § 188b).—§ 677 (Mokṣadh.): XII, 235, 8604 (having given *M.* to Vasishṭha, Mitrāsaha ascended to heaven; C. has by error *Damayantiṃ*).—§ 767 (Ānuṣāsunik.): XIII, 137a, 6262 (do.).—§ 784b (Uttāṅka): XIV, 57, 1680; 58, 1695, 1708 (Uttāṅka obtained the ear-rings of *M.*).

Madgura ("pearl-fisher"), name of a caste: XIII, 2583 (*dāsaṃ nāvopajīvanam*).

Mādhava¹ ("belonging to the tribe of the Madhus") = Balarāma: V, 44, 131 (*Baladevo*); IX, 2126, 2131, 2269, 2725, 3006, 3063, 3069.

Mādhava² (do.) = Kṛṣṇa Vāsudeva: I, †171, †197, 546, 7360, 7888, 7984 (*svasāraṃ M^oya*, i.e. Subhadrā), 7994, 8078 (*Pārtha-M^oau*), 8171, 8199, 8275; II, 643, 1216, 1223, 1362, 1431, 1559; III, 733, 13006; IV, 1434 (*A^o*); V, †9, 133, 141, 2526, 2539 (*sarvalokamaheṣvaram*), 2563, 2583, 2622, 2655, 2657, 2665, 2766, 2820, 2844, 2845, 2856, 2959, 2988, 2990, 3027, 3042 (*Ṛṣhṇīrāṣṭhṛasya bhartā goptā ca*), 3116, 3122, 3187, 3198, 3202, 3250, 3291, 3296, 3306, 3335, 3368, 3385, 4197, 4247, 4249, 4255, 4406, 4433, 4452, 4655, 4760, 4763, 4778, 4786, 4804, 4844, 4854, 4861, 4874, 4882, 5382 (?); VI, 772, 843, 868, 2048, 2172, 2556, 3566, 3741, 4334, 4841, 4855, 4859, 4872, 4875, 4926, 4929, 4931, 4936, 4977, 4993 (? *saha-M^oaḥ*), 5755; VII, 112, 395, 1222, 2490, 2527 (*svasṛīyo M^oya*, i.e. Abhimanyu), 2715, 2778, 2832, 2943, 2959, 2964, 3280 (*Vāsudevaṃ*), 3703, 3825, 3859, 5249, 5873, 5948, 6342, 6472, 7765 (*Pāṇḍava-M^oau*, i.e. Arjuna and Kṛṣṇa), 8330, 8462, 8463; VIII, 634, 645

(*°-Pāṇḍavaṃ*), 1091, 1092, 2816 (*°-Pāṇḍavaṃ*), 2899, 2955, 3549 (*Govinda*), 3574, 3578, 3794, 3796, 4475 (*°-Pāṇḍavaṃ*), 4483, 4489, †4652, 4654, 4956, 5017 (*°-Phalgunau*), 5021 (*°-Pāṇḍavaṃ*); IX, 345, 346, 693 (*°vacāḥ*), 811 (*K^o*), 1290, 1291, 1292, 1312, 1317, 1318, 1321, 1455, 1460, 1747, 1907, 1953, 3458, 3525, 3528, 3535, 3572; XI, 355, 444, 496, 509, 516, 519, 532, 538, 547, 550, 560, 602, 611, 654, 659, 661, 665, 673, 677, 691, 717, 722, 738; XII, 10, 894, 1557, 1577, 1580, 1690, 1897, 1903, 1948, 3053, 13359 (*devaḥ*), 13709; XIII, 599, 698, 702, 706, 711, 968, 1122, 1290, 2030, 2138, †3459, 4655, 4662, 5374, 6349, 6895, 6911, 6957 (= Vishṇu, 1000 names), 6967 (do.), 7027 (do.); XIV, 413, 424, 576, †1533, 1544, 1558, 1953, 1974, 2563; XVI, 100, 101.

Mādhava³ (do.) = Kṛtavarman: VII, 7382, 7390; IX, 1116.

Mādhava⁴ (do.) = Sātyaki: III, †10281, †10286; V, †1858, 2316 (*Čaineyah*), 5882 (*S^o*); VI, 3614, 3619, 3621, 4624, 4633, 4765, 4805, 5141, 5142, 5143, 5145, 5146, 5148, 5153; VII, 3619, 4146, 4188, 4200, 4229, 4249, 4254, 4255, 4258, 4278, 4365, 4402, 4477 (*°-Parthābhyām*, i.e. S. and Arjuna), 4583, 4606, 4615, 4628, 4661, 4667, 4670, 4797, 4852, 4942, 4984 (*°-Pāṇḍavaṃ*, i.e. S. and Arjuna), 5015, 5100, 5110, 5889, 5891, 6418, 7231, 7238, 7668, 7683, 7686, 7694, 7701, 8647 (*Kuru-M^oau*, i.e. Duryodhana and S.), 8675, 9151, 9179; IX, 873, 1393 (*°anikam*).

Mādhava⁵ = Jalasandha: V, 5793 (*J^o*; read *Māgadhaḥ*).

Mādhava⁶ (VIII, 688), v. Māgadha (= Duṇḍadhara).

Mādhava⁷, name of a month (= Caitra, PCR.; = Vaiçikha, Nil.). § 371 (*Ṛshyaçṛṅga*): III, 112, †10058 (*°māsi*).—§ 416 (*Yavakṛitop*): III, 136, 10752 (*°māsi*).

Mādhava⁸, a weapon of Indra. § 444 (*Nivātukavacayuddhap*): III, 170, 12122 (*astram* . . . *dayitam* *Devarājasya M^om nāma*, employed by Arjuna against the Asuras).

Mādhava, pl. (*°aḥ*), a tribe = Madhu, pl. § 273 (*Rāju-sūyārambhap*): II, 14, 617.

Mādhavāgrya = Sātyaki: VII, †5827, †5828.

Mādhavarshabha = Kṛṣṇa: VI, 4862.

Mādhavasimha = Sātyaki: VII, 8662 (*Kuru-M^oyoḥ*, i.e. Duryodhana and S.).

Mādhavī¹ ("belonging to the tribe of the Madhus") = Subhadrā: I, 449.

Mādhavī² (do.) = Anantā, the wife of Janamejaya⁴: I, †3765 (*A^o*).

Mādhavī³ (do.) = Sampriyā, the wife of Vidūratha: I, †3793 (*S^o*).

Mādhavī⁴ (do.) = Kuntī: I, 5824.

Mādhavī⁵, daughter of Yayāti. § 565 (*Gālavacarita*): V, 115, 3930 (Yayāti gave *M.* to Gālava); 116, 3957, 3958 (mother of Vasumanas); 117, 3977 (mother of Prātardana); 118, 3981 (mother of Čibi); 119, 4019 (mother of Aṣṭaka); 120, 4027.—§ 566 (Yayāti): V, 121, 4068, 4070, 4072 (her penances). Cf. Yayātijā.

Mādhavī⁶, a mātṛ. § 615u (Skanda): IX, 460, 2625.

Mādhavisuta (the son of Mādhavī⁵) = Aṣṭaka: V, 4089 (*Kauçikah*).

Mādhavottama¹ = Balarāma: IX, 2726, 3342 (*Baladevaḥ*).

Mādhavottama² = Sātyaki: VII, 4049, 4589.

Madhu¹, an ancient king. § 267 (*Yamasabhāv*): II, 8, 327 (in the palace of Yama).

Madhu², an Asura, slain by Kṛṣṇa (Vishṇu). § 317b (Kṛṣṇa Vāsudeva): III, 12, 498 (*°-Kaiṭabhaṃ*, tried to slay

Brahmān).—§ 476 (Dhundhumārop.): III, 202, 13532 (°-Kaiṭabhayoḥ putro Dhundhur nāma).—§ 477 (do.): III, 203, 13562 (°uṣ ca Kaiṭabhaḥ ca), 13565 (°-Kaiṭabhayoḥ), (13573) (°-Kaiṭabhau), (13580) (°-Kaiṭabhayoḥ, *M.* and Kaiṭabha terrified Brahmān, but were slain by Madhusūdana, i.e. Kṛṣṇa (Viṣṇu)).—§ 478 (do.): III, 204, 13590 (°-Kaiṭabhayoḥ putro Dhundhuḥ), 13623 (°-Kaiṭabhayoḥ sutaḥ, i.e. Dhundhu).—§ 567 (Bhagavadyānap.): V, 130ḡ, 4414 (ekārṇave ca svapatā—sc. Kṛṣṇa—nihalau *M*°-Kaiṭabhau, cf. § 477).—§ 581 (Bhishmavadhap.): VI, 67, 3025 (karṇa-rolodbhavañ ca *M*°m nāma mahāsuram . . . Brahmaṇo 'pacitiṃ kurvān jaghāna Puruṣhottamaḥ, i.e. Kṛṣṇa, therefore Kṛṣṇa is called Madhusūdana, cf. § 477 and § 664).—§ 615e (Ādityatīrtha): IX, 49, 2850 (°-Kaiṭabhau, had been slain by Viṣṇu, cf. § 477).—§ 615 (Gadāyuddhap.): IX, 55, 3106 (sadṛṣau tau—i.e. Bhīmasena and Duryodhana—*M*°-Kaiṭabhayor yudhi).—§ 664 (Mokshadh.): XII, 207, 7531 (mahāsuraḥ: *b*: After Brahmān had sprung from the primeval lotus, *M.* was born from the attribute of darkness (*tamaśa pūrvajāḥ*). In order to gratify Brahmān (*Brahmaṇo 'pacitiṃ kurvan*), Kṛṣṇa (*Puruṣhottamaḥ*) slew *M.* engaged even then in the fierce act [of slaying Brahmān]. Therefore all gods, Dānavas, and men call Kṛṣṇa Madhusūdana (cf. § 581)).—§ 673b (Bali-Vāsavasampv.): XII, 227a, 8265 (among the Daityas and Dānavas who had ruled the earth).—§ 717b (Nārāyaṇīya): XII, 348, 13474 (sprung from a drop in the primeval lotus; originated from *tamaśa*), 13509 (°-Kaiṭabhau, had robbed the Vedas which Viṣṇu recovered), 13519 (*rajaśtamaviśṭatana tāu ubhau M*°-Kaiṭabhau | *Brahmaṇo 'pacitiṃ kurvān jaghāna Madhusūdanaḥ*). Cf. Asura, Asurendra, dual, Dānava, dual, Dānavendra, dual, Kaiṭabha.

Madhu³ = Īiva (1000 names³).—Do.⁴ = Viṣṇu (1000 names).

Madhu, pl. (°avaḥ), a people = the Vṛṣṇis. § 277 (Jarāsandhavadhap.): II, 22, 888 (*avadhyam M*°bhiḥ, sc. *Jarāsandham*).—§ 452 (Mārkaṇḍeyas.): III, 183, †12589 (°anāṃ sēdā, will assist the Pāṇḍavas).

Madhucchanda, a brahman. § 677 (Mokshadh.): XII, 245b, 8899 (had observed renunciation).—§ 721b (Viçvāmitra): XIII, 4b, 249 (son of Viçvāmitra).

Madhuçcyutānām agrapā(h) = Īiva (1000 names³).

Madhūdvaḥa = Sātyaki: VII, 8804.

Madhughātīn ("the slayer of Madhu") = Kṛṣṇa (Viṣṇu): X, 750.

Madhuhan (do.) = do.: III, †12571; V, 2563; VII, 8257; XIII, 6814; XIV, 1996.

Madhu-Kaiṭabhahan ("the slayer of Madhu and Kaiṭabha") = Viṣṇu (Nārāyaṇa, Kṛṣṇa): XII, 13445.

Madhukalocana = Īiva (1000 names³).

Madhukumbhā, a mātṛ. § 615u (Skanda): IX, 46ḡ, 2637.

Madhulikā, a mātṛ. § 615u (Skanda): IX, 46ḡ, 2637.

Madhumatta, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 360 (in Bhāratavarṣa).

Madhunihan ("the slayer of Madhu") = Kṛṣṇa (Viṣṇu): III, 740 (*Harīḥ*).

Madhunisūdana ("the destroyer of Madhu") = Kṛṣṇa (Viṣṇu): III, 1896 (*Viṣṇuḥ*).

Madhuparka, a Suparṇa, son of Garuḍa. § 564 (Mātalyop.): V, 101b, 3599 (enumeration).

Madhupravira¹ = Balarāma: V, †40.—Do.² = Kṛṣṇa: V, †2509.

Madhura, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2573.

Madhurā (XII, 3737), v. Mathurā.

Madhurasvanā, an Apsaras. § 336 (Indralokābhigama-nap.): III, 43a, 1785 (danced in the palace of Indra).

Madhusrava, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7020.

Madhusūdana ("the destroyer of Madhu") = Kṛṣṇa (Viṣṇu): I, 7364, 7887, 8064, 8197, 8323; II, 45, 889, 953, 1354, 1355, 1366, 1578, 1580; III, 473, 482, 494, 496, 511, 520, 524, 537, 539, 576, 581, 585, 593, 892, 1900, 1982, 1985, 4076 (*surāṇaṃ sarvāṣṭham ādīḥ*), 8349 (in Dvāravātī), 8353 (*Harīḥ*, do.), 8755 (i.e. Viṣṇu (Nārāyaṇa)), 8761 (do.), 13497 (do.), 13569 (do.), 13579 (do.), 13580 (do., slew Madhu and Kaiṭabha); V, 139, 141, 2144, 2261, 2541 (*triyugam*), 2542 (do.), 2563, 2573, 2594, 2620, 2646, 2657, 2717, 2726, 2727, 2780, 2814, 2874, 2882, 2908, 2944, 2967, 2982, 2984, 2995, 3015, 3022, 3026, 3056, 3125, 3143, 3151, 3159, 3165, 3217, 3231, 3242, 3256, 3257, 3272, 3273, 3276, 3286, 3290, 4235, 4239, 4240, 4246, 4438, 4441, 4726, 4730, 4759, 4773, 4774, 4776, 4790, 4807, 4833, 4838, 4841, 4847, 4859, 4860, 5342, 5343, 5349; VI, 865, 878, 882, 1097, 1143, 2171, 3027 (origin of the name), 3045, 4326, 4330, 4333, 4907, 4932, 5547; VII, 1197, 1229 (only B.), 2680, 2684, 2947, 2954, 2957, 3050, 3693, 3857, 6421, 6458, 7804, 7808, 8183, 8187, 8941; VIII, 3608, 3768, 3783, 3784, 3789, 4117, 4364, 4487, †4656, †4678; IX, 1905, 1973, 1980, 1983, 2848 (*K*°), 3405; XI, 343, 452, 455, 480, 548, 557, 618, 668, 705, 711, 726, 731, 746, 749; XII, 16 (*Harīḥ*), 1583, 1601, 1867, 1872, 1896, 1937, 7533 (*Puruṣhottamaḥ*, i.e. Viṣṇu, origin of the name), 7546 (= do.), 13129, 13188, 13522 (i.e. Viṣṇu, slew Madhu and Kaiṭabha), 13620, 13672 (i.e. Viṣṇu); XIII, 622, 689, 722, 2138, 2140, 3469, 4657, 4658, 5377, 6315, 6333, 6359, 6879, 6894, 6957 (= Viṣṇu, 1000 names), 7401, 7404, 7443, 7458; XIV, 424, 569, 1484, 1486, 1488, 1521, 1544, 1557, 1961, 1992 (*purāṇarāṣiḥ*), 2004, 2559; XV, 259; XVI, 23, 79, 100, 160; XVIII, 128.

Madhuvāhinī, a river. § 574 (Jambūkh.): VI, 9λ, 334.

Madhuvana, name of a forest. § 534 (Hanūmatpratyā-gamana): III, 282, 16223 (*b*: *M.* was guarded by Vālin and afterwards by Sugrīva, but was pillaged by Hanūmat, etc.).

Madhuvarṇa, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2574.

Madhuvaṭī, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6064.

Madhuvilā, a river. § 413 (Tīrthayātrāp.): III, 135, 10692 (= Samāṅgā).

***Madhyadeṣa** ("the midland country"): XII, 6310, 6372; XIII, 3397.

Madhyadeṣīya, adj. ("living in the midland country"): XII, 6294 (*brāhmaṇaḥ*).

Madhyadeṣya, pl. (°āḥ) (do.). § 571 (Ulūkādūtāgama-nap.): V, 160, †5510 (in the army of Duryodhana); 161, †5555 (do.).

Madhyama = Īiva: XIII, 1166 (1000 names³); XIV, 199.

Madhyamakeya, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1190 (in the west, vanquished by Nakula on his digvijaya).

Madirā, one of the wives of Vasudeva. § 793 (Mausalap.): XVI, 7, 194.

Madirācva¹ = Madirāksha, the brother of Virāṭa. § 561 (Yānasandhip.): V, 57ḡ, 2237 (*°puroyamāḥ*, have joined

Yudhishtira, only C., B. has *Madrāksha*.—§ 572 (Rathatirathasāṅkhyānap.): V, 171, 5907 (among the rathas of the Pāṇḍavas).—§ 604 (Karnap.): VIII, 6, 184 (slain).

Madrācva¹, an ancient king. § 677 (Mokshadh.): XII, 235, 8608 (*rājarekhā*, by having given his daughter to Hiranyahasta, M. went to regions praised by the very gods).—§ 7206 (Sudarśanop.): XIII, 2, 91 (son of Daśacva), 92 (father of Dyutimat).—§ 787 (Ānuśāsanik.): 137a, 6268 (= XII, 8608).

Madrāksha, brother of Virāṭa. § 552 (Goharanap.): IV, 31, 1012 (*Çatānikād avarajāh*); 32, 1057 (in the rear of the army of Virāṭa); 33, 1106. Cf. *Madrācva*.

Madra¹, pl. (°āḥ), a people. § 190d (Arjuna): I, 123, 4796 (will be vanquished by Arjuna).—§ 234 (Svayamvarap.): I, 190, 7092 (*Çalyo M°āṇām içvarah*).—§ 285 (Nakula): II, 32, 1196 (*Çakalam . . . M°āṇām puṣabhadanam*).—§ 295 (Dyūtap.): II, 52, 1870 (°-*Kaikayāh*, brought tribute to Yudhishtira, B. has *Bh°*).—§ 545 (Pativratāmāhātmyap.): III, 293, 16620 (ruled by Açvapati).—§ 581 (Bhīshmadvadhap.): VI, 61³δ, 2691 (*aihu Kaikayāh*, in the army of Duryodhana, attack Arjuna and Abhimanyu).—§ 582 (do.): VI, 71¹⁰γ, 3132 (°-*Sauvira-Gāndhārāh*, supported Çakuni), (δ), 3138 (°-*āṇām rshabheṇa*, sc. *Çalyena*).—§ 583 (do.): VI, 75δ, 3295 (°-*Sauvira-Kekayāh*, followed Bhagadatta).—§ 589 (Dronābhishekap.): VII, 7ζ, 183 (in the rear of Droṇa's array).—§ 590 (do.): VII, 15, 613 (°-*āṇām adhipaṇ*, i.e. *Çalya*).—§ 592 (Sampaptakavadvap.): VII, 20γ, 799 (°-*Kaikayāh*, in the neck of Droṇa's *gāruḍavyūha*).—§ 599 (Jayadrathavadhap.): VII, 95, 3529 (°-*āṇām içvaro Çalyah*).—§ 603 (Nārāyaṇāstramokshap.): VII, 193, 8903 (do.).—§ 604 (Karnap.): VIII, 9, 331 (°-*āṇām adhipaḥ*, i.e. *Çalya*).—§ 605 (do.): VIII, 11, 418 (*Çalyah . . . mahatya senayā sārḍhaṇ M°deçasamutthayā*). 22ζζ, 864 (attacked the Pāṇḍavas).—§ 607 (do.): VIII, 44λ, 2070 (°-*Gāndhārāh*, among the peoples who have blameable practices); 45, 2086 (sg.), 2093 (°-*striyāh*, are the most debased of women).—§ 608 (do.): VIII, 46, 2143 (°-*Kaikayāh*, protected Duryodhana); 47λ, 2229 (supported Duryodhana); 50, 2404 (°-*āṇām içvarah*, i.e. *Çalya*), 2408 (°-*āṇām içvaro*, i.e. *Çalya*); 56pp, 2762 (°-*Saindhavān*, attacked by Bhīmasena).—§ 610 (Çalyap.): IX, 7, 332 (°-*āṇām adhipaḥ*, i.e. *Çalya*).—§ 611 (do.): IX, 12, 617 (°-*āṇām vṛshabhaṇ Çalyam*); 13, 674 (°-*āṇām adhipaṇ*, i.e. *Çalya*); 15, 782 (do.), 784 (°-*āṇām adhipasya*, i.e. *Çalya*); 18, 957, 973, 984 (attack Yudhishtira after the slaughter of *Çalya*, but are slain by the Pāṇḍavas); 23, 1205 (°-*yodhāh*). Cf. *Madraka*, pl., *Mādreya*, pl.

Madra², pl. (°āḥ). § 186 (Vyushitāçvap.): I, 121, 4714 (the dead Vyushitāçva begat on Bhadrā three Çālvas and four M.).

Madrādhīpa¹ ("king of the Madras") = Açvapati: III, 16658, 16914 (A°).

Madrādhīpa² (do.) = *Çalya*, q.v.

Madrādhīpati (do.), **Madraja**, **Madrajanādhīpa**, **Madrajanēçvara** = *Çalya*, q.v.

Madraka, a prince. § 130 (Amçvat.): I, 67, 2696 (reborn from the Krodhavaça gaṇa).—Do.² = *Çalya*, q.v.

Madraka, pl. (°āḥ), a people = *Madra*, pl. § 264 (Sabhā-kriyāp.): II, 4β, 119 (°-*āṇām rājā*, = *Çalya* P., waited upon Yudhishtira).—§ 578 (Bhīshmadvadhap.): VI, 51σ, 2097 (protected Bhīshma).—§ 581 (do.): VI, 61ε, 2695 (°-*āṇikān Kekayāṇç ca*), 2698 (pierced by Dhṛṣṭadyumna).—§ 607

(Karnap.): VIII, 40, 1836, 1838 (sg.), 1839 (sg.), 1840, 1844 (pl., sg.), 1845 (sg., pl.), 1847, 1848 (sg.), 1851 (sg.), 1857 (description of their evil practices); 45, 2078 (*Gāndhāra-M°ah*), 2096, 2108, 2109 (sg.) (description of their evil practices).—§ 610 (Çalyap.): IX, 7σ, 329.—§ 611 (do.): IX, 8, 391 (followed *Çalya*); 18, 960 (*Madrarājapriya yuktair M°āṇām mahārathaiḥ*).—§ 641 (Rājadh.): XII, 65θ, 2429 (*Āndhra-M°ah*, enumeration of low peoples).—§ 664 (Mokshadh.): XII, 207η, 7559 (in the south).

Madrakādhama, **Madrakādhīpa**, **Madrakeçvara** = *Çalya*, q.v.

Madrānābha, pl. (°āḥ), name of a caste: XIII, 2585.

Madrānām adhipa(h), **Madrānām içvara(h)**, **Madrānām rshabha(h)**, **Madrānām vṛshabha(h)** = *Çalya*, q.v.

Madrānpānuja ("the younger brother of the king of the Madras" [i.e. *Çalya*]) = *Çalyānuja*.—§ 611 (Çalyap.): IX, 17, 930. Cf. *Madrarājānuja*.

Madrapa, **Madrapati**, **Madrarāj** = *Çalya*, q.v.

Madrarāja¹, = Dyutimat: I, ††3832 (D°).—Do.² = *Çalya*, q.v.—Do.³ = Açvapati: III, 16628.

Madrarājānuja = *Madrānpānuja*: IX, 924 (*yuvā*).

Madrarājasutā ("the daughter of the king of the Madras") = *Mādrī*: I, 4896.

Madrarājātmaja ("the son of the king of the Madras") = Rukmaratha (?).—§ 604 (Karnap.): VIII, 5ζ, 112 (had been slain by Abhimanyu).

Madrarājeçvarātmaja = *Çalya*, q.v.

Mādravati¹, wife of Parikshit.—§ 160 (Pūruv.): I, 95, ††3837 (wife of Parikshit and mother of Janamejaya¹).

Mādravati² = *Mādrī*: XIV, 1969 (°-*yaḥ sutau*, i.e. *Nakula* and *Sahadeva*).

Mādravatīputra ("the son of Mādravati [i.e. *Mādrī*]") = *Sahadeva*: XVII, 55.

Mādravatīputra (do.), dual (°au) = *Nakula* and *Sahadeva*: XIV, 389.

Mādravatisuta¹ (do.) = *Nakula*: III, 15732, 15738; V, 2254 (N°); XII, 6204; XV, †669 (*jyeshthasya*).

Mādravatisuta² (do.) = *Sahadeva*: II, 1176, 2550 (S°); VII, 7475; XV, †668 (*yavtyasaḥ*), 1075.

Mādravatisuta (do.), dual (°au) = *Nakula* and *Sahadeva*: III, 16607; V, †5, †18, †724; IX, 814, 3318; XIV, †1533, 2081.

Mādreça = *Çalya*, q.v.

Mādreçvara¹ ("the king of the Madras") = the father of *Mādrī* [and *Çalya*]: I, 4367 (°-*ya*, sc. *sutā*, i.e. *Mādrī*).

Mādreçvara² = *Çalya*, q.v.

Mādreçvarasuta (the son of *Mādreçvara* [i.e. *Çalya*]) = Rukmaratha: VII, 1811 (R°).

Mādreya¹ ("son of *Mādrī*") = *Nakula*: III, 17246, 17253; VIII, 963; XII, 6129, 6207.

Mādreya² (do.) = *Sahadeva*: II, 1155, 1161, 2611; III, 11486; V, 2253 (S°); VII, 4032, 7478, 7479, 7481; VIII, 908; IX, 768 (S°).

Mādreya (do.), dual (°au) = *Nakula* and *Sahadeva*: I, 5647; III, 1123.

Mādreya, pl. (°āḥ), a people = *Madra*, pl.—§ 574 (Jambūkh.): VI, 9μ, 346 (°-*Jāṅgalāḥ*).

Mādrī¹ ("the daughter of the Madra king"), the wife of Pāṇḍu and mother of *Nakula* and *Sahadeva*. § 132 (Amçvat.): I, 67, 2794 (incarnation of the goddess Dhṛti).—§ 157 (Pūruvaṃç.): I, 95, ††3811 (wife of Pāṇḍu), ††3816,

††3817 (by the Aṣvins mother of Nakula and Sahadeva), †3818 (all. to § 192 foll.).—§ 177 (Pāṇḍudigvijaya): I, 113, 4430 (sister of Čalya), 4441, 4442, 4444 (Pāṇḍu married *M.*).—§ 178 (Pāṇḍu): I, 114, 4474, 4477 (Pāṇḍu went to the wood with his wives).—§ 180 (Gāndhārīputrotpatti): I, 115, 4484.—§ 184 (Pāṇḍu): I, 119, 4613, 4616 (cursed by Kindama, Pāṇḍu retired to the wood with his wives).—§ 192 (Pāṇḍavotpatti): I, 124, 4849, 4850 (at the wish of Pāṇḍu *M.* learnt the mantra from Kuntī and invoked the Aṣvins, who on her behalf Nakula and Sahadeva), 4859.—§ 193 (Pāṇḍu): I, 125, 4870, 4874, 4878, 4880, 4882, 4884, (4887), 4888, (4890) (Pāṇḍu's death).—§ 194 (do.): I, 126, 4922 (by the Aṣvins mother of Nakula and Sahadeva), 4926 (had ascended the funeral pyre of Pāṇḍu).—§ 195 (do.): I, 127, 4932, 4933, 4934 (the pretakārya of Pāṇḍu and *M.* was performed), 4940, 4953.—§ 214 (Hiḍimbavadhap.): I, 156, 6097 (*°yāḥ*, sc. *putrau*, i.e. Nakula and Sahadeva).—§ 305 (Anudyūtap.): II, 79, 2602.—§ 338 (Indralokūbhigamanap.): III, 46, 1862 (*yathā*).—§ 522 (Draupadīharanap.): III, 266, †15607 (*°yāḥ putrau*, i.e. Nakula and Sahadeva).—§ 548 (Āraṇeyap.): III, 313, 17416 (wife of Pāṇḍu), 17417.—§ 611 (Čalyap.): IX, 17, †871 (*°yāḥ ca putrau*, i.e. Nakula and Sahadeva).—§ 618 (Jalaprādūnikap.): XI, 13, †359 (do., do.).—§ 795 (Svargūrohanap.): XVIII, 4, 144 (with Pāṇḍu in heaven). Cf. Mādrarājasutā, Mādravati.

Mādri¹ (do.) = Vijayā, the wife of Sahadeva: I, ††3832 (*°*).

Mādikā, pl. (*°āḥ*) ("Madra women").—§ 607 (Kārṇap.): VIII, 40, 1853 (sg.), 1855 (pl.).

Mādrinandana¹ ("son of Mādri") = Nakula: IX, 764, (*°*).

Mādrinandana² (do.) = Sahadeva: II, 1116.

Mādrinandana (do.), dual (*°au*) = Nakula and Sahadeva: III, 19 (*°ān* (!)).

Mādrinandanaka (do.), dual (*°au*) = Nakula and Sahadeva: III, 10856.

Mādrinandikara (do.) = Sahadeva: V, 2000.

Mādrīputra¹ (do.) = Nakula: III, 1020 (*°*); IV, 165, 1359; V, 1997; VI, 3168 (*°*); VII, 7567, 7578, 8568; VIII, 930, 3188, †3814 (*°*); IX, 489; XII, 6126.

Mādrīputra² (do.) = Sahadeva: I, †7163 (*°*); II, 2624 (*°*); III, 15749; IV, 1354 (*°*); V, †708 (*°*), 3166 (*°*); VI, 5168, 5171, 5401 (*°*); VII, 3532, 7465, 8582; VIII, 496 (*°*); IX, 773, †891 (*°*), 1140, 1544.

Mādrīputra³ (do.), dual (*°au*) = Nakula and Sahadeva: I, 4855, 4879, 5742, 7399, 7465; II, 2157, 2621; III, 11503, 11739, 14987, †15668, 17225; IV, 2294, 2319; V, †653, †660, †711, 3207, 4426, 4657, 4791, 4826, 5152, 5854; VI, 711, 2068, 2473, 2733, 2744, 2746, 3694, 3865, 4508, 4669, 4782, 4799, 4912, 5074, 5228, 5559; VII, 1380, 1509, 3562, 3566, 6626, 8805 (C. by error *°am*), 8811; VIII, 1638, 1690, 2360, 2709, 2710, 3183, 3194, 3206, 3210, 4864, 4872, 4991, 4999; IX, 156, 164, 400, 453, 516, 550, 646, 652, 656, 779, 832, 961, 1019, 1021, 1026, 1064, 1373; 1725, 1956, 3481; X, 550; XII, 1379, 1396, 1464, 6231; XIII, 7772.

Mādrīsuta¹ (do.) = Nakula: I, †200 (*°*); II, 1202; V, †709, 2229 (*°*); VI, 1691; VIII, †4298, †4331 (*°*); X, †569, †570.

Mādrīsuta² (do.) = Sahadeva: II, 1163; V, 2368; VI, 5169; VII, 517, 7471, 8575; IX, †1558 (*°*), †1559 (slew Čakuni).

Mādrīsuta (do.), dual (*°au*) = Nakula and Sahadeva: I, †109, 2290; III, 1275, †2009, †10283, †11907, †11916; V, †718, †861, †868, 5115; VI, 3764; VIII, 3204; IX, †873.

Mādrītanūja (do.), dual (*°au*) = Nakula and Sahadeva: V, †688.

Magadha, pl. (*°āḥ*), a people.—§ 130 (Amṣāvat.): I, 67, 2683 (*°eshu Jayatsenas teshām asit pārthivāḥ*, incarnation of the first of the Kāleyas).—§ 177 (Pāṇḍudigvijaya): I, 113, 4451 (*goptā M°rūshṭrasya Dirgho Rājagṛhe*, slain by Pāṇḍu on his digvijaya).—§ 276 (Rājasūyārambhap.): II, 18, 738 (*°eshu*, Bhadratha established a feast in honour of the Rākshasī Jarū among the *M.*).—§ 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishtira).—§ 375 (Tīrthayātrāp.): III, 85, 8234 (*°eshu*, the holiness of the country).—§ 561e (Bhīmasena): V, 50, 1986 (*Kāci-Vaṅga-M°an*, had been vanquished by Bhīmasena).—§ 561g (Sahadeva): V, 50, 1997 (*Kācin Aṅga-M°an*, had been vanquished by Sahadeva).—§ 561 (Yānasandhip.): V, 530, 2107 (among the allies of Yudhishtira).—§ 574 (Jambūkh.): VI, 9μ, 357 (only B., C. has *Mā°*, among the peoples of Bhāratavarsha). Cf. Māgadha, pl.

Magadha (VIII, 186), v. Māgadha¹.

Magadha = the country of the Magadhas. § 641f (Pṛthu Vainya): XII, 59, 2234 (bestowed by Pṛthu Vainya on Māgadha [i.e. the ancestor of the Māgadhas]).

Māgadha¹ ("king of the Magadhas") = Bhadratha: II, 744.

Māgadha² (do.) = Daṇḍadhāra: VIII, 688 (only B., C. has by error *Madhavaḥ*).

Māgadha³ (do.) = Jalasandha: VII, 4573, 4578, 4583.

Māgadha⁴ (do.) = Jarāsandha: II, 586, 610 (*nṛpaṃ*), 647, 657, 754, 762, 770, 788 (the country?), 876, 879, 892 (*Jarāsandho rājā*), 919; VIII, 243 (*rājā*, having obtained the friendship of Kārṇa he confined the kings of the earth); XII, 129 (*rājā* . . . *Jarāsandhaḥ*); XIII, 6839 (*°saṃrudhān*, sc. *rājāḥ*, liberated by Kṛṣṇa, all. to Jarāsandha-vadhaparvan).

Māgadha⁵ (do.) = Jayasena: II, 121 (*°*). Cf. next.

Māgadha⁶ (do.) = Jayatsena, son of Jarāsandha: II, 1538 (*°*); V, 577 (*Jayatseno Jarāsandhiḥ*); VI, 5007 (*°*), 5317, 5321; VIII, 120 (*Jayatseno Jarāsandhiḥ*, had been slain by Abhimanyu). Cf. the prec. and Māgadha².

Māgadha⁷ (do.) = Meghasandhi, the son of Sahadeva: XIV, 2448, 2449, 2450, 2460, 2466.

Māgadha⁸ (do.) = Sahadeva, son of Jarāsandha: V, 5325 (*°*). Cf. next.

Māgadha⁹ (do.), one or more Magadha kings at the time of Yudhishtira = Jayatsena or Sahadeva (?).—§ 296 (Dyūtap.): II, 53, 1914 (waited upon Yudhishtira).—§ 561 (Yānasandhip.): V, 57, 2239 (*Jarāsandhiḥ*, had joined Yudhishtira).—§ 576 (Bhagavadgītāp.): VI, 17, 663 (in the army of Duryodhana); 18, 691 (*nṛpatiḥ*, do.).—§ 581 (Bhīshma-vadhap.): VI, 62, 2750, 2761, 2762 (fought with Abhimanyu).—§ 584 (do.): VI, 81, 3533 (in Duryodhana's army).—§ 587 (do.): VI, 108, 5051 (do.).—§ 593 (Abhimanyu-vadhap.): VII, 48, 1891 (*°eya putraṃ*, slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, 107, 4045 (*°eya suta*, i.e. Vyāghradatta, slain by Sātyaki).—§ 604 (Kārṇap.): VIII, 6, 186 (had been slain by Bhīshma, C. has by error *Mā°*).—§ 609 (Čalyap.): IX, 2, 73 (had joined Duryodhana), 92 (had been slain).

Māgadha¹⁰ (adj.) ("belonging to the Magadhas").—§ 273 (Rājasūyārambhap.): II, 14, 617 (*girimukhyaṃ* ?).—§ 276

(Jarāsandhavadhap.): II, 20, 797 (*puram*, i.e. Girivraja).—§ 277 (do.): II, 21, 798 (*nivṛṣaṣ* = do.), 809 (*puram* = do.); 22, 873 (*śaṅyāṣ*).—§ 581 (Bhīshmavadhap.): VI, 62, 2749 (*anikaṣ*).—§ 607 (Karna): VIII, 38, 1770 (*dāśnām M°inām*).—§ 619 (Strivilāp.): XI, 25, 712 (*°yāṣ . . . yōshitāṣ*).

Māgadha°, the ancestor of the Māgadhas (tribe and caste).—§ 641f (Pṛthu Vainya): XII, 59, 2233 (*Sata-M°au*, became the bards of Pṛthu Vainya), 2234 (Pṛthu Vainya gave *M.* the country of Māgadha).

Māgadha, pl. (*°āṣ*), a people = Magadha, pl.—§ 4 (Anukram.): I, 1, †153 (*°ānām varishṭham Jarāsandham*).—§ 74 (Vasu Uparicara): I, 63, 2363 (*mahāratho M°ānām vicruto yo Brhadrathāṣ*).—§ 242 (Ambuvīca): I, 204, 7476 (*Ambuvīca itīcvaraṣ | āsīd Rājagṛhe M°ānām mahikshilām*).—§ 275 (Rājasūyārambhap.): II, 19, 741 (ruled by Brhadratha).—§ 276 (Jarāsandhavadhap.): II, 20, 796 (*°kaśotrām*, the realm of Jarāsandha).—§ 277 (do.): II, 21, 807 (*°aparīhāryā meghānām M°a Manuṇa kṛtāṣ*), 815 (*°ānām suruoiraṣ Caityakam*), 827; 24, 932, 933, 942 (after the slaughter of Jarāsandha his son Sahadeva became king of the *M.*).—§ 280 (Bhīmasena): II, 30, 1090 (ruled by Daṇḍa and Daṇḍadhāra (?), vanquished by Bhīmasena, accompanied Bhīmasena when he vanquished the son of Jarāsandha in Girivraja).—§ 515 (Karnaḍigvijaya): III, 254, 15244 (vanquished by Karna on his digvijaya).—§ 574 (Jambūkh.): VI, 9, 353 (among the peoples of Bhāratavarsha), 357 (do., only C., B. has *Ma°*).—§ 578 (Bhīshmavadhap.): VI, 51, 2102 (followed Bhīshma).—§ 580 (do.): VI, 56, 2409 (on the right wing of Bhīshma's gāruḍavyūha).—§ 585 (do.): VI, 87, 3854 (followed Bhagadatta).—§ 589 (Dronābhishhekap.): VII, 11, 397 (formerly vanquished by Kṛṣṇa).—§ 592 (Samaptakavadhap.): VII, 20, 802 (in the back of Droṇa's gāruḍavyūha).—§ 599 (Jayadrathavadhap.): VII, 107, 4045, 4048 (attacked Sātyaki after the slaughter of Vyāghradatta, the son of the Māgadha king).—§ 605 (Karna): VIII, 12, 12, 459 (in the army of Yudhisṭhira ?); 18, †690 (*°ānām pravaraṣ*, i.e. Daṇḍadhāra); 22, 863 (attacked the Pāncālas).—§ 607 (do.): VIII, 45, 2084, (v), 2101, 2105.—§ 608 (do.): VIII, 46, 2133 (on the right wing of the Kaurava array); 70, 3500; 73, 3657 (*°ānām adhipatir Jayatsenāṣ*, had been slain by Abhimanyu).—§ 613 (Gadāyuddhap.): IX, 33, 1913 (have been slain).—§ 619 (Strivilāp.): XI, 25, 712 (*°ānām adhipatiṣ Jayatsenām*), 714 (*°yāṣ*, fem.).—§ 744 (Ānuśāsanik.): XIII, 44, 2441 (vanquished by Bhīshma at the svayamvara of Ambā, etc.).—§ 793 (Mausalap.): XVI, 6, 159 (had been vanquished by Kṛṣṇa).

***Māgadha**, pl., name of a caste (bards): I, 6940 (*sūta-m°āṣ*); III, †14750 (*°sūtapūgaiṣ*); IV, 541 (*sūta-m°āṣ*), †2189; V, †1314, 3333 (*sūta-m°āṣ*); VI, 4433; VII, 176 (*sūta-m°vandinām*), 2739 (*sūta-m°vandiḥhiṣ*); VIII, 12 (do.); XII, 1386, 10868 (*sūta-m°āṣ*); XIII, 2573 (eg., son of a vaiçya and a kahatriya wife), 2581, 2584 (°i, fem.), 2622, 5768; XIV, 1896 (*sūta-m°vandiḥhiṣ*), 2040 (*sūta-m°saṅghāṣ*); XV, 624 (*sūta-m°vandiḥhiṣ*), 1061 (*sūta-m°saṅghāṣ*).

Magadhādhipa ("king of the Māgadhas") = Jarāsandha: XV, 668 (*°sya sūtā Jarāsandha iti grutasya*, i.e. the wife of Sahadeva).

Magadhādhipati (do.) = Brhadratha: II, 688 (*B°*), 740 (*°āṣ sutaṣ*, i.e. Jarāsandha), 756.

Magadheçvara (do.) = Meghasandhi: XIV, 2444.

Māgadhendra (do.) = Jarāsandha: V, 2056 (*J°*).

Māgadhi ("daughter of the Māgadha king") = Amṛtā, wife of Anaçvan: I, †3794.

Maghā, mostly pl. (*°āṣ*), name of a nakṣatra (v. Su. Si.).—§ 246 (Sundopasundop.): I, 210, 7653 (*°āsu*).—§ 370 (Tīrthayātrāp.): III, 84, 8029 (*Kṛttikā-M°yōṣ . . . tīrtham*).—§ 574 (Jambūkh.): VI, 3, 81 (*°āsu Angārako vakraṣ*, omene).—§ 576 (Bhagavadgītāp.): VI, 17, 637 (*°vishayago somaṣ*).—§ 746 (Ānuśāsanik.): XIII, 64, 3263 (*°āsu*, the merit of making gifts under the constellation of *M.*).—§ 749 (do.): XIII, 88, 4251 (*°āsu*), 4252 (do.); 89, 4259 (*°āsu*, the merit of performing a çrāddha under the constellation of *M.*).—§ 759 (do.): XIII, 110, 5394 (*°āṣ*, eg., description of the cāndravrata, cf. Açleshāḥ).—§ 766 (do.): XIII, 126, 6040 (eg., a çrāddha should be performed under the constellation of *M.*).

Māgha, name of a month. § 587 (Bhīshmavadhap.): VI, 119, 5632 (*°māso gata iva*, but B. reads *māghamāṣ sagata iva*, cf. the explanation of Nil.).—§ 733p (Gaṅgā-Yamunayos tīrtham): XIII, 25, 1724 (*°māso*, then one should bathe in Prayāga).—§ 746 (Ānuśāsanik.): XIII, 66, 3316 (*°māso*, the merit of gifts of seeds in the month of *M.*).—§ 759 (do.): XIII, 106, 5152 (*°māsam*, the merit of fasting during *M.*); 109, 5374 (*dvādaçyam M°māso*, then one should worship Kṛṣṇa as Mādhyama).—§ 777 (Svargārohanik. p.): XIII, 168, 7733 (*māsah*, the month in which Bhīshma died).—§ 785 (Anugītāp.): XIV, 85, 2513 (*dvādaçyam M°pakṣikim*; *°māsikim*, B.).

Maghavan, **Maghavat** = Indra, q.v.

Maghavātman = Çiva: XII, 790.

Māghī, the day of full moon in the month of Māgha. § 658b (Kṛtaghnop.): XII, 171, 6384 (on this day the Rākshasa king entertained brahmins).—§ 733p (Gaṅgā-Yamunayos tīrtham): XIII, 25, 1723 (on this day 30,010,000 tīrthas are assembled in Prayāga).—§ 751b (Çapathavidhi): XIII, 94, 4552 (on this day Çakra, etc., came to Kauçiki).—§ 785 (Anugītāp.): XIV, 85, 2517 (*paurnamāsī*).

Mahābāhu°, two sons of Dhṛtarāshṭra. § 130 (Amçavat.): I, 67, 2733, 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4546, 4553.—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6938 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Mahābāhu° = Kṛṣṇa (Vishṇu): V, 2567.

Mahābala° = Çiva (1000 names°).—Do.° = Vishṇu (1000 names°).

Mahābalā, name of two mātṛs. § 615u (Skanda): IX, 46, 2627, 2644.

Mahābhāga = Vishṇu (1000 names°).

Mahābhārata, the poem of Vyāsa. § 1 (Anukram.): I, 1, 11 (*°saṃçritāṣ kathāṣ*). The *M.* had been composed by Vyāsa and was originally recited by Vaiçampāyana to Janamejaya, afterwards by Ugrāçravas to Çaunaka).—§ 7 (do.): I, 1, 265, 266 (etymology).—§ 11 (Parvasaṅg.): I, 2, 656 (*°m akhyāya*), 657 (do.).—§ 70 (Ādivaṃçāvatāraṇap.): I, 59, 2203 (*akhyānam*, recited at the sacrifice of Janamejaya); 2206 (recited by Sauti, i.e. Ugrāçravas).—§ 72 (do.): I, 62, 2283 (*akhyānam*), 2319 (*°akhyānam*), 2320 (etymology), 2322, 2333 (*tribhir varshair . . . Kṛṣṇa-Dvaipāyano . . . M°m akhyānam kṛtāvan*).—§ 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples *Vedān M°pañcamān*).—§ 717b (Nārāyaṇiya): XII, 341, 13027 (do. do.); 347, 13438 (*°kṛt*, i.e. Vyāsa).—§ 795c (Svargārohanap.): Sauti said: "The race of the *Bharatas* is the topic [of the *M.*]. Therefore

it is called Bhārata, and on account of this and of its greatness it is called *M.* (v. 192); this history is called *Jaya*, it should be heard by everyone who desires emancipation," etc. Blessing to the reader. *Vyasa* made an abstract of the *Bhārata* from love of righteousness; he made another compilation (*samhitā*) of six millions of verses; three millions of these verses are placed in *Devaloka*, 1,500,000 among the *Pitṛs*, 1,400,000 among the *Yakshas*, and 100,000 among men. *Nārada* recited it to the gods, *Asita Devala* to the *Pitṛs*, *Čuka* to the *Rākshasas* and *Yakshas*; *Vaiṣampāyana* to men; it is equal to the *Vedas*; blessing to the reader; the *Sāvitrī* of the *Bhārata* (i.e. vv. 2036-207) is quoted; "what need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bhārata . . . ?" (v. 211 + one verse in *B.*) (XVII, 5).—Asked by *Janamejaya* according to what rites one should listen to the Bhārata, etc., *Vaiṣampāyana* expounded what gods, etc., are found in the Mahābhārata (5); *grādha* offerings should be made after the hearing of it, likewise gifts to the brahmins (specification); one should appoint as reciter one who is pure, etc.; the reciter, seated at his ease, free from all bodily complaints, with rapt attention should recite the text without too much slowness, etc.; (o) the merit won at the conclusion of each *pārva* (π); the gifts that should be made at the conclusion of each parvan (ρ), its topic (σ) and fruits (τ) (XVIII, 6): XVIII, 6, 190, 191, 192 (etymology); 6, 299 (*°akhyanam*). Cf. Bhārata¹⁰, *Jaya*¹⁴.

Mahābhāsura = Mahāpuruṣa (Mahāpuruṣastava).

Mahābhauma, a prince. § 156 (*Pūruvaṇṣ*): I, 95, ††3772 (son of Ariha), ††3773 (husband of Suyajñā and father of Ayutanāyīn).

Mahābhaya ("great fear"). § 125 (*Amṣāvāt*): I, 66, 2619 (son of Adharma and Nirṭi).

Mahābhīmā = Umā: XII, 10304.

Mahābhīṣa, a king. § 161 (*Mahābhīṣop*): I, 96, 3843 (*Iksvākuvaṃṣaprabhavaḥ*), 3845, 3847, 3848, 3850 (cursed to be reborn on earth).—§ 162 (*Čāntanūp*): I, 97, 3882 (reborn as Čāntanu).—§ 376 (*Tīrthayātrāp*): III, 85, 8268 (*yathā rāja M°h*).—§ 706 (*Mokṣadh*): XII, 310, 11540 (*rājaraṣir adhrīṣṭi svargāt patito hi M°h*, all. to § 161).—§ 775 (*Ānuṣāsanik*): XIII, 166_η, 7681 (enumeration).

[**Mahābhīṣopākhyāna(m)**] ("episode relating to king Mahābhīṣa"). § 161 (*Sambhavap*): The *rājaraṣi Mahābhīṣa*, of the race of *Iksvāku*, had gratified *Indra* by 1,000 horse sacrifices and 100 *rajasūyas* and attained to *Svarga*. One day, when the gods and *rājaraṣis* were worshipping *Brahmān*, the *Wind* loosened the garments of *Gaṅgā*. The gods bent down their heads, but *Mahābhīṣa* rudely stared at her, and for this *Brahmān* cursed him, saying that he should be reborn on earth, [as should also *Gaṅgā*, but when his wrath should be provoked by her he should again attain to heaven] (the words in brackets are only to be found in *B.*). He then wished to be born as a son of *Pratīpa*. The *Vasus* had been cursed by the ṛṣi *Vasiṣṭha*, whom they had crossed when he was engaged in his twilight adorations, that they should be born among men. They chose to be born of *Gaṅgā* as sons to *Čāntanu*, who should be borne to *Pratīpa*, and *Gaṅgā* promised that she would throw them into the water as soon as they were born, except one, upon whom they would each contribute one-eighth of their energies, but who should be childless (I, 96). (For continuation v. Čāntanūpākhyāna.)

Mahābhoga, **Mahābhūta** = Vishṇu (1000 names).

***mahābhūta**, pl. (*°āni*) ("the elements"): III, 13913 (*°ālmakam Brahma*), 13914 (enumerated), 13921 (*pañca*, do.); VI, 178 (do., do.), 182 (*pañcasu*), 1327; XII, 6821, 6823, 7071, 7072, 7073 (*pañca*), 7077, 7525 (enumerated), 7725, 8739, 8976 (do.), 8979 (*pañca*), 9877 (do.); XIII, 7074; XIV, 983 (*pañca*), 1092 (do., enumerated); XV, 924. Cf. Bhūta, pl.

Mahābhūtādhipati = Vishṇu (*Nārāyaṇa*, *Kṛṣṇa*): XII, 13110.

Mahābīja = Čiva (1000 names¹).

Mahābuddhi = Vishṇu (1000 names).

Mahācūdā, a mātṛ. § 615_u (*Skanda*): IX, 460, 2623.

Mahāçakti, **Mahāçana** = Vishṇu (1000 names).

Mahāçankha, name of a tree (thus Nil.) in Čaṅkhatīrtha. § 615_f (*Čaṅkhatīrtha*): IX, 37, 2138 (*nagam*).

Mahāçiras¹, a muni. § 264 (*Sabhākriyāp*): II, 4_a, 105 (waited upon Yudhisṭhira).

Mahāçiras², an Asura. § 268 (*Varuṇasabhāv*): II, 9, 366 (among the *Daityas* and *Dānavas* in the palace of *Varuṇa*).

Mahāçoṇa, a river. § 276 (*Jarāsandhavadhap*): II, 20, 794 (crossed by *Kṛṣṇa*, *Arjuna*, and *Bhīmasena* on their journey from *Indraprastha* to *Girivraja*). Cf. Čoṇa.

Mahāçrama, a tīrtha. § 370 (*Tīrthayātrāp*): III, 84, 8031.—§ 733_g (*Saptagaṅga*): XIII, 25, 1704 (result of bathing there).

Mahāçrṅga = Vishṇu (1000 names).

Mahāçva, an ancient king. § 267 (*Yamasabhāv*): II, 8, 330 (in the palace of *Yama*).

Mahādamsṣṭra = Čiva (1000 names¹⁻²).

Mahādanta = Čiva (1000 names¹).

Mahādbhuta, name of a fire (= *Adbhuta*?). § 493 (*Āṅgīrasa*): III, 222, 14212.

Mahād bhūta(m) = Vishṇu (1000 names).

Mahādeva¹ ("the great god") = Čiva, q.v.

Mahādeva² (do.) = *Brahmān*: XII, 9176, 13047.

Mahādeva³ (do.) = Vishṇu (*Kṛṣṇa*): III, 8125 (*Vishṇum*); V, 298; VI, 3036 (= *Kṛṣṇa*); XII, 4490, 10087; XIII, 7001 (1000 names).

Mahādevapura ("the city of Mahādeva"). § 322 (*Dvaitavanapr*): III, 23, †913 (*puram M°prakāçam*).

[**Mahādevasahasranāmastotra(m)**] (the hymn containing the 1,008 names of Mahādeva, i.e. Čiva), v. Čiva.

[**Mahādevastava(h)**] ("the praising of Mahādeva, i.e. Čiva"). § 332 (cf. *Kairātap*): *Arjuna* enumerated the names of Čiva, *Kapardin*, etc. (III, v. 16246-1633).

Mahādevī¹ ("the great goddess") = *Aditi*: XIII, 3905.

Mahādevī² (do.) = Umā: III, 8129 (*Gauryāḥ*); IV, 200; VI, 805; XII, 10333; XIII, 4069; XIV, 1184 (*Pārvatī*). Cf. *Devī*.

Mahādhana = Vishṇu (1000 names).

Mahādhanu(s), **Mahādhātu** = Čiva (1000 names¹).

Mahādrīdhṛk = Vishṇu (1000 names).

Mahadyuman, name of a tīrtha or of the sun (Nil.). § 17 (*Uttāṅka*): I, 3, 804 (*avasat yo*—i.e. *Çrutasena*—*Mahadyumni prātikāyan nāgamukhyatām*).

Mahādyuti¹ = Vishṇu (1000 names).

Mahādyuti² = Čiva: XIV, 201, 206 (*°te*, dat.).

Mahāgaṇapati = Čiva: X, 254.

Mahāgaṅgā, name of a tīrtha. § 733_j (*Ānuṣāsanik*): By fasting and bathing in *M.* at the conjunction of the *Kṛttikā*s and *Āṅāraka* (so *BR.*, *PCR.* takes *Kṛttikāṅgaraka* as the name of a tīrtha) one becomes cleansed of his sins and ascends to heaven: XIII, 25, 1708.

Mahāgarbha, Mahāgarbhaparāyana = Īva (1000 names²).
Mahāgarta = Viṣṇu (1000 names).
Mahāgaūrī, a river. § 574 (Jambūkh.): VI, 9, 341 (in Bhāratavarsha).
Mahāghora = Īva (1000 names²).
Mahāgiri ("the great mountain") = Himavat: III, 8004.
Mahāgita, Mahāgrīva = Īva (1000 names²).
Mahāhamṣa = Mahāpuruṣa (Mahāpuruṣastava).
Mahāhanu¹, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takṣaka's race).
Mahāhanu², a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāṣṭra's race).
Mahāhanu³ = Īva (1000 names²).
Mahāharsha, Mahāhasta = Īva (1000 names²).
Mahāhavis = Viṣṇu (1000 names).
Mahāhrada¹, one or more tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8122 (*sarvatīrthavare*).—§ 391 (Rṣhyaçrṅga): III, 110, 10001 (Rṣhyaçrṅga lived at *M.*); 113, 10094 (do.).—§ 733g (Saptagaṅga): XIII, 25, 1705 (*°e upaspr̥ṣya Bhṛgutuṅga*).—§ 733v (Rāmahrada): XIII, 25, 1734.—§ 757m (Goloka): XIII, 102a, 4888.
Mahāhrada² = Viṣṇu (1000 names).
Mahājānu, a r̥shi. § 22 (Pramadvarā): I, 8a, 961.
Mahājata, Mahājatru = Īva (1000 names²).
Mahājavā, name of two mātṛ. § 615u (Skanda): IX, 460, 2634 (only C., B. has *Mānojara*), 2640.
Mahājaya, a serpent. § 615u (Skanda): IX, 45, 2554 (given to Skanda by Vāsuki).
Mahājihva, Mahājvāla = Īva (1000 names²).
Mahākāṣa, a varṣa (?) on Īkadvīpa. § 575b (Īkadvīpa): VI, 11b, 425.
Mahākāla¹, name of a form of Īva. § 358 (Tīrthayātrāp.): III, 82, 4090 (name of a tīrtha? or of the god worshipped there (in Ujjayini?)).—§ 696b (Dakṣaprokta-Īvasahasra-nāmasattra): XII, 285, 10392 (Īva's 1000 names²).
Mahākāla², followers of Īva. § 91 (Aṃçāvat.): I, 65, 2529 (= Bāna; *Rudrasyaṇucaraḥ*).—§ 269 (Vaiçravaṇa-sabbhāv.): II, 10, 414 (in the palace of Kubera).
Mahākālī = Umā: IV, 195; VI, 797; XII, 103C4.
Mahākālpa, Mahākambu = Īva (1000 names²).
Mahākarmaṇ¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Mahākarma = Īva (1000 names¹⁻²).
Mahākarnī, the minister of king Ambuvīca. § 242 (Ambuvīca): I, 204, 7478.
Mahākarnī, a mātṛ. § 615u (Skanda): IX, 460, 264a.
Mahākartṛ = Īva (1000 names²).
Mahākāya = Īva: VII, 9532; XIII, 1148 (1000 names), 1168 (do.), 1199 (do.).
Mahākāyā, a mātṛ. § 615u (Skanda): IX, 460, 2642.
Mahākeça, Mahāketu = Īva (1000 names²).
Mahākoça, Mahākrama, Mahākratu = Viṣṇu (1000 names).
Mahākrautica, a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12, 448. Cf. Krauñca.
Mahākrodha = Īva (1000 names²).
Mahākroçhra = Mahāpuruṣa (Mahāpuruṣastava).
Mahākaha¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Mahālaya, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8092.—§ 756 (do.): III, 85, 8283.
Mahālīnga = Īva (1000 names²).

Mahāmakha = Viṣṇu (1000 names).
Mahāmāla = Īva (1000 names²).
Mahāmanas = Viṣṇu (1000 names).
Mahāmatī, a daughter of Āṅgiras. § 489 (Āṅgirasa): III, 218, 14128 (*mahāmakhso Āṅgirasī dīptamatsu mahāmato | M^oti vikhyāta saptaṃti kathyate suta*). Cf. Āṅgirasī.
Mahāmātra = Īva (1000 names²).
Mahāmāya¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Mahāmāyādhara = Mahāpuruṣa (Mahāpuruṣastava).
Mahāmegha, a Kuru warrior. § 593 (Abhimanyuvadhāp.): VII, 48x, 1899 (slain by Abhimanyu).
Mahāmeghacayaprakhya = Īva (1000 names¹).
Mahāmeghanivāsin = Īva (1000 names²).
Mahāmeru¹⁻² = Meru¹⁻², q.v.
Mahāmukha¹, a warrior of Jayadratha. § 522 (Draupadīharanap.): III, 271, 15371 (*Kṣhemakara-M^oau*, slain by Nukula).
Mahāmukha², Mahāmuni, Mahāmūrdhan = Īva (1000 names²).
Mahāmūrti¹ = Īva (1000 names¹).—Do.² = Mahāpuruṣa (Mahāpuruṣastava).—Do.³ = Viṣṇu (1000 names).
Mahānada¹ ("the great river") = Sindhu: XIII, 1695.—Do.² = Īva (1000 names²).
Mahānadi¹, one or more rivers. § 249 (Arjunavanavāp.): I, 215, 7818 (visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, 84, 8062.—§ 377 (Dhaumyatīrthak.): III, 87, 8307 (near Gayā).—§ 379 (Tīrthayātrāp.): III, 95, 8519 (do.).—§ 459 (Mārkaṇḍeya): III, 188a, 12909 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 606 (Tripurākhyāna): VIII, 34, 1473 (became the jaṅghā of Īva's chariot).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646.
Mahānadi², a river in Īkadvīpa. § 575b (Īkadvīpa): VI, 11γ, 433.
Mahānadisuta ("the son of the great river [i.e. Gaṅgā]") = Bhīṣma: XII, † 2120.
Mahānāgahana, Mahānakha, Mahānana = Īva (1000 names²).
Mahānandā, a tīrtha. § 733u (Punarāvartanandā): XIII, 25, 1731.
Mahānāsa, Mahānetra, Mahānga = Īva (1000 names²).
Mahānidhi = Viṣṇu (1000 names).
Mahāniyama = Mahāpuruṣa (Mahāpuruṣastava). Cf. XII, 13052.
Mahānṛtya, Mahāntaka, Mahāpāda = Īva (1000 names²).
Mahāpadma¹, an elephant. § 581 (Bhīṣmavadhāp.): VI, 64μ, 2866 (one of the world's elephants, followed Ghaṭotkaca).—§ 599 (Jayadrathavadhāp.): VII, 121ζ, 4830 (*°kule, so. jāta nāgaḥ*).
Mahāpadma², a city. § 718b (Uñchavṛtṭyup.): XII, 354, 13775 (*puṛottama Gaṅgāya dakṣiṇe tīre*).
Mahāpārçva¹, an Asura. § 268 (Varuṇasabbhāv.): II, 9, 366 (among the Daityas and Dānavas in the palace of Varuṇa).
Mahāpārçva² = Īva (1000 names¹).
Mahāpārishadeçvara, a warrior of Skanda. § 615u (Skanda): IX, 46γ, 2568.
Mahāpatha = Īva (1000 names²).
Mahāpavitra, Mahāprajāpati = Mahāpuruṣa (Mahāpuruṣastava).
Mahāprasāda = Īva (1000 names²).

Mahāprasthānika(m) [parva(n)] ("the section relating to the great journey [to the other world]," i.e. Mahāprasthānikaparvan).—§ 10 (Parvasaṅgr.): I, 2, 356 (°am parva).—§ 11 (do.): I, 2, 629 (C. has °pra°), 633 (°am parva, C. has °pra°).—§ 795c (Mahābhārata): XVIII, 6, 279 (°e).

[Mahāprasthānikaparvan] ("the section relating to the great journey to the other world," the 17th of the great and the 99th of the minor parvas of Mbhr.; cf. Mahāprasthānika(m) parva(n)).—§ 794: Janamejaya said: Having heard of the battle with iron clubs between the Vṛshnis and Andhakas, and of Kṛṣṇa's ascension to heaven, what did the Pāṇḍavas do? Vaiṣampāyana said: Having heard the particulars of the great slaughter of the Vṛshnis, Yudhiṣṭhira set his heart on leaving the world, saying to his brothers that it is Time that ripens every creature, of which they approved. He made the kingdom over to Yuyutsu and installed Parikṣit as king in Hastinapura, while Vajra ruled in Indraprastha. Then he offered oblations of water to Kṛṣṇa, Rāma, and Vasudeva, etc., and grādhas to his deceased kinsmen, and fed Vyāsa, Nārada, Mārkaṇḍeya, and Yājñavalkya, and gave jewels, etc. (specification) to brahmins in honour of Kṛṣṇa. Kṛṣṇa was installed as the preceptor of Parikṣit. Then he summoned his subjects and informed them of his intentions; they tried in vain to dissuade him. He and his brothers and Draupadī removed their ornaments and wore barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pāṇḍavas, Draupadī, and a dog. Kṛṣṇa, etc., stood around Yuyutsu; Uśatī entered the waters of Gaṅgā; Citrāṅgada set out for Manipūra; the grandmothers of Parikṣit surrounded him. Yudhiṣṭhira, etc., set out with their faces turned towards the east, devoting themselves to yoga, resolved to observe the religion of renunciation; Yudhiṣṭhira first, then the other Pāṇḍavas in the order of their birth, behind them all Draupadī; a dog followed them. They reached the sea of red water. Agni came, and mentioning the Khāṇḍava forest, etc. (a), he caused Arjuna to throw the Gāṇḍīva and his inexhaustible quivers into the water to be given back to Varuṇa. Then Agni disappeared. They now proceeded towards the south; then, by the northern coast of the salt sea, to the south-west; then towards the west, where they saw Dvārakā covered by the ocean; then to the north, observant of yoga, desirous of making a round of the whole earth (XVII, 1). They crossed Himavat, and beheld a vast desert of sand, and then Meru. Kṛṣṇa dropped down; asked by Bhīmasena, Yudhiṣṭhira said that this was the consequence of her partiality for Arjuna. Then Sahadeva fell down; asked by Bhīmasena, Yudhiṣṭhira said it was because he never thought anybody his equal in wisdom. They went on. Nakula fell; asked by Bhīmasena, Yudhiṣṭhira said it was because he thought that nobody equalled him in beauty, though his righteousness was without blemish. Arjuna fell down; asked by Bhīmasena, Yudhiṣṭhira said that it was because Arjuna had said that he would consume all the foes in a single day, but did not accomplish it. Bhīmasena fell down; Yudhiṣṭhira told him it was because he was a great eater, and used to boast of his strength. Yudhiṣṭhira went on with the dog (XVII, 2). Indra came with a chariot, and asked Yudhiṣṭhira to ascend it for going to Heaven; Yudhiṣṭhira wanted to take Draupadī and his fallen brothers with him; Indra said they have already reached Heaven, where he will see them; Yudhiṣṭhira would have the

dog to accompany him; † as Indra said there is no place in Heaven for persons with dogs, as the Krodhavaṇas take away all the merits of such persons, Yudhiṣṭhira refused to ascend the chariot. Then [the dog, transformed into] Dharma, said to Yudhiṣṭhira (†vv. 80-9) that he had formerly tested him in the Dvāitavana, where he had chosen the revival of Nakula, disregarding Bhīmasena and Arjuna, for doing good to his [step]mother; "there is no one in Heaven that is equal to thee." Then Dharma, Indra, M., A., D., D.-r., causing Yudhiṣṭhira to ascend the chariot, proceeded to Heaven on their respective chariots. Nārada said that Yudhiṣṭhira was superior to all the R.-r. there. Yudhiṣṭhira wished to proceed to where his brothers were; Indra, saying that his brothers had won regions of felicity, tried to persuade him to stay, beholding D.-r. and Si.; Yudhiṣṭhira wished to be united with his brothers and Draupadī (XVII, 3).

Mahāpumsa, a varsha (?) in Ākadvīpa. § 575b (Ākadvīpa): VI, 11β, 427.

Mahāpura, a tīrtha. § 733k (Vaimānika): XIII, 25, 1712.

Mahāpurāṇasambhāvyā, an ancient king. — § 6 (Anukram.): I, 1a, 232 (in Sañjaya's enumeration).

Mahāpuruṣa ("the great Spirit")=Vishṇu (Nārāyaṇa, Kṛṣṇa). § 717c (Upāricara): XII, 337, 12795.—§ 717b (Nārāyaṇīya): XII, 339, ††12864 (praised by Nārada with the Mahāpurushastava, q.v.); 341, 13035, 13050; 348, 13455.—§ 717d (Brahma-Rudrasaṃv.): XII, 352, 13748.

[Mahāpurushastava] ("the praise of the great Spirit"). § 717b (Nārāyaṇīya): XII, 339, ††12864 (recited by Nārada at Āvetaḍvīpa). The names (Dvadeveṣa, etc., numbers 1-200), alphabetically arranged, are the following: Abhagna-parisāṅkhyāna (119), Abhagnayoga (118), Abhāsura (41), Acala (172), Ādideva (20), Agni (90), Agrāhya (171), Āhuti (92), Aja (168), Ākhaṇḍala (123), Amadhya (134), Amṛta (13), Amṛtakṣa (14), Amṛteṣaya (80), Anādi (133), Ananta (7, 132), Anantabhoga (131), Anantagati (130), Anantākhyā (15), Aparājita (69), Aparimīta (54), Aparinidita (53), Aparinirmīta (51), Apratarkya (179), Atharvaṇas (113), Atikrochra (160), Avaṇavartin (56), Avijñāya (180), Avyaktamadhya (so B., C. only Avyakta, 135), Avyaktanidhana (136), Bāṇḍhava (197), Bhaktavatsala (198), Brahmāgrya (181), Brahmakāyika (38), Brāhmaṇapriya (194), Brāhmaṇarūpa (193), Brāhmaṇyadeva (199), Brahmāpurohita (37), Brahmēṣaya (84), Brhat (178), Cakṣurājya(m) (99), Candramas (98), Cāturmahārājika (40), Chinnaśaṃṣaya (190), Chinnaśraṇa (189), Citraçikhaṇḍin (185), Çṛivāsa (145), Dayāvāsa (141), Dvadeveṣa (1), Dveṣaya (82), Dhanaprada (154), Diçāṃ gaja (101), Digbhānu (102), Dikpati (34), Divaspati (30), Ekāntadarçana (200), Gatādharma (188), Guhya (36), Hama (74), Hariḥaya (149), Harimodha (150, 155), Hayagrīva (104), Hiraṇmaya (so C., B. has Hiraṇyamaya, 177), Hiraṇyēṣaya (81), Jagadanvaya (88), Jagatpati (28), Jagatprakṛti (89), Kaushika (Kauç° B., 125), Kṛtyādeva (144), Krochra (159), Kṛotrājña (5), Kuçṣaya (83), Lakṣmyādeva (142), Lokāśakṣin (4), Mahābhāsura (42), Mahābhāsa (76), Mahākrochra (161), Mahāmāyadhara (184), Mahāmūrti (196), Mahāniyama (158), Mahāpavitra (176), Mahāprajāpati (25), Mahāpuruṣa (9), Mahārājika (39), Mahātmyaçaritra (174), Mahātushita (48), Mahāvibhūti (173), Mahāyājña (58), Mahāyājñābhāgahara (151), Mahāyāmya (45), Manas (97), Mānasika (70), Manaspati (29), Marutpati (31), Mūsikavratadhara (112), Namanāmika (71), Nirguṇa (3), Nishkriya (2), Nivṛttibhrama (164), Nivṛttirūpa (192), Niyama (157), Niyamadharma (163),

Oṃkāra (95), *Padmāyā* (85), *Pañcāgni* (107), *Pañcākṣa-kartṛpati* (86), *Pañcamahākālpa* (114), *Pañcātrika* (87), *Pañcayājña* (65), *Parāmahanṣa* (75), *Paramayājñika* (77), *Parasūmin* (72), *Parinirmita* (50), *Pavitra* (175), *Phenapācārya* (115), *Pracīnagarbha* (124), *Pradhāna* (12), *Prāgyotishajyeshtha* (110), *Prajānidhanakara* (183), *Prajāpati* (22), *Prajāsargakara* (182), *Pramardana* (49), *Prathamatri-sūparṇa* (105), *Pravacānagata* (165), *Pravṛttavedakriya* (167), *Prṇigarbhapravṛtta* (only B., 166), *Prthivīpati* (33), *Puro-ḍācābhāgahara* (187), *Puruhāta* (127), *Puruṣa* (8), *Puruṣho-tama* (6, 10), *Puruṣhuta* (126), *Pūrvanivāsa* (35), *Rādhāman* (19), *Sadasādvyaḥkṛtyakṛta* (18), *Sailāpati* (32), *Sāmagā* (111), *Samudrādhipā* (138), *Sandāna* (17), *Saṅghāsaṅghā* (46), *Sāṅkhyamūrti* (79), *Sāṅkhyayoga* (78), *Saptamahābhāga* (43), *Sārathī* (93), *Sarvaśāhandaka* (148), *Sarvadārṣin* (170), *Sarvagati* (169), *Sarvakṛoḥra* (162), *Sarvatovṛtta* (191), *Sarvātma* (146), *Shāṇḍanganidhāna* (109), *Sukhaprada* (153), *Suprajāpati* (23), *Sūrya* (100), *Susāta* (73), *Tapa* (96), *Tapodāna* (140), *Triguṇa* (11), *Trināikāta* (108), *Tushita* (47), *Uṇjapati* (26), *Vācaspati* (27), *Vācavartin* (52, 55), *Vācavātmukho'gniḥ* (91), *Vaiṣṇava* (117), *Vaiṣṇuṣa* (88), *Vaiṣṇuḥ* (116), *Vānāspati* (24), *Vānaprada* (152, 186), *Vārṇadhara* (106), *Vāśiṣṭhāra* (94), *Vāśudeva* (147), *Vasuvrata* (21), *Viśvakṛt* (128), *Viśvakṛta* (87), *Viśvamūrti* (195), *Viśvarūpa* (129), *Viśvavara* (86), *Vidighānu* (103), *Vidyā-vāsa* (143), *Vratādvāsa* (137), *Vyoman* (16), *Yācoddāsa* (139), *Yājña* (57), *Yājñabhāgahara* (64), *Yājñagarbha* (61), *Yājñahra-dāya* (62), *Yājñasambhava* (59), *Yājñastūta* (63), *Yājñayoni* (60), *Yama* (156), *Yāmya* (44), *Yugādi* (120), *Yugamadhya* (121), *Yuganidhāna* (122).

Mahārājika = Mahāpuruṣa (Mahāpuruṣastava).

Mahāratha¹, an ancient king. § 5 (Anukram.): I, 1a, 223 (in Nārada's enumeration).

Mahāratha² = Īva (1000 names³).

Mahāraudra, a Rākṣasa. § 585 (Bhishmavadhap.): VI, 91v, 4083 (slain by Duryodhana).

Maharddhi = Viṣṇu (1000 names).

Mahāretas = Īva (1000 names³).

Mahārha = Viṣṇu (1000 names).

Mahārnavanipānavid, **Mahāroman** = Īva (1000 names³).

Maharahayah sapta = Saptarshi, pl.: I, 4807 (*sapta caiva maharahayah*, enumerated); VI, 1210 [1229 (*mahar-shāp Bhṛgur aḥam*, sc. Kṛṣṇa)].

Maharshi¹ = Īva (1000 names³).—Do.² = Viṣṇu (1000 names).

Mahārūpa = Īva (1000 names³).

Mahāsaras, a tirtha. § 652b (Indrota-Pārkṣhitiya): XII, 152β, 5646, (γ), 5662. Cf. Mahāsaras.³

Mahāsattva = Agni, q.v.

Mahāsena¹ = Skanda, q.v.—Do.² = Īva (1000 names³).

Mahāsura, v. Asura.

Mahāsuri ("the great female Asura") = Kālākā: III, 12203 (A).

Mahāsvana = Viṣṇu (1000 names).

Mahat¹, a prince. § 150 (Pūruvapq.): I, 94, 3704 (the second of the four sons of Matināra).

Mahat² = Hiranyagarbha: XII, 11231.

Mahat³ = Īva: XIII, 1150 (1000 names³), 1157 (do.), 1243 (do.); XIV, 197.

Mahat⁴ = Viṣṇu (1000 names).

Mahātāpas¹ = Īva (1000 names³).—Do.² = Viṣṇu (1000 names).

Mahātejas¹ = Īva (1000 names³).—Do.² = Viṣṇu (1000 names).

Mahātman = Īva (1000 names³).

Mahātmyaṣarīra = Mahāpuruṣa (Mahāpuruṣastava).

Mahatsaras, a tirtha. § 757m (Goloka): XIII, 102n, 4887. Cf. Mahāsaras.

Mahattara, a fire (?). § 491 (Āngirasa): III, 14164 (son of the pitṛ Kācyapa (C. Kā^o)).

Mahātushita = Mahāpuruṣa (Mahāpuruṣastava).

Mahaujas¹, one or more princes. § 130 (Amṛtāt.): I, 67, 2688 (incarnation of the fifth of the Kāleyas).—§ 280 (Bhīmasena): II, 30, 1096 (*Kauṣikīnilayam*, vanquished by Bhīmasena on his digvijaya).—§ 554 (Sainyodyogap.): V, 4γ, 85 (among the princes to whom the Pāṇḍavas ought to send messengers).

Mahaujas² = Īva: XIV, 202, 207.

Mahaujas, pl. (^oasaḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2731 (*Varayuc ca M^oam*).

Mahāushadha, **Mahāvākṣas** = Īva (1000 names³).

Mahāvāc = Samācāsa (a fire): III, 14155.

Mahāvāktra = Īva (1000 names³).

Mahāvarāha = Viṣṇu (Kṛṣṇa): XIII, 6858, 7007 (1000 names).

Mahāvega = Īva (1000 names³).

Mahāvegā, a mātṛ. § 615u (Skanda): IX, 466, 2634.

Mahāvibhūti = Mahāpuruṣa (Mahāpuruṣastava).

Mahāvira, a prince. § 130 (Amṛtāt.): I, 67, 2696 (among the incarnations from the Krodhavaṇa gāṇa).

Mahāvīrya = Viṣṇu (1000 names).

Mahāvṛata = Bhīṣma, q.v.

Mahāyaṇas = Īva (1000 names³).

Mahāyājña¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Viṣṇu (1000 names).

Mahāyājñabhāgahara = Mahāpuruṣa (Mahāpuruṣastava).

Mahāyajvan = Viṣṇu (1000 names).

Mahāyāmya = Mahāpuruṣa (Mahāpuruṣastava).

mahāyogeṣvara, pl. ("great masters of yoga"): XIII, 4393 (= Brahman, etc.).

Mahāyogin = Īva: XIV, 206.

Mahāyudha = Īva (1000 names³).

Maheṣa ("the great Lord") = Īva: XIII, 780.

Maheṣvara¹ (do.) = Īva, q.v.

Maheṣvara² (do.) = Viṣṇu (Kṛṣṇa): XII, 18064; XIII, 6813.

Maheṣvara³, a Rudra. § 770 (Ānuṣāsanik.): XIII, 151β, 7090 (enumeration).

Māheṣvara, adj. ("belonging to Maheṣvara [i.e. Īva]"): VII, 9572 (*śādanam*, O. by error *M^o*); IX, 2455 (*śeṣaḥ*); XII, 10265 (*śeṣo Jvare nāma*), 10678 (*śeṣaḥ*); XIII, 604 (*viśhātīm*), 815 (*padam*), 825 (*prajā*).

Maheṣvarapada, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8097.

Maheṣvarapura, a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8107 (there Vṛṣhadhvaja, i.e. Īva, is to be worshipped).

Maheṣvarasakha ("the friend of Maheṣvara" [i.e. Īva]) = Kubera: IX, 583 (*Alakādhipam*).

Maheṣvari = Umā: XII, 10304.

Māheṣvari = Umā: XIV, 1184 (*Parvati*).

Māheṣvari dhārā a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8095.

Mahejya = Viṣṇu (1000 names)

Mahendra¹ = Indra, q.v.

Mahendra¹, a mountain, the abode of Rāma Jāmadagnya. § 81 (Ādivançāvatāranap.): I, 64, 2459 (*parvatottama*).—§ 201 (Drona): I, 130, 5120, 5121.—§ 249 (Arjunavanavāsanap.): I, 215, 7824 (*parvatam*, visited by Arjuna Pāṇḍava).—§ 252 (Suhadrāharanap.): I, 219, 7907 (only C., but read with B. *mahe tasya* instead of *Mahendrasya*).—§ 269 (Vaiçravanasa-bhāv.): II, 10, 412 (present in the palace of Kubera).—§ 370 (Tīrthayātrāp.): III, 85, 8158 (*Jāmadagnyanishchivita*)—§ 377 (Dharmyutīrthak): III, 87, 8318 (*o nāma Bhārgavasya*, in the east).—§ 378 (Tīrthayātrāp.): III, 93, 8467 (*ādīnç ca parvatān*).—§ 383 (Paraçurāma): III, 99, 8681.—§ 392 (Tīrthayātrāp.): III, 114, †10124 (visited by Yudhishtira, etc., on their tīrthayātrā).—§ 398 (Paraçurāma): III, 117, 10209 (*çailendre*).—§ 399 (Mahendrācalagamana): III, 117, 10213.—§ 459 (Mārkaṇḍeya): III, 188, 12919 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 573 (Ambopā-khyānap.): V, 176, 6054; 186, 7338.—§ 574 (Jambūkh.): VI, 9, 318 (among the *kulaparvatā* of Bhāratavarsha).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70, 2447 (*parvatottama*), having given the earth to Kaçyapa, Rāma took his abode on *M.*).—§ 621 (Rājadh.): XII, 2, 59 (*parvatam*), 62 (*svargasaṃmita*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7657 (enumeration).—§ 782g (Guruçishyasamv.): XIV, 43, 1174 (do.).

Mahendra² = Rāvana (?): II, 410 (*Rakṣasādhipatiḥ*, but the text seems to be in disorder, cf. v. 412).

Mahendra³ = Vishnu (1000 names).

Mahendrā, a river. § 574 (Jambūkh.): VI, 9, 330 (in Bhāratavarsha).

Māhendra, adj. ("belonging to Mahendra [i.e. Indra]"). § 568 (Vidulāputraçāsana): V, 134, 4562 (*pragraham*, C.; *ca graham*, B.).—§ 570 (Sainyaniryaṇap.): V, 168, 5353 (*dhavah*, i.e. Vijaya), 5354 (*dhavur Vijayam*).—§ 572 (Rathātirathasāṅkhyānap.): V, 169, 5870 (*astragrāmāḥ*, acquired by Arjuna).—§ 580 (Bhīshmavadhap.): VI, 59, †2624 (*astram*, employed by Arjuna).—§ 592 (Saṃçaptakavadhap.): VII, 23, 1038 (*dhavah*, held by Yudhishtira).—§ 600 (Ghaṭotkacavadhap.): VII, 167, †6958 (*astram*, employed by Yudhishtira).—§ 601 (Dronavadhap.): VII, 184, 8408 (*o dik*).—§ 615u (Skanda): IX, 46, 2655 (*yaḥ*, sc. *mātaraḥ*).—§ 635 (Rājadh.): XII, 38, 1428 (*oçaminir-dagdhaḥ*, but B. has *Ma*^o).

[**Mahendrācalagamana(m)**] ("the going to the Mahendra mountain"). § 399 (cf. Tīrthayātrāp.): On the fourteenth day of the moon Rāma showed himself and was worshipped by the Pāṇḍavas. Rāma praised them, and at his direction Yudhishtira spent the night on Mahendra, and then started for the south (III, 117).

Mahendraloka = Indraloka: I, 434 (*oçamana*, all. to Indralokābhigamanaparvan).

Mahendrāṇi = Çaci, q.v.

Mahendrasūnu ("the son of the great Indra") = Arjuna: VIII, †4540, †4799.

Mahendratanaya (do.) = Arjuna: VI, 5470.

Mahendravanī, a river. § 775 (Ānuçāsanik.): XIII, 166a, 7654 (enumeration).

Mahendrāvaraja ("younger brother of Mahendra") = Kṛṣṇa (Vishnu), q.v.

Maheshvāsa = Vishnu (1000 names).

Mahetha, name of a country. § 285 (Nakula): II, 32, 1188 (in the west, conquered by Nakula on his digvijaya).

Māheya, pl. (*oḥ*), a people. § 574 (Jambūkh.): VI, 9, 356 (in Bhāratavarsha).

***Mahi**¹ ("the Earth," personif.): I, 2491, 2492, 2493, 2501; II, 438; III, 10113, 14642; VII, 2406 foll.: XIII, 7232 (*Brahmaṇḍa outāṇ*).

Mahi², a river. § 494 (Āngirasa): III, 922, 14230 (among the rivers who are mothers of fire).

Mahibharṭṛ = Vishnu (1000 names).

Mahicārīn = Çiva (1000 names²).

Mahidhara¹, a king (? PCR.). § 280 (Bhīmasena): II, 30, 1083 (vanquished by Bhīmasena on his digvijaya), cf. Madadhāra.

Mahidhara², a tīrtha (?). § 379 (Tīrthayātrāp.): III, 95, 8508 (near Gayā, consecrated by Gayā).

Mahidhara³ = Vishnu (1000 names).

Māhika, pl. (*oḥ*), a people. § 574 (Jambūkh.): VI, 9, 354 (in Bhāratavarsha).

Mahisha, an Asura. § 507 (Skandayuddha): III, 231, 14595 (*Dānavaḥ*), 14596, 14599, 14600-2, 14604, 14605, 14609, 14610 (slain by Skanda), 14619, 14620 (*oṭiyandam Dānavān*).—§ 600 (Ghaṭotkacavadhap.): VII, 166, 7412 (*oṣ Shāpmukho*—i.e. Skanda—*yathā*, sc. *nihanishyāmi*).—§ 604 (Karnap.): VIII, 5, 146 (*yathā Skandena M^oḥ*, sc. *hataḥ*, sc. B.).—§ 615u (Skanda): IX, 46, 2692 (slain by Skanda).—§ 730g (Upamanyu): XIII, 14, 805. Cf. Dānava.

Mahishaghna ("the slayer of Mahisha") = Çiva: XIII, 905.

Māhishaka (B. mostly *Ma*^o, pl. (*oḥ*), a people. § 574 (Jambūkh.): VI, 9, 366 (*Ma*^o, B., in the south).—§ 607 (Karnap.): VIII, 44, 2066 (destitute of religion).—§ 739 (Ānuçāsanik.): XIII, 33a, 2104 (*Ma*^o, B., degraded to çūdras).—§ 785 (Anugītāp.): XIV, 83, 2476 (*Ma*^o, B., vanquished by Arjuna).

Mahishānanā, a mātṛ. § 615u (Skanda): IX, 46, 2643.

Mahishārdana ("the destroyer of Mahisha") = Skanda: III, 14630.

Mahishāsuraṇāçinī ("destroyer of the Asura Mahisha") = Durgā (Umā): IV, 193.

Mahishmatī, daughter of Āngirasa. § 489 (Āngirasa): III, 218, 14127 (the sixth daughter of Āngirasa).

Māhishmatī, a city. § 282 (Sahadeva): II, 31, 1124 (on his digvijaya Sahadeva came to *M.*, the capital of king *Niḥa*, and fought with *Niḥa*, who was assisted by *Agni*).—§ 282b (do.): *Agni* had become enamoured of *Niḥa*'s daughter and would not blaze up till agitated by the breath of her lips; one day when he enjoyed her love, disguised as a brahman, he was discovered by *Niḥa*, who ordered the brahman to be punished according to the law, but as *Agni* flamed up in wrath, the king bestowed his daughter upon him and was granted the boon that his army should have no fear from enemies, and from that time those monarchs who attacked *Niḥa* were consumed by *Agni*. The wives of *M.* were granted sexual liberty, and were not confined to a particular husband. From that time the monarchs avoid *M.* from fear of *Agni*: II, 31, 1130 (*oḍai bhagavān Havayavahanaḥ*), 1140.—§ 555 (Sainyodyogap.): V, 19, 592 (*oḍai Niḥaḥ*).—§ 572 (Rathātirathasāṅkhyānap.): V, 166, 5751 (*Niḥa M^oḍai*).—§ 720b (Sudarçanop.): XIII, 2, 89 (the capital of Daçāçva), 116 (all. to § 282 foll., the capital of Duryodhana², who bestowed his daughter Sudarçanā on *Agni*).—§ 772b (Pavanārjuna-samv.): XIII, 163, 7187 (the capital of Arjuna Kārtavīrya).

Mahitā, a river. § 574 (Jambūkh.): VI, 9, 328 (only C., B. has *Ahitā*).

Mahodadhi = Çiva (1000 names¹).

Mahodadhiçaya = Vishnu (1000 names).

Mahodara¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1561 (*Kuṇḍodara-M^osu*, enumeration).

Mahodara², an Asura. § 92 (Amṛavat.): I, 65, 2533 (only C., B. has *Haraharasu*, among the sons of Danu).

Mahodara³, a son of Dhṛtarāṣṭra. § 130 (Amṛavat.): I, 67, 2732 (*Kuṇḍodara-M^osu*).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4546 (*Kuṇḍodaro M^oḥ*).—§ 585 (Bhishmavadhap.): VI, 88, 3901, 3903, 3913 (slain by Bhīmasena).

Mahodara⁴, a muni. § 615 (Baladevatīrthayātrā): IX, 39, 2250.—§ 615k (do.): Formerly *Rama* [Dācarathi] lived in the forest of *Danḍaka* from desire of slaying Rākshasas. In *Janasthāna* he cut off the head of a Rākshasa, which coursing at will fell upon the thigh of the brahman *M.* (who wandered through the woods) and piercing it, it stuck to it and remained there. *M.* in vain visited all the other tīrthas and spoke to many ṛshis; at last upon his having bathed in the tīrtha *Auṇasa*, the head of the Rākshasa fell off and was lost in the waters. *M.*, with purified soul and all his sins washed away, returned to his hermitage; the ṛshis on account of this event called the tīrtha by the name of *Kapalamocana*. The great ṛshi *M.*, repairing once more to that tīrtha, drank its water and was crowned with great ascetic success: IX, 39, 2257, 2266.

Mahodara⁵ = Çiva: VII, 9532; XII, 10416 (1000 names¹).

Mahodaya (B. *°rya*), a prince. § 775 (Ānuśāsanik.): XIII, 1687, 7678 (enumeration; P.O.B. translates "highly fortunate").

Mahopamā, a river. § 574 (Jambūkh.): VI, 92, 336 (only C., B. has *mahāpagāṇ*).

Mahopaniśad or **Mahopaniśada** ("great upaniśad"): VI, 5688 (*°am . . . japan*); VII, 5986 (*dhyāyan m^oam*); XII, 12976 (*idam m^oam . . . Pañcarātrānuśābditam*).

***Mahoraga** ("great serpents"), mostly pl. (*°aḥ*): I, 248, 7011; III, 1841 (*°gaṇeṣu*), 7083; 8168, 8804 (*sa-Gandharva-M^oaḥ*), 11646 (*°gaṇaḥ*), 12817 (*sa-mulānna-M^o*), 13498 (*dāvānura-M^oaḥ*); IV, 1762 (*dava-Yaksha-Gandharva-M^osama-kulam*), 2271 (*sa-Kinnara-M^oaḥ*); V, 332 (*Yaksha-Raksho-M^oaḥ*), 369 (*jagat . . . sa-Kinnara-Mahoragaṇ*); VII, 3612 (eg. *°s iṣa çvasan*), 3642 (*Vidyādharma-M^oaḥ*), 4269 (*prthivi . . . sa-Kinnara-M^oa*), 4656 (*yathā kruddhā M^oaḥ*), 4953 (*iṣa*), 5527 (do.), 5618 (eg. *çvasan iṣa M^oaḥ*), 9473 (*dāvānura-M^oaḥ*); VIII, 558 (eg. *iṣa*), †1742 (*Asuravaka-M^oaḥ*), †4678 (eg. i.e. *Açvasana*), †4687 (do.), †4962 (*Yaksha-M^oaiḥ*); XII, 1607 (*Siddha-M^oaḥ*), 1623 (*ṛshi M^oaḥ*), 5890, 6138, 6932 (*Daiyānura-M^oaḥ*), 11244 (*trailoky . . . sa-Kinnara-M^o*), 12665 (*sa-Kinnara-M^oaḥ*); XIII, 3908 (*saṛṣi-M^oaḥ*), 6359 (*°sama-kulam*), †7088 (eg. i.e. *Ananta*).

Mahoraga = Vishnu (1000 names).

Mahoragapati = Çiva (1000 names¹).

Mahoraska, **Mahoshṭha** = Çiva (1000 names¹).

Mahotsaha¹, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).

Mahotsaha² = Vishnu (1000 names).

Mahya (B. *Sahya*). § 3 (Anukram.): I, 1, 43 (son o. *Vivasvat*? (cf. *Āçāvaha*)). father of *Devabhṛj*; acc. to Nil. *Sahya* is = *Manu*).

Mahyuttara, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 92, 338 (only C., B. has *Samanāraḥ*).

Maināka¹, a mountain. § 305 (Samudra): I, 21, 1219 (*vajropātāsantrasta-M^osyābhayapradam*, so. the ocean).—§ 263 (*Sabhākriyāp.*): II, 3, 59 (*uttaraṇa tu Kailāsaṇ M^om parvatam prati*), 66 (*uttaraṇa Kailāsaṇ M^om parvatam prati*,

there *Hiranyasṛṅga*, *Bindusaras*, etc., are situated).—§ 316 (*Kirmiravadhap.*): III, 11, 399 (*°s iṣa parvatāḥ*, so. *dornot*).—§ 377 (*Dhaumyatīrthak.*): III, 89, 8364 (in the west).—§ 412 (*Aṣṭāvakraṇya*): III, 134, 10655 (*°syeva parvatāḥ*, so. *nīkṛṣṭabhātāḥ*).—§ 413 (*Tīrthayātrāp.*): III, 135, 10694 (*stad vinaçanam kukuhau M^oya*).—§ 418 (do.): III, 139, 10820 (passed by by the *Pāṇḍavas*).—§ 423 (*Gandhamādanapr.*): III, 145, 11057 (near *Bindusaras* and *Hiranyasṛṅga*).—§ 430 (*Hanūmad-Bhīmasamv.*): III, 150, 11278 (*°m iṣa parvatam*).—§ 436 (*Yakshayuddhap.*): III, 158, 11540 (*parvatam*, passed by by the *Pāṇḍavas*).—§ 574 (*Jambūkh.*): VI, 6, 237 (*abhyutaraṇa Kailāsaṇ M^om parvatam prati*, there *Hiranyasṛṅga*, *Bindusaras*, etc., are situated).—§ 578 (*Bhishmavadhap.*): VI, 45, 1736 (*nākampayata vai M^om iṣa parvatam*); 47, 1826 (*nākampayat . . . M^om iṣa parvatam*).—§ 585 (do.): VI, 92, 4121 (*nākampata . . . M^oa iṣa parvatāḥ*).—§ 589 (*Dronap.*): VII, 3, 92 (*Mahendrenaṇa M^om asahyam bhuvi pātitaṇ*).—§ 593 (*Abhimanyuvadhap.*): VII, 47, 1875 (*nākampayat . . . M^om iṣa parvatam*).—§ 599 (*Jayadrthavadhap.*): VII, 92, 3277 (*abhyayāt . . . M^om iṣa parvatam*); 99, 3693 (*nākampayat . . . M^om iṣa parvatam*); 123, 4936 (do.).—§ 600 (*Ghaṭotkacavadhap.*): VII, 175, 7952 (*syadṛçyata . . . M^oa iṣa parvatāḥ*).—§ 611 (*Çalyap.*): IX, 19, 1041 (*na caçāla tataḥ sthānān M^oa iṣa parvatāḥ*).—§ 733y (*Ujjānaka*): XIII, 25, 1745 (*parvate*, a tīrtha).

Maināka², a mountain in *Krauñḍadvīpa*. § 575 (*Bhūmip.*): VI, 127, 459, 460.

Mainākaparvata. § 606 (*Tripurākhyāna*): VIII, 34, 1490 (so C., but read with B. *kanakaparvatāḥ* as apposition to *Moruh*).

Mainda, a monkey king. § 281 (*Sahadeva*): II, 31, 1122 (*vānararājābhyām M^oena Dvividhena sa*, at *Kishkindhā*, vanquished by *Sahadeva* on his *digvijaya*).—§ 531 (*Rāmapākhyānap.*): III, 280, 16115 (*°aḥ ca Dvividhaç oḍpi*, among the counsellors of *Sugrīva*).—§ 535 (*Setubandhana*): III, 283b, 16287 (*°M^o-Dvividha*, in the army of *Sugrīva*).—§ 541 (*Indrajidvadhā*): III, 289a, 16468 (*Suhoṇa-M^o-Dvividhaiḥ*, do.) (*β*), 16477 (*M^o-Dvividha-Nīlāḥ*).—§ 542 (*Rāvanavadhā*): III, 290a, 16500.

Maireyaka, pl. (*°aḥ*), name of a caste: XIII, 2582.

Maithila = *Janaka*, q.v.

Maithilī = *Sītā*, q.v.

Maitra, adj. ("belonging to *Mitra*"). § 562 (*Bhagavad-yānap.*): V, 83, 2925 (*muhārte*).—§ 615 (*Gadāyuddhap.*): IX, 35, 1982 (*Haludeva set out on his tīrthayātrā M^onakṣatrayogena*, i.e. under the constellation of *Anurādhā*?).—§ 707 (*Mokshadh.*): XII, 318, 11705 (*sthānam*).—§ 747b (*Suvarṇotpatti*): XIII, 85, 4130 (*Raudraṇ lohitam*—so. *Agni*—*ity aḥur loh itāt kanakam smṛtam | tan Maitram itī vijñeṇam*; the text is not clear and Nil. is silent).

maitra ("friendly"?) said of brahmins: XII, 2279 (*maitre brāhmaṇa ucyate*), 8725 (do.); XIII, 1877 (do.); 6455 (*maitra eṣa smṛto devjāḥ*).

Maitrāvaruṇī¹ ("the son of *Mitra* and *Varuṇa*") = *Agastya*: III, 8776, 8797, 8807; XII, ††13216 (*Kum-bhayanir Agastya (A^o, C.) ṛshivaraḥ*); XIII, 4771 (*A^o*), 4786.

Maitrāvaruṇī² (do.) = *Vasiṣṭha*: I, 6801; IX, 2386; XII, 11222.

Maitrāyana ("benevolence" of Nil.): III, 13993 (*°gatiḥ*, C.; *°gataḥ*, B.); XII, 5952 (*°gatiḥ*, both B. and C.), 6961 (*°gataḥ*), 9971, 12439 (do.). Cf. Hopkins, *Great Epics*, p. 43.

Maitreya¹, one or more ṛshis. § 264 (*Sabhākriyāp.*): II,

4a, 105 (waited upon Yudhishtira).—§ 315 (Maitreyaśāpa): III, 10, 349 (*śāpā*), 352, (356), 363, (364), 373, 376, 378, (381), 382, (383), 384 (cursed Duryodhana, who had slighted him, to have his thigh smashed by Bhīmasena).—§ 615 (Gadāyuddhap.): IX, 60, 3357 (*°eṇābhīcāptaś ca pūrvam eva maharṣiṇā*, all. to § 315).—§ 637 (Rājadh.): XII, 477, 1593 (among the *śāhis* who surrounded Bhīshma).—§ 763b (Maitreyaśāpā): XIII, 120, 5794 (*°śya ca saṃvādaṃ Kṛṣṇa-Dvaipāyanasya ca*), 5795, 5796, 5798; 121, 5821, (5822), 5823, (5824); 122, 5838, 5853, 5856, 5857 (discourse with Vyāsa).

Maitreya = Sūrya: III, 157.

Maitreya-bhikṣhā ("the alms of Maitreya"). § 763b (Ānuśāsanik.): Bhīshma said: Once Vyāsa, while wandering in disguise, waited at Vārāṇasī upon Maitreya in the house of a loose woman (*avairiṇikū*; so BR.; quite otherwise Nil. and PCR.), and was fed by him with excellent food. As he smiled, Maitreya said that he did not see much difference between one that behaved as an ordinary person [such as Vyāsa] [and himself], [or generally] between one who is unemancipated and one who is emancipated, especially when [the latter, such as Maitreya] was distinguished by birth (*prīhagācaratas tāta prīhagātmāsukhātmanoh | alpāntaram aham manye, viśiṣṭam api cānvayāt*; cf. Nil. and PCR.). Vyāsa said that he wondered that the *Vedas* should [seemingly] contain an untruth; for even a small gift (as, for instance, a little water given to a thirsty man) produces great results, and Maitreya had, by feeding Vyāsa, conquered many high regions of felicity, as one does [according to the *Vedas*, only] by great sacrifices. Gift is more auspicious than all sacred acts (XIII, 120). Maitreya, approving of the words of Vyāsa, praised the brahmins as the root of righteousness: "if the brahman be gratified, D. and P. also are gratified," referring to R. (XIII, 121). Vyāsa, saying that even the most atrocious sins are washed off by (gifts and) penances, recommended to him the duties of householders (XIII, 123).

[Maitreya-śāpa(h)] ("the curse of Maitreya"). § 315 (Āraṇyak.). Vyāsa said that the *śāhi* Maitreya would admonish Duryodhana. Maitreya came, having on a *tīrthayātra* arrived at Kurujāṅgala, and having visited Yudhishtira in the Kāmyaka wood. As Maitreya advised Duryodhana to make peace with the Pāṇḍavas now that Bhīma had slain Kṛmīra, etc., Duryodhana gave him a slight by slapping his thigh and scratching the ground with his foot. Therefore Maitreya cursed him, saying that Bhīma should smash that thigh of his with his mace; this curse, however, should not take effect if he made peace with the Pāṇḍavas. Dhṛtarāṣṭra wished to hear about the death of Kṛmīra, but Maitreya would not speak again to him, because his words were not regarded by Duryodhana; saying that Vidura would relate it to him, he went away. Duryodhana went out perturbed. (III, 10.)

Maitrī ("benevolence," personif.). § 310b (Sūrya): III, 3, 199.

Majjala, a warrior of Skanda. § 615u (Skanda): IX, 457, 2572 (only C., B. has *Majjanā*)

Majjāna, v. Majjala.

Mākandī, a region in the country of the Pāṇḍavas. § 209 (Drupadaśāna): I, 138, 5512 (*°m aśha Gaṅgāyāś tīre janapadāyutāṃ so 'dhyāvasaś dīnamandā Kāmpilyāś ca purat-tamaṃ*, sc. Drupada).

Mākandī, a city. § 556 (Saṅjayānap.): V, 31, 934 (among the five villages which the Pāṇḍavas wished to have

from Duryodhana).—§ 562 (Bhagavadgītā): V, 72b, 2595 (do.); 82c, 2877 (do.).

Makara = Giva (1000 names?).

Makara, a vyūha: VI, 3059 (*vyūhaṃ*), 3068, 3280 (*vyūhaṃ*), 3283, †3516 (*vyūhaṃ*); VIII, 413 (*vyūhaṃ*).

makara (the device of Pradyumna): III, 698.

Makaradhvaṇa ("having a makara on his banner") = Kāma: III, 16192.

Makaradhvaṇa (do.) = Pradyumna: VII, 4263 (*Kāraṇṣi*); XIII, 509 (*°śya mātā*, i.e. Rukmiṇī).

Makaraketumat (do.) = Pradyumna: III, 727.

Makari, a river. § 574 (Jambūkh.): VI, 9a, 331 (in Bhāratavarsha).

Māla, pl. (*°ā*), a people. § 574 (Jambūkh.): VI, 9a, 347 (in Bhāratavarsha).

Mālā, a river. § 276 (Jarāsandhavadhāp.): II, 20, 795 (crossed by Kṛṣṇa, Bhīmasena, and Arjuna on their way from Indraprastha to Girivraja).

Malada, pl. (*°ā*), a people. § 280 (Bhīmasena): II, 30, 1082 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 589 (Droṇābhīṣhekap.): VII, 7c, 183 (followed Duryodhana and Karṇa).

Malaja, pl. (*°ā*), a people. § 574 (Jambūkh.): VI, 9a, 353 (only B., C. has *Malayā*).

Mālatikā, a mātṛ. § 615u (Skanda): IX, 460, 2622.

Mālava, pl. (*°ā*), a people. § 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula on his digvijaya).—§ 287 (Rājasūyikap.): II, 34, 1270 (came to the rājasūya of Yudhishtira).—§ 295 (Dyūtap.): II, 52, 1871 (brought tribute to Yudhishtira, *Kṣudraka-M°ā*).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rājasūya of Yudhishtira).—§ 515 (Karpadigvijaya): III, 254, 15256 (vanquished by Karṇa on his digvijaya).—§ 545 (Pativratāmāhātmyap.): III, 297, 16807 (hundred *M.* shall be begotten by Aśvapati on his wife Mālavī).—§ 561 (Yānasandhip.): V, 57, 2249 (the *M.* and the *Qilvakas* are assigned to the Kekayas as their mates in the battle).—§ 574 (Jambūkh.): VI, 9v, 367 (only B., C. has *Mālavā-nakā*), 370 (in the south).—§ 578 (Bhīshmavadhāp.): VI, 51v, 2106 (*Kṣudraka-M°ā*), in the army of Duryodhana).—§ 580 (do.): VI, 59u, †2584 (*Kṣudraka-M°ā*), attacked Arjuna (v), †2646 (*Kṣudraka-M°ā*), defeated by Arjuna).—§ 585 (do.): VI, 57p, 3852 (in the van of the army of Duryodhana), (v), 3853 (*Kṣudraka-M°ā*).—§ 586 (do.): VI, 106e, 4808 (defended Bhīshma, cf. v. 5649).—§ 587 (do.): VI, 117p, 5484 (attacked Arjuna); 119aa, 5649 (*saṃgrāmaṃ jahur Bhīshmaṃ*, B.; *saṃgrāmaṃ nājahur*, etc., C.).—§ 589 (Droṇābhīṣhekap.): VII, 7c, 183 (followed Duryodhana and Karṇa); 11v, 398 (formerly vanquished by Kṛṣṇa).—§ 592 (Sampaptakavadhāp.): VII, 19b, 768 (among the Sampaptakas who are slain by Arjuna).—§ 595 (Shodāgarāj., v. Rāma Jāmadagnya): VII, 70b, 2436 (*Kṣudraka-M°ā*, had been slain by Rāma Jāmadagnya).—§ 600 (Ghaṭotkacavadhāp.): VII, 157b, 6948, 6950 (slain by Yudhishtira); 161aa, 7208 (do.) (†), 7208 (slain by Arjuna).—§ 604 (Karpap.): VIII, 5c, 137 (among the slain of Duryodhana's army).

Mālava ("the king of the Mālavas"). § 591 (Sampaptakavadhāp.): VII, 17b, 691 (among the Sampaptakas). Of the two next.

Mālava (do.) = Indravarman: VII, 8708 (*Indravarmanapāl*, of the Pāṇḍava army, his elephant named Aśvatthāman is slain by Bhīmasena), 8744 (do., do.), 8949 (do., do.).

Mālava° (do.) = Sudarṣana: VII, 9330 (*Sudarṣana*, attacked Aṣvatthāman), 9334, †9337, 9343 (slain by Aṣvatthāman), 9400 (*Sudarṣana* . . . *hate*).

Mālavā, a river. § 775 (*Ānuṣāsanik.*): XIII, 166a, 7651 (enumeration).

Mālavānaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 367 (only C., B. has *Mālavā nardā*).

Mālavī, wife of the Madra king Aṣvapati. § 545 (*Pativratā-māhātmyap.*): III, 293, 16637 (read so instead of *Mānavī*); 297, 16807 (Yama promised that *M.* should bear 100 Mālavas to Aṣvapati); 299, 16914 (the 100 sons are born).

Malaya°, a mountain. § 39 (*Rāmaṇīyaka*): I, 27, 1309 (*vykshair M°jūṣā*, i.e. sandal-trees, BR.).—§ 269 (*Vaiṣṇava-sabbhāv.*): II, 10, 412 (present in the palace of Kubera).—§ 295 (*Dyūtap.*): II, 52, 1892 (the Cola king and the Pāṇḍya king brought as tribute sandal juice from *M.* and sandal and aloe tree from Dardura).—§ 375 (*Tīrthayātrāp.*): III, 85, 8234 (on *M.* one should ascend the funeral pyre).—§ 459 (*Mārkaṇḍeya*): III, 188, 12920 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 531 (*Rāmopākhyānap.*): III, 280, 16126 (*śrīmān iva mahāśailo M°o meghamālayā*).—§ 534 (*Hanūmatpratyāgamana*): III, 282, 16239 (*Sahya-M°au Dardurañ ca mahāgiriṃ*), 16240 (crossed by the monkeys on their way to Lankā).—§ 548 (*Āraṇeyap.*): III, 313, †17318 (four mountains enumerated).—§ 555 (*Indravijaya*): V, 11a, 353.—§ 574 (Jambūkh.): VI, 6, 252 (*°parvatāḥ*); 9a, 318 (among the *kulaparvatāḥ* of Bhāratavarsha).—§ 594 (*Mṛtyu*): VII, 54, 2098 (*Mṛtyu* performed austerities on *M.*).—§ 603d (*Tripura*): VII, 202, 9564 (*Ḍiva* made *M.* the yūpa (i.e. *yuga* [yoke], Nil. of his chariot).—§ 605b (*Pāṇḍya*): VIII, 20, 803 (*°pratīman*, sc. the standard of the Pāṇḍya king (Malayadhvaṇa)).—§ 716 (*Ḍukābhīpatana*): XII, 333, 12597 (*°parvatam*, there Urvaṣī and Pūrvacitti always dwell).—§ 775 (*Ānuṣāsanik.*): XIII, 166a, 7657 (enumeration).

Malaya°, a mountain in Čakadvīpa. § 575b (*Čakadvīpa*): VI, 11, 416 (*°parvatāḥ*). Cf. Jalada.

Malaya°, a Suparṇa, son of Garuḍa. § 564 (*Mātaliyop.*): V, 101b, 3599 (only C., B. has *Ma°*).

Malaya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 353 (only C., B. has *Malajāḥ*).

Mālaya, v. *Malaya*°.

Malayadhvaṇa, name of a Pāṇḍya king. § 605 (*Karṇap.*): VIII, 20, 789, †809 (slain by Aṣvatthāman). Cf. Pāṇḍya.

Mālin = Čiva (1000 names°).

Mālinī°, a river. § 133 (*Dushyanta*): I, 70, 2864 (flowed by the hermitage of Kaṇva), 2872.—§ 134 (*Viçvāmitra*): I, 72, 2946 (*prastha Himavato ranyo M°im abhito nadīm*, there Menakā bore Čakuntalā).

Mālinī°, one of the mothers of Čiçu. § 500 (*Skandop.*): III, 228a, 14396.

Mālinī°, a Rākshasi. § 526 (*Rāmopākhyānap.*): III, 275, 15893, 15896 (by Viçravaṇa, mother of Vibhishana).

Mālinī°, a goddess. § 549 (*Pāṇḍavapraveçap.*): IV, 9, 259 (*Draupadi* is asked if she is *M.*).

Mālinī°. § 549 (*Pāṇḍavapraveçap.*): IV, 9, 264 (the name which Draupadi assumed at the court of Virāṭa).

Mālinī°, a city (according to Harivaṃsa, v. 1699, identical with Campā). § 621 (*Rājadh.*): XII, 5, 134 (given to Karna by Jarāsandha).

Malla, pl. (°āḥ), a people. § 280 (*Bhīmasena*): II, 30, 1077 (*°andam adhipam*, vanquished by Bhīmasena, in the east), 1086 (*dakṣiṇa-M°an*, in the east, vanquished by Bhīmasena).

—§ 549 (*Pāṇḍavapraveçap.*): IV, 1a, 12.—§ 574 (Jambūkh.): VI, 9, 354. Cf. *Mallārāshṭra*.

malla, pl. (°āḥ) ("athletes"): II, 102; IV, 339 foll.; IX, 1231; XIV, 2039.

Mallārāshṭra ("the kingdom of the Mallas"). § 574 (Jambūkh.): VI, 9, 352. Cf. *Malla*, pl.

Mallava, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 370 (only C., B. has *Ballavāḥ*).

Mālyapindaka, a serpent. § 564 (*Mātaliyop.*): V, 103, 3629 (enumeration).

Mālyavat, one or more mountains. § 436 (*Yakshayuddhap.*): III, 158, 11560 (*mahāgiriṃ*, in the north, passed by by the Pāṇḍavas on their way to Gandhamādana).—§ 531 (*Rāmopākhyānap.*): III, 280, 16118 (*°o 'bhyas*, the abode of Sugriva, in the south), 16132 (*prastha M°aḥ*, there Rāma dwelt for four months).—§ 534 (*Hanūmatpratyāgamana*): III, 282, 16197, 16218.—§ 574 (Jambūkh.): VI, 6, 203 (south of Nila and north of Nishadha); 7, 253 (*°parvatam*).—§ 574j (do.): On the summit of *M.* is always seen the fire called *Samvartaka*, which blazes forth at the end of the yuga for the destruction of the universe. On the summit of *M.* towards the east there are many small mountains; *M.* measures 11,000 yojanas. The men there are of the complexion of gold; they have fallen from the *Brahmaloka* and are good, and given to severe ascetic austerities and sexual abstinence (*ardhavarasah*); in order to protect the creatures they enter the sun; heated with the sun's rays for 66,000 years, they then enter the lunar disc: VI, 7, 281, 282.—§ 782g (*Guruçishyasamv.*): XIV, 43, 1174.

Mamatā, the wife of Utathya. § 170 (*Dirghatamas*): I, 104, 4179, 4180, 4188 (mother of Dirghatamas, q.v.).

māṃsa, name of a caste (?): XII, 2584.

Mānada°, son of Dhṛṣṭadyumna. § 589 (*Dronābhishhekap.*): VII, 10, 358.

Mānada° = Vishnu (1000 names).

Manasuparṇa = Sūrya (the Sun): III, 155.

Manas ("mind," personif.). § 270 (*Brahmasabbhāv.*): II, 11, 438 (in the palace of Brahman).

Mānasa°, name of two serpents. § 63 (*Sarpasattra*): I, 57, 2146 (of Vāsuki's race).—§ 67 (do.): I, 57, 2157 (of Dhṛtarāshṭra's race).

Mānasa°, a sacred lake, the present Manasarovara (or Mansaraur). § 279 (*Arjuna*): II, 28, 1041 (*sara uttamam*, in the region Hātaka), 1042 (*sarah*).—§ 410 (*Plakṣhāvata-rapag.*): III, 130, 10547 (*°sya dvāram*).—§ 587 (*Bhīshma-vadhap.*): VI, 119, 5665 (*hamsaḥ* . . . *M°aukasah*).—§ 607 (*Hamsakātyop.*): VIII, 41, 1894 (do.).—§ 608 (*Karṇap.*): VIII, 80, 3048 (*°ad itya hamsair Gaṅgova*).—§ 652b (*Indrota-Pārikṣitīya*): XII, 152, 5647 (PCR. is hardly right in connecting *Mānasaḥ sarah* with *Sarasvatī-Dṛṣhad-vatyoh saṅgamah*).—§ 717b (*Nārāyaṇīya*): XII, 343, VII, †13213 (*°sarogātām nalinīm*), †13215 (*sarah*).—§ 772f (*Vasishṭha*): XIII, 156, 7280 (*sarah*, only B., C. has *Vaikhāṇasam*). Cf. *Mānasa*(m) *tīrtha*(m), *Uttaramānasa*.

Mānasa°, a mountain. § 495 (*Skandotpatti*): III, 223, 14246 (*°gailam*); 224, 14258.

Mānasa°, a name of the primeval being. § 660b (*Bhṛgu-Bharadvājasamv.*): XII, 182, 6775, 6798, 6802; 183, 6805; 187, 6920.

mānasa, adj. ("belonging to the mind"). § 660b (*Bhṛgu-Bharadvājasamv.*): XII, 188, 6949 (*°rahitir m°i*).—§ 717b (*Nārāyaṇīya*): XII, 343, 13489 (*janma*, sc. *Brahmaṇḍaḥ*); 349, I, 13559 (do.).

Mānasa, pl. (°āḥ). § 575b (Çākadvīpa): VI, 11a, 436, 438 (i.e. the vaiçyas of Çākadvīpa).

Manasaḥ paramā yoniḥ = Çiva (1000 names').

Mānasa(m) tirtha(m). § 757m (Goloka): XIII, 102a, 4887. Cf. *Mānasa*°.

mānasa(m) tirtha(m) ("tirtha of mind," metaph.): XIII, 5351.

Mānasika, **Manaspati** = Mahāpuruṣa (Mahāpuruṣastava).

Manasvinī. § 116 (Vasu, pl.): I, 66, 2583 (wife of Prajāpati and mother of Soma (the moon)).

Manasyu, a prince. § 150 (Pūruvaṃç): I, 94, 3696 (son of Pravira and Çūrasenī), 3697 (husband of Sauvirī, with whom he had three sons, Çakta, Saṃhana, and Vāgmin).

***Mānava**, pl. (°āḥ) ("descendants of Manu"). § 139 (Manu Vairasvata): I, 75, 3139 (i.e. the men), 3140 (*brāhmaṇāḥ*).

Mānava, adj. ("belonging to Manu or to the Mānavas"). § 277 (*Jarāsandhavadhāp*): II, 21, 803 (*vaṃçam*).—§ 603 (*Nārāyaṇāstramokṣap*): VII, 194ç, 8965 (sc. *astram*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6827 (*Prajāpatyā çūḍhe mārge M°o dharmasamplīte*, sc. *vaṃçe*?).—§ 770 (*Ānuçāsanik*): XIII, 151, 7107 (*rahisattaman*, i.e. Yavakṛita, etc.).

Mānavarjaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9u, 357 (in Bhāratavarsha).

Mānavī (III, 16637), v. *Mālavī*.

Mānavī, a river. § 574 (Jambūkh.): VI, 9λ, 339 (only B., C. has *Tūmast*).

Mandaga, pl. (°āḥ). § 575b (Çākadvīpa): VI, 11a, 436, 439 (i.e. the çūdras of Çākadvīpa).

Mandagā, a river. § 574 (Jambūkh.): VI, 9λ, 340 (in Bhāratavarsha).

Mandaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9u, 351 (in Bhāratavarsha).

Mandākinī, name of more rivers. § 372 (Tirthayātrāp.): III, 85, 8201 (near Citrakūṭa).—§ 565 (Gālavac.): V, 111, 3832 (in the north).—§ 574 (Jambūkh.): VI, 9λ, 342, 344.—§ 716 (Çukābhīpatana): XII, 334, 12623, 12635 (°tīre).—§ 731b (*Aśtāvakra-Dikṣamv*): XIII, 19a, 1412 (near Kubera's lake), 1443 (*nadīm*).—§ 733m (Citrakūṭa): XIII, 25, 1715 (°jale, near Citrakūṭa).—§ 757d (*Hastikūṭa*): Gautama said: The blessed *M*. of king *Vaiçravaṇa* [Kubera] is accessible to those who are devoted to enjoyments (*bhogijanapraveçyā*) [and is] pleasing to *Gandharvas*, *Yakṣas*, and *Āpsarasas*. *Dhītarāṣṭra* said: Those who regard hospitality as a vow, who are observant of good vows, who give shelter to brahmanas, and who feed on remnants, adorn the *M*.: XIII, 102, †4860, †4861.—§ 775 (*Ānuçāsanik*): XIII, 166a, 7648 (enumeration).

Maṇḍala, name of a vyūha: VI, 3551 (*maṇḍalyakāḥ*), 3552 (*vyūhaṃ*).

Maṇḍalaka, a serpent. § 64 (*Sarpasattva*): I, 57, 2149 (of Takṣaka's race).

Mandapāla, a rahi. § 11 (*Parvasaṅgr*): I, 2, 404 (*maḥarṣiḥ M°oya çāringyāṃ tanayasaṃbhavaḥ*, cf. § 259).—§ 259 (*Çāringakop*): I, 229, 8335 (*maḥarṣiḥ*). (8339), 8345, 8350, (8353), 8361, 8362; 231, 8402; 232, 8409 (*°oya putrakāḥ*), 8423, 8425; 233, 8429, 8435, 8442, 8448, (8450), (8454); 234, (8461), 8464 (the story of *M*. and his two wives and his sons, the çāringakas). Cf. *Vipraṣhi*.

Mandara, a mountain. § 28 (*Amṛtamanthana*): I, 18, 1112 (*parvatavarṇam*), 1116, 1121, 1124, 1130, 1134, 1143 (the gods made *M*. their churning staff, when they churned

the ocean in search of *amṛta*); 19, †1187 (returned to its own place).—§ 133 (*Dushyanta*): I, 68, 2810 (*udyamya M°m doribhyāṃ vaḥat saṁnakānanam*, sc. *Dushyanta*).—§ 244 (*Rājyalābhap*): I, 207, 7576 (*gopurair M°opamair*).—§ 258 (*Kṣāṇḍavadahanap*): I, 227, 8281 (Indra tore a peak from *M*. and hurled it against Arjuna).—§ 269 (*Vaiçravaṇasabhāṇ*): II, 10, 412 (present in the palace of Kubera).—§ 295 (*Dyūtap*): II, 52, 1858 (*M°m M°oy madhye Çailodām abhito nadīm*).—§ 335b (*Indralokābhigamanap*): *M*. is the refuge of heaven-seeking *munis*; by its grace brahmanas, kṣatriyas, and vaiçyas attain to heaven; there many tirthas are seen, and there *Arjuna* had lived happily; it resounds with notes of *Āpsarasas* and the chanting of the *Vedas*: III, 42, 1734 (*çailarājyam*, Arjuna came to *M*. and praised it).—§ 384 (*Agastyop*): III, 101, †8728 (*yathā mahāçailasaraḥ purastāt sa M°o Viṣṇukarād vimuktāḥ*).—§ 418c (*Tirthayātrāp*): On *M*. lives the Yakṣa *Māpivara* and the Yakṣa king (*Yakṣharāḥ*) Kubera and 88,000 *Gandharvas*, and four times as many (*caturguṇaḥ*) *Kimpurūṣas* and *Yakṣas* surround the *Yakṣahādra* *Māpibhādra*: III, 139, 10824 (*parvatam*).—§ 421b (*Gandhamādanapr*): *M*. is the dwelling-place of the celestial *rahis*: III, 142, 10900 (*parvatam*).—§ 439 (*Yakṣayuddhap*): III, 163, 11844 (*saṁu sāgaraparyantām bhūmim dṛṣṭya tiṣṭhātī çailarājya, mahārāja, M°o 'tīvirājate*), 11873 (*evam oṣa*—i.e. the moon—*hy atikramya Mahāmerum atandritaḥ | bhāvayan sarvabhātāni punar gaṇhātī M°m*).—§ 459 (*Mārkaṇḍeyas*): III, 168, 12918 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*); 189, 12959 (*catuḥsamudraparyantām Meru-M°obhāṣaṇam*, sc. *bhāmip*).—§ 505 (*Skandayuddha*): III, 231, 14536 (*iva*).—§ 549f (*Durgā*): IV, 6, 191 (*vibhrajasa cābaddhena bhogamavahā M°āḥ*).—§ 555 (*Indravijaya*): V, 9, 289 (*uparibhāṣe M°āgre*, sc. the gods); 11a, 353.—§ 564 (*Mātalyop*): V, 102, 3612 (*manthānam M°m kṛtvā*, all. to § 28).—§ 565 (*Gālavac*): V, 110, 3809 (*atra*—i.e. in the west—*malam Himacato M°m yāti çāvatam*); 111, 3832 (in the north).—§ 574 (Jambūkh.): VI, 3, 104 (*Çailasa-M°abhyām*).—§ 596 (*Pratijñāp*): VII, 80, 2848 (*°oya pradṛṣṭe sa*), 2852 (*maḥa-M°m*, seen by *Kṛṣṇa* and *Arjuna* on their way to Çiva's abode).—§ 599c (*Vṛtra*): VII, 94, 3464 (the abode of Çiva).—§ 603d (*Tripura*): VII, 202, 9588 (*Çiva made M*. his bow).—§ 606 (*Tripurāḥyāna*): VIII, 34, 1473 (*parvatāḥ*, became the *akṣa* of Çiva's chariot).—§ 607 (*Karṇap*): VIII, 36, 1685 (*°oṣṭha sadṛçamān*).—§ 611 (*Çalyap*): IX, 11, 584 (? *mandarārtho*, C.; *nadan Pārtho*, B.; POR. seems to have read *mandarārtho*, "for the sake of procuring *mandāra* flowers").—§ 731b (*Aśtāvakra-Dikṣamv*): XIII, 19, 1434 (crossed by *Aśtāvakra* on his way to the north).—§ 775 (*Ānuçāsanik*): XIII, 166a, 7658. Cf. *Parvatarājan*.

Mandara, v. *Mandārc*.

Mandāra (so B.; *Mandara*, C.), son of *Hiranyakaçipu*. § 730c (*Hiranyakaçipu*): *M*. succeeded, through the boon he had obtained from Çiva, in fighting Indra for a million of years; neither the thunderbolt of Indra nor the discus of Viṣṇu could make the slightest impression in his body: XIII, 14, 663.

Mandaravāsini ("dwelling on Mandara") = *Durgā* (*Umā*): VI, 796.

Mandavāhini, a river. § 574 (Jambūkh.): VI, 9λ, 340 (in Bhāratavarsha).

Māṇḍavya, a rahi (= *Apīmāṇḍavya*). § 171 (*Vicitravīrya-sutotpatti*): I, 106, 4302 (*Dharmo Viduravāpasa çāpāt tasya*

naḥ | *M^oya*, cf. § 172).—§ 172 (*Āṇimāṇḍavyop.*): I, 107, 4306 (why *M.* was called *Āṇimāṇḍavya*, q.v., his cursing Dharma, to be born as Vidura).—§ 573 (*Ambopākhyānap.*): V, 188, 7355 (*Ṣyāgrame*, there Amba performed austerities).—§ 637 (*Rājadh.*): XII, 477, 1898 (among the *ṛṣhis* who surrounded Bhīṣma on his arrow-bed).—§ 689 (*Mokṣadh.*): XII, 277, 9916, 9927 (his discourse with Janaka).—§ 730 (*Ānuṣāsanik.*): XIII, 188, (1348) (being impaled, cf. § 172, *M.* had adored Īva, who promised his deliverance).—§ 788 (*Āgramavāsap.*): XV, 28, 752 (*Ṣpād dhi sa vai Dharmo Vidurātām gataḥ*), 754 (*Ṣmarāṇa Dharmo hy abhikṣataḥ*, cf. § 172) Cf. *Āṇimāṇḍavya*. **Māndhātṛ**, an ancient king, son of Yuvanāṣva. § 11 (*Parvasaṅgr.*): I, 2, 446 (*Ṣc cāpy upākhyānaṃ rājāḥ*, cf. *Māndhātṛupākhyāna*).—§ 61 (*Sarpasattra*): I, 55, 2109 (*Yayāti-M^o-samaprabhāva*, so. Janamejaya).—§ 267 (*Yamasabdhāv.*): II, 8, 319 (in the palace of Yama).—§ 335 (*Indralokābhigamanap.*): III, 42, 1754 (*vyarocata yathā pāraṃ M^oa pāthivāsattamaḥ*, so. Arjuna).—§ 377 (*Dharmyatīrthak.*): III, 94, 8507 (*yathā*).—§ 407 (*Māndhātṛup.*): III, 126, 10423 (*Yauvanāṣvaḥ*), 10425, 10427, 10453 (origin of the name), 10468 (the history of *M.*).—§ 516 (*Duryodhanayajña*): III, 257, 15329 (among the princes who had attained to heaven by performing the Vaiṣṇava sacrifice).—§ 562 (*Bhagavadgāyānap.*): V, 90, 3146.—§ 576 (*Bhagavadgītāp.*): VI, 17, 645.—§ 595 (*Shoḍaṣarāj.*): King *M. Yauvanāṣva* vanquished the gods, the Asuras, and men; the *Āṣvins* took him out from his father's womb by a surgical operation, as *Yuvanāṣva*, when a-hunting, had drunk the sacrificial butter from a sacrifice and become quick with child. Then *Indra* let him suck milk from his fingers (whence the name of *M.*); in twelve days he became 12 cubits in stature. He conquered the whole earth and vanquished the kings *Janamejaya*, etc. (a), in a single day; all the lands lying between the mountain where the sun rises and the mountain where he sets are known to this day as the dominions of *M.* Having performed a hundred horse-sacrifices and a hundred *rājasaṃyas*, he gave to the brahmins some *reṣita* fishes of gold, 10 *yojanas* in length and 1 *yojana* in breadth. The gods, the Asuras, men, the Yakṣas, the Gandharvas, the Uragas, the birds, the brahmins, and the *ṛṣhis* came to his sacrifices. At last he repaired to the regions of the righteous (C. *puṇyākṛtā lokān*; B. *Ṣm lo^o*) (VII, 62): VII, 62, 2272 (*Yauvanāṣvaḥ*), 2278, 2282, 2283 (*Yauvanāṣvasya*).—§ 621 (*Rājadh.*): XII, 80, 238 (among the princes to whom the earth has belonged).—§ 623 (do.): XII, 14, 421 (*yathā*).—§ 632b (*Shoḍaṣarāj.*, cf. § 595): XII, 20, 974 (*Yauvanāṣvaṃ . . . yaṃ deva Maruto garbhāṃ pituḥ pārcṣād apāharaṃ*), 977 (origin of the name), 981, 983 (*Yauvanāṣvaṃ*) (repetition from § 595).—§ 641 (*Rājadh.*): XII, 64, 2397, 2398 (†2405); 65, (2429), (2439) (discourse between *M.* and Viṣṇu in the shape of *Indra* about the duties of the *keśatriyas*); 90, 3362 (*Yauvanāṣvāya*), 3364, 3383, 3387, 3390; 91, 3414, 3444, 3456, 3461, 3462 (discourse of *Utaṭhya* to *M.*); 122, 4474, 4475, 4478, (4479) (*Vasuhoma* instructed *M.* about the origin of Chastisement); 124, 4564 (had conquered the earth in course of one night).—§ 718b (*Uñohavṛtyup.*): XII, 356, 13802 (in *Naimisha M.* had neglected *Indra*).—§ 730g (*Upamanyu*): XIII, 14, 860 (*Yauvanāṣvo haṣo yena*, i.e. by the *ṣṭla* of Īva, *M^oa sabalaḥ purā*).—§ 746 (*Ānuṣāsanik.*): XIII, 76, 3668 (instructed by *Brhaspati* about kine), (.), †3689 (*Yauvanāṣvaḥ*, attained to heaven by gifts of kine), †3691, †3693; 81, 3806 (*Yauvanāṣvaḥ*, used to

give kine in thousands).—§ 761 (do.): XIII, 1157, 5663 (among the princes who abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, 1667, 7679 (enumeration).—§ 787 (*Āgramavāsap.*): XV, 20, 549 (*Ṣur api cātmapaḥ Purukutsaḥ*).—§ 795 (*Svargārohanap.*): XVIII, 40, 107 (*rājareṣiḥ*, in heaven).

Cf. the following synonyms:—

Yauvanāṣva ("the son of Yuvanāṣva"): II, 1929; III, 10423 (*M^o*); VII, 2272 (*M^o*), 2279, 2283 (*M^o*); XII, 974 (*M^o*), 978, 982, 983 (*M^o*), 3362 (*M^o*); XIII, 860 (*M^o*), †3689 (*M^o*), 3806 (*M^o*), 7675 (so both C. and B., but as *M.* is mentioned v. 7679, we have perhaps to read *Yuvanāṣvaḥ*). **Yauvanāṣvi** (do.): II, 649.

Māndhātṛ = Īva (1000 names').

[**Māndhātṛupākhyāna(m)**] (episode relating to *Māndhātṛ*) (cf. *Māndhātṛ . . . upākhyānaṃ*, I, 446).—§ 407 (*Tīrthay.*): Questioned by *Yudhisṭhira*, *Lomaṣa* said: King (*rājareṣi*, v. 10429) *Yuvanāṣva Saudyumnī*, of *Iṣṭhākū*'s race, performed besides other sacrifices 1,000 horse-sacrifices. As he had no sons, he made over the duties of the state to his ministers, and retired to the woods. Having once observed a fast, he entered the hermitage of *Bhṛgu*, while the great *ṛṣhis* were asleep, and drank a jar of water, which the son of *Bhṛgu* (*mahareṣiḥ*), after having performed severe austerities, had destined to be drunk by *Yuvanāṣva*'s queen in order that she should bear him a son, who by his bravery might send even *Indra* to the abode of *Yama*. A sacrifice was then performed for him; after 100 years a son pierced *Yuvanāṣva*'s left side (nor did *Yuvanāṣva* die). *Indra* came, and put the boy's forefinger into his mouth, saying "me he shall suck" (*mām ayaṃ dhāsyati*, whence the boy was called *Māndhātṛ*). Thereby *Māndhātṛ* became very strong, and grew 13 cubits (*kishṭan*), and acquired the whole of the *Vedas* including the *Dhanurveda* by his thought alone, and on the same day he obtained the bow *Ājagava* and a number of shafts made of horn, and an impenetrable coat of mail. He was placed on the throne by *Indra* himself, and conquered the three worlds in a righteous way; the gems of their own accord came into his possession, and he performed a number of sacrifices with abundant gratuities, and sat at *Indra*'s side. His sacrificial grounds (*satyāḥ*) were to be found all over the earth, and he is said to have given away to the Brahmins 10,000 *padmas* of kine. After twelve years' drought he caused rain to come down, paying no heed to *Indra*. He slew the *Gandhāra* king of the lunar dynasty. Here, in the midst of *Kurukṣetra*, is the spot where he sacrificed to the gods (III, 126).

Mandika, pl. (*Ṣaḥ*), a people. § 515 (*Kurnadigvijaya*): III, 254, 15243 (only C., B. has *Ṣuṇḍikā*, in the east, vanquished by *Karṇa* on his digvijaya).

Mandodari, wife of *Rāvaṇa*. § 533 (*Sītā-Rāvaṇasamv.*): III, 281, 16161 (*bhārya me bhava . . . yathā M^oi*, says *Rāvaṇa* to *Sītā*).

Mandodari, a mātṛ. § 615u (*Skanda*): IX, 460, 2635.

maṇḍūka, pl. ("frogs"): III, ††13165, ††13166, ††13168, ††13169, ††13170, ††13172.

maṇḍūka, pl. (*Ṣaḥ*), a kind of horse: II, 1043 (*tittiri-kalmāśān m^oakhyān hayottamān*).

Mandūkārāj ("king of the frogs") = *Ayu*(s): III, ††13167.

Mandūkārāja (do.) = *Ayu*(s): III, ††13173 (*Ṣ^o*), ††13178.

Maṅga, pl. (*Ṣaḥ*), a people: VI, 436–7 (only B.; *Mrga*, C.).

Maṅgala(m) = Īva (1000 names'). — Do. = Viṣṇu (1000 names').

Maṇi¹, a ṛshi (?). § 270 (Brahmasaṃhāv.): II, 11, 442 (in the palace of Brahman).
Maṇi², a serpent. § 67 (Sarpasattra): I, 57, 2160 (only B., C. has *Maṇiskandha* instead of *Maṇi Skandha*).—§ 564 (Mātaliyop.): V, 103γ, 3626 (*nāga*, enumeration).
Maṇi³, a companion of Skanda. § 615u (Skanda): IX, 45, 2534 (together with Sumaṇi *M.* is given to Skanda by Soma).
Maṇibhadra (C. often *Mā*^o), a Yaksha. § 269 (Vaiṣṭava-saṃhāv.): II, 10, 397 (among the Yakshas in the palace of Kubera).—§ 347 (Nalopākhyānap.): III, 64, 2529 (*Yaksharād adya M^o prastatu*); 65, 2553 (*nānam na pūjito 'smābhir M^o mahāyagāḥ, M.* is the tutelary deity of travellers and caravans).—§ 418c (Mandara): III, 139, 10826 (*Yakshendram*, on Mandara, *Mā*^o both C. and B.).—§ 685 (Mokshadh.): XII, 272, 9769 (*Mā*^o, C.), 9772 (do.), 9774 (do.), 9775 (do.), (9781) (do.), (9783) (do.).—§ 731b (Aśṭāvakra-Dikṣamv.): XIII, 19, 1413 (*°purogamāḥ, so. Rākṣasāḥ, C. Mā*^o), 1421 (do., do.).—§ 785 (Anugītāp.): XIV, 65, 1918 (oblations are given to Kubera and *M.*). Cf. *Yaksharāj*, *Yakshendra*.
Maṇibhadra², pl. (*°aḥ*), a people. § 578 (Bhishma-vadhap.): VI, 51c, 2099 (in the army of Duryodhana, only C., B. has *Paribhadra*).
Maṇibiddha, v. *Maṇividha*.
Maṇijalā, a river in Ākadvīpa. § 575b (Ākadvīpa): VI, 11γ, 433.
Maṇika, a serpent (?). § 608 (Karpap.): VIII, 87x', 4414 (sided with Arjuna in the encounter between Karna and Arjuna).
Maṇikāñcana, a varsha (?) in Ākadvīpa. § 575b (Ākadvīpa): VI, 11β, 426 (*°yāmasya*).
Maṇikuṭṭikā, a mātṛ. § 615u (Skanda): IX, 46 θ, 2638.
Maṇimantha, a mountain. § 730 (Ānuṣaṇik.): XIII, 18cc, 1328 (*°aile*, in a former existence Kṛṣṇa had worshipped Īva on *M.*).
Maṇimat¹, a Yaksha or Rākṣasa. § 11 (Purvaśaṅg.): I, 2, 454 (*Rākṣasāḥ . . . Yakṣasāḥ . . . M^o pramukhāḥ*, all to § 432, where however *M.* is not mentioned), 457 (*Yakṣasāḥ . . . M^o pramukhāḥ*, all to § 437).—§ 437 (Yakṣayuddhap.): III, 160, 11720 (*sakṣa Vaiṣṭavasya . . . Rākṣasāḥ*), 11724 (fights with Bhīmasena), 11732, 11733 (slain by Bhīmasena).—§ 438 (do.): III, 161, 11759 (*te*—i.e. Kubera's—*sakṣa*), 11796 (had disregarded Agastya and been cured by him to be slain by a mortal). Cf. *Rākṣasa*, *Rākṣasādhipati*.
Maṇimat², one or more kings. § 130 (Amṣavat.): I, 67, 2680 (*rājaraṣiḥ*, incarnation of the Asura Vṛtra).—§ 232 (Svayamvarap.): I, 186, 6987 (present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1085 (*bhāmipalāṅga M^o pramukhān*, in the east, vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 4γ, 83.—§ 592 (Sarpapatakavadhap.): VII, 25, 1116 (*rājānam*, fights with Bhūrikravas (Saumadatti)).—§ 604 (Karpap.): VIII, 6, 163 (*M.* and Daṇḍadhara had been slain by Droṇa in the battle).
Maṇimat³, a serpent. § 268 (Varuṇasaṃhāv.): II, 9, 361 (in the palace of Varuṇa).
Maṇimat⁴, a ṛshi (?). § 277 (Jarāsandhavadhap.): II, 21, 807 (*Kauṣiko M^o aḥ* *ca*, have favoured the Magadhas).
Maṇimat⁵, a tirtha. § 360 (Tirthayātrāp.): III, 82, 5048.
Maṇimat⁶, a mountain. § 596 (Pratijñāp.): VII, 80, 2843 (*°parvataḥ*, description, reached by Kṛṣṇa and Arjuna on their way to the abode of Īva).
Maṇimatī, a city. § 382 (Agastiyop.): III, 96, 8540 (the abode of Ilvā; = *Durjaya*, Nil.)

Maṇināga¹, a serpent. § 47 (Sarpasattra): I, 35, 1551 (enumeration).—§ 277 (Jarāsandhavadhap.): II, 21, 806 (resides near Girivraja).
Maṇināga², a tirtha (presumably named after Maṇināga¹). § 370 (Tirthayātrāp.): III, 84, 8084, 8085 (*tairthikaḥ bhūjato yas tu M^o sya, Bhārata | dashasyaḥ śvishṇoḥ api na tasya kramato viśhaṃ*).
Maṇināgā, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only C., B. has *Anāgāḍṇa*).
Maṇipūra, the capital of Citravāhana (later of Babhravāhana). § 249 (Arjunavanavāsap.): I, 215, 7824.—§ 250 (do.): I, 217, 7883.—§ 794 (Mahāprasthānikap.): XVII, 1, 28 (*Maṇipārapuram*).
Maṇipūrapati ("the lord of Maṇipūra") = Babhravāhana: XIV, 2301, 2340 (*°er mātā*, i.e. Citrāṅgadā), 2401, 2402 (*°er mātāḥ*, i.e. Citrāṅgadā), 2424, 2571.
Maṇipūreṣvara¹ (do.) = Citravāhana: I, 7826.
Maṇipūreṣvara² (do.) = Babhravāhana: XIV, 2303, 2381, 2419.
Manipushpaka, the conch of Sahadeva. § 576 (Bhagavadgītāp.): VI, 25x, 845.—§ 578 (Bhishmavadhap.): VI, 51aa, 2116.
Maṇiskandha, a serpent. § 67 (Sarpasattra): I, 57, 2160 (only C., B. has *Maṇi Skandha*, of Dhṛtarāṣṭra's race).
Maṇivāhana = Kuṣāmba: I, 2363.
Mānīvara, a Yaksha. § 418c (Mandara): III, 139, 10824 (*Yakṣam*, resides on Mandara).
Maṇividha (C. *°bi*^o) = Īva (1000 names²).
Maṇijalā, a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha).
Maṇkanaka¹ (III, 5079), v. *Macakruka*.
Maṇkanaka², a ṛshi. § 365 (of Tirthayātrāp.): At the tirtha *Saptasārasvata* the great ṛshi *M.* became perfect (*siddhaḥ*), so that when he had cut his hand with the pointed blade of a *kuṣa* grass, there flew from his wound vegetable juice, at which he began to dance, and the animate and inanimate creation also began to dance together with him. Then the gods, headed by Brahman and the ṛshis, asked *Mahadeva* (i.e. Īva) to prevent him from dancing. The god then in the presence of *M.* pressed his thumb with the tip of his own finger, and from the wound there came ashes, white as snow. Then *M.* became ashamed and adored *Rudra*, saying that he was the refuge of the world, including the gods and the Asuras, that he had created the three worlds, and swallows everything at the end of the *yuga*, that he cannot be fathomed by the gods themselves, that all the gods headed by *Brahman* are to be seen in him, etc. At his request *Īva* said to the *Brahmarṣi* that his asceticism (*tapas*) should through the grace of *Īva* increase a thousandfold, that he would dwell with him in the ārama, and that those who bathe in *Saptasārasvata* and worship *Īva* should be able to obtain everything here and hereafter, and go to the *Sarasvata loka*; then *Mahadeva* disappeared: III, 83, 6086.—§ 615 (Baladevatirthayātrā): IX, 37, 2185 (*siddhaḥ . . . mahāmuniḥ*, had performed austerities at *Saptasārasvata*); 38, 2186.—§ 615j (do.): *M.* had from his youth led the life of a *brahma-cārin*. Once, when performing his ablutions in the river *Sarasvatī*, he beheld a woman bathing in the river; at this sight his seed dropped and fell into the *Sarasvatī*; he took it up and placed it in his earthen pot; then it became divided into seven parts, whence were born seven ṛshis: *Vyasa*, etc. (8), who were the progenitors of the *Maruts*. (Then

the same story as in § 365 is related.) *M.* was the son of *Mātariṣvan* and *Sukanya*: IX, 38, 2217, 2224, 2244.—§ 615 (do.): IX, 39, 2246. Cf. Brahmarshi.

Manki, name of a man. § 659 (Mokshadh.): XII, 177, 6589 (*śikhāsam purāṇam M^onā gītām*, i.e. vv. 6594–6638), 6590, 6593, 6638, 6639 (how *M.* lost his two bulls, his discourse about desire; freed from attachment. *M.* attained to Brahma); 180a, 6692.

Manmatha = Kāma, q.v.

Manmathakara, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2574.

Manobhava = Kāma, q.v.

Manogati = Agni: V, 477.

Manohara = Viṣṇu (1000 names).

Manoharā. § 116 (Vasu, pl.): I, 66, 2586 (wife of Varcas (? otherwise, BR.), mother of Varcasvin (? adj. to *Varcāḥ*?). Čiçira, Prāṇa, and Ramaṇa).

Manojava¹, son of the Vasu Anila and Čivā. § 116 (Vasu, pl.): I, 66, 2589.

Manojava², a tirtha. § 364 (Tirthayātrāp.): III, 83, 6063.

Manojava³ = Čiva (1000 names²).—Do.⁴ = Viṣṇu (1000 names).

Manojavā, a mātṛ. § 615u (Skanda): IX, 46θ, 2634 (only B., C. has *Mahajavā*).

Manonuga, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12θ, 462.

Manoramā¹, an Apsaras. § 103 (Amṣvat.): I, 65, 2558 (among the Apsarases, who were daughters of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).

Manoramā², a river, one of the seven Sarasvatīs. § 615i (Saptasārasvata): IX, 37a, 2189 (C. has by error *Manau*^o), 2210 (arose at the sacrifice of Auddālaka, in the northern part of Kosala).

Manovega = Čiva (1000 names²).

Manovirudh, pl. (°aḥ), a class of gods. § 730 (Ānuçāsanik.): XIII, 18, 1872.

Manthāna = Čiva (1000 names²).

Mantharā, the maid of Kaikeyī. § 526 (Rāmopākhyānap.): III, 276, 15938 (the Gandharvī Dundubhī was born as the hunchbacked *M.*), 15943 (s: instructed by Brahman she went hither and thither always engaged in fomenting quarrels).—§ 527 (do.): III, 277, 15960 (instigated Kaikeyī).

Manthinī, a mātṛ. § 615u (Skanda): IX, 46θ, 2647.

Mantra¹ ("sacred text," personif.). § 270 (Brahmasabhāv.): II, 11, 447 (in the palace of Brahman).

Mantra² = Čiva (1000 names²).—Do.³ = Viṣṇu (1000 names).

Mantrakāra = Čiva (1000 names²).

Mantramūrti = Čiva: I, 1154.

Mantraparvan ("the section treating of the counsel"). § 10 (Anukram.): I, 2, 317 (entered among the parvans of the second book of Mbhr., but not found there, presumably another name of Rājāsūyārambhaparvan).

Mantrastuta = Skanda: III, 14639

Mantravid = Čiva (1000 names²).

Manu¹, father of the human race, one or more Prajāpatīs. § 3 (Anukram.): I, 1, 32 (issued from the primordial egg).—§ 4 (do.): I, 1, 52 (*°ādī Bhāratam kṣvit*, so. *adhityate*; Nil., however, takes *manu* = *mantra*, so. the initial śloka *Nārāyaṇam namaskṛitya*, etc.).—§ 5 (do.): I, 1a, 220 bis (in Nārada's enumeration of deceased kings).—§ 51 (Parikshit):

I, 41, 1722 (*ity evaṃ M^or abravīt*, quotation).—§ 116 (Vasu, pl.): I, 66, 2581 (*Paitāmaho M^or devas tanya putrah Prajāpatiḥ*, so C., but B. has *muniḥ*).—§ 122 (Amṣvat.): I, 66, 2610 (*Arushi tu Manoh kanyā*, wife of Cyavana).—§ 123 (do.): I, 66, 2614.—§ 135 (Çakuntalop.): I, 74, 3091 (*°r abravīt*, quotation).—§ 221o (Çākshushī): I, 170, 6478 (communicated the science Çākshushī to Soma).—§ 277 (Jāṛasandhavadhāp.): II, 21, 807 (granted to the Magadhas, that they should never have a drought).—§ 296 (Dyūtap.): II, 53, 1929 (had not obtained such prosperity as Yudhishtira had by his rājasūya).—§ 327 (Draupadī-paritāpav.): III, 32, 1240 (*°or eṣa niçanyah*, quotation); 35, 1396 (*yathā vai M^or abravīt*, quotation).—§ 344 (Nalopākhyānap.): III, 53, 2075 (*śakṣad īva M^oh svayam*).—§ 370 (Tirthayātrāp.): III, 84, 8115 (*°oḥ Prajāpater lokam*).—§ 376 (do.): III, 85, 8270 (*yathā*).—§ 378 (do.): III, 92, 8441 (*rājarehibhiḥ . . . M^oadibhiḥ*, had made a tirthayātrā).—§ 552 (Goharaṇap.): IV, 56, 1769 (came to see the encounter).—§ 553b (Yudhishtira): IV, 70, 2274 (*yathā*).—§ 559 (Prajāgurap.): V, 40, 1543 (*°r abravīt*, quotation).—§ 565 (Gālavacarita): V, 117, 3973 (*reme . . . Sarasvatyām yathā M^oh*).—§ 574f (Bindusaras): VI, 6, 241 (performs sacrifices at Bindusaras).—§ 615u (Skanda): IX, 45γ, 2512 (came to the investiture of Skanda).—§ 640 (Rājadh.): XII, 55, 1983 (*°r abravīt*, quotation); 56, 2009 (*°nā . . . gītāu ślokaṃ mahātmanā dharmeshu svashu*, so. v. 2010–11).—§ 641 (do.): XII, 67, 2518, (2517) (appointed as the lord of men); 78, 2947 (*°r abravīt*, quotation); 88, 3317 (*śiṣyavasthā bhūtānām purastād M^onā kṛtā*, quotation); 112, 4190 (*°r abravīt*, quotation), 4192 (do., do.); 121, 4418 (*°nā proklam*, so. v. 4419, quotation), 4420 (*yathoktam M^onā* = do.), 4430 (*Rudratānayo jyeshtho M^oh*, identified with Chastisement (*daṇḍa*)).—§ 647 (Āpaddh.): XII, 139, 5236 (*°r aha Prajāpatiḥ*, quotation).—§ 652b (Indrota-Pārikshitiya): XII, 152, 5648 (*°r abravīt*, quotation), 5665 (do., do.).—§ 663 (Mokshadh.): XII, 201, 7366 (*°oḥ Prajāpatēḥ samvādam maharṣeḥ ca Bṛhaspatēḥ*), (†7375), (†7379); 202, (7394); 203, (†7417); 204, (7440); 205, (7460); 206, (7486) (discourse between *M.* and Bṛhaspati).—§ 665 (do.): XII, 208, 7587 (*Prajāpatiḥ*, father of the Vasus?).—§ 681 (do.): XII, 266, 9471 (*°r abravīt*, quotation).—§ 717b (Nārāyaṇīya): XII, 335a, 12685 (among the twenty-one Prajāpatīs); 343, XI, †13219 (married ten daughters of Dakṣa); 350, 13692 (*Çanaiccarah Sūryaputro bhaviṣyati M^ouḥ* (C.°oḥ)), 13693 (*°adigaṇapārvaḥ*, so. Vyāsa).—§ 730 (Ānuçāsanik.): XIII, 14, 1003 (Čiva identified with *M.*); 16γγ, 1045 (*°oḥ . . . gātīm*, i.e. Čiva), 1059 (Čiva identified with *M.*).—§ 744 (do.): XIII, 44, 2421 (*taṃ dharmam M^or abravīt*, quotation), 2426 (*°r evaṃ praçamṣati*, quotation); 46, 2491 (*śtriyāḥ pūṣṇam paridādo M^or jigamishur divam*); 47, 2534 (*°undbhishitam śāstram*).—§ 746 (do.): XIII, 61, 3099 (*°oḥ grutvānuçāsanam*, quotation); 65γ, 3291 (*°r abravīt*, quotation); 67, 3394 (*ity abravīt M^oh*, quotation); 68, 3426 (*dharmam taṃ M^oh prāha dharmavit*, quotation).—§ 749 (do.): XIII, 88, 4243 (*°r abravīt*, quotation).—§ 761 (do.): XIII, 115, 5646 (do.).—§ 768b (Kṛṣṇa Vāsudeva): XII, 147, 6828 (*°or evaṃ, father of Aṅga*).—§ 775 (Ānuçāsanik.): XIII, 166γ, 7683 (*Prajāpatiḥ*). Cf. *Manu*² and *Prajāpati*, *Prajagara*.

Manu³, Çākshusha. § 730 (Ānuçāsanik.): XIII, 16kk, 1315 (*Varishtho nāma Çākshushasya M^oh vataḥ*).

Manu⁴, Prāçotasa. § 640 (Rājadh.): XII, 57, 2089

(*Prācetasena M^onā ślokaṁ cemaṁ udāhṛtaṁ vājadharmesha*, sc. v. 2090-2091); 583, 2093 (*Prācetasā*).

Manu¹, Sāvārṇa. § 730 (*Ānuçāsanik.*): XIII, 18^{xx}, 1339 (*Sāvārṇasyā M^oh sarge saptaṛṇhiḥ ca bhaviṣyati*, sc. *Parīçara*).

Manu², Srārocisha. § 717b (*Nārāyaṇiya*): XII, 349, IV, 13582 (*Srārocisham*, learnt the religion of Nārāyaṇa from Brahmān, and imparted the knowledge of it to his son Çāṅkhaṇada).

Manu³, Srāyambhura. § 135 (*Çakuntalop.*): I, 73, 2963 (*teṣāṁ*—sc. *vivāhānāṁ*—*dharmaṁ athā M^oh Srāyambhuro 'bravīt*, quotation). § 185 (*Pāṇḍu*): I, 120, 4675 (*M^oh Srāyambhuro 'bravīt*, quotation (b)).—§ 450 (*Ājagarap.*): III, 180, 12485 (*M^oh Srāyambhuro 'bravīt*, quotation).—§ 559 (*Prajāgarap.*): V, 37, 1334 (*M^oh Srāyambhuro 'bravīt*, quotation).—§ 595 (*Shoḍaçarāj.*, v. *Prthu Vainya*): VII, 69, 2414 (*Srāyambhuraḥ*, C. has *munīḥ* instead of *Manuḥ*; acted as the calf when the men milked the earth).—§ 626 (*Rājadh.*): XII, 21, 626 (*M^oh Srāyambhuro 'bravīt*, quotation).—§ 635 (do.): XII, 36, 1293 (*Siddhānāṁ caiva samvādam M^oh caiva Prajāpateḥ*, 1296 (*Srāyambhuraḥ*, discourse between M. and the Siddhas).—§ 683 (*Mokshadh.*): XII, 268, 9595 (*M^oh Srāyambhuro 'bravīt*, quotation).—§ 717c (*Uparicara*): XII, 336, 12740 (*M^oh Srāyambhuraḥ*, will declare law according to the çāstra of the seven ṛshis).—§ 717b (*Nārāyaṇiya*): XII, 341, 13040 (*M^oh Srāyambhuraḥ*, among the eight *prākṛtis*); 350, 13678 (*M^oh Srāyambhuro 'ntare*).—§ 754 (*Ānuçāsanik.*): XIII, 98, 4678 (*oḥ Prajāpater vādam Suvarṇasya ca*), 4681, 4684 (*Srāyambhuraṁ*), (4686), 4741 (discourse between M. and Suvarṇa).—§ 761 (do.): XIII, 115, 5605 (*M^oh Srāyambhuro 'bravīt*, quotation). Cf. *Srāyambhura*.

Manu⁴, Vaivasvata. § 136 (*Yayātyup.*): I, 75, 3126 (*M^oh Vaivasvatasya*, sc. *vaṇçam*).—§ 139 (cf. *Sambharap.*): Kaçyapa, the son of Marici (*Māricah*), begat upon [Aditi] the daughter of Dakṣa (*Dakṣāyaṇi*) the Ādityas (among whom Indra was the first) and Vivasvat (also called Mārtāṇḍa). Vivasvat begat Manu [Vaivasvata] and Yama Vaivasvata. Manu begat sixty sons; the names of ten were the following: Vena, Dhṛṣṇu, Narishya(n)t(n), Nābhāga, Ikshvāku, Kārusha, Çaryāti, Ilā, Pradhira, Nābhāgāriṣṭha; the rest perished quarrelling with each other: I, 75, 3137, 3138, 3142.—§ 155 (*Pūruṇap.*): I, 94, 3753 (*oḥ anāyā*).—§ 156 (do.): I, 95, 3756 (*Prajāpatito M^oh*), †3760 (son of Vivasvat and father of Ilā).—§ 457 (*Vaivasvatop.*): III, 187, 12746 (*Vaivasvatasya*), 12748, 12755 (*Vaivasvataḥ*), 12756 (do.), 12757, 12759-61, 12763, 12766, 12767, 12769-71, 12781, 12783, 12784, 12786, 12791, 12798, 12800 (*Vaivasvataḥ*), 12802, 12803 (the story of M. and the fish).—§ 574 (*Jambūkh.*): VI, 9aa, 313 (*Vaivasvatasya*).—§ 576 (*Bhagavadgītāp.*): VI, 28, 994 (Vivasvat declared the system of yoga to M., who again declared it to Ikshvāku).—§ 641 (*Rājadh.*): XII, 122, 4507 (*Ādityatanayaḥ* . . . *Çrāddha-deraḥ*), 4510 (*Sūryaputraḥ*).—§ 656f (*Khaḍgotpattik.*): When the *Lokapālas* gave the sword to M. the son of Sūrya, they said: "Thou art the Lord of all men; protect all creatures with this sword containing religion within its womb (*dharma-garbha*); . . . they should be punished essentially with wordy rebukes, and with fines and forfeitures (*durdā nigrāho dāḍḍo hiranyabāhulas tathā*); loss of limbs (*vyāṅgāt tu çarīraçya*) or death should only be inflicted for grave reasons (*anālpakāraṇāt*)." M. gave the sword to his son Kṣhupa for the protection of the creatures: XII, 166, 6187 (*Sūryaputraḥ*), 6192.—§ 717b (*Nārāyaṇiya*): XII,

349, VII, 13597, 13598 (learnt the religion of Nārāyaṇa from Vivasvat, and imparted the knowledge of it to Ikshvāku).—§ 720b (*Sudarçanop.*): XIII, 2, 88 (*Prajāpateḥ*, father of Ikshvāku).—§ 730 (*Ānuçāsanik.*): XIII, 17, 1290 (*Vaivasvatāya*, learnt the 1,000 names of Çiva from Gautama, and taught them to Nārāyaṇa).—§ 736b (*Vitahavyop.*): XIII, 30, 1945 (father of Çaryāti).—§ 767 (*Ānuçāsanik.*): XIII, 137a, 6263 (father of Sudyumna).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6831 (father of Ilā = Sudyumna).—§ 778b (*Sapvartta-Maruttiya*): XIV, 4, 65 (*daṇḍadharaḥ*, father of Prasandhi and grandfather of Kṣhupa, whose son was Ikshvāku). Cf. *Ādityatanaya*, *Sūryaputra*, *Vaivasvata*.

Manu⁵ = Vishṇu (1000 names).

Manu⁶, name of a fire. § 493 (*Āṅgīrasa*): III, 221, 14180 (one of the five *arjaskara* fires, son of the fire *Tapas*), 14183 (= *Bhānu*), 14191 (only B, C. has *Bhānoḥ*, husband of Niçā and father of one daughter, Agni-Shomau, and five fires), 14193 (*Viçvapatir nāma dvitīyo vai M^oh sutaḥ*).

Manu⁷, a daughter of Prādhā and Kaçyapa. § 102 (*Amçāvat.*): I, 65, 2553.

manu ("mantra," *Nīl.*): I, 52 (?); XIII, 362 (*Manuṁ*, read *maruṁ*, cf. 2939).

Manu, pl. (*oḥ*). § 310b (*Sūrya*): III, 3, 186 (*oḥ . . . içvaraḥ*, sc. *Sūrya*).—§ 576 (*Bhagavadgītāp.*): VI, 34, 1210 (*catvāraḥ*).—§ 730g (*Upamanyu*): XIII, 14a, 873 (*Srāyambhuraḍyāḥ*).—§ 730 (*Ānuçāsanik.*): XIII, 143b, 991 (*sapta*).

Manuputra, pl. (*oḥ*) ("the sons of Manu"). § 310b (*Sūrya*): III, 3, 186 (*oḥ . . . içvaraḥ*, sc. *Sūrya*).

Mānusha, a tirtha. § 364 (*Tīrthayātrāp.*): III, 45, 6035, 6037.

[**Manushyagrahakathana(m)**] ("on the demons that possess mankind"). § 502 (cf. *Skandop.*). The six divorced wives of the *ṛshis*, together with *Vinatā*, obtained permission from *Skanda* to become his mothers. At the request of *Indra* the *Kṛttikās* (i.e. the six wives of the *ṛshis*) (together with *Vinatā*, see v. 14464 and *Nīl.*) are placed among the *nakṣatras* (and presided over by *Agni*) instead of *Abhijit*, the younger sister of *Rohiṇi*, who from jealousy had repaired to the woods. *Brahmān* ordered that time should be reckoned from *Dhanishṭhā*, while it had formerly been reckoned from *Rohiṇi* (so *Nīl.*). Then (these seven) mothers asked *Skanda* that they might become the mothers of the worlds instead of the old mothers (*Brāhmī*, *Māheçvari*, etc.; *Nīl.*) and devour the progeny of those old mothers, because they had slandered them before their husbands, and always dwell with *Skanda*. *Skanda* granted that until the age of 16 years they should have the power of afflicting the human kind, and he loosed from his body his *Raudra* nature, under the name of *Skandāpasāra*, that they might dwell with him. Enumeration of several *grahas* (the number 16 in v. 14490 is difficult to explain), among others (a) the male and female children of *Skanda* (the males are the husbands of the females); they are all named *Skandagrahas*; they are propitiated with offerings, ablutions, unguents, etc., and particularly by the worship of *Skanda*; and when they are propitiated they bestow good on men. Then are mentioned the *grahas*, that afflict men from the 16th to the 70th year; after the 70th year fever takes the place of the *grahas*. These evil spirits always avoid those who have subdued their senses, etc., and those who are devoted to *Māheçvara* (III, 230).

***manvantara** ("the period of a Mana"): III, 186 (*oḥ*).

carveṣuṃ iṣṭvāṇāṃ tvaṃ iṣṭvāṇā, sc. Sūrya); XII, 2336 (pl.), †13206 (eg., *pāras Svāyambhūto*), 13679 (pl.), 13693 (sg.); XIII, 626 (pl.).

Mānya¹ = Īva (1000 names¹).—Do.² = Viṣṇu (1000 names).

Manyantī, a fire. § 490 (Āṅgīrasa): III, 219, 14151 (= Svāhā; only in C. B. has *manyetāṃ* instead of *Manyantī*).

Manyu, name of a fire (?). § 490 (Āṅgīrasa): III, 219, 14151 (*yaḥ praçānteshu bhūteshu Manyur bhavati pāvakaḥ*; Nil. takes *pāvakaḥ* = Bṛhaspati and *manyuḥ* = *krodharāpi*).

Manyumat, a fire. § 493 (Āṅgīrasa): III, 221, 14187 (*yaḥ praçānteshu bhūteshu manyur bhavati dāruṇaḥ || agniḥ sa M°ān nama dvitīyo Bhānulaḥ sulaḥ*).

Mārdamarshi, v. Mārgamarshi.

Mārga¹ = Īva (1000 names¹).—Do.² = Viṣṇu (1000 names).

Mārgaçirsha, name of a month. § 576 (Bhagavadgītāp.): VI, 34, 1239 (*māsdnām M°o 'haṃ*, sc. *asmi*, says Kṛṣṇa).—§ 759 (Ānuçāsanik.): XIII, 106β, 5149 (*māsaṃ*); 109, 5372 (*dṛādaçyām M°e*, then, one should worship Kṛṣṇa as Keçava); 110, 5389 (*māsaṃ*, description of the cāndravratā).

Mārgaçirshī, the day of full moon in the month of Mārgaçirsha. § 378 (Tīrthayātrāp.): III, 93, 8484 (*°yām aṭṭīyām Puṣhyeṇa pruyayadh*, sc. the Pāṇḍavas on their tīrthayātrā).—§ 641 (Rājadh.): XII, 100, 3691 (*Caitryām vā M°yām vā sūnyogāḥ praçayate*).

Mārgamarshi, a son of Viçvāmitra. § 721δ (Viçvāmitrop.): XIII, 4β, 256 (only C. B. has *Mārdamarshiḥ*).

Mārganapriyā, one of the daughters of Pradhā. § 102 (Amçāvat.): I, 65, 2553.

Mārica¹, a Rākṣasa, friend of Rāvaṇa. § 425 (Hanūmad-Bhīmasamvāda): III, 147, 11200 (all. to § 529).—§ 528δ (Rāvaṇagamana): From fear of Rāma M. adopted an ascetic mode of life: III, 277, 16000.—§ 529 (Sītāharaṇa): III, 278, 16001, 16006, 16009, 16010, 16014, 16017 (in order to assist Rāvaṇa in robbing Sītā, M. transformed himself into a deer which Rāma pursued). Cf. Rakṣa.

Mārica² ("son of Marici") = Kaçyapa: V, 3819 (*maharṣeḥ K°ya*); VII, 2445; XII, 7538 (*K°*, C. by error *Ka°*); XIII, 2561 (*K°*), 4124 (*K°*), 7643 (*K°*).

Marici¹, a ṛṣi, son of Brahman and father of Kaçyapa. § 86 (Amçāvat.): I, 65, 2518 (the first of Brahman's six mind-born sons), 2519 (father of Kaçyapa).—§ 109 (do.): I, 66, 2568 (the first of Brahman's six sons).—§ 118 (do.): I, 66, 2598 (father of Kaçyapa).—§ 191 (Arjuna): I, 123, 4808 (present at the birth of Arjuna).—§ 266 (Çakrasabhāva): II, 7, 298 (in the palace of Indra).—§ 270 (Brahmasabhāva): II, 11, 436 (among the *prajāṇāṃ pāṭayaḥ* in the palace of Brahman).—§ 421α (Ākāçagaṅgā): III, 142, 10904 (at Ākāçagaṅgā).—§ 524α (Viṣṇu): III, 272, 15822 (*°pramukhān maharṣiṇ uṣṇjan nava*, sc. Brahman).—§ 576 (Bhagavadgītāp.): VI, 34, 1225 (*° Marutām asmi*, says Kṛṣṇa).—615α (Skanda): IX, 45γ, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, 47η, 1597 (among the ṛṣis who surrounded Bhīṣma as he lay on his arrow-bed).—641 (do.): XII, 122, 4505 (Āṅgīras gave the rod of chastisement to Indra and M.; M. again gave it to Bṛghu).—§ 656 (Khāḍgotpattik.): XII, 166α, 6135 (*ṛṣiṃ*, the first of Brahman's sons), 6186 (Viṣṇu gave the sword to M., from M. it passed over to the maharṣis).—§ 664 (Mokṣadh.): XII, 207δ, 7534 (the first of Brahman's sons), 7535 (father of Kaçyapa), 7536.—§ 665 (do.): XII, 208α, 7570 (the first of Brahman's sons), 7574 (father of Kaçyapa).—§ 717δ (Nārāyaṇya): XII, 335α, 12685 (among the twenty-one Prajāpatīs).—§ 717ε (Uparicara): XII, 336, 12724 (one of

the seven ṛṣis, also called Citraçikhaṇḍins).—§ 717δ (Nārāyaṇya): XII, 341α, 13040 (the first of the eight prakṛtis), (E), 13075 (the first of Brahman's seven mind-born sons).—§ 730γ (Upamanyu): XIII, 14ββ, 990.—§ 747δ (Suvārṇopatti): XIII, 85ζ, 4124 (sprung from the rays—*maruṭibhyaḥ*—of the sacrificial fire, father of Kaçyapa), 4160 (the first offspring of Brahman).

Marici², an Apsaras. § 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).

Marici³ = Viṣṇu (1000 names).

Maricin ("having rays") = Sūrya (the Sun): V, 1335.

***Maricipa**, pl. (°āḥ) ("drinking rays"), a kind of ṛṣi.—§ 43 (Garuḍa): I, 30, 1898 (? adj. to *Valakkhilyāḥ* ?).—§ 246 (Sundopasundop.): I, 211, 7683.—§ 270 (Brahmasabhāva): II, 11, 437 (in the palace of Brahman).—§ 310δ (Sūrya): III, 3, 174.—§ 602 (Droṇavadhap.): VII, 190α, 8728.—§ 615α (Skanda): IX, 45γ, 2510 (came to the investiture of Skanda).—§ 656 (Khāḍgotpattik.): XII, 166β, 6143 (*Vaiçṇānara - M°āḥ*).—§ 761 (Ānuçāsanik.): XIII, 115α, 5604.—§ 786ε (Agastya): XIV, 92, 2851.

Mārisha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9α, 368 (in the south).

Mārishā, a river. § 574 (Jambūkh.): VI, 9λ, 343 (in Bhāratavārṣa).

Mārjaliya = Īva: III, 1628.

Mārjāra - mūshika - samvāda(ḥ) ("the discourse between a cat and a mouse"). § 646δ (Āpaddh.): There was a large banyan in the midst of a forest, with various kinds of birds, etc. A wise mouse, *Palita*, lived at the foot of that tree, having made a hole there with 100 outlets. On the branches lived a cat *Lomaça*. A *Cāṇḍāla* came and built a hut, setting his traps of leather strings every evening after sunset. One day he caught the cat. *Palita* began to eat the flesh in the trap, but beheld the mongoose *Harit* and the owl *Candraka*. He resolved upon saving the cat, though an enemy, in order to escape from them; having made peace with the cat, he crouched beneath it; the mongoose and owl left the spot; the mouse began to cut the strings slowly, notwithstanding the cat's impatience. At morning the *Cāṇḍāla Parigṛha* appeared (description), accompanied by a pack of dogs. Then the mouse quickly cut the remaining string; the cat got upon the banyan, *Palita* entered his hole. The hunter took up his net and left the spot. *Palita* would not conclude friendship with the cat, and entered another hole.

Mārkaṇḍeya, a Brahmarṣi. § 264 (Sabhākriyāp.): II, 4α, 110 (*mahamuniḥ*, waited upon Yudhiṣṭhira).—§ 270 (Brahmasabhāva): II, 11, 439 (in the palace of Yudhiṣṭhira).—§ 323 (Dvāitavanapr.): III, 25, †948 (came to the Pāṇḍavas in the wood), (†952) (consoled Yudhiṣṭhira by relating the banishment of Rāma Dāçarathi).—§ 327 (Draupadiparītāp.): III, 31, 1170 (*dharmaṇa oirajivita*; all. to § 323).—§ 370 (Tīrthayātrāp.): III, 84, 8058 (*°ya . . . tīrtham . . . Gomati-Gaṅgayoç oira saṅgame*).—§ 376 (do.): III, 85, 8263 (among the ṛṣis who expected Yudhiṣṭhira).—§ 377 (Dhaumyatīrthak.): III, 88, 8330 (at Payoçhpi M. sang a genealogical verse (*anuvamçyām . . . gāthām*) about king Nṛga).—§ 452 (Mārkaṇḍeya): III, 183, 12561 (*bahuvatsarajīva*, will come to the Pāṇḍavas).—§ 453 (do.): III, 183, 12598 (δ: M. had lived many thousand years, but looked like a youth of twenty-five years old and was immortal), 12603, 12606, 12607, (12617) (M. came to the Pāṇḍavas and discoursed upon various topics: ch. 184-232).—§ 454 (do.,

Brahmapamāhātmya): III, 184, 12652, (12654).—§ 455 (do., do.): III, 185, (12677), (12695), (12700), (12709).—§ 456 (do., Sarasvatī-Tūrkahyasamv.): III, 186, (12715), (†12718).—§ 457 (do., Vairasvatop.): III, 187, 12746, (12747).—§ 458 (Mārkaṇḍeyas.): III, 188, 12805, (12821).—§ 459 (do.): III, 188, 12902 (*Bhārgava*), 12935 (had lived during the cataclysm, and then entered the stomach of Nārāyaṇa); 189, (12999).—§ 460 (do.): III, 190, 13009, (13015); 191, (13107), 13127, (13129), 13139, 13141.—§ 461 (do., Vāmadevacarita): III, 192, 13142-4, (†13145), (†13196), (†13203), (†13210).—§ 462 (do., Baka-Çakraśamv.): III, 193, ††13212, (13216).—§ 463 (do., Çibi): III, 194, ††13248.—§ 464 (do., Yayāti): III, 195, (†13256).—§ 465 (Mārkaṇḍeyas.): III, 196, ††13262.—§ 466 (do., Çibi): III, 197, (††13274) (only B.).—§ 467 (do., Rājanyamahābhūgya): III, 198, ††13301.—§ 468 (do., Indradyumanop.): III, 199, ††13331, ††13347.—§ 469 (Mārkaṇḍeyas.): III, 200, 13349, (13352), (13361).—§ 470 (do., Yamaloka): III, 200, 13392, (13394).—§ 471 (Mārkaṇḍeyas.): III, 200, (13414).—§ 472 (do.): III, 200, (13431).—§ 473 (do.): III, 200, (13470).—§ 474 (do.): III, 201, 13482, 13488, (13489).—§ 475 (do., Dhundhumārop.): III, 202, (13515).—§ 476 (do., do.): III, 202, (13523); 203, (13546).—§ 477 (do., do.): III, 203, (13554).—§ 478 (do., do.): III, 204, (13582).—§ 479 (do., Pativratop.): III, 205, 13628, (13643); 206, (13652), (13658), (13670), (13700).—§ 480 (do., do.): III, 207, (13701), (13717), (13760); 208, (13802); 209, (13842).—§ 481 (do., do.): III, 210, (13898).—§ 483 (do., do.): III, 211, (13920).—§ 484 (do., do.): III, 212, (13947).—§ 485 (do., do.): III, 213, (13960).—§ 486 (do., do.): III, 214, (14000), (14004), (14017); 215, (14030).—§ 487 (do., do.): III, 216, (14094).—§ 488 (do., Āṅgīrasa): III, 217, 14100, (14105), (14117).—§ 489 (do., do.): III, 218, (14122).—§ 490 (do., do.): III, 219, (14130).—§ 491 (do., do.): III, 220, (14156).—§ 493 (do., do.): III, 221, (14176); 222, (14208).—§ 495 (do., Skandotpatti): III, 223, (14241).—§ 496 (do., do.): III, 224, (14292); 225, (14299), (14308).—§ 497 (do., do.): III, 226, (14339).—§ 498 (do., do.): III, 226, (14355).—§ 499 (do., Çakra-Skandāśamv.): III, 227, (14368).—§ 500 (do., Skandop.): III, 228, (14387).—§ 501 (do., do.): III, 229, (14402), (14424).—§ 502 (do., Manuśyagrahak.): III, 230, (14454), (14460), (14467), (14477).—§ 506 (do., Skandayuddha): III, 231, (14514), (14520).—§ 504 (do., do.): III, 231, (14527).—§ 506 (do., do.): III, 231, (14541).—§ 507 (do., do.): III, 231, (14572).—§ 508 (do., Kārttikeyastava): III, 232, 14629, (14630).—§ 509 (do., do.): III, 232, (14637).—§ 511 (Draupadī-Satyabhāmasamv.): III, 235, 14722.—§ 522 (Draupadīharanap.): III, 271, 15763.—§ 525 (Rāmopākhyānap.): III, 273, 15861; 274, (15872), (15877) (told the story of Rāma Dāçarathi: oh. 274-91).—§ 526 (do.): III, 275, (15889), (15915), (15920); 276, (15929), (15934).—§ 527 (do.): III, 277, (15947).—§ 529 (do., Sītāharanap.): III, 278, (16001).—§ 530 (do., Viçvāvasumokah.): III, 279, (16045).—§ 531 (Rāmopākhyānap.): III, 280, (16098).—§ 533 (do., Rāvāna-Sītāśamv.): III, 281, (16166).—§ 534 (do., Hanūmat-pratyāg.): III, 282, (16197).—§ 535 (do., Setubandhana): III, 283, (16269).—§ 536 (do., Laṅkāpraveça): III, 284, (16323).—§ 537 (do., Rāma-Rāvānyuddha): III, 285, (16364).—§ 538 (do., Kumbhakarnarāg.): III, 286, (16379).—§ 539 (do., Kumbhakarnādivadha): III, 287, (16409).—§ 540 (do., Indrajidyuddha): III, 288, (16438).—

§ 541 (do., Indrajidyuddha): III, 289, (16465).—§ 542 (do., Rāvānavadha): III, 290, (16498).—§ 543 (do., Rāmābhishheka): III, 291, (16531), (16568).—§ 544 (do., Yudhiṣṭhīrāçvāsa): III, 292, (16602), 16615.—§ 545 (Pativratāmāhātmyap.): III, 293, (16619), (16634), (16652); 294, (16658), (16663), (16690); 295, (16691); 296, (16714), (16721), (16731), (16736), (16742); 297, (16747), (16761), (16802), (16815), (16842), (16848); 298, (16858), (16877), (†16901); 299, (16902) (told the story of Sāvitrī).—§ 547 (Karna): III, 310, ††17219.—§ 581 (Bhīṣma-vadhap.): VI, 660, 2999 (Bhīṣma had heard of the glory of Kṛṣṇa from M.); 670, 3016 (praised Kṛṣṇa); 680, 3039 (do.).—§ 606 (Karna, Tripurākhyāna): VIII, 33, 1392 (*mahān rehiḥ*, had related the Tripurākhyāna to Dhṛtarāṣṭra).—§ 635 (Rājadh.): XII, 37, 1356 (*°mukhat kṛtsnam yatidharmam avāptvān*, so. Bhīṣma).—§ 637 (do.): XII, 470, 1598 (among the rehis who surrounded Bhīṣma).—§ 664 (Mokshadh.): XII, 2070, 7521 (had spoken of the glory of Kṛṣṇa).—§ 666 (do.): XII, 209, 7607 (*°āgrame*).—§ 712 (Çukotpatti): XII, 324, 12181 (*sa devacaritāniha kathayām āsa*).—§ 730 (Ānuçāsanik.): XIII, 17, 1292 (Nāciketa communicated the 1,000 names of Çiva to M., who communicated them to Upamanyu).—§ 732 (do.): XIII, 22, 1537 (*°aḥ purā prāha*) (a), 1540 (*matam . . . M°ya*), (1544) (a sentence of his is quoted).—§ 734 (do.): XIII, 260, 1763 (among the rehis who surrounded Bhīṣma).—§ 743 (do.): XIII, 43, 2394 (*mahāmuniḥ*, had told Bhīṣma the story of Vipula).—§ 761 (do.): XIII, 116, 5631 (discoursed on the demerits of eating meat).—§ 7680 (Umā-Maheçvarasamv.): XIII, 1460, 6750 (Dhūmorā is his wife).—§ 770 (Ānuçāsanik.): XIII, 1510, 7122 (enumeration).—§ 777 (Svargārohanik. p.): XIII, 168, 7763 (*°a ivāparaḥ*).—§ 794 (Mahāprasthānikap.): XVII, 1, 12. Cf. Bhārgava, Bhārgavasattama, Bhṛgukulaçreṣṭha, Bhṛgunandana, Brahmarshi, Viparehi.

Mārkaṇḍeyasamāśyā ("the [Pāṇḍavas] enjoying the company of Mārkaṇḍeya"). § 10 (Parvasaṅg.): I, 2, 323 (*parva*, i.e. Mārkaṇḍeyasamāśyāp.).—§ 11 (do.): I, 2, 466, 468 (*purāṇam* = do.).

[**Mārkaṇḍeyasamāśyāparvan(°va)**](“section relating to the [Pāṇḍavas] enjoying the company of Mārkaṇḍeya,” the 41st of the minor parvas of Mbhr.). (Cf. Mārkaṇḍeyasamāśyā.) § 451: When the *Pāṇḍavas* were dwelling at that very place (cf. v. 12547: *osrañam marudhanvasu*, “roaming about in deserts”), there set in the season of the rains (description). Then in the autumn (description) they spent the holiest night, that of the full moon in the month of *Kārttika*, on the *Sarasvatī* with the ascetics. As soon as the dark fortnight set in, they with their charioteers and cooks entered the *Kāmyaka* forest (III, 182).—§ 452: In the *Kāmyaka* wood many *brahmins* came to them, and one of them said that *Kṛṣṇa* and *Mārkaṇḍeya* would come to see them. Immediately *Kṛṣṇa* arrived with *Satyabhāmā* on his chariot that was yoked with *Çaiḍya* and *Sugriva*. He told *Kṛṣṇa* that her sons, though her father and brothers proffered them a kingdom and territories, found no joy in the house of *Drupada*, but that in the town of the *Vṛkṣas* they were directed by *Subhadra* and received instruction from *Raukmiṣya* even as *Aniruddha*, *Abhimanyu*, *Sunitha*, and *Bhānu*, and were instructed by the young *Abhimanyu* in the use of arms. Then he suggested to *Yudhiṣṭhira* with the *Draçarhas*, *Kuturas*, and *Andhakas*, to kill *Duryodhana*, etc. *Yudhiṣṭhira* said they would stand by their promise, and after the thirteen years take refuge in

Kṛṣṇa.—§ 458: While they were thus talking, the *brahmarshi Mārkaṇḍeya* (b) appeared. When they had taken their seats, the *devarshi Nārada* also came to visit them. *Yudhiṣṭhira*, mentioning the happiness of the impious *Dhātaraśṭras*, asked *Mārkaṇḍeya* about the results of men's acts. *Mārkaṇḍeya*, after having described the *Kṛta* age and the subsequent deterioration, answered the question (III, 183).—§§ 454-5: *Brahmaṇamāhātmya - kathana* (q.v.).—§ 456: *Sarasvatī-Tūrkhyā-samvāda* (q.v.).—§ 457: *Vairasvatopākhyāna* (q.v.).—§ 458: *Yudhiṣṭhira*, saying that *Mārkaṇḍeya* alone worships *Brahmān* at the time of the great dissolution, when he sleeps in a lotus flower, and when he awakes to recreate the world, asked him to explain the causes of things. *Mārkaṇḍeya* said: *Janārdana* attired in yellow robes is the great creator of everything. After the dissolution, creation again comes to life. *Kṛta yuga* = 4,000 years + dawn 400 years + eve 400 years; *Tretā yuga* = 3,000 + 300 + 300; *Dvāpara yuga* = 2,000 + 200 + 200; *Kali yuga* = 1,000 + 100 + 100; altogether a cycle of *yugas* = 12,000 years. After the *Kali yuga* is over, the *Kṛta yuga* comes again. One thousand cycles constitute a day of *Brahmān*. Description of *Kali yuga* (b). Then comes a long drought, and seven suns drink up all water and reduce wood and grass to ashes. Then the *Samvartaka* fire with wind penetrates into *Rasātala* and terrifies the gods, *Dānavas*, and *Yakṣas*, and consumes this world with gods, *Asuras*, *Gandharvas*, *Yakṣas*, *Uragas*, and *Rākṣasas*. And there rise in the sky deep masses of clouds flooding the entire surface of the earth and showering incessantly for twelve years. Then *Svayambhū*, dwelling in the lotus, drinks this terrible wind and goes to sleep.—§ 459: When all has become water, I (i.e. *Mārkaṇḍeya*) alone wander in affliction and become fatigued, and find no resting-place. Then I behold a vast banyan-tree, and on a couch attached to a bough of that tree a fair boy with yellow robes, with the mark of *Śrīvatsa*. He caused me to enter his body through the mouth, and then I beheld the whole earth with cities and kingdoms, *Gāṅgā*, *Čatadvāra*, etc. (enumeration) (a), gods, *Sādhyas*, *Rudras*, *Adityas*, etc. (enumeration) (β). At last I was suddenly projected through his open mouth by a gust of wind. Within that very moment I acquired a new sight and beheld myself emancipated (*nirmuktaṃ*). I wished to know his self. Then he spoke to me (III, 188): "The gods even do not know me truly. I am *Nārāyaṇa* (v. 12952: "in ancient times I called the waters *nārā*, and because the waters have ever been my *ayana* [home], therefore I have been called *Nārāyaṇa*"), the eternal and unchangeable source of all things, the Creator and Destroyer of all; I am *Viṣṇu*, *Brahmān*, *Čakra*, etc.; in the form of *Čakṣa* I support this earth, in the form of a boar I raised it when sunk in water; I am the *Vaḍavavaktre* fire; from my mouth, arms, thighs, and feet sprang *brahmanas*, *kṣatriyas*, *vaiśyas*, and *śūdras*; from me spring the *Rg*-, *Sama*-, *Yajur*-, and *Atharva-vēda*; I am the *Samvartaka* fire, the *Samvartaka*-wind, the *Samvartaka* sun, and the *Samvartaka* fire (!) (v. 12966 foll.); the stars are the pores of my skin, etc. When virtue and morality decrease, I create myself into new forms; in the *Kṛta* age I become white, etc. (see §§ 426, 427, 428, 429). When the end comes, I alone in the form of *Kālā* destroy the three worlds, etc. The grandsire of all creatures (*Sarvalohapitāmaha*) is half of my body. I am the bearer of the conch-shell, the discus, and the mace. For a period of 1,000 cycles of *yugas* I sleep, overwhelming all creatures in insensibility, and I stay here, in the form of a boy though I am old, until *Brahmān* wakes up; under the

form of *Brahmān* I have repeatedly granted these boons. When *Brahmān* (*Sarvalohapitāmaha*) awakes, I will then alone create all creatures." Then he disappeared, and I (*Mārkaṇḍeya*) beheld this creation start into life. And that deity is *Kṛṣṇa*, thy relative. In consequence of the boon granted by him memory does not fail me, my life is long, and death is under my control (v. 13002). Then all bowed down unto *Janārdana* (i.e. *Kṛṣṇa*), who comforted them (III, 189).—§ 460: *Yudhiṣṭhira* asked him about the future cause of the government (*sāmraja*) of the earth. *Mārkaṇḍeya*, having given a short description of the other *yugas*, described in detail the *Kali-yuga* (b); "in the new *Kṛta-yuga*, *Kalkin* (c) will arise." Then *Mārkaṇḍeya* gave *Yudhiṣṭhira* some moral precepts and exhortations (III, 190-1).—§ 461: *Vamadasacarita* (q.v.).—§ 462: *Baka-Čakra-samvāda* (q.v.).—§ 463: *Čibi* (q.v.).—§ 464: *Nāhuṣa-carita* (v. *Yayāti*).—§ 465, on the same topic: There were two learned and able kings, *Vṛṣadardha* and *Seduka*. *Seduka* knew that *Vṛṣadardha* had from his boyhood an unuttered vow, that he would give no other metal to *brahmanas* than gold and silver. He once sent a *brahman*, who asked him for 1,000 horses for his preceptor, to *Vṛṣadardha*, who whipped him and then gave him a day's tribute (which was more than the value of 1,000 horses), "because he had whipped him" (III, 196).—§ 466: *Čibi* (q.v.).—§ 467: *Rājanyamahābhāgya* (q.v.).—§ 468: *Indradyumropākhyāna* (q.v.).—§ 469: Asked by *Yudhiṣṭhira* in what condition (age) a man should practise charity, *Mārkaṇḍeya* enumerated four kinds of futile life and sixteen kinds of futile charity. The *brahmanas* save others and themselves by *japa*, *mantra*, and *homa*. He next enumerated the *brahmanas* that should be excluded from *grādhas*, and gave other moral precepts (of offerings to the gods of flowers and sandals and pastes, entertainment of guests); then he enumerated the persons to whom one should make gifts; the effects of various gifts to *brahmanas* (food is the best).—§ 470: *Yamaloka* (q.v.).—§ 471: Precepts about gifts, washing the feet of *brahmanas*, etc. Blessing upon the reader.—§ 472: Three kinds of purity (speech, deed, water): by adoring *sandhyā* and reciting *Gayatri* one is protected against sin and evil results from gifts, against inauspicious stars, and against *Rākṣasas*. Greatness of the *brahmanas*. The carrying of three staves, etc., are useless if the heart be not pure. They who do not commit sin in *manas*, word, deed, and *buddhi* do really practise austerities (v. 13468: by *tapas* one may attain *Svarga*, by charity enjoyment, by knowledge salvation (*mokṣa*), by bathing in *tīrthas* purgation from sins).—§ 473: On the effects of various gifts at various times (v. 13480: the first offspring of fire is gold, earth springs from *Viṣṇu*, and the cows from the sun; he, therefore, that gives away gold, land, and kine, has given the three worlds [of *Agni*, *Viṣṇu*, and the Sun]) (III, 200).—§ 474: Having heard the history of *Indradyumna*, *Yudhiṣṭhira*, saying that *Mārkaṇḍeya* knew the gods, *Dānavas*, *Rākṣasas*, the royal genealogies and the genealogies of the *rajas*, and *Gandharvas*, *Yakṣas*, *Kinnaras*, and *Apsarasas*, asked him about *Kṛvāḷpa* *Iṣṭvaku*. *Mārkaṇḍeya* related: *Dhūmdhūmaropākhyāna* (q.v.).—§§ 479-87: *Pativratopākhyāna* (q.v.).—§§ 488-94: *Agirasa* (q.v.).—§§ 495-8: *Skandotpatti* (q.v.).—§ 499: *Skanda-Čakra-samvāda* (q.v.).—§§ 500-1: *Skandopākhyāna* (q.v.).—§ 502: *Manuṣyagrakatakhana* (q.v.).—§§ 503-7: *Skandayuddha* (q.v.).—§§ 508-9: *Kārttikeyastava* (q.v.).

Mārtaṇḍa = Vivasvat (Sūrya), q.v.

Mārttikāvata¹ ("belonging to the city of Mrttikāvati"),

a country. § 320 (Saubhavadhop.): III, 20, 791 (i.e. the kingdom of Čālva²).

Mārttikāvata² (do.), pl. (°āḥ), a people. § 595 (Shoḍaçarāj. v. Rāma Jāmadagnya): VII, 70β, 2436 (slain by Rāma Jāmadagnya).

Mārttikāvata³ (do.), adj. § 793 (Mausalap.): XVI, 7, 245 (*nagaraṃ M°m*, there the son of Kṛtavarma is established as king of the remnant of the women of the Bhoja king).

Mārttikāvataka (do.), adj. § 319 (Saubhavadhop.): III, 14, 629 (°o *nṛpaḥ*, i.e. Čālva²).—§ 396 (Jāmadagni): III, 116, 10176 (*Citraratham nama M°m nṛpaṃ*).

Mārttikāvatika (do.), adj. § 593 (Abhimanyuvadh.): VII, 48, 1892 (*Bhojaṃ kuṅjaraketanaṃ*).

Maru (XII, 12956), v. Muru.

Marubhūmi, a country. § 285 (Nakula): II, 32, 1187 (in the west, conquered by Nakula on his digvijaya).—§ 518 (*Mṛgasvapnodbhavaṃ*): III, 258, 15365 (°oḥ *śirāsthānaṃ*, sc. the Kūmyuka forest).—§ 555 (Sainyodyogap.): V, 19, 599 (among the countries which were overspread with the army of the Kurus).

Marudgana, name of a tīrtha. § 733q (Ānucāsānik.): By bathing in the tīrtha *M.*, in the retreat of the *Pitṛs*, and in the tīrtha of *Vaiṣṇava* one becomes cleansed. By bathing in the tīrtha *Brahmasaras* on the *Bhāgīrathī* one attains to the region of *Soma*: XIII, 25a, 1725.

Mārudha, a country. § 281 (Sahadeva): II, 31, 1118 (in the south, conquered by Sahadeva on his digvijaya).

Marukaccha (II, 1830), v. Bharukaccha.

Marut = Vāyu (the Wind), q.v.: XII, 5831.

Marut, pl., a class of gods ("the winds"), followers of Indra.

§ 19 (Bhṛgu): I, 5, 867 (*devaiḥ . . . saraiḥ-M°gaṇaiḥ*).—§ 44 (Garuda): I, 30, 1417 (*Sādhyānām M°ān caiva yo cāmye devatāgaṇāḥ*).—§ 106 (Amṇavat.): I, 65, 2562.—§ 120 *bis* (do.): I, 66, 2602 (*ām*, sc. *pakṣaḥ*).—§ 130 (do.): I, 67, 2714 (*Sātyaki* was born from the *pakṣa* of the *M.*), 2717 (*Virāṭa* was born from the *gaṇa* of the *M.*).—§ 149 (Yayāti): I, 87, 3551.—§ 191 (Arjuna): I, 123a, 4827 (present at the birth of Arjuna).—§ 233 (Svayamvarap.): I, 187, 77010 (came to see the *svayamvara* of Draupadi).—§ 248 (Arjunavanavāsap.): I, 214, 7779 (*°bhir iva Vāsavaḥ*, sc. *vṛtaḥ*).—§ 258 (Khāṇḍavadahanap.): I, 227, 8269 (among the gods who fought with Kṛṣṇa and Arjuna).—§ 260 (do.): I, 234, 8467 (*°gaṇair vṛtaḥ*, sc. Indra).—§ 266 (Čakrasabhāv.): II, 7, 288 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 11, 418 (in the palace of Brahman), 460 (do.).—§ 298 (Dyūtap.): II, 62, 2110 (*°bhiḥ sahitaḥ . . . Marutpatih*).—§ 310b (Sūrya): III, 3, 174 (worship the Sun).—§ 327 (Draupadiparītāp.): III, 33, 1349 (*°bhir iva Vṛtrahā*, sc. *parivṛtaḥ*).—§ 330 (Indradarṣana): III, 37, 1490 (*°gaṇān*).—§ 336 (Indralokābhigamanap.): III, 43, 1768 (in the world of Indra).—§ 347 (Nalopākhyānop.): III, 62, 2356 (*°cvinau sa-M°gaṇau*).—§ 357 (Pushkara): III, 82, 4064 (*°gaṇāḥ*, in Pushkara).—§ 364 (Tīrthayātrāp.): III, 83, 6076 (*°ām tīrtham*).—§ 375 (do.): III, 85, 8248 (*°-Aṣvibhiḥ*, bathe in the tīrthas).—§ 377 (Dhaumyatīrthak.): III, 90, 8404 (do., visit the tīrthas).—§ 383 (Paraçurāma): III, 99, 8673 (*°gaṇān*, seen in the body of Rāma Dāçarathi).—§ 400 (Tīrthayātrāp.): III, 118, 10224 (*°gaṇānām*, sc. *āyatanam*, visited by Yudhishthira, etc.).—§ 406 (do.): III, 125, 10411 (*°ām sthānam*, sc. Ārcikaparvata).—§ 418 (do.): III, 139, 10834 (*sahācvi-bhāṇ*).—§ 421c (Ākāçagaṅgā): III, 142, 10905 (*āhnikam*

suracraśho—i.e. Indra—*japato sa-M°gaṇāḥ*, sc. on Ākāçagaṅgā).—§ 435 (Jatāsauravadhap.): III, 157, 11523.—§ 440 (Yakshayuddhap.): III, 165, 11885 (*°divam . . . M°gaṇānām*).—§ 443 (Nivātakavacayuddhap.): III, 168, 12002 (*°ān ca gaṇāḥ*), 12020 (*°gaṇāt*, Arjuna obtained weapons from the *M.*), 12043 (*°gaṇān*).—§ 445 (do.): III, 173, 12268 (*°bhiḥ sahitaḥ*, sc. *Purandaraḥ*, i.e. Indra).—§ 456 (Sarasvatī-Tārksyasaṃv.): Ifl, 186, 12745 (*°devāḥ sahendrah sāha-M°gaṇāḥ*).—§ 507 (Skandayuddha): III, 231, 14586.—§ 509 (Kārttikeyastava): III, 232, 14643 (Skanda is identified with the *M.*).—§ 512 (Ghoshayātrāp.): III, 237, 14782 (*°bhir iva Vāsavaḥ*, sc. *vṛtaḥ*); 249, 15093 (*°o Vṛtrahā yathā*, sc. *pālaya*).—§ 522 (Draupadibaraṇap.): III, 265, 15600 (*°gaṇair Indra ivābhiguptaḥ*).—§ 544 (Yudhishthīrācāvāsa): III, 292, 16605 (*nīhato Vṛtro M°bhir Vajrapāṇinā*), 16608 (*Vajraṇaḥ senām . . . sa-M°gaṇām*).—§ 547 (Karna): III, 308, 17139.—§ 548 (Āraṇepap.): III, 313, 17317; 314, 17421.—§ 552 (Goharaṇap.): IV, 58, 1762 (*°Viçodvi-M°ām gaṇāḥ*, came to see the battle); 68, 2204 (*°gaṇaiḥ parivṛtaḥ . . . Marutpatih*, i.e. Indra).—§ 553 (Vaiṣāhikap.): IV, 70, 2265 (*°gaṇair upāstnam Tridaçānām iveçvaram*, i.e. Indra).—§ 561d (Nara-Nārāyaṇau): V, 49, 1918 (*Mahendrena . . . sāha*).—§ 561 (Yānasandhip.): V, 61, 2399 (*°bhiḥ sāha Vṛtrahā*).—§ 562 (Bhugavadyānap.): V, 91, 3277 (*anuyāyibhiḥ sardham M°bhir iva Vāsavaḥ*).—§ 565 (Gālavacarita): V, 110, 3808 (*°gaṇāḥ*, their origin, cf. Diti).—§ 567 (Bhagavadyānap.): V, 131o, 4424 (*°aḥ ca sahendrena*, issue from the mouth of Kṛṣṇa).—§ 570 (Sainyaniryānap.): V, 157, 5332 (*°bhir iva Vāsavaḥ*, sc. *abhiguptaḥ*).—§ 576 (Bhagavadgītāp.): VI, 34, 1225 (*Marutir M°ām aami*, says Kṛṣṇa); 35, 1252 (seen in the body of Kṛṣṇa), 1268.—§ 593 (Abhimanyuvadh.): VII, 35, 1536 (*Sādhyā-Rudra-M°kalpaiḥ*, sc. the warriors of Droṇa).—§ 595 (Shoḍaçarāj., v. Marutta): VII, 55, 2176 (the *M.* acted as distributors of food in the palace of Marutta).—§ 596 (Pratijñāp.): VII, 76, 2682 (*°aḥ ca sahendrena*).—§ 599 (Jayadrathavadhap.): VII, 108, 4096 (*yathā Čakraṃ M°gaṇāḥ*, sc. *apūjayan*).—§ 600 (Ghatotkacavadhap.): VII, 175, 7971 (*°bhir iva Vāsavaḥ*, sc. *vṛtaḥ*); 179, 8177 (*pūjyamāno yathā Čakro Vṛtravādhe M°bhiḥ*).—§ 605 (Karna): VIII, 19, 718 (*°bhiḥ prerita meghāḥ . . . iva*); 31, 1262 (*°gaṇasamaṃ bale*, sc. Karna).—§ 606 (Tripurākhyāna): VIII, 33, 1426 (*Čakro M°vṛtaḥ*).—§ 608 (Karna): VIII, 82, 14206 (*°gaṇāḥ Čakraṃ iva*, sc. *jugupuh*); 87x¹, 4418 (sided with Arjuna), 4455 (*samalokatvam M°ām*).—§ 615j (Mañkanaka): IX, 38, 2221 (*°ām gaṇāḥ*), 2222 (sprang from the seven sons of Mañkanaka).—§ 615u (Skanda): IX, 44, 2478; 45γ, 2508 (came to the investiture of Skanda).—§ 615x (Kubera): IX, 47, 2758 (*samāgamyā M°gaṇaiḥ*, sc. Kubera).—§ 616o (Ādityatīrtha): IX, 49, 2848 (*°Viçodevāḥ sa-M°āḥ*, in Ādityatīrtha).—§ 623 (Rājadh.): XII, 15β, 440 (are destroyers of life).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 915 (at the sacrifice of Marutta the *M.* acted as distributors of food and the *M°gaṇāḥ* drank soma), 974 (*Mādhātāram . . . yaṃ devā M°garbham pituḥ pārçvād apāharan*).—§ 635 (Rājadh.): XII, 33, 1198 (*°bhiḥ sāha jivadrin bhagavān Pakaçāsanāḥ*), 1199 (*°gaṇair vṛtaḥ Čakraḥ*).—§ 641 (do.): XII, 64γ, 12395 (*°ām gaṇāḥ*, observe kṣhatṛya duties); 65, 2448 (*°gaṇavṛtaḥ*, sc. Viṣṇu in the shape of Indra).—§ 656 (Khaḍgotpattik.): XII, 166β, 6141 (*°-Aṣvināḥ*).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 186, 6886 (*°gaṇaiḥ*, i.e. the winds).—§ 661 (Mokshadh.): XII, 198a, 7191 (*°ām*,

sc. *sthānam*).—§ 662b (Jāpakop.): XII, 200a, 7339.—§ 665 (Mokshadh.): XII, 208, 7588 (*Rbhavo Marutaḥ caiva devānāṃ cādīto gaṇāḥ*), 7589 (are vaiṣyas—*viṣaḥ*).—§ 673b (Bali-Vāsavaśamv.): XII, 227, 8289 (had formerly been vanquished by Bali).—§ 695b (*Dakṣhayajñavināṣa*): XII, 285a, 10279 (*°gaṇaiḥ*).—§ 702 (Mokshadh.): XII, 297b, 10837 (*°gaṇāḥ*).—§ 704 (do.): XII, 302b, 11104 (*°am viśhayān*), 11172 (*saptānāṃ M°am*—i.e. the winds?—*creśhṭhah*).—§ 707 (do.): XII, 318, 11706 (if the soul (*jīva*) escapes through the flanks one attains to the *M*).—§ 712 (Çukotpatti): XII, 324, 12175.—§ 717b (*Nārāyaṇīya*): XII, 341π, 13111 (*°am paṭaye*, i.e. Viṣṇu (*Nārāyaṇa*)).—§ 730g (*Upamanyu*): XIII, 14χ, 915 (*Çakro 'si M°am*, sc. Çiva).—§ 730 (*Ānuçāsanik*): XIII, 16, 1045 (*Indrāgni-M°am* . . . *gatiṃ*, sc. Çiva).—§ 744 (do.): XIII, 44, 2438 (*kanyāvarah purā datto M°bhir iti naḥ çrutam*).—§ 746 (do.): XIII, 75, 3653 (*satyena M°o vānti*); 79κ, 3778 (*°am lokam*).—§ 747b (*Suvarṇotpatti*): XIII, 84, 4011.—§ 753 (*Ānuçāsanik*): XIII, 97, 4663 (*bali* should be offered to the *M*, in the interior of the house).—§ 759 (do.): XIII, 107a, 5238 (*°am lokam*), 5299 (*°am*, sc. *lokam*), 5315 (*saptānāṃ M°am lokam*), 5330 (*°am lokam*).—§ 766 (do.): XIII, 125, 5988 (*devatāḥ*, sa-*M°gaṇāḥ*); 134γ, 6187.—§ 768b (*Umā-Maheçvarasamv*): XIII, 140a, 6351.—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, †7387 (*°am gaṇāḥ*, have sprung from *Kṛṣṇa*).—§ 775 (*Ānuçāsanik*): XIII, 166a, 7638 (*°gaṇāḥ*).—§ 778f (*Muñjavat*): XIV, 8, 185 (worship Çiva on *Muñjavat*).—§ 782g (*Guruçishyasamv*): XIV, 430, 1175 (*gaṇānāṃ M°ah*, sc. are the foremost, only B.; C. by error has *maḥatām*), 1176 (*°am Indrah*, sc. *rājā*).—§ 789 (*Putradarçanap*): XV, 31γ, 851 (*Pāṇḍu* had been born from the *gaṇa* of the *M*.—*M°gaṇāt*), 853 (*Bhīmasena* had been born from the *gaṇa* of the *M*.—*M°gaṇāt*).—§ 794 (*Mahāprasthānikap*): XVII, 3, 95.—§ 795 (*Svargārohanap*): XVIII, 3, 87; 4, 125 (*sarāhi-M°gaṇaiḥ*), (κ), 131 (*°gaṇavṛtam*, sc. *Bhīmasenam*, in heaven), 141 (*°am gaṇeṣhu*); 5μ, 159 (*°gaṇan*, *Kṛtavarman* entered the *M*). Cf. *Māruta*, pl., and *Marutvat*, pl.

Maruta, a prince (= *Marutta*). § 562 (*Bhagavadīyānap*): V, 83η, 2946 (? among the ṛshis who worshipped *Kṛṣṇa*).—§ 677 (*Mokshadh*): XII, 235, 8602 (*Karandhamasya putrah*, read *pautrah*; attained to heaven by giving his daughter to *Āngiras*, cf. XIII, 6260).

Māruta = *Vāyu* (the Wind), q.v.

Māruta, adj. ("belonging to the wind"). § 569 (*Bhagavadīyānap*): V, 142, 4818 (*Agni-M°e*, sc. *astre*, will be employed by *Arjuna*).

***Māruta**¹, pl. (*°āḥ*) (the winds). § 575 (*Bhūmip*): VI, 12, 479 (*çrasadbhir muñcamānā tu diggajair iha mārutāḥ*).—§ 695b (*Dakṣhayajñavināṣa*): XII, 285, 10311.—§ 714 (*Çukakṛtya*): XII, 329, 12417 (*Ditoḥ putrah*, i.e. *Samvaha*, etc.). Cf. *Marut*, pl.

Māruta², pl. (*°āḥ*), the warriors of the gods. § 506 (*Skandayuddha*): III, 14569, 14570 (*saptamam M°skandham raksha nityam atandritāḥ*, says *Çiva* to *Skanda*).

Māruta³, pl. (*°āḥ*), a people. § 578 (*Bhīshmavadhap*): VI, 50π, 2083 (in the army of *Yudhisṭhira*, only B.; C. has *Maḍakāḥ*).

Mārutāçana, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2564.

Mārutantavya, a son of *Viçvāmītra*. § 721b (*Viçvāmītrap*): XIII, 4β, 253.

Mārutātmaja¹ ("the son of the Wind") = *Bhīmasena*, q.v.

Mārutātmaja² (do.) = *Hanumat*, q.v.

Māruti (do.) = *Bhīmasena*, q.v. (add. VII, 4071, 4091, 4096, 4110, 4509; VIII, 2435, 2500, 3051).

Marutpati¹ ("the lord of the Maruts") = *Indra*, q.v.—*Do.*² (do.) = *Mahāpuruṣa* (*Mahāpuruṣastava*).—*Do.*³ (do.) = *Çiva* (1000 names¹).

Marutsuta ("the son of the Wind") = *Bhīmasena*: VIII, †4600.

Marutta, an ancient king, son of *Avikshit*. § 5 (*Anukram*): I, 1a, 220 bis (in *Nārada*'s enumeration).—§ 266 (*Çakrasabbhāv*): II, 7, 298 (the same?, among the ṛshis in the palace of *Indra*).—§ 267 (*Yamasabbhāv*): II, 8, 321, 327 (among the kings in the palace of *Yama*).—§ 274 (*Rājasūyārambhap*): II, 15, 650 (among the five emperors (*samrājāḥ*) of yore).—§ 378 (*Tīrthayātrūp*): III, 94, 8507 (*yathā*).—§ 409 (*Plakṣhāvatarapag*): III, 129, 10528 (had performed sacrifices with *Samvarta* as his priest).—§ 565 (*Gālavac*): V, 111, 3842 (performed sacrifices in the north).—§ 573 (*Ambopākhyānap*): V, 178, 7073 (*ayaṇ cāpi* . . . *Purāṇa çrāyate* . . . *M°ena* . . . *gitaḥ çlokaḥ*, i.e. v. 7074).—§ 595 (*Shoḍaçarāj*): VII, 55, 55: *M*, the son of *Avikshit*, in order to compete with *Brhaspati* (*apardhaya vai Brhaspatēḥ*), caused *Samvarta* (C. *Samvartam*; B. *°to*) to officiate at his sacrifice. *Çiva* had given him wealth. The sacrifice took place on the golden base of *Himavat* (read *haima Himavatāḥ pāda* in accordance with XIV, 89; C. and B. *haimam* . . . *pādam*); the gods with *Indra* and *Brhaspati* used to come to him (description of his riches and sacrifices); the *Maruts* used to become distributors of food (*parivrahṭārāḥ*) in his palace; the *Viçvodevas* were his courtiers (*sabhāsadaḥ*); the gods yielded copious showers of rain; he gratified the ṛshis, the *Pitṛs*, and the gods, he reigned for 1,000 years, and then repaired to the eternal regions of bliss acquired by his merits (*jītaḥ lokān gataḥ punyaduḥo 'kṣhayān*): VII, 55, 2170 (*Avikshitam*), 2176, 2182.—§ 626 (*Rājadh*): XII, 20, †613 (*Avikshitāḥ pāṛthivo 'sau M°a rddhya Çakram yojayed* (B. *yo 'jayad*) *Devarajam*).—§ 632b (*Shoḍaçarājikop*, cf. § 595): XII, 29, 910 (*Avikshitam*), 915 (repetition from § 595), 981 (vanquished by *Māndhātṛ*).—§ 634b (*Rāmopākhyāna*): XII, 49, 1798 (*°ayānvāyo rakṣitāḥ kṣatriyātmajaḥ*, sc. from *Rāma Jāmadagnya*).—§ 640 (*Rājadh*): XII, 57, 2052 (*°ena hi rājāo vai gitaḥ çlokaḥ purātanaḥ | rājadhikāre rājendra Brhaspatimate purā*, sc. v. 2053).—§ 656 (*Khadgotpattik*): XII, 166, 6197 (received the sword from *Mucukunda*, from *M* it passed over to *Raivata*).—§ 767 (*Ānuçāsanik*): XIII, 137a, 6260 (*Karandhamasya pautras tu M°o 'vikshitāḥ* (C. *vi°*) *sutāḥ*, attained to heaven by giving his daughter to *Āngiras*, cf. XII, 8602).—§ 775 (do.): XIII, 166η, 7678 (enumeration).—§ 778 (*Açvamedhikap*): XIV, 3, 61, 62 (much gold was left behind at *Himavat* by the brahmins at the sacrifice of *M*); 4, 64 (*rājarsheḥ*).—§ 778b (*Samvartta-Maruttiya*): XIV, 4, 86, 91 (son of *Avikshit*, held a sacrifice on the north of *Himavat* near *Meru* on the golden base of the mountain (? *kāñcanāḥ sumahān pādāḥ*); there thousands of golden vessels were prepared); 5, 105–7, 109–12, 116 (surpassed *Indra*, who prevailed upon *Brhaspati* not to assist at the sacrifice of *M*); 6, 120, 121, 126, 127, 129, 133, (134), (139) (*Nārada* then told *M* to apply to *Samvarta*); 7, (155), (157), 159, (165), 166, (174) (*Samvarta* from hatred of his brother *Brhaspati* undertook the sacrifice); 8, 215 (worshipped *Çiva* on *Muñjavat*); 9, †222, †225–7, (229), (†231), †233, †234, †237, †239, †240, †244; 10, †257, (†261), (†265), (†271), (†273), †276, (†278), †283 (*Samvarta* completed the

sacrifice, Indra became gratified).—§ 785 (Anugītāp.): XIV, 63, 1872 (*ratnañ ca yad M^oena nihitam*), 1879 (*°sya dhanam*, Yudhishthira obtained the wealth of *M.*); 89, 2664 (*°syānu-kurvātā*, sc. Yudhishthira). Cf. *Āvikshita*, *Maruta*.

Marutvat = Indra, q.v.

Marutvat, pl. (*°antaḥ*), a class of gods (= *Marut*, pl.?). § 266 (*Çakrasabhāv.*): II, 7, 289 (in the palace of Indra).—§ 664 (*Mokshadh.*): XII, 207, 7540 (sons of Dharma [and a daughter of Dakṣa]). Cf. *Marut*, pl.

Maryādā¹, a Vidarbha princess. § 156 (*Pūruvaṃç.*): I, 95, †3771 (*°Vaidarbhitṃ*, wife of *Avācīna* and mother of *Ariha*¹).

Maryādā², a Videha princess. § 156 (*Pūruvaṃç.*): I, 95, †3776 (*°Vaidēhitṃ*, wife of *Devātithi* and mother of *Ariha*²).

Māsa¹ = Skanda: III, 14639 (*°ārdhamāsau*).—Do.² = *Çiva* (1000 names¹²).

māsa, pl. (*°āḥ*) ("the months," personif.): IX, 2517.

Māsārdha(m) = *Çiva* (1000 names¹).

Māsikavratadhara = *Mahāpurusha* (*Mahāpurushastava*).

Masira, pl. (*°āḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 360 (in *Bhūrātavarsha*, only B.; C. has *Samīrāḥ*).

Mātali, the charioteer of Indra. § 11 (*Parvasaṅgr.*): I, 2, 508 (*varānveshaṇam . . . M^oeh.*).—§ 334 (*Kairātāp.*): III, 41, 1709 (*ratho M^osamyuktah*, sc. Indra's).—§ 335 (*Indralokā-bhigamauṇap.*): III, 42, 1715 (do.), 1723, (1724), 1728, 1732 (*Çakrasārathiḥ*), 1751 (conveyed Arjuna to the abode of Indra).—§ 351 (*Nalopākhyānap.*): III, 71, 2797 (*kim nu syād M^or ayaṃ Devarājasya sārathiḥ*, thought *Rituparna* about *Nala*).—§ 441 (*Nivātakavacyuddhap.*): III, 165, †11901 (*°saṃgrhitah*, sc. the chariot of Indra), †11910, †11911 (conveyed Arjuna from the abode of Indra to the *Pāṇḍavas*). § 413 (do.): III, 168, 12023, 12024, 12026, 12028, 12032, 12036 (*Çakrasārathiḥ*, repetition from § 335), 12065 (*°saṃ-yuktam ratham*, was given to Arjuna for the battle with the *Nivātakavacas*).—§ 444 (do.): III, 169, 12085, 12095; 170, 12109–11, 12115, 12117 (*Çakrasārathiḥ*), 12125, 12126; 171, 12145, 12154, 12159; 172, 12172, 12173, 12180, 12181, 12183, 12187, 12189, 12196 (charioteer of Arjuna on the chariot of Indra).—§ 445 (do.): III, 173, 12202, (12203), 12213, 12215, 12228, 12255 (*Çakrasārathiḥ*), 12263, 12265 (continuation of § 444).—§ 542 (*Rāvaṇavadha*): III, 290, 16509, (16510), 16512 (*M.* came with the chariot of Indra to *Rāma Dūçarathi*, who ascended it and thus fought with *Rāvaṇa*).—§ 552 (*Goharaṇap.*): IV, 45, 1412 (*yathā Çakrasya M^oih*, sc. *sārathiḥ*).—§ 564 (*Mātaliyop.*): V, 97, 3511, 3512 (*Trilokarājasya sārathiḥ*), 3514, 3519; 98, 3522, 3524, 3526–8, 3536–8, 3546; 99, 3562, 3565, 3566; 100, 3572, 3574, 3582, 3583; 101, 3588, 3592, 3601; 102, 3607, 3608, 3610, 3611, 3613; 103, 3633, 3634, 3638, 3640, 3641; 104, 3643 (*antaḥ . . . Çakrasya dayitah suhṛt*), 3654, 3661, 3666, 3668 (accompanied by *Nārada*, *M.* in all worlds sought a husband for his daughter *Guṇakeçī*; he chose *Sumukha*, who through the intervention of *Vishṇu* was not eaten by *Garuḍa*).—§ 597 (*Pratijñāp.*): VII, 84, 2992 (*ira*).—§ 599 (*Jayadrathavadhap.*): VII, 112, 4351 (*iva*).—§ 606 (*Karṇap.*): VIII, 35, 1668 (*°vat*).—§ 607 (do.): VIII, 36, 1670 (*yantā Devoçasyeva M^oh*), 1671 (*yathā*).

Cf. the following synonyms:—

Çakrasārathi ("the charioteer of Indra"): III, 1732 (*M^o*), 12036 (*M^o*), 12117 (*M^o*), 12255 (*M^o*), 16509 (*M^o*), 16577.

Devasārathi (do.): III, 12254.

Mātaliya, adj. ("relating to *Mātali*"). § 10 (*Parvasaṅgr.*): I, 2, 331 (*°am upākhyānam*, i.e. *Mātaliyopākhyāna*).

[**Mātaliyopākhyāna(m)**] ("the episode relating to *Mātali*"). (Cf. *Mātaliyam upākhyānam*.) § 564 (*Bhagavad.*). The holy *Rshi* (*bhagavān rshiḥ*) *Kaṇva* said to *Duryōdhana* in the assembly of the *Kurus*: *Brahmdn*, the grandsire of the universe (*Lokapitāmahaḥ*), is indestructible and eternal. The holy *Rshis* (*bhagavāntāṃ rshiḥ*) *Nara* and *Nārāyaṇa* are of the same character. Of all the sons of *Aditi*, *Vishṇu* alone is eternal . . . In this connection is cited an old story: *Mātali*, the charioteer of *Indra*, had, by his wife *Sudharma*, one beautiful daughter, *Guṇakeçī*. As he found no suitable husband for her amongst D., Dai., G., or men and R., *Mātali* set out for the *Nāgaloka* (V, 97). On the way *Nārada*, proceeding to visit *Varuṇa*, followed *Mātali*, and first showed him the abode of *Varuṇa*, surrounded by his sons and grandsons. *Varuṇa*'s son *Pushkara* had been chosen as husband by *Soma*'s daughter *Jyotsnākālī* (who had [before] chosen (so PCR.) the eldest and foremost of *Aditi*'s sons (i.e. *Sūrya*, *Nīl.*)). He then showed him the abode, entirely made of gold, of the liquor (*Varuṇyam*): to the possession of that liquor (*surā*) the gods owe their being *Surāḥ*. He showed him also the weapons that had belonged to the *Daityas* and had been obtained by the gods as a booty of war; when hurled at the foe they always return into the hand that hurls them. Here dwelt in days of yore many tribes of *Rā.* and *Dai.* Here is that fire of blazing flames and the discus of *Vishṇu*; and that knotty bow that was created for the destruction of the world; it is always protected with great vigilance by the gods, and it is from this bow that the one wielded by *Arjuna* has taken its name; it is endued with the strength of 100,000 bows; it punishes all wicked (*raksho-bandhushu*) kings; it was first created by *Brahmdn* and praised by *Çakra* (B. *Çakreṇa*); it is held by the sons of the Lord of waters. He showed him also *Varuṇa*'s umbrella in the umbrella-house, always dropping water that cannot be seen. Innumerable are the wonders to be seen here (V, 98). In the very centre of the *Nāgaloka* is the city *Pātālā* with *Daityas* and *Dānavas*, the *Asura* fire, fed by water; here the gods, having first vanquished their foes, quaffed the *amṛta* and deposited the residue; the *Āditya* *Hayaçiras*; from here *Airāvata* takes up water in order to impart it to the clouds, and it is that water which *Indra* pours down as rain; aquatic animals, the *timī*, etc., which subsist on the rays of the moon; here *Mahādeva* practised ascetic austerities for the benefit of all creatures; *maharshis* addicted to the vow of *go* (*govratinaḥ*); here in the race of the celebrated elephant *Supratika* were born the elephants *Airāvata* (the king of his tribe), *Vāmana*, *Kumuda*, and *Añjana*; an egg in the waters from the commencement of the creation, whence, when the end of the world comes, a fire bursts forth and consumes the three worlds, etc. *Mātali* said: "No one here seems to be eligible" (V, 99). In *Pātālā* is *Hiranyapura*, built by the *Dānava* (so PCR.; B. and C. *Viçvakarmaṇā*) *Māya*, belonging to the *Daityas* and *Dānavas*, who in days of yore lived here having obtained boons, exhibiting 1,000 different kinds of illusion, incapable of being vanquished by *Çakra*, *Yama*, *Varuṇa*, or *Kubera*, etc. The *Kālakañjas* (*Asuras*, who sprang from *Vishṇu* (?), so PCR.: *Asurāḥ Kālakañjāç ca tathā Vishṇupadodbhavaḥ*; C. *Kālaka*^o) and the *Yātudhānas* (*Rakshasas*, who sprang from the feet of *Brahmdn* (?), so PCR.: *Nairṛtā Yātudhānāç ca Brahmapadodbhavaç ca yo*) (description); the *Nivātakavacas* (*Dānavas*); "many times,

O *Mātali*! thou with thy son *Gomukha* and *Indra* hadst to retreat before them"; description of their abodes (the gems *arkasphatika*, *vajrasāra*, *padmarāga*, etc.). *Mātali* would not choose a son-in-law among the *Dānavas*, the enemies of the gods; "as regards thyself (i.e. *Nārada*), I know that thy heart is ever set on fomenting quarrels (*himsātmakam*)" (V, 100). Then the world of the *Suparnas*, who subsist on snakes and have sprung from the six sons of *Garuḍa*: *Sumukha*, etc. (a), of *Kacyapa's* and *Vinata's* race, adorned with the *Çrivatsa*, belonging to the *kshatriya* order, for they never attain to brahmanhood (*brāhmanyam*) in consequence of their preying upon their kinsmen; they are shown favour by *Vishṇu*, and adore *Vishṇu*. The names of the principal are: *Suparnacūḍa*, etc. (β) (V, 101). *Rasātala* is the seventh stratum below the earth; here dwells *Surabhi*, the mother of kine, born of the *amṛta*; her milk springs from the essence of the six different kinds of tastes; she sprang of old from the mouth of *Brahmān*, who was gratified with drinking the *amṛta* and vomited the best of things (i.e. the cow and the brahman, PCR.). A jet of her milk created the Milky Ocean (*kāṣṭhānidhi*), covered with white foam that is the food of the ascetics (*munisattamāḥ*) *Phenapāḥ* ("Foam-drinkers"); the very gods fear them because of their austerities. From *Surabhi* are born the four kine that support the quarters (*diçāṃ pālyak*): in the East *Surūpā*, in the South *Hamsikā*, in the West *Subhadra*, in the North (*dharmyām Ailavilasañjñitām*) *Sarvakāmadughā*. The gods and the *Auras*, making *Mandara* their pole, churned the Ocean, and obtained *Vāruṇī*, *Lakshmi*, *amṛta*, *Uccaiḥśravas*, and *Kaustubha*. *Surabhi* milks *sudhā* to those who live on *sudhā* (i.e. the *Nāgas*, PCR.), *svadhā* to those who live on *svadhā* (i.e. the *Pitrs*, PCR.), and *amṛta* to those who live on *amṛta* (i.e. the gods, PCR.). The *gāthā* that was sung by the dwellers of *Rasātala* in days of old is still heard to be recited in the world by persons of learning: "Neither in the *Nāga-loka*, nor in *Svarga*, nor in a *vimāna*, nor in heaven (*Tripiṣṭhapa*) is residence so happy as in *Rasātala*" (V, 102). The city of *Bhogavati* resembles *Indra's* city *Amardrati*; it is ruled over by *Vāsuki*, the king of the *Nāgas*; here dwells *Çaṣha* (b); here dwell the innumerable *Nāgas* (description), the sons of *Surasā*, wearing *svastika*, etc. The principal are *Vāsuki*, etc. (γ). *Mātali* wished to get for his son-in-law the *Nāga* *Sumukha* of *Airāvata's* race, the son of *Cikura* (who had been not long before slain by *Garuḍa*), and the grandson of *Āryaka* *Kauravya* and the daughter's son of *Vāmana* (V, 103). *Nārada* introduced *Mātali* to *Āryaka* as the friend and charioteer of *Indra*, who drives his chariot drawn by 1,000 steeds, and thereby has vanquished the enemies of the gods. *Āryaka* objected that *Garuḍa*, who had slain *Cikura*, when he left these regions had said that after a month he would devour *Sumukha* also. According to a proposal of *Mātali*, they all visited *Indra* and *Vishṇu*; *Vishṇu* proposed to give *amṛta* to *Sumukha*; but *Indra* disagreed on account of the prowess of *Garuḍa*; instead he gave him an excellent lease of life, and having married *Mātali's* daughter he returned home (V, 104). *Garuḍa* made remonstrances to *Indra*, saying that he, like him, can without any fatigue bear the weight of the three worlds; that he had slain the *Daityas* *Çrulaçrī*, etc. (δ); that he not only perches on *Vishṇu's* flagstaff, but sometimes carries him with all his friends on his back, and he can carry *Vishṇu* without fatigue on only one of his feathers. *Vishṇu* shows him that he cannot bear the weight of his one right arm;

then he threw *Sumukha* with the toe of his foot upon *Garuḍa's* breast. And from that time *Garuḍa* has ever lived (in friendship?) with that snake. *Kaṇva* continued: "In the same way, O *Duryodhana*! thou canst not counter *Bhīma*, etc. (ε)." *Duryodhana*, fixing his eyes on *Kaṇva*, burst into laughter, saying: "I am precisely what the creator has made me" (V, 105).

Matāṅga¹, an ancient king. § 134 (*Viçvāmitra*): I, 71, 2925 (*rājaraṣiḥ*, lived as a hunter [in consequence of his father's curse] and maintained the wife of *Viçvāmitra*), 2927 (*Viçvāmitra* became his priest). Cf. the story of *Satyavrata* (*Triçaṅku*) in *Harivaṃça* (v. 717 foll.).

Matāṅga¹, one or more *rshis*. § 267 (*Yamasabhāva*): II, 8, 340 (in the palace of *Yama*).—§ 370 (*Tirthayātrāp*): III, 84, 8079 (*Çyāçramam*, a *tirtha*); 85, 8159 (*Çya tu kodāraḥ*, a *tirtha*).—§ 377 (*Dhaumyatīrthak*): III, 87, 8321 (*kodāraç* or *M^oçya*, a *tirtha* in the east).—§ 702 (*Mokshadh*): XII, 2978, 10875 (had obtained his status by way of penances).—§ 721 (*Ānuçāsanik*): XIII, 3, 198, 190 (*sthāna M^o brāhmanyam nālabhad*, *Bharatārshabha* | *caṇḍālayonau jāto hi*, cf. § 735).—§ 735 (do.): XIII, 27, 1872 (*Çya samvṛdam gardabhyaç* or *ca*), 1873, 1879, 1883, (1885), 1888, 1889, (1891), 1892; 28, 1896, 1898, 1900, 1902, 1911; 29, 1913, (1915), 1917, 1920, 1922, (1928), 1934, 1938 (*M*, the son of a *brāhmaṇī* was informed by a she-ass that he was in reality a *caṇḍāla*, and in vain tried by way of penances to become a brahman; at last he succeeded in becoming *Chandodeva*).

Mātāṅga, a *rshi*. § 567 (*Bhagavadyānap*): V, 127, 4252 (*Çvacanam*, a sentence of his (i.e. v. 4251) is quoted).

***mātāṅga**, pl. (*Çaḥ*) ("elephants"). § 127 (*Amçāvat*): I, 66, 2630 (the offspring of *Mātāṅgi*).

mātāṅga, name of a caste (= *caṇḍāla*): XII, 5368 (sg.), 5410 (sg.); XIV, 1602 ff. (sg.).

Mātāṅgavāpī, a *tirtha*. § 733 (*Ānuçāsanik*): XIII, 25a, 1718.

Mātāṅgi, daughter of *Krodhavaçā*, mother of the elephants. § 127 (*Amçāvat*): I, 66, 2625, 2630.

Mātariçvan¹ = *Vāyu* (the Wind), q.v.

Mātariçvan², a *Suparna*, son of *Garuḍa*. § 564 (*Mātaliyop*): V, 101β, 3599 (enumeration).

Māthara, a follower of *Sūrya* (the Sun). § 310b (*Sūrya*): III, 3, 198 (*anucarāḥ* . . . *M^oarunadandadyaḥ*).—§ 377 (*Dhaumyatīrthak*): III, 88, 8335 (*Çya vanam*, a sacred place in the south).—§ 702 (*Mokshadh*): XII, 293, 10754 (*sa-M^om*, i.e. *Sūrya*, worshipped by *Çaibya*).

Māthara, pl. (VIII, 3652), v. *Rāmātha*, pl.

Mathurā, a city, the present Muthra. § 273 (*Rājasūyārambhap*): II, 14, 609 (the city of the *Yādavas*, from which they fled from fear of *Jarāsandha*), 632 (*Çm samparityajya*, so, the *Yādavas*).—§ 275 (do.): II, 19, 763, 764 (*Jarāsandha* hurled a mace toward *M*; the place near *M* where it fell down is named *Gadāvasāna*).—§ 641 (*Rājadh*): XII, 101, 3737 (*Çm abhitaç* or *yo*, are skilful in fighting with the bare arms).—§ 717b (*Nārāyaṇīya*): XII, 340, 12954 (*Nārāyaṇa* will take birth as *Kṛṣṇa* in *M*).

Māthuradeçya, adj. ("originating from the country of Mathurā"). § 253 (*Harapāharap*): I, 221, 8006 (*dogdhrinām*).

Matī¹ ("thought"), a goddess. § 115 (*Amçāvat*): I, 66, 2579 (daughter of *Dakṣa* and wife of *Dharma*).—§ 132 (do.): I, 67, 2794 (incarnate as *Gāndhārt*).

Matī² = *Çiva*: XIV, 200.

Matimat¹, a king. § 130 (Amṣāvat.): I, 67, 2701 (among the incarnations from the Krodhavaṇa gaṇa).

Matimat² = Īiva (1000 names²).

Matināra, an ancient king. § 150 (Pūruvaṃṣ.): I, 94, 3703 (son of Anādhr̥ṣṭi, performed a rājasūya and an aśvamedha), 3704 (father of four sons, Tamsu, etc.).—§ 156 (do.). I, 95, ††3778 (son of Rksha and Jvālā), ††3779 (performed a twelve years sacrifice on the river Sarasvatī, who then became his wife and bore Tamsu), 3780 (a ḷoka relating to *M.* is quoted). Cf. Anādhr̥ṣṭisuta.

Matkulikā, v. Matkupikā.

Matkunikā, a mātṛ. § 615u (Skanda): IX, 460, 2637 (only C., B. has *Matkulikā*).

Mātrāh, pl. = Īiva (1000 names²).

Mātr = Īiva (1000 names²).

***Mātr**, pl. (°anāh) ("mothers"): III, 11359 (*lokasya mātaraḥ*), 11364 (°gaṇena), 14368, 14369 (°gaṇaiḥ), 14395 (seven mothers of Īiṇu enumerated), 14399 (°gaṇa°), 14467 (°gaṇaḥ . . . *lokasya mātaraḥ*), 14468 (?), (14469), (14472), (14474), 14497 (°gaṇāḥ); VII, 9539 (°ṇām patih, i.e. Īiva); IX, 2461 (i.e. the Kṛttikās), 2478 (*saptā M°gaṇāḥ*), 2619 (°gaṇān Kumārānucarān), 2620 (enumeration), 2648, 2672; XII, 7551 (*Bhātu-M°gaṇādhyakṣaṇ Virūpakṣaṇ*); XIII, 874 (*rividhāḥ*), 5981 (*lokānām mātaraḥ caiva gāraḥ sṛṣṭāḥ Sṛayambhuvā*); XIV, 199 (°bhaktāḥ).

Mārtīrtha, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6028.

Mātrvatsala = Skanda: III, 14633.

Matsa (IV, 145), v. Matsya².

Matsya¹, a king, son of Vasu Uparicara. § 76 (cf. Ādivaṃṣāvatūraṇa): When *Girikā's* season came, the pitṛs of *Vasu* (q.v.) asked him to slay deer; when he in the forest was longing for *Girikā*, he gave his semen, enveloped by an aṇoka leaf, to a hawk in order that it should be carried to *Girikā*; persecuted by another hawk, the hawk let the semen fall into the *Yamunā*, where it was swallowed by the Apsaras *Adrikā*, who had by the curse of a brahman been transformed into a fish. In the tenth month the fish was caught, and out of its womb came a boy, who was given to *Uparicara* and afterwards became the king *Matsya*, and a girl, *Satyavati*, who was of a fishy smell, and was retained by the fisherman. When killed, *Adrikā* assumed her own celestial shape and went away to the regions of the *Siddhas*, the *Rṣhis*, and the *Cāraṇas*: I, 63, 2393 (*rājā*).—§ 267 (*Yamasebhāv*): II, 8, 320 (in the palace of Yama). Cf. next.

Matsya² ("king of the Matsyas") = Virāṭa: II, 1883 (°), 1915 (waited upon Yudhisṭhira); IV, 16 (°), 18, 145 (°*śya viśhayam*, C. has by error *Matsa*°), †226, 326 (°*śya nagare*, i.e. Upaplavya), 331, 373 (°*śya nagare*), 471, 483, 484, 547, 586, 591, 600, 635, 729, 880 (*sūtena rājño M°śya Kīcakena*), 972 (*sūtena caiva M°śya Kīcakena*), 993 (°*śya viśhayam*), 1018, 1019, 1061, †1073, 1142, 1143, 1145, 1147, 1157 (*Bhūmīñjayaṇ nāna putraṇ M°śya*), 1159, †1195 (°*śya rājño dukhā*, i.e. Uttarā), 1482–4, 1486, 1582, 1625, †1662 (°*śya putraṇ*, i.e. Uttara), 1964 (°*śya kule*), †2143 (°*śya putraṇ*), 2198, 2200 (*rājā*), 2230, 2259 (*putraṇ M°śya*), 2265, 2324, 2354, 2363; V, †4, 103 (°*Pāñcālayaḥ*), †784 (*rājā*), 5107 (°); VI, 3162 (°), 3555 (attacked by Droṇa), 3590 (pierced by Droṇa), 5419 (fights with Jayadratha); VII, 227, 375 (°), 646 (pierced by Droṇa), 879 (°*ad avarajoh Ḥatanikāḥ*), 965, 1083 (°), 3533 (°), 6764 (°).

Matsya³ ("belonging to the Matsya tribe") = Uttara: IV, 1784, †2149.

Matsya⁴, the country of the Matsyas.—§ 549 (*Pāṇḍava-praveṣap*): IV, 12, †324.—§ 552 (*Goharaṇap*): IV, 31, 1013 (°*śya rājū*, only C.; B. has *Matsyānām rājū*).

Matsya⁵ = Īiva (1000 names¹).

Matsya¹, pl. (°āḥ), a people. § 214 (*Hiḍimbavadhap*): I, 156, 6085 (among the countries visited by the Pāṇḍavas).—§ 273 (*Rājasūyārambhap*): II, 14, 592 (among the peoples who fled from fear of Jarāsandha).—§ 280 (*Bhīmasenu*): II, 30, 1082 (vanquished by Bhīmasena on his digvijaya in the east).—§ 281 (*Sahadeva*): II, 31, 1108 (*apara-M°ān*, vanquished by Sahadeva on his digvijaya in the south).—§ 549 (*Pāṇḍavapraveṣap*): IV, 1a, 11; 7, †225 (ruled by Virāṭa); 11, †304.—§ 550 (*Samayapālānap*): IV, 13, 328, 338, 360.—§ 551 (*Kīcakavadhap*): IV, 16, 485 (*rājānām M°ānām*, i.e. Virāṭa), 494; 21, 644; 22, 702 (°*ānām rājā*, i.e. Virāṭa), 728.—§ 552 (*Goharaṇap*): IV, 30, 972 (°*Ḥalva-yakāḥ*, had followed Kīcaka); 31, 1008 (*śanām M°ānām*), 1013 (°*ānām rājā*, only B., C. has *Matsyasya rājā*), 1033; 32, 1036, 1037; 33, 1076; 34, 1135 (°*ānām ṛcvaraḥ*); 35, 1152; 38, 1256; 47, 1478, 1480, 1481, 1486 (*rājā M°ānām*); 48, 1508 (do.); 54, †1661; 68, 2164 (*rājū M°ānām Virāṭaḥ*), 2173 (do.); 71, 2325 (*Bhārata-M°yoh*); 72, 2347, (*M°Pārthayoh*), 2365.—§ 555 (*Saṇyodyogap*): V, 19, 581 (*rājū M°ānām Virāṭaḥ*, joined Yudhisṭhira together with one akshauhiṇī of troops).—§ 556 (*Saṇjayayānap*): V, 21, 634; 22, †663 (°*ānām adhipo Virāṭaḥ*).—§ 561 (*Yānasandhip*): V, 48, †1845 (*Virāṭaḥ . . . M°aiḥ sārdaṇ*); 50γ, 1973 (wait upon Yudhisṭhira); 530, 2107 (among the allies of Yudhisṭhira); 54, 2137 (disregard Duryodhana); 57, 2243 (*Virāṭo . . . sārdaṇ M°aiḥ*, will support Çikhaṇḍin) (o), 2264; 61ψ, 2406; 62aa, †2415.—§ 562 (*Bhagavad-yānap*): V, 72a, 2594 (among the allies of Yudhisṭhira); 74γ, 2732 (*Sahajaḥ Cedi-M°ānām*).—§ 571 (*Ulūkādūtāgamanap*): V, 160γ, †5510 (in the army of Duryodhana (!)); 161, 5538 (in the army of Yudhisṭhira), †5555 (in the army of Duryodhana).—§ 574 (*Jambūkh*): VI, 9μ, 347 (among the peoples in Bhāratavarṣa), 348 (*Cedi-M°Kārūshāḥ*, do.). § 576 (*Bhagavadgītāp*): VI, 18δ, 688 (protected Bhīṣma); 20, †752 (in Bhīṣma's division).—§ 578 (*Bhīṣmavadhap*): VI, 49μ, 2022 (are slain by Bhīṣma).—§ 579 (do.): VI, 52a, 2129 (*Cedi-M°eṣu*, attacked by Bhīṣma); 540, 2242 (*Cedi-M°Kārūshā tu Bhīmasenapurogamāḥ*), 2352 (praise Bhīmasena).—§ 580 (do.): VI, 56a, 2405 (°*Kaikayaiḥ*, only C., in the head of Bhīṣma's gāruḍavyūha); 59ξ, †2640 (*Cedi-Pāñcala-Kārūsha-M°āḥ*).—§ 582 (do.): VI, 71 c, 3140 (attack Duryodhana and Çakuni); 74, 3271 (°*āḥ Kekayaḥ ca*, surround Arjuna).—§ 587 (do.): VI, 118, 5537, 5565 (°*Pāñcala-Ceḍīnām*).—§ 589 (*Droṇābhishekap*): VII, 9, 288 (attack Droṇa).—§ 590 (do.): VII, 14, 532 (*Virāṭaḥ saha M°aiḥ*); 16, 629.—§ 592 (*Samçaptakavadhap*): VII, 210, 877, 882, 883 (defeated by Droṇa the *M.* fled), (λ), 915 (°*Kaikayān*), 919; 22ν, 926 (ξ), 942; 25, 1085 (°*ānām Kaikayaiḥ sārdaṇ abhīlāṣarathadvipam*).—§ 593 (*Abhimanyuvadhap*): VII, 35ζ, 1528 (follow Abhimanyu); 40o, 1695 (°*Pāñcala-Sṛñjaydh*); 42π, 1744; 43σ, 1780 (°*Pāñcala-Kaikayāḥ*).—§ 596 (*Pratiñjāp*): VII, 78e, 2744.—§ 599 (*Jayadrathavadhap*): VII, 98κ, 3662; 110ρ, 4165; 122 u, 4892.—§ 600 (*Ghaṭotkacavadhap*): VII, 154β, 6651 (proceeded against Droṇa); 156, 6779; 157σ, 6967; 158τ, 6972; 161ηη, 7218; 166 u, 7459.—§ 602 (*Droṇavadhap*): VII, 186, 8491 (defeated by Droṇa), 8500 (slain

by Drona); 189, 8683; 190, 8725 (five hundred *M.* slain by Drona).—§ 603 (*Nārāyaṇāstramokṣha*): VII, 183, 8934; 195, 9018 (*°Kaikayān*); 201, 9392.—§ 604 (*Karṇap.*): VIII, 87, 235 (had formerly been vanquished by Karṇa).—§ 605 (do.): VIII, 30 ff, 1231 (*Cedi-Kārūṣha-M°anām*).—§ 607 (do.): VIII, 45, 2084 (know the eternal religion), †2086, (v), †2098 (perform sacrifices), †2100.—§ 608 (do.): VIII, 47, 2226 (*Kācya-M°aiḥ*); 48, 2254; 49, 2334; 50, 2762; 73, 3639, 3662 (*°Kaikayān*); 78, 3966 (*Cedi-M°aiḥ*).—§ 611 (*Qalyap.*): IX, 16, 822; 20, †1087 (*Pāñcāla-M°aiḥ*).—§ 616 (*Sauptikap.*): X, 8, 477 (the remaining of the *M.* are slain by Aqvatthāman); 9, 529 (do.).—§ 791 (*Putradarṇanap.*): XV, 36, 990.

Matsya¹, pl. ("Matsya kings (?)"). § 267 (*Yamāsabhāv.*): II, 8, 333 (*nrpatayāḥ*, 100 *M.* in the palace of Yama).

Matsyā = Satyavati: I, 2396.

Mātsya¹ ("the son of the Matsya king") = Uttara: V, †1846 (*jyeshtham Virāṭaputrām*).

Mātsya², a ṛshi. § 702 (*Mokṣadh.*): XII, 297, 10875 (had attained to his status by way of penances).

Mātsyaka, adj. ("relating to the fish"). § 457 (*Vaiśvasvatop.*): III, 187, 12802 (*°m nāma purāṇam*, i.e. *Vaiśvasvatopākhyāna*).

Matsyanagara ("the city of the Matsyas") = Upaplavya: IV, 325; VII, 5260.

Matsyapati ("the king of the Matsyas") = Virāṭa: IV, 1168 (*°eḥ sūtaḥ*, i.e. Uttara); V, †2 (*sabha . . . M°eḥ*); XIV, 2023 (*°eḥ sūtaḥ*, i.e. Uttara).

Matsyaputra ("the son of the Matsya king") = Uttara: IV, 1233 (*°Dhananjayau*), 1640, †2116, †2134.

Matsyarāj ("the king of the Matsyas") = Virāṭa: IV, †308, †313, 343, 2163.

Matsyarāja (do.) = Virāṭa: II, 1106 ("vanquished by Sahadeva on his digvijaya in the south"); IV, †232, 696, 1065 (fights with Sugrāman), 1070, 1078, 1087, 1138, 1139, 1316 (*dāyādām M°aya*, i.e. Uttara); †2144, 2190, 2215, 2310, 2318, 2376 (*nagarām M°aya*, i.e. Upaplavya); V, 1981 (*°grhāvāsanīrodhenārakarṣitān*, sc. the Pāṇḍavas), 2480; VII, 7010 (*sahānujāḥ*); XI, 597 (*°kulastriyāḥ*).

Matsyarājan (do.) = Virāṭa: I, †169; III, 2009; IV, 527, 974, 1064, 1074; VII, 964.

Matsyavira = Uttara: IV, †2158.

Matsyopākhyāna ("the episode relating to the fish"). § 11 (*Parvasaṅgr.*): I, 2, 467 (i.e. *Vaiśvasvatopākhyāna*).

Mattamayūrika, pl. (*°aiḥ*), a people. § 285 (*Nakula*): II, 32, 1187 (*°curaiḥ*, in the west, vanquished by Nakula on his digvijaya).

Maudākin, v. *Modākin*.

Maudgalya ("descendant of Mudgala"), one or more ṛshis. § 59 (*Sarpasattra*): I, 53, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—§ 520 (*Mudgala*): III, 261, 15446, 15453, 15464 (*C. Mo°*), 15472, 15477 (= *Mudgala*, q.v.).—§ 637 (*Rājadh.*): XII, 47, 1596 (among the ṛshis who surrounded Bhishma on his arrow-bed).—§ 767 (*Ānuṣāsanik.*): XIII, 137, 6265 (king Čatadyumna ascended to heaven by giving a golden mansion to *M.*).

maudgalya, adj. (?), said of a caste: XIII, 2571 (*Paidehikaṇ cāpi maudgalyam*).

Mauleya, pl. (*°aiḥ*), a people. § 295 (*Dyūtap.*): II, 52, 1871 (bring tribute to Yudhishtira).

Mauneya, pl. (*°aiḥ*) ("sons of Muni"), a family of Devagandharvas. § 101 (*Amṣavat.*): I, 65, 2552 (*Devagandharvāḥ*).

§ 608 (*Karṇap.*): VIII, 87, 4424 (came to see the encounter between Karṇa and Arjuna).

Mauñjāyana, a muni. § 264 (*Sabhākriyāp.*): II, 4a, 108 (among the munis who waited upon Yudhishtira).

Maurava, adj. ("belonging to Muru"). § 317b (*Kṛṣṇa Vāsudeva*): III, 12, 488 (*sūdita M°aiḥ paṣa Nisunda-Narakau hatan | kṛtaḥ kṣemaḥ punaḥ panthāḥ puram Prāgyotisham prati*, sc. by Kṛṣṇa).—§ 570f (*Čārṅga*): V, 158, 5357 (*sañchidya M°an paṣan*, sc. Kṛṣṇa). Cf. Muru.

Mausala¹ ("[battle] performed with clubs"). § 793 (*Mausalap.*): XVI, 1, 7, 11; 2, 133; 8, 262.—§ 794 (*Mahāprasthānikap.*): XVII, 1, 1 (*°m āhavam*).

Mausala² ("[the section] relating to the battle with clubs") = *Mausalaparvan*. § 4 (*Anukram.*): I, 1, 91 (*°crutisāḥ kṣepaḥ . . . Bhāratadrumah*).—§ 10 (*Parvasaṅgr.*): I, 2, 356 (*°am parva*).—§ 11 (do.): I, 2, 619 (do., C. *°sha°*), 628 (do., C. *°sha°*).—§ 795c (*Mahābhārata*): XVIII, 8, 279 (*°e sdrvagunīkam gandhāmālyānulepanam*).

[**Mausalaparvan**] ("the section relating to the battle with clubs," the 16th of the great and the 98th of the minor parvas of Mbhr.; cf. *Mausala*). § 793: *Vaiśampāyana* said: When the 36th year [after the great battle] was reached, *Yudhishtira* beheld many unusual portents (specification). A little while afterwards he heard of the wholesale carnage of the *Vṛṣṇis* in a battle with clubs, where only *Kṛṣṇa* and *Rāma* had escaped with life; he summoned his brothers and took counsel with them; they were filled with grief; the death of *Kṛṣṇa* they could not believe. *Janamejaya* inquired about the particulars of the destruction of the *Vṛṣṇis* and *Andhakas*. *Vaiśampāyana* said: ** When the 36th year . . . (cf. above). Asked by *Janamejaya*, cursed by whom the *Vṛṣṇis*, etc. (a), met with destruction, *Vaiśampāyana* said: *Sārana*, etc., saw *Viçramitra*, *Kaṇva*, and *Nārada* arrived at *Dvārakā*; they disguised Čamba as a woman, calling her the wife of *Babhrū*, and asked the ascetics what [sort of child] this one would bring forth. The ascetics answered: "This Čamba will bring forth a terrible iron club for the destruction of the *Vṛṣṇis* and *Andhakas*, except *Rāma* (who will enter the ocean) and *Kṛṣṇa* (whom *Jarā* will pierce while lying on the ground)." Then they went to *Kṛṣṇa*. Informed of what had taken place, *Kṛṣṇa* summoned all the *Vṛṣṇis* and told them of it, but did not try to annul the curse. The next day Čamba actually brought forth an iron club. The fact was reported to the king: [*Ugrasena*], who caused it to be reduced into powder and thrown into the sea. At the command of *Āhuka*, etc. (β), the manufacture of spirits was forbidden among all the *Vṛṣṇis* and *Andhakas*, under the penance of being impaled alive with all one's kinsmen. All the citizens (knowing that it was the command of *Rāma* also) bound themselves by the rule (XVI, 1). [The embodied form of] Time every day wandered about their houses, like a man of terrible and fierce aspect, bald head, black and tawny of complexion; they shot innumerable arrows at him, without being able to pierce him. Also other dreadful portents of calamity were daily seen by the *Vṛṣṇis* throughout the city (description). They showed disregard for brahmins, P., and D., etc., except *Rāma* and *Kṛṣṇa*, etc. When the *Pāñcājanya* was blown in their houses, asses brayed aloud from every direction. *Kṛṣṇa*, seeing that the day of the new moon coincided with the 13th [and 14th] lunation, summoned the *Yadavas* and said: The 14th lunation has been made the 15th by *Rāhu* once more, as at the time of the great battle

of the *Bharatas* (v. the note of PCR. on p. 5). He understood that the 36th year had come according to the curse of *Gāndhārī*, and that the omens were similar to those which *Yudhishtira* had noticed when the two armies were arrayed in order of battle. He endeavoured to bring about those occurrences which would make *Gāndhārī's* words true. He commanded the *Vṛshnis* to make a pilgrimage to some sacred water, and caused the messengers to proclaim a journey to the sea-coast (XVI, 2). At that time the *Vṛshni* ladies dreamt every night that a black woman with white teeth, entering their abodes, laughed aloud and ran through *Dvārakā* stealing [from them]; the men dreamt of vultures that devoured the *Vṛshnis* and *Andhakas* in the houses and fire-chambers; their ornaments, etc., were taken away by *Rā*. The iron discus of *Kṛṣṇa*, given by *Agni*, with a nave of adamant, ascended to heaven. *Kṛṣṇa's* chariot was dragged away by his four steeds over the ocean; *Kṛṣṇa's* and *Baladeva's* standards (resp. *Garuda* and a palmyra), which were reverently worshipped by those two heroes, were taken away by *Aps.*, who day and night called upon the *Vṛshnis* and *Andhakas* to set out on a pilgrimage to some sacred water. They prepared various kinds of edibles and spirits, and set out to *Prabhāsa*. *Uddhava* took leave of them and *Kṛṣṇa* before departing [from the world]. The *Vṛshnis*, mixing with spirits the food that had been cooked for the brahmins, gave it to apes, and began revels with drinking, so also *Rāma*, etc. (γ); *Yuyudhāna* blamed *Kṛtavarman* for the nightly slaughter, and was applauded by *Pradyumna*, but was rebuked by *Kṛtavarman* with having killed *Bhāricravas* while sitting in *prāya*; *Kṛṣṇa* cast an angry glance [at *Kṛtavarman*], and *Sātyaki* informed him of the story of the gem *Syamantaka*, which was *Satrajit's*; *Satyabhāma*, weeping, approached *Kṛṣṇa*, and sitting on his lap enhanced his anger; *Sātyaki* swore that he would cause *Kṛtavarman* to follow the five sons of *Draupadī*, etc. (δ), whom he had slain with the help of *Aqvathāman*, and he severed his head in the very sight of *Kṛṣṇa* and began to strike down others; *Kṛṣṇa* rushed forward to prevent him from doing further mischief, and the *Bhojas* and *Andhakas* all assailed him; *Kṛṣṇa* did not interfere; they struck *Yuyudhāna* with the pots from which they had been eating; *Pradyumna* rushed forward to rescue *Yuyudhāna*; they were both slain. *Kṛṣṇa* in wrath took up a handful of *orakā* grass, which became a terrible iron club, with which *Kṛṣṇa* slew all that came before him. The *Andhakas*, etc. (ε), also took up blades of the *orakā* grass, which were converted into iron clubs, and struck one another in consequence of the curse of the brahmins; son killed father and vice versa, inebriated with spirits. Beholding that *Çāmba*, etc. (ζ), were slain, *Kṛṣṇa* exterminated the *Vṛshnis* and the *Andhakas*. *Babhrū* and *Dārūka* told him now to go to *Rāma* (XVI, 3). *Dārūka*, *Kṛṣṇa*, and *Babhrū*, seeking *Rāma*, saw him sitting thoughtfully, reclining his back against a tree. *Kṛṣṇa* sent *Dārūka* to inform *Arjuna* and tell him to come quickly, and he also dispatched *Babhrū* to protect the ladies against robbers; but as soon as *Babhrū* had proceeded to a distance, an iron club attached to the mallet of a hunter came and slew him. *Kṛṣṇa* then, entering *Dvāravātī*, told his father to protect the ladies till *Arjuna* came, saying that he would practise ponances with *Rāma*. When he came to *Rāma*, the latter had applied himself to *yoga*, and from his mouth issued a huge white *Nāga* with 1,000 heads and red eyes, who proceeded to the ocean, and was received by the ocean and many celestial snakes (and many sacred rivers): *Karkotaka*, etc. (η). After

Rāma's death *Kṛṣṇa* wandered for some time, and then sat down, thinking of *Gāndhārī* (§ 619) and *Durvasas* (§ 773e), and the destruction of the *Vṛshnis*, *Andhakas*, and *Kurus*, whence he concluded that the hour [of his death] had come; he then restrained his senses [in *yoga*]; though he was the Supreme Deity, he wished to die in order to dispel all doubts, etc., and to make the words of *Durvasas* true. The hunter *Jara*, mistaking *Kṛṣṇa* for a deer, pierced him at the heel with an arrow; coming up, he beheld a man dressed in yellow robes, rapt in *yoga*, with many arms; he became filled with fear; *Kṛṣṇa* comforted him and then ascended upwards, and was received in heaven by *Indra*, etc. (θ) (XVI, 4). Meanwhile *Dārūka* came and informed the *Pāṇḍavas* of the slaughter of the *Vṛshnis*, etc. (ι). *Arjuna* with *Dārūka* proceeded to *Dvārakā*; when *Kṛṣṇa's* 16,000 wives saw *Arjuna*, they uttered a loud cry; the city seemed to *Arjuna* to be the fierce river *Vaitaraṇī*; *Arjuna*, *Satyā* (the daughter of *Satrajit*), and *Rukmiṇī* fell down and wailed; then praising *Kṛṣṇa* and comforting the ladies, *Arjuna* went to *Vasudeva* (XVI, 5), whom he found lying on the ground and burning with grief; *Vasudeva* lamented (κ) and said he would die by abstaining from food (XVI, 6). *Arjuna* said that the hour had come for the *Pāṇḍavas* also for departing [from the world] (λ); he would, however, first remove to *Indraprastha* the women, the children, and the aged of the *Vṛshnis*. Saying to *Dārūka* that he wished to see the chief officers of the *Vṛshnis*, *Arjuna* entered the hall of the *Yādavas* called *Sudharmā*, where he said to the citizens and ministers that he would take away with him the remnants of the *Vṛshnis* and *Andhakas*, as the sea would soon engulf the city; *Vajra* would be their king at *Indraprastha*; they would set out on the seventh day at sunrise. *Arjuna* passed that night in the mansion of *Kṛṣṇa*. At dawn *Vasudeva* by *yoga* attained to the highest goal; the ladies were in despair. His four wives, *Devakī*, *Bhadrā*, *Rohiṇī*, and *Madirā*, ascended the funeral pyre, and attained to the regions of *Vasudeva*. When *Arjuna* had caused *Vasudeva* and his four wives to be burnt (under immense tokens of sympathy from the women), the boys (headed by *Vajra*) and the ladies offered oblations of water to *Vasudeva*. Then *Arjuna* visited the spot where the *Vṛshnis* had been killed and caused the last rites to be performed, and caused *Rāma* and *Kṛṣṇa* to be cremated. On the seventh day he set out, mounting his chariot, with the ladies and children, the *Yādava* troops, and other inhabitants, with *Kṛṣṇa's* 16,000 wives and *Vajra*; they numbered many millions in all. Then the ocean flooded *Dvārakā*. They proceeded in slow marches. When they had planted their encampment at *Pañcanada*, the *Ābhīras* (*Mlecchas*) conspired to rob the cavalcade. *Arjuna* succeeded only with great difficulty in stringing his bow; his celestial weapons would not come to his mind; the *Vṛshni* warriors failed to rescue the women, who were snatched away by the robbers; *Arjuna's* shafts soon became exhausted; formerly they had been inexhaustible. *Arjuna* became very cheerless; he escorted the remnant of the cavalcade to *Kurukhetra*; he established the son of *Kṛtavarman* in the city of *Mārttikāvata* with the remnant of the women of the *Bhoja* king; the remainder, with children and old men and women, at *Indraprastha*, with *Vajra* as their ruler; the son of *Yuyudhāna* (with old men, etc.) on the banks of the *Sarasvatī*; the widows of *Akrura*, notwithstanding the entreaties of *Vajra*, entered the woods; *Rukmiṇī*, etc. (μ), ascended the funeral pyre; *Satyabhāma* and the other wives of *Kṛṣṇa* entered the woods in order

to practise penances in the contemplation of *Hari*; going beyond *Himavat*, they took up their abode in *Kalapa-grāma*. Then *Arjuna* entered the retreat of *Vyasa* (XVI, 7). Asked by *Vyasa* ("Hast thou been sprinkled with water from anybody's nails or hair, etc.?"), *Arjuna* informed him of what had passed (v) ("500,000 warriors have thus been laid down"). *Vyasa* said that the *Vṛkṣas* and *Andhakas* had been consumed by the brahman's curse; it was destiny: "*Kṛṣṇa*, as also the *Pāṇḍavas*, have finished their work; the time has come for your departure from the world," etc. (f). *Arjuna* entered *Hastinapura* and informed *Yudhishtira* of what had taken place (XVI, 8).

Māvelaka, pl., v. *Māvellaka*, pl.

Māvella ("king of the *Māvella*[ka]s"?). § 74 (Vasu): I, 63, 2364 (the fourth son of Vasu Uparicara).—§ 287 (*Rājasūyikā*): II, 34, 1272 (came to the *rājasūya* of *Yudhishtira*).

Māvellaka, pl. (°āḥ), a people. § 591 (*Samṣaptakavadhap*): VII, 17β, 692 (among the *Samṣaptakas*, C. has *Māvelakāḥ*).—§ 592 (do.): VII, 19β, 768 (slain by *Arjuna*).—§ 599 (*Jayadrathavadhap*): VII, 91β, 3255 (attacked *Arjuna*).—§ 604 (*Karnap*): VIII, 5ξ, 138 (mentioned among the slain, C. has *Māvelakāḥ*).

Māvelvaka, pl., v. *Māvellaka*, pl.

Maya, an Asura. § 4 (*Anukram*): I, 1, 133 (°*ona evkṛtām sabhām*, cf. § 263).—§ 10 (*Parvasaṅgr*): I, 2, 316 (°*darśanam*, i.e. I, 228-34).—§ 11 (do.): I, 2, 364 (°*śya darśanam*, do.), 403 (°*śya mokṣaḥ*, all. to § 258).—§ 71 (*Ādivamṣā-taraṇap*): I, 61, 2278 (*mahāsuram*, all. to § 258).—§ 258 (*Khāṇḍavadahanap*): I, 228, 8323 (*Asuram*), 8326, 8328 (*Namucor bhrātaram*), 8330 (is rescued from the flagration of the *Khāṇḍava* forest).—§ 259 (*Çāringakop*): I, 229, 8332 (*Dānavasya*).—§ 260 (*Khāṇḍavadahanap*): I, 234, 8478 (*Dānavah*).—§ 261 (*Sabhākriyāp*): II, 1, 1, (4), 8, 12-15.—§ 263 (do.): II, 2, v. 36 (B., this śloka is wanting in C.); 3, 58, 76, 85, 87, 95 (*M.* fetched a mace for *Bhīmasena* from *Bindusaras* and built the palace of *Yudhishtira*).—§ 294 (*Dyūtap*): II, 48, 1709-10 (all. to §§ 258 ff.); 50, 1809 (*kṛtām* . . . *M°ona*, sc. the palace of *Yudhishtira*).—§ 322 (*Dvaitavanapr*): III, 23, 1914 (*cakāra yām* . . . *sabhām M°h*, cf. § 263).—§ 534 (*Hanumatpratyāg*): III, 280, 16237 (°*śya* . . . *Daityasya* . . . *voçma*, seen by *Hanumat*, etc., on their way from *Kishkindhā* to *Laṅkā*; the abode of the female ascetic *Prabhāvatī*).—§ 564 (*Mātili*op.): V, 100, 3568 (*Hiranyapuram* . . . *nirmitam viçvakarmanā M°ona manasā kṛtam*).—§ 586 (*Bhīshma-vadhap*): VI, 100, 4549 (°*m jīveva Vāsavaḥ*); 101, 4605 (°*m Çakra ivāhave*).—§ 587 (do.): VI, 110, 5123 (°*Çakra yathā purā*).—§ 600 (*Ghaṭotkacavadhap*): VII, 174, 7879 (°*m Viçṇur ivāhave*, sc. *nyavadhāt*).—§ 606 (*Tripurākhyāna*): VIII, 33, 1406 (*mahāsuram viçvakarmanam aṣṛam Daitya-Dānavapūjitam*), 1407 (built three cities for the *Asuras*), 1415 (*sarvayogavahāḥ*), 1417.—§ 641 (*Rājadh*): XII, 82, 3086 (error in C. instead of *Yamaḥ*, B.).—§ 673β (*Bali-Vāsavasamv*): XII, 227a, 8261 (among the ancient rulers of the earth).—§ 743 (*Ānuçāsanik*): XIII, 40, 2250 (*māyāç ca M°jāḥ*). Cf. *Asura*, *Daitya*, *Daiteya*, *Dānava*.

Māya = *Çiva*: XIII, 909.

Māyā (?). § 10 (*Parvasaṅgr*): I, 2, 352 (see *Durvāsah-samvāda*, but cf. also *Umā-Maheçvara-samvāda*: XIII, 140 ff.).

Māyātman = *Kṛṣṇa*: XII, 1646.

Māyāvin = *Çiva* (1000 names').

Mayūra, an Asura. § 130 (*Amçāvat*): I, 67, 2671 (*mahāsurah*, incarnate as king *Viçva*).

Mayūraketu ("having a peacock for emblem") = *Skanda*: III, 14630.

Mecaka = *Çiva* (1000 names').

Meda¹, a serpent. § 65 (*Sarpasattra*): I, 57, 2162 (of *Airāvata*'s race).

Meda², name of a caste: XIII, 1552.

Medhā ("intelligence"), a goddess. § 115 (*Amçāvat*): I, 66, 2578 (daughter of *Dakṣa* and wife of *Dharma*).—§ 266 (*Çakrasabhāv*): II, 7, 300 (in the palace of *Indra*).

Medhaja, **Medhas** = *Vishṇu* (1000 names).

Medhātithi¹, a ṛshi. § 266 (*Çakrasabhāv*): II, 7, 298 (in the palace of *Indra*).—§ 665 (*Mokṣadh*): XII, 208a, 7593 (*ṛṣhir M°h putrah Kaṇvaḥ*, among the ṛshis of the east).—§ 677 (*Mokṣadh*): XII, 245β, 8900 (had attained to his status by way of penances).—§ 682 (do.): XII, 267, 9525 (*Gautamaḥ* [husband of *Ahalyā*, Nīl.] and father of *Cirakārin*, v. *Gautama*).—§ 717c (*Uparicara*): XII, 337a, 12758 (*ṛṣhiḥ*, among the *sadasyas* at the sacrifice of *Vasu Uparicara*).—§ 734 (*Ānuçāsanik*): XIII, 26a, 1764 (among the ṛshis who had come to see *Bhīshma* on his arrow-bed).—§ 770 (do.): XIII, 151ξ, 7109 (*ṛṣhir M°h* (°*oh*, B.) *putrah Kaṇvaḥ*, among the seven gurus of *Indra* [in the east]).—§ 775 (do.): XIII, 166γ, 7664 (among the ṛshis of the east).

Medhātithi², a river. § 494 (*Āngirasa*): III, 222, 14230 (among the rivers who are mothers of fires).

Medhāvikā, a tirtha. § 372 (*Tirthayātrāp*): III, 85, 8197.

Medhāvin¹, son of *Bālādhi*. § 415 (*Tirthayātrāp*): In ancient times the muni *Bālādhi* practised austerities in order to have an immortal son. He obtained a son *Medhāvin* of a very irritable temper, but the gods did not make him immortal; they only granted the boon that he should live as long as the mountains existed. *Medhāvin* grew haughty, and insulted the munis. The learned *Dhanushakṣa* then cursed him, saying, "Be thou reduced to ashes." When, however, *Medhāvin* was not reduced to ashes, *Dhanushakṣa* caused the mountains to be scattered by buffaloes, and then *Medhāvin* perished. As his father bewailed him, the munis quoted the following gāthā: "A mortal on no condition can overcome what has been ordained by fate," etc.: III, 135, 10740, 10742-3.

Medhāvin², a brahman. § 659 (*Mokṣadh*): XII, 175, 6524 (discourse between him and his father).—§ 690 (do.): XII, 278, 9930 (do.).

Medhāvin³ = *Vishṇu* (1000 names).

Medhṛaja = *Çiva* (1000 names').

Medhyā, a river. § 377 (*Dhaumyatīrthak*): III, 89, 8368 (in the west).—§ 494 (*Āngirasa*): III, 222, 14230 (among the rivers who are mothers of fires).—§ 775 (*Ānuçāsanik*): XIII, 166a, 7652 (enumeration).

Medhyāranya, a forest. § 545 (*Pativrata-māhātmyap*): III, 295, 16693.

***Medinī** ("the earth," personif.): XIII, 2140. Cf. *Prthivī*.

Medinipati = *Vishṇu* (1000 names).

Meghahṛt, v. *Meghahṛt*.

Meghakāla = *Çiva* (1000 names').

Meghamālā, a matr. § 615u (*Skanda*): IX, 46θ, 2648.

Meghamālin, a companion of *Skanda*. § 615u (*Skanda*): IX, 45, 2549 (together with *Kāncana* given to *Skanda* by *Meru*).

Meghanāda, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45γ, 2564.

Meghapushpa, one of Kṛṣṇa's horses. § 552 (Goharanap.): IV, 45, 1414 (*asya javane sadṛṣam*, sc. the one of Uttara's horses).—§ 562 (Bhagavadgāyānap.): V, 83, 2938 (*vajibhiḥ Čaiḍya-Sugrīva-M°-Balāhakaiḥ*, yoked to the chariot of Kṛṣṇa).—§ 596 (Pratijñāp.): VII, 79, 2812.—§ 599 (Jayaśrādhavadhap.): VII, 147, 6344 (*kamagaiḥ Čaiḍya-Sugrīva-M°-Balāhakaiḥ* . . . *yuktam*, sc. the chariot of Kṛṣṇa).—§ 617 (Aishikāp.): X, 13, 649 (*pārshnivadhau* . . . *M°-Balāhakau*).—§ 639 (Rājadh.): XII, 53, 1917.

Megharavā, a mātṛ. § 615u (Skanda): IX, 460, 2648.

Meghasandhi¹, a king. § 232 (Svayamvarap.): I, 186, 6988 (only B.; C. has by error *Meghasandhiḥ*, came to the svayamvara of Draupadī).

Meghasandhi², king [of the Magudhas] in Rājagṛha, son of Sahadeva. § 785 (Anugītāp.): XIV, 82, 2438, 2439 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Māgadha, Magadheçvara, Sahadevaja, Sahadevātmaja.

Meghasaṅghāḥ = Čiva (1000 names').

Meghasvanā, a mātṛ. § 615u (Skanda): IX, 460, 2626.

Meghavāhana, a king. § 273 (Rājasūyārambhāp.): II, 14, 577 (among the allies of Jāśasandha).

Meghavāhini, v. Meshavāhina.

Meghāvarta = Čiva (1000 names').

Meghavāsas, an Asura. § 268 (Varuṇasabbhāv.): II, 9, 367 (in the palace of Varuṇa).

Mekala, pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, 9, 348 (*āḥ cotkalaiḥ saha*, among the peoples of Bhāratavarsha).—§ 578 (Bhishmavadhap.): VI, 51, 2103 (followed Bhishma; C. has by error *Melakaiḥ*).—§ 585 (do.): VI, 87, 3855 (follow Brhadbala, the Kosala king; C. has by error *Melakaiḥ*).—§ 589 (Dronābhishekap.): VII, 4, 122 (*Utkalā M°āḥ*, had formerly been vanquished by Karṇa).—§ 605 (Karnap): VIII, 22, 864 (attack the Pāṇḍulas), (90), 882 (*M°otkala Kālingāḥ*, attack Nukula).—§ 739 (Ānuçāsanik.): XIII, 35, 2158 (among the kshatriyas who have been degraded to çūdras).

Melaka, pl. (*āḥ*) (VI, 2103, 3855), v. Mekala.

Menā, a river. § 574 (Jambūkh.): VI, 9, 331 (in Bhāratavarsha).

Menakā, an Apsaras. § 21 (Pramadvarā): I, 8, 943, 944 (*Apsarāḥ*), 945 (do., with the Gandharva king Viçvāsu the mother of Pramadvarā, whom she dropped near the hermitage of Sthūlakeça).—§ 134 (Viçvāmitra): I, 71, 2915, 2916, 2918, (2921); 72, 2937, 2938, 2945 (*M.* was sent by Indra to tempt Viçvāmitra; on her Viçvāmitra begot Çakuntalā).—§ 135 (Çakuntalop.): I, 74, 3055 (among the foremost Apsaras), 3056 (*Brahmayonivarā*, mother of Çakuntalā), 3061, 3063 (*Apsarasām çreshṭhā*), 3065, 3067, 3070.—§ 191 (Arjuna): I, 123, 4820 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇasabbhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43, 1784 (danced in the palace of Indra).—§ 565 (Gālavac.): V, 117, 3975 (*reme* . . . *M°āyām gathorāyuh*).—§ 775 (Ānuçāsanik.): XIII, 166, 7641 (enumeration).

Menakātma ("the daughter of Menakā") = Çakuntalā: I, 2948.

Meru¹, a mountain. § 28 (Amṛtamanthana): I, 17, 1098 (description, the gods hold counsel there).—§ 72 (Ādivamçāvatāranap.): I, 62, 2328 (*yathā M°r mahāgiriḥ*).—§ 134 (Viçvāmitra): I, 71, 2930 (*samkshiptā mahā-M°m*, sc. Viçvāmitra).—§ 135 (Çakuntalop.): I, 74, 3071 (*antaram* . . . *M°sarahapayor iva*).—§ 148 (Yayāti): I, 85, 3508 (*çṛṅge tathottare*, there Yayāti sported with Viçvāci).—§ 164

(Āpavop.): I, 99, 3925 (*ōḥ pārçve nagendrasya*, there the hermitage of Vasishṭha was situated).—§ 208 (Astradarçana): I, 134, 5327 (*harahad arururur mañeān M°m devastriyo yathā*).—§ 225 (Vasishṭha): I, 176, 6740 (Vasishṭha precipitated himself from the summit of *M.* in order to commit suicide).—§ 257 (Khāṇḍavadahanap.): I, 225, 8210 (*or iva nagendrasya*).—§ 258 (do.): I, 227, 8265 (*or ivācalāḥ*).—§ 269 (Vaiçravaṇasabbhāv.): II, 10, 413 (among the mountains who are present in the palace of Kubera).—§ 275 (Rājasūyārambhāp.): II, 18, 736 (*ōm va khādītum çaktā*, sc. *asmi*, says Jārā).—§ 289 (Arghāharanap.): II, 38, 1395 (*parvatānām mukham M°h*).—§ 295 (Dyūtap.): II, 52, 1858 (*°Mandarayor madhyo Čailodām abhito nadīm*).—§ 327 (Draupadīparitāp.): III, 35, 1404 (*or iva nigāhanam*).—§ 328 (Kāmyakavanaprav.): III, 36, 1413 (*or iva vimardanam*).—§ 331 (Kairātāp.): III, 39, 1552 (*girir M°r ivāparāḥ*).—§ 334 (do.): III, 41, 1704 (*°pratimagaurava*, sc. Arjuna).—§ 356 (Tīrthayātrāp.): III, 81, 4025 (*na jahau* . . . *M°m arkaprabhā yathā*).—§ 360 (do.): III, 82, 5053 (*gacchaty antarihilā yatra M°prshṭhe Sarasvatī*).—§ 385 (Vindhya): III, 104, 8782 (*adriṛājam mahāçailam M°m kanakaparvatam*, the sun revolves round Meru), 8783 (*yathā*).—§ 422 (Gandhamādanapr.): III, 142, 10911 (*°sannubham*).—§ 439 (Yakshayuddhap.): III, 163, 11852 (*mahā-M°h*, the abode of the seven ṛshis, the spiritual sons of Brahman), 11856 (the abode of Brahman), 11860 (the abode of Viṣṇu lies to the west of *M.*), 11867 (the Sun and the Moon every day round Meru, *pradakṣhiṇam upāvṛtya*), 11871 (*°m anuvṛttāḥ*, sc. the Sun), 11873 (*atikramya mahā-M°m*, sc. the Moon).—§ 459 (Mārkaṇḍeya): III, 188, 12919 (*kanakaparvatam*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); 189, 12959 (*°Mandarabhūṣaṇam*, sc. the earth).—§ 496 (Skandopatti): III, 225, 14332 (*parvatam*, why swans and vultures go to the mountain of *M.*).—§ 520 (Mudgala): III, 261, 15448 (*°ḥ parvatavād yatra hiraṇmayāḥ*, extends over 33,000 yojanas).—§ 561 (Yānasandhip.): V, 65, 2486 (*çreshṭham M°m çikharinām iva*).—§ 562 (Bhagavadgāyānap.): V, 83, 2940 (*°çikharaprakhyam*, sc. *ratham*).—§ 570 (Sainyaniryānap.): V, 156, 5290 (*parvatānām yathā M°h*, sc. *sonapatir bhava*).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5505 (*na hi çuçrma vālena M°m unmathitam girim*), 5506 (*anilo va vakeā M°m*); 161, 5550 (= v. 5505), 5551 (= v. 5506).—§ 574 (Jambūkh.): VI, 9, 204 (*parimaṇḍalāḥ* . . . *kanakaparvatāḥ*, between Gandhamādāna and Mālyavat, description), 209, 226 (*°ḥ paçaimo pārçve Ketumalāḥ*); 7, 253 (*or apy antaram pārçve pūrvam*, C.; *or athottaram pārçvam pūrvam ca*, B.).—§ 574g (Uttara-Kuru, pl.): VI, 7, 254 (*°ḥ pārçve tathottare*).—§ 574h (Bhadṛçva): VI, 7, 267 (*°ḥ pārçvam* . . . *pūrvam*).—§ 574i (Jambū): VI, 7, 278 (the juice from the Jambū flows round the *M.* to the Uttara-Kurus).—§ 576 (Bhagavadgītāp.): VI, 34, 1227 (*°ḥ çikharinām aham*, sc. *asmi*, says Kṛṣṇa).—§ 578 (Bhishmavadhap.): VI, 46, 1807 (*babhau* . . . *candramā iva M°nā*); 48, 1898 (*girir M°r ivācalāḥ*).—§ 581 (do.): VI, 63, 2787 (do.).—§ 583 (do.): VI, 78, 3437 (*or iva sthitāḥ*); 79, 3473 (*girim M°m ivāmbudāḥ*).—§ 584 (do.): VI, 82, 3603 (*çikharaiḥ kāñcanamayair M°s tribhir ivocohritaiḥ*); 83, 3670 (*prachādayām asa girim M°m ivāmbudāḥ*).—§ 587 (do.): VI, 109, 5092 (*mahā-M°r çailo meghair ivāvṛttāḥ*); 110, 5128 (*yathā M°h* . . . *çṛṅgair atyartham ucohritaiḥ*).—§ 589 (Dronābhishekap.): VII, 9, 272 (*or iva visarpaṇam*).—§ 593 (Abhimanyuvadhāp.): VII, 34, 1503 (*or ivācalāḥ*).—§ 594 (Mṛtyu): VII, 54, 2096 (*mahā-M°m*).—

§ 595 (Shoḍaṣarāj., v. Čibi Auṇara): VII, 58, 2215 (*yavan M^oh mahapalāh*); (do., v. Pṛthu Vainya): VII, 69, 2411 (when the mountains milked the earth, *M.* was their milker).—§ 597 (Pratijñāp.): VII, 83, 2990 (*°or* (B. *°av*) *iva divākaraḥ*).—§ 599 (Jayadrathavadhap.): VII, 120, 4761 (*°cṛṅgam ivābābhau*); 144, 6052 (*api M^om vahet*).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6810 (*bābhau . . . girir M^or ivārditāh*); 166, 7410 (*abhyavarāhat . . . M^om vṛakṣyā yathāmbudāh*); 174, 7864 (*abhyavarāhan megho M^om ivācalam*); 180, 8187 (*°or iva visarpaṇam*).—§ 603 (Nārāyaṇāstramokahap.): VII, 193, 8899 (*viparyāsam yathā M^oh*).—§ 603d (Tripura): VII, 202, 9569 (Čiva made *M.* his standard when he proceeded against Tripura).—§ 604 (Karnap.): VIII, 8, 220 (*°oh samarpaṇam yathā*).—§ 606 (Tripurākhyāna): VIII, 34, 1491 (became the flagstaff of Čiva).—§ 607 (Karnap.): VIII, 40, 1823 (*nirbhindyaṇ . . . api M^om mahāgirim*, says Karnap).—§ 608 (do.): VIII, 46, 2202 (*°m ivāparam*); 68, †3392 (*sthairyeṇa M^oh*); 88, †4521 (*mahāgirim M^om ivogramūrutāh*, sc. *prasahet*).—§ 610 (Čalyap.): IX, 60, 299 (*°gaurācam*, sc. *Açvatthūman*).—§ 615f (Čaṅkhutīrtha): IX, 37, 2138 (*mahā-M^om ivocchritam*).—§ 615u (Skanda): IX, 45-γ, 2516 (*anekaçṛṅgavān*), 2550 (gave to Skanda two companions named Kāñcana and Meghumālin).—§ 623 (Rājadh.): XII, 14, 405 (*Krauñcadvipah . . . uttareṇa mahā-M^oh*), 406 (*Čukadōipah . . . pūrveṇa ca mahā-M^oh*), 407 (*uttareṇa mahā-M^oh . . . Bhadrāçvaḥ*).—§ 635 (do.): XII, 35, 1257 (*°prapālam prapatun*, only C.; B. has *maru*).—§ 641f (Pṛthu Vainya): XII, 59, 2240 (*mahā-M^oh svayam kanakaparvatāh*, gave heaps of gold to Pṛthu).—§ 641 (Rājadh.): XII, 122, 4471 (*çṛṅgo Himanato M^oau (!) kanakapervate*), 4496 (*M.* was made the lord of the mountains).—§ 648 (Āpaddh.): XII, 140, 5267 (*°oh . . . yat çreyas tat samūcareḥ*).—§ 654 (do.): XII, 154, 5820 (*°vat*).—§ 678e (Mṛtyu-Prajāpatīsamv.): XII, 259, 9208.—§ 694b (Jvarotpatti): XII, 284, 10212 (*°oh çṛṅgam Jyotiṣhkaṇ nāma Sāvitrām*).—§ 712 (Čukotpatti): XII, 324, 12168 (*°cṛṅgo*, Čiva resided on *M.*); 325, 12198 (*°prsthhe*, Čuka was bathed on *M.*).—§ 713 (Čukakṛti): XII, 326, 12228 (*°or Haroç ca dve varṣhe*).—§ 716 (Čukādhipatana): XII, 334, 12615 (*ca çṛṅgo . . . Himavan-M^osambhavo | samçliṣṭhe çvetapīṭe dve rukmarāpyamaye || çatayojanavāntāre*, rent in twain by Čuka); 335, 12662 (*mahā-M^oh çṛṅgūt*).—§ 717b (Nārāyaṇīya): XII, 336, †12702, 12704 (Čvetadvīpa is situated in a distance of 32,000 yojanas from *M.*).—§ 717 (Uparicara): XII, 336, 12723 (on *M.* the seven ṛshis composed a *çāstra*); 337, 12774 (*°or uttarabhāge Kṣhīrodasyānukūlataḥ*, Čvetadvīpa is situated).—§ 717b (Nārāyaṇīya): XII, 340, 12986 (*°au samūgatā devāḥ*), 341, 13028 (*girivare*, Vyāsa with his disciples lived on *M.*); 343, XII, †13221 (Sthūlaçiras practised austerities, *M^oh prāguttare*), XIII, †13222 (Vadavāmukha practised austerities on *M.*); 344, 13334, 13336.—§ 730b (Hiranyakaçipu): XIII, 14, 662 (*°kampanah*, sc. *Hiranyakaçipu*).—§ 730g (Upamanyu): XIII, 14, 802 (*°oç ca vibhavoḥ antareṣu ca*), (ç), 912 (*parvatānāṇ bhavān M^oh*, sc. *asi*, i.e. Čiva).—§ 730 (Ānuçāsanik.): XIII, 18, 1297 (Vyāsa had performed austerities on *M.*).—§ 734 (do.): XIII, 26, †1856 (*°oh samudrasya ca sarvaratnāḥ* (B. *sarvayatnāḥ*) *saṅkhyopālānām udakasya vāpi [na] çakyaṃ vaktum*).—§ 747b (Suvarṇotpatti): XIII, 86, 4083 (Gaṅgā dropped the semen of Rudra on Meru).—§ 749 (Ānuçāsanik.): XIII, 92, 4378 (*°cṛṅgo samāsīnam Pitāmahan*).—§ 752b (Chattropānahotpatti): XIII, 96a, 4638 (*prabhāṇ M^oh*).—

§ 754 (Ānuçāsanik.): XIII, 98, 4682 (*kāñcanaparvate*).—§ 757e (Hastikūṭa): *Gautama* said: The delightful wood, decked with flowers, graced with the song of *Kinnarī*, with the beautiful high *Jambū* on the summit of *M.* Dhṛtarāṣṭra said: Mild, truthful, learned, compassionate brahmins who study the Purāṇa and the Itihāsas and offer [libations of] honey to the brahmins attain to this region (*loka*): XIII, 102, †4862.—§ 775 (Ānuçāsanik.): XIII, 166a, 7657.—§ 778b (Sarpvartta-Maruttīya): XIV, 4, 88 (at *M.*—*Himavatpārçva uttare*—Marutta caused golden vessels, etc., to be made and performed a sacrifice).—§ 782g (Guruçishyas): XIV, 44, 1224 (*parvatānāṇ mahā-M^oh sarveshām agrajaḥ smṛtaḥ*).—§ 785 (Anugitāp.): XIV, 69, 1759 (*°munigaṇair iva*).—§ 794 (Mahāprasthānikap.): XVII, 2, 48 (*mahāçailam M^om çikharīṇām varam*). Cf. Sumera.

Meru, a mountain in Čukadvīpa. § 756b (Čukadvīpa): VI, 11, 415, (β) 425 (*mahā-M^oh*).

Merubhūta, pl. (*°aḥ*), u people. § 574 (Jambūkh.): VI, 9μ, 355 (in Bhāratavarsha).

Merudhāman = Čiva (1000 names²).

Merusāvarṇa, a ṛshi. § 770 (Ānuçāsanik.): XIII, 161λ, 7122.

Merusāvarṇi, a ṛshi. § 305 (Anudyūtap.): II, 78, 2573 (had instructed Yudhisṭhira on Himavat).

Meruvraja, the city of the Rākṣhasa king Virūpākṣa. § 658b (Kṛtaghnop.): XII, 170, 6360 (*nagaram*); 172, 6416.

Mesha, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566 (only B., C. has *Meshaḥ pravāhaḥ*).

Meshahṛt, a Sarpvāna, son of Garuḍa. § 564 (Mātulīyop.): V, 101β, 3597 (only B., C. has *Meghahṛt*).

Meshaḥpravāha, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566 (only C., B. has *Meshaḥ Pravāhaḥ*).

Meshasandhi, v. Meghasandhi.

Meshavāhinī, a mātṛ. § 615u (Skanda): IX, 460, 2636 (only C., B. has *Meghavāhinī*).

Miçraka, name of a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6061, 6062.

Miçrakeçī, an Apsaras. § 103 (Amçāvat.): I, 65, 2557 (among the daughters of Prādhā).—§ 150 (Pūruvāṇiç): I, 94, 3698 (*Apsarasi*, wife of Raudrāçva and mother of ten sons: Reçyu, etc.).—§ 191 (Arjuna): I, 123, 4817 (danced at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigumanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 549 (Pāṇḍavapraveçap.): IV, 9, 259 (Sudeshṇā asks Draupadī if she is *M.*, etc.).—§ 731b (Aṣṭāvakra-Dīks.): XIII, 19β, 1424 (danced in the abode of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641 (enumeration).

Miçrin, a serpent. § 793 (Mausalap.): XVI, 4γ, †119.

Miçhvas = Čiva, q.v.

Mihira = Sūrya (the Sun): III, 191.

Milimilin = Čiva (1000 names¹).

Miñjikāmiñjika (i.e. Miñjikā and Miñjika). § 504 (Skandayuddha): III, 231, 14523 (arose from the semen of Rudra, i.e. Čiva), 14528 (*mithunam Rudrasambhavam namaskāryaṇ sadaiveka bālānām hitam roçatā*).

Mithilā, the capital of the Videhas. § 177 (Pāṇḍuligvijaya): I, 113, 4452 (Pāṇḍu went to *M.* and vanquished the Videhas).—§ 276 (Jarāsandhavadhap.): II, 20, 795 (on their way from Indraprastha to Rājagṛha, Kṛṣṇa, etc., came to *M.*).—§ 479 (Pativratop.): III, 206, 13695, 13696 (the abode of the virtuous fowler); 207, 13702, 13705, 13706 (*Janakena surakṣitām*), 13714.—§ 486 (do.): III,

215, 14031.—§ 623 (Rājadh.): XII, 17, 529 (*°āyām prāṭīptāyām na me dahyati kiñcana*, a sentence of Janaka).—§ 659 (Mokshadh.): XII, 178, 6641 (do.).—§ 688b (Pāñcaçikhavākya): XII, 218, 7883 (*Janako janadevas tu M°āyām janādhipaḥ*), 7886.—§ 689 (Mokshadh.): XII, 277, 9917 (= v. 529).—§ 709b (Sulabhā-Janakasamv.): XII, 321, 11863 (*Videhānām purīm*).—§ 713 (Çukakṛti): XII, 326, 12221, 12226, 12236 (*°opavanam*), 12238 (Çuka went to Janaka in *M.*).—§ 782f (Janaka): XIV, 32, 895.

Mithila, pl. (*°āḥ*) ("the inhabitants of Mithilā"). § 515 (Karnadigvijaya): III, 254, 15243 (vanquished by Karna on his digvijaya).

Mithilādhipa, **Mithilādhipati**, **Mithileçvara** = Janaka, q.v.

Mitra ("friend"), one of the Ādityas. § 88 (Amçavat.): I, 65, 2523 (the second of the Ādityas).—§ 171 (Vicitravīryasutotpatti): I, 105, 4260 (*putrān . . . M°a-Varuṇayoh samān*).—§ 191 (Arjuna): I, 123, 4822 (the third of the Ādityas, present at the birth of Arjuna).—§ 258 (Khāṇḍavādhanap.): I, 227, 8268 (armed with a discus he partook in the battle between the gods and Arjuna+Kṛṣṇa); 229, 8360 (Agui identified with *M.*).—§ 266 (Çakrasabhāv.): II, 7, 302 (in the palace of Indra).—§ 310b (Sūrya): III, 3, 191 (Sūrya identified with *M.*).—§ 370 (Tirthayātrāp.): III, 84, 8113 (*°a-Varuṇayor lokān*).—§ 392 (do.): III, 114a, †10121.—§ 600 (Ghatotkacavadhap.): VII, 156, 6718 (*yathāmbhupati-M°au Tārakam Daityasattamaṃ, so. adhāvatām*).—§ 615u (Skanda): IX, 45γ, 2507 (came to the investiture of Skanda), (f), 2543 (gave Skanda two companions, Suvrata and Satyusandha).—§ 615ff (Asita Devala): IX, 50μ, 2892 (*°a-Varuṇayor lokān*).—§ 615 (Buladevatīrthayātrā): IX, 54, 3048 (*°a-Varuṇayor . . . āçramam*).—§ 665 (Mokshadh.): XII, 208β, 7581 (the fourth of the Ādityas), (η), 7595 (*°a-Varuṇayoh putrah . . . Agastyah*).—§ 682 (do.): XII, 281β, 10052 (Viṣṇu identified with *M.*).—§ 707 (do.): XII, 314, 11608 (*pāyur adhyātman ity āhur yathā tattvārthadarçināḥ | visargam adhibhūtaṃ ca M°s tatradhidaivatam*); 319, 11751 (*°m Varuṇam eva ca*), 11762 (= Puruṣa).—§ 719 (Gautamī-lubdhaka-vyūla-Mṛtyu-Kālas.): XIII, 1a, 55.—§ 730 (Mahādevasahasranāmas.): XIII, 17, 1218 (= Çiva, 1000 names²).—§ 748b (Tārakavadhap.): XIII, 86a, 4201 (came to see Skanda).—§ 770 (Ānuçāsanik.): XIII, 151γ, 7092 (the third of the Ādityas), (η), 7113 (*°a-Varuṇayoh putrah . . . Agastyah*).—§ 775 (do.): XIII, 166δ, 7666 (do.).—§ 782b (Brāhmaṇa-gītā): XIV, 21, 631.—§ 782g (Guruçishyas.): XIV, 42, 1127 (*avāggatir apānuç ca pāyur adhyātman ucyate | adhibhūtam visargaç ca M°as tatradhidaivatam*), 1167 (= the Supreme spirit).—§ 785 (Anugitāp.): XIV, 60β, 1787 (*gupto . . . M°ona Varuṇo yathā*).

Mitrā, an Apsaras. § 731b (Aṣṭāvakra-Diks.): XIII, 19β, 1424 (danced in the abode of Kubera, only C.; B. has *Citra*).

Mitrabhānu, a king. § 775 (Ānuçāsanik.): XIII, 166η, 7680 (enumeration).

Mitradeva, a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna).

Mitrādharmān, a god. § 492 (Āṅgīrasa): III, 220, 14167 (among the fifteen *yajñamushaḥ*).

Mitrājña, a god. § 492 (Āṅgīrasa): III, 220, 14167 (among the fifteen *yajñamushaḥ*).

Mitrasaha, the proper name of Kalmāshapāda Saudāsa (q.v.): I, 6720 (only B., *rājārṣiḥ*); XII, 8604 (*rājā*); XIII, 6262 (*rājā*); XIV, 1690.

Mitrasāhvayā, a goddess. § 506 (Skandayuddha): III, 231, 14562 (followed Umā).

Mitrasena, a Kuru warrior. § 605 (Karnap.): VIII, 27, 1101 (Arjuna cut off his head).

Mitravardhana, a god. § 492 (Āṅgīrasa): III, 220, 14167 (among the fifteen *yajñamushaḥ*).

Mitravarman¹, a Pāñcāla warrior. § 604 (Karnap.): VIII, 6, 175 (*Pāñcālyah*, had been slain by Droṇa).

Mitravarman², a Kuru warrior. § 605 (Karnap.): VIII, 27λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna), 1098 (Arjuna cut off his head).

Mitrāvaruṇayoh putrah ("the son of Mitra and Varuṇa") = Agastya: XII, 7595 (A°); XIII, 7113 (A°), 7666 (A°).

Mitravat, a god. § 492 (Āṅgīrasa): III, 220, 14167 (among the fifteen *yajñamushaḥ*).

Mitravinda, a fire. § 493 (Āṅgīrasa): III, 220, 14174 (*Rathantaraç ca Tupasaḥ putro 'gniḥ paripaṭhyate | M°āya vai tasmai havir adhvaryavo viduḥ*).

Mleccha, pl. (*°āḥ*) ("non-Aryan"). § 11 (Parvasaṅgr.): I, 2, 378 (*hitopadeçaḥ . . . Vidureṇa kṛtaḥ . . . M°bhāshayā*, cf. § 213).—§ 133 (Dushyanta): I, 68, 2803 (*deçān . . . a-M°āvadhikān*).—§ 148e (Turvasu): I, 84, 3480 (*gurudāra-prasakteshu tiryagyonigateshu ca paçudharmishu pāpeshu M°eshu tvam bhaviṣhyasi*, sc. *rājā*, sc. Turvasu).—§ 148e (Anu): I, 85, 3533 (*Anos—sc. sutāḥ—tu M°jātayaḥ*).—§ 213 (Jatugrhap.): I, 141, 5645 (*°ādhamah . . . Purocanaḥ*); 148, 5803 (*Vidureṇokto M°vād 'si*, sc. Yudhishtīra).—§ 223 (Vāsishṭha): I, 175, 6685 (*°ān bahuvīdhān*, arose from the foam of Vasishtu's cow), 6686 (*nānā-M°gaṇah*, defeated the army of Viçvāmītra).—§ 246 (Sundopasundop.): I, 210, 7659 (*samudravāsiniḥ sarvā M°jātīḥ*, vanquished by Sunda and Upasunda).—§ 280 (Bhīmasena): II, 30, 1099 (*sarvān M°gaṇān*, in the east, vanquished by Bhīmasena), 1101 (*°nṛpatīn sāgarānūpavāsinaḥ*, vanquished by Bhīmasena).—§ 284 (Sahadeva): II, 31, 1170 (*nṛpatīn M°yonijān*, in the south, vanquished by Sahadeva).—§ 285 (Nakula): II, 32, 1198 (*sāgarakukshisthān M°ān*, in the west, vanquished by Nakula).—§ 287 (Rājasūyikap.): II, 34, 1269 (*°aiḥ sāgarānūpavāsibhiḥ*, followed Bhagadatta).—§ 295 (Dyūtap.): II, 51, 1834 (*Prāgyjyotiṣādhipaḥ . . . Mlecchānām adhipaḥ*, i.e. Bhagadatta); 52, 1897 (*sarve M°āḥ*, waited upon Yudhishtīra).—§ 342 (Indralokābhigamanap.): III, 51, 1989 (had been present at the rājasūya of Yudhishtīra).—§ 347 (Nalopākhyānap.): III, 64, 2402 (*vanam . . . M°taskarasevitam*).—§ 423 (Gandhamādanapr.): III, 145, 11026 (*deçān M°janakīrṇān*, in the north).—§ 458b (Kaliyuga): III, 188, 12838 (*°rājānah*, will rule in the Kaliyuga).—§ 460b (do.): III, 190, 13037 (*°bhūtam jagat sarvam*, sc. in the Kaliyuga), 13046 (*°bhūtam jagat sarvam*, do.), 13054 (do., do.), 13061 (*°ādarāḥ . . . manushyah*, do.), 13080 (*mahī M°janakīrṇā bhaviṣhyati*, do.).—§ 460e (Kalkin): III, 190, 13106 (*sarva-M°gaṇān*, will be exterminated by Kalkin).—§ 515 (Karnadigvijaya): III, 254, 15255 (*sa-M°āçavikān*, vanquished by Karna on his digvijaya).—§ 556 (Saṅjayayānap.): V, 22, †666 (have joined Yudhishtīra).—§ 561f (Nakula): V, 50, †1995 (*pratiṭṭam diçam . . . M°gaṇāyutam*, conquered by Nakula).—§ 571 (Ulūkādūtā-gamanap.): V, 160γ, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 574 (Jambūkh.): VI, 9, 321 (*°ārya M°aç ca*), (f), 372 (in the north), 373 (*°jātayaḥ*).—§ 575 (Bhūmip.): VI, 12, 456 (*M°jātayaḥ*, are not found in the varshas of Kuçadvipa).—§ 577 (Bhishmavadhap.): VI, 43,

1636 (*M^oac cāryaḥ ca*).—§ 595 (Shoḍaṣarāj., v. Suhotra): VII, 56, 2188 (*vanamāṭm M^oatavikavarjitaṃ*).—§ 599 (Jayadrathavadhap.): VII, 93, 3374 (*gajaprahāḥagāḥ*), (8), 3379 (*goyoniprabhavarāḥ*), 3381 (*nānāyuddhaviṣṭaradāḥ*), 3384, 3385 (defeated and slain by Arjuna); 94, 3438 (*ac cāyutaḥo hataḥ*, sc. by Arjuna); 112, 4307 (*asthita bahubhir M^oaḥ*, sc. *nāgāḥ*, in the army of Duryodhana), 4328 (*pāpakartīṇām himadurganivāsinaṃ*); 119, 4716, (ββ), 4723 (have been vanquished by Sātyaki), 4745 (*hanyamānāḥ . . . Sātyakinaḥ*); 12200, 4889 (*sainyena mahatā yukto M^oanām*, sc. *Duḥśāsana*); 12800, 5243 (*ganān*).—§ 602 (Dronavadhap.): VII, 192, 8847 (*ganān*, had been slain by Droṇa).—§ 605 (Karnap): VIII, 22, 871 (*aḥ preshita nāgāḥ*, attacked by Nukula, etc.).—§ 607 (do.): VIII, 40, 1858 (*pāpadoḥodbhava M^oah*, i.e. the Madrakas, etc.); 46, 2095 (*manuṣhyānām malam M^oah M^oanām aushtrikā malam*), (ν), 2107 (*avasaijñāniyatāḥ*).—§ 608 (do.): VIII, 46, 2145 (*mātūṅgāḥ cūrair M^oaḥ samanvitāḥ*, in the army of Duryodhana); 73, 3653 (have been vanquished by Arjuna); 81, 4133 (*aḥ sthita mallaḥ trayodaṣaṣṭair gajaiḥ*, attacked Arjuna).—§ 609 (Chalyap.): IX, 17, 27 (have been slain); 2, 74 (had taken up arms for Duryodhana), 96 (have been slain).—§ 611 (do.): IX, 20, 1066 (*Chalvo M^oganādhipaḥ*).—§ 613 (Gāḍāyuddhap.): IX, 32, 1820 (*iyān ca prthivī sarvā sa-M^oatavika*).—§ 621 (Rājadh.): XII, 4e, 115 (*acāryaḥ [!] ca rājūnāḥ*).—§ 641d (Vena): XII, 59, 2218 (*Vindhyānilayāḥ*).—§ 658b (Kṛtaghnoḥ): XII, 168, 6293.—§ 660b (Bhṛgu-Bharadvājas.): XII, 188, 6947 (*jāṭayāḥ*).—§ 759 (Ānuśāsanik.): XIII, 106, 5133.—§ 760 (do.): XIII, 111, 5525 (*asānvāsāḥ*).—§ 785 (Anugītāp.): XIV, 73, 2137 (vanquished by Arjuna when he followed the sacrificial horse); 82, 2465 (*sainyāni*, do., in the east?); 89, 2669 (*jāṭayāḥ*, present at the aśvamedha of Yudhishtira).—§ 793 (Mausalap.): XVI, 7, 239 (i.e. the Abhīras).

Mleccha, sg. (do.), said of two Aṅga princes. § 592 (Samaptakavadhap.): VII, 26, 1145 (slain by Bhīmasena; [*Aṅgaḥ* v. 1142]).—§ 605 (Karnap.): VIII, 22, 880 (*Aṅgaputre*, slain by Nukula).

Modāgiri, a mountain (?). § 280 (Bhīmasena): II, 30, 1095 (at *M*—in the east—Bhīmasena slew the king).

Modākin, a varsha in Çākadvīpa. § 575b (Çākadvīpa): VI, 11β, 427 (only C., B. has *Maud^o*).

Modāpura, a city. § 279 (Arjuna): II, 27, 1020 (in the north, subjugated by Arjuna on his digvijaya).

Moha = *Qiva* (1000 names').

Mohana, a city (?). § 515 (Karnadigvijaya): III, 254, 15246 (subjugated by Karna on his digvijaya).

Mohanāstra. § 583 (Bhīshmadavadhap.): VI, 77, 3389 (employed by Dhṛṣṭadyumna).

Mohanī, name of a particular spell. § 785 (Anugītāp.): XIV, 80, 2385 (*ī nāma māya*).

Mohātman = *rshpa*: XII, 1665.

***mokshaçāstra** ("the doctrine of emancipation"): I, 2305 (sg.): XII, 4911 (pl.), 11856 (sg.), 11890 (*oḍaḥ*), 12225 (*oḍādaḥ*), 12291 (*oḍādaḥ*).

Mokshadharmā ("the rule of emancipation") = Mokshadharmaparvan. § 10 (Parvasaṅgr.): I, 2, 351.—§ 11 (do.): I, 2, 596 (pl.).

***mokshadharmā** (do.): IX, 2909, 2917; XII, 1990, 5736 (*oḍritāḥ*), 6525 (*oḍṭhakūḥalāḥ*), 8430, 8734 (*oḍṭhasam-yuktaṃ*), 9931, 9968 (pl.), 10961 (do.), †10995, 11336, 11650, 11876 (*trividho*), 11911, 12036 (pl.), 12214 (*oḍnudarçinaḥ*), 12216 (pl.), 12219 (*oḍṭṛadāṃ*), 12270 (*oḍṭṛakovidāḥ*).

12648 (*oḍpasamhitaṃ*), 13015, 13080 (*oḍpravartakāḥ*), 13112 (*oḍnubhāṣiṇaḥ*), 13764 (*oḍṛitāḥ*); XIII, 6480; XIV, 36 (pl.), 423, 570, 586 (*oḍṛitāḥ*), 944 (*oḍṛṭhakūḥalāḥ*).

[**Mokshadharmaparvan**] ("the section containing the rule for attaining to emancipation from transmigration," the 90th of the minor parvas of Mhbhr.; cf. Mokshadharmā). § 659: *Yudhishtira* inquired about the duties in the four stages of life; *Bhīshma* indicated the attainment of emancipation as the highest of all duties. *Yudhishtira* asked *Bhīshma* how grief might be overcome; *Bhīshma* related the old story of the conversation between a *brahman* and king *Senajit*, burning with sorrow on account of the death of his son; dissociation from the world is the grand method of overcoming grief. The *brahman* cited the verses sung by *Pīṅgalā* (a fallen woman who was denied the company of her lover through an accident) about the manner in which she had acquired eternal merit; freedom from hope and desire is felicity. King *Senajit* experienced delight and became very happy (XII, 174). *Yudhishtira* inquired of *Bhīshma* as to what constitutes the highest good that man should seek in view of the transient character of time; *Bhīshma* related the old narrative of a discourse between a *brahman*, who was devoted to the study of the *Vedas*, and his son *Medhavin*, who was well conversant with the religion of emancipation, and acquainted also with the affairs of the world, on the uncertainty of life and the mutability of all things save *Brāhman* (XII, 175). *Yudhishtira* asked how happiness and misery come to the rich and the poor; *Bhīshma* related the old narrative of what was sung by *Çampaka*, who had achieved emancipation, told in former times by a poor *brahman* rendered miserable by a bad wife, etc.; the faults of prosperity; in renunciation is the highest good of men (XII, 176). *Yudhishtira* asked what a man must do to find happiness if he be poor. *Bhīshma* explained who is a happy man, and related the old narrative of what *Mānki* had sung when freed from attachments; *Mānki* found that he was assiduously doomed to disappointments; at last, with a remnant of his property, he purchased a couple of young bulls with a yoke; a camel ran away with them upon its neck; *Mānki's* observations, quoting *Çuka*: desire is fraught with sorrow (XII, 177). In this connection reference is made to the old verses sung by the *Vidvān* king *Janaka*, who had attained to tranquillity of soul: "even if the whole of *Mithilā* be consumed in a conflagration I shall incur no loss." Discourse between king *Nahusha* (i.e. *Yayāti*) and R. *Bodhya* about freedom from attachment; *Bodhya's* six preceptors (*Pīṅgalā*, etc.) (XII, 178). *Yudhishtira* wished to know by what conduct a person may succeed in this world and attain to an excellent end. *Bhīshma* related the old story of the discourse between king *Prahlada* and a sage who had adopted the *Ājagara* vow: the indifference of the latter to all worldly objects in view of the inevitability of death (XII, 179). *Yudhishtira* asked which of these, viz. kinsmen, or acts, or wealth, or wisdom, should be the refuge of man. *Bhīshma* answered that wisdom should be the refuge, instancing *Bali*, etc. (a), and related the old story of the discourse between *Indra* and *Kāçyapa*, a R.'s son, who was brought to the ground by a *vaçya* negligently driving his chariot, and who in despair resolved to end his life; *Indra* appeared to him in the form of a jackal and proved to him the superiority of his status as a human being and a *brahman*; not to yield to the instigation of the senses constitutes happiness; "thou dost not regret (*amarasī*) wine (*Varuṣī*) nor the

latraka fowls; there is no drink and no food more delicious than these; . . . the vilest *Pukkasa* or *Candala* never wishes to give up his life." *Kacyapa* gave up the desire of ending his life; he knew the jackal to be *Indra*, worshipped him, and returned home (XII, 180). *Yudhishtira* asked whether gifts, sacrifices, penances, and dutiful services to preceptors are productive of merit. *Bhisma's* discourse on righteousness and sin and their respective consequences on life (XII, 181).—§ 660: *Yudhishtira* inquired about him who has created the universe and to whom it returns when dissolution comes. *Bhisma* related the old narrative of the sacred words that M.-r. *Bhrgu* uttered in reply to the questions of *Bharadvaja*, on the *Kailasa* summit, explaining to him the cosmogony, i.e. *Bhrgu-Bharadvaja-samvāda* (b) (XII, 182-192).—§ 661: *Yudhishtira* asked *Bhisma* about the ordinances about conduct. *Bhisma's* discourse on the characteristics of the wicked and the good ("Sūrya should always be worshipped," etc.), and the duties that all men should practise, quoting D.-r. *Nārada*; "one who has abstained from meat should not take meat even if it be sanctified with mantras from the *Yajurveda*" (XII, 193). Asked by *Yudhishtira*, *Bhisma* discoursed on *adhyātma*; the nature of the three attributes of Goodness, Passion, and Darkness; the distinction between matter (*sattva*) and soul (*kshetrajñā*); the highest end to be obtained is emancipation (XII, 194). *Bhisma* discoursed on the four kinds of *yoga*; "M.-r., obtaining a knowledge of the same, attain to eternal success (*siddhiṃ*) even here" (XII, 195). *Yudhishtira* inquired after the fruits of the silent recitation of sacred mantras; *Bhisma* wanted to recite the old narrative of the discourse between *Yama*, a *brahman*, and Time (v. *infra*, ch. 199); on *Saṅkhya*, "otherwise called the *Vedānta*," and *Yoga*, *Brāhman*, etc. (XII, 196). *Yudhishtira* inquired about the other aims of silent reciters; *Bhisma* indicated the different aims realized by different kinds of reciters (XII, 197); the nature of the hell into which reciters may sink; the regions of Lp., etc. (a), are hells compared to the region of the Supreme Soul, i.e. to emancipation (XII, 198).—§ 662: *Yudhishtira* wished to hear in full the dispute between Time, *Mṛtyu*, *Yama*, *Sūrya's* son *Ikshvāku*, and a *brahman*, referred to above (v. ch. 196); *Bhisma* related this old story, i.e. *Jāpakopākhyāna* (b) (XII, 199-200).—§ 663: *Yudhishtira* inquired about the results of the *yoga* of knowledge, of all the *Vedas*, and of observances and vows; *Bhisma* related the old discourse between *Manu* *Prajāpati* and his disciple M.-r. *Bṛhaspati* (the foremost of D.-r.), in days of old, who had studied the *Ṛcs*, etc. (a); *Bṛhaspati* asked how an embodied being departs from one body and attains to another; acts result from the desire of obtaining happiness and avoiding misery; the efforts for the acquisition of knowledge arise from the desire of avoiding both happiness and misery; it is by avoiding acts that one succeeds in entering into *Brāhman*; the nature of *Brāhman* (XII, 201); continuation of *Manu's* discourse on the nature of emancipation and the soul; the soul takes its character from the body; how the soul leaving one body enters into another (XII, 202); though invisible, the soul exists (XII, 203); continuation of *Manu's* discourse, explaining how the soul may be seen (XII, 204); continuation of *Manu's* discourse, explaining how grief may be avoided; how *Brāhman* may be attained (XII, 205); abstention from acts is the highest religion (XII, 206).—§ 664: *Yudhishtira* asked *Bhisma* about the nature of

the Supreme Deity (*Vishnu*, *Nārāyaṇa*, etc. (a)). *Bhisma's* discourse, which he had heard from *Rāma Jāmadagnya*, etc. (β), on the nature of *Nārāyaṇa* or *Govinda*, etc. (γ); the *Asura Madhu* (δ); *Brahmān's* seven will-born sons (ε), etc. (a). *Madhusūdana* (*Kṛṣṇa*) created day and night, etc. (ζ); then from his mouth he created 100 *brahmanas*, from his arms 100 *kshatriyas*, from his thighs 100 *vaicyas*, and from his feet 100 *śūdras*, and then he made *Dhātṛ* (i.e. *Brahmān*, PCR) the lord and ruler of all created beings; *Brahmān* also became the expositor of the knowledge of the *Vedas*; *Virūpāksha* he made the ruler of the spirits and ghosts and *Mātṛs*; *Yama* the ruler of P. [and] all sinful men; *Kubera* the lord of all treasures; *Varuṇa* the lord of the waters and of all aquatic animals; *Indra* the lord of the gods. In those times men lived as long as they chose, without any fear of *Yama*; offspring was begotten by a fiat of the will. In the *Tretā* age children were begotten by touch alone. In the *Dvāpara* age sexual intercourse originated. In the *Kali* age men have come to marry and live in pairs. The sinful creatures of the earth, born in the southern region and called *Andhrakas*, etc. (η); in the northern region, the *Yaunas*, etc. (θ); their practices are similar to those of *Candālas* and ravens and vultures; in the *Kṛta* age they were nowhere on earth; it is from the *Tretā* that they have had their origin; when the terrible interval [between the *Tretā* and the *Dvāpara*] came, the *kshatriyas* engaged in battle. D.-r. *Nārada*, that observer of all the worlds, has said that *Kṛṣṇa* is the supreme god (XII, 207).—§ 665: *Yudhishtira* asked who are the first *Prajāpatīs*, and who the great *Ṛṣis*, and in which direction they dwell. *Bhisma* enumerated *Brahmān's* seven sons (a), mentioned in the *Purāṇas* as seven *Brahmāns*. The *Prajāpatīs* that came after these are: (a) in *Atri's* race: *Prācīnabarhī* (*Brahmayoniḥ sanātanaḥ*) > the ten *Prācetasah* > *Prajāpati Dakṣa* or *Ka*; (b) *Marici* had one son *Kacyapa* or *Ariṣṭanemi*. *Atri* had another son born of his loins, the handsome and princely *Soma*; he performed penances for 1,000 celestial *yugas*. *Aryaman* and his sons were rulers and creators of all creatures. *Çaçabindu* had 10,000 wives, and begot upon each of them 1,000 sons, who would call none *Prajāpati* save themselves; the ancient (*purāṇah*) *brahmanas* call creatures (*prajāṃ*) *Çaçabindarī*; this race became the progenitor of the *Vṛṣṇi* race. "These that I have named are the illustrious *Prajāpatīs*." The deities are: the twelve *Ādityas* (all sprung from *Kacyapa*) (β); the *Açvins* (γ) (the sons of *Martāṇḍa—ashtamasya*); these were first called the gods and the two classes of *Pitṛs* (*ṛte ca pūram sūrāḥ celi dvividhāḥ pitarāḥ smṛtāḥ*). *Tvaṣṭṛ's* son was the handsome *Viçvarūpa*; *Ajaikapād*, etc. (δ) [are the eleven *Rudras*]; these were reckoned as gods at the time of the *Prajāpati Manu*; the *Siddhas* and *Sādhyas*, different as to perfect conduct and youth; the *Rbhus* and the *Maruts* were also classes of gods (C. *devānāṃ cādito gaṇah*; B. *codito gaṇah*); thus are enumerated the *Viçvedevas* and the *Açvins*. Amongst them the *Ādityas* are *kshatriyas*, the *Maruts vaicyas*, the *Açvins* (engaged in penances) *śūdras*; the gods [called] *Āngirasaḥ* are *brahmanas*. The person who at morn recites the names of these deities becomes cleansed of all his sins. *Yavakṛta*, etc. (ε), and *Kanva*, etc. (ζ), all reside in the east; *Unmūca*, etc. (η), in the south; *Ushaṅgu*, etc. (θ), in the west; *Ātreya*, etc. (ι), in the north. These are the witnesses [of the universe] and the creators of all the worlds. By reciting these names one is cleansed of all

one's sins; by sojourning to these points a person becomes cleansed of all his sins and succeeds in returning home in safety (XII, 208).—§ 666: *Yudhishthira* inquired about the reason of *Kṛṣṇa*'s assuming the form of an animal. *Bhīṣma* said that formerly, while hunting, he arrived at the hermitage of *Mārkaṇḍeya*, where he was honoured by *R.*, and *M.-ṛ. Kaśyapa* related: In former days *Dā.* and *As. Naraka*, etc., oppressed *D.* and *D.-ṛ.*; the earth seemed to be oppressed with a heavy weight. The *Ādityas* repaired to *Brahmān*, who said that *Viṣṇu* in the form of a boar would slay the *As.* Some time afterwards *Viṣṇu* (having *yoga* for his soul, etc.) penetrated into the earth (into *Rasātala*) in the form of a boar, and uttering tremendous roars (*nādena*), at which even *D.* with *Indra* became terror-stricken, pierced the *As.* with his hoofs, etc., whence he came to be called *Sanātana*. *Brahmān* explained to the gods that he was *Kṛṣṇa*, the Creator of all things, the foremost of *yogins*, etc., he from whose navel the primeval lotus had sprung, etc. (XII, 208).—§ 667: *Yudhishthira* inquired about the nature of that high *yoga* by which emancipation may be attained. *Bhīṣma* related the old narrative of a discourse between a preceptor (the foremost of *R.*) and his disciple on emancipation; on *adhyātma* (undisclosed in the very *Vedas*); *Vāsudeva* is the supreme [cause] of the universe; he is the origin of the *Vedas* (*viśvasya brahmaṇo mukhaṃ*), etc.; he created *P., D., R., Y., Rā., N., As.*, and men, etc.; having reduced everything into non-existence, he once more, in the beginning of a *yuga*, creates *Prakṛti*; at the end of every *yuga* the *Vedas* and all other scriptures disappear; in consequence of the grace of *Svayambhū*, *M.-ṛ.* through their penances, first re-acquire the *Vedas* and *Itihāsas*; *Svayambhū* knows the *Vedas*, *Brhaspati* their *Angas*, *Bhārgava* (i.e. *Çakra*) the *Nitiśāstra* (science of morality, etc.), *Nārada* the *Gāndharva* (the science of music), *Bharadvāja* the science of arms (*Dhanurgraham*), *Gārgya* the history of the celestial *Rshis* (*devarshisavitam*), *Kṛṣṇātreya* medicine, diverse other teachers the philosophical systems (*Nyāyatantrāṇi*, cf. *Nil.*). Neither *D.* nor *R.* were [originally] able to apprehend *Brāhman*; only *Nārāyaṇa* knew it; from him *R.*, the foremost *D., As.*, and *R.-ṛ.* of old learnt it. Etymology of *Puruṣa* (*navadvāraṃ puram vyāpya çete*, v. 7679) (XII, 210). Continuation of *Bhīṣma*'s discourse explaining how the inclinations and instincts of a past life run towards the soul in a new life (XII, 211). Continuation of *Bhīṣma*'s discourse on abstention from acts and the nature of knowledge. Asked by *Yudhishthira*, *Bhīṣma* discoursed on the faults that should be got rid of in order to attain to emancipation (XII, 212). Continuation of *Bhīṣma*'s discourse (XII, 213). *Bhīṣma*'s discourse on the means of conquering the senses (XII, 214). *Bhīṣma*'s discourse on the consequences of attachment to the objects of the senses (XII, 215). *Bhīṣma*'s discourse on the nature and causes of dreams. Darkness has been adopted by the *Asuras*; *Brāhman* is difficult of attainment by either the gods or the *Asuras*; goodness, passion, and darkness belong to the deities and the *Asuras*; goodness is the attribute of the deities, while the two others belong to the *Asuras*; *Brāhman* transcends all those attributes; it is pure knowledge, and is obtainable only by withdrawing the mind and the senses from all external objects (XII, 216). Who may be said to know *Brāhman*; the distinction between *pravṛtti* and *nivṛtti*; the respective nature of *prakṛti* and *puruṣa*; the nature and consequences of *yoga* (XII, 217).—§ 668: *Yudhishthira* inquired about the conduct by which

Janaka the king of Mithilā attained to emancipation. *Bhīṣma* recited the old narrative of the conversation between *Pañcaçikha* and *Janaka* of Mithilā, i.e. *Pañcaçikha-vākya* (b) (XII, 218-219).—§ 669: *Yudhishthira* asked what leads to happiness and what to misery and what to freedom from fear; *Bhīṣma*'s discourse on self-restraint (XII, 220). *Yudhishthira*'s question about the merits of subsisting upon the remnants of sacrifices, and whether fasting be really a penance (*tapas*); *Bhīṣma* explained that though fasting is generally regarded as a penance, it is not so in reality, being rather an impediment to the acquisition of the knowledge of soul; living upon sacrificial remnants is regarded as fasting of the highest merit (XII, 221).—§ 670: *Yudhishthira* asked whether man should be regarded as the real doer of acts. *Bhīṣma* related the old narrative of a discourse between the *Daitya* king *Prahlāda*, who was unattached to worldly objects, etc., and *Indra*, who questioned *Prahlāda* about the best means by which knowledge of the soul can be attained, etc., and was instructed by him. *Indra* became filled with wonder, and, having worshipped the *Daitya* king, proceeded to his own abode (XII, 222).—§ 671: *Yudhishthira* inquired about the kind of intelligence by adopting which a king deprived of kingdom and prosperity may still live on earth. *Bhīṣma* related the old narrative of the discourse between *Indra* and *Virocana*'s son *Bali*, i.e. *Bali-Vāsava-samvāda* (b) (XII, 223-225).—§ 672: *Bhīṣma* related the old narrative of the discourse between *Indra* and the *Asura* *Namuci*, i.e. *Çakra-Namuci-samvāda* (b) (XII, 226).—§ 673: *Yudhishthira* asked as to what is good for a man sunk into dire distress. *Bhīṣma* discoursed on fortitude, quoting the old narrative of the discourse between *Bali* and *Vāsava* (*Indra*), i.e. *Bali-Vāsava-samvāda* (b) (XII, 227).—§ 674: *Yudhishthira* inquired about the indications of future greatness and future fall. *Bhīṣma* related the old story of the discourse between *Çrī* and *Çakra*, i.e. *Çrī-Vāsava-samvāda* (b) (XII, 229).—§ 675: *Yudhishthira* inquired about the practices that lead to the attainment of *Brāhman*. *Bhīṣma* said that one engaged in the religion of *nivṛtti*, etc., can attain to *Brāhman*, quoting the old narrative of the discourse between the wise *Jaigīshavya* and *Asita Devala*, who was instructed by *Jaigīshavya* to behave indifferently towards praise and blame, etc., "*D., G., Pç., and Rā. cannot reach the rank which is his who has attained to the highest end*" (XII, 230).—§ 676: Requested by *Yudhishthira* about the man that is dear to all, *Bhīṣma* quoted the words that *Kṛṣṇa*, asked by *Ugrasena*, said to him on a former occasion on the subject of *D.-ṛ. Nārada*'s qualifications (XII, 231).—§ 677: *Yudhishthira* inquired about the origin and the end of all creatures, the nature of their thoughts and acts, of the divisions of time, and of the allotted periods of life in the respective epochs or *yugas*; having heard the discourse of *Bhṛgu* to *B.-ṛ. Bharadvāja*, he had become attached to *yoga*. *Bhīṣma* recited the old narrative of what the divine *Vyāsa* said to his son *Çuka* (who had studied the *Vedas* with all their branches, and the *Upanishads*, and was desirous of leading the life of *brahmacharya*) about these very questions. *Vyāsa* said: Only *Brāhman* is without beginning and without end. *R.* have measured time thus: 15 winks of the eye = 1 *kashthā*; 30 *kashthās* = 1 *kala*; 30 $\frac{1}{2}$ *kalas* = 1 *muhūrta*; 30 *muhūrtas* = 1 day and night; 30 days and nights = 1 month (= 1 day and night of the *Pitṛs*, the lighted fortnight being their day and the dark

fortnight their night); 12 months = 2 *ayanas* = 1 year = 1 day and night of the gods (*udagayana*, i.e. from winter solstice to summer solstice = the day; *dukshināyana*, i.e. from the latter to the former = the night). Moreover, there are the day and night of *Brahmān* and his years also. Of the *Kṛta-yuga* the duration is 4,000 [celestial] years, with a morning (*sandhyā*) of 400 years and an evening (*sandhyāṃśa*) of 400; the other *yugas* gradually decrease by a quarter. In the *Kṛta* age all duties exist in their entirety, and all live for 400 years (free from disease, etc.); in the other *yugas* duty, etc., decrease by a quarter. The duties for the several *yugas* are different. In *Kṛta* penance is foremost, in *Tretā* knowledge, in *Dvāpara* sacrifice, in *Kali* gift. These 12,000 [celestial!] years constitute a *yuga*; 1,000 *yugas* = 1 day of *Brahmān* (when the universe starts into life) = 1 night of *Brahmān* (= universal dissolution, the Creator being asleep, having taken recourse to *yoga*, meditation). *Brahmān*, waking up, modifies the indestructible *Brāhman*, etc. (XII, 232). *Vyāsa* explained the creation, etc. (XII, 233). *Vyāsa* told how the Supreme Lord merges everything into his soul (XII, 234). *Vyāsa* discoursed on the duties of a brahman; "they that are good deserve to have even *Uccaiḥcravas*"; *Satyasandha*, having offered his life to save a brahman, ascended to heaven; likewise *Saṅkṛti's* son *Rantidava*, having given tepid water to *Vasishṭha*; *Ātreya* *Indradāmana*, having given wealth to a deserving person; *Çibi* *Auçinara*, having given his limbs and son for the sake of a brahman; the *Kāçi* king *Pratardana*, having given his eyes to a brahman; king *Dodardha*, having given a costly umbrella (with all the people of his kingdom); *Saṅkṛti* *Ātreya*, having given instructions to his disciples on *Brāhman*; *Ambarisha*, having given eleven *arbudas* of kine to the brahmins (with all the people of his kingdom); *Sāvitrī* [i.e. *Sāvitra* = *Karna*, cf. XIII, 6253], by giving away the ear-rings; *Janamejaya*, by giving away his own body; *Yuvanāçva* *Vṛshādabhī*, by giving gems, a mansion, and beautiful women; the *Vidaha* king *Nimi* gave away his kingdom, *Jāmadagnya* (*Paraçu-Rāma*) the whole earth, *Gaya* the earth with her towns (to the brahmins); *Vasishṭha*, when the clouds ceased to pour rain, kept alive all creatures; *Karandhama's* son *Maruta*, by giving away his daughter to *Angiras*, ascended to heaven; king *Brahmadatta* *Pāṇḍulya*, by giving the jewel *Çaṅkha* (to brahmins); king *Mitrāsaha*, by giving his dear wife *Madayanti* to *Vasishṭha* (with that wife of his); R.-r. *Sahasrajit*, having given his life for the sake of a brahman; king *Çatadyumna*, having given to *Mudgala* a house made of gold, etc.; the *Çalva* king *Dyutimat*, having given unto *Reika* his kingdom; R.-r. *Lomapāda*, having given his daughter *Çāntā* to *Rahyaçrnga* (obtained all his wishes); R.-r. *Madirāçva*, by giving his daughter to *Hiranyahasta*; king *Prasenajit*, by giving 100,000 cows with calves; etc. (XII, 235). Continuation of *Vyāsa's* discourse on the duties of a brahman: the knowledge that should be acquired (a); knowledge is necessary for emancipation (XII, 236). The different stages of a *yogin's* progress (XII, 237). Asked by *Çuka*, *Vyāsa* discoursed on the character of that knowledge which leads to emancipation (XII, 238). *Vyāsa's* discourse on whether acts are obligatory or optional; "the men of the *Tretā*, *Dvāpara*, and *Kali yugas* are inspired with doubts; the men of the *Kṛta yuga* are devoted to penances, etc. In the beginning of the *Tretā*, the *Vedas* and sacrifices and the divisions of caste and the several modes of life exist

in their entirety; in consequence, however, of the duration of life having decreased in *Dvāpara*, all these things likewise decline; in the *Dvāpara* age, and even in the *Kali*, the *Vedas* are overtaken with perplexity; towards the close of the *Kali* again it is doubtful if they ever become even visible to the eye" (XII, 239). Asked by *Çuka*, *Vyāsa* discoursed on the import of those duties that lead to emancipation; "in the feet [of living creatures] is *Vishṇu*; in their arms *Indra*; within the stomach *Agni*; in the ears are the quarters; in the tongue is speech which is *Sarasvatī*"; success cannot be attained to without knowledge, penances, subjugation of the senses, and renunciation; the doctrine of knowledge as expounded in the *Sāṅkhya* system (XII, 240). The doctrine of *Yoga* (XII, 241). Asked by *Çuka*, *Vyāsa* reconciled the declarations of the *Veda* about acts and abstention from acts (XII, 242). *Çuka* inquired about how emancipation may be acquired without violating the ordinance about the obligatory character of acts; *Vyāsa's* discourse on the duties of *brahmacārin*s (XII, 243). *Vyāsa's* discourse on the duties of the householder (XII, 244). The duties of the forest stage of life. "The fourth stage [of life] is based upon the *Upanishads*; the duties laid down for it [i.e. renunciation] may be observed in all the stages of life equally; this stage differing from the others comes after domestic and forest life; in this very *yuga* many learned brahmins have been known to observe this stage; *Agastya*, etc. (β), were the authors of this course of duties, and themselves observing them have all proceeded to heaven; and so also *Sudivataṇḍi* (*yathāvāso 'kṛtaçramah*, i.e. who had no fixed residence), and the numerous *Yāgyārāsa*, etc. (γ); freed from fear and not being counted among the stars and planets (*anakshatrāḥ*), [these] are to be seen in the firmament [as] hosts of luminous bodies (*jyotiḥśām gaṇāḥ*)" (XII, 245). *Çuka* inquired how one leading the forest mode of life should act wishing to achieve emancipation; *Vyāsa's* answer about the necessity, after having passed through the first and the second stages, of having recourse to *yoga* in order to attain to emancipation; the duties to be observed by such a man (XII, 246). *Vyāsa's* observations on the soul (*jīva*) and the Supreme Soul (XII, 247). *Çuka* asked what is *adhyātma* and whence it comes; *Vyāsa's* explanation of *adhyātma*; *Çuka* asked how one may succeed in understanding the unequal distribution of the five elements in different objects, and which among those elements represents which sense, etc.; *Vyāsa's* observations on the nature of mind, understanding, and the soul (XII, 248). Continuation (XII, 249). Do. (XII, 250). *Çuka* inquired about what constitutes the highest duty; *Vyāsa's* discourse on duties (XII, 251). Continuation (XII, 252). The relation of the senses and their objects to the five primal elements (XII, 253). Persons conversant with the scriptures succeed in beholding the soul, etc.; . . . the practice of *yoga* has been recommended by *Çaṇḍilya* (XII, 254). The tree of desire, its seed and roots and branches and leaves and fruit (XII, 255). *Bhishma* recapitulated the substance of *Vyāsa's* discourse on the respective attributes of the elements (XII, 256).—§ 678: *Yudhisṭhira* lamented the carnage caused on the field of *Kurukṣetra*. *Bhishma* recited the story of *Anukampaka* (f) with *Mṛtyu-Prajāpati-samvāda* (o) (XII, 257-259).—§ 679: *Yudhisṭhira* asked what is righteousness and whether righteousness is for this world or for the next

or for both. *Bhishma's* answer: the practices of the good, the *Smṛtis*, and the *Vedas*, etc., according to R. of old (XII, 260). Continuation (XII, 261).—§ 680: Inquired of by *Yudhishtira* about righteousness (XII, 262) *Bhishma* related the old narrative of the conversation of *Tulādhara* with *Jājali* on the topic of righteousness, i.e. *Tulādhara-Jājali-sampvāda* (b) (XII, 263-265).—§ 681: *Bhishma* related an old narrative of what was recited by king *Vicakhyu* (B. °*khn*°) through compassion for all creatures, in condemnation of animal slaughter when he saw the mangled body of a bull and heard the painful groans of the kine in a cow sacrifice, and observed the cruel brahmins gathered there to assist at the ceremonies. "*Manu* has applauded harmlessness in all acts. . . . The true brahmins realize the presence of *Viṣṇu* in every sacrifice." Asked by *Yudhishtira*, *Bhishma* said that one should acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come (XII, 266).—§ 682: *Yudhishtira* asked whether one should act speedily or with delay. *Bhishma* told the old story of what occurred with respect to the wise *Cirakārin*, the son of *Medhātithi Gautama* of the race of *Āngiras* (*Āngirasa kule*), who came to be called thus because he used to reflect long upon all matters, etc., and was regarded as an idle and foolish person. Once M.-r. *Gautama* (the foremost of practisers of *yoga*), witnessing an act of grave misconduct in his wife *Ahalyā*, in wrath commanded *Cirakārin* to slay her, and then departed for the woods. *Cirakārin* began to think for a long while (description), remembering that the father is the performer of *garbhādhāna* and *śmantonnayana*, etc., and that the mother is the son's *dhātṛi*, etc. (etymology of several names of the mother and of the father), etc.; he thought that his mother was not to blame, as *Indra* had come to her in the form of her husband, etc. When many days had expired *Gautama* returned, shedding tears of repentance and thinking that the fault committed was due to his own carelessness (etymology of two names of the wife), and now became filled with great joy, and from that time, dwelling in his hermitage, did not live separately from his spouse or his son. He said: "Blessed be thou, O *Cirakārika*! do thou always reflect long before acting," uttering some verses upon the merits of reflecting long. *Gautama* at last ascended to heaven with his son (XII, 267).—§ 683: *Yudhishtira* asked how a king should protect his subjects without injuring anybody. *Bhishma* related the old narrative of the conversation between *Dyumatena* and his son king *Satyavat*, and the words spoken by the latter in behalf of some individuals who had been brought out for execution at the command of his father ("the killing of individuals can never be a righteous act"), quoting the instructions he had received from their grandsires of olden days, as to how kings should rule their subjects in the different ages (a); "when the *Kālī* age sets in . . . fifteen parts of even that one-fourth of righteousness disappear, one-sixteenth thereof being all that then remains of it," and quoting *Manu Svayambhuva* (XII, 268).—§ 684: *Yudhishtira* inquired about the relative superiority of domestic life and *yoga*. *Bhishma* recited the old narrative of the discourse between the *Yati Kapila* and *Syūmarāçmi* on animal sacrifices, the obligatory character of acts, and the merits of *yoga* and renunciation. In days of old when *Trashtya* came to king *Nabusha*, the latter was on the point of killing a cow in order

to show him hospitality; *Kapila* said, "Alas! ye *Vedas*"; R. *Syūmarāçmi*, entering the cow, blamed this saying of *Kapila*, etc. (XII, 269); the three classes of *Pitṛs* (a), etc. (XII, 270). Continuation (XII, 271).—§ 685: *Yudhishtira* asked which among the three, viz. religion, profit, and pleasure, is superior. *Bhishma* recited the ancient narrative of the benefit that the cloud *Kuṇḍadhara* (not yet adored by other men) in days of old had conferred upon a poor brahman that was devoted to him, and who had failed to obtain wealth by worshipping the gods. The brahman worshipped the cloud with *dhūpas*, etc.; the cloud became pleased and said to the brahman that the wise have ordained expiation for brahmanicide, drinking spirits, stealing, etc., but not for one that is ungrateful; "Expectation has a child named Iniquity, Wrath is a child of Envy, Cupidity of Deceit, Ingratitude is barren." After that the brahman, on a bed of *kuça*-grass and penetrated with the energy of *Kuṇḍadhara*, beheld all living beings in a dream, and *Maṇibhadra* in the midst of the gods employed in giving his orders; the gods were engaged in bestowing kingdoms, etc., upon men, etc.; *Kuṇḍadhara* prostrated himself before the gods in the presence of all Y. and prayed for some favour in behalf of the brahman; *Maṇibhadra* first offered to give him wealth, but was prevailed upon by *Kuṇḍadhara* to give virtue alone. The brahman became disgusted with the world and entered the woods and practised severe penances (description), and his mind was firmly set upon virtue; his strength did not diminish, and after a long time he acquired spiritual vision, etc. *Kuṇḍadhara* then paid him a visit and caused him to see the end that is attained by kings; he beheld thousands of kings sunk in hell, and many living in this world embracing lust and wrath, etc. *Kuṇḍadhara* said: "With these [vices] all human beings are enchained; the gods are afraid of men; these vices, at the command of the gods, mar and disconcert on every side; no man can become virtuous unless permitted by the gods. . . ." The brahman confessed that he had not appreciated *Kuṇḍadhara's* favour as he ought to do; *Kuṇḍadhara* forgave him and disappeared. The brahman roamed through all the worlds, having attained to ascetic success (*siddhim*) through the grace of *Kuṇḍadhara*. D., *brahmins*, Y., good men, and Cā. always adore only the virtuous (XII, 272).—§ 686: *Yudhishtira* asked what that sacrifice is which is ordained for the sake of virtue alone and not for the acquisition of heaven or wealth. *Bhishma* related the history, formerly recited by *Nārada*, of a brahman named *Satya*, who in order to perform sacrifices lived according to the *uñcha* vow (description); his wife *Pushkaradhārini* did not approve of his conduct (i.e. his cruel sacrifices), but at his command she (clad in plumes of peacocks) joined a sacrifice where he was the *hoṭr*. His neighbour the virtuous *Parṇada* at the command of *Çukra* (or, according to a various reading, of *Çukra's* race, so B., the text of C. is in disorder) addressed him in the shape of a deer, telling him to slay him and sacrifice with him, and *Sāvitrī* also told him to do so, but in vain; *Sāvitrī* then entered the sacrificial fire; but the deer (who was *Dharma*), causing the brahman through spiritual vision to behold Aps. and G., at first made him desire to slay the deer (at which his *tapas* diminished greatly), but then won him over to the *ahimsa* religion, and himself assisted him in his sacrifice; "the injury of living creatures forms no part of sacrifice

(leading only to heaven)" (XII, 273).—§ 687: *Yudhishtira* inquired about how one becomes sinful, or virtuous, by what one attains to renunciation, and by what one wins emancipation, whereafter he was instructed by *Bhishma* (XII, 274). Asked by *Yudhishtira*, *Bhishma* expounded the means for attaining to emancipation (XII, 275).—§ 688: Continuation of *Bhishma's* discourse, quoting the old narrative of the discourse between *Nārada* and *Asita Devala*, whom *Nārada* questioned about the origin and destruction of all creatures (XII, 276).—§ 689: *Yudhishtira* inquired after the means for removing desire. *Bhishma* related the old narrative of what was said by the *Vidisha* king to the inquiring *Mandavya*: "Even if the whole of *Mithilā* burn in a conflagration, nothing of mine will be burnt down." The brahman *Mandavya* became filled with joy and betook himself to the path of emancipation (XII, 277).—§ 690: *Yudhishtira* inquired about the good which one should pursue in view of the transient character of time. *Bhishma* related the old narrative of a discourse between a father, who was devoted only to the study of the *Vedas*, and his son *Medhavin*, who was conversant with the religion of emancipation. The father acted in the way pointed out [by his son] (XII, 278).—§ 691: Asked by *Yudhishtira*, *Bhishma* explained of what behaviour a man should be, of what acts, of what kind of knowledge, etc., in order to be able to attain to *Brāhman* (XII, 279).—§ 692: *Yudhishtira* asked when he should succeed in abandoning sovereignty for adopting renunciation. *Bhishma's* answer stating the certainty of *Yudhishtira's* acquisition of emancipation, and quoting that discourse which was sung in days of old, viz. the conversation between *Dui*. (As.) *Vṛtra*, after he became divested of all his prosperity, and [his preceptor] *Uṣanas*; *Vṛtra* said: "Desirous of fighting *Indra*, I beheld in that battle *Hari* = *Nārāyaṇa*, etc. (a)" (XII, 280); while *Uṣanas* instructed him about *Viṣṇu* whose head is the infinite place [i.e. emancipation], *Sanatkumāra* came there and, asked by *Uṣanas*, instructed *Vṛtra*; "*Viṣṇu* is *Brahmān*, etc." (β); the six colours; the four higher regions (γ); the indestructible and infinite some say is the region of *Mahādeva*, etc. (δ). *Vṛtra* became free from sorrow, gave up his life-breaths, and attained to the highest station. *Yudhishtira* asked whether *Kṛṣṇa* is identical with the Supreme Deity; *Bhishma* answered in the affirmative. *Yudhishtira's* applause of *Vṛtra*. *Bhishma* said that the *Pāṇḍavas* would in the end be numbered among the *Siddhas* (XII, 281).—§ 693: *Yudhishtira* asked how *Vṛtra*, whose virtue and devotion to *Viṣṇu* and comprehension of the *Upanishads* and the *Vedānta* were so great, was vanquished by *Indra*, and how the battle took place. *Bhishma* described the battle, i.e. *Vṛtra-vadha* (δ) (XII, 282-283).—§ 694: *Yudhishtira* inquired about the origin of fever. *Bhishma* narrated the *Jvarotpatti* (δ) (XII, 284).—§ 695: *Janamajaya* (!) inquired how the horse-sacrifice of *Prajāpati Dakṣa* *Pracetasa* was destroyed during the age of *Manu Vaivasvata* by *Çira* in consequence of *Umā's* rage and grief, and how *Dakṣa* was enabled to reunite the divided limbs of that sacrifice. *Vaiṣampāyana* (!) narrated the *Dakṣhayajña-vināṣa* (δ).—§ 696: Asked by *Yudhishtira*, *Bhishma* told the 1,008 names by which *Dakṣa* adored *Çira*, i.e. *Dakṣa-prokta-Çiva-sahasra-nāma-stotra* (δ) (XII, 285).—§ 697: *Yudhishtira* again inquired about *adhyātma*, and had it explained by *Bhishma* (XII, 286).—§ 698: *Yudhishtira* inquired how sorrow and death may be avoided. *Bhishma* related

the old narrative of the discourse between *Nārada* and *Samāṅga* (XII, 287).—§ 699: *Yudhishtira* asked what is beneficial for one who is not conversant with the scriptures, etc. *Bhishma* related the old narrative of the discourse between *Gūlava* and D.-r. *Nārada* (devoted to *yoga*) about the *ācramas*, etc. (XII, 288).—§ 700: *Yudhishtira* inquired how a king should behave in view of the great object of acquisition, and what attributes he should have for freeing himself from attachments. *Bhishma* recited the old narrative that was uttered by *Tūrṅkshya Arishtanemi* to *Sagara*, who asked his counsel. *Sagara* acquired those virtues which are productive of emancipation and continued, with their aid, to rule his subjects (XII, 289).—§ 701: *Yudhishtira* asked why D.-r. *Uṣanas Kārya* (*Bhārgavādyāda*) sided with the *Asuras* and not with the gods, and whence he came to be called *Çukra*; whence he got such superior excellence, and why he does not succeed in travelling to the centre of the firmament. *Bhishma* related the *Bhava-Bhārgava-samāṅga* (δ) (XII, 290).—§ 702: *Yudhishtira* inquired about the acts by performing which one wins the highest good both here and hereafter. *Bhishma* narrated what king *Janaka* in days of yore had inquired of *Parāçara* about the duties of life. "The sceptic argues: the deities, G., and Dā. have become what they are in consequence of their own nature" (XII, 291). Continuation (XII, 292). "*Rantideva* obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves. The royal son of *Çibi* won the highest regions of bliss by gratifying *Sūrya* along with his companion with offerings of the same kind. . . . *Reika's* son became the son of *Viçvāmitra* by adoring the gods with *Res*. *Uṣanas* became *Çukra* by gratifying the god of gods, and by hymning *Devī* he sports in the firmament. M.-r. *Asita*, etc. (α), by adoring *Viṣṇu* with *Res* and by penances attained to success" (XII, 293). Continuation. "*Svayambhū* first created *Dhātṛ*; *Dhātṛ* created a son who was engaged in upholding all the worlds" (v. the note of PCR., p. 539) (XII, 294). Continuation. "The *Asuras* could not bear that righteousness that prevailed in the world; multiplying they [in the form of Lust and Wrath, PCR.] entered the bodies of men; then was pride generated in men . . . ; at that time the gods repaired to *Çiva* and imparted to him their conjoined energy, and he felled to earth with a single shaft those three *Asuras*, viz. *Desire*, *Wrath*, and *Cupidity*, who were staying in the firmament, along with their very habitations, and also the chief of those *Asuras* (i.e. *Mahāmoha*, PCR.); the men again obtained their proper natures and began once more to study the *Vedas*, etc. Then the seven R. came forward and installed *Indra* as the chief of the gods, and took upon themselves the task of holding the rod of chastisement over mankind. After the seven R. came king *Viprithu*, etc., of the *kṣatriya* order; but there were certain elderly men from whose minds all wicked feelings did not fly away" (XII, 295). Continuation. "*Brahmān* by penances created all existent objects; Ā., V., etc. (β), have all been crowned with success through their penances" (XII, 296). Asked by *Janaka*, *Parāçara* expounded the reason of the difference of colour in men; "originally sprung from *Brahmān*, all the inhabitants of the earth should have been *brahmins*." Various kinds of *kṣatriyas*, etc. (γ), have sprung from the four original orders by intermixture. *Janaka* asked how those born in pure wombs and those in impure ones all became *brahmins*.

Parāçara said that it was by cleansing their souls by penances, instancing *Vasiṣṭha*, etc. (δ). "Originally only four *gotras* arose: *Āngiras*, *Kaśyapa*, *Vasiṣṭha*, and *Bhṛgu*; the others have been due to the penances of those that have founded them" (XII, 297). Continuation. "Repairing to the *Sarasvatī*, etc. (ε) one should make gifts, etc." (XII, 298). Continuation of *Parāçara*'s discourse on duties. *Janaka* heard everything the R. said and obtained great happiness from it (XII, 299).—§ 703: *Yudhiṣṭhira* asked what opinion should be entertained about the virtues of truth, self-restraint, forgiveness, and wisdom. *Bhīṣma* recited the old narrative of the discourse between the *Sādhyas* and a Swan (*haṃsa*), who was *Brahmān* wandering through the three worlds, and having come upon the *Sādhyas* instructing them about the religion of emancipation; at last the *Sādhyas* put a series of detached questions, which were answered by the Swan (XII, 300).—§ 704: Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed on the difference between the *Sāṅkhya* and the *Yoga* [systems of philosophy]; what the kinds of diet are by taking which and what the things are by conquering which a *yogin* acquires *yoga* power; "the *yogin* can at his will enter into and emerge from *Brahmān*, etc. (α) . . . ; the *yogin* has *Nārāyaṇa* for his soul; prevailing over all things, he is capable of creating all things" (XII, 301). Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed on the principles of the *Sāṅkhya* [philosophy]; these principles have been established by all the puissant *Yatis*, *Kapila*, etc.; with the objects are engaged men, Pç., etc. (β); "*Viṣṇu* is attached to [the organs of] motion, *Indra* to [those of] strength, *Agni* to the stomach, etc.; . . . *Sattva* is attached to the soul; the soul has *Nārāyaṇa* for its refuge, and he has emancipation for his refuge; emancipation is independent of all refuge; . . . the *Prajāpatīs*, etc. (γ), fall away from their puissance in course of many long ages; . . . the miseries endured by those that fall into the river *Vaitaraṇī* in the realms of *Yama* . . . the swallowing up of the moon and the sun by *Rāhu*, the falling of stars from their fixed positions and the diversions of constellations from their orbits . . . lead the *Sāṅkhyas* to seek emancipation"; the faults attaching to one's body; "the knowledge of *Vedānta* is the island of the ocean of life; . . . *Sattva* carries the *Yatis* to *Nārāyaṇa*; *Nārāyaṇa* carries them to the Supreme Soul (*paramātmānaṃ*)."
Yudhiṣṭhira inquired whether there is any consciousness in the emancipated state; *Bhīṣma*'s answer. Praise of the *Sāṅkhya* philosophy (XII, 302).—§ 705: *Yudhiṣṭhira* inquired about what does deteriorate and what does not. *Bhīṣma* related the old narrative of the discourse between R. *Vasiṣṭha* and king *Karṇa-Janaka*, who asked for his instruction. "At the end of *Brahmān*'s night (differently *Nil.* and *PCR.*, cf. note, p. 589), *Çambhu* of formless soul, etc., awakes, and once more creates that first or eldest of all creatures; the eldest-born being is called *Hiranyagarbha* = *Buddhi* = *Mahat* (*Yogeshu*) = *Vīriṇci* = the unborn; in the *Sāṅkhya* scriptures (*Sāṅkhye çāstre*) he has many names . . . ; the creations of knowledge and of ignorance; "bodies are possessed by all bodiless creatures, D., etc. (α); . . . transcending the twenty-four topics already adverted to is the twenty-fifth called *Viṣṇu*." "There are three colours in all: white, red, and dark" (XII, 303). Continuation (XII, 304). Do. (XII, 305). Do. "That which the *Yogins* behold is precisely that to which the *Sāṅkhyas* strive to attain" (XII, 306).

Continuation (XII, 307). *Vasiṣṭha*'s discourse on what is *Vidyā* and what is *Avidyā*. "*Yogins* have great regard for the *Sāṅkhya* system, as also for the *Vedas*; in the *Sāṅkhya* system no principle transcending the twenty-fifth is admitted; in the *Yoga* it is said that *Brahmān* . . . becomes the personal soul (*jīva*) only when invested with ignorance; in the *Yoga* scriptures, therefore, both *Brahmān* and *jīva* are spoken of" (*PCR.*) (XII, 308). *Vasiṣṭha*'s discourse on *buddha* and *abuddha*. "I had acquired this knowledge from the eternal *Hiranyagarbha* himself, who communicated it to me for my having carefully gratified that great Being of very superior Soul . . . ; it has been imparted to thee exactly as I had it from *Brahmān* himself." *Bhīṣma* said, "This knowledge was obtained by *Vasiṣṭha* from *Hiranyagarbha*, from *Vasiṣṭha* it was handed over to *Nārada*, and from this to me" (XII, 309).—§ 706: *Bhīṣma* recited the conversation between king *Vasumat*, son of *Janaka*, and a brahman and R. of *Bhṛgu*'s race, whom *Vasumat* saw in the forests when in pursuit of deer, and by whom he was instructed. "R.-r. *Mahabhiṣa*, through want of firmness, fell from heaven; *Yayāti*, though his merits had become exhausted, succeeded in regaining regions of bliss through his firmness." King *Vasumat*, withdrawing his mind from the pursuit of desire, set it upon the acquisition of righteousness (XII, 310).—§ 707: Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed on that which is freed from duty and its reverse by reciting the old narrative of the discourse between R. *Yājñavalkya* and king *Daivarditi Janaka*, who got instruction from *Yājñavalkya*. The nine kinds of creation (XII, 311). *Yājñavalkya*'s discourse on the creation of the universe; "10,000 *kalpas* are said to constitute a single day of the unmanifest one; the duration of his night is equal; when his night expires he awakes, and first creates herbs and plants; he then creates *Brahmān* or *Prajāpati*, who springs from a golden egg . . . ; 7,500 *kalpas* measure the day of *Brahmān*, and his night is of equal duration; *Brahmān* (*mahān ṛṣiḥ*) then creates *Ahankāra* (i.e. consciousness; *bhūtaṃ divyātmakam*), etc." (XII, 312). *Yājñavalkya*'s discourse on the destruction of the universe: "*Brahmān*, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects; when his day expires and night comes he becomes desirous of sleep; at such a time the unmanifest and holy one urges the Being called *Mahā-Rudra* (*ahankṛtām naram*, i.e. *Ahankārābhīmaninam*, *Nil.*), who assumes the form of *Sūrya* and divides himself into twelve portions, etc.; . . . Consciousness (*Ahankārah Prajāpatiḥ*) in his turn is swallowed up by the Great Soul (*mahān ātmā*; v. 11601: the reading of B. is different), who (*viçvam*) is again swallowed up by *Çambhu Prajāpati*, [who is] *Āniman*, etc. (α) . . ." (XII, 313). *Yājñavalkya*'s discourse on *adhyātma* ("the two feet," etc.), *adhibhūta* ("the act of walking," etc.), and *adhidaivata* ("*Viṣṇu*," etc.) (XII, 314). *Yājñavalkya*'s discourse on *sattva*, *rajas*, and *tamas* (XII, 315). *Yājñavalkya*'s discourse of what is possessed of attributes and what is not possessed of them (XII, 316). *Yājñavalkya*'s discourse on the *Yoga* philosophy, "conferring eight kinds of puissance and possessed of eight limbs" (XII, 317). *Yājñavalkya*'s discourse on the diverse ends that people attain to as depending on the manner in which the soul (*jīva*) escapes from its mortal frame (XII, 318). The story of *Yājñavalkya*'s acquisition of the *Yajurveda*,

as a boon from *Sūrya*, who had been gratified with his penances; *Sūrya* had said: "Made up of the essence of speech, the goddess *Sarasvatī* will enter into thy body"; "he then commanded me to open my mouth; *Sarasvatī* then entered into my body and I began to burn, and plunged into a stream, angry with *Sūrya*, who told me that the burning would soon cease, and then the whole *Veda* with its appendix and the *Upanishads* would appear in me by inward light, and I should edit the entire *Çatapatha*, and then turn to the path of emancipation, coveted both by *Sāṅkhyas* and by *Yogins*. *Sūrya* then went to the *Asta* hills. *Sarasvatī* appeared before me (description). I taught the *Çatapathabrāhmaṇa*, etc., to 100 good disciples and thereby did what was disagreeable to my maternal uncle [*Vaiçampāyana*]. I undertook the management of the sacrifice of thy father; there a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the *dakṣiṇā* for the recitation of the *Vedas*; in the very presence of *Devala* I took half of that *dakṣiṇā*; thy father and *Sumantu* and *Paila* and *Jaimini*, etc., all acquiesced in that arrangement. I had thus got from *Sūrya* the fifteen *Yajushes*, and likewise *Romaharsha* learned the *Purāṇas* (differently PCR.). Aided by *Sarasvatī* and *Sūrya* I then set myself to compile the *Çatapathabrāhmaṇa*. . . . G. *Viçvāvasu* (*Kāçyapa*, v. 11777), conversant with the *Vedānta*, once put me twenty-four questions relating to the *Vedas*, and then a twenty-fifth (*anvikṣikīm*) (a); having thought of *Sarasvatī* I answered them properly, having expounded to him the fourth science that treats of emancipation, and which is based upon the twenty-fifth principle, i.e. *jīva*." (The answers to the questions.) The personal soul (*jīva*) and the Supreme Soul should be regarded as one and the same. This *Viçvāvasu* thought difficult to understand, quoting *Jaigishavya*, etc. (β); "M.-r. in *Brahmaloka* say that *Āditya* (the sun) himself is thy preceptor." *Yājñavalkya* instructed him of the relation of the twenty-fifth (*jīva*) to the twenty-sixth (the Supreme Soul). "*Viçvāvasu* proceeded towards heaven, and inculcated the science he had obtained from me to the gods in *Brahmaloka*, etc." Honoured by *Daiṇarāṭi*, *Yājñavalkya* left his court; the king gave a million of kine, etc., to a number of brahmins; installing his son in the sovereignty of the *Videhas*, he adopted the practices of the *Yatis*, and began to study the science of the *Sāṅkhyas* and *Yogins*. "They who wait upon *Mahat* attain to the regions of *Mahat*; they who wait upon Consciousness attain to the spot that belongs to Consciousness, etc." "I (*Bhishma*) got all this knowledge from *Janaka*, who had obtained it from *Yājñavalkya*" (XII, 319).—§ 708: *Yudhishtira* asked how one may avoid decrepitude and death. *Bhishma* related the old narrative of the *Bhikṣu* M.-r. *Pañcaçikha* and king *Janaka* *Vaideha*, who put him that same question and was instructed by him (XII, 320).—§ 709: Asked by *Yudhishtira* as to how it is possible for a householder to attain to emancipation, *Bhishma* recited the *Sulabhā-Janakasamvāda* (b) (XII, 321).—§ 710: *Yudhishtira* inquired how in days of old *Çuka* *Vaiçṇaviki* was won over to renunciation (*nirvedam āpannaḥ*). *Bhishma* recited the discourse of *Vyāsa* to *Çuka* expounding the vanity of worldly attachments. "That sinful wretch who transgresses the ten boundaries that have been fixed by *Soṇyambhu* himself is obliged to pass his time in great affliction in the wild wastes in the dominions of the king of the *Pitrs*; that man who is tainted with cupidity . . .

has to go to deep hells . . . and is forced to bathe in the broad river *Vaitaraṇi*, whose waters are scalding, etc. (description of hell). . . . Very soon the wind of *Yama* will blow before thee. . . . By performing the duties of the domestic life men attain to the region of *Prajāpati* or *Brhaspati* or *Indra*." *Çuka*, leaving his father, proceeded to seek a preceptor that could teach him the religion of emancipation (XII, 322).—§ 711: Asked by *Yudhishtira*, *Bhishma* discoursed on the efficacy of gifts, sacrifices, penances, services to preceptors, etc. (XII, 323).—§ 712: *Çukotpatti* (q.v.).—§ 713: *Çukakṛti* (q.v.).—§ 714: *Çukakṛtya* (q.v.).—§ 715: *Çuka-Nārada-samvāda* (q.v.).—§ 716: *Çukābhipātana* (q.v.) (XII, 324-334).—§ 717: *Yudhishtira* asked who the Supreme Deity is, etc. *Bhishma* recited the old story of the discourse between *Nārada* and R. *Nārāyaṇa* in the hermitage of *Badari*, i.e. *Nārāyaṇīya* (b), including the story of *Upariçara* (c) and *Brahma-Rudra-samvāda* (d) (XII, 335-352).—§ 718: Asked by *Yudhishtira* about the foremost duties of men belonging to the different modes of life, *Bhishma* related the discourse on this topic in days of yore between D.-r. *Nārada* and *Indra*, i.e. *Uñchavṛtty-upākhyāna* (b) (XII, 353-356).

Mokshadvāra(m) = *Sūrya* (the sun): III, 156 (*Trivishṭhapam*).—Do.² = *Çiva* (1000 names²).

Mokshātman = *Kṛṣṇa*: XII, 1644.

Mṛdu = *Çiva*: XIII, 1185 (1000 names²); XIV, 203.

Mṛga, pl. (°āḥ), the brahmins in *Çākadvīpa*. § 575b (*Çākadvīpa*) VI, 11, 436, 437 (*brāhmaṇabhūyishṭhāḥ*; only C., B. has *Maṅgāḥ*).

mṛga, pl. (°āḥ) ("deer"). § 127 (*Amṇāvat*): I, 66, 2626 (the offspring of *Mṛgī*). Do.² = *Çiva* (1000 names¹) (°*pakṣiṇāḥ*).

Mṛgabānārpana = *Çiva* (1000 names¹).

Mṛgaçiras, name of a nakṣatra, v. Su. Si. § 759 (*Ānuçāsanik*): XIII, 110, 5394 (description of the *cāndravṛata*). Cf. *Mṛgottama*.

Mṛgadhūma, a tīrtha. § 364 (*Tīrthayātrāp*): III, 83, 6071.

Mṛgākṣa = *Çiva*: VIII, 1447.

Mṛgālaya = *Çiva* (1000 names²).

Mṛgamandā, daughter of *Krodhavaçā*. § 127 (*Amṇāvat*): I, 64, 2624, 2626 (mother of the bears and the *smaras*).

Mṛgasvapnanidarçana ("the dream of the deer"). § 11 (*Parvasaṅgr*): I, 2, 471 (*Dharmarājasya cātraiva m°m*, i.e. *Mṛgasvapnodbhavarvan*).

Mṛgasvapnodbhava ("the dream of the deer"). § 10 (*Parvasaṅgr*): I, 2, 324 (i.e. *Mṛgasvapnodbhavarvan*).

Mṛgasvapnodbhavarvan ("the dream of the deer," the 44th of the minor parvans of *Mhbhr*). (Of. *Mṛgasvapnanidarçana*, *Mṛgasvapnodbhava*.) § 518: In consequence of a dream of *Yudhishtira*, in which the still remnant deer of *Dvaitavana* entreated him to spare them by changing his residence, the *Pañḍavas* with *Indrasena*, etc., and the *brahmins* removed to the *Kāmyaka* forest, situated at the head of the desert, near lake *Trṇabindu*. They had then dwelt in *Dvaitavana* during a year and eight months (III, 258).

Mṛgavānārpana, v. *Mṛgabānārpana*.

Mṛgavyādha¹, a Rudra. § 108 (*Amṇāvat*): I, 66, 2566 (son of *Sthānu*).—§ 191 (*Arjuna*): I, 123, 4825 (among the Rudras present at the birth of *Arjuna*).

Mṛgavyādha² = *Çiva*: XIV, 197.

Mṛgī ("hind"). § 127 (*Amṇāvat*): I, 66, 2624 (daughter of *Krodhavaçā*, 2626 (mother of the deer (*mṛgāḥ*)).

Mrgottama, a nakshatra (= Mṛgaśiras, PCR.). § 749 (Ānuśāsanik.): XIII, 89a, 4257.

Mṛta = Īiva (1000 names¹).

Mṛtapā, an Asura. § 130 (Amṛvat.): I, 67, 2669 (Asurottamaḥ, incarnate as Pañcimānūpaka ("the king of the western shore" ?)). Cf. Amṛtapa.

Mṛttikāvati, a city. § 515 (Karnaḍigvijaya): III, 254, 15245 (conquered by Karna on his digvijaya).

***Mrtyu**¹ ("Death"), masc., sometimes identified with Antaka and Yama (Dharma): I, 2619 (Antakaḥ, son of Adharma), 5641 (°pāṇāt), 6764 (°ur ivogreṇa daṇḍena), 8267 (devaḥ, armed with an axe he partook in the encounter between the gods and Kṛṣṇa + Arjuna); II, 340 (Kālāḥ ?); III, †12356 (°m ivograrūpaṁ), 14550 (followed Yama); IV, 1580; V, †1580 (na vai M°r vyāghra ivānti jantūn), †1841 (°m ivāpātantaṁ), 2044 (nararūpeṇa, sc. Bhīmasena), 2463 (°pāṇava-śanugau), 2662 (°pāṇāt), 4671 (°pāṇavaśikṛtā), 5616 (°pāṇava-śaṅgatāḥ), 7274 (°saṅkṣaṇaṁ bāṇam); VI, 1238 (Kṛṣṇa identified with M.), 1946 (°or daṇḍasamaprabhāṁ, sc. śaktim), 2202 (°daṇḍam ivāparam), 2797 (°or āgārasannibhāṁ), 2800 (°m ivāyāntam), 2831 (Kāla-M°samaprabhāṁ), 2874 (Kāla-M°samau), 3406 (°pṛṣṭhāyām āsa M°ave), 3516 (°ṣaṣir M°daṇḍaprakūṣaḥ), 3675 (°pṛṣṭhāyām āsa M°ave), 3793 (°or āsyam anuprāptam), 3959 (°pṛṣṭhāyām āsa M°ave), 4359 (do.), 4758 (°kalpam, sc. mahāśaktim), 4800 (°or āsyagatam yathā), 5312 (°pṛṣṭhāyām āsa M°ave), 5380 (°or ghorām iva svasām); VII, 23 (°nāhātāḥ), †68 (°mukhād iva), 272 (°nā hātāḥ), 421 (°pāṇapuraskṛtāḥ), 656 (°ur ivāntakaḥ), 1071 (kruddho M°r ivāhava), 2020, 2025, 2039, 3012 (kruddham M°m ivāntakam), 3135 (°h Kālāna coditāḥ), 3257 (kruddham M°m ivāntakam), 3838 (°pṛṣṭhāyām āsa M°ave), 4459 (grastān M°nā saṅgatān), 5808 (°praiśīd m°m ivāntakaḥ), 6167 (°ur vighrahaṇ iva), 6179 (°or āghātālatitāṁ), 7450 (°or iva svasāram, sc. śaktim), 7637 (°or āsyam anuprāptam), †8168 (°or svasāram jvalamānam iva, sc. śaktim), 8288 (°or āsyāntarān muktān), 8935 (°pṛṣṭhāyām āsa M°ave), 9596 (Īiva identified with M.); VIII, †666 (api), 909 (°ṣaṣam . . . M°-Kālāntakopamaṁ), †1722 (°m ivograrūpiṇam), †1972 (°mukham nayiṣhe), 2309 (nācakat tān atikrāntūṁ M°r brahmarīdo yathā), 2414 (Kīṅkarodiyatadaṇḍena M°nāpi), 2470 (°daṇḍam ivāparam, sc. parigham), 2480 (°pṛṣṭhāyām āsa M°ave), 2629 (āpanno M°or āsyam ivāturāḥ), 2709 (°or upāntikam prāptam), 2812 (antakāle yathā kruddho M°h Kīṅkaradaṇḍabhṛt), 2922 (°ṣaṣam . . . M°daṇḍam ivāparam), 2936 (°pṛṣṭhāyām āsa M°ave), 2957 (°or āsyagatam yathā), 2986 (°or mukhagatam yathā), †3370 (°pṛṣṭhāyām āsa M°ave), †3808 (?), †3809 (°vaṣam nindya), †3810 (°vaṣam . . . ninye), †4222 (°śaktim . . . M°rūpam), †4669 (°apṛāpya M°vaṣam), †4795 (api); IX, 870 (°m ivāntakam), 947 (°martyā M°m ivāgatam), 2519 (Kālo Yamaṣca M°ṣca, came to the investiture of Skanda), 3108 (°oh, sc. samau, sc. Bhīmasena and Duryodhana); XI, 114 (°m . . . gacchati), 336 (°or daṇḍāhṛntarām gataḥ), 506 (°vaṣam gataḥ), 541 (°pāṇa-); XII, 168 (°yānam), 347 (°pāṇaṁ kaṇṭhe badhnāti Mṛtyurāḥ), 380 (°or āsyē sa vartate), 440 (among those who are slayers), 481 (°mukhāni, read °mukham with B.), 526 (°or viśayaṁ galāḥ), 2214 (°or duḥitā . . . Sunīthā nāma), 2576 (= Antaka), 2585 (iva), 2982 (°padam), 4497 (°prāṇa-śvaraṁ), 4501 (°caturvīdhagasya, see PCR.), 6550 (°śāntam), 7198 (Kāla-M°-Yamānam), 7200, 7213, 7226, 7227, (7230), 7230, 7231, 7251, 7317, 7332, 7843 (°mukham), 9149 (fem. ?), 11061, 12413 (°-Vaiśvānataḥ); XIII, 16 (°samvādam M°-Gautamyoh Kāla-lubdhakapannagāḥ), 23 (°or lokam), 35, 49, (50), 58, 60, 61, 62, 63, 64, (65), 66, (67), 69,

70, 76, 78, 79, 80, 86, 87, 124, 131, 142 (raudrabhāvena), 150 (kaṭamudgarahastāḥ), 164 (= Dharma), 170, 174, 178, 1288 (learnt the 1000 names of Īiva from Śakra and taught them to the Rudras), 2230, 3129, 3177, 6905 (°oh panthānam), 7098, †7397 (Kṛṣṇa identified with M.), 7497 (Kudra (Īiva) identified with M.), 7521 (do.); XIV, 296 (°padam), 337 (°or āsyē), 1489.

Mrtyu² = Sūrya (the sun): III, 146.—Do.³ = Īiva (1000 names¹).

Mrtyu⁴ ("Death"), fem. § 594 (Akampana): Nārada said to Akampana: In the beginning the Grandsire Brahman created all creatures. As the creation bore no sign of decay, he began to think about the destruction of the universe. Failing to find any means of destruction, he became angry, and in consequence of his anger a fire sprang from the apertures of his body (khebhyaḥ) and destroyed all creatures. Then Īiva (the lord of all the wanderers at night) appealed to Brahman (the greatest of ascetics), who said, "Thou hast been born out of our wish" (kāmat) (VII, 52), and that the Earth, afflicted with the heavy weight of creatures, had asked him to destroy them. Īiva, saying that he had been appointed by Brahman the protector of creatures, prevailed upon Brahman to keep his wrath within his own inner self and extinguish the fire. Then Brahman expounded the doctrine of pravṛtti and nivṛtti. From his organs of sense (gobhyaḥ, cf. khebhyaḥ in a parallel passage, XII, 9179) then issued a female who was dark, etc., and set out for the southern quarter; Brahman called her Death (Mrtyu) and told her to slay the creatures. She wept, but Brahman caught her tears with his two hands and implored her (VII, 53)—who wished to go to the hermitage of Dhenuka to perform austerities—to slay the creatures. Soon Brahman smiled, the creatures continued to live as before, and Mrtyu proceeded to Dhenuka, where she practised austere vows during twenty-one times ten billions of years, and then she wandered 10,000 billions of years with the creatures. Next she repaired to Nanda and there passed 8,000 years, and became purified from all her sins. Then she went to Kauṣiki, where she lived upon air and water only. Then she repaired to Pañcagangā and next to Vetasaka (C. Cō), then to the Gangā and thence to Meru, motionless and suspending her life-breaths. Thence to the top of Himavat (where the gods had performed sacrifices) for a billion of years standing on the toe only of her feet. Then to Pushkara, and Gokarna, and Naimisha, and Malaya, with steady devotion to the Grandsire without acknowledging any other god. Brahman was gratified with her and said that in slaying the creatures she should be without sin; Yama and the diseases should become her helpmates. She prevailed upon him that the passions, covetousness, etc., should tear the bodies of the creatures before she slew them. Her tears which were in his hands should become diseases springing from the creatures themselves and kill men; she should be the virtue of living creatures and the goddess of this virtue. Sin would slay those who were of wicked behaviour; "it will be thy work to sink them in their sins that are wicked." Nārada further expounded the nature of death and told Akampana not to grieve for his dead son: VII, 53, 2068, 2070 (kamalaloana); 54, (2074), 2082, 2088, 2101, 2105, 2112, †2117, †2118, †2122 (devasṛṣṭā), †2123 (daṇḍapāniḥ).—§ 595 (Abhimanyuvadhāp.): VII, 55, 2134 (°samutpattim, all. to § 594); 71, 2471 (sambhavo M°oh, do.).—§ 678b (Mrtyu-Prajāpatisamv.): XII, 258, 9182, 9185;

259, 9195, 9197, 9201, 9204, 9212, 9214, 9219, †9220, †9223, †9224, †9228 (repetition from § 594).

Mrtyuloka ("the world of Mrtyu [i.e. Death]"). § 561 (Yānasandhip.): V, 48, †1912 (°m nayasam).—§ 579 (Bhishmavadhap.): VI, 54, 2315 (prahīṇo M°āya).—§ 585 (do.): VI, 88, 3909 (prahīṇo M°āya).—§ 587 (do.): VI, 113, 5254 (do.).—§ 592 (Samçaptakavadhap.): VII, 28, 1255 (do.).—§ 599 (Jayadrathavadhap.): VII, 93, 3391 (do.).—§ 600 (Ghaṭotkucavadhap.): VII, 157, 6948 (do.); 161, 7209 (do.).—§ 608 (Karnap.): VIII, 73, 3661 (°m galāḥ), 76, †3839 (°na tulyam, sc. dhavam).—§ 616 (Sauptikap.): X, 8, 398 (prahīṇo M°āya).

Mrtyupā = Īva (1000 names').

[**Mrtyu-Prajāpatīsamvāda(h)**] ("the conversation between Death and Prajāpati [i.e. Brahman]"). § 678 (Anukampaka): substantially the same as § 594 (Mrtyu (q.v.): VII, ch. 52 foll.), but told to Anukampaka (XII, 257-259).

Mucukunda, an ancient king. § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8507 (yathā).—§ 567b (Bhagavadgāyāp.): In days of yore *Vaiçravaṇa*, having been gratified, made a gift of this earth to the *rājarsi* *M*. The latter did not accept the gift, but said, "I desire to enjoy a sovereignty which is won by prowess of arms." At this *Vaiçravaṇa* was highly delighted. *M*. ruled the earth, having conquered it by prowess (cf. § 641g): V, 132, 4467 (*rājarsi* *M*), 4469.—§ 641g (Mucukundop.): XII, 74, 2810 (°sa samvādam rājño *Vaiçravaṇasya* ca), 2811, 2812, 2813, 2815, 2819, 2825, (2826), 2827, 2828 (the conversation between *M*. and *Vaiçravaṇa* [i.e. Kubera]).—§ 651 (Āpaddh.): XII, 143, 5464, 5465 (*Bhārgava* told *M*. *Kapotalubdhakasamvāda*).—§ 656 (Khaḍgotpattik.): XII, 166, 6196, 6197 (received the sword from Kāmboja, from *M*. it passed over to Marutta).—§ 746 (Ānuçāsanik.): XIII, 76, †3689 (among the kings who attained to heaven by making gifts of kine).—§ 761 (do.): XIII, 115γ, 5663 (among the kings who abstained from meat during the month of Kārtika).—§ 775 (do.): XIII, 166γ, 7680 (*rājarsi* *M*, enunciation).

Mucukundopākhyāna(m) ("the episode relating to Mucukunda"). § 641g (Rājadh.). King *Mucukunda*, having subjugated the whole earth, repaired to *Kubera* in order to test his strength. *Kubera* created a large force of Rā., who annihilated the forces of *Mucukunda*. *Mucukunda* rebuked his priest *Vasiṣṭha*, who then by penances caused those Rā. to be slain. *Kubera*'s haughty address and *Mucukunda*'s manly answer.

Mudāvarta (V, 2729), v. Udāvarta.

Mudgala, a rshi. § 391 (Rshyaçrṅga): III, 113, 10093 (*Nārāyaṇivendrasenā*, i.e. the wife of *M*, *babhāra caçyā nityam M°āya*).—§ 520 (Vrihidraupikap.): III, 260, 15404.—§ 520 (cf. Vrihidraupikap.): Vyāsa said: There lived in *Kurukshetra* a virtuous sage named *Mudgala*, who lived by picking up ears of corn and grain, collecting a *drona* of corn during one fortnight and eating it together with his son and wife the other fortnight; yet he celebrated the *sattra* called *iṣṭikṛta* and the *darçā*- and *paurṇamāsā*-sacrifices, where *Indra* himself and the gods partook of the food offered, and entertained his guests with food, for the remainder of the *drona* of corn increased as soon as a guest appeared, so that hundreds of brahmins were fed with it; he lived himself on the food that remained after the gods and the guests had

eaten. Having heard of *M*, *Durvasas*, naked and frantic, came to him uttering insulting words, and during six seasons ate up all his food, without perceiving any agitation in *M*'s heart. *Durvasas* then told *M*. that in reward he should go to heaven even in his own body. Immediately a celestial messenger (*devadūta*) appeared upon a chariot yoked with swans and cranes, etc., and invited *M*. to ascend it. *M*. first asked the *devadūta* to tell him about the advantages and disadvantages of heaven (III, 260). The *devadūta* then described heaven (*Svarga*) (atheists and untruthful persons and those who have not practised ascetic austerities and those who have not performed great sacrifices cannot repair thither), with its advantages: myriads of beautiful worlds owned by the gods, the *Sādhyas*, the *Viçve*, the *maharshis*, the *Yamas*, the *Dhūmas*, the *Gandharvas*, and the *Apsarases*; *Meru* extending over 33,000 *yojanas*; the gardens of the celestials; *Nandana*, etc.; no grief, etc., no sweat, stench, excreta, nor urine, nor dust; the foremost regions are the regions of Brahman (*Brāhmaṇḍ . . . lokah*); thither repair sanctified *rshis* and there dwell the *Rbhus*, the gods of the gods themselves, who suffer no pangs from women, do not possess wealth, etc., do not subsist on oblations nor *amṛta*, and cannot be perceived by the senses, nor do they change at the revolution of a *kalpa*; for them there is neither ecstasy, nor joy, nor happiness, nor misery, etc.; they are thirty-three in number, to their regions repair wise men after having observed excellent vows, and also *M*. had acquired that success by his charity. Its disadvantages: while roaping the fruit of his acts a person cannot be engaged in any others, for this world is one of acts, the other one of fruition; after one has entirely exhausted his merit, he is subject to fall; he is then stupefied and agitated by emotions, and when the garlands of those who are to fall fade away, fear invades their hearts; but by reason of their merits they take birth among men, and then they attain to high fortune and happiness, while, if one cannot acquire knowledge here, he comes by an inferior birth. As *M*. did not desire to go to heaven, but asked a region where people have not to lament nor to be pained nor agitated, the *devadūta* described to him the supreme seat of Vishnu, which is called the highest *Brāhmaṇ* and lies above the abode of *Brahman*; thither only those who are free from selfishness, etc., and those who are given to contemplation and *yoga*, can repair. Then *M*. bade farewell to the *devadūta*, and being always engaged in meditation, etc., he at last attained to that supreme state of perfection (*jagāma çivratām siddhiṃ parām nirvāṇalakṣaṇām*). "Therefore," Vyāsa continued, "you also, O son of *Kunti*, ought not to grieve; after the thirteenth year you will get back your kingdom." Having said this Vyāsa returned to his hermitage to practise austerities (III, 261): III, 260, 15407, 15415, 15418, 15420, 15427, 15434; 261, 15443, 15448, 15469, 15476, (15481).—§ 677 (Mokshadh.): XII, 235, 8606 (*Çatadyumna* went to heaven after having given a mansion to *M*).—§ 721b (Viçvāmitrop.): XIII, 4β, 250 (the same?, son of Viçvāmitra). Cf. Maudgalya.

Mudgala, pl. (°aḥ), a people. § 589 (Droṇābhishekap.): VII, 11ν, 397 (*Piçācāṇṣ ca sa-M°ān*, had formerly been vanquished by *Kṛṣṇa*).

Mudgara, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of *Takṣaka*'s race).

Mudgaraparnaka, a serpent. § 564 (Mātalyop.): V, 103γ, 3629 (so B., C. has by error *Muharaparnakah*).

Mudgarapiṇḍaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).
Mudita = Īva (1000 names¹).
Muditā, wife of Saha. § 493 (Āṅgīrasa): III, 222, 14208 (*Āpasya Mudita*—so B., C. has *duhita*—*bhāryā Sahasya paramā priyā*).
Muharaparnaka, v. Mudgaraparnaka.
Muhūrta¹, pl. (°āḥ) = Sūrya (the sun): III, 150.—Do.² = Īva (1000 names¹) (°āḥāḥ).
Mūka¹, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).
Mūka², an Asura (?). § 331 (Kairātap.): III, 39, 1557 (°m nāma *Danoḥ putraṃ*, assumed the shape of a boar), 1564 (slain by Arjuna and the Kirāta, i.e. Īva). Cf. Rākshasa.
Mukhamandikā, a female demon. § 502 (Manushyagrahak.): III, 230, 14483 (= Diti, q.v.).
Mukhara, a serpent. § 564 (Mātaliyop.): V, 103γ, 3632 (enumeration).
Mukhavāditravādin = Īva (1000 names¹).
Mukhya = Īva (1000 names¹).
Muktānām paramā gatiḥ = Viṣṇu (1000 names).
Muktatejas = Īva (1000 names¹).
Muktimatī, v. Çuktimatī.
Mukunda = Viṣṇu (1000 names).
Mukuṭa, pl. (°āḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2732 (°ānām *Vigūhanāḥ*).
Mukuṭā, a mātṛ. § 615u (Skanda): IX, 46θ, 2641.
Mukuṭin ("wearing a diadem") = Indra: XIII, 2276.
Mukuṭṭa, pl. (°āḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (fled from fear of Jarāsandha, only in C., B. has *Sukutāḥ*).
Mūla(m) = Īva (1000 names¹).
Mumucu, a ṛshi. § 775 (Ānuçāsānik.): XIII, 166, 7665 (among the ṛshis of the south).
Muṇḍa = Īva: XII, 10366 (1000 names¹), 10420 (do.); XIII, 1159 (1000 names¹), 1244 (do.); XIV, 194.
Muṇḍa, pl. (°āḥ), a people. § 342 (°ndralokābhigamanap.): III, 51, 1991 (have been preserved at the rājasūya of Yudhishtira, B. only, C. has *Hūṇān*).—§ 580 (Bhishma-vadhap.): VI, 56ε, 2410 (with Bṛhadbala in the left wing of Bhishma's gāruḍavyūha).—§ 599 (Jayadrathavadhap.): VII, 119, 4728, 4730 (°āntko).
Muṇḍavedāṅga, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāṣṭra's race).
Muṇḍī, a mātṛ. § 615u (Skanda): IX, 46θ, 2635.
Muṇḍin = Īva: XIII, 609, 1171 (1000 names¹).
Muni¹ (?), son of Ahar. § 116 (Vasu, pl.): I, 66, 2587 (*çāntas tathā muniḥ*?).
Muni², son of Kuru. § 154 (Pūruvaṃç.): I, 94, 3740 (fourth son of Kuru).
Muni³ = Īva (1000 names¹).
Muni⁴, fem., mother of the Devagandharvas Mauneyas. § 87 (Amçāvat.): I, 65, 2520 (daughter of Daksha and wife of Kaçyapa).
Munideça, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12θ, 468, 464.
Muniloka ("the world of ascetics"). § 370 (Tirthayātrāp.): III, 84, 7082.
Munindra ("the great ascetic") = Īva: XIII, 887.
Munivīrya, a Viçradeva. § 749 (Ānuçāsānik.): XIII, 91γ, 4356 (enumeration).
Muñja, a brahman. § 324 (Dvaitavanapr.): III, 26ε, 986 (waited upon Yudhishtira).

Muñjagrāma, a city. § 281 (Sahadeva): II, 31, 1118 (in the south, conquered by Sahadeva on his digvijaya; C. only, B. has Ramyagrāma).
Muñjakeça¹, a prince. § 130 (Amçāvat.): I, 67, 2662 (incarnation of the Asura Nicandra).—§ 554 (Suinyodyogap.): V, 4γ, 77 (among the princes to whom the Pāṇḍavas ought to send messengers).
Muñjakeça² = Īva (1000 names¹).—Do.² = Viṣṇu: XII, 10019.
Muñjakeçavat = Kṛṣṇa (Viṣṇu, Nārāyaṇa): XII, 13271 (etymology).
Muñjakeçin = Viṣṇu (Nārāyaṇa): XII, 13112.
Muñjaketu, a king. § 264 (Sabhākriyāp.): II, 4β, 116 (among the princes who waited upon Yudhishtira).
Muñjapṛsthā, name of a place. § 641 (Rājadh.): XII, 122, 4470 (*çṛṅgo Himavataḥ*), 4472 (*deço Rudrasevitaḥ*). Cf. Muñjāvata.
Muñjavāsas = Īva: VII, 9527.
Muñjavat, a mountain. § 617 (Aishikap.): X, 17, 785 (*girer M°ah padam*, Īva repaired to M.).—§ 778f (Sampartta-Marutīya): A peak in *Himavat* where Īva is constantly engaged in contemplation, accompanied by Unā, armed with his trident, surrounded by diverse hosts of Bh., and adored by R., Sā., V.-D., V., Yama, Varuṇa, Kubera, etc., Bh. and Pç., A., G., Aps., Y., D.-r., Ā., M., and Yātudhānas; it looks resplendent like the morning sun; there is neither heat nor cold, nor sun or wind, nor age, nor hunger, nor thirst, nor death, nor fear; on all sides there are gold-mines protected by the attendants of Kubera, etc.: XIV, 8, 180 (°rān nāma *parvataḥ*).
Muñjavata, a tirtha. § 362 (Tirthayātrāp.): III, 83, 5092 (*Sthānoḥ sthānam*).—§ 372 (do.): III, 85, 8210 (*sthānam devanya*, i.e. Īva's, PCR. has Mayūravata).
Muñjāvata = Muñjapṛsthā: XII, 4471 ("under a well-known bahyan," PCR.).
Mura, v. Muru.
Mūrdhaga = Īva (1000 names¹).
Murmurā, a river. § 494 (Āṅgīrasa): III, 222, 14232 (among the rivers who are mothers of fires).
Mūrtau hi te . . . sarve vai devatāḥ = Īva (1000 names¹).
mūrtiçāstra ("the science of entities endowed with form"): XII, 9090 (°vidhānavit).
Mūrtija = Īva (1000 names¹).
Muru, an Asura, slain by Kṛṣṇa (C. mostly Mura): § 273 (Rājasūyārambhap.): II, 14, 578 (*Muruñ ca Narakañ ca çāsti yo Yavanādhipatiḥ*, i.e. Bhagadatta; name of a country?).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1890 (*Nirmocano śhaḥ sahasrāṇi hatvā sañchidya pāçān sahasā kshurāntān | Muram hatvā vinihatyaugharakṣho Nirmocanam cāpi jagāma viraḥ*, sc. Kṛṣṇa; *Muram* also B.); †1892 (*hatvā Bhaumanḥ Narakaṃ Murañ ca*, sc. Kṛṣṇa; *Muram* also B.).—§ 570f (Çūriṅga): V, 158, 5357 (*sañchidya Mauravān pāçān, nihatya Muram*—B. *Murum*—*ojasā | nirjitya Narakaṃ Bhaumanḥ*, sc. Kṛṣṇa).—§ 589 (Dronābhishekap.): VII, 11μ, 386 (C. *Muram*, B. *Murum*, had been slain by Kṛṣṇa).—§ 604 (Karṇap.): VIII, 5, 144 (*yathā Kṛṣṇena Narako Muraç*—B. *Muruç*—*oa nihataḥ*).—§ 717b (Nārāyanīya): XII, 341, 12956 (*hanishyo Narakaṃ Bhaumanḥ Maruḥ*—B. *Murum*—*Pithaṇ ca Dānavam* (sc. incarnate as Kṛṣṇa), says Nārāyaṇa). Cf. Hariv., ch. 121 foll.
Mūshaka, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 366, 371 (in the south).

Mūshakāda, a serpent. § 47 (Sarpanāmak.): I, 35, 1557 (enumeration). Cf. Mūshikāda.

Mushala, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 252.

Mushalāyudha ("club-armed") = Balarāma: IX, 2065, 2834.

Mūshika, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ν, 366 (in the south; only C., B. has *Bhūshikāḥ*).

Mūshikāda, a serpent. § 268 (Varuṇasubhāv.): II, 9, 372 (in the palace of Varuṇa).—§ 564 (Mātalyop.): V, 103γ, 3630 (enumeration). Cf. Mūshakāda.

N

Nābha = Īva (1000 names¹).

Nābhāga¹, one or more ancient kings. § 61 (Sarpasattra): I, 55, †2109 (*Khaṭvāṅga-N°-Dilīpakalpa*, sc. Janamejaya).—§ 139 (Manu Viivasvata): I, 75, 3140 (son of Manu Viivasvata).—§ 267 (Yamasubhāv.): II, 8, 330 (*°-Sagarau*, in the palace of Yama).—§ 296 (Dyūtap.): II, 53, 1929.—§ 323 (Dvaitavanapr.): III, 25, †956 (*nrpāc ca N°-Bhagratthadayaḥ*, have conquered the earth).—§ 576 (Bhagavadgītāp.): VI, 17β, 645.—§ 641 (Rājadh.): XII, 96, 3578 (*sarājānī rāshtrāni N°o dakṣiṇām dadau*); 124, 4564 (conquered the earth in the course of seven nights).—§ 751b (Çapathavidhi): XIII, 74β, (4577).—§ 761 (Ānuçāsanik.): XIII, 115γ, 5661 (? *Ambaishhega*? among the kings who abstained from meat during the month of Kārttika).

Nābhāga² ("son of Nābhāga") = Ambarīsha: III, 10514 (A°); VII, 2303 (A°), 2313; XII, 993 (only B., C. has *Nābhāgiṇ*); XIII, 5661 (?). Cf. Nābhāgi.

Nābhāgarīshṭa, son of Manu Viivasvata. § 139 (Manu Viivasvata): I, 75, 3147 (the tenth son of Manu).

Nābhāgi ("son of Nābhāga") = Ambarīsha: XII, 993 (A°, only C., B. has *Nābhāgaṇ*), 995 (A°), 3615 (A°). Cf. Nābhāga².

Nabhaḥsthala, **Nabhas**, **Nābhi** = Īva (1000 names¹).

Nabhoda, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359 (enumeration).

Nābhya = Īva (1000 names¹).

Nācika, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257 (enumeration).

Nāciketa, a ṛshi, son of Uddālaki. § 730 (Ānuçāsanik.): XIII, 17, 1291, 1292 (Yama communicated the 1000 names of Īva to N.; N. again taught them to Mārkaṇḍeya).—§ 746 (do.): XIII, 71, 3486 (*ṛsher Uddālaker vākyam N°sya cobhayoh*), 3487 (son of Uddālaki), 3493, 3495, (3521) (cursed by his father, N. went for a time to the abode of Yama, who instructed him about the merit of making gifts of kine); 72, 3542 (all. to chap. 71).—§ 747 (do.): XIII, 84, 3934 (*garām uktaṃ pradānam . . . ṛshinā N° ena*, cf. § 746).—§ 775 (do.): XIII, 106ζ, 7672 (among the ṛshis of the north). Cf. the next.

Nāciketū, a muni. § 264 (Sabhākriyāp.): II, 4a, 112 (waited upon Yudhishtira). Cf. the prec.

Nācina, pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1119 (*rājānaḥ*?, vanquished by Sahadeva on his digvijaya in the south).

Nadija = Bhishma, q.v.

Nādijanḡha, a crane (= Rājadharman), son of Kaçyapa. § 468 (Indradymnop.): III, 109, †13337.—§ 658b

(Kṛtaghnap.): XII, 169, 6336 (*Brahmaṇaḥ sakha bakarājo mahāprājñāḥ Kaçyapasyātmāsambhavaḥ*).

Nadisuta ("the son of the river [i.e. Gangā]") = Bhishma: XII, 807; XIII, 7696.

Nādyopahāralubdha = Īva (1000 names¹).

Nāga, pl. (°āḥ) ("Serpents"), sons of Kaçyapa and Kadrū (or Surasā). § 11 (Anukram.): I, 2, 365 (*sarva-N°ānām . . . sambhavaḥ*), 369 (*°ānām . . . samuddbhavaḥ*).—§ 17 (Uttānka): I, 3, 797 (*Airāvatarājānaḥ sarpāḥ*), 799 (*bahūni N°veçmāni Gaṅgāyāḥ tira uttare*), 804 (*prūṛthayan N°mukhyatām*, sc. Çrutāsena), ††806, ††818, ††830 (*°bhavane*, the adventures of Uttānka in the world of the N.).—§ 26 (Jaratkāru): I, 15, 1063 (all. to § 68).—§ 27 (Kaçyapa): I, 16, 1076 (*°sahasraṇ*, sons of Kaçyapa and Kadrū).—[§ 29 (Kadrū): I, 20 (Kadrū cursed her sons, that they should be consumed by the fire at the snake-sacrifice of Janamejaya).—§ 30b (Samudra): I, 21, 1210 (*°ānām ālayam*, i.e. the ocean).—§ 31 (Kadrū): I, 22, 1223.—§ 31b (Samudradarçana): I, 22, 1230 (do.).—§ 32b (Garuḍa): I, 23, 1247 (*°kṣhayakaruh*, i.e. Garuḍa).—§ 36 (Kadrū): I, 25, 1282 (*°ānām ālayaḥ*, i.e. the ocean).—§ 38 (do.): I, 26, 1301.—§ 39 (Rāmaṇiyaka): I, 27, 1304, 1310.—§ 40 (Garuḍa): I, 28, 1332.—§ 47 (Sarpanāmak.): I, 35, 1562 (enumeration of the principal serpents).—§ 49 (Vāsuki): I, 37, 1606, 1608, 1614; 38, 1637, 1640; 39, 1641 (consultation of the serpents about the means of being delivered from the curse of Kadrū).—§ 51 (Parikṣhit): I, 43, 1792, 1795.—§ 58b foll. (Sarpasattra): I, 53, 2052, 2053, 2059 (the snake-sacrifice of Janamejaya, Āstika obtained from Janamejaya the boon that the sacrifice might be ended).—§ 63 (do.): I, 57, 2148 (enumeration of the serpents of Vāsuki's race who had fallen into the fire).—§ 64 (do.): I, 57, 2151 (do., of Takshaka's race).—§ 65 (do.): I, 57, 2153 (do., of Airāvata's race).—§ 66 (do.): I, 57, 2155 (do., of Dhṛtarāshṭra's race), 2160.—[§ 68 (Āstika): I, 58 (thus Āstika had delivered the serpents from the curse of Kadrū).—§ 129 (Amçvat.): I, 66, 2634 (sons of Surasā, the pannagas being sons of Kadrū).—§ 191 (Arjuna): I, 123, 4829 (present at the birth of Arjuna, enumeration).—§ 197 (Bhīmasenārasap.): I, 128, 5018 (*°bhavane*, *kumārakān*), 5025, 5031, 5033; 129, 5057, 5058, 5060 (Bhīmasena was rescued by the Nāgas and dwelt for some time in the world of the Nāgas).—§ 233 (Svayamvarap.): I, 187, 7017 (*Suparna-N°āsura-Siddha-jushṭam*, sc. *antarikṣam*).—§ 244 (Rājyalābhap.): I, 207, 7575 (*°air Bhogavatī yatha*), 7594 (do.).—§ 246 (Sundopasundop.): I, 210, 7659 (*antarbhūmigatān*, vanquished by Sunda and Upasunda); 212, 7712 (Sunda and Upasunda robbed the jewels of the N.).—§ 247 (Arjunavanavāsap.): I, 213, 7745 (*°air iva Sarasvatī*).—§ 256b (Khāṇḍava-dahanap.): I, 224, 8171.—§ 257d (Sudarçana): I, 225, 8198 (*°ānām adhikāḥ*, sc. Kṛṣṇa).—§ 258 (Khāṇḍava-dahanap.): I, 228, 8285, 8318 (slain at the conflagration of the Khāṇḍava forest).—§ 267 (Yamasubhāv.): II, 8, 335 (*çatām*, in the palace of Yama).—[§ 268 (Varuṇasubhāv.): II, 9, 363 (*sarpāḥ*, enumeration).—§ 270 (Brahmasubhāv.): II, 11, 465 (worship Brahman), 472 (come to the palace of Brahman).—§ 271 (Lokapālasabhākh.): II, 12, 480 (in the palace of Varuṇa).—§ 314 (Āraṇyakap.): III, 9, 330.—§ 345 (Nalopākhyānap.): III, 57, 2195 (*°air Bhogavatīm iva*).—§ 362 (Tirthayātrāp.): III, 83, 5084 (*Sarpadevīm . . . N°ānām tirtham*).—§ 373 (Prayāga): III, 85, 8214 (in Prayāga).—§ 418d (Kailāsa): III, 139, 10831

(on the mountain of Kailāsa).—§ 437 (Yukshayuddhap.): III, 160, 11696 (°mahānāga-°).—§ 445 (Nivātakavacyuddhap.): III, 173, 12262 (*hataṇāgam iva hradam*).—§ 459 (Mārkaṇḍeya): III, 188, 12924, 12942 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 460b (Kaliyuga): III, 190, 13075 (°ānām ālayeṣhu), 13093.—§ 476 (Dhūndhumārop.): III, 202, 13535 (°ānām . . . varam).—§ 549d (Dhṛtarāshṭra): IV, 2, 44 (*Dhṛtarāshṭra ca N°ānām*, sc. varah).—§ 552 (Goharaṇap.): IV, 26, 887 (*iva N°endrāḥ*?, "elephants" PCR).—§ 561 (Yānasandhip.): V, 71, 12580 (°Rakshasām, sc. janitram, i.e. Kṛṣṇa (Vishṇu)).—§ 564 (Mātaliyop.): V, 97, 3520 (*M.* would seek a husband for his daughter among the *N.*); 103, 3620 (*Surasāyāḥ sutāḥ*), 3624 (enumeration of the principal Nāgas).—§ 565 (Gālavacarita): V, 120, 4028 (°Yaksha-manushyānām samāgamah).—§ 573 (Ambopākhyaṇap.): V, 179, 7152 (*ksharanto rudhiram N°ā iva*).—§ 574 (Jambūkh.): VI, 60, 246 (*sarpa N°ā ca*, on the mountain Nishada).—§ 576 (Bhagavadgītā): VI, 34, 1233 (*Anantaś cāsmi N°ānām*, says Kṛṣṇa).—§ 586 (Bhīṣmaavadhap.): VI, 104, 4758 (*mahāśaktim* . . . *Nāgakanyopamām*).—§ 600 (Ghaṭotkacavadhap.): VII, 166, 16921 (applauded Aśvatthāman); 163, 17293.—§ 601 (Droṇavadhap.): VII, 185γ, 8434 (had been slain by Arjuna in the Khūṇḍava forest, cf. § 258).—§ 603b (Nārāyaṇa): VII, 201ζ, 19465 (°Rakshah-Piṣācān, 9175.—§ 605 (Karuṇap.): VIII, 24, 925 (*ācīrīṣā yathā N°ā bhittvā gām salilam yayuḥ*), 975 (only C., read *nagāḥ* ("mountains") with B.).—§ 606 (Tripurākhyaṇa): VIII, 34, 1483 (enumeration, became the *śalabandhanāḥ* of the horses of Īva).—§ 608 (Karuṇap.): VIII, 87χ', 4415 (sided with Arjuna). 4426 (°Yakshāḥ); 88, 14490 (*deva-N°āsura-Siddha-Yakshāḥ*).—§ 611 (Çulyap.): IX, 10, 498 (*lelīhānām iva* . . . *Nāgakanyām*, sc. *çaktim*).—§ 615 (Gadāyuddhap.): IX, 58, 3271 (*Garutmantau yathā N°āmishaishīnau*); 62, 3464 (*hrāṇāgam iva hradam*).—§ 616 (Sauptikap.): X, 6, 219 (°yujñopavitinam, sc. Aśvatthāman).—§ 617 (Aśhikap.): X, 15, 715.—§ 618 (Jalaprādānik.): XI, 5, 133 (*pañcācīrīṣa-dharaiḥ*).—§ 637 (Rājadh.): XII, 47, 1636 (*paryāṅke N°bhāṣite*, sc. Kṛṣṇa).—§ 641f (Pṛthu Vainya): XII, 59, 2245 (*Yaksha-Rakshasa-N°aiḥ*).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 188, 6932 (*Yaksha-Rakshasa-N°āḥ*).—§ 662b (Jāpakop.): XII, 200δ, 7341.—§ 667 (Mokshadh.): XII, 210, 7657.—§ 704 (do.): XII, 301, 11097.—§ 717b (Nārāyaṇīya): XII, 344γγ, 13366.—§ 718b (Uñchavṛtṭiyup.): XII, 361, 13866 (*Saurabheyāḥ*, read *Saurasayāḥ*).—§ 723 (Ānuçāsanik.): XIII, 6a, 308.—§ 730g (Upamanyu): XIII, 14η, 746 (*nāgamauñjī*, etc., sc. Īva).—§ 734 (do.): XIII, 26, 1807 (*sudhā yathā ca N°ānām*).—§ 746 (do.): XIII, 67, 3388° (*°ānā ca sudhā tatāḥ*, sc. *annam*).—§ 747 (do.): XIII, 84γ, 3978 (*kuñjarāḥ smṛtā N°āḥ*).—§ 747b (Suvarṇopatti): XIII, 85, 4023.—§ 754 (Ānuçāsanik.): XIII, 98, 4705 (*Gandharva-N°Yakshabhyāḥ*), 4711, 4738 (°ānām dayitā nityam padmotpalavimicritāḥ, sc. *balayāḥ*).—§ 759 (do.): XIII, 107ζ, 5261 (°vittisamākūlam, sc. *vimānam*).—§ 766 (do.): XIII, 132, 6163 (*Baladevaprabhṛtayaḥ*), 6171.—§ 768b (Umā-Maheçvaras.): XIII, 140a, 6351; 142, 6544.—§ 768c (Balarāma): XIII, 147, 6862.—§ 782b (Brāhmaṇagītā): XIV, 26, 752.—§ 782g (Guruçishyas.): XIV, 436, 1183 (*deva-Dānava-N°ānām* . . . *īçvarāḥ*, i.e. Vishṇu).—§ 784b (Uttāṅka): XIV, 54, 1566, 1581 (°yonau, °vat); 57, 1685 (*deva-Rakshasa-N°ānām*); 58, 1740 (*Vāsukipramukhānām*), 1744, 1746, 1748 (*Vāsukipramukhānām*) (Uttāṅka's adventures

in the world of the *N.*).—§ 793 (Mausalap): XVI, 4, 1118 (the *N.* (enumeration) welcomed the serpent who after the death of Balarāma issued from his body). Cf. Kādraveya, pl., Kadrūja, pl., and also pannaga, pl., sarpa, pl.—Names of single Nāgas:—

Açvasena: I, 8242; VIII, 14633 (A°), 14676, 14677 (°-rāja), 14679.
Açvatara: II, 361 (*Kambalūççatarau nāgau*).
Airāvata: II, 360 (A°).
Airāvata: V, 3627 (A°).
Akarkara: I, 1561 (*Karkarākarkarau nāgau*).
Anila: I, 1552 (*Nīlāntlau nāgau*).
Apūraṇa: I, 1551.
Āryaka: I, 5028, 5031.
Atishanḍa: XVI, 1120 (*Cakramandātishanḍau*).
Bahumūlaka: I, 1561 (B°).
Baladeva: XVI, 1117.
Cakramanda: XVI, 1120 (*Cakramandātishanḍau*).
Cikura: V, 3640 (C°).
Çaṅkhamukha: I, 1556 (Ç°).
Çesha: I, 1586, 1587, 2786; III, 13557 (Ç°), 13562 (°bhoge); V, 3618 (Ç°); VII, 9563 (°endra, Ç°).
Dhṛtarāshṭra: XVI, 1119 (D°).
Elāpatra: I, 1648 (E°).
Jaya: IX, 2554 (J°).
Kalaçapotaka: I, 1552.
Kāliyaka: I, 1555 (K°).
Kambala: II, 361 (*Kambalūççatarau nāgau*).
Kapila: III, 8010 (°-rāja, K°).
Kardama: I, 1561 (K°).
Karkara: I, 1561 (*Karkarākarkarau nāgau*).
Karkotaka: III, 2610 (°rājan), 2611 (K°), 2616 (°endra), 2617 (K°), 2620, 2621 (K°), 2633 (°rāja), 2634, 2843 (do.), 2997 (do.), 3072 (K°).
Kauravya: I, 7788 (°rājasya kanyayā, i.e. Ulūpi), 7789 (K°), 7791 (°rājasutā, i.e. Ulūpi), 7809 (°bharano); XIV, 2371 (*nāgottamasutā*, i.e. Ulūpi), 2383 (°rājapateḥ sutā, i.e. Ulūpi), 2399 (°endraduhitar, i.e. Ulūpi), 2420 (°endra).
Kshemaka: I, 1556 (K°).
Mahājaya: IX, 2554 (M°).
Mani: V, 3626.
Nahusha: III, 12402 (*N. as ajagara*), 12471 (°endra), 12486 (do.).
Nīla: I (*Nīlāntlau nāgau*).
Padma: XII, 13803 (*padmanābho mahānāgaḥ Padma ity eva viçrutāḥ*), 13807, 13823, 13824, 13825 (°patni), 13827, (13829) (°bhāryā), 13836, 13844, (13852), 13854 (°endra), 13857 (do.), 13862 (do.), (13864), (13868) (°bhāryā), (13876), 13885 (°endra), 13888, (13891), 13892, (13901), (13927).
Piṇḍāraka: I, 1556 (P°).
Piñjaraka: I, 1551.
Prabhākara: I, 1560.
Reṇuka: XIII, 6156 (R°).
Sumukha: V, 3639 (S°), 3642, 3674.
Takshaka: I, 11774 (°rāja, T°), 11775 (do.), 802 (do.), 1760 (°endra, T°), 1768 (°endra), 1769 (do.), 1771, 1789 (T°), 1803, 1979 (°endra, T°), 1983, 1987, 2054 (°endra, T°), 2056 (°endra), 2123, 2133, 2134 (do., T°), 2167, 8236 (°rāja, T°); III, 5032 (T°); V, 3798 (T°).
Vāsuki: I, 1125 (°rāja, C., but read with B. °rājño), 1126, 1127 (V°), 1644 (V°), 1647 (°rāj), 1649 (°endra), 1652 (do.), 1865 (do.), 1866 (do.), 1872, 1878 (*vasaḥ N°pateḥ*,

i.e. Jaratkāru), 1924 (do.), 2078 (*°rāja*), 2085, 2088 (*°endāra*), 5023 (do.), 5027 (do., *°V*), 5029 (do.), 5056; IX, 2518 (*°rāja*, *°V*).

Vegavat: I, 2158 (*°V*).

Nāga, adj. ("belonging to the Serpents"). § 608 (Karnap.): VII, 53, 2586 (*°m astram*, employed by Arjuna).

Nāgaçata, a mountain. § 184 (Pāṇḍu): I, 119, 4636 (*giriṇ*, in the north, visited by Pāṇḍu).

Nāgaçin, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3591 (enumeration).

Nāgadatta, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2737.—§ 182 (Dhṛtarāṣṭraputranūmak.): I, 117, 4550.—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6938 (among ten sons of Dhṛtarāṣṭra who are slain by Bhīmasena).

Nāgadhanvan (Nāgavatman, C.), a tirtha on the Sarasvatī. § 615g (Baladevatirthayātrā): *N.* is swarming with numerous snakes, it was the abode of Vāsuki and of 14,000 *Rakṣis*; there is no fear of snakes. There the gods had installed Vāsuki as king of all the snakes: IX, 37, 2148.

Nāgadvipa, a region. § 574 (Jambūkh.): VI, 6, 251.

Nāgāhvaya¹ ("named after the elephant") = Hāstinapura: VII, 8 (*°puram*); XIV, 1933 (*°puram*), 2510 (*°puram*).

Nāgāhvaya², a city of the Nāgas (Serpents) on the Gomati. § 718b (Uñchavṛtityup.): XII, 356, 13801 (*°puram*).

Nāgaloka ("the world of the Nāgas (Serpents)"). § 17 (Uttānka): I, 3, ††793, ††796, ††815, ††823.—§ 197 (Bhīmasenarasapānu): I, 129, 5059, 5065.—§ 360 (Tirthayātrāp.): III, 82, 5055.—§ 362 (do.): III, 83, 5085.—§ 458 (Mārkaṇḍeyas.): III, 188, 12875.—§ 524c (Viṣṇu): III, 272, 15810 (pl.).—§ 564 (Mātaliyop.): V, 97, 3519; 98, 3529; 99, 3547 (*°sya nābhishṭhāno . . . Pātalam*); 102, 3616, 3620.—§ 585b (Irūvat): VI, 90, 3980 (*°samorādhah*, sc. Irūvat).—§ 781c (Uttānka): The *N.* extended thousand of yojanas on all sides, and had many walls of pure gold, and was decked with jewels and gems; there were many fine tanks of water with flights of staircases made of pure crystal, and many rivers of clear and transparent water; Uttānka also saw many trees with diverse species of birds; the gate was five yojanas high and 100 yojanas in width: XIV, 58, 1719, 1722, 1723, 1725, 1726, 1730, 1738, 1739.

Nāgapati, pl. (*°ayaḥ*) ("lords of the Serpents"). § 606 (Tripurākhyāna): VIII, 34, 1481 (*daça N°in . . . Dhṛtarāṣṭramukhān*, Çiva made them the *ishā* of his chariot).

Nāgapura, name of a town = Hāstinapura: I, 4464 (*°alayāt*), 4632, 4907, 5147, 5207; III, 8456, †12591, †12592; V, 4960, 4961; VI, †781 (only B.); VIII, 17, 25; IX, 1465; XIV, †1531.

Nāgapurādhipa ("lord of Nāgapura") = Pāṇḍu: I, 4459.

Nāgapurasimha (do.) = Pāṇḍu: I, 4462.

Nāgasāhvaya ("named after the elephant") = Hāstinapura: I, 506 (*°nagaram*), 1786 (do.), 2249 (*°nagarāt*), 5146 (*°nagaram*), 6343 (do.); II, 1663 (*°nagare*); III, 35 (do.), 890, 15258, 15265 (do.); V, 127 (*°nagaram*), 129 (do.), 5674 (*°pure*); IX, 3499, 3536; XI, 313; XII, 128 (*°nagaram*), 1386 (do.); XIII, 7703 (do.); XIV, 1856 (*°nagare*), 2047, 2065 (*°nagaram*); XVI, 291 (do.).

Nāgatirtha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8011.

Nagātmajā ("daughter of the Mountain [i.e. Himavat]") = Umā: XIII, 6382.

Nāgavatmān, v. Nāgadhanvan.

Nāgendra = Çiva (1000 names¹).

***nāgi** ("female serpent"): I, 8239 (= the wife of Takehaka and mother of Açvasena); XII, 13834 (= the wife of Padma).

Nagnajit, a king [of the Gandhāras?]. § 83 (Ādivamçāvatāraṇa): I, 63, 2455 (*Prahlādaçishyo N°t Subalaç oḍbhavat tataḥ*, is not *N.* another name of Subala?).—§ 130 (Amçāvat.): I, 67, 2657 (incarnation of the Asura Ishupa (Ishupad, B.)).—§ 515 (Karnadigvijaya): III, 254, 15257 (*°pramukhān gaṇān*, vanquished by Karṇa on his digvijaya).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, 1882 (*°ayaṃ*—i.e. Kṛṣṇa—*Gāndhārmas tarasā sampramathya jitrā putrān N°ah samagrān baddham munoca vinadantam prasaṅhya Sudarçanam vai devatānām lalāmaṃ*).—§ 589 (Droṇābhishhekap.): VII, 4β, 120 (*°pramukhā nṛpāḥ*, had been vanquished by Karṇa).

Nagnajita, pl. (*°aḥ*), a people or a family ("the sons of Nagnajit"?). § 608 (Karnap.): VIII, 79, 4040 (had been vanquished by Karṇa, BR. conjectures *Nā°*).

Nāgodbheda, a tirtha. § 360 (Tirthayātrāp.): III, 82, 5053, 5055 (there the Sarasvatī reappears).

Nahusha¹, a serpent. § 47 (Sarpuṇmuk.): I, 35, 1554 (enumeration).—§ 564 (Mātaliyop.): V, 103γ, 3625 (do.).—§ 606 (Tripurākhyāna): VIII, 34, 1483 (among the serpents who became the *vālabandhanāḥ* of the horses of Çiva). Cf. Nahusha².

Nahusha², an ancient king, son of Āyus and father of Yayāti, etc., for some time king of the gods, but cursed and born as a serpent (*ajagara*). § 141 (Pūruravas): I, 75, 3150 (eldest son of Āyus and Svarbhānavi).—§ 142 (cf. Pūruravas): *N.* protected the *Pitṛs*, gods, *Rakṣis*, brahmins, *Gandharvas*, *Uragas*, *Rakṣasas*, etc.; having slain the Dasyus, he made the *Rakṣis* pay tribute and carry him on their back like beasts of burden, and having conquered the gods, he became *Indra*: I, 75, 3151 (*°Ayushaḥ putrah*), 3152.—§ 143: *N.* had six sons: *Yati*, *Yayāti*, *Samyāti*, *Ayāti*, *Ayati*, and *Dhruva*. *Yati* betaking himself to asceticism, *Yayāti* became the successor of *N.* and begot with *Devayānī*, *Yadu* and *Turvasu*, and with *Çarmishthā*, *Druhyu*, *Anu*, and *Pāru*: I, 75, 3155.—§ 149 (Yayāti): I, 88, †3564 (*°sya putra*, i.e. Yayāti), †3577 (*°Yayātir N°sya putrah*); 93, †3684 (*°Yayātiḥ . . . N°sya putrah*).—§ 156 (Pūruravmç.): I, 95, †3760 (son of Āyus and father of Yayāti).—§ 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 296 (Dyūtap.): II, 53, 1930.—§ 310 (Āranyakap.): III, 3, 141.—§ 384 (Agastyop.): III, 103, 8777 (had oppressed the gods who were rescued by Agastya, cf. § 555).—§ 450 (Ājagarap.): III, 179, 12408 (*°rājaraṣiḥ*), 180, 12453 (do.); 12460 (*°rāja*); 181, 12533 (*°nṛpatiḥ*, cursed by Agastya (cf. § 555), *N.* became a serpent (*ajagara*), but was liberated by Yudhisṭhira).—§ 516 (Duryodhanayājña): III, 257, 15329 (had performed the *Vaiśnavā* sacrifice).—§ 552 (Goharanap.): IV, 56ξ, 1768 (came to see the encounter).—§ 555 (Indravijaya): V, 11, 342, 344, 354, 357, 361, 366, 367; 12, 368, 379, 380, 382, 392, 393, 397, 398, 399, 400; 13, 401 (*°Devarāj*), 402, 404 (*°Devarājam*), 406, (407), 408, 415, 421; 14, 441, 444; 15, 446, 448, 450, 451, 461, 470, 472; 16, 505, 506, †508, †509, †510, †513, †514, †515, †516; 17, 520, 522, 526, 527, 528, 529, 530, 542 (*N.* became the king of the gods, but cursed by Agastya he fell down and became a serpent for 10,000 years).—§ 555 (Sainyodyogap.): V, 17, 556.—§ 562 (Bhagavadyānap.): V, 90ν, 3146 (worshipped Kṛṣṇa).—§ 576 (Bhagavadgītāp.): VI, 17β, 645.—§ 599c (Çini): VII, 144, 6029 (son of Āyus and father of Yayāti).—§ 621 (Rajadh.): XII, 8, 211 (a sentence of his is quoted), (θ), 238 (the earth had belonged to *N.*):—

§ 656 (Khaḍgotpattik.): XII, 166, 6193, 6194 (received the sword from Āyus, from *N.* it passed over to Yayāti).—§ 680b (Tulādhāra-Jājalīsamv.): XII, 263, 9388, 9389, 9390 (*N.* had slain a cow and a bull and was rebuked by the ṛṣhis, who however distributed the sin incurred among the creatures in the form of diseases).—§ 684 (Mokṣadh): XII, 269, 9601 (*amṇāyam anupaṣṭyan hi purāṇam śāṣṭatam dhruvam | N°h pūrcam ālebhā Tvashṭur gām*, cf. § 680b).—§ 717b (Nārāyaṇīya): XII, 343, VII, ††13214 (*Āyushaḥ putram*), ††13216 (repetition from § 555).—§ 745 (Ānuṣāsanik.): XIII, 50, 2642 (*°ya samvādam maharṣeḥ Cyavanasya ca*).—§ 745b (Cyavanop.): XIII, 50, 2667; 51, 2668, (2671), (2673), (2675), (2677), (2679), 2681, 2682, (2685), 2688, 2690, (2692), 2708, 2710, 2713 (how Cyavana was purchased by *N.* at the price of a cow).—§ 746 (Ānuṣāsanik.): XIII, 81a, 3806 (had made gifts of kine).—§ 751b (Çapathavidhi): XIII, 94a, 4551, (4574).—§ 755b (Nahushop.): XIII, 99, 4745 (*°ya ca samvādam Agastyasya Bhṛgoḥ tathā*), 4746, 4747, 4757 (*Devendrasya*), 4764, 4770; 100, 4782, 4790, 4792, 4795, 4797, 4803, 4804, 4805, 4809, 4810 (the story of *N.*'s becoming the king of the gods and falling from that place (somewhat different from the narration § 555) and allusion to § 450).—§ 761 (Ānuṣāsanik.): XIII, 115γ, 5662 (abstained from meat during the month of Kārttika).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6832 (son of Āyus and father of Yayāti).—§ 775 (Ānuṣāsanik.): XIII, 166γ, 7674 (enumeration).

Cf. also the following synonyms:—

Devarāj ("king of the gods"): V, 401; XIII, 4765, 4788, 4793.

Devarāja (do.): V, 354 (*N°*), 369, 371, 380 (*N°*), 404 (*N°*), 455.

Devarājan (do.): V, 368.

Devendra (do.): V, 356; XIII, 4757 (*N°*), 4767 (*ku°*), 4775 (do.).

Jagatpati, q.v.

Nāga, Nāgendra, v. Nāga, pl.

Surādhīpa ("lord of the gods"): V, 372, 454, 457; XIII, 4790.

Surapati (do.): XIII, 4789.

Sureçvara (do.), q.v.

Surendra (do.): V, 461; XIII, 4782 (*°tvam*), 4784.

Nahusha³ = Kṛṣṇa (Viṣṇu): XII, 1511; XIII, 6983 (Viṣṇu's 1000 names).

Nāhusha, Nahushātmaja = Yayāti, q.v.

[**Nahushopākhyāna**] ("the episode relating to Nahusha").

§ 755b (Ānuṣāsanik.): *Nahusha*, having acquired the sovereignty of heaven, performed both human and celestial acts, for instance *bali* and offering of incense and of light, etc.; and although he had become the chief of the gods, he yet worshipped the gods as in days of yore. But then he was filled with pride in consequence of the boon he had received from all the gods, and he ceased to perform religious actions; for a very long time he used to employ the Ṛ. by turns as the bearers of his vehicles; but in consequence of his abstention from religious acts his energy began to diminish; when it was *Agastya*'s turn to carry the vehicle, *Bhṛgu* came to the hermitage of *Agastya* (*Maitrāvaruṇī*), and when the latter, mentioning *Brahmān*'s boon to *Nahusha* (that whoever would come within the range of his eyesight would, deprived of all energy, be within his sway), and that *Brahmān* had given him *amṛta*

to drink, despaired of being able to curse him, *Bhṛgu* said that he had come at the command of *Brahmān*, and that he would curse *Nahusha* to be a snake, when he insulted *Agastya* by a kick, and this very day he would hurl him down and re-establish *Indra*. *Agastya* became highly gratified (XIII, 99). Asked by *Yudhisṭhira*, *Bhishma* continued [referring to and developing the beginning of XIII, 99: *Nahusha*'s sacrificial rites and presents were obstructed by Rā.]: *Nahusha* ordered Ṛ. *Agastya* to carry the vehicle from the banks of *Sarasvatī*. *Bhṛgu*, telling *Agastya* to close his eyes, had entered the matted locks of *Agastya*, taking care not to cast his eyes upon *Nahusha*. *Nahusha* urged *Agastya* on with his goad and then struck him on the head with his left foot. Then *Nahusha* was cursed by *Bhṛgu* and transformed into a snake, but, in consequence of his gifts, etc., he retained his memory, and, assisted by *Agastya*, pacified *Bhṛgu*, who said that *Yudhisṭhira* would rescue him, and then went to the abode of *Brahmān* and informed him, while *Agastya* returned to his own hermitage. *Brahmān* once more installed (caused the gods to instal) *Indra* in the sovereignty of heaven. "Thou hast, O king, rescued *Nahusha* from *Bhṛgu*'s curse; he ascended to the abode of *Brahmān* before thy eyes; in consequence of the merits he had acquired through acts of the kind I have mentioned, he succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life, should give lamps" (XIII, 100).

Naigameya, a god associated to or a form of Skanda. § 116 (Vasu, pl.): I, 66, 2588 (son (?) (brother, PCR.) of Skanda, *tasya Çākho Viçakhaḥ ca N°ç ca prāṣṭhajāḥ*).—§ 498 (Skandotpatti): III, 226, 14367 (*Agnir bhūtvā N°ç chāgavaktro bahupraja ramayām āsa çailastham*—sc. Skanda—*balam kriḍanakair ira*).—§ 508 (Kūrttikēyastava): III, 232, 14634 (among the names of Skanda).—§ 615u (Skanda): IX, 44, 2487 (one of the four forms of Skanda, *tasya Çākho Viçakhaḥ ca N°ç ca prāṣṭhataḥ*), 2489 (*lūmāro pāvakaprabhuḥ*).

Naighantuka, a collection of Vedic words. § 717 (Nārāyaṇīya): XII, 343, 13247 (*°padākhyāne*; so B., C. has *Nirghaṇṭaka°*).

Naika, Naikaçrṅga = Viṣṇu (1000 names).

Naikadrç, son of Viçvāmitra. § 721b (Viçvāmitrop): XIII, 4β, 253.

Naikaja, Naikakarmakṛt, Naikamāya = Viṣṇu (1000 names).

Naikapṛsthā, pl. (*śh*). § 574 (Jambūkh.): VI, 9μ, 349 (in Bhāratavarsha; C. has by error *°śhāḥ*).

Naikarūpa = Viṣṇu (1000 names).

Naikasānucara = Çiva (1000 names³).

Naikātman = Çiva (1000 names³).—Do.³ = Viṣṇu (1000 names).

Naimisha, a sacred forest. § 249 (Arjunavanavāsap.): I, 215, 7817 (*ramyam aranyam*, visited by Arjuna).—§ 369 (Kurukṣetra): I, 83, 7073 (*tīrtham*).—§ 370 (Tīrthayātrāp.): III, 84, 8037, 8038, 8039, 8041, 8042 (description).—§ 377 (Dhaumyatīrthak.): III, 87, 8302 (in the east).—§ 594 (Mṛtyu): VII, 54, 2098 (visited by Mṛtyu).—§ 607 (Karpap.): VIII, 45, 2086.—[§ 615h (Baludevātīrthayātrā): Requested by *Janamejaya*, Vaiçampāyana related: In the *Kṛta*-age, the ascetics who dwell in *Naimisha* (*Naimisheyaś tapasvināḥ*, IX, 2159) were engaged in a grand sacrifice (extending over twelve years); many Ṛ. came there; after the completion of the twelve years sacrifice they set out in large numbers to sojourn at the tīrthas; the tīrthas on the southern

bank of the *Sarasvatī* looked like towns and cities, they took up their abodes on the bank up to *Samantapañcaka*, the whole region resounded with *Vedic* recitations, there were present many sorts of ascetics: *Valakhilyas*, *Açmakuffas*, *Dantolakhilins*, *Prasāṅkhyānas*, such as lived on air, such as lived on water, such as lived on leaves, such as lay on the earth instead of in beds, etc. (cf. the note of PCR. p. 150); they made the *Sarasvatī* beautiful as the gods beautify the *Gāṅgā*. Not finding sufficient room on the banks of the *Sarasvatī* they measured out small plots of land with their sacred threads. For their sake the *Sarasvatī* appeared and made many abodes (*kuñjāḥ*) in that spot, and then once more flowed in a western direction, therefore this receptacle of water (*kuñjāḥ*) is named after the *r̥shis* of Naimisha (*Naimishīya iti smṛtaḥ*, v. 2175).—§ 615i (*Saptasārasvatu*): IX, 38, 2201, 2204 (the river *Sarasvatī* appeared in *N.* as the river *Kūñcānakāṣṭhī*).—§ 653 (*Āpaddh.*): XII, 153, 5676.—§ 702 (*Mokshadh.*): XII, 298c, 10937 (*Pushkareṣhu*).—§ 718b (*Uñchavṛtyup.*): XII, 356, 13801 (*°Gomatītre tatra Nāgāhṛayaṃ puram*).—§ 733c (*Pushkura*): XIII, 25, 1696.—§ 733n (*Mutaṅgavāpi*): XIII, 25, 1719.—§ 757o (*Goloka*): XIII, 102a, 4887.—§ 758 (*Ānuçāsanik.*): XIII, 103β, 4944.—§ 775 (do.): XIII, 166a, 7649 (enumeration). Cf. *Naimishāranya*.

Naimisha, pl. (*°āḥ*), a people ("the inhabitants of Naimisha"). § 607 (*Karnap.*): VIII, 45μ, 2084, (ν), 2100.

Naimishakuñja, a tirtha. § 364 (*Tīrthayātrāp.*): III, 83, 6079 (on the *Sarasvatī*, cf. *kuñjāḥ* . . . *Naimishīyaḥ*, IX, 2175).

Naimishāranya = *Naimisha*¹. § 1 (*Anukram.*): I, 1, 1 (there *Çaunaka* held his twelve years' sacrifice), 3 (*°vāsīnām*).—§ 11 (*Parvasaṅgr.*): I, 2, 359 (in *N.* the eighteen parvans of the *Mhbhr.* were recited).—§ 18 (*Paulomap.*): I, 4, 851 (there *Çaunaka* held his twelve years' sacrifice).—§ 26 (*Āstikap.*): I, 13, 1025 (*°vāsībhīḥ*).—§ 238 (*Pañcendrop.*): I, 197, 7275 (the gods held a sacrifice in *N.*).—§ 379 (*Tīrthayātrāp.*): III, 95, 8510 (visited by *Yudhishtīra* on his tirthayātrā).—§ 471 (*Mārkaṇḍeyas.*): III, 200, 13428 (*°vāsīnāḥ*).—§ 615o (*Baka Dālhbhya*): IX, 41, 2344.—§ 717b (*Nārāyaṇīya*): XII, 340, 13004 (*°vāsīnāḥ*, i.e. *Çaunaka*, etc.). § 347, 13442 (*Çaunakādyesu N°vāsīshu*). Cf. *Naimisha*¹.

Naimisheya, adj. ("belonging to the Naimisha forest"). § 364 (*Tīrthayātrāp.*): III, 83, 6079 (*r̥shayaḥ*).—§ 615 (*Baladevatīrthayātrā*): IX, 37, 2155 (*r̥shīnām*, C. by error *°bhī°*).—§ 615h (*Naimisha*): IX, 37, 2159 (*tapasvināḥ*). Cf. next.

Naimishīya, adj. (do.). § 615h (*Naimisha*): IX, 37, 2161 (*sattre*), 2175 (*kuñjāḥ*, cf. *Naimishakuñja*).—§ 615o (*Baka Dālhbhya*): IX, 41, 2320 (*°ānām sattre dvādaçavar̥shike*). Cf. prec.

Nairṛta¹, pl. (*°āḥ*) ("the sons of Nirṛti") = *Rākshasa*, pl. § 125 (*Amçāvat.*): I, 66, 2618 (*Rākshasāḥ*, son of Nirṛti and Adharma).—§ 445 (*Nivātakavacayuddhap.*): III, 173, 12247.—§ 539 (*Kumbhakarnādivadha*): III, 287, 16437 (the followers of *Rāvaṇa*).—§ 564 (*Mātaliyop.*): V, 100, 3571 (*Yatudhānāḥ*?).—§ 565 (*Gālavacarita*): V, 109, 3786 (*°ānām sahasrāṇi*, in the south); 111, 3832 (*atra*, i.e. in the north, *Saugandhikavanam N°air api rakshyate*).—§ 615u (*Skanda*): IX, 45, 2530 (*sonām N°saṅkulāṇi*, given to *Skanda* by the gods); 46, 2721 (*dadau N°mukhyebhyas trislokyam Pāvakātmejāḥ*, i.e. *Skanda*).—§ 615x (*Kubera*): IX, 47, 2759 (*°aiçaryam*, sc. *Kubera's*).—§ 641 (*Rājadharm.*):

XII, 67, 2521 (*sukho dhāsyasi naḥ Kubera iva N°an*); 74, 2812 (created (?) by *Kubera* and dispatched against the troops of *Mucukunda*).—§ 673b (*Bali-Vāsavasamv.*): 227, 8266.

Nairṛta², pl. (*°āḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 359 (*Anarita-N°āḥ*, among the peoples of *Bhāratavarsha*).

Nairṛta, adj. ("belonging to Nirṛti or to the Nairṛtas"). § 306 (*Anudyūtap.*): II, 80, 2641 (*°an darbhān*, i.e. pointing to the south-west).—§ 443 (*Nivātakavacayuddhap.*): III, 168, 12021 (*°āni*, sc. *astrāṇi*).—§ 600 (*Ghṛtōtkacavudhap.*): VII, 156, 6864 (*akshauhiṇīm . . . N°īm*).—§ 615u (*Skanda*): IX, 46, 2673 (*°i sonā*, i.e. the army of *Skanda*).—§ 655 (*Āpaddh.*): XII, 165, 6090 (*°im diçam*, i.e. the south-west).—§ 656 (*Khadgotpattik.*): XII, 166, 6132 (*bhūmīṇ ca N°īm*, created by *Brahmān*).

Nairṛti, an Asura. § 673b (*Bali-Vāsavasamv.*): XII, 227a, 8264 (among the ancient rulers of the earth).

Naishāda, adj. (pl. said about the practices of the *Nishādas*). § 643b (*Kāyavyacarita*): XII, 135, 4855 (*°ānām kovidaḥ*, sc. *Kāyavya*).

Naishadha, pl. (*°āḥ*), a people = *Nishadha*, pl. § 347 (*Nalopākhyānap.*): III, 61, 2315; 64, 2413 (*°ānām janādhipa*, i.e. *Nala*).

Naishadha¹ = *Nala*, q.v.

Naishadha², the king of the *Nishadhas* at the time of *Yudhishtīra*. § 592 (*Samçaptakavadhap.*): VII, 20η, 804 (in *Droṇa's* *gāruḍavyūha*); 32δδ, 1437 (*Bṛhatskhattram ca N°am*, slain by *Dhṛṣṭadyumna*).

Naishadhya, adj. ("originating from the *Nishadhas*"). § 552 (*Goharaṇap.*): IV, 42, 1338 (sc. *khadgaḥ*).

Naishādi¹ ("prince of the *Nishādas*") = *Ekulavya*: I, 5242, 5248, 5260, 5268; VII, 8214, 8229, 8230.

Naishādi² (do.) = *Ekalavyasuta*: XIV, 2475; XVI, 159(E°).

Naishādi³ (do.) = *Kāyavya*: XII, 4854 (K°).

Naishādi⁴ (do.) = *Ketumat*: VI, 2239.

Naishādi⁵ (do.), a *Kuru* warrior. § 608 (*Karnap.*): VIII, 60, 3055 (slain by *Bhīmasena*).

naiyāyika ("logician"): I, 450 (*°ānām mukhyena Varuṇayālmajena*, i.e. *Bandin*).

Nāka, name of a weapon. § 563 (*Bhagavadgāyānap.*): V, 96φ, 3490 (will be employed by *Arjuna*).

***Nakshatra**¹, mostly pl. (*°āṇi*) ("lunar mansions"): I, 2581 (*°yoginyāḥ*, sc. the twenty-seven wives of *Soma*, the daughters of *Dakṣha*), 2928 (*cakārānyaṇōa lokam vai krudhō n°sampada | Pratiçravaṇapūrvāṇi n°āṇi cakāra yaḥ*, sc. *Viçvāmītra*); II, 443 (in the palace of *Brahmān*), 986 (sg.), 1322 (*°ānām ivodurāt*), 1395 (*°ānām mukham candrah*); III, 13100 (*çubhāni*), 15235 (sg.), 16198 (*çaçalakṣhaṇam graha-n°-tarābhīr anuyātām*); IV, 1383 (*uttarābhyaṃ Phalgunībhyaṃ n°ābhyaṃ*); V, 1818 (*°yogān*), 1905 (*°yogeshu*), 4753 (*°air iva candramāḥ*, sc. *parivṛtaḥ*); VI, 211 (*candramāç ca san°āḥ*), 297 (do.); VII, 161 (*°ānām iva çaçt*), 2343 (*°dakṣiṇāḥ*); VIII, 3894 (*°air iva candramāḥ*, sc. *parivṛtaḥ*); IX, 1834 (*°āṇīva sarvāṇi Savitā (C. sahīlā) vātrīsaṅkṣhaye . . . nāçayīshyāmi*), 1967 (*°gāṇāḥ parikīrṇo niçacarah*), 2014 (*°yoganirātāḥ*, the twenty-seven wives of *Soma*, the daughters of *Dakṣha*), 2017 (*°akhyāḥ* = do.), 3126 (*°air iva sampūrvō vṛto niçacarah*); XII, 1373 (*°air iva candramāḥ*, sc. *parivṛtaḥ*), 1922 (do.), 2261 (*vamçaç ca n°ānām*), 3707 (*tīthīn°pūjitaḥ*), 4499 (*içam . . . n°ānām niçakaram*), 4586 (*°āṇīra candramāḥ*, sc. *adhīstīhāmī*), 6734 (sg.), 6735 (*deureshu*), 7372 (*°gatiṃ*), 10048 (*°çakram*), 10923 (sg.), 113219 (*°akhyāṇ gatāsu*, sc. the twenty-seven wives of *Soma*, daughters of *Dakṣha*);

XIII, 912 (*°āṇḍā ca caudramāḥ*, sc. *asi*, sc. *Çiva*), 1528 (*°vidhiyogena*), 2173 (*°āṇḍā caudramāḥ*, sc. *adhitiśṭhāmi*), 3252 (*°yogasya . . . dānakalpanā*), 3288 (*°yogataḥ*), 5018 (*yogena*), 5082 (sg.), 6052 (*yogena*), 6162 (do.), 7386 (*°yogāḥ*; identified with *Kṛṣṇa*), 7499 (identified with *Çiva*); XIV, 1175 (*adhipaḥ . . . n°āṇḍā ca caudramāḥ*), 1906 (sg.), †1910 (do.), 2513 (do.); XVI, 48 (sg.).—Do.* = *Çiva* (1000 names¹).

Nakshatranemi = *Vishṇu* (1000 names).

Nakshatrapati = *Soma* (the Moon): XII, 6383 (pl., *yatha*).

Nakshatrarāj = do.: III, 14782.

Nakshatrarāja = do.: XII, 1024 (C. *°ja*, but read *°jam* with B.).

Nakshatrasādhaka, **Nakshatravigrahamati** = *Çiva* (1000 names²).

Nakshatrin = *Vishṇu* (1000 names).

Nakta(m), **Naktañcara** = *Çiva* (1000 names³).—Do.³ pl. ("nocturnal demons"): I, 6508; III, 16822. Cf. *Bhūta*, pl.

Nakula, *Pāṇḍava*. § 4 (*Anukram*): I, 1, †200 (*Mādrī-śutam*).—§ 71 (*Ādivamṣāvātāraṇap*): I, 61, 2267 (conquered the western region, cf. § 285).—§ 83 (*Ādivamṣāvātāraṇap*): I, 63, 2445 (*Yamau . . . N°h Sahadevaḥ ca*, born from the *Açvins*, cf. § 192).—§ 130 (*Aṃṣāvāt*): I, 67, 2747 (*N*. and *Sahadeva* are portions of the *Açvins*).—§ 157 (*Pūruvamṣ*): I, 95, ††3816 (*N*. and *Sahadeva* are born by *Mādrī* from the *Açvins*, cf. § 192).—§ 159 (do.): I, 95, ††3827 (with *Draupadī*, father of *Çātānika*), ††3831 (married to *Kareṇu-mati* and father of *Nīramitra*).—§ 192 (*Pāṇḍavotpatti*): I, 124, 4851 (*N*. and *Sahadeva* are born by *Mādrī* (the wife of *Pāṇḍu*) from the *Açvins*), 4854 (the elder of the twins).—[§ 205c (*Droṇa*): *N*. and *Sahadeva* excelled everyone in handling the sword: I, 132, 5271 (*Yamajau*).]—§ 210c (*Sambharap*): Taught by *Droṇa*, *N*. became an *atiratha*: I, 139, 5533.—§ 214 (*Hidimbavadhap*): I, 154, 6019, 6025.—§ 235 (*Svayamvarap*): I, 191, †7139 (elder than *Sahadeva*).—§ 253 (*Harapāharanap*): I, 221, 8044 (with *Draupadī*, father of *Çātānika*).—§ 272 (*Rājasūyārambhap*): II, 13, 521.—§ 278 (*Digvijayap*): II, 25, 992 (conquered the western region, cf. § 285).—§ 285 (do.): *N*. assailed *Rohitaka* and vanquished there the *Mattamayārakas*, etc.; *Vasudeva* and *Çalya* accepted his sway, etc.; 10,000 camels carried with difficulty the treasures he had earned when he returned to *Indraprastha* (II, 32): II, 32, 1183, 1200 (*Kuruçreṣṭhah*), 1202.—§ 286 (*Rājasūyikap*): II, 33, 1258 (*Pāṇḍavap*).—§ 287 (do.): II, 34, 1260 (*Pāṇḍavah*).—§ 288 (do.): II, 35, 1294.—§ 292 (do.): II, 45a, 1608 (accompanied *Subala* and his son).—§ 294 (*Dyūtap*): II, 48, 1716.—§ 298 (do.): II, 65, †2152, †2153 (lost by *Yudhishṭhira* at the game).—§ 301 (do.): II, 70, †2363; 71, †2383.—§ 302 (*Anudyūtap*): II, 74, 2465.—§ 304 (do.): II, 77, 2555, (2556) (promised to slay the *Dhārta-rāshṭras*).—§ 305 (do.): II, 78, 2569 (*arthasaṅgrahī*).—§ 306 (do.): II, 80, 2625, (a), 2637 (had gone away, staining himself with dust, that he might not steal the hearts of the ladies).—§ 325 (*Draupadīparitāpav*): III, 27, 1020, 1021.—§ 327 (do.): III, 35, 1389, 1402.—§ 342 (*Indralokābhigamanap*): III, 61, 1971 (*devaputrau . . . N°h Sahadevaḥ ca*).—§ 356 (*Tirthayātrāp*): IV, 80, 4012 (*Pāṇḍunandanah*), (4013).—§ 419 (*Gandhamādanap*): III, 140, 10845, 10862.—§ 420 (do.): III, 141, 10875 (*°at pūrvajam*, i.e. *Arjuna*).—§ 423 (do.): III, 143, 10978, 10990, (10991).—§ 424 (*Bhimakālālikhanap*): III, 146, 11102.—§ 433 (*Saugandhikāharanap*): III, 155, 11426.—§ 435 (*Jaṭāsuraavadhap*): III, 157, 11478 (carried off by

Jaṭāsura).—§ 438 (*Yakshayuddhap*): III, 161, 11774.—§ 450 (*Ājagarap*): III, 179, 12432 (*N°h Sahadevaḥ ca Yamau*), 12443.—§ 522 (*Draupadīharanap*): III, 270, †15709 (*yasyottamam rūpam āhuḥ prthiryāṇ*, v. 15708); 271, 15725, 15731 (slew *Kehemaṅkara* and *Mahāmukha*), 15734, 15735, 15736 (slew *Suratha*).—§ 548 (*Āraṇyap*): III, 311, 17240; 312, 17246, 17248, 17251, 17254, 17255, 17257, 17274; 313, 17408, 17409, 17410, 17412, 17414, 17415, 17417 (when the four *Pāṇḍavas* had been slain by the *Yaksha*, *Yudhishṭhira* chose that *N*. should revive); 315, 17472.—§ 549 (*Pāṇḍavapraveçap*): IV, 3, 61, (62) (will under the name of *Granthika* serve *Virāṭa* as horse-keeper); 5, 166 (etymology of the name: *kule nāsti aamo rāpo yasyeti N°h smṛtaḥ*), 170; 12, (317) (became under the name *Granthika* the horse-keeper of *Virāṭa*).—§ 550 (*Samayapālānap*): IV, 13, 334, 368.—§ 552 (*Goharanap*): IV, 31, 1024 (the four *Pāṇḍavas* in disguise mounted chariots and partook in the encounter with the *Trigartas*); 33, 1100 (slew 700 *Trigartas*); 43, 1353 (*°syaṭad āyudham*), 1358 (*°sya kulapaḥ*), 1365 (*°syaisha nistripṇaḥ*); 44, 1368, 1372 (*°çvabandhak*); 50, 1561.—§ 553 (*Vaivāhikap*): IV, 71a, 2290, (ß), 2294 (*°çvabandhak*).—§ 556a (*Sañjayayānap*): *Yudhishṭhira* said to *Sañjaya*: "*N*. was formerly sent under your eye to conquer the *Çibis* and the *Trigartas*, and brought the western region under my power": V, 23, †709.—§ 556 (do.): V, 26, †763; 29, †854 (all, to *Dyūtap*).—§ 561 (*Yānasandhip*): V, 48, †1832, †1833.—§ 561f (do.): *N*. had vanquished the whole western region teeming with *Mlecchas*: V, 50, 1996.—§ 561l (do.): *N*. was borne by excellent steeds presented by *Mahendra*, and like to the *Wind* (*Vāyu*) in night and speed: V, 56, †2229 (*Mādrī-śutam*).—§ 561 (do.): V, 57, 2254 (*Mādravatsūtaḥ*, will have *Ulūka*, etc., for his matches in the battle), (a), 2262.—§ 562 (*Bhagavadnyānap*): V, 80, (2844); 90, 3168, 3169, 3170.—§ 567 (do.): V, 126, 4220.—§ 569 (do.): V, 138, 4681; 140, 4748; 141γ, 4778, 4791 (*N°h Sahadevaḥ ca Mādrīputrau . . . çamitraṇ . . . karishyataḥ*); 143i, 4871.—§ 570 (*Sañjaniryānap*): V, 151, 5108 (proposed to elect *Drupada* to be *governaissimo*).—§ 571 (*Ulūkādūtā-gamanap*): V, 160, 5476; 163, 5679, 5696; 164e, 5707 (is pitted against *Kṛtavarma*).—§ 573 (*Ambopākhyānap*): V, 196v, 7635.—§ 576 (*Bhagavadgtāp*): VI, 19e, 709 (among the leaders of the *Pāṇḍava* army); 25κ, 845 (blew his conch *Sughosha*).—§ 577 (*Bhishmavadhap*): VI, 43, (1545), 1555.—§ 578 (do.): VI, 44β, 1655; 45°, 1690, 1693 (fought with *Duḥçāsana* and got his horses slain); 50π, 2085 (in the left wing of the *Pāṇḍava* array); 51aa, 2116 (= v. 845).—§ 581 (do.): VI, 62o, 2755 (followed *Bhīmasena*).—§ 582 (do.): VI, 72e, 3168 (*Mādrīputrah*, engaged in battle with the *Trigartas*).—§ 583 (do.): VI, 75a, 3282 (*N*. and *Sahadeva* stationed in the eyes of the *makaravyūha*).—§ 584 (do.): VI, 81', 3556 (*N*. and *Sahadeva* proceeded against *Çalya*); 83', 3684 (*N*. and *Sahadeva* fought with *Çalya*); 86, 3802 (*ratham . . . N°sya*).—§ 585 (do.): VI, 89, 3962 (*N*. and *Sahadeva* attacked the cavalry).—§ 586 (do.): VI, 99e, 4508 (*N°h Sahadevaḥ ca Mādrīputrau*); 101θ, 4586, 4589; 105o, 4776, (ρ), 4797 (pierced *Çalya*); 106σ, 4803 (pierced by *Bhīshma*), 4805 (pierced *Bhīshma*).—§ 587 (do.): VI, 108β, 5013; 110ζ, 5099 (attacked *Bhīshma*), 5104 (resisted by *Vikarna*); 111, 5173, 5174 (fought with *Vikarna*).—§ 588 (do.): VI, 121γ, 5809.—§ 589 (*Droṇābhishhekap*): VII, 10κ, 335 (proceeded against *Droṇa*).—§ 590 (do.): VII, 14, 525

(*vaariyaṃ*, sc. Çalya's), 526 (fought with Çalya); 16γ, 645 (pierced by Droṇa).—§ 592 (Samçaptakavadhap.): VII, 23o, 956 (description of his horses), (π), 1033 (*çarabham prashhasaurarṇam N°sya mahādhojanam*), (ρ), 1040 (held [the bow] Vaishṇava); 32ζζ, 1443 (protected Sātyaki).—§ 593 (Abhimanyuvadhap.): VII, 34a, 1487 (is praised by Sañjaya), 1491; 39ν, 1657.—§ 599 (Jayadrathavadhap.): VII, 98κ, 3661 (protected Sātyaki); 106, 3976 (attacked by Vikarna); 107, 4042 (defeated Vikarna); 109π, 4111, 4113 (partook in the encounter with Alambusha); 111ν, 4284; 114ψ, 4501 (pierced Kṛtavarma); 124κκ, 4983; 143ιι, 5997.—§ 600 (Ghaṭotkacavadhap.): VII, 154β, 6650 (proceeded against Droṇa); 156θ, 6763 (pierced by Droṇa); 165, 7364 (resisted by Çakuni); 168, 7522 (*°sya sulaḥ*, i.e. Çatānika); 169, 7559, 7561, 7568, 7570 (*Pāṇḍu-nandanah*), 7573 (do., fought with Çakuni, whom he defeated and wounded), 7577; 170νν, 7672; 177ψψ, 8060; 178ωω, 8080 (pierced the Rākṣhasas, who were followers of Alāyudha), (aaa), 8084 (do.).—§ 601 (Droṇavadhap.): VII, 184a, 8367.—§ 602 (do.): VII, 187, 8567, 8571, 8572 (fought with Duryodhana, whom he defeated); 188, 8596 (*°sya . . . ratham*).—§ 604 (Karna): VIII, 5ζ, 118 (had slain the son of Bhagudatta).—§ 605 (do.): VIII, 11aa, 427 (in the ardhacandravyūha of the Pāṇḍavas); 13, 491 (proceeded against Karna); 22ηη, 870, 877, 879 (slew the Aṅga king), 881, 883, 888; 24, 915, 916, 919, 923, 927, 929 bis, 931, 932, 940, 944, 958 (fought with Karna and was defeated; Karna, however, spared his life, remembering his promise to Kunti).—§ 608 (do.): VIII, 46, 2156 (proceeded against Vṛshasena), (γ), 2205; 48, 2267, 2268, 2270, 2273, (π), 2281; 54, 2624 (checked by Duryodhana); 56, 2698, 2700 (fought with Duryodhana), (ππ), 2756; 61, 3078 (proceeded against Vṛshasena), 3102, 3103 (fought with Vṛshasena), 3107; 62ζζζ, 3148; 63, 3181, 3188 (fought with Karna), 3212; 73, 3732; 75, 3814 (*Mādrī-putrah*, attacked Kṛtavarma); 78, 3955, 3958 (pierced Karna); 79ν', 4029; 83, 4247; 84, 4281 (fought with Vṛshasena), 4282, 4283, 4285, 4287, 4288, 4289, 4291, 4293, 4294, 4297, 4302, 4303, 4304 (Vṛshasena slew his horses and defeated him); 85, 4305, 4329, 4331 (*Mādrīputam*); 96βα', 5030.—§ 611 (Çalya): IX, 10, 468 (fought with Citrasena, the son of Karna), 472 (slew Citrasena), 475, 477, 486 (fought with Sushena and Satyasena, sons of Karna), 491, 491, 496 (slew Satyasena), 502, 503, 507, 510 (slew Sushena), 511; 11, 561 (pierced Çalya); 13o, 661 (do.), 663 (pierced by Çalya), 677 (attacked Çalya), 680 (*°preritāṃ çaktim*), 688; 15, 764 (*Mādrīnandanah*, rushed against Çalya), 765, 767, 771; 16, 800; 17, 893 (Çalya cut off the shaft of N°'s chariot—*ratheshām*); 22λλ, 1139 (pierced by Duryodhana), 1142 (pierced Duryodhana), 1157, 1158 (fought with Ulūka); 27σσ, 1416; 28, 1527 (pierced by Çakuni).—§ 613 (Gadāyuddhap.): IX, 32β, 1882; 33e, 1890, 1900.—§ 617 (Aishikap): X, 10, 4568 (N° is sent to bring Draupadi to the camp); 11, 577, 602.—§ 618 (Jalaprādānikap.): XI, 14ε, 376; 15o, 393 (*hatāçre N°e Vṛshasenena*, all. to VIII, ch. 84), 397 (*hatāçraṃ N°m Vṛshasenena*, do.).—§ 619 (Strivilūpap.): XI, 18γ, 540 (all. to Dyūtaparvan); 23θ, 635 (*°mātulāḥ*, sc. Çalya).—§ 623 (Rājadh.): XII, 11, 333, (335).—§ 637 (do.): XII, 40, 1446; 41, 1478 (appointed to supervise the army); 44, 1526 (got the palace of Durmarshana).—§ 656 (Khudgotpattik.): XII, 166, 6120 (b: N° was an accomplished swordsman), (6121), 6128 (b: N° was the disciple of Droṇa), 6231,

(6232) (*°Sahadeva*).—§ 780 (Açvamedhikap.): XIV, 14β, 356.—§ 783 (Anugītāp.): XIV, 52e, 1524.—§ 785 (do.): XIV, 66μ, 1954; 72, 2102, 2108 (together with Bhīma he protected the city during the horse-sacrifice); 85, 2514.—§ 787 (Āçramavāsap.): XV, 16, 455; 17χ, 481.—§ 788 (do.): XV, 24β, 646.—§ 793 (Mausulap.): XVI, 7λ, 179.—§ 794 (Mahāprasthānikap.): XVII, 2, 58, 59, 60, 61, 63 (on the Pāṇḍavas' mahāprasthāna N° fell down on account of his having boasted of his beauty); 3, 92 (all. to § 548).—§ 795 (Svargārohanap.): XVIII, 2e, 67; 4κ, 133 (in heaven). Cf. Āçvinoya (dual), Āçvinīsuta (dual), Āçvisuta (dual), Ājamidha*, Bhārata, Bharataçreshṭha, Bharatarahabha, Dāmāgranthi, Granthika, Kurucreshṭha, Mādravatiputra (dual), Mādravatisuta (sg. and dual), Mādreya (sg. and dual), Mādrinandana (sg. and dual), Mādrinandanaka (dual), Mādrīputra (sg. and dual), Mādrīsuta (sg. and dual), Mādrītanūja (dual), Pāṇḍava (sg. and dual), Pāṇḍaveya, Pāṇḍunandana, Pāṇḍuputra, Pāṇḍusuta, Yama (dual), Yamaja (dual).

Nākula, pl. (*°āḥ*), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2084 (in the army of Yudhisṭhira).

Nakuladāyāda = Çatānika, q.v.

Nakulākhyāna ("the narrative of the mungoose"). § 11 (Purvasaṅgr.): I, 2, 609.—§ 786b (Anugītāparvan): At the conclusion of *Yudhisṭhira's* horse-sacrifice, after everybody had been gratified, a blue-eyed mungoose, with one side of its body changed into gold, came and said, in voice as loud and deep as thunder, that this great sacrifice was not equal to a *prastha* of powdered barley given away by a liberal brahman of *Kurukshetra*, who was observing the *uñcha-* (or the pigeon-)vow. Asked by the brahman the mungoose related: The brahman named lived with his wife, son, and daughter-in-law, and practised penances; he used to eat every day at the sixth division: during a famine he had nothing to eat day after day; one day in the month of *Jyāishṭha*, while the sun was in the meridian, he was picking up grains of corn, but got nothing; one day, after the sixth division had come, he obtained a *prastha* of barley, which they reduced to powder for making *saktu*; having finished their recitations and libations, etc., they divided the powdered barley among themselves, so that each got a *kuḍara*; then came a guest, who ate all the portions, the wife, son, and daughter-in-law with difficulty prevailing upon the brahman to give their portions as well. The guest turned out to be *Dharma*; flowers were rained down from heaven; D.-r, D., G., *Devadūtas*, etc., and B.-r. standing in *vimānas* and dwelling in *Brahmaloka* were struck with wonder; "I have been rescued, and others who have not yet come (*anāgatāḥ*) have been rescued for countless *yugas*; he that gives away 100 having 1,000, 10 having 100, and a handful of water having no wealth, are equal in merit," citing *Rantidara* (e), *Nrga* (d), and *Çibi Auçinara*; "thou hast conquered *Brahmaloka*." The brahman, with his wife, son, and daughter-in-law, proceeded to heaven on a celestial chariot. The mungoose continued: "I came out of my hole, and by the contact with the powder of barley, etc., my head and half of my body became gold; in order to convert the rest of my body into gold I repeatedly repair to the hermitages of ascetics and to the sacrifices of kings; I came hither with high hopes, but I have not been made into gold." Then the mungoose disappeared (XIV, 90).—That mungoose was *Dharma*, who having injured *Jama-dagni* (f) had been cursed by the *Pitṛs*, but became freed from the curse by disparaging himself in the form of *Yudhisṭhira* (XIV, 92).

Nakulānuja ("the younger brother of Nakula") = Sahadeva: II, 1121.

Nakulasya suta(h), Nakulātmaja, Nākuli = Cūṭānīka, q.v.

Nala¹, king of the Nishadhas, son of Virasena, and husband of Damayanti. § 5 (Anukram.): I, 1a, 224 (in Nārada's enumeration).—§ 6 (do.): I, 1a, 229 (the same? in Sañjaya's enumeration).—§ 11 (Parvasaṅgr.): I, 2, 436 (°*śya caritaṃ*, i.e. Nalopākhyānaparvan).—§ 240 (Vaivāhikap.): I, 199, 7351 (*Damayanti yathā N°*).—§ 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).—§ 343 (Nalopākhyānap.): III, 52, 2068 (son of the Nishadha king Virasena), 2071.—§ 344 (do.): III, 53, 2072 (*Virasenasutaḥ*), 2086, 2087 (*Naishadhasya*), 2089, 2091, 2098, 2101, 2102.—§ 345 (do.): III, 54, 2130, 2131, 2134; 55, 2135, 2141, 2150, 2153, (2156); 56, 2160, 2161, 2177, 2181, (2184); 57, 2201, 2202, 2203, 2210, 2220, 2225, 2231, 2236 (in his marriage with Damayanti *N.* had the children Indrasena and Indrasenā).—§ 346 (do.): III, 58, 2242, 2245, 2246, 2249, 2250, 2252; 59, 2257, 2258, 2260, 2262, 2271; 60, 2274, 2276, 2277, 2280, 2281, 2286, 2290, 2292 (°*sārathiḥ*, i.e. Vārshneya), 2295.—§ 347 (do.): III, 61, 2301, 2304, 2308, 2311, 2320, (2326); 62, (2333), 2335, 2340, 2349, 2350, 2357, 2358, 2360; 63, 2362; 64, 2410, 2419, 2429, 2430, 2433 (*Nishadhādhipatiḥ*), 2434, 2435, 2450 (*Punyaçlokaḥ*), 2453, 2455, 2477 (*Nishadhādhipatiḥ*), 2480, 2485, 2487, 2488, 2492, 2495, 2504, 2513 (°*patnī*, i.e. Damayanti), 2524 (*Naishadhah*), 2525, 2527; 65, 2573.—§ 348 (do.): III, 66, 2608, 2609, 2610, 2611, 2613, 2616, 2620, 2622, 2633.—§ 349 (do.): III, 67, 2634 (*Naishadhah*), 2641, 2645.—§ 350 (do.): III, 68, 2654, 2655, 2657, 2659, 2673; 69, 2695 (*Virasenasutaḥ*), 2722, 2727, 2741, 2742.—§ 351 (do.): III, 70, 2745 (*Naishadham*), 2761, 2762, 2769; 71, 2773, 2790, 2793, 2799, 2800, 2801, 2804.—§ 352 (do.): III, 72, 2810, 2812, 2813, 2837, 2840 (*Nishadhādhipatiḥ*), 2845, 2850, 2851.—§ 353 (do.): III, 73, 2854, 2855, 2856, 2860, 2886, 2887, 2888; 74, 2892, 2900, 2902, 2903, 2904, 2905, 2912, 2919; 75, 2921, 2939, 2944; 76, 2952, 2953, 2956, 2957, 2958, 2961 (*Punyaçlokaṃ*), 2975, 2991, 2996, 2999, 3002, 3003, 3005; 77, 3009, 3010, 3012, 3014, 3016, 3017, (3022), 3028.—§ 354 (do.): III, 78, 3033, 3046, 3047, 3048, 3055; 79, 3065.—§ 355 (do.): III, 79, 3068, 3069, 3072, 3077 (°*śya caritaṃ*, i.e. Nalopākhyānaparvan (III, ch. 53-79)).—§ 391 (Rahyaçrṅga): III, 113, 10092 (°*śya vai Damayanti yathā*).—§ 552 (Goharaṇap.): IV, 56ç, 1769 (came in Indra's chariot to see the encounter).—§ 565 (Gālavacarita): V, 117, 3974 (*reme . . . yathā . . . Damayantiyām N°*).—§ 608 (Karnap.): VIII, 91, 14761 (all. to Nalopākhyānaparvan; C. has by error *Nala* instead of *Nalo*).—§ 761 (Ānuçāsanik.): XIII, 115ç, 5666 (among the kings who abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, 166ç, 7683 (enumeration).

Cf. also the following synonyms:—

Naishadha ("king of the Nishadhas"): I, 229 (*N°*); III, 2087, 2092, 2133, 2137, 2143, 2144, 2149, 2172, 2189, 2207, 2213, 2216, 2217, 2225, 2226, 2227, 2228, 2232, 2239, 2254 (*rājā*), 2256, 2266, 2267, 2288, 2303, 2321, 2363, 2370, 2377, 2383, 2385, 2386, 2399, 2458, 2492, 2524 (*N°*), 2618, 2634 (*N°*), 2652 (*rājā*), 2659, 2676, 2678, 2695 (*rājā . . . Virasenasuto Nalah*), 2745, 2846, 2847 (*rājā*), 2862, 2866, 2886, 2888, 2889, 2903, 2947,

2979, 3018, 3019, 3020, 3026, 3030, 3040, 3041, 3043, 3056, 8322; XIII, 3689.

Nishadhādhipa (do.): III, 2209, 2337, 2352, 2427, 2656, 2976, 3061.

Nishadhādhipati (do.): III, 2309, 2433 (°*er bhāryām*, i.e. Damayanti), 2477 (*N°*), 2840 (*N°*), 3027.

Nishadharājendra (do.): III, 2134.

Nishadheçvara (do.): III, 2628.

Punyaçloka: III, 2212, 2215, 2233, 2271, 2272, 2280, 2300, 2313, 2450 (*N°*), 2609 (*N°*), 2695, 2726, 2805 (°*śya sārathiḥ*, i.e. Vārshneya), 2868, 2900 (°*śya vai suto Vārshneya iti viçrutah*), 2939, 2951, 2961, 2998, 3056.

Virasenasuta ("the son of Virasena"): III, 601, 2072 (*N°*), 2220, 2466, 2695 (*Naishadhah . . . N°*), 3033 (*N°*).

Nala², a monkey. § 535 (Setubandhana): III, 283ç, 16287 (among the allies of Rāma Dāçarathi), 16309 (son of Tvashṭr), 16311 (Rāma caused him to construct a bridge to Laṅkā), 16313 (°*setuḥ*).—§ 537 (Rāma-Rāvaṇayuddha): III, 285ç, 16372 (fought with the Rākshasa Tundā).—§ 541 (Indra-jidvadha): III, 289ç, 16468.—§ 542 (Rāvaṇavadha): III, 290ç, 16500.

Nālā, a river. § 574 (Jambūkh.): VI, 9λ, 339 (so C., but B. has *Nīlā*).

Nalakānana, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9v, 367 (in the south).

Nalakūbara (C. °*kav°*), a son of Kubera. § 269 (Vaiçra-vaṇasabhāv.): II, 10, 400 (in the palace of Kubera).—§ 525 (Rāmopākhyānap.): III, 274, 15887 (son of Kubera).—§ 532b (cf. Sitūsāntvana). *N.* cursed Rāvaṇa, who had ravished Rambhā, the spouse of *N.*, that he should never be able to violate an unwilling woman: III, 280, 16161 (°*çāpēna*).—§ 543 (Rāmābhisheka): III, 291, 16563 (°*çāpēna*, cf. § 532b).—§ 615x (Kubera): IX, 47, 2767 (son of Kubera).

Nalinī, a river. § 459 (Mārkaṇḍeyas.): III, 188ç, 12908 (among the rivers seen in the stomach of Nārāyaṇa).—§ 574f (Bindusaras): VI, 6ç, 243 (one of the seven rivers into which the Gaṅgā divided herself). Cf. next.

nalini, said of Kubera's lotus-tank. I, 453; III, 11351, 12347-8; VII, 2846; XIII, 1412. Cf. the prec.

Nalopākhyāna ("the episode relating to Nala"), i.e. Nalopākhyānaparvan.—§ 10 (Parvasaṅgr.): I, 2, 321.—§ 11 (do.): I, 2, 436.

[**Nalopākhyānaparvan(°va)**] ("the episode relating to Nala," the 35th of the minor parvas of the Mahābhārata; cf. Nalopākhyāna).—§ 343: One day, when the *Pāṇḍavas* were grieving for *Arjuna*, *Bhīma* asked *Yudhishtira* to permit him to go and slay *Duryodhana*, interpreting the time to be complete ("as in the *Veda* a day is often equivalent to a year, when passed in suffering") (*kṛcchrataḥ*), but he did not prevail upon *Yudhishtira*. While they were conversing the great *rishi Bhṛhadāçva* came before them, and, asked by *Yudhishtira* if there was on earth a king more unfortunate than himself, he said that he would narrate a history of a prince more miserable than *Yudhishtira*, viz. *Nala* (the son of the *Nishadha* king *Virasena*), who, defeated deceitfully by *Pushkara* (the brother of *Nala*, v. 2296), dwelt in the woods with his spouse, having neither slaves nor chariots nor brothers nor friends with him (III, 52).—§ 344: *Bhṛhadāçva* said: The *Nishadha* king *Nala*, the son of *Virasena*, was above all kings, etc., and fond of dice.

The *Vidarbha* king *Bhīma* was granted by the *Brahmarshi* *Dama* a daughter, *Damayanti*, and three excellent sons, *Dama*, *Dānta*, and *Damana*. Both *Nala* and *Damayanti* had not their equals in beauty, and, continually hearing of each other's virtues, they conceived attachment to each other, though they had never seen each other. Once *Nala* in his garden saw a number of golden-winged swans and caught one of them, but let it loose, as it promised to speak well of him before *Damayanti*. The swans having arrived at the *Vidarbha* country, the one who had been caught by *Nala* led *Damayanti* to a secluded spot and fulfilled its mission. *Damayanti* caused it to speak to *Nala* of her (III, 53).—§ 345: As *Damayanti* became sick of love, her father invited all the kings to her *svayamvara*. At this time the *rahis* of the gods *Nārada* and *Parvata*, having arrived in course of their wanderings at the regions of *Indra*, told him that the kings did not now come to him because they were intent on the *svayamvara* of *Damayanti*. Hearing this, the *Lokapālas* set out on their vehicles for the *svayamvara*, but seeing *Nala* on the way and filled with astonishment at his beauty, they left their chariots in the sky and asked *Nala* to be their messenger (III, 54). *Nala* promised to do so, but when *Indra* told him to go to *Damayanti* and tell her that *Indra*, *Agni*, *Varuṇa*, and *Yama* desired her to choose one of them for her lord, he asked them to spare him as he had come with the same object; but, as they insisted that he should stand by his promise, he by their power entered without being perceived by the guardians into the apartments of *Damayanti*, and, saying his name, fulfilled his mission (III, 55). *Damayanti* declared that if she did not become the wife of *Nala* himself she would resort to poison, or fire, or water, or the rope. *Nala* advised her to choose one of the gods, maintaining that having come in a different mission he dared not seek his own interest. *Damayanti* then told him to come to her *svayamvara* in company with the gods, then she would choose him, at which no blame would be his, and *Nala* returned to the *Lokapālas* and told them what had happened (III, 56). At the sacred hour of the holy lunar day of the auspicious season *Bhīma* summoned the kings to the *svayamvara*, and that assembly of kings resembled the *Bhugaratī* swarming with *Nāgas*. *Damayanti*, beholding five persons all alike in appearance, and recollecting the marks of the celestials, of which she had heard from old people, was unable to distinguish which of them was *Nala*. Filled with grief, she then decided upon seeking the protection of the gods themselves, and prevailed upon them that they assumed their true shapes. Thereupon she beheld the gods unmoistened with perspiration, with unwinking eyes and unfading garlands, not stained with dust, and staying without touching the ground, while *Nala* was revealed by his shadow, his fading garlands, and by his being stained with dust and sweat, and resting on the ground with winking eyes. She then chose *Nala*, seizing the hem of his garment and placing a floral wreath round his neck. *Nala* promised *Damayanti* that he would remain hers as long as he lived, and she spoke words of like import to him. The *Lokapālas* bestowed such a couple of boons on *Nala*: *Indra*, that he should be able to behold his divine nature in sacrifices, and blessed regions thereafter (*gatim anuttamām*); *Agni*, his own presence wherever he wished and regions as bright as himself; *Yama*, subtle taste in food and pre-eminence in virtue; *Varuṇa*, water wherever he desired and garlands of celestial fragrance.

Then the gods went to heaven and the kings returned home. *Nala*, after the wedding, stayed there for a time, returned home, ruled righteously, and celebrated the horse-sacrifice, etc. He begat the son *Indrasena* and the daughter *Indrasena* upon *Damayanti* (III, 57).—§ 346: When the *Lokapālas* were returning they met *Dvāpara* with *Kali* going to the *svayamvara*, and *Indra* told *Kali* that *Damayanti* had already chosen *Nala*. As *Kali* threatened to avenge himself he was rebuked by the *Lokapālas*, as *Nala* had studied the four *Vedas* with the *Ākhyāna* as the fifth, etc. When the gods had gone to heaven, *Kali* said that he would take possession of *Nala* and deprive him of his kingdom, and asked *Dvāpara* to enter the dice (III, 58). *Kali* then went to the country of the *Nishadhas* and always watched for an opportunity. At last, in the twelfth year, when *Nala*, after answering a call of nature, touching water had said his twilight prayers without having washed his feet, *Kali* entered his person. Then *Kali* becoming *Vṛsha* ("vṛsho gavām," the principal die, Nil.) (PCR. thinks we ought to read that "*Dvāpara* also approached *Pushkara* becoming *Vṛsha*") prevailed upon *Pushkara*, that he challenged *Nala* to a match of dice in order to acquire his kingdom. *Nala* and *Pushkara* gambled together for many months, *Nala* being always worsted; no one amongst his friends could succeed in dissuading him from the play; at last they came in a body, which was told by the *sūta* to *Damayanti*, who in vain represented it to *Nala*; he uttered not a word in reply (III, 59). Seeing that *Nala* had lost everything, *Damayanti* told her nurse and maidservant *Brhatsenā* to summon the councillors in the name of *Nala* and tell them what had been lost; the councillors approached *Nala*, and *Damayanti* informed him that the citizens had come again in a body, but he regarded her not. She then caused *Brhatsenā* to summon the *sūta* *Vārshneya*, who at her request yoked *Nala's* favourite horses and brought her two children to *Kuṇḍina* (the city of *Bhīma*, Nil.). There he left the children, the chariot, and the horses, and went to *Ayodhyā*, where he entered the service of king *Rūpama* (the king of *Kośala*, v. 2877) as a charioteer (III, 60).—§ 347: At last, when *Pushkara* had won all *Nala's* wealth and his kingdom, he proposed to him to stake *Damayanti*. But *Nala*, feeling as if his heart would burst and gazing at *Pushkara* in anguish without speaking a word, took all the ornaments off his body, and attired in a single piece of cloth left the city accompanied by *Damayanti*. They stayed for three nights in the outskirts of the city, living on water alone. Nobody showed him hospitable regards, as *Pushkara* had proclaimed through the city that he that should show any attention to *Nala* would be put to death. After many days *Nala* saw some birds of golden hue and covered them with his cloth in order to catch them, but they rose up to the sky taking away that garment of his, and then told him they were the dice that had come hither to take away even his cloth. *Nala* proposed to *Damayanti* to leave him, pointing out to her the roads to *Aranti*, *Ākharat*, *Vindhya*, *Payoshni*, *Vidarbha*, *Kośala* (C. *Kośalāṃ*, B. and Bopp *Kośalān*), and the south. But she would not leave him, but suggested that they should go to *Vidarbha* (III, 61). *Nala* refused to appear before *Bhīma* in his state of misery. They went on attired in the same piece of cloth. Once when *Damayanti* had fallen into a profound slumber in a shed for travellers (*sabha*), *Nala*, influenced by *Kali*, resolved upon deserting *Damayanti*, as separated from him

she might perchance wander to her relatives. With a sword that he found near the shed he cut off one half of the cloth and throwing the instrument away departed, having first returned again and again, dragged away by *Kali*, but drawn back by love (III, 62). When *Damayanti* awoke, she lamented and cursed the being through whose imprecation *Nala* suffered woe, saying that it should lead a still more miserable life. Thereupon, wandering on, she was seized by a gigantic serpent and rescued by a hunter: as the hunter, after comforting her, tried to force her to love him, he was cursed by her and fell down lifeless upon the ground (III, 63). Description of the forest, *Damayanti's* lamentations. She went in a northerly direction for three days and nights, then she came to an asylum of ascetics, who told her that she should again become happy together with *Nala*. Then the asylum disappeared. Sometime afterwards, having proceeded a long way, she met with a body of merchants landing on the banks of a river; its leader was *Çuci* (v. 2529, "so help us now, *Mañibhadra*, the king of *Yakshas*"), and it was bound for the city of the *Cedi* king *Subāhu* (III, 64). *Damayanti* followed the caravan. Once, at midnight, the caravan was destroyed by wild elephants and many men were trodden to death, which some ascribed to their not having worshipped *Mañibhadra* or *Tuigrarāṇa*, the kings of *Yakshas*, others to their having received *Damayanti*, whom they thought to be a *Rākshasi* or *Piṣāca* or *Yaksha* woman, and resolved upon killing her when they saw her. Hearing this *Damayanti* fled. The next day the remnant of the caravan left the place. *Damayanti*, with the brahmins that had survived the slaughter of the caravan, came towards evening to the city of the *Cedi* king *Subāhu*. The boys began to follow her; when she came before the palace of the king, the queen-mother let the nurse take her in. *Damayanti* agreed to stay there on the conditions that she should not eat remnants, not wash anyone's feet, nor speak with other men, but be protected against all aspirations. The queen gave her as a *sairindhri* to her daughter *Sunandā* (III, 65).—§ 348: *Nala*, having deserted *Damayanti*, saw a conflagration in the forest and therefrom heard a voice calling him by name and saw the *Nāga* *Karkoṭaka*, who, unable to stir, told him that he had deceived the great *ṛshi* *Nārada* and been cursed by him with the words: "Stay thou here immobile until *Nala* takes thee hence, then thou shalt be freed from my curse," and asked him to deliver him and promised to instruct him in respect of his welfare. The snake then became as small as a thumb, and *Nala* taking him up went to a spot free from fire. *Karkoṭaka* let him proceed yet counting his steps, and bit him at the tenth step (*adaṣaḍ daṣame pade*) (see Nil. and PCR.). Then the form of *Nala* was changed, in order that people might not recognize him, and *Karkoṭaka* assumed his own form, and said that *Kali* dwelling in *Nala* should be tortured by his venom, and that *Nala* should have no fear from animals with fangs, from enemies, and from men versed in the *Veda* (*brhmanavidbhyah*), and told him to go to *Ayodhyā* and present himself as a *sūta* *Bāhuka* before *Rtuparna* (of the race of *Ikshvāku*), who would give *Nala* his skill in dice (*akṣahṛdaya*) in exchange for *Nala's* knowledge of horses (*aśvahrdaya*), and when he had become an adept at dice he should have prosperity and meet with his wife and children and regain his kingdom. The *Nāga* king then gave *Nala* two pieces of celestial cloth, saying that when he desired to get back his own form he should remember him and wear

this garment. Then he disappeared (III, 66).—§ 349: On the tenth day *Nala* entered the city of *Rtuparna*; he approached the king and named himself *Bāhuka*, and said that he surpassed everybody in managing steeds and might be consulted in matters of difficulty (*arthakṛtsnashu*) and affairs of skill (*naipūṇeshu*), and that he was versed in the art of cooking. Then he was appointed superintendent of *Rtuparna's* horses on a pay of 10,000, and *Vārshneya* and *Jivala* should be under his direction. Every evening he recited the *śloka*, "Where lies that helpless one (*tapasvini*) afflicted with hunger and thirst and worn with toil (*śrāntā*), or upon whom does she now wait (*upatiśṭhātī*)?" Once *Jivala* asked him who she was, and *Nala* related to him the main features of his story without naming her or himself (III, 67).—§ 350: *Bhīma* sent out brahmins in all directions to search for *Nala* and *Damayanti*, promising 1,000 kine, etc., to him that should find them. At length the brahmin *Sudeva*, the friend of *Damayanti's* brother, recognized *Damayanti* in the city of the *Cedi*, seated with *Sunandā* during the time of the king's prayers (*pūnyāhacācane rājñah*), and told her who he was and that her relatives and children were well. Beholding *Damayanti* weeping and conversing in private with *Sudeva*, *Sunandā* caused her mother to question *Sudeva* (III, 68). *Sudeva* told the story of *Damayanti*, and that he had recognized her by a mole between her eyebrows, which was now almost covered with dust as her whole body. Then *Sunandā* washed away the dust and the queen-mother recognized her by the mole as the daughter of her sister, as she and *Damayanti's* mother were both daughters of the *Daśārṇa* king *Sudāman*, and she herself had been bestowed on *Vṛabāhu* and her sister on *Bhīma*; she had witnessed *Damayanti's* birth in the palace of her father in the *Daśārṇa* country. At her own request *Damayanti* was brought in a litter carried by men and protected by a large escort to the city of *Bhīma*, and was received with respect and worshipped the gods and brahmins. *Bhīma* gave unto *Sudeva* 1,000 kine, etc. The next day *Damayanti* let her mother cause *Bhīma* to send brahmins out in all directions to seek for *Nala*. *Damayanti* ordered them everywhere to recite the *ślokas*: "O beloved gambler, where hast thou gone, cutting off half of my garment," etc., but to take care that no one knew that it was on her command (III, 69).—§ 351: After a long time the brahmin *Parṇada* told that he had in *Ayodhyā* visited *Bhāṅgāsuri* (i.e. *Rtuparna*), and that *Bāhuka* had been affected by hearing his *śloka*, and had said to him: "Chaste women, though overtaken by calamity, yet protect themselves," etc. *Damayanti* then thanked *Parṇada* and promised him great wealth and consulted with her mother, and, without *Bhīma's* knowing it, sent *Sudeva*, who told *Rtuparna* that to-morrow *Damayanti* would hold another *śrayamcara* (III, 70). When ordered by *Rtuparna* to conduct him to the *śrayamcara* of *Damayanti*, *Bāhuka* felt his heart bursting with grief, but promised to go there in a single day; he yoked four horses born in *Sindhu* (description of their marks), made *Vārshneya* sit on the chariot, and set out with so great speed that *Vārshneya* thought he must be *Mātali* or *Çālihotra*, who had taken a human shape, or *Nala* (III, 71).—§ 352: As the chariot was coursing thus, *Rtuparna* lost his upper garment, and *Nala* declared that it was impossible to recover it, as they had already travelled one *yojana* thence. As *Rtuparna* rightly indicated the number of fruits of

a *vibhītaka*-tree (*Terminalia bellerica*), and said he was skilled in dice as in numbers, *Nala* prevailed upon him to teach him the science and in future receive instead his science of horses. Then *Kali* came out from the body of *Nala*, vomiting the poison of *Karkoṣaka*, and assumed his own shape, as the fire of *Damayanti's* curse had left him, but remained invisible to others except *Nala*. *Kali* prevailed upon *Nala* that he should not curse him, promising that those men who would attentively recite his history should be free from fear of him, and entered the *vibhītaka*-tree till *Nala* had gone far away. Then *Kali* returned to his abode. From the touch of *Kali* the *vibhītaka*-tree from that hour fell into disrepute. *Nala* now became free from calamity, though he did not assume his original form (III, 72) — § 353: At night they arrived at *Kuṇḍina*, having passed 100 *yojanas*. The steeds of *Nala* that were in that city, and peacocks and elephants and *Damayanti* recognized the sound of *Nala's* chariot; *Damayanti* ascended the terrace with the desire of seeing *Nala*. The *Koçala* king (*Rtuparna*) wondered, as he did not hear any talk of the *svayamvara*, etc., and *Bhīma* thought that he had come simply to pay his respects. When *Rtuparna* had gone to his appointed quarters with *Vārahṇeya*, and *Bāhuka*, having tended the horses, was sitting at the side of the chariot, *Damayanti* sent a female messenger in search of *Nala* (III, 73). The female messenger *Keçinī* asked *Bāhuka* about *Vārahṇeya* and himself; he said that *Vārahṇeya* was the charioteer of *Nala*, that nobody knew *Nala* except *Nala* himself and his wife, as he did not discover his marks of identity anywhere, and that he himself was the charioteer and cook of king *Rtuparna*; at last she repeated the *śloka* of *Parmāda*: "O beloved gambler," etc., and said that *Damayanti* wished again to hear the reply he had given *Parmāda*; then *Bāhuka*, weeping, said: "Chaste women, though overtaken by calamity," etc., and *Keçinī* went to *Damayanti* and acquainted her with everything (III, 74). *Damayanti* again sent *Keçinī* to stay in silence at *Bāhuka's* side and mark his conduct; she related that low passages grew in height so that he might pass through them easily, that when he approached narrow holes opened wide, that only by his looking upon them the vessels became filled with water, that when he held a handful of grass in the sun the fire blazed up all of a sudden, that he touched fire and was not hurt, that water falling at his will flowed in a stream, and that flowers pressed with his hands became gay and more fragrant than before. *Damayanti* then caused *Keçinī* without *Bāhuka's* knowledge to bring her some meat that had been boiled and dressed by him, from the kitchen, and recognized the taste. She then sent her two children with *Keçinī*. *Bāhuka* embraced them crying aloud, saying they were like his own children, and sent *Keçinī* away lest people might think "evil" (III, 75). Having obtained the consent both of her father and mother, *Damayanti* caused *Nala* to be brought to her apartments; it came to an explication; *Damayanti* declared that she had feigned to hold a second *svayamvara* because no one except *Nala* could in one day manage 100 *yojanas* with horses, and swore by the Air, Sun, and Moon ("who dwells as a witness within every creature," v. 2989), who had been her protector for these three years, and *Vāyu* bore witness to the truth of her words. Then a floral shower fell there, and the celestial kettledrum began to play. *Nala* then wore the garment he had received from the serpent king and regained his

old form. Thus *Nala* in the fourth year was reunited with his wife (III, 76). The next day they presented themselves before *Bhīma*. The citizens were in great joy and adorned (*arcitāni*) the temples (*devatāyatanāni*), etc. *Rtuparna* asked *Nala's* forgiveness, and *Nala* also asked *Rtuparna's* forgiveness, and made over to him his horse-lore, having obtained from him the mystery of dice. Then *Rtuparna* went away to his own city, employing another person as his charioteer (III, 77).—§ 354: Having dwelt for a month at *Kuṇḍina*, *Nala* set out for the *Nishadha* country with a single white chariot, sixteen elephants, fifty horses, and 600 infantry, and proposed to *Pushkara* that they should gamble again, as *Nala* had won great wealth; the stake should be *Damayanti*, wealth and kingdom, and their lives; if not, he proposed a single combat. *Pushkara*, hoping to win *Damayanti*, whom he loved, gladly consented to gamble, and lost at a single throw. *Nala*, declaring that it was *Kali* who had done it all, forgave his brother and granted him his portion, and after a month let him go to his own town. All the citizens and subjects rejoiced at *Nala's* return (III, 78). Then *Nala* with a large force brought *Damayanti* and his children home, and passed his days in joy and performed numerous sacrifices with abundant gifts to brahmins.—§ 355: "So thou also, O *Yudhishtira*, wilt blaze forth in effulgence soon. They that will repeatedly recite this history of *Nala* and they that will hear it recited will never be touched by adversity." As *Yudhishtira* feared that some one skilled in dice might summon him, *Brhadāçva* taught him the science of dice (*akṣahṛdaya*) and then went to *Açvaçiras* for a bath. *Yudhishtira* then learnt from brahmins and ascetics from various directions that *Arjuna* was still engaged in ascetic penances, and *Yudhishtira* grieved for him (III, 79).

Nāmanāmika = Mahāpuruṣa (Mahāpuruṣastava).

Namas, Namaskāra = Çiva (1000 names!).

Namuci, an Asura, slain by Indra. § 17 (Uttara): I, 3, 810 (*er nihantā*, i.e. Indra).—§ 92 (Amṣavat.): I, 65, 2530 (son of Danu).—§ 258 (Khūṇḍavadahanap.): I, 228, 8328 (*er bhrātaraṃ Mayam*).—§ 297 (Dyūtap.): II, 55, 1957 (*adibhūṣamayaṃ kṛtvā cichṣda N°eḥ çiras Çakraḥ*, cf. § 615a). § 323 (Dvinitavanapraveçap.): III, 25, 1954 (*er ca hantā*, i.e. Indra?).—§ 441 (Nivātakavacayuddhap.): III, 165, 11909 (*er nihantā*, i.e. Indra).—§ 443 (do.): III, 168, 12073 (had been defeated by Indra).—§ 544 (*Yudhishtirāçvāsa*): III, 292, 16605 (had been slain by Indra).—§ 555 (Indravijaya): V, 16, 497 (*mahāsuro hataḥ, Çakra, N°ir dāruṇo tvaya*).—§ 584 (Bhīshmaradhap.): VI, 83, 5678 (*prādravad bhayāt yathendrasya ranāt pūrvam N°ir Dailayasattamah*).—§ 585 (do.): VI, 88, 3903 (*riçyādha . . . N°m Vṛtrahā yathā*).—§ 605 (Kurnap.): VIII, 26, 1057 (*trāsayām āsa Mahendro N°m yathā*).—§ 603 (do.): VIII, 85, 14333 (*yathā Mahendram N°iḥ purā*, sc. *abhyāpataḥ*), 14334 (*viddheva Çakram N°iḥ*); 86, 4363 (*jahi . . . N°m Vṛtrahā yathā*); 89, 14569 (*Çakro Namucer itāreḥ*); 90, 14700 (*im yathā Hariḥ*, sc. *vidhya*).—§ 610 (Çalyap.): IX, 7, 358 (*jahi . . . Vāsavo N°im yathā*).—§ 611 (do.): IX, 17, 1885 (*ciçyādha . . . yathā Mahendro N°im*).—§ 615a (Indra): IX, 43, 2433, 2434, 2437, 2445 (Indra broke his agreement with *N.* and slew him).—§ 641 (Rājadh.): XII, 98f, 3661 (had been slain by Indra).—§ 656 (Khaḍgotpattik.): XII, 166γ, 6146 (among the foremost of the *Dānavas*).—§ 659 (Mokṣadh.): XII, 180a, 6692.—§ 672b (*Çakra-Namucisamv.*): XII, 226, 8187 (*Çatakratoç ca samvadam*

N°oç ca, 8189, (8190) (discourse between Indra and *N.*).—§ 673b (Bali-Vāsavaśarpv.): XII, 227a, 8262 (among the ancient rulers of the earth).—§ 742 (Ānuçāsānik.): XIII, 39a, 2237 (*māyā N°oç*).—§ 778b (Śarpvartta-Maruttīya): XIV, 5, 114 (*°oç . . . nihantā*, i.e. Indra). Cf. Asura, Asuraçreshtha, Daityasattama.

Namucighna ("the slayer of Namuci") = Indra: I, 1286.

Namucihan (do.) = Indra: I, 8231.

Nanda¹, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2731 (*°opanandakau*, onumeration).—§ 182 (Dhṛtarāṣṭraputranāmaka): I, 117, 4544 (do., do.).—§ 578 (Bhīṣṇma-vadhap.): VI, 51a, 2098 (*°opanandakaiḥ*).—§ 608 (Karpap.): VIII, 51b, 2446 (*°opanandakau*, among several sons of Dhṛtarāṣṭra who attacked Bhīmasena), 2458 (*°opanandau*, slain by Bhīmasena). Cf. Nandaka¹.

Nanda², a drum in Yudhishthira's standard. § 522 (Draupadīhuraṇap.): III, 270, †15700 (*mṛdangau N°opanandau*).—§ 592 (Śarpçaptakavadhap.): VII, 23a, 1032 (*mṛdangau . . . N°opanandakau*).

Nanda³, a cowherd. § 549f (Durgā): IV, 6, 179 (*°gopālakule jātām*, sc. Durgā (Umā)).—§ 576 (Bhagavadgītāp.): VI, 23, 799 (*°gopākulodbhava*, sc. Durgā (Umā)).

Nanda⁴, a serpent. § 564 (Mātaliyop.): V, 103γ, 3628 (*°opanandakau*, enumeration).

Nanda⁵, two warriors of Skanda. § 615u (Skanda): IX, 45η, 2566, 2567.

Nanda⁶ = Viṣṇu (1000 names).

Nandā¹ ("joy"), wife of Harsha. § 117 (Amçāvat.): I, 66, 2597.

Nandā², a river. § 249 (Arjunavanavāsap.): I, 215, 7818 (*°m Aparanandīnī ca*, visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, 84, 8137 (only C., B has *Prānandīnī*).—§ 377 (Dhaumyatīrthuk): III, 87, 8323 (in the east).—§ 390 (Tīrthayātrāp.): III, 110, 9968 (*°m Aparanandīnī ca*, visited by Yudhishthira, etc.).—§ 390b (Hemakūṭa): III, 110, 9979.—§ 390 (Tīrthayātrāp.): III, 110, 9987.—§ 594 (Mṛtyu): VII, 54, 2092, 2093 (visited by Mṛtyu).—§ 775 (Ānuçāsānik.): XIII, 166a, 7654 (onumeration).

Nandāgrama, a sacred place. § 573 (Ambopākhyānap.): V, 186a, 7353 (visited by Ambā).

Nandaka¹, a son of Dhṛtarāṣṭra. § 232 (Śvayamvarap.): I, 186, 6983 (present at the śvayamvaru of Draupadī).—§ 581 (Bhīṣṇmavadhap.): VI, 64¹¹, 2818 (*tava*—i.e. Dhṛtarāṣṭra's—*putraḥ*, attacked Bhīmasena), 2824 (pierced by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 166, 7455 (*ratham . . . N°asya*). Cf. Nanda¹.

Nandaka², a serpent. § 564 (Mātaliyop.): V, 103γ, 3627 (enumeration).

Nandaka³, the sword of Kṛṣṇa (v. Bṛ.). § 567 (Bhagavadgītāp.): V, 131, 4427.

Nandaka⁴, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2570.

Nandakin ("armed with the sword Nandaka") = Viṣṇu (1000 names).

Nandana¹, a celestial forest. § 133 (Dushyanta): I, 69, 2830 (*°pratimanī vanam*); 70, 2877 (*vanam N°opraḥkhyam*).—§ 148 (Yayāti): I, 85, 3508 (*vane*, Yayāti sported with Viçvāc in *N.*).—§ 149 (do.): I, 89, †3595 (Yayāti lived for a hundred ayutas of years in *N.*), †3597; 90, †3600.—§ 269 (Vaiçravanāsabhāv.): II, 10, 390 (*°aya vanasya*, sc. *gandham*, in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43, 1758 (*°ñ ca vanam divyam Apasro-gaṇasevitam*, Arjuna came to *N.*).—§ 354 (Nulopākhyānap.):

III, 79, 3065 (*Devarād iva N°e*).—§ 422bis (Varāhāvātāra): III, 142, 10958 (Viṣṇu dwelt in *N.*).—§ 436b (Gandhamādana): III, 158, 11563 (*Gandhamādanavanam tan N°eranopamam*).—§ 443 (Nivātakavacyuddhap.): III, 168, 12035 (*°adīni devānām vanāni*).—§ 449 (Ājagurap.): III, 177, 12348 (*remire N°rāsam etya drījarahayo vitamālā yathaiṣa*).—§ 520 (Mudgala): III, 261, 15449 (*°adīni puṇyāni viharāḥ puṇyakarmaṇām*).—§ 532 (Sītāsāntvanu): III, 280, 16133 (*bhacano N°opamo*).—§ 555 (Indravijaya): V, 11a, 352 (*°opavaneṣu ca*, there Nahusha sported).—§ 594 (Akampana): VII, 54, 2127 (Nārada went to *N.*).—§ 658b (Kṛtaghnop.): XII, 169, 6323 (*°oddeçasadyçam*, sc. *vanam*).—§ 717b (Nārāyaṇīya): XII, 343, VII, ††13209 (*°vanam*, Viçvarūpa dwelt there).—§ 733u (Punarāvartanandā): XIII, 25a, 1731 (having bathed in Punarāvartanandā, etc., one after death repairs to *N.*).—§ 757f (Hastikūṭa): Gautama said: The flowering forest *N.* (differently PCR.) is favoured by the Kinnara king and always dear to Nārada, the Gandharvas, and the Apsarases. Dhṛtarāṣṭra said: This region (*lokaḥ*) is for those who never solicit alms, who cultivate music and dancing, and rove about together: XIII, 102, 4865 (*vanam*).—§ 768b (Umā-Mahēcçvareçarpv.): XIII, 145, 6688 (*°odishu*).—§ 781 (Açvamedhikap.): XIV, 15, 375 (*Açvināv iva N°e*).

Nandana², a companion of Skanda. § 615u (Skanda): IX, 45e, 2540 (given to Skanda by the Açvins).

Nandana³ = Çiva (1000 names²).

Nandana⁴ = Viṣṇu (1000 names).

Nandi¹, a Devagandharva. § 191 (Arjuna): I, 123, 4812 (sung at the birth of Arjuna).

Nandi², a follower of Çiva. § 730g (Upamanyu): XIII, 14, 872 (*puratā ca devasya . . . devīyam iva Çinkaram*). Cf. Nandīçvara, Nandin.

Nandi³ = Çiva (1000 names²).

Nandi⁴ = Viṣṇu (1000 names).

Nandīçvara¹, a follower of Çiva. § 269 (Vaiçravanāsabhāv.): II, 10, 414 (in the palace of Kubera). Cf. Nandi, Nandin.

Nandīçvara² = Çiva, q.v.

Nandigrāma, a city. § 527 (Rāmopākhyānap.): III, 277, 15983 (there Bharata, the son of Duçaratha, kept the realm for his brother Rāma).—§ 543 (Rāmābhisheka): III, 291, 16592 (do.).

Nandikara = Çiva (1000 names²).

Nandikunda, a tīrtha. § 733 (Kālodaka): XIII, 25, 1746.

Nandimukha = Çiva (1000 names¹).

Nandin¹, a follower of Çiva. § 694 (Jvarotpatti): XII, 284, 10223, 10239. Cf. Nandi, Nandīçvara.

Nandin² = Çiva (1000 names²).

Nandin³ = Viṣṇu (1000 names).

Nandinī¹, the cow of Vāsishṭha: § 164 (Āpavop.): I, 99, 3933 (daughter of Surabhi and Kaçyapa).—§ 223 (Vāsishṭha): I, 175, 6663, 6664, 6665, 6669, 6670, 6672, 6673, 6675, (6677).

Nandinī², a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8133 (bathing there one acquires the merit of a human sacrifice).

Nan°inī³, a mātṛ. § 615u (Skanda): IX, 460, 2623.

Na lisena, a companion of Skanda. § 615u (Skanda): I, 45, 2526 (given to Skanda by Bruhmān).

Nandivardhana = Çiva (1000 names²).

Nandivega, pl. (*°āḥ*), a people. § 562 (Bhagavadgītāp.): V, 74γ, 2733 (*Samaç ca N°ānām*).

Naptr, a Viçvadeva. § 749 (Ānuçāsānik.): XIII, 91γ, 4362 (enumeration).

Napumsaka(m) = Çiva (1000 names¹).

Nara¹, a god or ṛshi (commonly connected with Nārāyaṇa) with whom Arjuna Pāṇḍava is identified. § 4 (Anukram.): I, 1, 172 (°Nārāyaṇau tau Kṛṣṇārjunau).—§ 28 (Amṛtamanthana): I, 19, 1159 (Vishṇuḥ . . . N°ṇa sahitaḥ, took away the amṛta from the Asuras), 1176 (°Nārāyaṇau, fought with the Asuras), 1177 (armed with a celestial bow), †1185 [†1188 (Kīrtiṇe, the gods made over the amṛta to N. that he might guard it)].—§ 130g (Abhimanyu): I, 67, 2751 (will be born as the son of Indra (Aindriḥ), i.e. Arjuna), 2754 (°Nārāyaṇau = Arjuna and Kṛṣṇa).—§ 133 (Dushyanta): I, 70, 2872 (°Nārāyaṇasthānam—i.e. Badarī—Gaṅgayopasobhitam).—§ 251 (Arjunavanavāsap.): I, 218, 7889 (°Nārāyaṇau ṛṣhi = Arjuna and Kṛṣṇa).—§ 256 (Agniparābhava): I, 224, 8160 (°Nārāyaṇau yau tau pūrvadevau . . . samprāptau mānuṣhe loka, sc. as Arjuna and Kṛṣṇa).—§ 258 (Khāṇḍavadahanap.): I, 228, 8302 (°Nārāyaṇau etau pūrvadevau eiṣṛtau, sc. Arjuna and Kṛṣṇa).—§ 263 (Subhākriyāp.): II, 3, 72 (°Nārāyaṇau (C. by error ṇo), performed sacrifices at Bindusaras).—§ 299 (Dyūtap.): II, 67, †2229 (Kṛṣṇaṇ ca Jishṇuḥ ca Harim N°ñ ca, invoked by Draupadī); 68, †2295 (Kṛṣṇaṇ ca Vishṇuḥ (read Ji°?) ca Harim N°ñ ca, invoked by Draupadī).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 505 (= Arjuna), 506 (°Nārāyaṇau ṛṣhi, = Arjuna and Kṛṣṇa).—§ 333b (Arjuna): III, 40, 1636 (Nārāyaṇasahāyārṇ, in Badarī, = Arjuna).—§ 334 (Kairātap.): III, 41, 1681 (pūrvārṣhiḥ = Arjuna).—§ 339 (Indralokābhigamanap.): III, 47, 1888 (°Nārāyaṇau yau tau purāṇau ṛṣhisattama . . . Hṛṣhīkeṣa-Dhananjayau), 1889 (°Nārāyaṇau ṛṣhi).—§ 377 (Dhūmyatīrthak.): III, 86, 8281 (Vāṇḍera-Dhananjayau . . . N°-Nārāyaṇau ṛṣhi).—§ 406 (Tīrthayātrāp.): III, 125, 10415 (°Nārāyaṇau cobhau sthānam prāptāḥ sandānam).—§ 420 (Gandhamādanap.): III, 141, 10893 (riṣṭā Badarī yatra N°-Nārāyaṇācramah).—§ 423 (do.): III, 145, 11031 (°Nārāyaṇācramah, i.e. Badarī), 11039 (ācramam . . . N°-Nārāyaṇācṛitam, do.), 11054 (°Nārāyaṇasthānam Bhāgīrathyopasobhitam).—§ 434 (Saugandhikaharṇap.): III, 156, 11439 (riṣṭā Badarī . . . N°-Nārāyaṇācramah), 11443 (°Nārāyaṇasthānam Badarīty abhicṛtam), 11449 (°Nārāyaṇācramam, = Badarī).—§ 521b (Arjuna): III, 272, 15805 (Sureśvaram, had performed austerities in Badarī, = Arjuna).—§ 561d (Nārāyaṇau): V, 49, 1921 (pūrvadevau . . . N°-Nārāyaṇau ṛṣhi), 1924 (°Nārāyaṇau), 1927 (do.), 1930 (had vanquished the Paulomas and the Kālakhādjas, sc. as Arjuna, cf. Nivātukavacayuddhaparvan), 1935 (°Nārāyaṇau devau pūrvadevau iti cṛtit), 1936 (Phalgunah, i.e. Arjuna).—§ 563 (Dambhodbhavop.): V, 96, 3461 (°Nārāyaṇaḥ caira tāpasau), 3462 (°Nārāyaṇau), (3469), (do.), 3473, 3482 (N. and Nārāyaṇa humiliated Dambhodbhava).—§ 563 (Bhagavadgītāp.): V, 96, 3488, 3496 (°Nārāyaṇau . . . Arjuna-Keśau).—§ 564 (Mātaliyop.): V, 97, 3502 (°Nārāyaṇau ṛṣhi).—§ 565 (Gālavacarita): V, 111, 3826 (°Nārāyaṇau), 3810 (Jishṇuḥ).—§ 574f (Bindusaras): VI, 6, 241 (°Nārāyaṇau, at Bindusaras).—§ 574 (Jambūkh.): VI, 8, 307 (°Nārāyaṇaḥ caira).—§ 576 (Bhagavadgītāp.): VI, 23, 810 (°Nārāyaṇaḥ, sc. Arjuna), 818 (°Nārāyaṇau, = Arjuna and Kṛṣṇa), 819 (error in C., B. has tathānaghaḥ instead of tathā Naraḥ).—§ 581 (Bhīṣmavadhāp.): VI, 66, 2982 (Nārāyaṇa will be born among men together with N.), 2983 (°Nārāyaṇau purāṇau ṛṣhisattama), 2984 (°Nārāyaṇau ṛṣhi), 3001 (°Nārāyaṇau devau, = Arjuna and Kṛṣṇa); 68, 3050 (°Nārāyaṇau), 3053 (°Nārāyaṇau devau, = Arjuna

and Kṛṣṇa).—§ 589 (Droṇābhishekap.): VII, 11, 422 (pūrvadevau . . . N°-Nārāyaṇau, = Arjuna and Kṛṣṇa).—§ 596 (Pratijñāp.): VII, 77, 2707 (°Nārāyaṇau, do.); 80, 2869 (do., do.); 81, 2894 (°Nārāyaṇau ṛṣhi, do.).—§ 598 (Jayadrathavadhāp.): VII, 88, 3139 (Nārāyaṇānugah = Arjuna).—§ 603b (Nārāyaṇa): VII, 201, 9479 (born by means of the tapas of Nārāyaṇa, = Arjuna).—§ 605 (Karmap.): VIII, 16, 629 (°Nārāyaṇau, = Arjuna and Kṛṣṇa).—§ 608 (do.): VIII, 87w, 4451 (°Nārāyaṇau . . . etau purāṇau ṛṣhisattama, do.); 96, 5009 (°Nārāyaṇau devau, do.).—§ 641 (Rājadh.): XII, 127, 4661 (°Nārāyaṇācramam, i.e. Badarī), 4664 (°Nārāyaṇau ṛṣhi, in Badarī).—§ 692 (Mokshadh.): XII, 281d, 10076 (°ṣya, sc. sthānam).—§ 707 (do.): XII, 318, 11707 (munīṣṛṣṭhām, if the soul (jīva) issues through the neck, one goes to N.).—§ 717b (Nārāyaṇīya): XII, 335, 12658 (read Naro, among the four sons of Dharmā born from Nārāyaṇa, viz. N., Nārāyaṇa, Hari, and Kṛṣṇa), 12659 (Nārāyaṇa N°au, in Badarī), 12667 (°Nārāyaṇābhyām, discourse between Nārada and N. and Nārāyaṇa); 340, 12964 (°Nārāyaṇau ṛṣhi, = Arjuna and Kṛṣṇa), 12975 (°Nārāyaṇau, in Badarī); 342, 13165 (°Nārāyaṇau, = Arjuna and Kṛṣṇa), 13168 (āpo vai N°sūnavaḥ); 343, 13266 (°Nārāyaṇau), 13274 (N. and Nārāyaṇa fought with Rudra); (aa), 13286 (°Nārāyaṇaḥ caira Dharmakulodrahau devaṣṛṣṭhau); 344, 13310 (°Nārāyaṇau devasattama), (ββ), 13329 (°Nārāyaṇau), 13332 (°Nārāyaṇau ṛṣhi), (13350) (°Nārāyaṇau, discourse between them and Nārada); 345, (13371) (°Nārāyaṇau), 13397 (°Nārāyaṇācramam), 13398 (°Nārāyaṇau, continuation); 346, (13410) (°Nārāyaṇau) (continuation); 347, 13427 (°Nārāyaṇaḥ), 13428 (°Nārāyaṇācramam), 13429 (°Nārāyaṇau ṛṣhi); 348, 13449 (janma Dharmagṛhe . . . N°-Nārāyaṇātmakam).—§ 777 (Svargārohanik. p.): XIII, 168, 7749 (in Badarī), 7750 (°Nārāyaṇau etau sambhūtau mānuṣhyeshu, = Arjuna and Kṛṣṇa).—§ 789 (Putradarṣanap.): XV, 31η, 853 (ṛṣim itam Pārtham Dhananjayam, i.e. Arjuna).—§ 795c (Mahābhārata): XVIII, 6o, 232 (cf. the introductory śloka of books I–XVIII), 287 (°Nārāyaṇau). Cf. Kīrtiṇ, Sureśvara.

Nara² = Çiva (1000 names²).—Do.² = Vishṇu (1000 names).

Nara, pl. (°āḥ), a class of Gandharvas. § 269 (Vaiçravaṇasubhāḥ): II, 10, 396 (in the palace of Kubera).

Nārada¹, a Devarshi, son of Parameshthīn, often mentioned together with Gandharvas and therefore presumably himself a Gandharva. Cf. Nārada². § 4 (Anukram.): I, 1, 106 (recited the Mahābhārata to the gods); †172 (vadato N°ṣya, all. to § 561d).—§ 5 (do.): I, 1, 221, 223bis (surasīnī, enumerated to Çaibya (Çvaitya, B.), twenty-four kings who have died).—§ 11 (Purvasūgr.): I, 2, 394, 408, 440 (maharṣiṇā), 462 (surasīnī), 616.—§ 59 (Sarpasūtra): I, 53, 2048 (°aḥ Parvatas tathā, among the sūdasayas at the snake sacrifice of Janamejaya).—§ 138 (Dakṣa Prācetasu): I, 76, 3132 (taught the sons of Dakṣa sāṅkhyajñānam).—§ 221 (Caitrarathap.): I, 170, 6497 (°prabhṛtīnam devarṣiṇām).—§ 233 (Svayamvarap.): I, 187, †7011 (Viçṛeasur N°-Parratau, present at the svayamvara of Draupadī).—§ 245 (Rājyulābhāp.): I, 208, 7604 (devarṣiḥ), 7608, 7610, (7612).—§ 246 (Sundopasundop.): I, 209, (7619), (7644); 210, (7652); 211, (7679), (7700); 212, (7711), (7736), 7739, 7740 (devarṣiḥ), 7741, 7742 (N. related to Yudhisṭhira the Sundopasundopākhyāna and caused the Pāṇḍavas to establish a rule among themselves with regard to Draupadī).—§ 250 (Arjunavanavāsap.): I, 217, 7874

(*devarshī*, directed *Fargā*, etc., to go to Nārāyaṇa and prophesied their deliverance by Arjuna).—§ 265 (Lokapālasabhaśāstram): II, 5, 144, 147 (*rshī*), (151), (247), 248 (*muni*), (249), 261, (263) (questioned Yudhishtira about his government); 6, 269, 273, (274), 278, 282.—§ 266-70 (do.): II, 7, (283); 8, (311); 9, (353); 10, (383); 11, (420) (described the different *sabhas* of the gods).—§ 271 (do.): II, 12, (488) (told Yudhishtira that Pāṇḍu wished that he should perform a *rājasūya*), 512, 513.—§ 289 (Arghāharanap.): II, 36, 1308 (*maharshayaḥ* . . . *N°pramukhāḥ*), 1315, 1316, 1318, 1325 (knew that Kṛṣṇa was Nārāyaṇa); 39, 1407 (praised Kṛṣṇa).—§ 293 (Dyūtap.): II, 46, 1635 (a saying of his about the *rājasūya* is quoted).—§ 296 (do.): II, 53, 1917 (at the *rājasūya* *N.* sprinkled water over Yudhishtira).—§ 305 (Anudyūtap.): II, 78, 2575 (would become the instructor of Yudhishtira).—§ 306 (do.): II, 80, 2652 (foretold the great battle).—§ 3106 (Sūrya): III, 3, 209 (learnt the hymn to the Sun from Çakra and taught it to Dhaumya).—§ 3176 (Kṛṣṇa Vā-udeva): III, 12, 500 (had told Arjuna about the nature of Kṛṣṇa), 513 (a saying of his about Kṛṣṇa is quoted).—§ 320 (Saubhavadhop.): III, 19, 770 (the gods sent *N.* and the Wind as messengers to Kṛṣṇa).—§ 322 (Dvaitāvanapraveça): III, 24, 924 (wanders over all the worlds, waited upon Yudhishtira).—§ 324 (do.): III, 26a, 985 (waited upon Yudhishtira).—§ 327 (Draupadīparitāpar.): III, 31, 1171.—§ 356 (Indralokābhigamanap.): III, 43, 1769 (*Tumburur N°ç caira*, in the abode of Indra).—§ 345 (Nalopākhyānap.): III, 54, 2117 (*°ḥ Parvataç caira*), 2119, 2120, 2123, 2128 (told Indra about the *svayamvara* of Damayantī).—§ 348 (do.): III, 66, 2612 (*maharshīḥ*, had cursed Karkoṭaka).—§ 356 (Tīrthayātrāp.): III, 81, 4022 (*devarshī*), 4026 (*rshīḥ*), (4032) (repeated the description of tīrthas delivered by Pulastya to Bhīṣma).—§ 364 (do.): III, 83, 6051 (*°sya . . . tīrtham . . . Ambājanma*), 6052.—§ 376 (do.): III, 85, (8255), 8274 (*rshīḥ*, having completed the description of tīrthas, *N.* disappeared).—§ 377 (Dhaumyatīrthak.): III, 86, 8276, 8280 (knew Kṛṣṇa and Arjuna to be Nārāyaṇa and Nara); 88, 8347 (*devarshīḥ*, a *çloka* of his about Ujjayanta is cited).—§ 378 (Tīrthayātrāp.): III, 93, 8470 (all. to § 356 foll.), 8475 (*Parvata-N°au*, came to Yudhishtira), 8483.—§ 387 (Sagara): III, 107, 8882 (informed Sagarā of the death of his sons).—§ 412 (Aṣṭāvakra): III, 134, 110659 (*deva devarshī N°-Parvatau*).—§ 447 (Nivātukavacyudhāp.): III, 175, 12308 (sent by the gods to prevent Arjuna from discharging the celestial weapons).—§ 453 (Mārkaṇḍeyas.): III, 183, 12603 (*devarshīḥ*, came to Yudhishtira), 12605 (do.).—§ 463 (Çibi): III, 194, 113249; 113249 bis, 113250 (quoted three *çlokas* in order to settle the dispute between Çibi and Suhotra), 113254, 113255.—§ 467 (Rājanyamahābhāgya): III, 198, 113302 113303 (*vararshī*), 113312, 113318 (instructed Çibi, etc.).—§ 545 (Pativrata-māhātmyap.): III, 294, 16660, (16661), (16668), (16672), (16674), (16679), (16682), (16686), (16689), 16690 (foretold that Satyavat would die within a year); 295, 16713 (all. to ch. 294); 296, 16715 (do.), 16727 (do.); 297, 16753 (do.); 298, 16894 (do.).—§ 555 (Indravijaya): V, 11, 356 (*Viçvāsur N°ç ca*, attended upon Nahusha as Indra).—§ 561d (Nara-Nārāyaṇa): V, 49, 1938 (had told the *Vṛṣṇis* that Kṛṣṇa was Nārāyaṇa and Arjuna Nara).—§ 561 (Yānasandhip.): V, 61, 2385

(*katham akathayat purā*)—§ 562 (Bhagavadānup.): V, 83, 2946 (worshipped Kṛṣṇa); 94, 3371 (*°pramukhān rshī*, came to the conclave of the Kurus).—564 (Mātaliyop.): V, 98, 3522 (*maharshīḥ*), 3523, 3524 (only B., C by error *Varuṇam*), 3527, 3528, 3530, (3531); 99, (3547), 3566; 100, (3567); 101, (3586); 102, (3602); 103, (3617), 3634, (3639); 104, (3643), 3655, 3662, 3666, 3668, 3673; 105, 3710 (when Mātali sought in all worlds for a husband for his daughter he was accompanied by *N.*).—§ 565 (Gālavacarita): V, 106, 3717, (3718); 107, (3741); 112, (3854), (3869); 113, (3873); 114, (3896); 115, (3917); 116, (3938); 117, (3962), 3974 (*reme . . . yathā . . . Satyavatyaḥ ca N°ḥ*); 118, (3981); 119, (4002); 120, (4026) (related the Gālavacarita).—§ 566 (Yayāti): V, 121, (4048), (4068); 122, (4078); 123, (4097), (4116) (related the history of Yayāti).—§ 567 (Bhagavadānup.): V, 124, 4121; 131, 4442 (*rshayaḥ . . . N°ādayaḥ*, disappeared).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5421 (had related the story of the wicked cat).—§ 573 (Ambopākhyānap.): V, 185, 7291 (prevented Bhīṣma from discharging the Prasvāpa weapon against Rāma), 7295, 7313, 7316 (*muniyah . . . N°mukhāḥ*); 186, 7344; 188, 7398, 7408 (informed Bhīṣma of Çikhaṇḍin's birth, etc.).—§ 574 (Jambūkh.): VI, 6, 214 (*Tumburur N°ç caira*, on Meru).—§ 576 (Bhagavadgītāp.): VI, 21, 767 (*rshīḥ*), 771 (a saying of his about Kṛṣṇa is quoted); 23, 819 (all. to §§ 565-6); 34, 1217 (*devarshīḥ*, declared Kṛṣṇa to be the supreme god), 1230 (*devarshīḥ ca N°ḥ*, sc. *asmi*, says Kṛṣṇa).—§ 581 (Bhīṣmavadhāp.): VI, 66, 2099; 68, 3038 (a saying of his about Kṛṣṇa is quoted).—§ 585 (do.): VI, 98, 4463 (had described the glory of Kṛṣṇa).—§ 588 (do.): VI, 121, 5792 (had spoken of Arjuna as an ancient *rshi* (i.e. Nara)); 122, 5826 (had told Bhīṣma the secret that Karna was the son of Kuntī).—§ 594 (Abhinanyuvadhāp.): VII, 52, 2023 (*Akampaṇasya kathitam N°ena purā*); do. (Akampana): VII, 52, 2034 (*devarshīḥ*), 2039; do. (Mṛtyu): VII, 52, (2040); 53, (2063); 54, (2073), (2084), (2117); do. (Akampana): VII, 54, 2125, 2127 (comforted Akampana).—§ 595 (Sṛñjaya): VII, 55, 2138, 2145, 2146, 2148 (rivalled one another with the daughter of Sṛñjaya, *N.* and Parvata cursed one another), 1628, 2169 (*N.* granted Sṛñjaya the son *Suvarṇashthivīn*).—§ 595 (Shoḍaṇarāj.): VII, 56, (2184); 57, (2196); 58, (2209); 59, (2224); 60, (2219); 61, (2263); 62, (2272); 63, (2292); 64, (2303); 65, (2321); 66, (2334); 67, (2356); 68, (2377); 69, (2391); 70, (2427) (*N.* related the Shoḍaṇarājika to Sṛñjaya).—§ 595 (Sṛñjaya): VII, 71, 2452, (2456), (2458) (revived *Suvarṇashthivīn*).—§ 597 (Pratijñāp.): VII, 83, 2964 (had described Kṛṣṇa as Nārāyaṇa).—§ 599 (Jayadrathavadhāp.): VII, 99, 3723 (*muni*), came to see the lake made by Arjuna).—§ 600 (Ghatotkacyavadhāp.): VII, 163, 17294 (*°-Parvataḥ bhāgā*, brought lamps).—§ 604 (Karmap.): VIII, 2, 31 (all. to §§ 565-6).—§ 615ii (Vṛddhakanyā): IX, 52, 2989, 2991—§ 615 (Baladeva-tīrthayātrā): IX, 54, 3051 (*rshīḥ*, description *II*: with matted locks and attired in golden rays, he bore in his hand a staff made of gold and a waterpot of gold, he was accomplished in song and dance and adored by gods and brahmins, he had with him a beautiful *vinā* of melodious notes, made of tortoise-shell; he was wont to provoke quarrels and fond of quarrel), 3056, 3057, (3060), 3070 (informed Balarāma about the battle).—§ 617 (Aishikap.):

X, 14, 681 (*sarvabhūtatmā*); **16**, 743 (*mahāmuniḥ*).—§ 618 (*Jalapradānikap.*): **XI, 1β**, 14 (*devarshīḥ*, all. to §§ 565–6) (γ), 30; **8**, 214 (*°pramukhāḥ ca devarashayaḥ*), 226, 229 (had foretold the battle), 231.—§ 621 (*Rājadh.*): **XII, 1β**, 4 (came to Yudhiṣṭhira), 9. (γ), 18; **2**, 46 (*muniḥ*), (47) (related the history of Karna); **3**, (75) (continuation); **4**, (108) (do.); **5**, (129) (do.); **6**, 144 (*devarshīḥ*).—§ 632 (do.): **XII, 29**, 906 (related the Shodāṣarājikopākhyāna to Sṛñjaya, cf. § 595), †1039, †1040 (*maharṣhe*), (1042) (revived Suvārṇashthīvin, cf. § 595).—§ 633b (*Nārada-Parvatop.*): **XII, 30**, 1046 (*°h Parvataḥ caiva dādau rṣiḥ*), 1048 (the maternal uncle of Parvata), 1059, 1062, 1068, 1072, 1073, 1074 (*devarshīm*), 1077, 1078, 1082, 1084 (*rṣiḥ*), 1086, 1087 (*N.* and Parvata cursed one another, cf. § 595).—§ 634 (*Rājadh.*): **XII, 31**, 1088, 1089 (*muniḥ*), (1090) (*N.* granted Sṛñjaya the son Suvārṇashthīvin, cf. § 595).—§ 635 (do.): **XII, 37**, 1348 (*sarvajñānam purātanam*).—§ 637 (do.): **XII, 47γ**, 1592 (*surarshīṇa*, among the rṣhis who surrounded Bhīṣma).—§ 640 (do.): **XII, 54a**, 1928 (*siddhā N°pramukhāḥ*), 1931 (*devadarṣanaḥ*), 1935.—§ 641 (do.): **XII, 81**, 3025 (*samvādam Vāsudevasya surarsher N°sya ca*), 3026, 3027, 3030, 3031, 3035, (3036), (3044) (discourse between Kṛṣṇa and *N.*); **124**, 4567 (*itihāsam purātanam N°ena purā prokṣam*).—§ 654b (*Pavanaśālmālisamv.*): **XII, 154**, 5809; **155**, 5822, 5827, (5830); **156**, 5841, (5842), 5845, 5846, 5855, 5856; **157**, 5867 (discourse between *N.* and the śālmali).—§ 656 (*Khagotpattik.*): **XII, 166β**, 6142 (*°-Parvatau*).—§ 658b (*Kṛtaghnop.*): **XII, 173**, 6448 (had related the Kṛtaghnopākhyāna to Bhīṣma).—§ 661 (*Mokshadh.*): **XII, 193**, 7038 (*devarshīḥ*, a sentence of his is quoted).—§ 662b (*Jūpakop.*): **XII, 200δ**, 7340 (*°h Parvataḥ caiva*).—§ 664 (*Mokshadh.*): **XII, 207β**, 7520 (*devarshīḥ*), 7564 (*devarshīḥ*, declared Kṛṣṇa to be the supreme god), 7565.—§ 667 (do.): **XII, 210**, 7662 (*Gāndharvam N°o reda*).—§ 674b (*Bali-Vāsavaśamv.*): **XII, 229**, 8337, 8348 (*devarshīm*), 8349, 8418 (*devarshīḥ*), †8422.—§ 676 (*Mokshadh.*): **XII, 231**, 8455, 8456, 8457, 8459, 8460 (description of the virtues of *N.*).—§ 678b (*Anukampaka*): **XII, 257**, 9152, 9154, 9155; **258**, (9177), (9187) (told the story of Mṛtyu to Anukampaka, cf. § 594).—§ 686 (*Mokshadh.*): **XII, 273**, 9812, 9813 (told the story of the brahman Satya).—§ 688 (do.): **XII, 276**, 9874 (*°sya ca samvādam Devalasyaṁsītya ca*), 9875 (9876), 9879 (discourse between *N.* and Anita Devala).—§ 694b (*Jvarotpatti*): **XII, 284a**, 10218 (*°-Parvatau*, came to the sacrifice of Dakṣha).—§ 695b (*Dakṣhayañjāvināṣa*): **XII, 285a**, 10278 (*Tumburu-N°au*), 10287 (sat beside Umā).—§ 698 (*Mokshadh.*): **XII, 287**, 10533 (*°sya ca samvādam Samaṅgasya ca*), (10534), 10538, †10541, 10552 (discourse between *N.* and Samaṅga).—§ 699 (do.): **XII, 288**, 10555 (*Gālavasya ca samvādam devarsher N°sya ca*), 10556, (10564) (discourse between *N.* and Gālava).—§ 702 (do.): **XII, 293a**, 10761 (*°-Parvatau*).—§ 705 (do.): **XII, 309**, 11511, 11512 (obtained the knowledge of the supreme soul from Vasīṣṭha and taught it to Bhīṣma).—§ 707 (do.): **XII, 319β**, 11784 (had instructed Viśvāvasu).—§ 712 (*Çukotpatti*): **XII, 324**, 12176 (*°-Parvatau*, beside Çiva on Meru); **325**, 12201 (*Tumburu-N°au*).—§ 714 (*Çukakṛtya*): **XII, 328**, 12314 (*devarshīḥ*); **329**, 12375, 12380, (12384), 12386 (came to the hermitage of Vyāsa).—§ 715 (*Çuka-Nāradaśamv.*): **XII, 330**, 12422, 12423 (*devarshīm*), 12424, 12425, (12426); **331**, (12482); **332**, (12512) (discourse between

N. and Çuka).—§ 716 (*Çukābhipatana*): **XII, 332**, 12557, 12572 (*rṣim*); **333**, 12583 (*devarshīm*), 12585; **334**, 12647 (*devarshīḥ*).—§ 717b (*Nārāyaṇīya*): **XII, 335**, 12656 (*°sya ca samvādam rṣher Nārāyaṇasya ca*), 12663 (*sumahadbhātām*), 12672 (*rṣiḥ*), (12674), 12695 (came to Badarī and worshipped Nara and Nārāyaṇa); **336**, (†12697), †12701 (*Parameshthiputrāḥ*, repaired to Çvetadvīpa); **338**, 12859 (*rṣiḥ*, do.); **339**, 12861 (do., do.), (†12864) (worshipped Nārāyaṇa); **340**, 12865, 12874 (*devīasattamāḥ*), (12880), 12882 (*Parameshthīnam*, Nārāyaṇa showed himself to *N.* and described his own nature), 12890, 12906, 12909, 12920, 12946, 12975 (returned to Badarī), 12977 (described in the abode of Brahman his meeting with Nārāyaṇa), 12998, 13002 (*°okṣam*); **344**, 13308, 13309, 13313 (*surarshīṇā*), 13326 (*Parameshthījāḥ*), 13327 (*rṣim auyayam*), 13329, 13330 (*Parameshthījāḥ*), 13334, 13342, 13347, 13349, (13351) (discourse with Nārāyaṇa and Nara); **345**, 13372, 13396, 13398 (*rṣiḥ*) (do.); **346**, 13399 (*Parameshthījāḥ*), (13402), 13413 (do.); **347**, 13427 (returned to his own hermitage on Himavat), 13436, 13443 (recited the Nārāyaṇīya); **349**, 13557 (discoursed on the dharma of Nārāyaṇa), 13558, VII, 13600 (instructed by Nārāyaṇa), 13612, 13633 (instructed Vyāsa).—§ 718b (*Uñchavṛtṭyup.*): **XII, 353**, 13767 (*maharshīṇā*), 13769 (*maharshīḥ*), 13773 (related the Uñchavṛtṭyupākhyāna to Indra); **366**, 13937, 13938 (do.).—§ 730 (*Ānuçāsanik.*): **XIII, 14ç**, 696 (attends on Çiva with song and music).—§ 734 (do.): **XIII, 26a**, 1764 (*°h Parvataḥ caiva*, came to see Bhīṣma).—§ 737 (do.): **XIII, 31**, 2009 (*°sya ca samvādam Vāsudevasya sodbhayaḥ*), 2010, (2012) (discourse between *N.* and Kṛṣṇa).—§ 739 (do.): **XIII, 34**, 2133 (a saying of his is quoted).—§ 742 (do.): **XIII, 38**, 2203 (*°sya ca samvādam puṁçalyā Pañcacūḍayā*), 2204 (*devarshīḥ*), 2206, (2207), 2212, 2231 (discourse between *N.* and Pañcacūḍā).—§ 746 (do.): **XIII, 63**, 3203 (*devadarṣanaḥ*), (3204), 3242 (discoursed to Bhīṣma on gifts of food); **64**, 3253 (*Devakyaḥ ca samvādam maharsher N°sya ca*), 3254 (*devadarṣanam*), 3255 (*devarshīḥ*), (3256), 3288 (discourse between Devakī and *N.*); **83ç**, 3887 (*°h Parvataḥ caiva*, sung).—§ 751b (*Çapathavidhi*): **XIII, 94a**, †4550 (*°-Parvatau*), (4576).—§ 754 (*Ānuçāsanik.*): **XIII, 98**, 4741, 4742 (discoursed to Bhīṣma).—§ 757f (*Nandana*): **XIII, 102**, †4865 (*Nandanam N°sya*).—§ 761 (*Ānuçāsanik.*): **XIII, 115β**, 5607 (a saying of his is quoted).—§ 766 (do.): **XIII, 126**, †6043 (worshipped the kine).—§ 768 (do.): **XIII, 139a**, 6297 (*°-Parvatau*, came to Kṛṣṇa), 6334, 6337 (*devarshīḥ*); **140**, 6338 (*Nārāyaṇasubhṛt*).—§ 768b (*Umā-Maharṣvarasamv.*): **XIII, 140**, (6339); **141**, (6413); **146**, (6747); **148**, (6870) (related the discourse between Çiva and Umā).—§ 768 (*Ānuçāsanik.*): **XIII, 148**, 6912, 6922, 6925, 6933 (*rṣhayḥ . . . N°pramukhāḥ*).—§ 770 (do.): **XIII, 151λ**, 7123 (*Sāṅkhyayogaḥ?*).—§ 772γ (*Utathya*): **XIII, 155**, 7248, 7250, 7252, 7254 (sent by Utathya to Varuṇa).—§ 772p (*Kapa*, pl.): **XIII, 158**, 7346, 7347.—§ 775 (*Ānuçāsanik.*): **XIII, 168a**, 7639 (enumeration).—§ 777 (*Svargārohanik. p.*): **XIII, 168**, 7718, 7750 (had told Bhīṣma that Kṛṣṇa was Nārāyaṇa); **169β**, 7778.—§ 778 (*Açvamedhikap.*): **XIV, 2**, 24 (had instructed Yudhiṣṭhira).—§ 778b (*Samvartta-Marutīlya*): **XIV, 6**, 129, 130 (*devarshīṇā*), 133 (*maharshīṇā*), 135, 136, (137), 139, (141), 144, 146, 147 (directed Marutta to seek Samvartta for his *ptvī*); **7**, 155, 156.—§ 780 (*Açvamedhikap.*): **XIV, 14β**, 356 (had comforted Yudhiṣṭhira), 360, 364

(*devarahiṇ*). — § 782b (Brāhmaṇagītā): XIV, 24, 711 (*śya ca saṃvādam rāher Devamatasya ca*), (715) (discourse between N. and Devamata). — § 783 (Anugītāp.): XIV, 52a, 1492 (had taught Arjuna that Kṛṣṇa was the supreme god). — § 785 (do.): XIV, 88y, 2641 (present at the aśvamedha of Yudhiṣṭhira). — § 787 (Ācramavāsap.): XV, 20ββ, 538 (*ś Parvataḥ caiva*), 542 (*devarahiṇ*), (543), 558, 559, 560, 566 (*divyadarśi*), (567) (told Dhṛtarāṣṭra that only three years of life were left for him). — § 789 (Putradarśanap.): XV, 29a, 774 (*ś Parvataḥ caiva*). — § 791 (do.): XV, 36, 964 (all. to ch. 20). — § 792 (Nāradaḡamanap.): XV, 37, 1011 (*devarahiṇ*), (1015), (1019); 39, (1078), (1101) (reported the death of Dhṛtarāṣṭra, Gāndhārī, and Kuntī). — § 793 (Mausalap.): XVI, 1, 15 (cursed Čāmba, etc.); 6κ, 161 (knew Kṛṣṇa to be Viṣṇu). — § 794 (Mahāprasthānikap.): XVII, 1, 12; 3, 98 (praised Yudhiṣṭhira), 101 (*śya vacaḥ*). — § 795 (Svargārohanap.): XVIII, 1β, 11, 19, 25, 26 (in heaven). — § 795c (Mahābhārata): XVIII, 5, 199 (recited the Mahābhārata to the gods). Cf. Brahmarshi, Devārshi, Parameshthija, Parameshthiputra, Surarshi.

Nārada¹, a Devagandharva (probably originally identical with Nārada¹). § 101 (Amṣāvat.), I, 65, 2552 (son of Muni). — § 191 (Arjuna): I, 123, 4813 (among the Devagandharvas present at the birth of Arjuna). — § 615u (Skanda): IX, 44, 2480 (*śpramukhāc cāpi Devagandharvasattamāḥ*).

Nārada², a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 252 (enumeration).

Nāradaḡamana ("the arrival of Nārada"). § 10 (Parvasaṅg.): I, 2, 355 (*śm parva*, i.e. Nāradaḡamanaparvan).

[**Nāradaḡamanaparvan**] ("the section containing the arrival of Nārada," the ninety-seventh of the minor parvas of Mahābhārata; cf. Nāradaḡamana). — § 792: *Vaiçampāyana* said: Two years after their return from the retreat of Dhṛtarāṣṭra the Pāṇḍavas were visited by D.-p. Nārada. Yudhiṣṭhira inquired after Dhṛtarāṣṭra, etc. Nārada said: After thy return from Kurukṣetra, Dhṛtarāṣṭra proceeded towards Gaṅgādvāra with the sacrificial fire and Gāndhārī, Kuntī, Sañjaya, and all the yājñakas. They themselves took to severe austerities (description), while the sacred fire was duly worshipped by the yājñakas. They wandered about, Sañjaya acting as a guide, Pṛthā becoming the eye of Gāndhārī. Once Dhṛtarāṣṭra bathed in the Gaṅgā, and was returning to his retreat. A violent forest conflagration set in; Dhṛtarāṣṭra dismissed Sañjaya and sat down, facing the east, with Gāndhārī and Kuntī; they concentrated their soul, and were burnt by the conflagration. Sañjaya escaped and was seen by me (Nārada) on the banks of the Gaṅgā in the midst of ascetics; he bade them farewell and started for Himarāt. In the course of my wanderings I saw the three bodies. The ascetics, from whom I heard all the details, did not at all grieve for them. *Vaiçampāyana* said: The Pāṇḍavas and the citizens felt great grief (XV, 37). Yudhiṣṭhira lamented (a) (XV, 38). Nārada comforted Yudhiṣṭhira by informing him of the sacred character of the fire that had burnt Dhṛtarāṣṭra and the two queens. When Dhṛtarāṣṭra entered the woods he caused his sacrificial fires to be duly ignited; having performed his sacred rites with them he abandoned them all; then the Yājñakas had left them in a solitary part of the wood and gone away; the fires thus left to themselves produced a general conflagration; "this is what I have heard from the ascetics on the Gaṅgā."

Vaiçampāyana said: Headed by Yuyutu the Pāṇḍavas and the citizens all proceeded to the Gaṅgā in order to offer oblations of water to the deceased king and queens. Then they came back, taking up their residence outside the city. Yudhiṣṭhira sent a number of men to the retreat to cremate the remains of his uncle, aunt, and mother in due form. On the twelfth day he performed the *śrāddhas* with gifts in abundance (description). Then all returned to Hastinapura. The great R. Nārada, having comforted Yudhiṣṭhira, went away. Dhṛtarāṣṭra had passed three years in the forest and fifteen years in the city. Yudhiṣṭhira was plunged in grief [*; not in B.] (XV, 39).

[**Nārada-Parvatopākhyāna(m)**] ("the episode relating to Nārada and Parvata"). § 633b (Rājadh.): R. Nārada and his sister's son Parvata had in days of old left heaven for a pleasant ramble on earth in order to taste clarified butter and rice. They wandered under a compact of telling each other their inmost thoughts. They arrived at the court of *Srījaya* (*Çvāitya*). Nārada was taken with the charms of *Srījaya*'s daughter *Sukumārī*; but shamefulness prevented him from disclosing his love to Parvata, who then cursed him for his reticence, saying that *Sukumārī* should become his wife, but then she and every man should behold him in the shape of an ape. Nārada cursed Parvata in return, saying that he should not succeed in proceeding to heaven. Parvata began to wander over the earth. *Sukumārī* beheld Nārada as an ape, but devoted herself entirely to him, and did not desire any D., Mu., or Y. for a husband. Nārada and Parvata, after some time, became reconciled and withdrew their mutual curses. *Sukumārī* fled, thinking Nārada to be somebody else, but was informed by Parvata. Parvata proceeded to heaven and Nārada to his home. Kṛṣṇa continued: "R. Nārada is here; he will tell thee everything that happened" (XII, 30).

Nāradin, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 258 (*mahān rsiḥ*).

nārāḥ (pl.) = *apāḥ* ("the waters"): III, 12952, 15819; XII, 13167.

Naraka¹, an Asura, son of Bhūmī (the Earth) and slain by Kṛṣṇa (Viṣṇu). § 93 (Amṣāvat.): I, 65, 2537 (among the sons of Danu (!)). — § 268 (Varuṇasubhāv.): II, 9, 364 (*prthivīñjayaḥ*, in the palace of Varuṇa). — § 273 (Rājāsūyārambhap.): II, 14, 578 (? *Muruḥ ca Narakaḥ caiva śāsti yo Yavanādhipaḥ* (i.e. Bhagadatta), name of a country?). — § 317b (Kṛṣṇa Vāsudeva): III, 12, 477 (*Bhaumam*, Kṛṣṇa slew N. and recovered the ear-rings [of Aditi]), 488 (*Nisunda-N°au hatau*, destroying the bonds of Muru, Kṛṣṇa slew Nisunda and N. and made safe the way to Prāgyotisha; cf. Harivaṃṣa, v. 6791 foll.). — § 422 (Gandhāmādanapr.): III, 142, 10914 (*asthīni Daityasya N°aya*, in the north). — § 422b (do.): Lomaça told: N. aspired to the position of Indra (*Aindram . . . sthānam*) by practising austerities during 10,000 years and by learning. Indra became afraid and thought of Viṣṇu, who then slew N. with his hand: III, 142, 10923 (*Daityendrāt*). — § 443 (Nivātakavacayuddhap.): III, 168, 12073 (*Prahlāda-N°au*, have been defeated by Indra). — § 513 (Ghoshayātrāp.): III, 252, 15174 (*hatasya N°syātmā Karṇamūrtim upācṛtya*, possessed Karṇa), 15189 (*Karṇo 'py āviśṭacittātmā N°syāntarāt.nanā*, do.). — § 561c (Kṛṣṇa Vāsudeva): V, 48, †1887 (*Bhaumam*, robbed the ear-rings of Aditi, cf. § 317b), †1892 (*Bhaumam*, slain by Kṛṣṇa, do.). — § 561 (Yānasandhip.): V, 68ζζ, 2526 (had been defeated by Kṛṣṇa). — § 567 (Bhagavadyaṇap.):

V, 130, 4107 (*°aḥ saha Dānavaḥ*, cf. § 317b).—§ 570f (*°ārūga*): V, 168, 5357 (*nirjitya N°m Bhaumam āhṛtya maṇikūṇḍale*, cf. § 317b).—§ 589 (*Dronābhishekap.*): VII, 11, 386 (had been slain by Kṛṣṇa).—§ 592e (*Vaiṣṇa-vāstra*): VII, 29, 1283, 1286, 1288 (*Bhūmi* (the Earth), the mother of *N.* asked the Vaiṣṇava weapon for her son, from him it passed over to Bhagadātā).—§ 592 (*Samṇaptakavadhap.*): VII, 29, 1291 (had been slain by Kṛṣṇa).—§ 604 (*Karnap.*): VIII, 5, 144 (*yathā Kṛṣṇaṇa N°o Muraḥ ca nṛtataḥ*, cf. § 317b).—§ 637 (*Rājadh.*): XII, 470, 1682 (*°antrānarakṣhamāṇdalakāriṇo Viṣṇavo*, i.e. Kṛṣṇa).—§ 666 (*Mokṣadh.*): XII, 209, 7610 (*Dānaramukhyāḥ . . . N°adya mahāsurāḥ*).—§ 673b (*Bali-Vāsavaḥ*): XII, 227a, 8261 (among the ancient rulers of the earth).—§ 717b (*Nārāyaṇi*): XII, 340, 12956 (*Bhaumam*, will be slain by Nārāyaṇa, incarnate as Kṛṣṇa). Cf. Bhauma, Daitya, Daityendra, Dānava.

Naraka, a tīrtha. § 368 (*Tīrtlayātrāp.*): III, 83, 7039 (only C, B. has *Anarakam*).

***naraka** ("hell"): I, 636, 1841, 3026 (*Punnāmmo n°āt*), 3092 (*trāyante n°āj jātāḥ putra dharmaplavāḥ pitṛa*), †3603 (*imaṃ bhaumam n°am*), †3605 (*bhaumam*), †3606 (*imaṃ bhaumam n°am*), †3651 (do.), 3673, 4706, 6125, 8344 (*Punnāmmo n°āt*); II, †2195, 2262, 2518; III, 1144, 1178, 1385, 2251, 10501, 10504 (*°āgumā*), 10506, 11493, †12728 (*tīrāṇḍhakāro*), ††13348, 13874, 13938, 13939, 14046, 17388, 17389, 17390, 17391; V, †853 (figur.), 1036, 1589 (figur.), 1723 (*°pratishṭhāḥ*), 2613, 2614, 3988, 4471, 4478; VI, 872, 875, 1418, 1423, 4839; VII, 2166, 2458, 3766, 5427, 5658, 6319, 6736, 9080; VIII, †3388 (figur.), †3400 (do.), 3455, †3519, 3557, 3717 (figur.), 4756; IX, 1393, 2094, 3320, 3339 (*°saṃjñam* (C. *°ñā*) *vaḥ duḥkham*); X, 189; XII, 91, 92, 521, 886, 1170, 1193, 2555, 2574, 2586, 2696, 2921, 3217, 3365, 3478, 3652, 3666, 3668 (pl.), 3669, 5608, 5667 (*pūrvāloke*), 6061, 6084, 6086, 6451, 6518 (*āhātā n°rāpiṇāḥ*), 6970, 6981, 7806, 10006, 10008, 10010, †10062, 10548, 10906, 11108, 11851, 13432; XIII, 1131, 1804, 2121, 2929, †2956, 3176, 3272 (*°ādin saṃkleṣān*), 3316, 3353, 3361, 3483, 3664, 4818, 4819, 4827, 4975, 5398, 5412, 5560, 5640 (*°bhāk*), 5995, 6036, 6074, 6139, 7560, 7633; XIV, 2377, 2736 (pl.), 2789; XVIII, 72, 92, 94 (*°bhāk*), 96, 97, 116 (*°ārhaḥ*), 117 (pl.), 118 (*°ārhaḥ*), 119 (do.).

***naramedha** ("human sacrifice"): III, 8133; IX, 2889; XIII, 4912 (pl.); XIV, 48.

Nārāṇām patih = Īva: VII, 9539.

Nara-Nārāyanau. §561d (*Yānasandhip.*): Once *Bṛhaspati* and *Uśanas* went to *Brahmān*, and also the *Maruts* with *Indra*, the *Vasus* with *Agni*, the *Ādityas*, the *Sādhyas*, the seven ṛṣhis (*saptarṣayaḥ*), the *Gandharvas* *Viśrāvasu*, the *ganas* of *Apsarasas*, and having bowed down to *Brahmān* they sat around him. Just then the two ancient deities (*pūrvadevau*), the Ṛṣhis *Nara* and *Nārāyaṇa*, left the place. *Bṛhaspati* said to *Brahmān*: "Who are these two that leave the place without worshipping thee?" *Brahmān* said that they were *Nara* and *Nārāyaṇa* who had come from the world of men to the world of *Brahmān* (so *Nīl.*); "worshipped by the gods and the *Gandharvas* they exist only for the destruction of the *Asuras*." *Indra* went to the spot where those two were practising austerities, accompanied by all the gods headed by *Bṛhaspati*. At that time the gods had been very much alarmed in consequence of a war with the *Asuras*. *Indra* obtained the boon that *Nara* and *Nārāyaṇa* (i.e. *Arjuna* and *Kṛṣṇa*) assisted him in the battle (cf. *Arjuna*). Both

of them, by their acts, enjoy numerous eternal and celestial regions, and are repeatedly born in the times of war. Even this is what *Nārada*, conversant with the *Vedas*, had said to the *Vṛṣṇis*.

Nararāshṭra, v. *Nuvarāshṭra*.

Nararashabha = Īva (1000 names?).

Narasimha ("man-lion"). § 717b (*Nārāyaṇi*): XII, 340, 12968 (the fifth of Nārāyaṇa's (i.e. Viṣṇu's) *avatāras*).

Nārasimha, adj. ("belonging to the man-lion"). § 384e (*Viṣṇu*): III, 102, 8758 (*°m vapuḥ kṛtvā*, sc. Viṣṇu, when he slew *Hiranyakaśipu*).—§ 524d (do.): III, 272, 15837 (*°ena vapuḥ*, sc. Viṣṇu, when he slew *Hiranyakaśipu*). § 717b (*Nārāyaṇi*): XII, 340, 12942 (*°m vapuḥ kṛtvā*, in this form Nārāyaṇa (i.e. Viṣṇu) will slay *Hiranyakaśipu*); 350, 13673 (sc. *rūpaṃ*, i.e. Viṣṇu's).

Nārasimhavadap = Viṣṇu (1000 names).

Naravāhana = *Kubera*, q.v.

Nārāyaṇa, name of an ancient god or ṛṣhi, the son of *Dharma*, commonly connected with *Nara* (q.v.), but also the name of the Supreme God (*Viṣṇu*, *Kṛṣṇa*), from whom the son of *Dharma* was born. § 1 (*Anukram.*): I, 1 (introductory *śloka*).—§ 4 (do.): I, 1, 172 (*Nara-N°au tau . . . Kṛṣṇarjunau*).—§ 11 (*Parvasaṅgr.*): I, 2, 451 (*°āgrame*, i.e. *Badarī*).—§ 28 (*Amṛtamanthana*): I, 17, 1109 (*°devaḥ*); 18, 1118, 1126 (*ananto bhagavān devaḥ*), 1141, 1142, 1144, 1147 (*Kaustubhaḥ . . . N°a urogataḥ*), 1156 (disguised as a woman, *N.* took away the *amṛta* from the *Asuras*); 19, 1176 (*Nara-N°au devau*, fought with the *Asuras*).—§ 46 (*Garuḍa*): I, 33, 1506 (*Viṣṇuṇā*), 1508, 1511 (made *Garuḍa* his vehicle and emblem).—§ 61 (*Śarpasautra*): I, 55, †2110 (*°rat*).—§ 82 (*Kṛṣṇa Vāsudeva*): I, 63, 2431 (= Viṣṇu, incarnate as *Kṛṣṇa*).—§ 83 (*Ādivamṣāvātāraṇa*): I, 63, 2433 (i.e. *Kṛṣṇa*, followed by *Sātyaki* and *Kṛtavarma*).—§ 84 (*Ādivamṣāvātāraṇap.*): I, 64, 2505 (*Vaikunṭham*, i.e. Viṣṇu).—§ 85 (*Amṣāvāt.*): I, 65, 2509, 2510 (= Viṣṇu, became incarnate with a part of himself).—§ 130g (*Abhimanyu*): I, 67, 2751 (= *Kṛṣṇa*, friend of *Nara* (= *Arjuna*)), 2754 (*Nara-N°au* = *Arjuna* and *Kṛṣṇa*).—§ 132 (*Amṣāvāt.*): I, 67, 2785 (*Kṛṣṇa* was an incarnation of a part of *N.*).—§ 133 (*Dushyanta*): I, 70, 2872 (*Nara-N°āthānaṃ*, i.e. *Badarī*, *Gāṅgayeropacchitāṃ*).—§ 238 (*Pañcendrap.*): I, 197, 7306 (a black and a white hair of his was born as *Kṛṣṇa* and *Balarāma*).—§ 240 (*Vaivāhikap.*): I, 199, 7352 (*yathā N°o Lakṣmīḥ*).—§ 251 (*Arjunavanavāsap.*): I, 218, 7889 (*Nara-N°āv ṛṣhi* = *Arjuna* and *Kṛṣṇa*).—§ 256 (*Agniparābhava.*): I, 224, 8160 (*Nara-N°au yau tau pūrvadevau . . . samprāptau mānuṣhe loke*, sc. as *Arjuna* and *Kṛṣṇa*).—§ 258 (*Khūḍvaduḥkṛṇap.*): I, 228, 8302 (*Nara-N°āv tau pūrvadevau viśrutau*, = *Arjuna* and *Kṛṣṇa*).—§ 261 (*Subhākṛyāp.*): II, 1 (introductory *śloka*).—§ 263 (do.): II, 3, 72 (*Nara-N°au* (C. *°o* by error), perform sacrifices at *Bindusaras*).—§ 270 (*Brahmaśābhaṇ.*): II, 11, 468 (*devaḥ*, in the palace of *Brahmān*).—§ 289 (*Arghābharaṇap.*): II, 36, 1319 (= Viṣṇu), 1321 (do.), 1325 (*Harim*, do. born as *Kṛṣṇa*).—§ 308 (*Āraṇyakap.*): III, 1 (introductory *śloka*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 480 (= *Kṛṣṇa*), 500 (do.).—§ 317 (*Arjunābhigamanap.*): III, 12, 505 (*Harir N°h* = *Kṛṣṇa*), 506 (*Nara-N°āv ṛṣhi*, = *Arjuna* and *Kṛṣṇa*).—§ 329b (*Arjuna*): III, 36, 1445 (*°sahāyān*, sc. *Arjuna*).—§ 333b (do.): III, 40, 1636 (*Naraḥ* (= *Arjuna*) . . . *N°sahāyān*).—§ 339 (*Indrakābhigamanap.*): III, 47, 1888 (*Nara-N°au yau tau pūrvāṇ ṛṣhisattamau . . . Pṛthivīkeṣa-Bhānūjayan*), 1889 (*Nara-N°āv ṛṣhi*).—§ 368

(Tirthayātrāp.): III, **83**, 7040 (*devaiḥ* . . . *N^opurogamaiḥ*, in the tirtha Naraka), 7043 (*Padmanābham*, = Vishṇu).—§ 370 (do.): III, **84**, 8100 (*sthānam N^oya*, a tirtha = Čālagrāma?).—§ 371 (Tuṅṅaka): III, **85**, 8192 (*Harīḥ*, in Tuṅṅaka).—§ 377 (Dharmyatīrthak.): III, **86**, 8281 (*Vāsudeva-Dharmajayau* . . . *Nara-N^oac rshi*); **90**, 8395 (*Vishṇuḥ*, in Badarī), 8398 (*devam*), 8399 (*devaḥ*).—§ 384 (Agastyop.): III, **100**, 8701 (= Vishṇu); **101**, 8722 (do.); **102**, 8754 (c: enumeration of the incarnations of *N*. (v. Vishṇu)).—§ 406 (Tirthayātrāp.): III, **125**, 10415 (*Nara-N^oau cobhan sthānam prāptāḥ sandānam*).—§ 409 (Plakṣhāvatarayug.): III, **129**, 10518 (*°ācramam*).—§ 420 (Gandhamādunapr.): III, **141**, 10893 (*viçalā Badarī yatra Nara-N^oācramam*).—§ 422, bis (Varāhāvatāra): III, **142**, 10939 (*devam* = Vishṇu, became incarnate as a boar).—§ 423 (Gandhamādunapr.): III, **145**, 11031 (*Nara-N^oācramam*, i.e. Badarī), 11039 (*ācramam* . . . *Nara-N^oācramam*, do.), 11054 (*Nara-N^osthānam Bhāgīrathayopasobhitam*).—§ 426b (Kṛtyayug): III, **149**, 11244 (= Vishṇu, is white in the Kṛtyayuga).—§ 434 (Saṅgadhikāharṇa): III, **156**, 11439 (*viçalā Badarī* . . . *Nara-N^oācramam*), 11443 (*Nara-N^oācramam Badarīḥ abhivṛtām*), 11449 (*Nara-N^oācramam*, i.e. Badarī).—§ 436 (Yakṣayuddhap.): III, **158**, 11524 (*°ācramam*, i.e. Badarī).—§ 439 (do.): III, **163**, 11857 (*anādmidhanam devam prabhuṁ*, = Vishṇu), 11860 (*°sthānam*, east of Moru, do.), 11863 (*Harim*, do.).—§ 449 (Ajāgaur.): III, **177**, †12347 (*°sthāna*, i.e. Badarī)—§ 458 (Mārkaṇḍeyas): III, **188**, 12813 (*°āṅkaprakhyas trayam*, sc. Mārkaṇḍeya).—§ 459 (do.): III, **189**, 12952 (etymology), 12953, 12989 (*Čaṅkhacakraḡadādharaḥ*, during the cataclysm Mārkaṇḍeya saw *N*., who expounded to him his own nature. Mārkaṇḍeya entered the stomach of *N*.).—§ 478 (Dhūndhumārop.): III, **204**, 13600 (= Vishṇu, filled Kuvalācya with his own energy).—§ 524b (Arjuna): III, **272**, 15806 (*°sahāyakaṁ*, sc. *Naram*, i.e. Arjuna).—§ 524c (Vishṇu): III, **272**, 15814 (*°ākhyaḥ*, = Vishṇu), 15818 (= do.), 15819 (= do., etymology).—§ 547 (Karpū): III, **310**, 17205 (Kṛṣṇu is *N*.).—§ 549 (Pāṇḍuvapr.): IV, **1** (introductory śloka).—§ 549f (Durgā): IV, **6**, 179 (*°varapriyāṁ*, sc. *Durgāṁ*), 186 (*yathā Padmā N^oparigrāhāḥ*).—§ 554 (Sainyodyogap.): V, **1** (introductory śloka); **7**, 151 (= Kṛṣṇa).—§ 561d (Nara-Nārāyaṇa): V, **49**, 1921 (*pūrvadevau* . . . *Nara-N^oav rshi*), 1924 (*Nara-N^oau*), 1927 (do.), 1934 (had slain Asuras), 1935 (*Nara-N^oau devau pūrvadevau iti cṛutiḥ*), 1936 (= Kṛṣṇa).—§ 561 (Yānasandhip.): V, **70**, 2568 (= Kṛṣṇa, etymology).—§ 563 (Dambhodbhāvop.): V, **96**, 3461 (*Naro N^oc oiva tūpasau*), 3462 (*Nara-N^oau*), (3469). (*Nara-N^oau*) (*Nara* and *N*. humiliated Dambhodbhava).—§ 563 (Bhagavadgāyānap.): V, **96**, 3489, 3494 (*gasya*—sc. Arjuna's—*N^o* [i.e. *Kṛṣṇa*] *bandhuḥ*), 3496 (*Nara-N^oau* . . . *Arjuna-Keçarau*).—§ 564 (Mātaliyop.): V, **97**, 3502 (*Nara-N^oav rshi*).—§ 565 (Gālavacarita): V, **111**, 3824 (*Kṛṣṇaḥ*, in Badarī), 3826 (*Nara-N^oau*), 3840 (*°m devam Naram vā Jāhnuṁ*); **117**, 3986 (*remo* . . . *yathā N^o Lakṣmyāṁ*).—§ 572 (Kathātīrthasāṅkhyānap.): V, **169**, 5865 (*Guḡākeço N^osahāyavān*, = Kṛṣṇa).—§ 574 (Jumbūkh.): VI, **1**, 1 (introductory śloka).—§ 574f (Bindusaras): VI, **6**, 241 (*Nara-N^oau*, at Bindusaras).—§ 574 (Jumbūkh.): VI, **8**, 307 (*Naro N^oc caiva sarvajñāḥ sarvabhūtakṛtḥ*).—§ 575 (Bhūmip.): VI, **12**, 445 (*°sakhāḥ*, sc. the mountain Kṛṣṇa), 450 (*Harīḥ*, resides on the mountain Gomanda (B. Gomanta)).—§ 576 (Bhagavadgītāp.): VI, **23**, 810 (*Naraḥ* (i.e. Arjuna) . . . *N^osahāyavān*, = Kṛṣṇa), 818 (*Nara N^oācramam*, = Arjuna

and Kṛṣṇa).—§ 580 (Bhīṣmavādhap.): VI, **59**, †2600 (*adipadamam* . . . *N^onābhijātām*), †2601 (= Kṛṣṇa).—§ 581 (do.): VI, **65**, 2947 (= Vishṇu, praised by Brāhmān, who prevailed upon him to become incarnate [as Kṛṣṇa]); **66**, 2983 (*Nara-N^oau pūrvāṇv rshisattamaṁ*), 2984 (*Nara-N^oav rshi*), 3004 (*Nara-N^oau devau*, = Arjuna and Kṛṣṇa); **68**, 3050 (*Nara-N^oau*), 3053 (*Nara-N^oau devau*, = Arjuna and Kṛṣṇa).—§ 589 (Dronābhishhekap.): VII, **1**, 1 (introductory śloka); **10**, 380 (= Kṛṣṇa); **11**, 422 (*pūrvadevau* . . . *Nara-N^oau*, = Arjuna and Kṛṣṇa).—§ 594 (Akumpana): VII, **52**, 2030 (*°samah*, sc. Hari, the son of Akumpana).—§ 596 (Pratijñāp.): VII, **76**, 2703 (*°o jayāḥ*, = Kṛṣṇa?); **77**, 2707 (*Nara-N^oau*, = Arjuna and Kṛṣṇa); **80**, 2869 (do., do.); **81**, 2894 (*Nara-N^oav rshi*, do.).—§ 598 (Jayadrthavādhap.): VII, **88**, 3139 (*Naro* (i.e. Arjuna) *N^oānugāḥ*, = Kṛṣṇa).—§ 599 (do.): VII, **110**, 4227 (*astre N^osamāḥ*, sc. Nātyaki).—§ 603 (Nārāyaṇāstramokṣhap.): VII, **195**, 9009, 9019 (gave the Nārāyaṇa weapon to Droṇa).—§ 603b (do.): *N*. is older than the oldest ones. For some purpose that creator of the universe took his birth as the son of *Dharma*. On Himavat he underwent austerities for 66,000 years (description) and then for twice that period, and thus he became *Brāhman* (*brahmabhūtaḥ*) and beheld the supreme deity Čiva (c). The lotus-eyed *N*. recited a hymn to *Mahādeva* (i.e. Čiva) (given in full) (†). Čiva then granted him boons, that neither gods nor the Asuras; the mahoragas, the Piçācas, the Gandharvas, men, the Rākṣasas, the birds, the Nāgas, nor any creatures in the universe should ever be able to withstand his prowess, "thou shalt be superior to myself if thou ever goest to battle with me." Even that god then walked over the earth (as Kṛṣṇa Vāsudeva), beguiling the universe by his illusive power. From the austerities of *N*. was born a great *muni* *Nara*, who was equal to *N*. himself. Arjuna was none else than that *Nara*. The two *rshis* who are said to be older than the oldest gods, take their births in every yuga for the benefit of the world: VII, **201**, 9447, 9460, (9464). 9472.—§ 604 (Karpap.): VIII, **1** (introductory śloka).—§ 605 (do.): VIII, **16**, 629 (*Nara-N^oau*, = Arjuna and Kṛṣṇa).—§ 606 (Tripurākhyaṇa): VIII, **34**, 1555 (= Vishṇu, in the arrow of Čiva).—§ 608 (Karpap.): VIII, **62**, 3142 (= Kṛṣṇa); **65**, †3296 (do.); **79**, †4059 (*Keçarava*, do.), †4061 (= Kṛṣṇa); **87**, †4451 (*Nara-N^oav etau pūrvāṇv rshisattamaṁ*, = Arjuna and Kṛṣṇa); **91**, †4790 (*Pmāka-N^ocakrasannibham* . . . *khacaram*); **96**, 5009 (*Nara-N^oav rshi*, = Arjuna and Kṛṣṇa).—§ 609 (Čulīap.): IX, **1** (introductory śloka).—§ 615 (Sauptikap.): X, **1** (introductory śloka).—§ 618 (Jalupradānikap.): XI, **1** (introductory śloka).—§ 621 (Rājadh.): XII, **1** (introductory śloka).—§ 637 (Rājadh.): XII, **470**, 1606 (*Harīḥ*, = Kṛṣṇa), 1607 (= do.), 1612 (= do.), 1625 (*Harim* = do.), 1688 (*N^oparam Brahma N^oparam tapāḥ N^opuro devaḥ sarvaṁ N^oah sadā*).—§ 639 (do.): XII, **52**, 1863 (= Kṛṣṇa).—§ 641 (do.): XII, **59**, 2209 (*devaḥ*, father of Virajus); **61**, †2336 (*°gītām*, a sentence of his (v. †2337) quoted); **64**, 2393 (*Vishṇuṁ* . . . *sarvabhūteçaram*), 2398 (*anādimadhyanidhanam*, i.e. Vishṇu), †2402 (*Adidevam*, i.e. Vishṇu, showed himself in the form of Indra to Māndhātṛ); **110**, 4076 (*bhaktā N^om devam*), 4080 (*bhaktā N^om Harim*); **121**, 4431 (*daṇḍo hi bhagavān Vishṇur daṇḍo N^oh prabhuḥ*); **127**, 4661 (*Nara-N^oācramam*, i.e. Badarī), 4664 (*Nara-N^oav rshi*, in Badarī).—§ 664 (Mokṣadh.): XII, **207**, 7519 (*Harīḥkeçam*, etc., = Vishṇu (Kṛṣṇa)).—§ 667 (do.): XII, **217**, 7843 (*rshir N^oh*, described the religion of *prarpti*),

7880 (do.).—§ 678b (Anukampaka): XII, 257, 9151 (°*śamaḥ*, sc. Hari the son of Anukampaka).—§ 692 (Mokṣadh.): XII, 280a, 10018 (*Harīḥ*, i.e. Viṣṇu); 281, 10043 (do, do.), 10048 (°*ātmakam*, description of the nature of the Supreme God), †10081 (= do.).—§ 704 (do.): XII, 301, †11098 (*yogi* . . . *N°ātmā*); 302, 11120 (*deva*, i.e. the Supreme God), 11174 (= do.), 11193 (°*ātmānam*, = do.), †11211 (= do.), 11212 (= do.).—§ 717b (Nārāyaṇīya): XII, 335, 12656 (*Nāradaśya ca samvādam pāher N°aya ca*), 12657 (*viśvātmā caturmūrtiḥ sanātanaḥ*), 12658 (the eternal *N*. (i.e. the Supreme God) was born as the son of Dharma in a fourfold form, viz. as Nara, *N*., Hari, and Kṛṣṇa), 12659 (*Nara-N°au*, in Badarī), 12667 (*Nara-N°ābhyaṁ*), 12670, 12673 (i.e. the son of Dharma, Nārada came to Nara and Nārāyaṇa in Badarī); 336, †12696 (*uttamapurūṣeṇa*, i.e. the son of Dharma), †12700 (= do.).—§ 717c (Upāricara): XII, 336, 12712 (*Harim*), 12713, 12717, 12729 (*devam Harim*), 12730 (through the grace of *N*. (i.e. Viṣṇu) the seven ṛṣis composed a treatise on duties); 337, 12775 (*devam N°ātmakam*), 12776 (*devam*), 12779 (°*parāḥ*, Ekata, Dvita, and Trita repaired to Cvetadvīpa, but in vain attempted to get a sight of *N*.), 12811 (*viśvasṛṣṭy haryakaryabhuk*), 12815 (°*paro bhātrā N°japam japan*, sc. Vasu Upāricara); 338, 12835, 12847 (*japam N°mukhod-galam*), 12848 (*Harīḥ*, sent Garuḍa to bring Vasu Upāricara to heaven).—§ 717b (Nārāyaṇīya): XII, [339 (Nārada repaired to Cvetadvīpa and hymned *N*. (v. Muḥāpuruṣastava)]; 340, 12872 (*Harīḥ*, showed himself to Nārada and expounded his own nature and future feats and incarnations), 12964 (*Nara-N°do rāṣi*, = Arjuna and Kṛṣṇa), 12975 (Nārada returned to *Nara* and *N*. in Badarī), 12977 (*mahopaniṣadām* . . . *Pañcarātrānuṣāḍitām N°mukhodgitām*), 12998 (°*parāḥ*, sc. Yudhiṣṭhira, etc.), 13000; 341, 13010 (°*kathāḥ*), 13032 (bestowed omniscience on Vyāsa) [13050 (*Mahāpuruṣam*, worshipped by the gods, etc. [in Cvetadvīpa]); 342p, 13140 (the Supreme God, identified with Kṛṣṇa), 13150 (°*ātmakāḥ*, sc. Rudra), 13151 (*devaḥ*), 13155 (*Rudro N°c caiva satvām ekam dvidhākṛtam*), 13159 (*devam N°m Harim*), 13165 (*Nara-N°au*, = Arjuna and Kṛṣṇa), 13169 (etymology); 343, I) †13192 (°*gunācṛayāt* . . . *tamasāḥ*), †13205 (°*mukhodgataḥ* . . . *brāhmaṇāḥ*), V) †13206 (seized Rudra in the throat which became blue (*nīla*)), XIII, †13222 (born as the ṛṣi Vaḍvāmukha), (φ), 13243 (granted a boon to Gālava), (ω), 13263 (seized the throat of Rudra), 13266 (*Nara-N°au*), 13270 (°*orasi*), 13271, 13272, 13274 (*viśvātmā*), (aa), 13278, 13286 (*Naro-N°aḥ caira* . . . *Dharmakulodvahan*), 13290 (*devam*), 13296 (encounter between Rudra and Nara + *N*); 344, 13305 (°*kathā*), 13306 (*kathām* . . . *N°ācṛayām*), 13308 (*devam N°m Harim*), 13310 (*devasattamau Nara-N°au*, in Badarī), (ββ), 13317 (°*kathācṛayām*), 13321 (°*kathā*), 13329 (*Nara-N°au*), 13332 (*Nara-N°ār rāṣi*), 13333 (°*kathām*), 13349 (i.e. the ṛṣi), (13350) (*Nara-N°au*) (discourse between Nārada and Nara and *N*); 345, (13371) (*Nara-N°au*), 13396 (*Nāradaḥ* . . . *N°parāyaṇāḥ*), 13397 (*mantrān N°gatān* . . . *Nara-N°āgrame*), 13398 (*Nara-N°au*) (continuation); 346, 13405 (°*vidhau*), (13410) (*Nara-N°au*), 13426 (*sarvātmā*, = Viṣṇu) (continuation); 347, 13427 (*Nara-N°oritām*), 13428 (*Nara-N°āgrame*), 13429 (*Nara-N°āv rāṣi*), 13433 (*devam N°m Harim*, i.e. Viṣṇu), 13436 (Vyāsa was an incarnation of *N*.); 348, 13449 (*janma Dharmagṛhe Nara-Nārāyaṇātmakam*), 13461 (*Īṣvaraḥ* . . . *Virāḥ*), 13473 (°*kṛtau binda*), 13474 (Madhu and Kaiṭabha were born

from two drops created by *N*., i.e. Viṣṇu), [13489 foll. (Brahmān's births)], 13519 (when Madhu and Kaiṭabha robbed the Vedas *N*. recovered them, having assumed a horse's head, afterwards he slew Madhu and Kaiṭabha), (κ), 13530, 13531, 13532, 13533, 13534, 13535, 13536, 13537, 13540 (*Harīḥ*); 349, 13550 (°*priyāḥ*), 13556, I), 13559 (*mānasam janma N°mukhodgatam Brahmanāḥ*, II), 13563 (°*ātmakāḥ*, sc. *dharmāḥ*), III), 13565, 13570, IV), 13572 (*Harīḥ*), 13577 (°*mukhodbhavam*, sc. *dharmam*), 13581 (*Deveṣam Harim*), V), 13586 (*devo Harīḥ*), 13590, VI), 13591 (°*mukhāt*), VII), 13595, 13599, 13601 (Brahmān's births from *N*. (i.e. Viṣṇu), and the promulgations of the religion (*dharma*) of *N*. in the different kalpas), 13613 (°*parāyaṇāḥ*), 13617 (°*parāḥ*), 13618 (°*parāyaṇāḥ*), 13621 (°*ātmakā mokṣaḥ*), 13622, 13630 (*dharmo N°ātmakāḥ*), 13631; 350, †13640 (°*śyāmaṣṭyam ekaputram Dvāpāyaṇam*, i.e. Vyāsa), †13641 (created Vyāsa), 13643 (°*śutam*, i.e. Vyāsa), 13644 (*janma N°odbhavam*, sc. Vyāsa's), 13650, 13651, 13698 (*janma* . . . *N°amṣṭyam*, sc. Vyāsa's, who had before been the ṛṣi Apāntaratamas, sprung from the speech of *N*.), 13707, 13708 (*rāṣim*), †13711.—§ 717d (Brahma-Rudrasamv.): XII, 352, 13754 (*sarvātmā Puruṣaḥ*).—§ 719 (Ānuṣāsanik.): XIII, 1 (introductory śloka).—§ 727 (do.): XIII, 11, †509 (= Kṛṣṇa, °*śyānkagatām* . . . *Ḥriyam*), †526 (° . . . *vasāmi* . . . *ṣarīrabhūtā*, sc. *Ḥri*).—§ 730 (do.): XIII, 14, 596 (*Ḥāṅkhaṣakragadādharaḥ*, = Kṛṣṇa).—§ 730g (Upamanyu): XIII, 14v, 870 (*Vainateyam samāruhya Ḥāṅkhaṣakragadādharaḥ*, = Kṛṣṇa), 876 (= do.), 877 (= do.).—§ 730 (Ānuṣāsanik.): XIII, 17, 1290 (*sādhyāya*), 1291 (*sādhyāḥ*), learnt the 1,000 names of Īva from Manu and taught them to Yama).—§ 759 (do.): XIII, 109, 5373 (merit of worshipping Kṛṣṇa as *N*. in the month of Pausa).—§ 766 (do.): XIII, 125, 5932 (*śvayam*); 132, 6165 (= Viṣṇu, raised the submerged earth).—§ 768 (do.): XIII, 139, 6292 (= Kṛṣṇa), 6303 (do.), 6310 (do.); 140, 6338 (°*śukhrā Nāradaḥ*).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6851 (*Harīḥ*, = Kṛṣṇa).—§ 768 (Ānuṣāsanik.): XIII, 148, 6888 (= Kṛṣṇa), 6896 (do.).—§ 769 (do.): XIII, 149, 6975 (Viṣṇu's 1,000 names), 7074 (°*odbhavam jagat*).—§ 773 (do.): XIII, 159, 7400 (= Kṛṣṇa).—§ 775 (do.): XIII, 166a, 7635 (*Viṣṇuḥ*).—§ 777 (Svargārohanik, p.): XIII, 168, 7750 (*Nara-N°au*, = Arjuna and Kṛṣṇa).—§ 778 (Ācṛamedhikap.): XIV, 1 (introductory śloka).—§ 782b (Brāhmaṇagītāp.): XIV, 25, 744 (°*ridāḥ devāya*), 745 (*Sarvātmānam*).—§ 787 (Ācṛamavāṣap.): XV, 1 (introductory śloka).—§ 789 (Putradarṣanap.): XV, 31η, 854 (Kṛṣṇa (*Ḥṛṣikoṣam*) identical with *N*.).—§ 793 (Mausulap.): XVI, 1 (introductory śloka); 4, 130 (= Kṛṣṇa).—§ 794 (Mahāprasthūnikap.): XVII, 1 (introductory śloka), 38 (= Kṛṣṇa).—§ 795 (Svargārohanap.): XVIII, 1 (introductory śloka); 5, 170 (*Devadevaḥ*, after death Kṛṣṇa entered into *N*.).—§ 795c (Mahābhārata): XVIII, 6o, 232 (= the introductory śloka of books I–XVIII), 287 (*Nara-N°au*). Cf. Kṛṣṇa Vāsudeva, Muḥāpuruṣa, Viṣṇu.

Nārāyaṇa, pl. (°*āḥ*), a tribe of cowherds. § 554 (Sainvyogap.): V, 7, 147 (*gopānam arbudam mahat N°ā iti khyātāḥ*, chosen as allies by Duryodhana).—§ 592 (Samcāptakavādhap.): VII, 18, 752 (*gopālāḥ*), 759 (attacked Arjuna); 31, 1372 (°*balasya*).—§ 599 (Jayadrathavadhap.): VII, 91β, 3255 (*gopālāḥ*, attacked Arjuna).—§ 604 (Kārnāp.): VIII, 6, 153 (had been slain by Bhīṣma (!)).—§ 605 (do.): VIII, 11p, 416 (°*balaiḥ* . . . *gopālāḥ*, followed Kṛtavarma); 27xλ, 1077 (°*balam*, attacked Arjuna).—§ 608 (do.): VIII,

53η, 2564 (°balasya, fought with Arjuna); 95, 4968 (°avaśśahā, followed Kṛtavarman).—§ 609 (Qalyap.): IX, 2ζ, 95 (gopālāh, have been slain in the battle).

Nārāyaṇa, adj. ("belonging to Nārāyaṇa"). § 4 (Anukram.): I, 1, †201 (°m divyam astraṁ, all. to § 603).—§ 11 (Parvasaṅgr.): I, 2, 537 (astraṁ . . . N°m, all. to § 603).—§ 603 (Nārāyaṇāstramokshap.): VII, 194, 8965 (sc. astraṁ, known by Droṇa); 195, 9010 (paramam astraṁ N°m, given to Droṇa by Nārāyaṇa, from him it passed over to Aṣvatthāman); 196, 9028 (astre); 197, 9029 (astre prādurbhāte, sc. by Aṣvatthāman); 199, 9209 (prāduṣṭakre astraṁ N°am, sc. Aṣvatthāman), 9216 (astreṇa).—§ 717b (Nārāyaṇīya): XII, 344, 13318 (tejah).—§ 730g (Upamanyu): XIII, 14, 854 (sc. astrāt).

Nārāyaṇāstra ("the weapon belonging to Nārāyaṇa"). § 10 (Parvasaṅgr.): I, 2, 345 (mokoḥ N°ya parva, i.e. Nārāyaṇāstramokshap.).—§ 603 (Nārāyaṇāstramokshap.): VII, 195, 9022 (known by Aṣvatthāman); 199, 9245 (employed by Aṣvatthāman), 9247; 200, 9270, 9276, 9290 (was neutralized).—§ 604 (Karnap.): VIII, 2, 43 (°s hate, all. to § 603). Cf. Nārāyaṇa, adj.

[**Nārāyaṇāstramokshaparvan(°va)**] ("the section including the hurling of the Nārāyaṇa weapon"), the 78th of the minor parvas of the Mhbh. § 603. THE LAST PART OF THE 15TH DAY. After the fall of Droṇa, the Kurus, even Duryodhana, etc. (a), fled away, Kṛtavarman with the remnant of his Bhoja troops, etc. (β), Suśarman with the remnant of the Saṃśaptakas. Only Aṣvatthāman did not flee: Aṣvatthāman & Çikhaṇḍin, etc. (γ). Aṣvatthāman asked Duryodhana why the troops were fleeing away, even Karna's troops; Duryodhana caused Kṛpa to inform Aṣvatthāman of the truth (δ), at which Aṣvatthāman was filled with rage (VII, 193). Dhṛtarāṣṭra asked Sañjaya what Aṣvatthāman said (ε), he who knew the weapons of men and Vāruṇa, etc. (ζ) (VII, 194). Sañjaya related: Aṣvatthāman complained before Duryodhana that his father has been killed (η), and vowed to destroy the Pāṇḍavas and the Pāṇḍaras; neither D., nor G., As., U., Rā., etc., were able to vanquish him; there were none equal to him and Arjuna in knowledge of weapons; he had a weapon (the Nārāyaṇa weapon) that neither Arjuna, etc. (θ) knew, given by Nārāyaṇa to his father as a boon, with the promise that no man should ever be his equal in battle: only, this weapon must never be used in haste, etc., and never be hurled upon persons that abandon their chariots or weapons in battle, etc.; with this he would rout and slay the Pāṇḍaras, etc. (ι). The Kuru army rallied; many blew their conches, etc.; the Pāṇḍaras took counsel of one another; Aṣvatthāman touched water and invoked the Nārāyaṇa weapon (VII, 195). Fierce omens in nature appeared. D., Dū., and G. became inspired with fear. Dhṛtarāṣṭra asked Sañjaya what counsel was adopted by the Pāṇḍaras in order to protect Dhr̥ṣṭadyumna on seeing the retreating Kauravas once more advance to battle, rallied by Aṣvatthāman. Sañjaya related: Yudhishtira spoke about the matter to Arjuna (κ), fearing that it was Indra himself who was approaching for the sake of the Kauravas. Arjuna in reply described the prowess of Aṣvatthāman and the unrighteousness of the Pāṇḍaras in slaying Droṇa (λ); "all of us have passed the greater part of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained that remnant"; "I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame"

(VII, 196). Bhīmasena, reproaching Arjuna, vindicated the deed (μ); "I can, with my arrows, rout the united D. with Indra at their head, and As., U., and men." Then Dhr̥ṣṭadyumna spoke in justification of his conduct (ν) (VII, 197). Asked by Dhṛtarāṣṭra (ξ), Sañjaya related: All the other persons present remained silent; Arjuna, glancing obliquely towards Dhr̥ṣṭadyumna, seemed to reproach him with tears and sighs; Yudhishtira, etc. (ο) stood ashamed; Sātyaki wrathfully rebuked Dhr̥ṣṭadyumna (π). Dhr̥ṣṭadyumna in reply taunted Sātyaki with the slaughter of Bhāriśravas (ρ). Sātyaki rushed towards Dhr̥ṣṭadyumna in order to slay him; Bhīma, urged by Kṛṣṇa, held him back; Sahadeva endeavoured to bring about a reconciliation (σ); Dhr̥ṣṭadyumna asked Bhīma to let him slay Sātyaki (τ); then he or Arjuna would slay the enemies. Kṛṣṇa and Yudhishtira restored peace with great difficulty, and all the warriors proceeded to battle (VII, 198). Aṣvatthāman caused a great carnage among the Pāṇḍava troops (description); before Duryodhana he repeated his vow (ν). Duryodhana rallied his troops. Aṣvatthāman invoked the Nārāyaṇa weapon (description). The Pāṇḍavas, etc. (φ), became exceedingly agitated. Yudhishtira, relying on Kṛṣṇa, advised Dhr̥ṣṭadyumna to flee away with his Pāṇḍavas, and Sātyaki with the Vṛṣṇis and Andhakas; he and his brothers would ascend a funeral pile (χ). Kṛṣṇa prevailed upon the troops to lay down their weapons and alight from their chariots. Bhīmasena alone refused to do so, and dissuaded the others (ψ). Arjuna said that his vow was that the Gāṇḍīva should not be used against the Nārāyaṇa weapon, kine, and brahmins. Bhīma attacked Aṣvatthāman, but was overwhelmed by the energy of the Nārāyaṇa weapon (VII, 199). Arjuna covered Bhīmasena with the Vāruṇa weapon; Arjuna and Kṛṣṇa, alighting from their chariot, proceeded on foot towards Bhīma and forcibly brought him down from his chariot, making him abandon his weapons. Then the Nārāyaṇa weapon became neutralized; all the quarters became clear, etc. The Pāṇḍava host stood arrayed once more. Duryodhana urged Aṣvatthāman to use the same weapon once more; Aṣvatthāman said that it could not be used twice; if brought back it would without doubt slay himself. Duryodhana then urged him to slay the enemies with other weapons. Dhṛtarāṣṭra asked, what then came to pass (ω); Sañjaya related: Dhr̥ṣṭadyumna & Aṣvatthāman, who deprived Dhr̥ṣṭadyumna of his steeds, driver, and chariot; the Pāṇḍavas fled away. Sātyaki & Aṣvatthāman, who was worsted by him. Duryodhana, etc. (aa), & Sātyaki, who made them flee away deprived of their chariots. Aṣvatthāman (upon another chariot) & Sātyaki, who once more deprived him of his chariot and caused him to retreat; the Pāṇḍaras blew their conches, and Sātyaki slew 300 of Vṛṣasenā's division, etc. (ab). Aṣvatthāman (upon another chariot) & Sātyaki; Aṣvatthāman repeated his vow (ββ); Sātyaki was carried away by his driver. Aṣvatthāman & Dhr̥ṣṭadyumna, who was much afflicted; Arjuna, etc. (γγ), & Aṣvatthāman, who slew Sudarṣana (the Mālava king), Paurava (Bṛhatkshatra), and the young Cedi prince. Bhīma & Aṣvatthāman; Bhīma was carried away by his steeds; the Pāṇḍavas fled away (VII, 200). Arjuna (+ Kṛṣṇa) (rallying his troops) & Aṣvatthāman (+ the Kauravas); Arjuna addressed Aṣvatthāman in harsh words (ēē). Dhṛtarāṣṭra asked Sañjaya about the cause of this, as Arjuna and Aṣvatthāman loved each other. Sañjaya said that it was in consequence of his grief (ee). Aṣvatthāman

became angry with *Arjuna* and especially with *Kṛṣṇa*, touched water, and made use of the *Āgneya* weapon, from which dire omens in nature appeared, and a great slaughter in the *Pāṇḍava* army resulted; Rā. and P. uttered fierce cries, etc. (description). *Arjuna* invoked the *Brāhma* weapon: the darkness was dispelled, etc.; a full *akṣauhīni* of the *Pāṇḍava* troops had been killed; *Kṛṣṇa* and *Arjuna* were unwounded; the *Pāṇḍavas* rejoiced, the *Kauravas* wondered, *Açvatthāman* was disconsolate, and ran away from the fight; he met *Vyāsa*, and asked him the reason; "neither As., nor G., P., Rā., U., Y., and birds, nor men can baffle this weapon." *Vyāsa* told him the story of *Nārāyaṇa* (b); *Nara* and *Nārāyaṇa* are *Arjuna* and *Kṛṣṇa*; even *Açvatthāman* has been born as a portion of *Rudra*, and was [in a former birth] endued with great wisdom, regarding the universe to consist only of *Mahādeva*, etc., and *Çiva* had granted him numerous boons, and he had, in every *Yuga*, adored the great god in his *Phallic* form. *Kṛṣṇa* had sprung from *Rudra* himself, and always worshipped him, regarding his *Phallic* emblem as the origin of the universe, and he viewed the identity of *Brāhman* with the universe; D., Si., and M.-r. adore *Kṛṣṇa* in order to attain to *Mahādeva*; *Kṛṣṇa* is the Creator of everything; the eternal *Kṛṣṇa* should be adored with sacrifices, etc. *Açvatthāman* bowed unto *Rudra*, regarded *Kṛṣṇa* as worthy of the highest regards, and became filled with delight, the marks whereof appeared on his body. Bowing to *Vyāsa*, he caused the army to be withdrawn, and so did also the *Pāṇḍavas*. Having fought for five days . . . , *Droṇa* repaired to *Brahmaloka* (VII, 201). *Arjuna* met with *Vyāsa* and inquired of him about the invisible person who aided him in the battle; *Vyāsa* said that it was *Mahādeva* himself, and recited a long enumeration of his attributes (qq); if *Mahādeva* becomes angry, neither D., nor As., G., Rā., even if they hide themselves in deep caves, can have peace. In days of yore *Mahādeva* destroyed the sacrifice of *Dakṣa*; the *Sacrifice* fled away, and D. and As. fell down and submitted to *Mahādeva*, the *Nāgas* and R. became agitated, etc.; *Pashan* was eating the *puroḍaça*: *Çira* tore out his teeth; the gods assigned to *Rudra* a substantial share in sacrifices; he then re-established the sacrifice. Then *Vyāsa* related the destruction of *Tripura* (d). He [Çira] is *Rudra*, etc. (u). Explanation of some of the names of *Mahādeva* (κκ). Blessings upon the reader, especially the readers of the *Çatanudrīya* (λλ) (VII, 202).

Nārāyaṇī ("the daughter of *Nārāyaṇa*"?) = *Indrasenā*: III, 10093 (I°); IV, 651 (I°).

Nārāyaṇīya, adj. ("relating to *Nārāyaṇa*"). § 717b (*Nārāyaṇīya*): XII, 347, 13442 (°m *ākhyānaṃ*, i.e. *Nārāyaṇīya*).

[**Nārāyaṇīya(m)**] ("the section treating of *Nārāyaṇa*"): § 717b (*Mokṣadh.*). *Bhīṣma* said: "I heard it from my father that in the *Kṛta* age, during the epoch of *Manu* *Sṛāyambhuva*, the eternal *Nārāyaṇa*, the Soul of the universe, took birth as the son of *Dharma* in a quadruple form: as *Nara*, *Nārāyaṇa*, *Harī*, and the Self-existent (*Sṛāyambhuva*!) *Kṛṣṇa*. Amongst them all, *Nārāyaṇa* and *Nara* practised the several austerities, repairing to the *Himālayan* hermitage *Badarī* and riding in their golden chariot (description; v. the note of PCR., p. 740). *Nārada* dropped down on *Gandhamādāna* from a summit of *Meru* and wandered over all the world, and at last repaired to *Badarī* at the hour of *Nara*'s and *Nārāyaṇa*'s performing their daily rites. He said to himself: this is truly the

abode of that Being in whom are established all the worlds including D., As., G., K., and M.-U.; in this spot *Kṛṣṇa* and *Harī* dwelt formerly; what is that deity whom these two worship? who are these *Pitṛs* whom these two *Pitṛs* of all beings adore?" R. *Nārada*, bowing unto *Mahādeva*, praised *Nārāyaṇa* ("sung in the *Vedas*, *Purāṇas*, *Āngas*, and *Upāṅgas*"), and asked what god or *Pitṛ* he was sacrificing to. *Nārāyaṇa* said that about this topic nothing should be said, as it was an ancient mystery; but because of his devotion he instructed him about *Kṣhetrajña*, etc. The twenty-one *Prajāpatīs*: *Brahmān*, etc. (a) were first born, and obeyed the eternal law of the Supreme God (XII, 335). *Nārada* (*Parameshthya*) proceeded to *Çetadvīpa* ("White Island") to behold *Nārāyaṇa* in his original shape; by *yoga* he soared into the firmament, rested for a short while on a summit of *Meru*, then he directed his eyes towards the north-west, and north of the milky ocean he saw the large island *Çetadvīpa*, more than 32,000 *yojanas* from *Meru*; the inhabitants of that realm have no senses, etc. (description); they are white and free from every sin, etc. *Yudhishtira* asked for further information about this people. *Bhīṣma* related the story of *Uparicara* (c), "the essence of all narratives," which he had heard from his father (XII, 336-8). Arrived at *Çetadvīpa*, *Nārada* stood in *yoga* and hymned *Nārāyaṇa* (ç) [i.e. *Mahāpurushastava*] (XII, 339). *Nārāyaṇa* showed himself to *Nārada*, bearing all forms (*viçvarūpadhṛk*; enumeration), uttering with his mouths *Gayatrī*, *om*, and the *Āraṇyaka*, and the four *Vedas*; he mentioned *Ekata*, *Dvita*, and *Trita*, and instructed *Nārada* (η). *Vāsudeva* = Soul = *Jīva* = *Çeṣa* = *Saṅkṣhaya* (when he takes birth as *Jīva*) = *Kṣhetrajña*; > *Sanatkumāra* = *Mind* = *Pradyumna*; > the Creator = *Anuruddha* = *Īçāna* = *Īçvara* = *Ahaṅkāra*. "I am known as *Puruṣa*; without acts I am the 25th. *Haranyagarbha*, etc. (θ), are in me." *Nārāyaṇa*'s boons to *Brahmān* in days of yore. "I am *Kapila*, etc. (i). *Brahmān* springs from *Anuruddha*'s navel." The feats that *Nārāyaṇa* will perform (those that he will slay; his incarnations) (κ); "in the *Tretā* age I shall take birth as *Rāma* of *Bhṛgu*'s race . . . ; in the twilight (*sandhyāṃçe*) between *Tretā* and *Dvāpara* I shall take birth as *Rāma* *Dāçarathī*; at that time *Ekata* and *Dvita* (in consequence of their injury to *Trita*) will have to take birth as apes; all those apes shall become my allies . . . ; in the period (*sandhau*) joining the *Dvāpara* and the *Kālī* I shall take birth in *Mathurā* in order to slay *Kaṇva*, and take up my residence in *Kuçasthali* [at] *Dvārakā*; I shall transplant *Prāgyotisha* to *Dvārakā*, and subjugate *Mahāçvara* and *Mahāsena* (i.e. *Skanda*), who will help *Dā. Bāṇa* (with 1,000 arms); . . . *Brahmān* himself never obtained a sight of me in this shape of mine, which thou hast seen to-day." *Harī* then disappeared; *Nārada* returned to *Badarī*, to behold *Nara* and *Nārāyaṇa*. This great *Upanishad*, consistent with the four *Vedas* and with *Sāṅkhya-Yoga*, and called *Pāñcarātra*, and recited by *Nārāyaṇa* himself, was repeated by *Nārada* in the abode of *Brahmān*. *Yudhishtira* asked: "Was not *Brahmān* acquainted with this wonderful narrative of the glory of *Nārāyaṇa*?" *Bhīṣma* said that it was only to R. in the abode of *Brahmān* that *Nārada* recited his narrative. The propagation of the narrative: R. > *Sūrya* > 66,000 R. in *Sūrya*'s train, etc., > D. on *Meru* > *Asita* > the *Pitṛs*; "I heard it from my father *Çantanu*; it is a *Purāṇa*, and should not be communicated to anyone that is not

a worshipper of *Vāsudeva*; it is really the essence of the hundreds of other narratives thou hast heard from me; in days of yore, D. and A., uniting together, churned the ocean for the *amṛta*; after the same manner, the brahmans in days of yore, uniting together, churned all the scriptures and raised this narrative." He who reads this becomes an inhabitant of *Çvetadvīpa*, etc.—*Vaiçampāyana* said: *Yudhiṣṭhira* and all his brothers became devoted to *Nārāyaṇa*; *Vyāsa* visited (through the sky) the ocean of milk (which is always the abode of nectar), and worshipping the great God there, he came back to his own hermitage.—*Bhishma* said: "I have now repeated the narrative that was recited to *Nārada*; that narrative has descended from person to person from very ancient times; I heard it from my father."—*Sata* said: "I have now told you all that *Vaiçampāyana* recited to *Janamejaya*. King *Janamejaya* properly discharged all his duties according to the scriptures. You have all undergone severe penances, etc.; residing in this sacred *Naimiṣa* forest, ye are . . . conversant with the *Vedas*, . . . ye have come to this sacrifice of *Çaunaka*; do ye all adore . . . *Nārāyaṇa*. I heard this excellent narrative, that has descended from generation to generation, from my father in former times" (XII, 340).—*Çaunaka* asked about *pravṛtti* and *nivṛtti*, etc. *Sauti* recited the discourse of *Vaiçampāyana* to *Janamejaya*. *Janamejaya* said that the whole world with *Brahmān*, D., A., and men are deeply attached to acts; *Brahmān*, etc. (λ), have adopted the religion of *pravṛtti*. *Vaiçampāyana* said that this question related to a deep mystery, and that it required penances and acquaintance with the *Purāṇas*; he recited what M.-r. *Vyāsa* said to his disciples *Sumantu*, etc. (μ) (as he used to teach them the four *Vedas* and *Mahābhārata* as the fifth), on *Meru* (inhabited by Si. and Cā.); *Nārāyaṇa* had been gratified by his penances on the shore of the ocean of milk, and he had, with the eye of knowledge, beheld all that occurred in the beginning of the *Kalpa*: *Mahā-Puruṣa* or *Paramātmā* (according to both *Sāṅkhya* and *Yoga*) > *Avyakta* (*Pradhāna*) > *Aniruddha* (*māhān ātmā*, *Ahāṅkāra*) > *Pitāmaha* (i.e. *Brahmān*); from *Ahāṅkāra* have sprung the five elements (*mahābhūtāni*); *Marici*, etc. (ν), are the eight *Prakṛtis*, upon whom all the worlds depend; *Brahmān* created them with the *Vedas*, *Vedāṅgas*, etc.; *Rudra* (from the principle of wrath) > ten *Rudras*: these eleven *Rudras* = *Vikārapuruṣaḥ* . . . *Brahmān* with the R., *Prakṛtis*, and D.-r. repaired to the northern shore of the ocean of milk and practised the penances named *mahāniyama* (declared by *Brahmān* in the *Vedas*) for 1,000 celestial years (description); then *Hari* spoke to them, saying that he would invest them with *pravṛtti*. They performed a sacrifice in honour of *Viṣṇu* according to the ordinances laid down for the *Kṛta* age. The great god was pleased and said that their *pravṛtti* should be fraught with ends whence there will be return; "*Marici*, etc. (ξ), the seven R. who are *mānasāḥ* (spiritual sons of *Brahmān*) will become the preceptors of the *Vedas*, wedded to the religion of *pravṛtti*, and created for procreating offspring (*Prajāpatya*); . . . *Sana*, etc. (o), these seven R. who are spiritual (*mānasāḥ*) sons of *Brahmān*, and whose knowledge comes to them of itself, are wedded to the religion of *nivṛtti*, conversant with *Yoga* and *Sāṅkhya*, and cause the religion of *nivṛtti* to flow in the worlds. *Kṣhetrajña* is myself . . . *Brahmān*'s son *Rudra* has sprung from his brow at his command . . . In the *Kṛta-yuga* living creatures

should not be slain in the sacrifices; in the *Tṛtā-yuga* animals, dedicated with *mantras*, will be slain in the sacrifices; then comes the mixed (*miçraḥ*) *yuga Drāpara*; then *Tiṣhya* with *Kali* in the van." *Vyāsa* continued: D. and R. went away. Only *Brahmān* remained, desirous of beholding the great god, then residing in the form of *Aniruddha*; the god then showed himself to *Brahmān* with a vast equine head, etc. (description) saying that at times he would appear in incarnate forms. Then he disappeared, and *Brahmān* proceeded to his own region. "Do you bow to him who is the lord of the *Rudras*, etc. (π)." Blessing upon the reader (XII, 341). *Janamejaya* inquired of the meaning of the different names of *Nārāyaṇa*; *Vaiçampāyana* related what *Keçava* (*Kṛṣṇa*) had said to *Phālguna* (*Arjuna*), when the latter asked him about the signification of his names mentioned by M.-r. in the *Vedas* and the *Purāṇas*. *Kṛṣṇa* said: In the *Rigveda*, etc. (ρ), many are the names that have been mentioned by M.-r.; "from *Nārāyaṇa*'s [as *Aniruddha*] grace has arisen *Brahmān*, and from his wrath has arisen *Rudra*"; description of *Rudra* (σ); "I adored in days of yore the ancient *Rudra* for obtaining the boon of a son; *Brahmān*, etc. (τ), adore *Hari Nārāyaṇa* (*Viṣṇu*)."
Etymology of *Nārāyaṇa*, etc. (v); "R. *Tṛita*, the eldest (*ādyah*) son of *Brahmān*, when thrown into a well by *Ekata* and *Drita*, invoked me as *Prçṇigarbha* and was rescued from the pit; *Dirghatamas* (§ 170) invoked me as *Keçara*, became cured of his blindness, and then came to be called *Gotama* (v. Nil.); *Agni* and *Soma*, blending together, became transfused in one and the same substance (*ekayonitram āgataḥ*) . . . , in the *Purāṇa* this is said, and further that the gods have *Agni* for their mouth" (XII, 342). Asked by *Arjuna* about the unity of nature of *Agni* and *Soma*, *Kṛṣṇa* related this ancient story: I) When only the infinite water (quotation of the *ṛuti*) exists (called *tamas*), *Brahmān* > *Puruṣa* > *Brahmān*, who caused *Agni* (the *kṣatra*) and *Soma* (*brāhmaṇa*, i.e. the *brahmans*) to spring from his own eyes (quotation of the *ṛuti* relating to *Agni*); *Agni* is the *hotṛ* and the *brahmān* of the sacrifice; he who offers food in the mouth of a *brahman* is said to pour libations into the sacred fire for gratifying the deities (quotation from *Çatapatha-brāhmaṇa*); in this way *brahmans* have come to be regarded as *Agni*. *Agni* is again *Viṣṇu* (quoting *Sanatkumāra*).—II) By *Gautama*'s curse (for his assault on *Ahalyā*), *Indra* got a green beard; through the curse of *Kauçika*, *Indra* lost his testicles and got those of a ram.—III) As *Indra* with uplifted thunderbolt would prevent the *Açvins* from receiving a share in sacrifice (*graha*-), *Cyavana* paralysed his arms.—IV) Incensed at the destruction of his sacrifice, *Dakṣa* by his austerities caused a third eye to appear on the forehead of *Rudra*.—V) When *Rudra* would destroy *Triputra*, *Uçanas* tore a matted lock from his head and hurled it at *Rudra*, whence serpents began to bite *Rudra*, whose throat became blue, just as in the *Scāyambhuva Manvantara*, when *Nārāyaṇa* seized *Rudra* by the throat.—VI) When *Angiras* *Bṛhaspati* sat [on the shores of the ocean] to make preparation for the churning in order to raise the *amṛta* and touched water (*upasprçataḥ*), the water was not clear (*na prasādam gataatyah*); he became angry and [cursed] the ocean, saying: "From this day thou shalt be tainted with fishes, etc."—VII) *Viçvarūpa* *Triçiras* *Tvāṣṭra* was the *purohita* of the gods; he was the sister-son of the *Asuras*; while publicly offering to the deities he secretly offered shares to the *Asuras*; the *Asuras* with

Hiranyakaśipu at their head prevailed upon him through his mother, that he (who had come to the *Nandana* wood) should aid *Hiranyakaśipu*, who was cursed by *Hairanyagarbha Vasishṭha*, saying: "Since thou hast chosen another *lotr*, thy sacrifice shall not be completed, and thou shalt be slain by a hitherto unknown kind of being." *Viṣvarūpa* performed austere *tapas*; *Indra* sent *Apaśarasi*, of whom *Viṣvarūpa* became enamoured, and he promised to destroy *Indra* and the gods; he uttered *mantras* by which he grew; with one mouth he drank all the *soma* that was offered to the gods by the brahmins in all the worlds; with one [he ate] food; with one [he drank the energy of all] the gods, including *Indra*. These repaired to *Brahmān* (so B.; *Brāhmaṇam*, C.), and according to his counsel they prevailed upon R. *Bhārgava Dadhīca*, that he should abandon his body by his *yoga* power; his bones *Dhātṛ* shaped into a thunderbolt (*vajra*), which was pervaded by the energy of *Viṣṇu*; with this *vajra* *Indra* struck *Viṣvarūpa*, and severed the heads from the body. By the pressing (*mathana*) of his limbs *Vṛtra* came into existence, whom *Indra* slew. Terrified with the double brahmanicide, *Indra* abandoned the sovereignty of the gods; he entered a cool lotus-stalk in the *Mānasa* lake, and becoming very minute (*anumātraḥ*) by his *yoga* power (*aicvarya-yogāt*) he entered the fibres of that lotus-stalk. Now *rajas* and *tamas* assailed the deities; the *mantras* of M.-r. lost their efficacy (*na prācartanta*), Rā. appeared; the *Vedas* (*Brahma*) were about to disappear (*utsādanam jagāma*); without an *Indra*, the worlds lost their strength and became easy to overwhelm. Then the gods and *Rāhis* crowned *Ayus*' son *Nahusha* as king of the gods. *Nahusha* ruled over heaven with 500 *l*-minarics on his forehead, which had the virtue of robbing the energy of every creature. Then follows, somewhat abbreviated, the contents of § 555 (*Indra*) = V, 11 foll.—VIII) In days of yore, when M.-r. *Bharadvāja* was saying his prayers (*upāsṛjāt*) on the shore of the celestial *Gaṅgā*, he was approached by *Viṣṇu*, who was taking his three strides; *Viṣṇu*, struck with water by *Bharadvāja* on the breast, received a mark [i.e. *Ṣṛivatsa*] on his breast.—IX) Cursed by M.-r. *Bhṛgu*, *Agni* was obliged to become a devourer of all things.—X) *Aditi* cooked food for the gods to strengthen them so that they might slay the *Asuras*; there *Budha* [i.e. the planet Mercury], after completing a vow (*vratacarya*-), came and asked for alms of *Aditi*; but she, intending that only the gods should eat it first, gave him no alms. At this *Budha* (*Brahmabhūtaḥ*) cursed *Aditi*, saying that she would have a pain (*vyathā*) in her womb; in the second birth (as an egg) of *Vīrasvat*, the egg of [his] mother *Aditi* [was] killed (so B.); [therefore] *Vīrasvat* *Ṣṛāddhadēva* [became] *Mārttaṇḍa*.—XI) *Dakṣa* had sixty daughters, of whom he gave thirteen to *Kaśyapa*, ten to *Dharma*, ten to *Manu*, and twenty-seven (the *Nakṣatras*) to *Soma*; although the latter were all alike in respect of beauty, etc., yet *Soma* became more attached to *Rohiṇī*, and was cursed by *Dakṣa*, etc., cf. § 615 (*Prabhāsa* *utpattikathana*) = IX, 35; *Prabhāsa* in the western ocean was originally called *Hiranyasaras*; from this curse also have come the dark spots in the disc of the moon, exhibiting the mark of a hare.—XII) M.-r. *Sthūlaśiras* practised austerities on the north-eastern side of *Meru*; a breeze, charged with all delicious perfumes, gratified him; the trees around him [from jealousy] put forth their flowers to make a display; he cursed them, saying that they should not have flowers at all times.—XIII) *Nārāyaṇa*, in days of yore, for the good of the world, became M.-r. *Vaṇavāmukha*;

practising austerities on *Meru*, he summoned the ocean; but it did not come; he then, with the heat of his body, evaporated its water and caused it to become as saltish in taste as the human sweat; it should cease to be drinkable; only to *Vaṇavāmukha* it should be sweet, when he drinks it; therefore, to this day, the water from the ocean is drunk only by *Vaṇavāmukha*, who lives within it (*anuvartina*).—XIV) *Uṃā*, the daughter of the mountain *Himavat*, was desired in marriage by *Rudra*; M.-r. *Bhṛgu*, was refused, and therefore he brought about that *Himavat* ceased to abound with jewels and gems. Even such is the glory of the brahman. [Almost the whole of the preceding part of this chapter is in prose.]—Etymologies of *Uṣhikeṣa*, etc. (φ); R. *Yaska*, having adored me by the name of *Ṣṛipivishṭa*, succeeded in restoring (*abhijagmivān*) the *Nirukta*, which had disappeared into the nether regions (*adho nashṭam*). Other identifications with *Nārāyaṇa* (χ); R. *Pāñcāla*, etc. (ψ), aided by *Nārāyaṇa*; etymology of *Dharmaja*, etc. (ω).—Asked by *Arjuna* about that battle between *Rudra* and *Nārāyaṇa*, *Kṛṣṇa* related: All the universe became suddenly filled with anxiety, etc. (aa); peace was brought about by *Brahmān*; the mark made by *Rudra*'s lance on *Nārāyaṇa*'s cheek should assume the form of a beautiful whirl, and *Rudra* should be called *Ṣṛikaṇṭha* from the mark of *Nārāyaṇa*'s hand on his throat.—The two R. *Nara* and *Nārāyaṇa* then made friends with *Rudra*, and, dismissing the gods, once more set themselves to penances. "In this way, O son of *Kuntī*! assuming diverse forms do I rove at will through the earth, *Brahmaloka*, and the high and eternal region of felicity called *Goloka*. That being, whom, at the time of all thy battles, thou beheldest stalking in thy van, is no other than *Rudra*; . . . those foes whom thou hast slain, were all, in the first instance, slain by him" (XII, 343). *Ṣaunaka* asked, why *Nārada*, having seen the Supreme Lord in the form of *Aniruddha*, again proceeded so quickly to *Nara* and *Nārāyaṇa*. *Sauti* said: At an interval in his snake-sacrifice, *Junamejaya* addressed his great-grandfather *Vyāsa*, asking him this same question, etc. (ββ). *Pañcāmpāyana* answered: Leaving *Ṣvetadvīpa*, *Nārada* quickly proceeded to *Meru*, full of wonder, thence to *Gandhamādāna*, and, traversing the sky, to *Badarī*, where he saw the R. [*Nara* and *Nārāyaṇa*], engaged in penances, both with *Ṣṛivatsa* and matted locks, both with "the swan's foot" on their palms, etc., each of them with four *mushkas* (v. the note of PCR., p. 822), sixty teeth, and four arms, etc. (description), and told them what he had seen at *Ṣvetadvīpa*, and that the marks of *Nara* and *Nārāyaṇa* were the same that he had seen on the Supreme Soul; "that realm, where he resides, the Sun warms not, etc.; having constructed an altar, measuring eight fingers' breadth, he is practising penances there, standing on one foot, etc.; whatever libations . . . are poured on the sacrificial fire by R., etc. (γγ), all reach the feet of that great deity" (XII, 344). Discourse of *Nara* and *Nārāyaṇa* to *Nārada* about *Nārāyaṇa*; "*Sūrya* is said to be the door [through which the emancipate must pass]; entering *Sūrya*, their bodies are consumed by his fire; they then become invisible . . . ; reduced to invisible atoms they then enter into *Nārāyaṇa* [who resides in the centre of *Sūrya*] > *Aniruddha* > (losing all physical attributes and transformed into mind alone) *Pradyumna* > *Sankarṣaṇa* (*Jiva*) (both those conversant with *Sāṅkhya* and those that are devoted to the Supreme deity) > *Kaśetrājña* (= *Vasudeva*) divested of *sattva*, *rajas*, and *tamas*; . . . thou wert beheld

by us in *Çvetadevīpa*." D.-ṛ. *Nārada* became entirely devoted to *Nārāyaṇa*, and dwelt in *Badarī* for 1,000 celestial years (XII, 345). *Vaiṣampāyana* related the discourse between *Nara* and *Nārāyaṇa* on one side and *Nārada* on the other about the rites in honour of the *Pitṛs*. *Nārada*, the son of *Dakṣha*, was originally the son of *Brahmān*, created before all others by a fiat of his will. On one occasion the deities taught their children [the *Pitṛs*] the *çrutis*, and, having lost their knowledge, had to acquire it again from those sons (v. the note of PCR., p. 829); the gods and the *Pitṛs*, placing three *piṇḍas* on some blades of *kuça*-grass, worshipped each other. Then *Nārada* asked why the *Pitṛs* in days of yore acquired the name of *piṇḍas*. *Nara* and *Nārāyaṇa* said: The earth, in days of yore, disappeared, and was raised up by *Govinda* (*Vṛṣhākapi*) in the shape of a gigantic boar; when the hour came for his morning prayers, he, suddenly shaking off three balls of mud from his tusk, placed them upon the earth and dedicated them to his own self, saying that he was resolved to create those that were to be called *Pitṛs*; seeing that the three balls of mud had fallen towards the south, he declared that those should be known henceforth by the name of *Pitṛs*. Having then offered those *piṇḍas* on the *Vāraha* mountain, worshipping his own self, he disappeared. Therefore those who sacrifice to the *Pitṛs*, etc., sacrifice, etc., to *Viṣṇu* himself (XII, 346). *Vaiṣampāyana* continued: D.-ṛ. *Nārada*, after 1,000 years, repaired to his own retreat on *Himavat*, while *Nara* and *Nārāyaṇa* remained in *Badarī*, engaged in austerities; "the ancestors of that person who hates *Nārāyaṇa*, sink into hell for ever"; glorification of *Nārāyaṇa*, citing *Vyāsa* and referring to *Harigītā* (i.e. *Bhagavadgītā*); "*Vyāsa* is *Nārāyaṇa* on earth; who else could compile such a treatise as the *Mahābhārata*? Having listened to the diverse kinds of duties and resolved upon a horse-sacrifice, let thy great sacrifice go on."—*Sauti* continued: Formerly *Nārada* had recited the discourse about *Nārāyaṇa* to my preceptor in the hearing of many Ṛ. and the *Pāṇḍavas* and *Kṛṣṇa* and *Bhīṣma*. *Sauti*'s eulogium on *Nārāyaṇa* (38) (XII, 347). *Çaunaka* said: "I have heard from thee the glory of the Supreme Soul, etc. (39); the form of *Viṣṇu* with the equine head, that appeared in the great ocean on the north-east was beheld by *Brahmān Parameshthin*." *Çaunaka* then inquired why *Harī* had appeared, in the form of *Aniruddha* with the horse-head, to *Brahmān*. *Sauti* said he would recite that which *Vaiṣampāyana* recited to *Janamejaya* (in the Snake-sacrifice), who put the same question to *Vaiṣampāyana*. *Janamejaya* put the question to *Vaiṣampāyana*. *Vaiṣampāyana* expounded how the destruction is brought about of all things; then "from the primeval darkness (fraught with immortality) arises *Brahmān* > *Puruṣa* = *Aniruddha* = *Pradhāna* (divested of sex) = *Avyakta* = *Viṣvaksena* *Harī*, who, yielding to *yoga*-sleep (*nidrāyogaṇ*), lays himself down on the waters thinking of the creation; > *Ahaṅkāra* = *Brahmān*, etc. = *Hiraṇyagarbha*, who takes birth within the lotus [that springs] from *Aniruddha*. Adopting the attribute of *sattva* (*sattvasattva*), *Brahmān* commenced to create the universe. In the primeval lotus two drops of water had been deposited by *Nārāyaṇa*: one like honey (*madhu*) which became *Madhu* made up of *tamas*; the other hard (*kāṣhina*) which became *Kaiṣabha* made up of *rajas*; these two *Asuras* (*Dānavas*), armed with maces, beheld within the lotus *Brahmān* creating the four *Vedas*, seized them, and dived to *Rasā[-tala]* in the north-eastern ocean." *Brahmān*

complained before *Īṣāna* (ṛṣ); then he hymned *Harī* (ṛṇ): "my first birth from thee was due to a fiat of thy will; my second birth in days of yore was from thy eyes; my third birth was from thy speech; my fourth birth was from thy ears; my fifth birth was from thy nose; my sixth birth was from an egg; this is my seventh birth, in this lotus." *Puruṣa* rose from his slumber and assumed an equine head, he who was the abode of the *Vedas*; the firmament became the crown of his head, etc. (40); then he disappeared and proceeded to *Rasā[-tala]*; there he set himself to *yoga*, and adopting a voice according to the *çikṣā* he began to loudly utter Vedic mantras. The two *Asuras*, making an appointment with the *Vedas* as to the time of their return, threw them down to *Rasā[-tala]* and ran after the sound. Meanwhile *Harī* took up all the *Vedas* and gave them to *Brahmān*; he placed the horse-head in the north-eastern ocean, [which horse-head], moreover, [was] the abode (*ālayaṇ*) of the *Vedas*, and thence he was called (*babhūva*) *Açvaçiras* ("horse-headed"). Returning to the lotus, *Madhu* and *Kaiṣabha* saw him in the form of *Aniruddha* in *yoga*-sleep on the water, white, endued with stainless *sattva*, on the hood of a snake surrounded with a garland of flames. They awakened him and were slain by him; thence he came to be called *Madhusūdana*. Aided then by *Harī* and assisted by the *Vedas*, *Brahmān* created all the worlds. Then *Harī* disappeared. Once more, however, he assumed the same form for the sake of the religion of *pravṛtti* (*pravṛttidharmārthan* B.; C. *ottimḍha*). The brahman who frequently (*nityaṇ*) hears or mentally recites (*dhārayita*) this story, will never forget his [Vedic or other] lore. Having adored with austere penances the god with the equine head, Ṛ. *Pāṇḍava* [i.e. *Gālava*, PCR.] acquired [the science of] *Krama* proceeding along the path pointed out by the deity [i.e. *Rudra*, PCR.; cf. XII, 343, 13261-63]. *Harī* is the receptacle (*nidhiḥ*) of the *Vedas*, and of penances, and *yoga*, etc. (41); ṛta, etc. (42), has *Nārāyaṇa* for its soul; the Supreme Being is the cause of all this as *Puruṣa* and as *Pradhāna*; he is the agent, etc.; the thoughts of all, including *Brahmān*, etc. (43), are known to *Keçava*; but none of these can know what his thoughts are, etc.; he is called *Vāsudara* because of his being the abode of all creatures; he is the eternal highest M.-ṛ., etc.; only the M.-ṛ. that have knowledge for their souls behold the eternal *Puruṣa* who transcends all attributes (*guṇādhikarṇ*) (XII, 348). *Janamejaya* said that the *ekāntins* [i.e. those who are devoted to *Nārāyaṇa* with their whole souls] at once attain to the fourth or highest end (i.e. *Puruṣottama*) without going through the three [i.e. *Aniruddha*, *Pradyumna*, and *Śaṅkarāṇa*; PCR.], and this end is better than that attained to by brahmins studying the *Vedas* with the *Upanishads*, etc., and by *Yatis*; and he asked who first promulgated the religion of Devotion.—*Vaiṣampāyana* said: When the *Pāṇḍava* and the *Kuru* armies were drawn up in array for the battle, and *Arjuna* became cheerless, *Kṛṣṇa* himself explained this religion [sc. in the *Bhagavadgītā*]. Having created this religion in the *Kṛta* ago, it is borne by *Nārāyaṇa* himself. *Nārada* was questioned about it by *Arjuna* in the midst of Ṛ. and in the presence of *Kṛṣṇa* and *Bhīṣma*. My preceptor *Vyāsa* heard what D.-ṛ. *Nārada* said, and imparted it to me.—I In that *Kalpa*, when *Brahmān* took his birth in (A) the mind of *Nārāyaṇa* (*mānasam janma*) and issued from the latter's mouth, *Nārāyaṇa* himself performed the rites of this religion. From him it passed to Ṛ. *Phenapāḥ* (froth-drinking)

> *Vaikhānasa* > *Soma*; then it disappeared.—II) A: the eyes of *Nārāyaṇa* (*cākṣuṣaṃ janma*): *Soma* > *Brahmān* > *Rudra* > R. *Vālakhilyāḥ* (in the *Kṛta* age); then it once more disappeared through the illusive power of that god [*Nārāyaṇa*, PCR.].—III) A: the speech of *Nārāyaṇa* (*vācikaṃ*): *Nārāyaṇa* > R. *Suparṇa* (who recited it thrice [a day, PCR.])—*triḥ parikrāntavān*—whence it came to be called *Trisauparṇa*, referred to in the *Rgveda* > *Vāyu* > R. *Vighaṣācīnaḥ* [i.e. who subsist on remains of sacrifices after feeding guests, etc.], > the ocean (*mahodadhīḥ*); it once more disappeared and became merged (*-samāhītaḥ*) into *Nārāyaṇa*.—IV) A: the ear of *Nārāyaṇa* (*gracanaṇḍa śṛṣṭiḥ*): *Nārāyaṇa* > *Brahmān* ("... together with the *Āraṇyaka*s") > *Manu Svārociṣa* > his son *Çankhapada* > his son *Suvarṇābha* (*diçam palāṇ*); when the *Tretā yuga* came it once more disappeared.—V) A: the nose of *Nārāyaṇa* (*nāsatiye janmani*): *Nārāyaṇa* > *Brahmān* > *Sanatkumāra* > *Prajāpati Viraṇa* (in the beginning of the *Kṛta* age) > the muni *Raibhya* > his son *Kukṣi* (*diçam palāya*); then it disappeared.—VI) A: an egg [that sprang from *Harī*, PCR.] (*aṇḍajo janmani*): *Nārāyaṇa* > *Brahmān* > Mu. *Barhiṣads* > *Jyeshtha* (a brahman who had mastered the whole *Sāmaveda*) > king *Avikālpana* (B. °*kampa*°); then it disappeared.—VII) A: the lotus that sprang from the navel of *Nārāyaṇa* (this seventh birth, *padmajam*): *Nārāyaṇa* > *Brahmān* > *Dakṣa* > his eldest daughter's son *Aditya* (elder brother of *Savitṛ*) > *Vivasvat* > *Manu* (in the beginning of the *Tretā yuga*) > his son *Ikṣvāku* > the whole world; when the universal destruction comes (*kṣayaṇte*) it will once more return to *Nārāyaṇa*.—The religion of the *Yatis* has been narrated to thee in the *Harigītā*. *Nārada* got it from *Nārāyaṇa* himself. *Nārāyaṇa* is adored (*dṛçyate*) as of one form (*ekavyūhaviḥbhāgaḥ* [i.e. as *Aniruddha*, PCR.]), or of two [do. + *Pradyumna*], or three [do. + *Saṅkarṣaṇa*] or four [do. + *Vāsudeva*].—*Janamejaya* asked why all persons do not follow the religion of Devotion. *Vaiçampāyana* pointed to *sattva*, *rajas*, and *tamas*. *Harī* casts a kind eye upon the person endued with *sattva*; only *Brahmān* looks kindly upon him who is overwhelmed with *rajas* and *tamas*; D. and R. are given to *sattva*, but [the deities] not in its subtle form.—Asked by *Janamejaya* how one may attain to the Supreme Being (*Puruṣhotama*), and about *pravṛtti*, *Vaiçampāyana* said that the *Sāṅkhya-Yoga*, the *Veda* and *Āraṇyaka*s (*Vedāraṇyakaṃ*), and the *Pañcarātra* are parts of one whole (*parasparāṅgāni*), and even this is the religion of the *Ekāntins*, the *Sāttvika* religion, the *Ekāntagati* of the *Yatis* of *Çvetadvīpa* (v. *Çveta*, pl.; differently PCR., v. the note, p. 852). *Vyāsa* imparted this religion to *Yudhiṣṭhira* (XII, 349).—*Janamejaya* asked whether the *Sāṅkhya*, *Pañcarātra* (B. *Pā*°), and *Vedāraṇyaka* are *ekaniṣṭha* ("preaching the same course of duties," PCR.) or *prthanniṣṭha* ("preaching courses of duties different from one another," PCR.), and about *pravṛtti*. M.-r. *Vaiçampāyana* said: "I bow to M.-r. [*Vyāsa*] (cf. § 77 = I, 63), the sixth in the series beginning with *Pitāmaha* (*Brahmān*), sprung from a portion of *Nārāyaṇa*, the only son [of his parents], whom *Nārāyaṇa* in the first ages (*ādikāleṣu*) created as his son, the unborn and ancient (*ajam purāṇam*), the great receptacle of the *Vedas*. *Janamejaya* said: When *Vasishṭha* > *Çakti* > *Parāçara* > *Vyāsa*, how can *Vyāsa* be the son of *Nārāyaṇa*? *Vaiçampāyana* said: *Vyāsa* dwelt for some time on the *Himavat*; he became tired of his penances owing to the great work of composing the *Mahābhārata* (*Bhārataṃ akhyānam*), waited upon by his disciples, *Sumantu*, etc. (µµ),

recapitulating (*āvarṭayan*) the *Vedas*, etc. (vv); asked by us, *Vyāsa* related: This narrative, belonging to the early times (*ādikālobdharan*), has become known to me through my penances. In the seventh creation, that from the lotus (*prajāvisarge vai saptaṃ padmasambhavo*), *Brahmān* being hesitating on account of the difficulty of creating, *Nārāyaṇa* caused Intelligence (*Buddhi*) to enter *Brahmān*, who now created Dui., Dā., G., and Rā., etc.; seeing that many of these would afflict D. and R., *Nārāyaṇa* resolved upon incarnations (as boar, man-lion, dwarf, man), and upon upholding the earth as a snake in *Paṭala*. Then uttering the syllable *bho*, he, from the voice (*Sarasvatī*) created *Sārasvata Apāntaratamas*, whom he caused to distribute the *Vedas* in the [*Manu*] *antara* of *Manu Svāyambhuva*, saying that he should do thus in each *Manvantara*, and, when *Tishya* (i.e. Kali-yuga) had set in, he should become the father of the *Kauravas*, etc., and distribute the *Vedas* into diverse classes, and be of a dark complexion, born from M.-r. *Parāçara* in *Vasishṭha*'s (the mind-born son of *Brahmān*) line by a maiden; he should know the past, the present, and the future; not he, but his son, should be freed from passion (*rāga*); he should see *Kṛṣṇa*; *Surya*'s son *Çanaicçara* [i.e. the planet Saturn] will be a great *Manu* [read with B. *Manu* = *Manu Sāvarni*? during his *Manvantara* *Vyāsa* will be one of the seven *Rshis*]; during that *Manvantara* thou shalt be the foremost of the class beginning with *Manu* (*Mano-ādi-gaṇa-pūrvakāḥ* [i.e. of the *Manu*, gods, *Rshis*, etc., in the respective *Manvantara*])." *Vyāsa* said: "I am he that was born as *Apāntaratamas*; I underwent, in days of yore, the austere penances."—*Vaiçampāyana* said: the preceptors (*vaktṛ, veltṛ*) of the diverse systems (*jñānāni*) are: 1) of *Sāṅkhya*: the great R. *Kapila*; 2) of *Yoga* (read *yogasya* with B.): the primeval (*purātanaḥ*) *Hiranyagarbha*; 3) of the *Vedas*: R. *Apāntaratamas*, by some called *Prācinagarbha*; 4) of *Pāçupata*: *Çiva* (the son of *Brahmān*); 5) of *Pañcarātra* (B. *Pā*°): *Bhagavat* [i.e. *Nārāyaṇa*], and he may be seen in all the systems. The *Sāṅkhya*, *Yoga*, and *Vedas* are eternal; those conversant with the *Pañcarātra* (B. *Pā*°) enter *Nārāyaṇa*; all acts spring from R. *Nārāyaṇa* (XII, 350).—*Janamejaya* asked whether there are many *Puruṣas* or only one, etc. *Vaiçampāyana* said that in the *Sāṅkhya* and *Yoga* many *Puruṣas* are spoken of; but as the many *Puruṣas* have only one origin (*yonih*), so the one *Puruṣa* is the universe (*viçvaṃ*) above the qualities (*guṇādhiṣṭam*), citing the *Vedas*, etc. (FF), and the old narrative of the discourse between *Brahmān* and *Tryambaka* (*Çiva*), i.e. *Brahma-Rudra-saṃvāda* (d) (XII, 351-2).

Narishyanta or **Narishyat**, son of *Manu* *Vaivasvata*. § 139 (*Manu* *Vaivasvata*): I, 75, 3140 (third son of *Manu*).

Nāritīrthāni, pl., name of five tirthas. § 250 (*Arjuna-vanavāsa*): I, 217, 7871 (i.e. *Agastyatīrtha*, *Saubhadra*, *Pauloma*, *Kārandhama*, and *Bhūradvajāsa*, tirtham (v. 7841 foll.), assigned by *Nārada* to five *Apsaras* (*Vurgā*, etc.), who had been cursed to become crocodiles; at his visit at *N.* *Arjuna* liberated the *Apsaras* from the curse).—§ 400 (*Tīrthayātrāp.*): III, 118, †10217 (visited by *Yudhiṣṭhira*, etc.; all. to § 250).

Narmadā, a river, the present *Nerbudda*. § 268 (*Varuṇa-subhāv.*): II, 9, 371 (among the rivers present in the palace of *Varuṇa*).—§ 281 (*Sahadeva*): II, 31, 1114 (in the south).—§ 358 (*Tīrthayātrāp.*): III, 82, 4091 (a tirtha).—§ 370 (do.): III, 85, 8151 (*Çoṇanya N°āyāç on prabhavo* °*bheda*, B.) . . . *Vaṃçagulme*).—§ 377 (*Dhaumyatīrthak.*):

III, 89, 8355, 8357 (in the west).—§ 404 (Tirthayātrāp.): III, 121, 10306 (visited by Yudhishtira, etc.), 10310 (merit of bathing in the *N.*).—§ 434 (Saugandhikāharaṇa): III, 156, 11437.—§ 459 (Mārkaṇḍeya): III, 188a, 12908 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14231 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 322.—§ 639 (Rājadh.): XII, 52, †1893 (*yathā mahānadi tam Rkshavantaṁ giriṁ etyā N^oa*).—§ 720b (Sudarśanop.).—XIII, 2, 101 (*devanadi*, wife of Duryodhana the king of Māhishmati and mother of Sudarśanā).—§ 733w (Ānuśāsanik.): By bathing in Narmadā and in the tirtha Ārjūnā, observing a fast during a fortnight, one becomes born as a prince: XIII, 25, 1736.—§ 775 (do.): XIII, 166a, 7646 (enumeration).—§ 787 (Āgramavāsap.): XV, 20γγ, 550 (*saritaṁ varā*, wife of Purukutsu).

Nartaka¹, name of a weapon. § 563 (Bhagavadīyānap.): V, 96φ, 3491 (will be employed by Arjuna).

Nartaka² = Īiva (1000 names²).

Nartanaçila = Īiva (1000 names¹).

Nāsatya, name of one of the two Aṅvins. § 15 (Upamanyu): I, 3, †723 (°-*Dasra*).—§ 608 (Karnap.): VIII, 89, †4594 (°-*Dasrātrisutodibharādyañi*, among the surgeons of Indra, only in C.).—§ 665 (Mokshadh.): XII, 208γ, 7583 (*N^oç caiva Dasraç ca smṛtau dvāv Aṅvināv api*).—§ 717b (Nārāyaṇīya): XII, 340, 12917 (°-*āñ caiva Dasrañ ca bhishajau*).—§ 770 (Ānuśāsanik.): XIII, 151, 7095 (°ç *cāpi Dasraç ca smṛtau dvāv Aṅvināv api*).

Nāsatya, dual (°au) = Aṅvin, dual: I, 445, 731 (A°), 1487; III, 10315, 10346 (A°), 10367, 10379; XIV, 184 (A°).

Nāsatya, adj. ("relating to the Aṅvins," viz. one of Brahmān's births). § 717b (Nārāyaṇīya): XII, 348γγ, 13491 (°-*āñ ca . . . janma*, the fifth birth of Brahmān, *Açvidaitatyaghrāṇajam*, Nil.); 349, V, 13585 (°-*janmani . . . Brahmanāḥ*).

***nāstika**, mostly pl. (°āḥ) ("atheists"): I, 5600; III, 13771, 15443, 17382 (sg.), 17383 (sg.); V, †801 (sg.), 991 (a°, sg.), 1228 (sg.), 1507, 1520 (sg.), 4710 (sg.); VII, 706, 3766; VIII, 1863; XII, 296, 331 (a°), 337 (bhṛṣa°), 416, 456, 1287, 2703 (sg. only C., B. has *cāstikāḥ*), 4539 (°ā), 4828 (sg.), 6228, 6271 (sg.), 6738 (sg.), 6749, 7908, 8411, 9399 (sg.), 9401, 9470, 12053 (bhṛṣa°), 12059 (sg.), 12118, 12142; XIV, 1369.

***nāstikya** ("atheism"): II, 241; III, 1160, 1165, 1200; XII, 358, 8402, 9398, 9705; XIV, 999.

Nātakeya, pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Naubandhana. § 457 (Vaivasvatop.): III, 187, 12795 (a peak of Himavat where Manu Vaivasvatā tied his ship).

Naukarni, a matr. § 615u (Skanda): IX, 46θ, 2647.

Navacakraṅga = Īiva (1000 names¹).

Navarāshtra, name of a country. § 281 (Sahadeva): II, 31, 1110 (in the south, conquered by Sahadeva. B. has *Nara*°).

Navarāshtra, pl. (°āḥ), a people ("the inhabitants of Navarāshtra"). § 549 (Pāṇḍavapr.): IV, 1a, 12 (also B.).

Navatantu, son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 257 (enumeration).

Nāvyāçrama ("floating hermitage"), name of a place (?). § 391 (Rahyaçrṅga): III, 113, 10078 (*vanam*? cf. v. 10027 and 10029).

Naya = Viṣṇu (1000 names).

Netr¹ = Skanda: III, 14634.—Do.² = Īiva (1000 names¹).—Do.³ = Viṣṇu (1000 names).

Neya = Viṣṇu (1000 names).

Nibiḍa, v. Niviḍa.

Nicandra, an Asura. § 92 (Amçāvat.): I, 65, 2534 (son of Danu).—§ 130 (do.): I, 67, 266 (*Asurottamaḥ*, incarnate as king Muñjakeça).

Nicita, a river. § 574 (Jambūkh.): VI, 9λ, 326 (among the rivers of Bhāratavarsha).

Niçā¹, wife of the fire Bhānu (B. Manu). § 493 (Āṅgīrasa): III, 221, 14190.

Niçā² = Upaçruti (?): V, 425.

***Niçācara**, pl. (°āḥ) ("night-wanderers") = Rākshasa, pl. I, 8291; II, 411; III, 159, 11369, 11738, 16321 (dual), 16354, 16358, 16395; VI, 4080, 4085; VII, †6443 (°-*çvavṛkapiçācamodanam*); VIII, †4946; X, 451 (adj.); XI, 438 (adj. ?); XII, 6423, 6424, 11244 (*trailokyasadevarshi-n^oe*); XIII, 4664 (adj. ?), 6142 (*aparokshan^oāḥ*), 6144.

***Niçācara**, sg. (do.): III, 16021 (= Mārīca), 16047 (= Rāvaṇa), 16155 (do.), 16182 (do.), 16337 (do.), 16517 (do.), 16541 (do.); VI, 4110 (= Ghaṭotkaca), 4578 (= Alam-busha), 4597 (do.); VII, 4127 (do.); VIII, 2094 (i.e. Kulmāshapāda).

Niçācara = Īiva (1000 names¹).

Niçācarapati ("lord of Rākshasas") = Īiva: VII, 2046.

Niçācarendra (do.) = Rāvaṇa: III, 11212 (R°).

Niçācari ("a female night-wanderer"): III, 14481 (sg. = Çitapūtana); XIII, 7207 (sg. = Gāyatri? cf. Nil.).

Niçācarin = Īiva (1000 names²).

Niçākara¹ = Soma (the Moon), q.v.

Niçākara², a Suparna, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3599 (enumeration).

Niçākara³ = Īiva (1000 names¹).

Niçālaya = Īiva (1000 names²).

Niçāṭha¹, a Vṛshṇi prince (son of Balarāma and Revatī according to Harivaṃça, v. 1953). § 252 (Subhadrāharaṇa): I, 219, 7915.—§ 253 (Harāṇāharaṇa): I, 221, 7992 (came to the wedding of Arjuna and Subhadrā).—§ 262 (Bhagavadīyāna): II, 2, 56 (*Pradyumna-Çāmba-N^oan*).—§ 287 (Rājasūyikap.): II, 34, 1275 (came to the rājasūya of Yudhishtira).—§ 402 (Tirthayātrāp.): III, 120, †10477 (among the Vṛshṇis who will assist the Pāṇḍavas).—§ 553 (Vaivāhikap.): IV, 72, 2537 (came to the wedding of Abhimanyu and Uttarā, C. has by error *Niçā*°).—§ 589 (Dronābhishhekap.): VII, 11ξ, 409.—§ 785 (Anugītāp.): XIV, 66θ, 1939 (accompanied Kṛṣṇa); 86τ, 2557 (do.).—§ 795 (Svargārohaṇa): XVIII, 5λ, 162 (among those who after death entered the deities).

Niçāṭha², an ancient king. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).

Niçcirā, v. Nirvira.

Niçcitā, a river. § 574 (Jambūkh.): VI, 9λ, 326 (only C., B. *Tridīrām*).

Niçcyavana, a fire. § 490 (Āṅgīrasa): III, 219, 14141.

***nidhi**, pl. (°ayaḥ) ("treasures"): VIII, 4413 (personif.); XIV, 1924 (*Çankhādīṃç ca nidhīn*).

Nidhi¹ = Īiva (1000 names¹).—Do.² = Viṣṇu (1000 names¹).

Nidhipa = Kubera: XII, 7552 (*Dhaneçvaram*).

nidhipāla, pl. (°āḥ): XIV, 1924.

Nidrātman = Kṛṣṇa: XII, 1637.

Nigraha¹ = Īiva (1000 names¹).—Do.² = Viṣṇu (1000 names).

Nihantr, Nija = Çiva (1000 names¹).

Nikharvaṭa, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, 285 β , 16372 (fought with Tāra).

Nikumbha¹, name of several Asuras. § 90 (Amṇavat.): I, 65, 2527 (son of Prahlāda).—§ 92 (do.): I, 65, 2534 (another, son of Danu).—§ 130 (do.): I, 67, 2662 (incarnate as king Devālhīpa).—§ 246 (Sundopasundop.): I, 209, 7620 (*Daityendra*), father of Sunda and Upasunda.

Nikumbha², a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156 κ , 6850.

Nikumbha³, a warrior of Skanda. § 615u (Skanda): IX, 45 η , 2558.

Nila¹, a serpent. § 47 (Sarpanāmuk.): I, 35, 1552 (*ānilau*).

Nila², king of Māhishmatī. § 139 (Amṇavat.): I, 67, 2697 (*bhāmipah*, among the incarnations from the Krodhavaṇa gaṇa).—§ 232 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadī).—§ 282 (Sahadeva): II, 31, 1124 (on his digvijaya Sahadeva fought with *N.*, who was assisted by Agni).—§ 282b (Māhishmatī): II, 31 [1131 (*°rājñodukhiti*)], 1133 (Agni married the daughter of *N.*).—§ 284 (Sahadeva): II, 31, 1160 (*°sya kale*), 1162 (paid tribute to Sahadeva).—§ 515 (Karnadigvijaya): III, 254, 15250 (*mahipatim*, vanquished by Karṇa on his digvijaya).—§ 554 (Sainyodyogap.): V, 4 γ , 79.—§ 555 (do.): V, 19, 592 (*Māhishmatīvāsī N°o Nilayudhaiḥ saha*, came with troops to Duryodhana).—§ 572 (Rathātīrathasaṅkhyānap.): V, 166, 5751 (*Māhishmatīvāsī nilavarmā*, among the rathas in Duryodhana's army).—§ 580 (Bhishmavadhap.): VI, 56, 2414 (*Nilayudhaiḥ saha*, in the army of Yudhishthira), 2415.—§ 585 (do.): VI, 93 ψ , 4153 (*Anūpādhipatiḥ*, followed Ghaṭotkaca); 94, 4210 (*Anūpādhipatiḥ*), 4213, 4215, 4216, 4217 (fought with Aṇvatthāman, was defeated and swooned).—§ 592 (Samṇaptakavadhap.): VII, 23 σ , 1012 (proceeded against Droṇa, description of his horses, etc.); 25, 1109 (fought with the sons of Dhṛtarāshṭra); 31, 1362, 1364, 1365, 1367, 1370 (slain by Aṇvatthāman).—§ 604 (Karṇap.): VIII, 6, 166 (*Anūpavāsī*, had been slain by Aṇvatthāman).—§ 621 (Rājadh.): XII, 4 ϵ , 113 (present at the svayamvara of the daughter of the Kālīnga king Citrāngada). Cf. Nilarājan.

Nila³, a mountain. § 459 (Mārkaṇḍeya): III, 188, 12918 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 6 β , 198 (*vaidūryaparvataḥ*, among the varshaparvatas of Jambūdvīpa), 202 (*dakṣiṇena tu N°sya Nishadhasyottareṇa*, there lies Mālyavat) (γ), 232 (north of Nilu lies the [varsha] Çveta), 247 (the abode of Brahmarshi).—§ 574g (Uttara-Kuru, pl.): VI, 7, 254 (*dakṣiṇena tu N°sya Meror pārçve tathottare*, there the Uttara Kurus live).—§ 574i (Jambū): VI, 7, 272 (*dakṣiṇena tu N°sya Nishadhasyottareṇa tu*, there the Jambū tree is situated).—§ 574 (Jambūkh.): VI, 8, 290 (*dakṣiṇena tu Nilasya Nishadhasyottareṇa tu*, there lies the varsha Hiraṇmaya).—§ 775 (Ānuçāsanik.): XIII, 166a, 7658 (enumeration).—§ 782g (Guruçishyasūtr.): XIV, 43 η , 1174 (enumeration).—§ 785 (Anugītāp.): XIV, 76, 2201 (*°çailam N°m iāmbudāḥ*). Cf. Nilaparvata.

Nila⁴, a monkey. § 535 (Setubandhana): III, 283, 16287 (in the army of the monkeys).—§ 539 (Kumbhakarnādivadha): III, 287, 16435 (fought with the Rākshasa Pramāthin).—§ 541 (Indrajidradha): III, 289a, 16468, (β), 16477.—§ 542 (Rāvaṇavadha): III, 290a, 16500.

Nila⁵, a Pāṇḍava warrior. § 572 (Rathātīrathasaṅkhyānap.):

V, 171, 5907 (among the rathas in the army of Yudhishthira). Cf. Nila³.

Nila⁶, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156 κ , 6849.

Nila⁷ = Çiva (1000 names¹⁻²).

Nilā, a river. § 574 (Jambūkh.): VI, 9 λ , 339 (only B., C. has *Nālām*).

Nilāçikhanda = Çiva: VII, 2878.

Nilagrīva, **Nilakanṭha**, **Nilalohita** = Çiva, q.v.

Nilamauli = Çiva (1000 names¹).

Nilaparvata, a mountain. § 733f (Gaṅgādvāra): XIII, 25, 1700. Cf. Nila³.

Nilarājan = Nila²: II, 1137.

Nilavāsas ("dressed in dark clothes") = Balarāma: I, 7950; IX, 2137, 3126.

Nilaya = Çiva (1000 names¹).

Nilāyudha, pl. (*°āḥ*), a people (= the followers of Nila?). § 555 (Sainyodyogap.): V, 19, 592 (C. has by error *Lī°*).—§ 580 (Bhishmavadhap.): VI, 56, 2414.

Nili, wife of Ajamiḍha. § 152 (Pūruvaṇç.): I, 94, 3722 (second wife of Ajamiḍha and mother of Dushyanta and Parameshthin).

Nilikā, a river. § 775 (Ānuçāsanik.): XIII, 166, 7654.

Nimesha¹, a Nāga (?), accord. to Nīl., a Yaksha. § 46 (Garuḍa): I, 32, 1489 (fought with Garuḍa).

Nimesha², **Nimeshāḥ** (pl.), **Nimeshonmesha-karman** = Çiva (1000 names¹).

Nimi¹, an ancient king of the Videhas. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).—§ 677 (Mokshadh.): XII, 235, 8600 (*Vaidehaḥ*, gave his kingdom to the brahmins).—§ 761 (Ānuçāsanik.): XIII, 115 δ , 5667 (among the kings who did not eat meat during the month of Kārttika).—§ 767 (do.): XIII, 137a, 6255 (gave his kingdom [to the brahmins], cf. XII, 8600; PCR. is wrong in connecting *Vaidarbhiḥ* with *Nimiḥ*).—§ 775 (do.): XIII, 166 η , 7681 (*rāja*, enumeration). Cf. Vaideha.

Nimi², son of Dattātreyas and father of Çrīmat. § 749 (Ānuçāsanik.): XIII, 91, 4330 (*Dattātreyasya putrah*, father of Çrīmat), 4332, 4345 (was the first who performed a çrāddha), 92, 4372.

Nimisha¹, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101 β , 3595 (enumeration).

Nimisha = Viṣṇu (1000 names).

Nimitta(m), **Nimittastha** = Çiva (1000 names¹).

Nimnagāsuta ("son of the river") = Bhishma: XIII, 7723.

Nipa, pl. (*°āḥ*), a tribe or family. § 267 (Yamasabhāv.): II, 8, 333 (100 *N.* in the palace of Yama).—§ 294 (Dyūtap.): II, 50, 1804 (among those who lived in the palace of Yudhishthira as his bondsmen).—§ 295 (do.): II, 51, 1844 (waited upon Yudhishthira).—§ 562 (Bhagavadyānap.): V, 74 γ , 2729 (*°anām Janamejayah*).—§ 739 (Ānuçāsanik.): XIII, 34 γ , 2126 (vanquished by the Āṅgīrasas (? *Āṅgīraso*, B.; *Āṅgīrajo*, C.)).

Nipātin, **Niraja** = Çiva (1000 names¹).

Nirāmarda, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sañjaya's enumeration).

Nirāmaya¹, an ancient king. § 6 (Anukram.): I, 1a, 231 (in Sañjaya's enumeration).

Nirāmaya² = Çiva (1000 names¹).

Nīramitra¹, son of Nakula. § 159 (Pūruvaṇç.): I, 95, 33831 (son of Nakula and Kareṇumatī).

Nirāmītra¹, a Trigarta prince. § 599 (Jayadrathavadhap.): VII, 107, 4037, 4038, 4039 (*Trigartarājanya sutah*), 4041 (*rājaputram*, slain by Sahadeva).

Niravagraha = Īiva (1000 names²).

Niravinda, a sacred mountain. § 733e (Açmaprsthā): XIII, 25, 1728 (*parvata*, a tīrtha near Gāyā).

***Niraya** ("hell"): I, 1825, 5671; III, 8556, 12419, 12626; IV, 547, 569; V, †729, †1339; VII, 6319; VIII, †3508; XII, 95, †2801, 6447, 7175 (pl.), 7176-8, 7182-4, 7186-7, 7192 (pl.), 7196-7, 7211, 7328, 9798, †10066, 10851, 11260, 11302, 11304-5, 11672, †12122, 13875; XIII, 1385, 1551, 1631-55, 2479, 3611, 4965, 5534, 5674, 6576, 6674-5, 6695, 6703, 6716; XIV, 443, 1370, 2412; XVIII, 93.

Nirghaṇṭaka, v. Naighaṇṭuka.

Nirguṇa¹ = Mahāpuruṣa (Mahāpuruṣastava). — Do.² = Viṣṇu (1000 names).

Nirjīva = Īiva (1000 names²).

Nirmānarata, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanik.): XIII, 18λλ, †1372 (? "capable of assuming diverse forms," PCR.).

Nirmocana, name of a city (Nil.). § 561c (Kṛṣṇa Vāsudeva): V, 48, 1890 (there Kṛṣṇa slew 60,000 Asuras, etc.).—§ 567 (Bhagavadgītā): V, 130, 4407 (cf. v. 1890).

Nirṛti¹, a Rudra. § 108 (Amçvāt.): I, 66, 2566 (enumeration of the eleven Rudras, sons of Sthānu).—§ 191 (Arjuna): I, 123, 4825 (among the Rudras present at the birth of Arjuna).

Nirṛti² ("destruction"), a goddess. § 125 (Amçvāt.): I, 66, 2618 (wife of Adharma and mother of the Nairṛtas).—§ 611 (Rājadh.): XII, 122, 4514 (*devī*).

Niruddha (I, 6999), error in C. instead of Aniruddha, q.v.

***nirukta** (the etymological work of Yāska): XII, 7372, †8944, 13232; XIII, 4108.

Niruktaga = Bruhān: XII, 12914 (B°), 13283 [probably for Aniruktaga, cf. PCR. and Hopkins, Gr. Ep., p. 14].

***nirvāna** ("final emancipation"): III, 1185, 10439 (?), 13502 (*padam*), 15487 (*siddhim parām n°lakṣaṇam*); VI, 950 (*brahman°*), 1059 (*brahman°*), 1060 (*brahman°*), 1061 (do.), 1079 (*çāntim n°paramam*); XII, 631, 783, †6258 (*°parāḥ*), 6966, 7130 (*°gatamānasūḥ*), 7150, 13014 (*paramam sukham*), 13239 (*paramam Brahma*); XIII, 1051 (*°da*); XIV, 543.

Nirvāna(m) = Īiva (1000 names²).—Do.² = Viṣṇu (1000 names).

Nirvira, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8116 (PCR. reads *Niçoirā*, cf. next).

Nirvīrasaṅgama, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8117 ("the confluence of Niçe(h)irā," PCR.).

Niryāna(m) ("marching out," cf. Saṁyāniryāna). § 10 (Purvaśaṅg.): I, 2, 334 (°m *Kuru. Pāṇḍavasenaṇyoh*, i.e. Saṁyāniryānaparvan).

Nishada (II, 326), v. Nishadha².

Nishāda, pl. (°āḥ), name of low-caste tribes. § 40 (Garuḍa): I, 28, 1321 (b: the *N.* lived in a remote region in the midst of the ocean), †1335, †1336, †1337 (Garuḍa devoured the *N.* (*matsyagīrinah*, v. 1339)); 29, 1350.—§ 281 (Sahadeva): II, 31, 1109 (*°bhūmim*, conquered by Sahadeva).—§ 284 (do.): II, 31, 1170 (vanquished by Sahadeva).—§ 410 (Plakṣhāvataranag.): III, 130, 10539 (*dvāram N°rādhārasya*, sc. Vīṇaṇa, where the Sarasvatī disappears from hatred of the *N.*).—§ 574 (Jambūkh.): VI, 9μ, 350 (among the peoples of Bhāratavarsha).—§ 578 (Bhishmavadhap.): VI, 50π, 2081 (in the army of Yudhishtira).—§ 579 (do.):

VI, 54, 2241 (followed Ketumat and proceeded against Bhīmasena), 2243, 2249.—§ 587 (do.): VI, 117ρ, 5484 (attacked Arjuna).—§ 589 (Droṇābhishekap.): VII, 4β, 122 (had been vanquished by Karna).—§ 593 (Abhimanyuvadhāp.): VII, 46ρ, 1854 (fought with Abhimanyu).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 197, 9118 (*°vishaye*).—§ 604 (Karna): VIII, 8, 236 (among the peoples whom Karna had vanquished and caused to pay tribute to Duryodhanu).—§ 605 (do.): VIII, 17, †671 (*Kalinga-Vaṅgaṅga-N°vīrah*, attacked Arjuna); 20εδ, 779 (*Pulinda-Kṣana-Bāhlika-N°andhraka-Kuntalān*, slain by Pāṇḍya); 22ζζ, 864 (attacked the Pāṇḍavas) (θ), 882 (attacked Nahula).—§ 608 (do.): VIII, 49π, 2304 (attacked Karna); 70, 3500 (*°Māgadhān*, slain by Bhīmasena).—§ 641e (Vena): The *N.* are wicked tribes who reside in hills and forests: XII, 59, 2218 (origin of the *N.*).—§ 702 (Mokṣadh.): XII, 297γ, 10868 (enumeration of the different castes).—§ 714 (Çukakṛtya): XII, 329, 12378 (*°ānām ivālayah*).—§ 744 (Ānuçāsanik.): XIII, 48, 2574 (sg. *matsyagṇah*, son of a çūdra and a kṣatriya wife), 2583 (sg.), 2585 (sg.), 2589 (sg.) (description of different castes and their intermixture).—§ 745b (Cyavanop.): XIII, 50, 2652 (*matsyodharanāniçayāḥ*), (2664), 2667, 2673, 2675, 2677, 2679; 51, (2702), 2707, 2713 (some *N.* caught Cyavana in their net and sold him to Nahusha for a cow, then they ascended to heaven).—§ 785 (Anugītūp.): XIV, 83, 2473 (vanquished by Arjuna when he followed the sacrificial horse).

Nishāda¹, sg. ("king of the Nishādas"). § 554 (Sainyodyogap.): V, 4γ, 84 (among the princes to whom the Pāṇḍavas ought to send messengers).—Do.² = Ekalavya: VII, †8210 (E°).

Nishādādhipati ("king of the Nishādas"). § 130 (Amçvāt.): I, 67, 2686 (incarnation of the third of the Kāleyas).—§ 280 (Bhīmasena): II, 30, 1085 (in the east, vanquished by Bhīmasena on his digvijaya).—Do.² = Hiraṇyadhanus: I, 5255 (*°er . . . Hiraṇyadhanushah sutam*, i.e. Ekalavya), 5259 (*°eh sutam*, i.e. Ekalavya).

nishadaḥ (pl., a kind of sacred texts): XII, 1613 (*°sūpanishatsu*).

Nishādaja ("son of the Nishāda king") = Ekalavya: I, 5263; VII, 8217 (cf. Nishāda, v. 8210).

Nishādarāja¹ ("king of the Nishādas") = Hiraṇyadhanus: I, 5241 (*°aya Hiraṇyadhanushah sutah / Ekalavyah*).

Nishādarāja² (do.) = Ekalavya: V, †1884 (E°).

Nishādarājan (do.) = the son of Ekalavya: XIV, 2472 (*°jño vishayam*, C. has by error *Vishū°*).

Nishadha¹, son of the elder Janamejaya. § 154 (Pūruvaṁç.): I, 94, 3745.

Nishadha², an ancient king ("king of the Nishadhas"). § 267 (Yamasabhāv.): II, 8, 326 (in the palace of Yama; C. has by error *Nishadaḥ*).

Nishadha³, a mountain. § 459 (Mārkaṇḍeyas.): III, 188, 12917 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 548d (Indra): III, 315, 17460 (Indra went to *N.* and dwelt there in disguise).—§ 574 (Jambūkh.): VI, 6β, 198 (among the *varṣhaparvatāḥ* of Jambūdvīpa), 202 (*dakṣhiṇena tu Nilasya N°yottareṇa tu*, there lies Mālyavat), (θ) 246 (inhabited by *carpāḥ* and *nāgaḥ*).—§ 574i (Jambū): VI, 7, 272 (*dakṣhiṇena tu Nilasya N°yottareṇa tu*, the Jambū is situated).—§ 574 (Jambūkh.): VI, 8, 288 (*dakṣhiṇena tu Çvāsya N°ottareṇa tu*, there the varṣha Ramanaka is situated), 290 (*dakṣhiṇena tu Nilasya N°yottareṇa tu*, there lies the varṣha Hiraṇmaya, but the text seems to be in

disorder in this passage).—§ 775 (Ānuśāsanik.): XIII, 166a, 7658 (enumeration).

Nishadha, pl. (°āḥ), a people and country. § 343 (Nalopākhyānap.): III, 52, 2067 (°ośhu mahipālo Virasanaḥ).—§ 344 (do.): III, 54, 2074 (ruled by Nala), 2098 (Nalā nāma N°ośhu mahipatiḥ), 2103.—§ 346 (do.): III, 59, 2255, 2258.—§ 347 (do.): III, 64, 2448, 2455 (°ānām adhipatiḥ . . . Nalāḥ), 2478 (?goptā N°vaṃśasya), 2487 (Nalāḥ . . . N°ānām janādhipaḥ), 2492 (°ānām adhipatiḥ Nalam), 2504 (Nalam N°ānām adhipatiḥ).—§ 354 (do.): III, 78, 3030.—§ 574 (Jambūkh.): VI, 9μ, 359 (among the peoples of Bhāratavarsha).

Nishadhādhipa, **Nishadhādhipati**, **Nishadharājendra**, **Nishadheçvara** = Nala, q. v.

Nishādī ("Nishāda wife"). a) the N. who was burnt with the lac house: I, 379, 5644, 5825, 5862.—b) the wife of a brahman who was devoured by Garuḍa: I, 1342, 1343, 1344.—c) the mother of Kāyavya: XII, 4854.—d) in general: XIII, 2588, 2590.

Nishāngin, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2738 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4547 (do.).—§ 608 (Karnap.): VIII, 518a, 2446 (among [twenty] sons of Dhṛtarāshṭra who attacked Bhīmasena); 84, 4262 (among ten sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Nishāṭha (IV, 2537), v. Niṣāṭha.

Nishkampa = Īva (1000 names¹).

Nishkriya = Mahāpurusha (Mahāpurushastava).—Do. ² = Vishṇu: XII, 12888, 12895, 12907.

Nishkṛti, name of a fire. § 490 (Āngirasa): III, 219, 14143.

Nishkuṭa, a mountain (?). § 279 (Arjuna): II, 27, 1037 (Himavantaḥ sa-Nishkuṭaḥ, conquered by Arjuna on his digvijaya).

Nishkutikā, a matr. § 615u (Skanda): IX, 460, 2630.

Nishthā = Vishṇu (1000 names).

Nishthānaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1554.

Nishthurika, a serpent. § 564 (Mātaliyop.): V, 103γ, 3628.

Nisunda, an Asura. § 317b (Kṛṣṇa Vāsudeva): III, 12, 488 (°Narakau, had been slain by Kṛṣṇa, cf. Harivaṃṣa, v. 6858).

Nitambhū, a rshi. § 734 (Ānuśāsanik.): XIII, 26a, 1765 (among the rshis who came to see Bhīṣma).

Nitha, a Vṛshṇi. § 402 (Tīrthayātrāp.): III, 120, †10277 (Bāhuka-Bhānu-N°āḥ, will assist the Pāṇḍavas).

Niti¹ ("policy," personif.). § 641 (Rājadh.): XII, 122, 4493 (= Sarasvatī), cf. v. 4432.

Niti² = Īva (1000 names¹).

nitiçāstra ("treatise of political ethics"): I, 1948 (°vidattamaḥ), 4355 (pl.), 5119 (sg.), 5567 (°ārthadarçināḥ), 5754 (°anusariṇīm), 6087 (sg.); II, 765 (°viçātradau); V, 128 (°ārthakovidaḥ); XII, 2195 (sg.), 4155 (°vit), 4951 (°viçāradāḥ), 4954 (sg.), 5107 (pl.), 7662 (Bhārgavo n°n tu jagāda), 9567 (sg.); XIII, 7603 (pl.); XIV, 1959 (sg.).

Nitya, **Nityanarta** = Īva (1000 names¹).

Nivārā, a river. § 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha).

Nivātakavaca, pl. (°āḥ), a tribe of Asuras. § 10 (Parvasaṅg.): I, 2, 323 (°air yuddham parva, i.e. Nivātakavacayuddhaparvan).—§ 11 (do.): I, 2, 459 (°air yuddham Hiranyapuravatsibhiḥ (?), cf. Nivātakavacayuddhaparvan), 460 (Dānavaiḥ suraçatrubhiḥ, do.).—§ 190d (Arjuna): I,

123, 4801 (°a nāma Dailyāḥ, would be defeated by Arjuna).—§ 334 (Kairātap): III, 41, 1684 (Dānavāḥ, do.).—§ 339 (Indralokābhigamanap.): III, 47, 1893 (Asurāḥ), 1899 (do.).—§ 443 (Nivātakavacayuddhap.): III, 168, 12063 (°a nāma Dānavā mama (i.e. Indra's) çatravah/samudrakukshim acriṭya), 12071, 12074.—§ 444 (do.): III, 169, 12092, 12100 (samprahārah . . . N°antakaḥ); 170, 12103, 12107, 12119, 12127, 12131; 171, 12160, 12161 (yuddhe N°antake); 172, 12164, 12168, 12176, 12179, 12183 (°striyaḥ), 12189 (slain by Arjuna).—§ 445 (do.): III, 173, 12265 (nihatya ca mahāsurān/N°ān), 12267 (°anāḥ ca vadham); 174, 12288 (hataḥ), 12289 (nipātitaḥ).—§ 552 (Goharapap.): IV, 45γ, 1431 (all. to Nivātakavacayuddhaparvan); 50ε, 1539 (do.).—§ 561d (Nara-Nārāyaṇau): V, 49, 1932 (do.).—§ 564 (Mātaliyop.): V, 100, 3573 (°a nāma Dānavāḥ, in Pātāla).—§ 569 (Bhagavadyānap.): V, 138, 4683 (Dānavāḥ, all. to Nivātakavacayuddhaparvan).—§ 570 (Sainyaniryānap.): V, 158μ, 5379 (all. to Nivātakavacayuddhaparvan).—§ 585 (Bhīṣmavadhap.): VI, 98, 4460 (Vāsavaṇa api durjayān, all. to Nivātakavacayuddhaparvan).—§ 593 (Abhimanyuvadhap.): VII, 51, 1997 (all. to Nivātakavacayuddhaparvan).—§ 599 (Jayadrathavadhap.): VII, 128π, 5258 (do.).—§ 601 (Droṇavadhap.): VII, 185γ, 8436 (do.).—§ 605 (Karnap): VIII, 31oo, 1251 (do.).—§ 608 (do.): VIII, 47, 2220 (yadrk N°aiḥ saha, sc. samprahārah).—§ 730g (Upamanyu): XIII, 14λ, 806.

Nivātakavacāntaka ("the destroyer of the Nivātakavacas") = Arjuna: VII, 3137; XIV, 2098, 2229.

[**Nivātakavacayuddhaparvan(°va)**.] ("Arjuna's combat with the Nivātakavacas," the 39th of the minor parvas of Mbhr.) § 441: One day, when the Pārthas were thinking of Arjuna, they saw Indra's chariot (in which Indra had slain seven phalauxes of Diti's sons), driven by Mātali, illuminating the sky, and Arjuna descended and saluted each of them; Mātali also greeted and instructed them, and then returned in the chariot to Indra. Arjuna then gave to Draupadī precious gems, etc., presented to him by Indra. Then he related all as it had happened, and slept that night with the two sons of Mādri (III, 165). The next morning Indra visited them under the sound of musical instruments, etc., and blessed Yudhiṣṭhira, and advised him to repair to Kāmyaka. Blessing upon the reader (III, 166).—§ 442: When Indra had gone, Arjuna related his journey from Kāmyaka (see §§ 330-3), etc. (of mountains he mentioned only Bhṛgutinga, where he spent one night and subsequently saw the brahman; then Himavat, where the meeting with the Kīrāta took place on the first day of the fifth month after the beginning of his penances; the Kīrāta multiplied a hundredfold and a thousandfold, and was transformed in various manners; Arjuna in vain employed the Vayavya, Sthūnālārṇa (see Nil.), Jala (i.e. Varuṇa, Nil.), and the Çalabhāstra, and showers of shafts and stones, as the Kīrāta swallowed them up all; Arjuna in vain discharged the Brahmāstra (III, 167).—§ 443: Arjuna continued his narrative (see §§ 334-7): he passed the night after the meeting with the Kīrāta at that place, and in the morning he saw again the same brahman (= Indra), and in the evening he had the visit of the Lokapala; the weapons that Indra promised to teach him were: those of Vāyu, Agni, the Vasu, Varuṇa, the Maruṭa, the Sādhyā and Paitāmaha weapons, those of the Gandharvas, Uragas (i.e. Snakes), and Rakshasas, and all the Vaiṣṇava and Nairṛta weapons [v. 12020 foll.]; in the chariot of Indra, Mātali wondered that Arjuna

was not jerked, though *Indra* always himself gets jerked at the first pull by the steeds [v. 12030]; when he had learnt the weapons, *Indra* said that now even the gods could not conquer him (v. 12054); he had received knowledge of fifteen weapons with five modes of using them, viz. *prayoga* [discharge], *upasaṃhāra* [withdrawal], *ārṛtti* [redischarge], *prayaścitta* [revival of harmless beings slain by any weapon, PCR., Nil.], and *pratighāta* [revival of weapons baffled by those of the enemies, PCR., Nil.] (vv. 12058-9); *Indra* asked him, as his fee, to slay the *Nivātakavacas*, who were thirty millions (*tisraḥ koṭyaḥ*) in number and dwelt in the ocean, and gave him the chariot (conducted by *Mātali*), upon which he (*Indra*) had vanquished *Bali* (*Baliṃ Vairocanaṃ*, v. 12068), *Çambara*, *Bala*, *Vṛtra*, *Prahlāda*, and *Naraka*, and millions of *Daityas*, and "this" diadem, and ornaments like his own, and the impenetrable mail, and fastened "this" durable (*ajarām*) string to the *Gāṇḍīva*, and the gods gave him the shell *Devadatta*, through which *Indra* had conquered the worlds (cf. § 446) (III, 168).—§ 444: *Arjuna* continued: When he came to the ocean, he saw at a short distance the *Daitya* city filled with *Dānavas*. *Mātali* drove the chariot with force, and the *Dānavas* shut the gates. Then *Arjuna* blew the *Devadatta*, and the *Nivātakavacas* appeared with iron javelins, maces, clubs, hatchets, sabres, discs, *çataghñis*, *bhuçuṇḍis*, and swords, and sounded dissonant musical instruments. The *Devarshis*, the *Dānavarshis*, the *Brahmarshis*, and the *Siddhas* came to the battle (III, 169). With arrows inspired with *mantras* relating to the *Brahman*-weapon (*Brahmāstraparimantritaiḥ*), then with the *Mādhava* (PCR. *Māghava*) weapon and the *Gāṇḍīva* *Arjuna* killed innumerable *Nivātakavacas*, and the 10,000 horses yoked at the chariot conducted by *Mātali* trampled upon them (III, 170). *Arjuna* reduced a shower of crags to powder by the *Mahendra* weapon, then dried up showers of water by the weapon *Viçoshana*, that he had acquired from *Indra*; then he annihilated fire by the water weapon (*salilāstra*), and by the stone weapon (*çailena mahāstreṇa*) he repeatedly resisted the wind. Then darkness enveloped the world; the steeds turned away, *Mātali* fell off, and the golden lash fell from his hand; as *Mātali* was stupefied, a terrible fear seized *Arjuna*; *Mātali* said that he had conducted *Indra's* chariot in the battle for the sake of nectar, and in the battles with *Çambara*, *Vṛtra*, *Vairocana*, etc., but never had he lost his senses before. *Arjuna* comforted *Mātali* and repeatedly frustrated the magic of the enemy, and *Mātali* again conducted the chariot. Then on a sudden *Arjuna* did not see the *Dānavas*, who had become hidden by illusion (*māya*) (III, 171). *Arjuna* then fought with invisible weapons. Then they withdrew the illusion and entered their city. The fallen and their weapons covered the ground so that the horses had to proceed in the sky. The *Nivātakavacas* remaining invisible, covered the welkin with crags; others, entering into the earth, seized the legs of the horses and the wheels of the chariot. *Arjuna* became distressed, but being advised by *Mātali*, he applied the thunderbolt, inspiring the *Gāṇḍīva* with *mantras*, so that the arrows sent by the thunderbolt, becoming thunderbolts, penetrated the illusions and killed the *Nivātakavacas*. While the wives of *Dānavas* were bewailing and at last fled to their palaces, *Arjuna* and *Mātali* entered the city, that was superior to that of the gods (to that of *Indra*, v. 12188). *Mātali* told him that this was originally the city of *Indra*, but the gods had

been driven away from it by the *Nivātakavacas*, who had through austerities gratified *Pitāmaha* and obtained from him the boon, that they might reside here and be free from danger from the gods. When *Indra* applied to *Srayambhā*, he was told that he himself in another body should destroy them. As the gods were unable to slay them, *Indra* had given those weapons to *Arjuna*, so that he might destroy them. Then *Arjuna* and *Mātali* again went to the abode of the gods (III, 172).—§ 445: While returning he beheld a celestial city, moving at will, with trees of gems, etc., with four gates, etc., and *Mātali* told him it was *Hiraṇyapura*, made by *Brahmān* himself for the great *Asuras*, the *Paulomas*, and *Kālakañjas*, as the *Daiteya* *Pulomā* and the *Mahāsuri* *Kālaka* had by practising austerities for 1,000 celestial years obtained from *Srayambhā* that their offspring should suffer little misfortune, be incapable of being killed by gods, and obtain an aerial, etc., city, invincible even by the gods, *Maharshis*, *Yakshas*, *Gandharvas*, *Pannagas*, *Asuras*, and *Rākshasas*. *Brahmān* had destined that *Arjuna*, a mortal, should kill them. "Therefore destroy them with the thunderbolt." A battle ensued; the *Asuras* resorted to illusion; the city now entered into the earth, and now it rose upwards, etc. Shot with the iron shafts of *Arjuna* the city fell down. Then they environed him in 60,000 chariots, etc. *Arjuna* applied to *Rudra*, and seeing a man with three heads, nine eyes, etc., he applied the *Raudra* weapon to the *Gāṇḍīva*; when it had been hurled, there appeared forms of deer, lions, tigers, *Garuḍas*, *Gandharvas*, *Yakshas*, *Asuras*, *Guhyakas*, *Nairṛtas*, *Yātudhānas*, etc., by thousands. The *Dānavas*, some of whom had three heads, some four tusks, etc., were destroyed. *Arjuna* again worshipped *Tripuraghna* (i.e. *Çiva*). *Mātali* rejoiced and praised *Arjuna*. The wives of the *Dānavas* came out of the city bewailing the slain. *Mātali* took *Arjuna* to the abode of *Indra*, and related in detail to *Indra* *Arjuna's* achievement, and *Indra* with the *Maruts* (v. 12269: the gods) praised him, and said that gods, *Dānavas*, *Rākshasas*, *Yakshas*, *Asuras*, *Gandharvas*, birds, and serpents should not be able to resist him in fight, etc. (III, 173).—§ 446: *Indra* said that on the battlefield *Bhishma*, *Droṇa*, *Kṛpa*, *Karṇa*, *Çakuni*, etc., should not amount to $\frac{1}{4}$ part of *Arjuna*. Then *Indra* gave him "this" golden garland, the shell *Devadatta*, etc. (see § 443). Then *Indra* told him to depart, "and thus after five years I come to you on the summit of this lower range of *Gandhamādāna* (*Gandhamādanapadasya*)." Having promised that he should in the next morning show *Yudhisṭhira* all the celestial weapons, *Arjuna* passed that night there with all his brothers (III, 174).—§ 447: The next morning, when *Arjuna* was about to show the celestial weapons to *Yudhisṭhira*, the earth trembled, etc. The *Brahmarshis*, *Siddhas*, *Maharshis*, *Devarshis*, gods, *Yakshas*, *Rākshasas*, *Gandharvas*, etc., *Pitāmaha*, the *Lokāpālas*, and *Mahādeva* with his *gaṇas* appeared; *Vāyu* threw celestial garlands, sent by the gods, on *Arjuna*, the *Gandharvas* chanted ballads, and *Apsarasas* danced; and sent by the gods *Nārada* came and prevailed upon *Arjuna* not to use the celestial weapons without necessity, as they would destroy the three worlds. Then the gods, etc., went whence they had come, and the *Pāṇḍavas* pleasantly dwelt in that same forest with *Kṛṣṇa* (III, 175).

Nivedana = *Çiva* (1000 names²).

Nivida (Nib°, B.), a mountain in Krauñcadvīpa. § 575 (Bhūmip°): VI, 127, 460 (*parvataḥ*).

Nivṛttabhrama = Mahāpuruṣa (Mahāpuruṣastava).
Nivṛttarūpa = Mahāpuruṣa (Mahāpuruṣastava).
Nivṛttātman = Viṣṇu (1000 names).
Nivṛtti = Īva (1000 names²).
Niyama¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Īva (1000 names²).—Do.³ = Viṣṇu (1000 names).
Niyamācṛita = Īva (1000 names²).
Niyamadhara = Mahāpuruṣa (Mahāpuruṣastava).
Niyamendriyavardhana = Īva (1000 names²).
Niyantṛ¹ = Īva: VIII, 1419.—Do.² = Viṣṇu (1000 names).
Niyata¹, name of a fire. § 493 (Āṅgīraṣa): III, 222, 14213, 14214 (according to Nil. the same as the fire Bharata).
Niyata² = Īva (1000 names²).
Niyatāyus, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 93, 3364 (*N.* and Dirghāyus, the sons of Ārutāyus and Acyutāyus, are slain by Arjuna).
Niyati ("self-restraint"), a goddess. § 270 (Brahmasabhāṇv.): II, 11, 459 (in the palace of Brahman).
Nṛgaṃsa = Īva: XIV, 203.
Nṛga, an ancient king. § 61 (Sarpasattra): I, 55, †1201 (*śya yajñāḥ*, comparison).—§ 267 (Yamasablāṇv.): II, 8, 319 (in the palace of Yama).—§ 377 (Dhaumyatīrthak.): III, 88, 8329 (*sarin N^ośya*, i.e. Payoshnī), 8330 (Mārkaṇḍeya sung a gāthā in honour of *N.*), 8331 (performed a sacrifice, at the tīrtha Vārāha on the Payoshnī).—§ 378 (Tīrthayātrāp.): III, 94, 8503 (*yathaiva hi N^o rājā*).—§ 403b (Payoshnī): III, 121, 10291 (description of *N.*'s sacrifice on the Payoshnī).—§ 468 (Indradyumnop.): III, 199, †13348 (*nunu Devakī-putro'pī Kṛṣṇeṇa Naraka majjanāno rājāshir N^o tasmāt kṛcchrāt punaḥ samuddhṛtya svargam prāpītaḥ*, cf. § 746).—§ 574 (Jambūkh.): VI, 9aa, 315.—§ 576 (Bhagavadgītāp.): VI, 17b, 645 (obtained the highest regions).—§ 595 (Shoḍaṣarāj., v. Māndhātṛ): VIII, 62a, 2282 (vanquished by Māndhātṛ).—§ 615kk (Kurukshetrak.): IX, 53, †3031 (*ādya naradevanukhyāḥ*, performed sacrifices in Kurukshetra).—§ 621 (Rājadh.): XII, 80, 238 (had ruled the earth).—§ 720b (Sudarṣanop.): XIII, 2, 121 (grandson of Oghavat).—§ 723 (Ānuṣāsānik.): XIII, 6a, 332 (had been transformed into a lizard (*kṛkalāsa*, cf. § 746).—§ 746 (do.): XIII, 70, 3452 (*ena samahat kṛcchrām yad arāptam*), 3458, 3461, 3481, 3482, 3483 (on account of his giving away a cow who did not belong to him *N.* was reborn as a lizard (*kṛkalāsa*) but was rescued by Kṛṣṇa); 72, 3453 (all. to chap. 70); 76c, †3689 (had made gifts of kine).—§ 747 (do.): XIII, 84, 3934 (do.).—§ 761 (do.): XIII, 115γ, 5662 (abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, 166η, 7674 (enumeration).—§ 786d (Nakulākhyaṇa): King *N.* made gifts of thousands of cows to the twice born, by giving away only one cow which did not belong to him he fell into hell: XIV, 90, 2789.
***nṛparshi**, pl. (*śayaḥ*) ("royal sages"): VIII, 4423; XIII, 4589.
Nṛsimha ("man-lion"). § 524d (Viṣṇu): III, 272, 15836 (Viṣṇu in this avatāra slew Hiranyakaśipu). Cf. Narasimha, Nārasimha, adj.
Nṛtyapriya = Īva (1000 names²).
Nṛtyapriyā, a mātṛ. § 615u (Skanda): IX, 460, 2628.
***nṛyajña**, a kind of sacrifice: X, 790, 791.
Nyagrodha¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Nyagrodhākhyā, a tīrtha (?). § 377 (Dhaumyatīrthak.): III, 90, 8382.

Nyagrodharūpa = Īva (1000 names²).

***Nyāya** ("logic"): I, 67 (*śikṣā*), 2885; II, 137 (*śvid*); XII, 2262, 9702 (*śāstrena*).

Nyāya = Viṣṇu (1000 names).

Nyāyanirvapaṇa = Īva: XIII, 1239.

O

Odra, pl. (*śāḥ*), a people. § 295 (Dyūtap.): II, 51, 1843 (waited upon Yudhiṣṭhira). Cf. Udra, pl.

Ogharakṣas. § 561c (Kṛṣṇa Vāsudeva): V, 48, 1890 (*nihatyaugharakṣho Nirmocanaṁ cōpi jagāma*, sc. Kṛṣṇa; *Oghasamjāṇam rakṣaḥ*, Nil.).

Ogharatha, son of Oghavat². § 720b (Sudarṣanop.): XIII, 2, 122.

Oghavat¹, a Kuru warrior. § 604 (Kṛṇap.): VIII, 55, 132 (had been slain in the battle).

Oghavat², a king. § 720b (Sudarṣanop.): XIII, 2, 121 (*nṛpāḥ*, grandfather of Nṛga), 122 (father of Ogharatha and Oghavati).

Oghavati¹, a river. § 574 (Jambūkh.): VI, 9a, 329.—§ 615i (Saptasārasvatā): IX, 38a, 2189 (one of the seven Sarasvatīs), 2212 (at the sacrifice of Kuru the river Sarasvatī appeared in Kurukshetra as the river *O.*).—§ 615 (Gaḍāyuddhap.): IX, 62, 3498.—§ 639 (Rājadh.): XII, 50, 1812 (*nadīm*). Bhīṣma lay on his arrow bed on the bank of the river *O.*). Cf. next.

Oghavati², daughter of Oghavat² and wife of Sudarṣana. § 720b (Sudarṣanop.): XIII, 2, 122, 124 (dwelt in Kurukshetra), 125, 130, 133, 136, 143 (together with her husband Sudarṣana put to the test by Dharma), 168 (with half her body she became the river of the same name). Cf. prec.

Ojas = Viṣṇu (1000 names).

Omkāra¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Īva (1000 names¹).

Ośadhi, pl. (*śayāḥ*) ("plants," personif. as a class of gods). § 120 bis (Amṣāvat.): I, 66, 2604.—Do.² = Īva (1000 names¹).

Ośadhīpati = Soma (the Moon): III, 137.

P

Pacapaca = Īva (1000 names²).

Pāṇa = Īva (1000 names²).

Pāṇācinī, v. Palācinī.

Pāṇimānūpaka ("inhabiting the western marshy country," name of a prince and his people). § 130 (Amṣāvat.): I, 67, 2670 (incarnation of the Asura Mṛtapā). Cf. V, 81 (*Pāṇimānūpakūḥ*).

Pāṇin, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputra-nāmak.): I, 117, 4547.—§ 608 (Kṛṇap.): VIII, 51δδ, 2446 (attacked Bhīmasena); 84ε, 4262 (among ten sons of Dhṛtarāṣṭra slain by Bhīmasena).

Pāṇivāṇa, pl. (*śāḥ*), a people. § 574 (Jambūkh.): VI, 9ν, 371 (in the south).

Paṇu = Īva: XIV, 204.

Paṇu¹, pl. (^oavaḥ), a people. § 574 (Jambūkh.): VI, 90, 375 (only B., C. has *Pattibhīh*).

***paṇu**², pl. (^oavaḥ) ("beasts"): I, 2604; II, 465.—Do.² = Čiva (1000 names¹).

Paṇubhartr = Čiva: IX, 2414; XII, 10291; XIII, 620.

Paṇubhūmī, a country. § 280 (Bhīmasena): II, 30, 1083 (in the east, conquered by Bhīmasena).

Paṇūnām patī(h) = Čiva: XII, 10356 (1000 names¹); XIV, 199.

Pācupata, adj. ("belonging to Paṇupati [i.e. Čiva]"). § 4 (Anukram.): I, 1, 67 (sc. *jñānam*?). 160 (*mahāstram*, cf. § 333).—§ 190d (Arjuna): I, 123, 4800 (*astram* *Poṇ nāma*, all. to § 333).—§ 333 (Kairātup.): III, 40, 1643 (*astram*, i.e. Brahmacīras), 1650 (do. do., obtained by Arjuna from Čiva).—§ 440 (Yakṣayuddhap.): III, 164, 11900 (sc. *astram*, among the weapons obtained by Arjuna from Indra).—§ 442 (Nivātakavacyuddhap.): III, 167, 11085 (*astram*, all. to § 333).—§ 524 (Jayadrathavimokṣanap.): III, 272, 15807 (*čaram*, do.).—§ 561 (Yānasandhip.): V, 48, †1913 (*mahāstram*, known by Arjuna).—§ 569 (Bhagavadānap.): V, 141d, 4786 (sc. *astram*, do.).—§ 588 (Bhīhmavadhap.): VI, 121β, 5802 (do., do.).—§ 596 (Pratijñāp.): VII, 80, 2838 (*oṇ nāma paramāstram*).—§ 602 (Droṇavadhap.): VII, 188λ, 8604 (sc. *astram*, employed by Droṇa).—§ 608 (Karnap): VIII, 60aaa, 2998 (sc. *astreṇa*); 79, †4055 (*mahāstram*, all. to § 333).—§ 696b (Dakṣhaprokta-Čiva-sahasranāmastotra): XII, 285, 10470 (*vrataṃ*).—§ 717b (Nārāyaṇīya): XII, 350, 13702 (sc. *jñānam*?). 13705 (*jñānam*, taught by Čiva).—§ 730g (Upamanyu): XIII, 14, 851 (*astram*, description).

Pācupatāstra ("the Pācupata weapon"). § 606 (Tripurākh.): VIII, 34, 1562 (employed by Čiva). Cf. the prec.

Paṇupati = Čiva, q.v.

Paṇusakha, name of a čūdra. § 750b (Disastainyop.): XIII, 93, 4417 (*čūdraḥ*, the husband of Gaṇḍā, (4447), 4475, (4501), (4532)).

pada (a certain method of reciting the Vedas): I, 2880 (^o-*kramaiḥ*), 2883 (do.); XIII, 4107 (^o-*kramaviśhāṣitāḥ*, sc. *ṛgvedaḥ*).

Pāda(h) = Čiva (1000 names²).

Pada(m) anuttama(m) = Viṣṇu (1000 names).

Pādāṅga = Kṛṣṇa: XII, 1634.

pādapa, pl. (^oāḥ) ("trees," personif.): IX, 2514.

Padāti, son of the elder Junamejaya. § 154 (Pūruvaṇṇ.): I, 94, 3746 (seventh son of Junamejaya).

Padma¹, name of several serpents. § 47 (Surpanāmāk): I, 35, 1555 (*nāgau drau*, two serpents of that name).—§ 268 (Varuṇasabhāv.): II, 9, 360 (in the palace of Varuṇa).—§ 564 (Mātaliyop.): V, 103γ, 3629 (*drau*, two serpents of that name).—§ 718b (Uñchavṛtyup.): XII, 356, 13803 (*Padmanābho mahānāgaḥ P^oa iti viçrutāḥ*).

Padma², an ancient king (?). § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).

Padma³, a treasure. § 269 (Vaiçravaṇasabhāv.): II, 10, 418 (*nidhipi avai amukṣau Čaṅkha-P^oau*, in the palace of Kubera).

Padma⁴, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2558.

padma, name of a vyūha: VII, 3110.

Padmā = Čri: II, 2294 (? B. reads *padbhyām*); IV, 186 (*yalhā P^oa Nārāyaṇaparigrahaḥ*); XII, 8347 (Č^o), 8353 (do.); XIII, 507 (do.); XIV, 1489.

Padmagarbha¹ = Čiva (1000 names²). Do.² = Viṣṇu (1000 names).

Padmaja, adj. ("originating from the lotus," viz. one of Brahman's births).—§ 717b (Nārāyaṇīya): XII, 349, VII, 13594 (*janma sapṭamaṃ Brahmanāḥ*). Cf. next.

Padmajanman ("the birth from the lotus," viz. Brahman's). § 717b (Nārāyaṇīya): XII, 348, 13492 (*sapṭamaṃ janma P^oeti*). Cf. the prec.

Padmaketana, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3596.

Padmāksha = Viṣṇu (Nārāyaṇa): VII, 9463.

Padmālaya = Brahman: III, 12890.

Padmalocana = Viṣṇu: I, 1117.

Padmanābha¹ = Viṣṇu: I, 1218, 2506; III, 7043 (*Nārāyaṇa*); VI, 2946; XII, 1602 (i.e. Kṛṣṇa), 7638 (do.), 13105; XIII, 5382 (i.e. Kṛṣṇa), 6324 (?), 6955 (1000 names), 6970 (do.), 6987 (do.).

Padmanābha², a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2731. Cf. Sunābha.

Padmanābha³ = Padma¹: XII, 13803 (P^o), 13888.

Padmanābha⁴, **Padmanālāgra** = Čiva (1000 names²).

Padmanibhekṣana = Viṣṇu (1000 names).

Padmasambhava = Brahman, q.v.

Padmasambhava, adj. ("originating from the lotus"). § 717b (Nārāyaṇīya): XII, 350, 13653 (*prajārisarge sapṭame*, i.e. when Brahman had been born from the lotus; cf. Padmaja, Padmajanman).

Padmasaras, name of a place. § 276 (Jarāsandhavadhap.): II, 20, 793 (passed by Kṛṣṇa, etc., on the way from Indraprastha to Girivraja).

Padmātman = Kṛṣṇa: XII, 1647.

Padmāvati = a matr. § 615u (Skanda): IX, 46θ, 2627.

Padmayoni = Brahman, q.v.

Padmeçaya = Mahāpuruṣa (Mahāpuruṣastava).

Padmin = Viṣṇu (1000 names).

Padmodbhava = Brahman, q.v.

Pahlava, pl. (^oāḥ), a people ("the Partha").—§ 223 (Vāsishṭha): I, 175, 6683 (sprung from the tail of the cow of Vāsishṭha).—§ 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula).—§ 292 (Dyūtap.): II, 52, 1871 (brought tribute to Yudhisṭhira).—§ 342 (Indralokābhigamanap.): III, 51, 1990 (only B., C. has *Pallavān*, present at the rājasūya of Yudhisṭhira).—§ 554 (Sainyodyogap.): V, 4γ, 78 (*Čakānām P^oānān ca Daradānān ca ṛṣpāḥ*).—§ 574 (Jambūkh.): VI, 90, 375 (among the peoples of the north-east).—§ 641 (Rājadh.): XII, 65θ, 2429 (enumeration of low and barbarous peoples).

Pahlava, pl. (^oāḥ), a people. § 574 (Jambūkh.): VI, 9μ, 355 (only C., probably error for *Pahl^o*, but B. has *Pañcālāḥ*).

Paiçāca, adj. ("belonging to the Piçācas").—§ 135 (Čakuntalop.): I, 73, 2962 (sc. *virāhaḥ*), 2965 (do.).—§ 502 (Manuṣhyagrahak.): III, 230, 14506 (*adhīroḥanti yaṃ nityaṃ Piçācāḥ puruṣaṃ prati | unmadyati sa tu kehipraṃ grahaḥ P^oa eva saḥ*).—§ 587b (Bhīṣma): VI, 108, 5009 (sc. *vyūhān*).—§ 704 (Mokṣadh.): XII, 302β, 11102 (*viṣayān*).—§ 731b (Aṣṭāvakra-Dikṣanv.): XIII, 19, 1397 (sc. *pārçṇadaiḥ*, in the palace of Kubera).—§ 744 (Ānuçāsanik.): XIII, 44, 2412 (sc. *vidhiḥ* or *vivāhaḥ*).

Paiçāca, pl. (^oāḥ), a people. § 599 (Jayadrathavadhap.): VII, 121ee, 4819 (attacked Sātyaki). Cf. Piçāca, pl.

Paijavana, name of a čūdra. § 641 (Rājadh.): XII, 60, 2306 (*čūdraḥ P^oo nāma*, gave 100,000 *pūṇapātras* as dakṣiṇā).

Paila, a ṛshi. § 78 (Vyāsa): I, 63, 2418 (disciple of Vyāsa).—§ 264 (Subhākriyāp.): II, 4a, 106 (waited upon

Yudhishthira).—§ 286 (Rājasūyikāp.): II, 83, 1239 (*Paśaḥ putrah*, acted as hotṛ at the rājasūya of Yudhishthira).—§ 637 (Rājadh.): XII, 47a, 1593 (among the ṛshis who surrounded Bhishma).—§ 707 (Mokshadh.): XII, 319, 11713.—§ 714b (Himavat): XII, 328, 12338 (disciple of Vyāsa).—§ 717b (Nārāyaṇīya): XII, 341μ, 13025 (do.): 350μ, 13647 (do.).—§ 785 (Anugītāp.): XIV, 72, 2085.

Pailagarga, a ṛshi. § 573 (Ambopākhyānap.): V, 186, 7355 (*°sya oḍgrame*, there Ambā performed austerities).

Painga, a muni. § 264 (Subhākriyāp.): II, 4a, 112 (waited upon Yudhishthira).

Paippalādi, a brahman. § 662b (Jāpakop.): XII, 199, 7201 (*sa-Kauçikah*, was a reciter, the dispute between Kāla, Mṛtyu, Yama, Ikshvāku, and P.).

Paitāmaha, adj. ("belonging to Pitāmaha [i.e. Brahman]"). § 443 (Nivātakavacayuddhap.): III, 168, 12021 (sc. *astram*).—§ 615u (Skanda): IX, 45, 2579 (*mahāparishaddāḥ*).—§ 655 (Āpudh.): XII, 160, 5957 (*°m sthānam Brahmardāçisamudbhavaṃ guhāyām pihitam nityam*).

Paitāmaha = Manu (?): I, 2581 (*Manuḥ*, so C., B. has *muniḥ*).

***Paitra**, adj. ("belonging to the pitṛs"): VII, †9466 (*karma*).

***Paitrya**, adj. (do.): XIII, 6029 (*°am*, the offerings to the pitṛs).

***Paitṛka**, adj. (do.): XIII, 1573 (*°am kuryād aparāhna*, i.e. the rites for the pitṛs).

Pāka, an Asura. § 641 (Rājadh.): XII, 98ξ, 3660 (had been slain by Indra).

Pākaçāsana = Indra, q.v.

Pākaçāsanadāyāda ("the son of Pākaçāsana [i.e. Indra]") = Arjuna: II, 1004.

Pākaçāsanananandana (do.) = Arjuna: II, 1044.

Pākaçāsani (do.) = Arjuna: I, 5386, 5477, 8280; II, 991, 1028, 1031, 1033, 1040; IV, 1388, 1594; V, 5356; VII, 1263, 2714, 3149, 3186, 5816 (*Pārthah*), 6231, 6232; XI, 623; XII, 5875 (*Pāṇḍarena*); XIV, 2158 (only B.), 2211, 2433, 2475; XVI, 238.

Pākātman = Kṛṣṇa: XII, 1661.

Paksha = Çiva (1000 names¹⁻²).

Pakshālikā, a mātṛ. § 615u (Skanda): IX, 46θ, 2637.

Paksharūpa = Çiva (1000 names³).

Pakshin, sg. and pl. = Çiva (1000 names¹⁻²).

Pakshirāj¹ ("king of birds") = Garuda: I, 1337, 1437, 1472, 1481, 1481, 1488, 1516, 4119 (*iva*); III, 10574 (*Suparnah*); VI, 291; VII, 1920 (*iva*), 5229 (*Suparnah*).—Do.² = Sampāti: III, 16251.

Pakshirāja¹ (do.) = Garuda: V, 3589; XII, 12317 (*Garutmān*).—Do.² = Surue: V, 3588.

Pakṛ, **Pakvāmamāmsalubdha**, **Pakvabhuj** = Çiva (1000 names¹).

Pāla, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Palāça, pl. (*°āḥ*), a family (?). § 267 (Yamasabhāv.): II, 8, 336 (100 P. in the palace of Yama).

Palācinī, a river. § 574 (Jambūkh.): VI, 9λ, 330 (only C., B. has *Pāçācinīm*).

Palālā, one of the mothers of Çiçu. § 500 (Skandop.): III, 228a, 14396.

Palita, name of a mouse. § 646b (Marjāramūshikasamv.): XII, 138, 4933, 4938, 4975, 4983, 4987, 4988, 5000, 5002, 5004, 5034, 5036, 5094, 5112, 5113.

Pālītā, a mātṛ. § 615u (Skanda): IX, 46θ, 2621.

Pallava, pl. (III, 1990), v. Pahlava, pl.

Palvalāni, pl. = Çiva (1000 names¹).

Pāmçurāshtra, a country. § 295 (Dyūtap.): II, 52, 1884 (from P. Vasudāna brought elephants as tribute).

Pāmçurāshtra, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only C., B. has *Pāṇḍu°*).

Pāmçurāshtrādhīpa ("the king of Pāmçurāshtra") = Vasudāna? § 554 (Sainyodyogap.): V, 4γ, 83.

Pampā, name of a lake (?). § 530 (Viçvāvasumoksh.): III, 279, 16088 (*taḍākinī*, near the mountain Rshyamūka).—§ 531 (Rāmopākhyānap.): III, 280, 16093 (*naliniṃ*), 16100 (*vāri P°āyāḥ*).—§ 757m (Goloka): XIII, 102a, 4889.

Paṇa = Viṣṇu (1000 names).

Panasa, a monkey chief. § 535 (Setubandhana): III, 283a, 16274 (came with 52 crores (*koṭi*) of monkeys to Rāma).—§ 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fought with Paṇça).

Panavin = Çiva (1000 names²).

Pañcacūdā, an Apsara. § 412 (Ashṭāvakra): III, 134, †10662 (? *drshṭa Vede P°apsarāḥ*).—§ 716 (Çukābhīpatana): XII, 333, 12595 (*°prabhṛtayaḥ*).—§ 742 (Ānuçāsanik.): XIII, 38, 2203 (*Nāradaçya samvādam puñçcaliḍ P°ayā*), 2204 (*Apsarasaṃ Brāhmīṃ*) (2212) (discourse between P. and Nārada).—§ 775 (do.): XIII, 166β, 7641. Cf. Rumbhā.

Pañcaçikha, a muni. § 668b (Pañcaçikhavākya): XII, 218, 7886 (*Kāpileyo mahāmuniḥ*), 7892, 7895 (disciple of Āsuri, sucked Kāpilā, therefore he was called Kāpileya); 219, 7934, †7982 (instructed Janaka).—§ 707 (Mokshadh.): XII, 319β, 11783 (had instructed Viçvāvasu).—§ 708 (do.): XII, 320, 11839 (*°syeha samvādam Janakasya ca*), 11840 (*maharshīm*, instructed Janaka).—§ 709b (Sulabhā-Janaka-samv.): XII, 321, 11875 (*Parāçaragotranya . . . bhikṣahoh P°syaham çishyah*, sc. Janaka), 12015. Cf. Kāpileya.

[Pañcaçikha-vākya(m)] ("the discourse of Pañcaçikha"). § 668b (Mokshadh.): *Bhishma* said: The *Mithilā* king Janaka was always engaged in reflecting upon the courses of conduct that might lead to the attainment of *Brāhman*. One hundred preceptors always used to live in his palace. Given to the study of the *Vedas*, he was not very well satisfied with the speculations of his instructors on the character of the soul and their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once the great ascetic *Pañcaçikha Kāpileya* came to *Mithilā*, having roamed over the earth. He seemed to have assumed the form of that great R. [and] *Prajāpati*, whom the *Sāṅkhyas* call *Kapila*; they say he was the first disciple of *Āsuri* [and] long-living. He was performing a mental sacrifice for 1,000 years (cf. *Pañcasrotas*). He was fully conversant with the *Pañcarātra* (i.e. "the sacrifice that leads to the state of *Viṣṇu*", Nil.) and the five sheaths that cover the soul, etc. He had approached one day a large concourse [of R.] following the *Sāṅkhya* doctrine (*Kāpilam*), and instructed them about the Unmanifest; *Āsuri* had inquired of his preceptor (? so Nil. and PCR.) and understood the distinction between the body and the soul, and had acquired celestial vision. For that assembly of R., *Āsuri* made his exposition of *Brāhman*. *Pañcaçikha* became a disciple of *Āsuri*; he lived on human milk; he was accepted as a son by the *brahmanī Kapilā*, the wife of *Āsuri*, and used to suck her breasts. This was said to me by the holy one [i.e. Mārkaṇḍeya or Sanatkumāra, Nil.]. *Janaka*, abandoning his 100 preceptors, began to follow *Kāpileya* (i.e. *Pañcaçikha*) upon the religion of emancipation which is explained in *Sāṅkhya* treatises. "Some say that, when ignorance is destroyed by knowledge, the destruction

of existence itself follows [this opinion also is erroneous].” The king became filled with wonder (XII, 218). Continuation of the discourse between *Pañcaṅkha* and the king on the topic of existence and non-existence after death. The *Mithilā* king (*Maithilena*), beholding his city burning in a conflagration, himself proclaimed (*gitam*), “in this conflagration nothing of mine is burning.” The king gave up his sorrows, etc. He who reads this discourse attains to emancipation (XII, 219).

Pañcagaṅga (B. °gā), pl., name of a tīrtha. § 594 (Mṛtyu): VII, 54, 2095 (C. °eshu; B. °āsu, visited by Mṛtyu).

Pañcāgni = Mahāpuruṣa (Mahāpuruṣastava).

Pañcajana¹, an Asura. § 589 (Droṇābhishekap.): VII, 11, 401 (*Pātālavāsinaṃ*, slain by Kṛṣṇa, who thus obtained the conch *Pañcajanya*).

Pañcajana² (XVI, 270), v. *Pañcanada*.

Pañcajanya¹, the conch of Kṛṣṇa. § 306 (Samudra): I, 21, 1215 (°śya jananaṃ, sc. the ocean).—§ 319 (Saubhavadhop.): III, 14, 633 (*jalajaṃ*).—§ 320 (do.): III, 20, 789 (*ṣaṅkhapravaraṃ*), 808 (*jalajaṃ*).—§ 561 (Yānasandhip.): V, 48, 11872 (*divyaṃ ṣaṅkhaṃ*).—§ 570 (Sainyaniryānap.): V, 151, 5167 (°śya nirghoṣhaṃ).—§ 574 (Jambūkh.): VI, 1, 19 (do.).—§ 576 (Bhagavadgītāp.): VI, 25κ, 844 (blown by Kṛṣṇa).—§ 578 (Bhishmavadhap.): VI, 51, 2115 (do.).—§ 580 (do.): VI, 59, 12616 (°śya ravaṇa).—§ 582 (do.): VI, 71, 3120 (°śya nirghoṣhaṃ).—§ 587 (do.): VI, 112η, 5211 (°śya nirghoṣhaḥ).—§ 589 (Droṇābhishekap.): VII, 3, 108 (*nadataḥ P°śya*); 11, 401 (v. *Pañcajana*¹).—§ 596 (Pratiññāp.): VII, 73, 2610 (blown by Kṛṣṇa), 12611; 79, 2813 (°śya nirghoṣhaṃ).—§ 598 (Jayadrathavadhap.): VII, 88, 3141 (*ṣaṅkhapravaraṃ*).—§ 599 (do.): VII, 90, 3197 (°śvanena); 100, 3757 (blown by Kṛṣṇa); 103, 3881 (do.); 104, 3902 (do.), 3903; 110, 4169 (°śya niḥśraṇaṃ); 126, 5130 (*ṣaṅkhaṃ nirghoṣhaḥ P°śya*); 127, 5163 (°ravanā); 148, 6450 (blown by Kṛṣṇa).—§ 608 (Karnaṃ): VIII, 53, 2584; 76, 13855 (*Kṛṣṇaṃ . . . P°m . . . dvijarajavarṇaṃ*); 94, 4955 (°śya nirghoṣhaḥ).—§ 610 (Çalyap.): IX, 4, 203 (°śvanena).—§ 615 (Gadāyuddhap.): IX, 61, 3458 (blown by Kṛṣṇa).—§ 637 (Rājadh.): XII, 40, 1459 (°abhishekitāḥ, sc. Yudhisṭhira).—§ 793 (Mausalap.): XVII, 2, 49.

Pañcajanya², name of a fire. § 491 (Āṅgīrasa): III, 120, 14160 (its origin and offspring). Cf. *Tapas*.

Pañcaka, a companion of Skanda. § 615u (Skanda): IX, 45, 2537 (given to Skanda by Indra).

Pañcakālakartṛpati = Mahāpuruṣa (Mahāpuruṣastava).

Pañcakarpata, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1189 (in the west, vanquished by Nakula; C. prints *pañca karpataṃ* in two words).

Pañcāla, pl. (°āḥ), a people. § 280 (Bhīmasena): II, 29, 1061 (°ānām puram, i.e. Kāmpilya?), 1062 (conciliated by Bhīmasena on his digvijaya).—§ 549 (Pāṇḍavapraveçap.): IV, 4, 86 (the servants of the Pāṇḍavas repaired to the P. during the thirteenth year of the exile); 5, 144 (*uttareṇa Duçāṇān . . . P°ān dakṣiṇeṇa*, there the Pāṇḍavas passed by on their way to the country of the Matsyas).—§ 556 (Sainyaniryānap.): V, 21, 634; 25, 1725 (°ānām adhipaṃ caiva vṛddhaṃ, i.e. Drupada), 1735 (do.).—§ 572 (Rathā-tirathasāṅkhyānap.): V, 165, 5735; 171, 5895 (*Prabhadrakāḥ*?).—§ 609 (Çalyap.): IX, 1, 31 (have been slain).—§ 610 (do.): IX, 3, 161 (°ānām mahārathāḥ, so C., but read with B. °thāḥ, i.e. Dhṛṣṭadyumna). Cf. *Pāñcāla*, pl.

Pañcāla, sg.¹ (III, 462), v. *Pāñcāla*, sg.² (= Drupada).—

Do.³ = Gālava (?) : XII, 13527 (°ena kramāḥ prōpto devena pathi deçite). Cf. *Pāñcāla*, sg.⁴—Do.⁵ = (çiva (1000 names¹)).

Pāñcāla, pl. (°āḥ) (B. mostly *Pa°*), a people = *Pañcāla*, pl. § 4 (Anukram.): I, 1, 152, 1210.—§ 11 (Parvasaṅgr.): I, 2, 385, 387, 425, 564 (*sarva-P°ān Dhṛṣṭadyumnapurogamān*, slain), 567, 570, 572.—§ 71 (Ādivamçāvatāraṇap.): I, 61, 2259 (*Kṛṣṇaṃ P°eshu svayaṃvaraṃ*, cf. § 231 foll.).—§ 152 (Pūruvamç.): I, 94, 3723 (*sarva-P°āḥ*, descended from Dushyanta and Parameshṭhin).—§ 201b (Drupada): I, 130, 5111 (Drupada became king of the northern (*uttareṣu*) P.).—§ 209 (Drupadaçāsana): I, 138, 5448, 5460, 5469, 5476, 5478, 5497 (*sarva-P°āḥ*), 5513 (*dakṣiṇān*) (assisted by his pupils, Drona vanquished Drupada, but restored him to the half of the kingdom, viz. that part which lay on the southern side of the Gaṅgā and the southern P. as far as the Caranavati).—§ 214 (Hidimbavadhap.): I, 156, 6085.—§ 216 (Caitrarathap.): I, 165, 6322 (°eshu adbhutākaraṃ Yājñasenyāḥ svayaṃvaraṃ; cf. § 231 foll.).—§ 218 (Draupadisambhava): I, 167, 6395, 6396, 6404 (*sarva P°āḥ*) (the birth of Draupadī and Dhṛṣṭadyumna).—§ 219 (Caitrarathap.): I, 168, 6415, 6416.—§ 231 (Svayaṃvaraṃ): I, 184, 6929; 185, 6945 (*rājā dakṣiṇa-P°ān Drupadenābhīrakṣitān*), 6949 (the svayaṃvara of Draupadī).—§ 273 (Rājasūyāraṇhap.): II, 14, 591 (*dakṣiṇāḥ*), 593 (*sarva-P°āḥ*, fled from fear of Jarāsandhu).—§ 295 (Dyūtap.): II, 52, 1907 (*Pa°* also B., related to the Pāṇḍavas by marriage).—§ 307 (Anudyūtap.): II, 81, 2702, 2703.—§ 317 (Arjunābhigamanap.): III, 12, 524.—§ 342 (Indra-lokābhigamanap.): III, 51, 1975.—§ 343 (Nalopākhyānap.): III, 52, 2019.—§ 356 (Tirihayātrap.): III, 80, 4009.—§ 377 (Dhaumyatīrthak.): III, 87, 8311 (°eshu kathayanty *Utpalāvanam*).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 11; 4, 139 (Dhaumya repaired to the P. during the thirteenth year of the exile); 5, 162 (*Pa°* also B., had formerly been vanquished by Bhīmasena).—§ 551 (Kicūkadhap.): IV, 20, 615.—§ 556 (Sañjayayānap.): V, 31, 936 (*Pa°* also B.), 937 (do.).—§ 561 (Yānasandhip.): V, 50, 1970 (do.), 1971 (do.), 1972 (do.), 1973 (do.); 53θ, 2107; 54ι, 2137; 57ο, 2264 (*Pa°* also B.), 2273 (do.), 2282 (do.); 61ψ, 2406 (do.); 62aa, 2415 (do.).—§ 562 (Bhagavadhyānap.): V, 72a, 2594 (do., among the allies of Yudhisṭhira); 82, 2895.—§ 569 (do.): V, 140a, 4743, 4748; 144λ, 4887 (*Pa°* also B.), (ν) 4896.—§ 570 (Sainyaniryānap.): V, 151γ, 5153 (*Prabhadrakāḥ*?).—§ 572 (Rathātirathasāṅkhyānap.): V, 167, 5789; 168, 5830; 171, 5903 (°antamāḥ, *Pa°* also B.).—§ 573 (Ambopākhyānap.): V, 173, 5943; 190, 7441.—§ 574 (Jambūkh.): VI, 1, 16; 9μ, 346 (*Kuru-P°āḥ*, in Bhāratavarsha, *Pa°* also B.), 349.—§ 576 (Bhagavadgītāp.): VI, 14, 524 (only C., *Pāṇḍavānām* B.), 535 (*sa-Sṛñjayān*, *Pa°* also B.).—§ 578 (Bhishmavadhap.): VI, 47δ, 1811; 49, 1985 (μ), 2022.—§ 579 (do.): VI, 52, 2135; 53, 2206.—§ 580 (do.): VI, 58θ, 2416 (*Prabhadrakāḥ*); 59, 2509, (F), 2640 (*Pa°* also B.).—§ 581 (do.): VI, 64, 2881, 2885.—§ 582 (do.): VI, 72, 3193.—§ 583 (do.): VI, 79, 3509.—§ 584 (do.): VI, 86, 3829 (*sarva-P°ān*).—§ 585 (do.): VI, 88, 3889, 3890; 93, 4147; 95ζ, 4321; 97λλ, 4443; 98, 4466.—§ 586 (do.): VI, 103, 4695 (B. by error *Pāñcālyam*); 105, 4770.—§ 587 (do.): VI, 108γ, 5022; 109, 5063, 5087; 115ν, 5349, (ο), 5360 (*sa°*); 118, 5537 (φ), 5565 (*Pa°* also B.); 119ββ, 5583 (*sa°*); 120, 5696.—§ 589 (Droṇābhishekap.): VII, 7, 213 (*Pa°* also B.), 215 (*Dhṛṣṭadyumnapurogamāḥ*); 8, 243, 255; 10, 345.—§ 590 (do.): VII, 16, 629, 639 (°ānām yaçakaraḥ, sc. Kumāra),

(e) 670.—§ 592 (Śaṃpaptakavudhap.): VII, 21, 876 (*°ānām mahārathā*, sc. Satyajit), (θ), 877, (ε), 883, 914 (*°ānām rājaputra* = ?), (λ), 915, 919; 22, 920, (ν), 926, 930, (ξ), 942; 23_o, 969 (followed Çikhaṇḍin), 989 (*°ānām*, i.e. Dhṛṣṭadyumna; *Pā°* also B.), 998 (*°ānām nararyāghraḥ* . . . Janamejayaḥ); 26, 1160, 1174; 31, 1349, 1351; 32, 1411, (aa), 1412.—§ 593 (Abhimanyuvadhap.): VII, 35, 1516, (κ), 1528; 39, 1667; 40_o, 1691, 1695 (*°-Sṛñjayaḥ*); 43_σ, 1780.—§ 596 (Pratijñāp.): VII, 72, 2556 (*Pāṇḍu-P°ān*); 78, 2740, (ν), 2743.—§ 598 (Jayadrathavadhap.): VII, 86, 3070.—§ 599 (do.): VII, 95, 3498, 3499, 3517; 106, 3965, 3966, 3967, 3968, 3969; 108_o, 4087; 110, 4162, 4163, (ρ), 4165, 4167; 111_v, 4284; 113, 4436; 114, 4483, (ω), 4539; 117, 4682 (*Pā°* also B.), 4683; 121, 4858; 122, 4869, 4890, (α), 4892 (*Pā°* also B.), 4896, 4902, 4911, 4930, 4932, 4933; 124, 5000, 5010; 125, 5040, 5065, 5067, 5068, 5070, 5073, 5088; 126, 5096, 5098; 127, 5175; 130, 5335, 5354 (*°ānām tu mukhyaṃ tau rājaputra*, i.e. Uṭtamanyu and Yudhāmanyu); 135_{vv}, 5557; 150_β, 6506 (follow Çikhaṇḍin. B. has *Pāñcālyāḥ*), 6519; 151, 6554, 6562 (*sarva-P°ān*).—§ 600 (Ghaṭotkacavudhap.): VII, 153, 6606, 6612, 6621, 6626, 6635 (*°-Pāñcālyā°* B.), 6638; 154, 6646, 6647, (β), 6651, 6653 (*Prabhadrakāḥ* ?); 155_γ, 6684, 6688; 156_ι, 6779; 157, 6964, 6967; 158_τ, 6972, 6973, 6975, (ν), 6980; 159, 7060, 7063, 7088, 7111 (*Parthum* (*°ān*, B.) *sa P°ān* (*°ān*, B.)), 7133, 7134, 7137, 7138, 7139, 7142; 160_{εδ}, 7155, 7156, 7158, 7161, 7165, 7166, 7184 (*sarva-P°ān*), *Pā°* also B.), 7196, 7198 (*°ānām mahārathāḥ* = Dhṛṣṭadyumna (?)), 7199, 7200; 161, 7214, 7217; 162, 7278 (*Pāṇḍu-P°ān*); 164, 7331, 7332, 7352 (*Pā°* also B.); 165, 7356, 7358; 166, 7430, (α), 7459; 168, 7536 (*°ānām mahārathā*, i.e. Drupada); 7541 (not in B.); 169, 7592 (protect Çikhaṇḍin); 170, 7611; 171, 7696; 172_{ππ}, 7749, 7757, 7758, 7764; 173, 7784, 7786, 7787, 7792, 7796, (ττ), 7825; 177, 8030, 8056; 178, 8082, 8085, 8107; 179, 8117; 182, 8267; 183_{ηηη}, 8306, (ω), 8317.—§ 601 (Droṇavudhap.): VII, 185_γ, 8430 (*sarva-P°ān*).—§ 602 (do.): VII, 186, 8461, 8486, 8500, 8504, 8506; 187, 8512, 8517; 189, 8683, 8691, 8692 (*Dhṛṣṭadyumnapurogamān*); 190, 8691 (C. by error *Pāç°*), 8696, 8697, 8698, 8715, 8717 (*°ānām mahārathāḥ* = Dhṛṣṭadyumna (?)), 8718, 8720, 8723.—§ 603 (Nārāyaṇa-tramokṣap): VII, 193, 8919 (*Prabhadrakāḥ* ?), (δ), 8930, 8934, 8937; 195, 8993, 8995, 9018, 9023 (*°āpasadaḥ*, sc. Dhṛṣṭadyumna; *Pā°* also B.); 198_π, 9145, (σ), 9179, 9181; 199_v, 9204, 9209, 9214, 9220 (*Pā°* also B.), (χ), 9228 (*Satyajidmukhāḥ*); 200, 9282, 9301, 9321 (*sarva-P°ān*), 9386.—§ 604 (Karnaḥ): VIII, 3_δ, 70, 72; 5_ζ, 94; 6, 155 (many have been slain); 8_η, 236 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana); 9, 253.—§ 605 (do.): VIII, 10_κ, 378, 379; 12_{ββ}, 459; 21, 838 (*°-Sṛñjayaḥ*), 844, 846; 22, 865, 868, 884; 24, 967, 968, 971, 990; 25, 1004; 28, 1129, 1166 (slain by Karna); 32_{σσ}, 1349.—§ 607 (do.): VIII, 37_γ, †1729; 45_μ, 2084 (*Kuravaḥ saha-P°āḥ*, know the eternal religion), †2086 (*Kuru-P°-deçyāḥ*), (ν), 2098 (*brāhmaṇa-P°āḥ*), †2100 (*Pā°* also B.), 2106 (*ardhoktāḥ Kuru-P°āḥ*).—§ 608 (do.): VIII, 46_ζ, 2178; 47_θ, 2214, (μ), 2229; 48, 2236, 2237, 2244, 2246, 2217, (ν), 2248 (five *P.* slain by Karna), 2249, 2250, (ξ), 2254; 49_ι, 2307, 2309, (ω), 2359; 55_{κκ}, 2662; 56, 2695, 2696, 2732, 2733, (oo), 2748, 2749, 2751, 2753, (ππ), 2754, 2758, 2837; 58_{χχ}, 2902; 59, 2936 (*°āpasada*, sc. Dhṛṣṭadyumna), (ψψ),

2945, 2972; 60, 2978, 2999, (ββ), 3002, 3009, (γγ), 3010, 3031, 3032, 3035, 3041, 3042, 3043, 3044, 3048, 3050; 61, 3100; 62, 3174; 64, 3254, 3258, 3263, 3267; 66_{αα}, 3319; 67_{κκκ}, †3369; 73, 3662, 3668, 3691, 3730, 3731, 3733, 3734, 3735, 3737, 3738, 3739, 3740, 3744, 3746; 74_{φφφ}, 3755, 3796; 75, †3814 (*°ānām adhipo Yajñaseniḥ*, i.e. Dhṛṣṭadyumna); 78, 3947, 3948, (β), 3949, 3951, 3965, 3973, 3987, 3990, 3992, 3997; 79_ζ, 4011, 4012; 81, 4176, 4178, 4179; 82, †4196 (*°rathapravirāḥ*, five enumerated, attacked Karna), †4206 (*°mahārathāḥ*); 83, †4226; 86_ι, 4357; 89, †4552, †4553, †4554, †4556, †4560, †4592, †4604 (*°varāḥ*); 93, 4869 (*°ānām mahārathāḥ*, i.e. Dhṛṣṭadyumna); 94, 4936; 96_{ββ}, 5031.—§ 609 (Çalyap.): IX, 1, 13 (C. *°-Somaikān*; B. *°-Somakān*); 2_ζ, 78, 123 (*nihatāḥ*).—§ 610 (do.): IX, 6, 317; 7_ι, 333, 335, 363, 364.—§ 611 (do.): IX, 8, 410; 13, 686; 14, 741 (*°ānām mahārathāḥ*, sc. Suratha); 16_ι, 822, 824; 17, 870 (*Pāṇḍu-P°-Somakāḥ*); 18_{ββ}, 962, 968; 19, 1007, 1009; 20_α, †1087 (C. *°-Matyaḥ*, B. *°putrāḥ*); 21, 1099 (read *P°ān* with B.), 1103, (κκ), 1126 (*°ānām ca ye gaṇāḥ*); 23, 1193, 1214.—§ 612 (Hradapraçap.): IX, 30, 1695 (Açvatthāman will slay all the *P.*), 1720, (ε), 1726; 31, 1788 (*°-Pāṇḍunām*).—§ 613 (Gadāyuddhap.): IX, 32_β, 1830, (γ), 1848, 1859 (*sarva-P°āḥ*), 1860, 1863 (*sa°*); 33_θ, 1917.—§ 615_o (Baka Dālbhya): IX, 41, 2321.—§ 615 (Gadāyuddhap.): IX, 55_π, 3122; 58, 3305; 60_v, 3370; 61, 3390, 3404, 3458; 65, 3661 (Açvatthāman will slay all the *P.*).—§ 616 (Sauptikap.): X, 1, 56, 62; 3, 129, 133, 134, 135 (*sarva-P°ān*), 136 (*sarva-P°āḥ*), 137, 139 (*°-Pāṇḍunām*), 140 (*°ānām*, *Pā°* also B.); 4_γ, 144, 156 (*°ānām varāthinīm*), 159, 166, 167; 5, 188, 201, 202; 7, 314, 315; 8, 322, 467, 476 (all the *P.* are slain by Açvatthāman, etc., in the nightly encounter); 9, 479 (*hatvā sarva-P°ān*, sc. Açvatthāman), 529 (*nihatāḥ*)—§ 618 (Jalapradānikup.): XI, 11_ι, 300 (*°ā nihatāḥ sarva Dhṛṣṭadyumnāpurogamāḥ*); 12_κ, 316 (*°yoshidbhīḥ*).—§ 619 (Strivilāp.): XI, 16, 441 (*°-Kuruyoshanām*), 452 (*°ānām vināçā*); 20, 587.—§ 620 (Çṛāddhap.): XI, 27, 822 (*°ānām ca nāçana*).—§ 621 (Rājadh.): XII, 7, 176 (*hatāḥ*).—§ 791 (Putradarçanap.): XV, 36_α, 988 (*suhṛçuṃ kṣitnāḥ*). Cf. Pāñcāla, pl., Pāñcālyā, pl., Prabhadhraka, pl., Somaka, pl., Sṛñjaya, pl.

Pāñcāla, sg.¹ (do.) = Dhṛṣṭadyumna: VII, 484 (so C., *°lyā* B.), 1361 (so B., C. has *°lyā*), 9191; VIII, 888; IX, 1389 (*°sya balena*), 1574 (only C., B. has *°lyam*); X, 810 (*°sya padānugāḥ*).

Pāñcāla, sg.² (do.) = Drupada: I, 5452 (only B., C. has *°lyāḥ*), 5455 (do., do), 5481, 5483, 5495, 5496 (*°ratham*), 5509, 7270; III, 462 (*°sya dāyādāḥ*, so B., C. has by error *Pā°*); V, 103 (*Mataya-P°yoḥ*, i.e. Virāṭa and D.), 2001 (*°sya sūtā*, i.e. Çikhaṇḍin[I]), 7442 (*°rpatim*); VII, †251.

Pāñcāla, sg.³ (do.) = Satyajit: I, 5484, 5486, 5489.

Pāñcāla, sg.⁴ = Gālava (?). § 717_b (Nārāyaṇīya): XII, 343, 13262 (*°ena kramāḥ prāptāḥ*). Cf. Pāñcāla, sg.².

Pāñcālādāyada¹ = Çikhaṇḍin (?): VI, 523_z.—Do.² = Dhṛṣṭadyumna: VI, 2361, 2362, 2707 (only B., C. has *Pāñcālyaputraḥ*).

Pāñcālāja = Yudhāmanyu: VIII, †4245.

Pāñcālaka = Drupada: V, 7504 (*rājā*, so C., but B. has *Pā°*).

Pāñcālaka = Dhṛṣṭadyumna: VII, 9148.

Pāñcālaka, adj. ("belonging to the Pāñcālas"). § 209 (Drupadaçāsana): I, 138, 5482 (*balā*).—§ 241 (Vidurā-gamanap.): I, 202, 7427 (*pakṣaḥ*).

Pāñcālakulanandana = Viraketu : VII, 4900, 4901.
Pāñcālakulavardhana = Dhṛṣṭadyumna : VI, 2697.
Pāñcālamukhya (B. *Pa°*) = Dhṛṣṭadyumna : VII, 7777 (*Dh°*).
Pāñcālanagara ("the city of the Pāñcālas") = Kāmpilya (?) : I, 388, 3825, 6435.
Pāñcālanrpa ("king of the Pāñcālas") = Drupada : I, 77346.
Pāñcālapati (B. *Pa°*) (do.) = Drupada : III, 10284.
Pāñcālaputra = Dhṛṣṭadyumna : VI, 5420; VII, 265, 3578, 7636 (so C., B. *Pāñcālyaputram*); IX, 1076 (*śaṇḍapāṭiḥ Pāñḍava-Srījayaṇām*), 1078, 1088.
Pāñcālaputra = Viraketu : VII, 4893 (*P°*).
Pāñcālaputra, pl. (*°āḥ*) : III, 2009 (so C., B. *Pa°*); VII, 9143; VIII, 14180; IX, 1087 (only B.).
Pāñcālaputri = Draupadi : XV, 377.
Pāñcālarāja ("king of the Pāñcālas") = Drupada : I, 7135 (*°śya sūtām*, i.e. Draupadi), 7140, 7167 (*°śya sūtāḥ*, i.e. Dhṛṣṭadyumna), 7201; V, 602 (B. *Pa°*), 680 (B. *Pa°*), 5893 (*°śya sūtāḥ*, i.e. Çikhaṇḍin), 7424 (*°śya sūtām*, i.e. Çikhaṇḍin[i]), 7500 (*D°*); VII, 1247. Cf. next.
Pāñcālarāja (do.) = Drupada (B. often *Pa°*) : I, 5416 (*D°*, B. *Pa°*), 5480, 6971 (B. *Pa°*), 7169 (do.), 7189 (do.), 7190 (do.), 7196 (do.), 7202 (do.), 7204 (do.); II, 12362 (*°śya sūtām*, i.e. Draupadi), 2700 (*°śya sūtā*, i.e. Draupadi); III, 10991, (do. do., B. *Pa°*); V, 14, 7446; VI, 12629 (*D°*), 2710 (*putraḥ P°śya*, i.e. Dhṛṣṭadyumna), 5552 (B. *Pa°*), 5576 (do.); VII, 953 (*°śya sūto Dhṛṣṭadyumnāḥ*), 2491, 4373 (*°śya sūtāḥ* = do.), 7168 (*putraḥ P°śya Dhṛṣṭadyumnāḥ*, B. *Pa°*), 7480 (B. has *Pāñcāla-Pāñḍanām* instead of *P°śya* in C.), 7663 (*°śya putraḥ*, i.e. Dhṛṣṭadyumna), 8755 (*°śya sūto Dhṛṣṭadyumnāḥ*, B. *Pa°*), 8954 (*°śya sūtāḥ* = do.), 9104 (*°śya putraḥ* = do.), 9185 (*°śya sūtāḥ* = do.); VIII, 4870 (*putraḥ P°śya Dhṛṣṭadyumnāḥ*); IX, 162 (do., B. *Pa°*), 1081 (*°śya sūtām* = do., but B. has *Pāñcālarājasya ratham*, thus *P°* = *Dhṛṣṭadyumna*), 1084 (*°śya sūtām*, i.e. Dhṛṣṭadyumna, B. *Pa°*), 1089 (*°śya sūtāḥ* = do., B. *Pa°*), 1376 (*putraḥ P°śya* = do., B. *Pa°*); X, 210 (*putraḥ P°śya* = do.), 339 (*sūtāḥ P°śya* = do., B. *Pa°*), 1566 (B. *Pa°*), 1570 (do.). Cf. the prec.
Pāñcālarāja (do.) = Dhṛṣṭadyumna (B. mostly *Pa°*) : VI, 2328; VII, 9299 (*Pa°* also B.); VIII, 845 (do.); IX, 1081 (*°śya ratham*, according to B.), 1384; X, 138 (*Dh°*).
Pāñcālarājan (do.) = Drupada (B. also *Pa°*) : V, 7441; VII, 520 (B. *Pa°*); XI, 723.
Pāñcālarājan (do.) = Dhṛṣṭadyumna (B. *Pa°*) : X, 351.
Pāñcālasutā ("the daughter of the Pāñcāla king") = Çikhaṇḍini (B. *Pa°*) : V, 7436.
Pāñcālatanaya ("the son of the Pāñcāla king") = Dhṛṣṭadyumna : VII, 1716.
Pāñcāleya ("son of Pāñcālī, i.e. Draupadi") = Çatānka : VIII, 13813.
Pāñcālī ("daughter of the Pāñcāla king") = Draupadi : I, 314 (*svayamvāro devyāḥ P°yāḥ*), 361, 427, 456, 483, 2450 (*D°*), 6398, 6920, 6924 (*°yāḥ . . . svayamvaram*), 7123, 7141, 7144, 7541, 7612, 8038, 8040; II, 2172 (*Ārshṇa*), 2179, 2209, 2216, 2223, 2261, 2358, 2364, 2374, 2405, 2406, 2418, 2523, 2683, 2686, 2698, 2701; III, 202, 509, 583, 592, 2001, 2005, 4000, 10855, 10858, 10871, 10987, 11003, 11015, 11071, 11368, 11404, 11450, 12442, 14656, 14708, 14709; IV, 148, 375, 512, 513, 515, 595, 735, 781, 783, 823, 842, 1181, 1184, 1370 (*D°*), 1432; V, 2864, 2897, 4659, 5157 (*D°*); VII, 2766, 2770, 5656, 8324; VIII, 308,

3773; XI, 352, 386, 417, 539, 540; XII, 413, 1397; XIV, 2020; XV, 348, 495; XVIII, 9 (*D°*), 37, 69, 134.
Pāñcālya = Āruṇi : I, 1685 (*Ā°*), 1686 (do.), 1689 (do.), 1691 (do.).
Pāñcālya = Brahmadaṭṭa : XII, 8603 (*B°h P°o rājā*); XIII, 6261 (*B°*).
Pāñcālya = Çikhaṇḍin : V, 2002, 4803 (*°au = Ç.* and Dhṛṣṭadyumna), 5325 (*Ç°*), 5936 (do.), 7496 (do.); VI, 503, 527 (*Ç°*), 4989, 5055 (*Ç°*), 5214, 5340 (*°Arjunam sa-P°am*), 5451 (*Ç°*), 5563, 5695 (*Ç°*); VII, 2 (do.), 968 (do.); IX, 801 (do.); XI, 789 (do.); XII, 809 (do.); XVIII, 26 (do.).
Pāñcālya = Drupada : I, 5135, 5116, 5174 (*rājaputraḥ ca Yajñasenāḥ*), 5178, 5452 (only C., B. has *Pāñcālāḥ*), 5455 (do. do.), 6343, 6352, 6354, 6953, 7218, 7225, 7252, 7424, 7429 (*rājā*), 7430 (*°śadanam*), 7537; II, 12384 (*°śya Drupadasyātmajam*, i.e. Draupadi); III, 8455; V, 107, 2235, 7439 (*parthivam*), 7501 (*nṛpādhamam*), 7546; VI, 720 (*Yajñasenāḥ*), 2023 (*D°*), 2118 (only C., B. has *Pāñcālyāḥ*), 2703 (*putram P°śya*, i.e. Dhṛṣṭadyumna), 4695 (only B. by error); VII, 961 (*rājā P°o Drupadāḥ*), 999 (?) ; XI, 724 (*rājānam*).
Pāñcālya = Dhṛṣṭadyumna : I, 6408 (*Dh°*), 7156; V, 2110 (*Dh°*), 2487 (do.), 4779 (do.), 4803 (*°au = Çikhaṇḍin and Dh.*), 5193 (*Dh°*), 5324 (do.), 5482 (do.), 5705 (do.); VI, 712 (do.), 1701, 1838, 2151, 2193, 2194 (*Pārshataḥ*), 2232, 2360, 2693, 2700, 2712, 3400, 3819 (*Dh°*), 3825, 4199, 5364; VII, 285, 484 (only B., C. has *°Pāñcālā°*), 822 (*°Kurumukhyayoh*, i.e. Dh. and Durmukha), 1351, 1361 (B. *°Pāñcālā°*), 1438, 3535 (*Dh°*), 3579, 3605, 4148 (*Dh°*), 4913, 4915, 4987, 7372 (*Dh°*), 7614, 7625, 8503, 8513 (*Dh°*), 8544 (?), 8631, 8645, 8758, 8780, 8834, 8835, 8977 (*Yajñasenāsutāḥ*), 9061, 9130, 9173, 9174, 9183, 9200, 9297, 9328, 9396; VIII, 2692 (?), 2712, 2713, 2714, 2963; IX, 832, 1242 (*Dh°*), 1353 (do.), 1354, 1448 (?), 1452, 1574 (only B.), 1725 (*Dh°*); X, 211, 331, 336.
Pāñcālya = Janamejaya : VII, 7483 (*J°*); VIII, 2335 (*J°*).
Pāñcālya = Mitravarma : VIII, 175 (*M°*).
Pāñcālya = Satyajit : VII, 716, 859, 872, 874.
Pāñcālya = Simhasena : VII, 997 (*S°*).
Pāñcālya = Sudhanvan : VII, 1002 (*S°*).
Pāñcālya = Uttamaujas : V, 2263 (*U°*); VII, 2951 (do.), 3048 (do.), 5346 (do.).
Pāñcālya = Viraketu : VII, 4895.
Pāñcālya = Vṛka : VII, 867 (*V°*, only B. the *çloka* wanting in C.).
Pāñcālya = Vyāghradatta : VII, 650 (*V°*), 652 (do.).
Pāñcālya ("the king of the Pāñcālas"). § 153 (*Pūrvapṇ.*) : I, 94, 3728 (vanquished *Samvarana*).
Pāñcālya, a Pāñcāla prince. § 592 (*Samṇaptakavadhap.*) : VII, 21, 912 (slain by Drona).
Pāñcālya, name of a tirtha (?). § 377 (*Dhaumyatirthak.*) : III, 90, 8382 (twice in B., in the second place C. has *Punyākhyā*).
Pāñcālya, dual (*°au*) = Yudhāmanyu and Uttamaujas : V, 7624 (*Yudhāmanyuttamaujasau*), 7638 (do.); VI, 714 (do.); VII, 3252 (do.), 3287, 5336 (*Yudhāmanyuttamaujasau*), 5350, 6325, 6335 (*cakrarakṣau*); VIII, 428 (*Yudhāmanyuttamaujasau*).—Do. = Candradeva and Daṇḍadhāra : VIII, 2327.
Pāñcālya, pl. (*āḥ*), a people = Pāñcāla, pl. § 578 (*Bhīṣma-vadhap.*) : VI, 51aa, 2118 (only B., C. has *Pāñcālyāḥ*).—§ 579 (do.) : VI, 54a, 2352.—§ 587 (do.) : VI, 108, 4999 (so C., B. has *Pāñcālāḥ*).—§ 589 (*Dronābhishekap.*) :

VII, 9, 287 (°āpasadaḥ, sc. Dhṛṣṭadyumna).—§ 592 (Sañcāptakavadhāp.): VII, 26, 1158 (sa-P°āḥ, sc. Yudhiṣṭhira).—§ 599 (Jayadrathavadhāp.): VII, 97, 3607 (rathāḥ?): 149, 6483; 150β, 6506 (only B., Pāñcālīḥ C.).—§ 600 (Ghaṭotkacavadhāp.): VII, 153, 6635 (only B., C. has Pāñcālī°); 170, 7679 (so C., B. has Pāñcālīḥ).—§ 608 (Karnap.): VIII, 56, 2753 (sg.); 82, †1189 (a-P°m kṛyate).

Pāñcālyaputra = Dhṛṣṭadyumna: VI, 2707 (so C., B. has Pāñcālīyaputraḥ); VII, 7636 (only B., Pāñcālīyaputraḥ C.).

Pañcamī, a river. § 574 (Jambūkh.): VI, 9A, 333 (in Bhāratavarsha).

Pañcanābhi = Kṛṣṇa: XIII, 7380.

Pañcanada ("the country of the five rivers," i.e. Pāñjāb). § 285 (Nakula): II, 32, 1193 (kṛṣṇam, conquered by Nakula).—§ 358 (Tīrthayātrāp.): III, 82, 5025.—§ 362 (do.): III, 83, 5086 (the same?).—§ 412 (Aśtāvakra): III, 134, †10662 (loka sthānam P°m puṇyam).—§ 494 (Āṅgīrasa): III, 222, 14229 (?the five rivers?).—§ 555 (Sainyodyogap.): V, 19, 598 (kṛṣṇam)—§ 757m (Goloka): XIII, 102a, 4888 (a tīrtha).—§ 785 (Anugītāp.): XIV, 83, 2183.—§ 793 (Mausalap.): XVI, 7, 221; 8, 270 (°ālayaiḥ, sc. Abhiraiḥ, only B., C. has by error Pāñcanā°).

Pañcanada, adj. ("belonging to Pañcanada"). § 544 (Sainyodyogap.): V, 4γ, 82 (nṛpāḥ).

Pañcanada, pl. (°āḥ), a people ("the inhabitants of Pañcanada"). § 576 (Bhagavadgītāp.): VI, 20, †750 (in the army of Duryodhana).—§ 580 (Bhishmavadhāp.): VI, 56β, 2406 (do.).—§ 607 (Karnap.): VIII, 45, 2100, 2110. Cf. next.

Pāñcanada, pl. (°āḥ), a people = Pañcanada, pl. § 607 (Karnap.): VIII, 45, †2086.

Pāñcanada, adj. ("belonging to the Pāñcanadas"). § 607 (Karnap.): VIII, 45, 2089 (dharmam), 2091 (do.).

Pañcarātra (B. mostly Pa°), a literary work. § 668b (Pāñcaçikhavākya): XII, 218, 7891 (°vīçāradaḥ, sc. Pāñcaçikha; cf. Nil.).—§ 717c (Upāricaru): XII, 336, 12720 (°vidah, B. Pa°).—§ 717b (Nārāyaṇīy): XII, 340, 12976 (idaṁ mahopaniṣadam | caturvedasamanvitam | Sāṅkhyayogakṛtam | tena P°ānuçādītam | Nārāyaṇa-mukhodgitam | Nārada çrāvayam | punaḥ | Brahmanah sadane tōta yathā draṣṭam yathā çrutam); 350, 13702 (the third of the five jñānāni, B. Pa°), 13706 (°eyā kṛṣṇasya vettā bhagavān svayam, sc. Nārāyaṇa, B. Pa°), 13710 (°vidah; B. Pa°).

Pañcarātrika = Mahāpuruṣa (Mahāpuruṣastava).

Pañcasrotas, name of a place (?) (= manasi, Nil.). § 668b (Pāñcaçikhavākya): XII, 218, 7890 (°i yaḥ sattram āste varahasahasrikam, sc. Pāñcaçikha), 7891 (°i nishāṇṭah, sc. Pāñcaçikha).

Pañcavaktra, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2578.

Pañcavati, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7033.

Pañcavīrya, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).

Pañcayajña = Mahāpuruṣa (Mahāpuruṣastava).

Pañcayakṣhā, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 7088.

[**Pañcendropākhyāna(m)**] ("episode relating to the five Indras"). § 238 (cf. Vaivāhikap.): Vyāsa said to Drupada: In days of yore, when the gods were celebrating a great sacrifice in the forest of Naimiṣha, Yama, holding the office of çamītr, did not slay the creatures, so that their numbers increased very greatly. Soma, Çakra, Varuṇa,

Kubera, the Sādhyas, the Rudras, the Vasus, the Aṣvins, etc., complained thereof to Prajāpati, who comforted them, saying that when the sacrifice was over Yama would again sweep away the inhabitants of the earth. The gods then returned to the place of the sacrifice, and saw a golden lotus carried along the Bhāgīrathī. Indra proceeded to the spot where the Gaṅgā issues, and saw a beautiful woman (it was Çrī), whose tears were being transformed into golden lotuses. She led him to Mahādeva, who as a handsome youth was seated with a young lady on a throne on one of the peaks of the Himavat, playing dice. When Indra spoke haughtily of himself, Mahādeva caused Çrī to paralyse him and lead him into a hole, where four Indras of old were confined in order to be reborn in the world of men, there to slay a large number of men, and then to regain the region of Indra. Their fathers should be Dharma, Vayu, Maghavat, and the Aṣvins, Indra creating a person from himself to be the fifth among them. Their names were Viçvabhuj, Bhūtadhāman, Çibi, Çanti, and Tejasvin. The weeping woman (Çrī) was appointed to be their common wife in the world of men. Nārāyaṇa, to whom Īçāna (i.e. Çiva) and the five Indras repaired, approved of everything. The five Indras were reborn as the Pāṇḍavas, and Çrī as Draupadī. A white hair of Nārāyaṇa's became Bala-deva, and a black Kṛṣṇa, after having entered the wombs of Devakī and Rohiṇī. Having related this to Drupada, Vyāsa granted him celestial sight, so that he beheld the Pāṇḍavas endued with their former bodies.—§ 239: Vyāsa then related to Drupada the story of the damsel (= Çrī = Kṛṣṇā) whom Çankara, i.e. Çiva, appointed to be in a future birth the wife of five husbands (see § 220) (I, 197).

Pāṇḍara, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Pāṇḍaravāsini ("dressed in white") = Çrī: I, 1146 (Ç°).

Pāṇḍava, pl. (°āḥ), the five sons of Pāṇḍu, viz. Yudhiṣṭhira, Bhīmasena, and Arjuna (born by Kuntī), Nakula and Sahadeva (born by Mādri), husbands of Draupadī; sometimes, especially in books V–IX, the name seems to denote all the adherents of Yudhiṣṭhira: I, 13, 100, 115, 116, 122, 132, 133, 145, †158, †171, †186, †201, †208, †215, 282 (Kuru-P°anayoh), 298 (do.), 334 (do.), 376, 377, 380, 390, 393, 407, 409, 414, 418, 422, 438, 440, 465, 470, 478, 482, 484, 485, 487, 493, 497, 498, 499, 501, 502, 512, 515, 564, 572, 575 (a-P°āya), 578, 629, 1763 (°ānām kulakaram, sc. Parikṣhit), 2203 (Mahābhārataṁ . . . P°ānām yaçaskaram), 2209 (°ānām pitāmaham, i.e. Vyāsa), 2224, 2228, 2230 (Kuru-P°ayoh), 2237, 2239, 2245, 2248, 2255, 2269, 2282, 2286, 2310, ††3819, ††3820, ††3834 (their eleven sons), ††3839, 4295 (pañca), 4559, 4832 (the birth of the five P.), 4902, 4947, 4959, 4960, 4961, 4962, 4963, 4977, 4998, 5001, 5006, 5012, 5034, 5069, 5093, 5097, 5099, 5214, 5222, 5246 (Kuru-P°āḥ), 5247, 5251, 5253, 5256, 5294, 5346 (°āraṇiḥ, sc. Kuntī), 5363 (Pṛtharāṇisamudbhūtais tribhiḥ P°vahnibhiḥ), 5439, 5444, 5465, 5466, 5540, 5545, 5631, 5638, 5643, 5648, 5650, 5651, 5653, 5655, 5656, 5661 (°jyeshṭham, i.e. Yudhiṣṭhira), 5675, 5685, 5693, 5701, 5712, 5720, 5726, 5731, 5734, 5761, 5775, 5798, 5799, 5800, 5802, 5836, 5837, 5842, 5855, 5858, 5861, 5862, 5869, 5873, 5874, 5894 (pañcānām), 5941, 5962, 6038, 6080, 6103, 6241, 6309, 6316, 6320, (6325), 6347, 6421, 6436, 6437, 6442, 6917, 6918, 6920, 6925 (pañca), 6927, 6945, 6946, 6960, 6971, †7154, †7169, 7252, 7273, †7309 (incarnations of the five Indras), †7310, 7327 (Çrī was born as Draupadī for the sake of the P.),

†7346 (married Draupadī), 7347, 7366, 7372, 7376, 7380, 7385, 7388, 7402, 7404, 7416, 7425, 7431, 7434, 7435, 7445, 7456, 7467, 7468, 7469, 7470, 7485, 7524, 7525, 7528, 7531, 7539, 7543, 7548, 7554, 7560, 7564, 7571, 7592, 7593, 7595, 7596, 7600, 7608, 7611, 7741, 7743, 7746, 7748, 7749, 7754, 8049, 8062; II, 17, 45, 94, 104, 135, 146, 150, 776, 809 (dual = Arjuna and Bhīmasena), 837 (°Yādavān, i.e. Arjuna, Bhīmasena, and Kṛṣṇa), 878 (dual = Arjuna and Bhīmasena), 949 (do.), 968 (do.), 975, 979 (Yudhiṣṭhira-mukhāḥ), 981, 1340, 1411 (Vṛṣṇi-P°ān), 1451, 1480, 1562 (sarva°), 1563, 1565, 1606, 1658, 1677 (°ṣṛi°), 1679, 1687, 1702, 1786, 1899, 1926, 1934, 1964, 1965, 1971, †1978, †1992, 2021 (catvārāḥ), 2022, 2103, 2107, 2108, †2115, †2119, 2141, †2186, †2199, †2200 (mahishīm P°ānām, i.e. Draupadī), 2218, †2226, †2238, 2255, 2261, 2273, 2283, 2287, 2288, 2289, 2339, 2346, 2452, 2456, 2460 (°dhanaiḥ), 2462, 2468, 2471, 2475, 2478, 2490, 2511, 2519, †2521, †2522, †2523, 2526, †2527, †2536, (2566), 2585 (°antahpura), 2613, 2628, 2657, 2659, 2660, 2663, 2671, 2674, 2675, 2677 (°ānām priyām bhāryām Draupadīm), 2686, 2698, 2701, 2706, 2707; III, 10, 17, 19, 40, 41, 42, 218, †219, †231, †235, †236, 240, 262, 263, 273, 278, 290, 294, 296, 304, 307, 312, 314, 318, 319, 320, 345, 349, 354, 365, 372, 387, 399, 402 (pañca), 461, 526, 531, 547, 555, 572, 580 (°ānām priyā bhāryā, i.e. Draupadī), 590, 892, 895, 898, 899, 900, 931, 934, †944 (pañcadhīḥ), †947, †948, 964, 1432 (dual = Bhīmasena and Yudhiṣṭhira), 1433, 1753 (Kuru-P°antamah, i.e. Arjuna), 1920, 1933, 1940, 1955, 1982, 1985, †2011, †2012, 2013, 3090, 3094, 3096, 8297, 8410, 8434, 8481, 8486, 8511, 8523, 10107, †10237, †10238, †10239, 10869, 10900, 10909, 10910, 10912, 10986, 10998, 11002, 11011, 11021, 11039, 11055, 11058, 11061, 11062, 11068, 11331, 11401, 11416, 11451, 11542, 11544, 11549, 11551, 11554, 11598, 11630, 11658 (°śreṣṭhāḥ), 11670, 11673, 11677, 11769, 11772, 11773, 11829, 11840, 11841, 11933, 12315, †12320, 12537, 12538, 12549, 12555, 12556, 12567, 12568, †12594, 12600, 12601, 12604, 12607, 12608, 13014, 13140, 13142, ††13248, ††13331, ††13347, ††13348, 14649, 14652, 14654, 14666, 14701, 14722, 14773, 14775, 14783, 14784, 14787, 14797, 14798, 14838, 14839, 14921, 14922, 14947, 14960, 14964 (catvārāḥ), 14977, 14978, 14980 (catvārāḥ), 15007, 15028, 15037, 15038, 15058, 15061, 15068, 15073, 15074, 15090, 15108, 15111, 15115, 15116, 15119, 15130, 15132, 15171 (pañca), 15181, 15188, 15213, 15215, 15216, 15217, 15223, 15226, 15227 (catvārāḥ), 15263, 15305, 15306, 15315, 15339, 15343, 15345, 15366, 15370, 15378, 15492, 15521, 15552, 15554, 15557, 15559, 15568, 15570, 15573, 15578 (bhāryām P°ānām . . . Draupadīm), 15665, †15680, †15697, †15708, †15711 (jaghanyajāḥ P°ānām, i.e. Sahadeva), 15804, 15854 (catvārāḥ), 15858, 15859, 16929, †17216, †17218, 17221, 17224, 17234, 17237, 17239, 17412, 17419, 17444, 17448, 17476 (pañca); IV, 16, 87, 89, 144, 155, 172, 211, †324, 332, 333, 334, 869, 873, 878, 879, 884, 886, 893, 919, 920, 921, 938, 947, 960, 961, 962, 963, 969, 988, 1000, 1005, 1030, 1098, 1130, 1187, 1212, 1475, 1493, 1496, 1615, 1621, 2160, 2260 (pañca), 2265, 2272, 2299, 2306 (pañca), 2312, 2318, 2322, 2349 (pañca); V, †9, †30, (Kuru-P°ānām), 92, 96, 105 (Kuru-P°ākāraṇāt), 113, 128, 132, 172, 196, 576, 581, 583, 616, 626, 628, 638, 642, 643, 644, †647, †652, †657, †661, †662, †663, †665, †666, †667, †668, †671, †682, †683, 685, †703, †721, †723, †726, †761, †764, †782, †809, †810, †830, †840, †842, †845 (bhāryām Draupadīm P°ānām), †850, †856, 864, 866, †889, †896, 920,

929, †943, †946, †982, 1177, 1258, †1331 (Pāṇḍoḥ outāḥ), †1354, †1375, 1377 (pañca), †1397, 1443, 1466, 1471, 1563, 1803, 1806, 1808, †1812, †1814, †1818, †1846, †1896, †1898, †1899, †1906, 1948, 1952, 1955, 1963, 1965, 1970, 1971, 1975, 1982, 1984, 1986, 1989, 1992, 1995, 1997, 1998, 2004, 2006, 2009, 2010, 2011, 2012, 2013, 2016, 2066, 2069, 2106, 2108, 2117 (°agnim), 2130, 2142, 2150, 2159, 2167, 2170, 2186, 2212, 2232, 2234, 2240, 2241, 2259, 2261 (dual, Savyasaci-Vṛkodārau, i.e. Arjuna and Bhīmasena), 2267, 2269, 2270, 2271, 2273, 2275, 2277, 2282, 2309, 2311, 2312, 2314, 2321, 2362, 2367, 2381, 2406, 2434 (pañca), 2437, †2505 (°āgnau), 2515, †2516, 2525, 2528, 2533, 2584, 2662, 2684, 2690, 2719, 2773, 2808, 2809, 2820, 2821, 2822, 2863, 2867, 2874, 2881, 2884, 2889, 2898, 2960, 3026, 3069 (pañca), 3070, 3076, 3087, 3090, 3091, 3127, 3135, 3137, 3160, 3162, 3172, 3189, 3190, 3228, 3229, 3262, 3264, 3289, †3301, †3303, 3306, 3320, 3323 (Kuru-P°ān), 3326, 3386, 3398, 3400, 3401, 3405 (Kuru-P°aiḥ), 3409, 3412, 3413, 3414, 3420, 3423, 3437, 3498, 3508, 3510, 4118, 4136, 4142, 4152, 4163 (°arashabdhān), 4165, 4166, 4168, 4184, 4218, 4230, 4239, 4240, 4242, 4243, 4246, 4257, 4258, 4261, 4262, 4272, 4273, 4274, 4276, 4281, 4282, 4306 (read °reḍhyaḥ with B.), 4308, 4345, 4354, 4361, 4369, 4371, 4389, 4420, 4451, 4461, 4666, 4685, 4718, 4720, 4736, 4737, 4738, 4742 (pañca), 4750, 4752, 4754, 4769, 4773, 4800, †4815, 4836, 4848, 4850, 4852, 4885, 4892, 4896, 4900, 4901, 4902, 4938, 4956, 4958, 5028, 5029, 5091, 5151, 5166, 5178, 5186, 5192, 5194, 5197, 5269, 5293, 5342, 5344, 5348, 5359, 5366, 5393 (Kuru-P°senayoh), 5401, 5407, 5412, 5414, 5453, 5459, 5466, 5482, 5538, 5579, 5589, 5605, 5630, †5653, 5713, 5723, 5738 (only B.), 5741, 5744, 5746, 5747, 5770, 5810, 5829, 5830, 5834, 5850, 5851, 5885, 5902, 5904, 5910, 5912, 5917, 5918, 5919, 5921, 7568, 7574, 7603; VI, 2 (Kuru-P°-Somakāḥ), 3 (do.), 4, 17, 27 (Kuru-P°-Somakāḥ), 34 (do.), 47, 91, 126, 130, 311, 382 (Kuru-P°āḥ), 504, 516, 520, 524 (only B., C. has Pāñḍolānām), 531, 546, 548, 553, 560, 572, 586 (Kuru-P°senayoh), 591, 600, 611 (Kuru-P°senayoh), 612, 630 (Kuru-P°āḥ), 633, 679, 708, 720, 730, 738, †741, †745, †746, †759, 778, 830, 831 (°anikam), 1241 (°ānām Dhanañjayaḥ, sc. asmi, says Kṛṣṇa), 1534, 1617, 1621, 1632, 1638, 1640, 1643 (°-Dhātaraśhtrayoh), 1662 (Kuru-P°sena), 1676, 1729, 1759, 1804, 1810, 1836, 1902, 1903, 1908, 1909, 1910 (°anikam), 1921, 1945, 1964, 1979, 1985, 1989, 1990, 1996, 2004, 2027, 2030 (°raṭhān), 2056, 2058 (sarva°), 2071, 2089 (only B.), 2120 (Kuru-P°āḥ), 2124, 2131, 2161, 2187, 2206, 2337, 2420, 2427, 2428, 2429, 2453, 2458, 2459, 2497, 2499, 2503, 2507, 2511, 2512, 2513, 2521, 2528 (°raṭhān), 2530, 2578, 2579, †2613, 2706, 2713, 2717, 2719, 2721, 2757, 2816, 2833, 2875, 2881, 2885, 2886, 2888, 2889, 2901, 2903, 2913, 2919, 2923, 2924, 2930, 2933, 2937, 3003, 3009, 3048, 3051, 3052, 3058, 3059, 3062, 3075, 3076 (°anikam), 3088, 3091, 3101, 3114, 3117, 3118, 3135, 3172, 3236, 3238, 3269, 3274, 3276, 3277 (Kuru-P°āḥ), 3289, 3299, 3313, 3339, 3441, 3444, 3449, 3455, 3510, †3515, †3520, †3523, 3538, 3540, 3588, 3601, 3666, 3667, 3750, 3830, 3840, 3841, 3847, 3850, 3868, 3883 (Kuru-P°sainikāḥ), 3885, 3887, 3896, 3930, 3940, 3951, 3958, 3971, 3972, 4055, 4058, 4090, 4188, 4191, 4194, 4196, 4209, 4229, 4235, 4237, 4253, 4270, 4277, 4281, 4304, 4306, 4320 (°balaṃ), 4325, 4337, 4401 (Kuru-P°āḥ), 4402 (do.), 4409, 4413, 4415, 4416, 4445, 4465, 4479, 4486, 4491, 4505,

4513, 4515, 4517, †4528 (°*Dhārtarāṣṭrayaḥ*), 4541, 4557, 4561, 4563, 4564, 4580, 4621, 4623, 4683, 4722, 4725, 4740, 4742, 4743, 4764, 4766, 4767, 4769, 4770, 4777, 4790, 4810, 4811, 4878, 4879 (°*sainyāni*), 4882, 4892, 4893, 4895, 4943, 4956, 4993, 4994, 4995, 4996, 5003, 5004, 5014, 5016, 5018, 5019 (°*-Sṛñjayaiḥ*), 5020, 5022, 5023, 5027, 5039, 5056 (°*ānīke*), 5057, 5063, 5065, 5082, 5084, 5085, 5112, 5116 (read °*vāṇam* with B.), 5119, 5156, 5268, 5283 (dual = Arjuna and Bhīmasena), 5326, 5333, 5335, 5336, 5337, 5344 (°*vāhinīm*), 5355, 5376, 5460, 5461, 5465, 5469, 5476, 5478, 5501, 5520, 5529, 5562, 5569, 5577 (°*ānīkinīm*), 5586, 5599 (°*sarva*°), 5600, 5622, 5634, 5640, 5676, 5680, 5682, 5690, 5700, 5706, 5716, 5720, 5751, 5754, 5762, 5767 (*Kuru-P°āḥ*), 5810, †5813, 5828, 5837, 5842, 5846; VII, 4, 12, 29, 40, 102, †114 (°*yuddhaṣaṇḍam*, but read with B. °*m* *yu* °*m*, i.e. Arjuna), 170, 172, 177, 188, 209 (*Kuru-P°senānam*), 210, 211, 212, 214 (°*-Sṛñjāyān*), 220 (°*-Sṛñjāyāḥ*), 221, 224, 230, 231 (°*ānīkam*), 213, 254, 255, 259, 261 (°*-Sṛñjāyāḥ*), 280, 283, 348, 361, 414, 415, 444, 450, 463, 480, 481, 484, 495 (°*ānīke*), 583, 591, 616, 631 (*Kuru-P°āḥ*), 637 (°*ānīkam*), 656, 794, 867, 891 (°*ānīke*), 915, 920, †928, 935 (°*-Sṛñjāyāiḥ*), 938, 939, 942, 949, 984, 1069, 1076, 1157, 1174, 1183 (°*yodhāḥ*), 1200 (°*balam*), 1203 (°*vāhinī*), 1350, 1353, 1371, 1383, 1407, 1408, 1411, 1417 (°*yugāntārkaḥ*, sc. Arjuna), 1460, 1473, 1482 (°*pañca*), 1489, 1515, 1540, 1549, 1691 (pl. B., dual C. by error), 1696, 1700, 1749, 1760, 1778, 1780, 2494, 2622, 2624, 2643, 2740, 2784, 2806, 2962, 2999, 3023 (*Kuru-P°-Sātvatāiḥ*), 3031, 3039, 3041, 3042, 3046, 3070, 3078, 3086, 3101, 3128, 3419, 3421, 3123 (°*nigrahe*), 3187, 3488, 3496, 3498, 3500, 3504, 3511, 3515, 3517, 3520, 3542, 3573, 3576, 3702, 3807, 3809, 3888 (*Kuru-P°yor bale*), 3969, 4084 (°*sainyanam*), 4088, 4095, 4106, 4119, 4120, 4135, 4154, 4160, 4167, 4179, 4329, 4374 (°*ānīke*), 4487, 4490, 4491, 4500 (°*sarva*°), 4526, 4540, 4647, 4737, 4812, 4858, 4869, 4871, 4881, 4882, 4883, 4884, 4885, 4886, 4890, 4891, 4934, 4981, 4992, 5012, 5066, 5088, 5096, 5132, 5323, 5366, 5462, 5463, 5465, 5553, 5630 (*Kuru-P°pravavāḥ*), 5658, 5659, 6021 (°*-Kauravāḥ*), 6293, 6493, 6500, 6545, 6547, 6561, 6569 (°*-Sṛñjāyān*), 6603, 6617, 6620, 6622, 6642, 6654, 6675 (*Droṇa-P°*), 6687, 6692, 6695, 6699, 6760, 6761 (°*ānīkam*), 6769, 6820 (°*ānīkam*), 6826, 6855, 6970, 6972, 6973, 6979 (°*sarva*°), 6984, 6987 (°*sarva*°), 7020, 7028, 7033, 7037, 7039, 7040, 7056, 7060, 7062, 7063, 7072, 7140, 7145, 7148, 7149, 7205, 7258, 7287, †7296 (°*-Kauravayāḥ*), †7316, 7340, 7344 (only B.), 7347, 7356, 7611, 7676, 7733, 7752, 7760, 7763 (*Somaka-P°aiḥ*), 7788, 7773, 7821, 7822, 7823, 7831, 7850, 7854, 7859, 8013, †8024 (°*vāhinīm*), †8025 (°*yodhāvitrāḥ*), 8072, 8107, †8155 (read °*arthe* with B.), †8175, 8178, 8179, 8248 (*Sṛñjāyā-P°āḥ*), 8255, 8256, 8262, †8273 (*Yadukula-P°nandanāḥ*, i.e. Kṛṣṇa), 8284, 8305, 8339, 8347, 8371, 8372, 8374, 8389 (*Kuru-P°āḥ*), 8421, 8450, 8457, 8461 (*Somaka-P°ān*), 8481, 8511, 8547, 8552, 8623 (*Kuru-P°sainyayāḥ*), 8641, 8698, 8704, 8739 (°*nish-P°ām urvīm*), 8752, 8852, 8882 (*Kuru-P°-Sṛñjāyāḥ*), 8886, 8892, 8934, 8943, 9000, 9004, 9018, 9022, 9026, 9036, 9135, 9166, 9181 (°*-Vṛṣṇayāḥ*), 9203 (*Kuru-P°senayāḥ*), 9206 (*Kuru-P°āḥ*), 9207 (*Kuru-P°sainikāḥ*), 9210, 9215, 9257, 9280, 9314, 9329 (°*taḥ*), 9432, 9492, 9494; VIII, 6, 13, 14, 15 (*Kuru-P°senayāḥ*), 72, 82, 93 (°*yodhān*), 115, 151, 182, 189, 240, 266, 275, 284, 286, 307, 316, 321, 325, 337, 341, 347, 362, 377, 379, 381, 383, 384, 413, 430, 431, 487, 488 (C. has by error *Vāṇḍavāḥ*), 562, 610, 611, 806, 824, 829 (*Kuru-P°āḥ*), 830, 968, 1033

(°*ānīkam*), 1167 (*Kuru-P°senayāḥ*), 1246, 1247, 1267, 1276, 1280, 1318, 1339, 1641, 1696, 1697, 1714, †1729, †1744, †1751, 1752, 1861, 2126, 2190, 2210, 2229, 2243 (°*balam*), 2296, 2299 (*Kuru-P°āḥ*), 2324, 2338, 2339 (°*vanam*), 2359 (*Codi-P°-Pañcalāḥ*), 2364, 2391, 2441, 2508, 2514, 2518, 2731, 2758 (*Codi-Pañcalā-P°ān*), 2761, 2772, 2843, 2850, 2902, 2910, 2912, 2945, 2999, 3003, 3071, 3072, 3075, 3189 (dual = Yudhishtira and Nakula), 3247, 3248, 3252, 3256, 3266, †3346, 3624 (°*dveshi*, sc. Kṛṣṇa), 3638, 3639, 3640 (read *Pāṇḍavān* . . . *mahārathan* with B.), 3657, 3661, 3668, 3672, 3695, 3717, 3730, 3746, 3773, 3776, †3804 (°*-Sṛñjāyānam*), 3953 (°*balam*), 3954, 3974, 3976, 3978, 3985, 4000, 4001, 4002, 4044, 4168, †4226, †4247, 4273, 4277, 4382, 4401, 4405, 4448, †4494 (*Kuru-P°ānam*), †4502 (*Kuru-P°ācraṇāḥ*), †4510, †4511, †4517, 4756, 4761 (°*a* C., but read °*aḥ* with B.), 4776, †4804, †4830, 4880, 4884, 4888, 4936, 4971; IX, 2, 9 (*Kuru-P°senayāḥ*), 17, 34, 35 (°*sapta P°taḥ cśahāḥ*), 59, 81, 82, 85, 88, 92, 112, 121, 124, 126, 171, 174, 177, 178, 184, 186, 230, 242, 256, 261, 267, 308, 317, 324, 333, 338, 362, 364, 374, 375, 377, 395, 401, 408, 409, 410, 454, 456, 457, 464, 465, 522, 523, 524, 528, 534 (°*sainikan*), 537, 539, 540, 548, 556, 576 (*Somaka-P°ān*), 624, 625, 632, 686, 689, 694, 699, 700, 702, 761 (°*-Sātyaki-Vṛkodarān*), 763, 781, 798, 804, 808, †896, †898 (°*yodhamukhyaiḥ*), 932, 946, 959, 963, 970, 982, 995, 1007, 1009, 1030, 1041, 1054, 1055, 1062, 1066, †1072, †1076 (°*-Sṛñjāyānam*), 1096, 1103, 1132, 1179, 1180, 1192, 1193, 1194, 1204, 1210 (°*ānīkam*), 1219, 1223 (*Kuru-P°āḥ*), 1238 (°*ānīkam*), 1263, 1264, 1267, 1272, 1283, 1305, 1351 (°*ānīkam*), 1353, 1362, 1368, 1375, 1383, 1386, 1396, 1397, 1454, 1466, 1472, 1489, 1498, 1515, 1523, 1525, 1533, 1543, 1566, 1574, 1576, 1579 (°*ānīkāḥ*), 1583, 1586, 1590, 1597, 1617, 1619, 1645, 1680, 1709, 1720, 1735, 1739, 1740, 1742, 1835, 1861, 1862, 1863, 1866, 1881, 1927, 1928, 1939, 1944, 1946, 1947, 1949, 1951 (*Kṛṣṇam sa-P°am*), 1960, 1973, 1977, 1983, 3005, 3066, 3088, 3090, 3174, 3226 (*Somaka-P°āḥ*), †3240, 3305, 3309, †3319, 3354, 3358, 3370, 3377 (so C., but read *Pāṇḍavāḥ* (i.e. Bhīmasena) with B.), 3388, 3390, 3404, 3429, 3430, 3447, 3457, 3461, 3466, 3496, 3497, 3499, 3502, 3532, 3543, 3551, 3554, 3555, 3556, 3566, 3570, 3575, 3577, 3580, 3592, 3593, 3610; X, 4, 8, 28 (*Kuru-P°yāḥ*), 46, 52, 59, 66, 96, 174, 321 (*Somaka-P°ān*), 391 (*Kuru-P°senayāḥ*), 450, 474, 510, 527 (°*sapta P° taḥ cśahāḥ*, sc. the five brothers, Sātyaki, and Kṛṣṇa), 530, 540 (*Kuru-P°senayāḥ*), 588, 667 (°*-P°āya*), 702, 711, 713, 714, 742, 743, 747; XI, 22, 228, 230, 231, 239, 298, 302, 323, 347, 360 (*Kuru-P°āḥ*), 362, 542, 562, 606, 630, 633, 657, 663, 703, 735, 744, 748 (*Kuru-P°āḥ*), 755, 807, 812; XII, 415 (°*sarva*°), 1167, 1417, 1473, 1534, 1698 (°*catvāraḥ*), 1813 (do.), 1884 (°*-P°āḥ*), 1889 (°*saha-P°āḥ*), 1891, 1915, 1926, 1931, 2122 (°*-Yadavāḥ*), †2714 (°*mukhyasamvṛtaḥ*, sc. Yudhishtira), 10096, 13430 (°*ānam kulodvaha*, sc. Janamejaya), 13443, 13554 (*Kuru-P°yor mṛdho*); XIII, 334, 1769, 1771, 1772, 1774, 2968, 2969, 6891, 7689, 7747, 7754, 7769; XIV, 5, 373 (only B.), 1484, 1545 (*Kuru-P°śadma*), 1553 (°*pañca*), 1585, 1775, 1782, 1787, 1795, 1800 (°*pañca*), 1804 (do.), 1805, 1856, 1861, 1877, 1888, 1955, 1970, 2011, 2046, 2055, 2056, 2059, 2131, 2182, 2564 (°*ānam balāgrāṇiḥ*, sc. Arjuna), 2603, 2608 (*Bhīmadīn*), 2674; XV, 1, 4, 6, 9 (°*striyāḥ*), 20, 29, 44, 48 (°*raja* . . . *P°ānam dhurandharāḥ*, i.e. Yudhishtira), 175, 341, 342, 428, †431 (*Kaurava-P°ānam*), †439, 473, 495, 497, 507, 509, 576, 583, 592, 636, 638, 639, 650, 657 (*Kurupateḥ putrān*), 717, 733

(*Bhīmasenādayaḥ*), 741, 771, 792, 863, 865, 869, 872, 873 (*Kuru-P^osenayoh*), 892, 893, 960, 1011, 1050, 1076 (*pañca*), 1087 (*āṇḍya dhurandharaḥ*, i.e. Yudhiṣṭhira); XVI, 9, 11, 134; XVII, 1, 29, 33, 36, 43; XVIII, 1, 124, 177, 186. Cf. Pāṇḍaveya, pl., Pāṇḍu, pl., Pāṇḍudāyada, pl., Pāṇḍukumāra, pl., Pāṇḍunandana, pl., Pāṇḍuputra, pl., Pāṇḍusuta, pl., Pāṇḍutanaya, pl.

Pāṇḍava, dual (*au*) ("sons of Pāṇḍu") = Nakula and Sahadeva: I, 4879 (*Mādrīputrau*), 7399 (do.); II, 2621 (do.); III, 1971 (*Nakulaḥ Sahadevaḥ sa*), †15646 (*jaghanya-jābhyām*), 17225 (*Mādrīputrau*); IV, 2319 (do.); V, 2949 (do.); VI, 2473 (do.), 2733 (do.), 3865 (do.), 4782 (do.), 5074 (do.), 5228 (do.), 5559 (do.); VII, 1380 (do.), 8811 (do.); VIII, 2360 (do.), 3194 (do.), 3206 (do.), 3211, 4999 (*Mādrīputrau*); IX, 516 (do.), 550 (do.), 652 (do.), 656 (do.), 832 (do.), 961 (do.), 1021 (do.), 1373 (do.), 1725 (do.), 3481 (do.); X, 550 (do.); XII, 1396 (do.), 1464 (do.); XIV, 1504 (do.).

Pāṇḍava, sg.¹ ("son of Pāṇḍu") = Arjuna: I, †193, 524 (*Gāṇḍīvanāṇḍa*), 607, 2274 (*A^o*), 2292 (*Kṛṣṇasūratih*), 4825, 5223, 5235, 5297, 5298, 5303, 5357 (*madhyama-P^o*), 5474, 5477, 5492, 5531 (*Dhanañjayah*), 6461 (do.), 6466, 6741, 6952 (*Kīrtina*), 7103 (*Kīrtinaḥ*), 7115 (do.), †7309 (*Savyasācī*), 7503 (*Savyasācī Dhanañjayah*), 7753 (*Dhanañjayah*), 7755, 7765, 7789, 7821, 7829 (*Dhanañjayah*), 7836, 7843, 7884, 7888 (*Kṛṣṇa-P^oau*), 7890, 7892 (*Kṛṣṇa-P^oau*), 7894, 7895, 7930, 7965, 7967, 8085 (*Kṛṣṇa-P^oau*), 8194, 8233 (*Bibhatsuḥ*), 8234, 8240, 8241, 8242, 8253 (*Kṛṣṇa-P^oau*), 8254, 8296 (*Kṛṣṇa-P^oau*), 8470; II, 5, 781, 1001, 1017, 1025, 1042, 1044, †2163 (*Savyasācī*), 2370 (*Bibhatsuḥ*); III, 503, 1492, 1606, 1607, 1609, 1614, 1650, 1659, 1747, 1764, 1790, 1792, 1869, 1880, 3093, 8291, †11931, 11936, 11938, 11985, 12012, 12016, 12151, 12293 (*Dhanañjayah*), 12301, 12306, 14969, 14993, 15000, 15016, 15066, 15067, 15072, 16983 (*Phalgūnam*); IV, †310, 367 (*Bibhatsuḥ*), 1183, 1194, 1218, 1271, 1520 (*agnim*), 1521, 1569, 1575, 1576, 1624, †1665, †1679, †1682, †1695, 1731, 1809, 1834, 1868 (*Droṇa-P^oyoh*), 1876, 1895, 1896, 1915, 1943, 2002, 2012, 2042, 2044, 2045, 2047 (*Bhīṣma-P^oyoh*), 2051, 2053, 2066, 2068, 2069, †2104, 2255, 2345, 2350; V, 1964, 2293 (*Savyasācī*), 2353, 2377, 2491 (*ātmā yasya*—i.e. Kṛṣṇa's—*P^oh*), 2822, 2839, 2973, 3157, 3160, 3209 (*A^o*), 4175, 4346 (*Kṛṣṇa-P^oau*), †4815 (*śya samucchrito vānaraketuḥ*), 5296, 5370, 5372, 5488, 5497, 5649, 5806, 7630 (*Dhanañjayam*); VI, 700, 810, 843, 849, 1028, 1066, 1259, 1301, 1377, 1407, 1680, 2023 (*Savyasācīnam*), 2139, 2146, 2151, 2163, 2195, 2196, 2197, †2619, 3004 (*Dhanañjayam*), 3282 (*Dhanañjayah*), 3577, 3976 (*śya sutaḥ*, i.e. Irāvāt), 3984, 4315 (*Kṛṣṇa-sūratih*), 4317, 4319 (*Chetavāhanaḥ*), 4358 (*A^o*), 4453, 4461, 4643 (*Dhanañjayah*), 4644, 4657, 4970 (*Dhanañjayah*), 4971 (*Dhanañjayāt*), 5069, 5071, 5121, 5124, 5127, 5129, 5136, 5219, 5221, 5356 (*Dhanañjayam*), 5366 (do.), 5432, 5434, 5439, 5481 (?), 5527 (*Dhanañjaye*), 5551, 5577 (*Dhanañjayam*), 5585, 5592, 5725 (*Dhanañjayam*), 5737, 5740, 5778, 5784, 5804; VII, 114 (read with B. *am yuddhacauṣṭam*), 200 (*Karṇa-P^oau*), 422 (*A^o*), 482 (?), 662, 676 (*Kṛṣṇa-P^oau*), 740, 762, 765 (*Yadavau*), 1211, 1231, 1239, 1256, 1257 (*Dācārha-P^oau*), 1267, 1270, 1272, 1297, 1311, 2787, 2888, 2903, 2992, 3173, 3227 (*Kṛṣṇa-P^oau*), 3228, 3237, †3238 (*ādityacarāṁṣu*), 3245 (*Droṇa-P^oyoh*), 3249, 3325, 3331, 3340, 3350, 3351, 3368, 3381, 3395 (*agnih*), 3439, 3670, 3682, 3687, 3731, 3754, 3766, 3765, 3794 (*Kṛṣṇa-P^oau*), 3818, 3834 (*Dhanañjayah*), 3837 (*Kṛṣṇa-P^oau*), 3868 (do.), 3912,

3916, 4189 (?), 4215 (*Guḍakeṣaḥ*), 4265, 4295, 4298 (*Kṛṣṇa-P^oau*), 4301, 4323, 4367, 4460 (*Kṛṣṇa-P^oau*), 4729, 4984 (*Mādhava-P^oau*), 5106 (*Dhanañjayah*), 5807 (*Savyasācīnam*), 5859, 5935 (*Dhanañjaye*), 5944, 5949, 5953, 5968, 6072 (*Kīrtina*), 6125, 6156, 6161, 6169, 6191, 6193, 6199, 6201, 6202, 6214, 6248, 6253, 6276, 6299, 6329, 6455 (*Dhanañjayam*), 6474 (*Keśava-P^oau*), 6571 (*Kīrtina*), 6576, 6590, 6974, 7000 (*Kṛṣṇa-P^oau*), 7023, 7086, 7093, 7095, 7102 (*Karṇa-P^oyoh*), 7221, 7509, 7510, 7656, 7719, 7762, 7765 (*Mādhavau*), 7817 (*Dhanañjayam*), 8059, 8061, †8167, 8180, 8208, 8240, 8244, 8286 (*Chetavāhana*), 8322 (*Chetavāhanam*), 8368 (*Dhanañjayah*), 8454, 8455, 8504, 8601 (*Droṇa-P^oyoh*), 8603, 8605, 8616, 8618, 8626 (*Droṇa-P^oyoh*), 9120, 9424 (*Savyasācī*), †9648 (*Vṛṣṇīśimhayoh*); VIII, 42 (*Dhanañjayana*), 425 (*Chetavāhanaḥ*), 427 (*Dhanañjayah*), 617, 630, 638, 641, 645 (*Mādhava-P^oau*), 646, 649, 659, 660, †671, †698, †702, 714, 822 (read *sa P^o*), 827, 1082, 1083, 1114, 1225, 1270 (?), 1285, 1297, 1304, 1307, 1331, 1351, †1737, 1802, 1820, 1955 (*Kuntīputram*), 1956 (*Dhanañjayam*), †1963, †1978, †1988, †1990, †1995 (*Vāsudevau*), 2564, 2574, 2586, 2587, 2609 (*Kīrtina*), 2780, 2781 (*Kṛṣṇa-P^oau*), 2796 (read *au*), 2816 (*Mādhava-P^oau*), 2821, 2823 (*Droṇa-P^oyoh*), 2900, 2975, 2977, 2987, 3055, 3220, 3235, †3240, 3242, 3420, 3432, †3481, †3490, 3554 (?), 3582, 3599, 3602, 3606, 3618, 3620, 3660, 3871, 4018, 4020, 4041, †4052 (*Savyasācī*), †4061 (*Vāsudevau*), †4063, †4074, 4132, 4142; 4172, †4193, 4267, 4350, 4356, 4370, 4371, 4423, 4475 (*Mādhava-P^oau*), †4501 (*Karṇa-P^oau*), 4539, †4550, †4584, †4598, †4599, †4688, †4689, †4692, †4698, 4728, 4740, 4742, 4746, 4769, 4875 (*Savyasācī*), 4886, 5011 (*Dhanañjayah*), 5021 (*Mādhava-P^oau*); IX, 127, 167 (*Savyasācī*), 211, 219, 225 (?), 725, 726, 737 (*A^o*), 739, 1469, 3257; X, 671, 673, 696 (*A^o*), 710; XI, 589, 662 (*Bibhatsuḥ*); XII, 773, 893 (*Guḍakeṣaḥ*), 5875 (*Pākaśāsaninā*); XIV, 376 (*Kṛṣṇa-P^oau*), 388, 401, 410 (*A^o*), 417, 596, 1479, 1481 (*Kṛṣṇa-P^oau*), 2132, 2153, 2154, 2189, 2199, 2200, 2205, 2214, 2220, 2270, 2276, 2301 (*saha*), 2330, 2331, 2335, 2390 (*Partham*), 2442, 2444, 2466 (*Chetavāhanaḥ*), 2490, 2494; XV, 362 (*Guḍakeṣaḥ*); XVI, 147, 170 (*Bibhatsuḥ*), 175, 208, 246; XVII, 64 (*Chetavāhanaḥ*).

Pāṇḍava, sg.² (do.) = Bhīmasena (Bhīma): I, 2258 (*Bh^o*), 4980, 5018 (read *vo* with B.), 5032, 5052, 5053, 5058, 5060, 5065, 5472, 5520 (*Vṛkodaraḥ*), 5828, 6002, 6043, 6064, 6071, 6270 (*Bh^o*), 6271, 6279 (*Vṛkodaraḥ*), 6285 (*Bh^o*), 6287, 6289, 6293, 7117 (*Vṛkodarāt*), 7241 (*Bh^o*); II, 923, 931, 1062, 1070, 1080, 1089, 1095, 1103, 1920 (*Bh^o*), 2623 (*Bh^o*); III, 426, 431, 445, 2048, 10888, 11099, 11117, 11130, 11137, 11169 (*Vāyutanayo Bh^o*), 11355, 11367 (*Bh^o*), 11372, 11409, 11520, 11689, 11693, 11708, 11714, 11723, 11790, 12398 (*Bh^o*), 14806 (*Bh^o*), 15741; IV, †237, 552, 597, 618, 623, 638, 721, 750, 761, 764 (*Suta-P^oau*), 1112 (*Bh^o*), 1368 (*Bh^o*); V, †1824 (*Bh^o*), 2022, 2035, 2038 (*madhyamaḥ*), 2039, †2084 (*gadāhastah*), 2748, 2784, 2792, 2796, 3150, 3153, 3155 (*madhyamaḥ*), 4802 (will drink the blood of Duhçāsana); VI, 2251, 2253, 2266, 2284, 2296, 2316, 2357, 2477 (*Bh^o*), 2747 (do.), 2764 (do.), 2785, 2792, 2801, 2836, 2841, 2845 (*Bh^o*), 2850, 3348, 3352, 3357, †3373 (*Bh^o*), 3902, 3921, 4183, 4208, 4508 (*Bh^o*), 4589 (do.), 4673, 5188, 5245, 5247, 5257, 5266, 5318 (*Bh^o*), 5553 (do.), 5809 (do.); VII, 1140, 1141, 1148, 1150, 1657 (*Bh^o*), 3660 (do.), 4074, 4090, 5001 (*Bh^o*), 5118 (do.), 5143, 5187, 5203, 5207, 5216, 5219, 5233, 5254, 5287, 5310, 5381, 5390, 5416, 5440, 5457, 5493, 5500, 5506, 5519,

5535, 5555, 5564, 5586, 5594, 5598, 5600, 5611 (*Bh°*), 5617, 5625, 5626, 5627, 5637, 5645, 5652, 5660 (only B., C. has *Kauravaḥ*), 5666, 5677 (*Karṇa-P°yoḥ*), 5685, 5697, 5704, 5708, 5709, 5742, 5745 (*Karṇa-P°yoḥ*), 5751, 5752, 5771, 5775, 5779, 5787, 6402, 6649 (*Bh°*), 6706, 6711, 6720, 6936, 7204 (*Bh°*), 7672 (do.), 7732 (*Vrkodaraḥ*), 7835 (*Bh°*), 8504, 8678 (*Bh°*), 8890, 9176, 9238 (*Bh°*), 9264 (only B.), 9343, 9354, 9356, 9359, 9360, 9377, 9386 (*Bh°*); VIII, 88, 475, 476, 569, 570, 571, 574, 575, 584, 588, 609, 2425 (*Karṇa-P°yoḥ*), 2426, 2433, 2460, 2462 (*Karṇa-P°yoḥ*), 2467, 2473 (*Karṇa-P°yoḥ*), 2479, 2480, 2489, 2507 (*Karṇa-P°yoḥ*), 2857 (*Bh°*), 3127, †3849, 3912, 3922, 4149 (read °aḥ with B.), †4279, †4300, 4999 (*Vrkodaraḥ*), 5030 (do.); IX, 29 (slayer of Duryodhana), 252 (*madhyamaḥ* . . . *Bh°*), 779 (*Bh°*), 1423, 1432, 1438, 1497, 1715 (*Bh°*), 1917, 1921, 3173 (*Vrkodaraḥ*), 3188, 3218 (*Bh°*), †3241, 3268, 3285 (*Bh°*), 3291, 3364, 3366, 3377 (only B., C. has *Pāṇḍavāḥ*), 3480 (*Bh°*); XI, 357 (*madhyamaḥ*), 366; XII, 1464 (*Bh°*); XIV, 2555; XV, 86.

Pāṇḍava, sg.³ ("descendant of Pāṇḍu") = Janamejaya: I, 2221 (*J°*).

Pāṇḍava, sg.⁴ ("son of Pāṇḍu") = Nakula: II, 1195, 1258, 1260; IV, 165 (*Mādriputraḥ*), 312; V, 3167, 5900 (? *Dhṛta-ketuḥ* . . . *sambandhī P°ya*); VI, 3168 (*N°*); VII, 334; VIII, 879, 924, 942 (*Karṇa-P°yoḥ*), 947, 948, 962, 965, †4282; IX, 470, 479, 482, 484, 488, 489, 490, 506.

Pāṇḍava, sg.⁵ (do.): Sahadeva: I, †206 (*Saubalaṃ P°ona hataṃ*); II, 1125, 1160; III, 11460 (*S°*), 11485 (do.); IV, 333 (do.); V, 5479; VI, 5172; VII, 4031 (*S°*), 7362 (do.); IX, 1213, 1218, 1540, 1561 (slaw Çakuni and Ulūka); XI, 700; XVI, 179 (*S°*); XVII, 58 (do.).

Pāṇḍava, sg.⁶ (do.) = Yudhishtira: I, 144 (*rājasūya* . . . *P°ya*), 419, 638, 5467 (*Y°*), 5666, 5669, 5741, 5760, 5803, 6259, †7155, 7232, 7506 (*jyeshthaḥ*); II, 13 (*P°ya* . . . *sabhāṃ*), 44 (*Y°*), 61 (*sabhāṃ* . . . *P°ya*), 103, 220, 270, 273, 282, 301, 312, 422, 449, 470, 506, 540, 551, 973, 1230, 1231, 1257, 1263 (*Dharmarājaṃ*), 1339 (?), 1594, 1625 (*Kṛṣṇa-P°au*), 1690, 1762, 1856, 2011, 2013, 2062 (*jyeshthaṃ*), †2118 (*Ajātaśatruḥ*), †2163, †2203 (*Ajātaśatruḥ*), †2244, 2492, 2496, 2576, 2583 (*Y°*), 2631 (*rājā*); III, 200, 212, †260, 410 (*Dharmarājaḥ*), 1326, 1442, 2064, 2217, 3070, 3083, 3088, 8300, 8365, 8374, 8444, 8449, 8460, 8476, 8500, 8651, 8652, 9973, 10095, 10116, †10121, †10122, 10135, 10167, 10317, 10418, 10707, 11052, 11533, 11782, 11823, 11845, 11862, 11871, 11881, 11929, 12464, †12572, †12576, †12590, 12610, 12746, 13020, 13121, ††13261, ††13301, 13405, †14764, 14837 (*jyeshthaḥ*), 15033, 15278 (*rājasūyaṃ P°ya*), 15314, 15356, 15374, 15416, 16917, 17443; IV, 20, 58, 65, 204, 217, †319 (*Y°*), †322, 329, 552, 2191, 2198, 2200, 2226, 2287, 2311, 2316; V, 60, 62, 90 (*rājāṇaḥ*), 113 (*Kuntīputro Y°ḥ*), 177, 192, 193, 217, 220, 269, †677 (*Kuntīputraḥ P°o 'ajātaśatruḥ*), †713, †714, †719, †767, †769, †780, †786, †787, †811, †812, †849, †867, 939, †950, †951, †1818, †1819, †1820, †1822 (*jyeshthaḥ*), 1967 (*rājā Dharmaputraḥ*), 1973, 2115, †2292, 2295, 2930, 4687, 4716, 4721, 4722, 4723, 5096, 5233, 5330, 5335 (*rājā*), 5375 (*Dharmarājaṃ*), 5535, 5543, 5544, 5736 (? only C., B. has *Pāṇḍavān*), 5852 (*rājā*), 5928, 5929, 7597, 7635, 7637; VI, 14, 695, 697, 761, 767, 1555, 1562, 1566, 1993 (*Dharmarājaḥ*), 2052, 2089 (only C., B. has *Pāṇḍavāḥ*), 2091, 2326 (*Dharmarājaḥ*), 2412, 2481 (*Dharmaputraḥ*), 2577, 3700, 3702, 3704, 3706, 3795, 4776 (*Dharmarājaṃ*), 4796, 4913, 4915, 4961, 5346, 5350, 5351 (*Y°*); VII, 195,

229, 234, 464, 473, 659, 680, 682, 936 (?), 1031 (*Kururajasya*), 2132, 2792, 2928, 3074 (*rājānaṃ*), 3985, 3999, 4006, 4172 (*rājā*), 4256, 4983 (*Dharmarājaḥ*), 5154 (*rājānaṃ*), 6288, †6445 (*Ajātaśatruṃ*), 6480, 6492, 6631 (*jyeshthaḥ*), 6637 (*rājānaṃ*), 6953, 7003 (*Dharmarājaṃ*), 7264, 7268, 7278, 7385, 7386, 7387, 7390 (*jyeshthaḥ*), 8360, 8361, 8370, 8738, 8866 (*Dharmarājaḥ*), 8991, 9059, 9064, 9125 (*jyeshthaḥ*), 9165 (*Y°*); VIII, 148, 438 (C. *Kuru-P°au*, but read *Karṇa-P°au* with B.), 1175 (*rājā*), †1728 (*rājā*), 2326, 2347, 2354, 2659 (*Dharmarājaḥ*), 2687, 2709, 2984, 2994 (*Y°*), 3145, 3171 (*rājānaṃ*), †3372, 3432 (*Y°*), 3473 (*Dharmarājaṃ Y°ṃ*), †3478, †3509, †3533 (*Dharmarājaḥ*), 3567, 4489 (*Dharmarājaṃ*), 5000; IX, 81, 235, 284, 641, 645, 650, 653, 809 (*Dharmarājō Y°ḥ*), 845 (*jyeshthaḥ*), 851, 855, 925, 1018 (*jyeshthasya*), 1282 (?), 1704, 1758, 3145, 3588 (*jyeshthaṃ*); X, 582, 589 (*Y°ṃ* . . . *Dharmarājaṃ*), 590 (*rājārshih*), 594, 607, 712 (*rājārshih*), 807; XI, 324, 763; XII, 11, 651 (*Kaunteyaḥ*), 720, 1143, 1172, 1192, 1429, 1458, 1463, 1492, 1515 (*jyeshthaṃ*), 1536, 1570, 1804, 1938, 1948, 1953, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 2008, 2032, 2162, 2168, 2210, 2238, 2242, 2253, 2265, 2349, 2366, 2374, 2386, 2458, 2494, 2608, 2739, 2746, 3361, 4401, 5128, 12164; XIII, 421, 1334, 1355, 1366, 1775, 3634, 5195, 5550, 5879, 5921, 6922, 6934, 7627; XIV, †292 (*rājā*), 1898 (so B., C. has by error *Pāṇḍavāḥ*), 1901 (*rājā*), 1933, 2089 (*prthivīpatiḥ*); XV, 127, 129, 135, 136, 141, 209, 247, 343, 474, 616, 704 (*Dharmarājaḥ*), 736, 761, 1048, 1093; XVI, 8; XVII, 95, 100; XVIII, 58 (*Dharmarājaḥ*), 64, 146.

Pāṇḍava, adj. ("belonging to the Pāṇḍavas"): VI, 2016 (*senā*), 3193 (*senām*), 3303 (*senā*), 3308 (*senām*), 3680 (do.), 4781 (*camūḥ*); VII, 486 (*senām*), 1120 (*camūḥ*), 1370 (*senā*), 2537 (*balam*), 3521 (*sainyam*), 4999 (*prtanā*), 6623 (*senā*), 6625 (do.), 6773 (do.), 7147 (*senām*), 7197 (*senā*), 7747 (*camūḥ*), 7753 (*senā*), 8329 (*sainyam*), 9422 (*senām*); VIII, 432 (do.), 489 (*camūḥ*), 1036 (*senām*), 1075 (*senā*), 2125 (*senām*), 2242 (do.), 2358 (do.), 2813 (*camūḥ*), 2859 (*camūḥ*), 3263 (*senā*), 3669 (*senām*), 3735 (do.), 3977 (*sainyam*), 3988 (*senām*), 3999 (do.), †4809 (do.); IX, 525 (*senā*), 1074 (*mahācamūḥ*); XIV, 1803 (*sainyam*), 2006 (*griyam*); XV, 630.

Pāṇḍavaçārdūla = Sahadeva: II, 1123.

Pāṇḍavaçreshtha¹ = Arjuna: I, 7815, 7881, 7987; II, 1039; III, 1616, 1655, 10532 (*Çvetavahanam*); IV, 1427, 2326; V, 7308 (*A°*).

Pāṇḍavaçreshtha² = Bhīmasena: II, 1076, 1093.

Pāṇḍavaçreshtha³ = Yudhishtira: I, 5921 (*Y°*), 6100; II, 147; III, 825, 4000, 8474, 10531; VII, 453, 1078 (*Y°*), 1081; VIII, 2991; XII, 695, 2493; XIII, 7083.

Pāṇḍavadāyāda = Abhimanyu: XV, 856.

Pāṇḍavāgraja = Yudhishtira: II, 1289, 2281; III, 8408; VI, 1622; XII, 1381; XIII, 1307; XVII, 7.

Pāṇḍavāgrya¹ = Arjuna: V, 688; VIII, 1388, 1649.

Pāṇḍavāgrya² = Yudhishtira: VIII, †3291.

Pāṇḍavamukhya¹ = Arjuna: VII, 4709, 4731, 6082.

Pāṇḍavamukhya² = Yudhishtira: V, †2716.

Pāṇḍavānām praveṣa(h) ("the entrance of the Pāṇḍavas"). § 10 (Parvasuñgr.): I, 2, 327 (i.e. Pāṇḍava-praveṣaparvan).

Pāṇḍavanandana¹ = Arjuna: II, 1004 (only C., *Kauravanandana* B.); VI, 5595; XII, 13156.

Pāṇḍavanandana² = Bhīmasena: III, 11092, 11335, 11789; VII, 5377.

Pāṇḍavanandana³ = Janamejaya: XV, 951.

Pāṇḍavanandana⁴ = Yudhiṣṭhira: III, 11456, 11950, 15380, 15491.

Pāṇḍavapraveṇaparvan ("the section relating to the entrance of the Pāṇḍavas"). § 549: Questioned by Janamejaya, Vaiṣampāyana related: Having obtained boons from Dharma, Yudhiṣṭhira returned to the hermitage and restored to the brahman his *araṇi* and *mantha*. Then he asked Arjuna to select some spot where they might dwell undiscovered. Arjuna mentioned some countries surrounding the kingdom of the Kurus (a). Yudhiṣṭhira chose the city of king Virāṭa, who was attached to the Pāṇḍavas. Yudhiṣṭhira would introduce himself as a brahman named Kaṅka, who was skilled in dice and had been the friend of Yudhiṣṭhira (IV, 1). Bhīmasena as a cook and wrestler named Vallava, who had served Yudhiṣṭhira; Arjuna (b-s) as a hermaphrodite, Brhannala by name, who had served Kṛṣṇa as a waiting-maid (IV, 2). Nakula as a keeper of horses, named Granthika, who had formerly been employed by Yudhiṣṭhira; Sahadeva as a cowherd, named Tantripāla; Kṛṣṇa would serve Sudeshā (the queen of Virāṭa) as a *sairindhri*, skilled in dressing hair, who had waited upon Kṛṣṇa (IV, 3). Yudhiṣṭhira said: "Let our priest, with our charioteers and cooks, repair to the abode of Drupada and there maintain our *agnihotra* fires, and Indrasena, etc., with the empty chariots proceed to Dvāravātī, and the maid-servants go to the Pāñcālas, together with the charioteers and the cooks. Let all of them say that the Pāṇḍavas had left them at the Dvaitavana lake." Dhaumya advised the Pāṇḍavas as to how they should behave at court and performed the rites ordained in respect of departure, and then set out for the Pāñcālas, taking with him their sacred fires; Indrasena, etc., proceeded to the Yādavas (IV, 4). The Pāṇḍavas then proceeded in the direction of the southern bank of the river Kalindī and passed through the countries of the Yakṣṇomas and the Çarasenas, leaving behind on the right the country of the Pāñcālas and on the left that of the Daçarṇas. Arjuna carried Kṛṣṇa. When they had reached the capital of Virāṭa, Arjuna, as Gaṇḍīva was known to all men, caused them to stow away their weapons in a *çamī*-tree near a cemetery. Nakula ascended the tree and tied the weapons fast. In the tree they hung up a corpse and said to the inquirers: "This is our mother, aged 180 years." They kept for themselves the names Jaya, Jayanta, Vijaya, Jayatsena, Jayadala (IV, 5). Yudhiṣṭhira praised Durgā (f), who then showed herself to him and promised him victory, etc. (IV, 6). They then entered the city and were successively received by Virāṭa. Yudhiṣṭhira (naming himself Kaṅka *Vaiyāghrapadya*) was accepted as a courtier (IV, 7). Bhīmasena (naming himself Vallava) was accepted as a cook and a wrestler (IV, 8). Kṛṣṇa was seen by the queen Sudeshā *Kaikēyī* and accepted as a *sairindhri*; she said: "My five husbands, who are Gandharvas and sons of a Gandharva king, always protect me" (IV, 9). Sahadeva came clad in a cowherd's dress and speaking the dialect of cowherds, and said that he was a *vaiçya* named Ariṣṭanemi. He was accepted as the king's head cowherd (IV, 10). Then Arjuna appeared dressed as an eunuch and naming himself Brhannala, and was accepted as a dancing master (IV, 11). Nakula, who named himself Granthika, likewise was accepted as the king's head horsekeeper (IV, 12).

Pāṇḍavarshabha¹ = Arjuna: I, 7786; II, 1029 (*Kirtti*); III, 15007; IV, 1206, 1214; VII, 4455; VIII, 4080; XIV, 2222, 2233, 2450.

Pāṇḍavarshabha² = Bhīmasena: II, 1082; VI, 4674; VII, 5437.

Pāṇḍavarshabha³ = Yudhiṣṭhira: II, 424; III, 8473; IV, 2315; VII, 2975; XII, 1193; XIV, 370.

Pāṇḍavavīra = Arjuna: VIII, 4435 (*Kuru-Pāṇḍavavīrau*, i.e. Karna and A.).

Pāṇḍavayodha = Arjuna: VIII, 4436 (*Kuru-Pāṇḍavayodhau*, i.e. Karna and A.).

Pāṇḍaveya, pl. (°aḥ) = Pāṇḍava, pl. (also = the partisans of Yudhiṣṭhira): I, 1152, 1167, 1181, 1214, 429, 2234 (*Kuru-P°yoh*), 2450, 5727, 5817, 71153, 7333, 7386, 7426, 7430, 7446, 7498, 7985; II, 788 (dual = Arjuna and Bhīmasena), 1676 (?), 1821, 1885, 12120, 2516; III, 1249, 3093, 11454, 12595, 12596; IV, 618; V, 58 (*pañca*), 608, 1859, 2488 (*°hite*), 3263, 4462, 5368, 5389, 5535, 5735, 5878; VI, 12 (eg., i.e. one belonging to the party of the Pāṇḍavas), 823, 1868, 2190, 2433, 2509, 2533, 2890, 3173, 13517, 4082, 5090, 5091, 5200, 5547, 5555; VII, 16, 39, 492, 617, 1064, 1190, 1757, 2621, 2631, 4030, 5058, 5063, 6070, 6615, 6693, 6881, 7155, 7979, 8108, 8424, 8699, 9169, 9322; VIII, 47, 57, 151, 1198 (*svaeriyān*, sc. Çalya's), 1353, 13827, 3716, 3969, 3972, 3985, 14299 (dual = Nakula and Bhīmasena), 14301 (dual = Bhīmasena and Arjuna), 14832, 4883; IX, 80, 366 (*°andam saingam*), 402, 1260, 1497, 1499, 1565, 1822, 1860, 1877 (*pañcandam*), 1917, 1978, 1984; X, 67, 394 (*çibiram P°andam*), 655 (dual = Arjuna and Yudhiṣṭhira), 703, 718 (*garbheshu P°andam*), 720 (do.); XI, 587; XII, 4561; XIII, 7745; XIV, 372.

Pāṇḍaveya, sg.¹ = Abhimanyu: VII, 1904.

Pāṇḍaveya, sg.² = Arjuna: I, 7799, 7878 (*Dhanaijayaḥ*); II, 1006; III, 1572, 1698; V, 5759 (*Bhīmasenanujaya*); VII, 3298, 6307, 7069 (?); VIII, 36 (protected Çikhaṇḍin), 11972, 13400, 4019, 14050, 4745, 4772; IX, 3255; XII, 13150.

Pāṇḍaveya, sg.³ = Bhīmasena: VII, 5114 (*BA°*); VIII, 13837, 3906, 3942.

Pāṇḍaveya, sg.⁴ = Janamejaya: I, 1062, 1196 (*J°*), 1623 (do.), 2041 (do.), 2175 (*Parikshitasya*), 4528.

Pāṇḍaveya, sg.⁵ = Nakula: XII, 6203.

Pāṇḍaveya, sg.⁶ = Parikshit: I, 1784.

Pāṇḍaveya, sg.⁷ = Yudhiṣṭhira: II, 1246, 1274; III, 10169, 10554, 10700, 113143, 14629; IV, 2196 (*Y°*); V, 7559; VI, 2026 (?), 2106; VII, 42, 490; VIII, 2997; IX, 3505; X, 11, 12; XII, 705, 11843.

Pāṇḍaveya, adj. ("belonging to the Pāṇḍavas"): III, 16118 (*rātāni*); VIII, 1634 (*sainyāni*), 3908 (*mahabalaṃ*); XIV, 373 (*rāṣṭre*; instead of *Pāṇḍaveya* tu B. has *Pāṇḍavai rājan*).

Pāṇḍaviya, adj. (do.): V, 123 (*parikṣaṇ*).

[**Pāṇḍavotpatti(h)**] ("the birth of the Pāṇḍavas").

§ 190: When Gaṇḍhārī had been with child a full year Kuntī invoked Dharma, who came seated on his chariot. She brought forth Yudhiṣṭhira (b). Similarly the birth of Bhīmasena (c) and Arjuna (d) are related in full (cf. § 157) —

§ 191: Then Kuntī refused to have any more sons (I, 123). — § 192: Birth of Nakula and Sahadeva (cf. § 157); celestial voice. The *ṛṣis* on Çataçrīga gave the sons of Pāṇḍu names. They were born at intervals of one year from one another. They became great favourites of the *ṛṣis* and their wives, dwelling on Çataçrīga (cf. v. 4864: *Haimavata girau*). Kuntī refused to help Madri to get more children, as she had been deceived by her having two sons at once (I, 124).

Pāṇḍita¹, a son of Dhṛtarāṣṭra. § 585: (Bhishmavadhap.): VI, 88, 3910, 3911 (slain by Bhīmasena). Cf. Pāṇḍitaka.

Pāṇḍita² = Īva (1000 names²).

Pāṇḍitaka, a son of Dhṛtarāṣṭra = Pāṇḍita. § 130 (Amṣāvat.): I, 67, 2736 (enumeration).—§ 585 (Bhishmavadhap.): VI, 88, 3901 (attacked Bhīmasena), 3906.

Pāṇḍodrarājau (II, †119), v. Pāṇḍyarāja.

Pāṇḍu, son of Vyāsa by Ambālikā, the widow of Vicitravīrya; husband of Kuntī and Mādri and father of the five Pāṇḍavas. § 4 (Anukram.): I, 1, 95 (son of Vyāsa), 110, 117, 118.—§ 11 (Parvasaṅgr.): I, 2, 376.—§ 51 (Parikshit): I, 40, 1665 (*yathā*, great-grandfather of Parikshit).—§ 56 (do.): I, 49, 1955 (*yathā*).—§ 70 (Ādivamṣāvatāraṇap.): I, 60, 2213 (begotten by Vyāsa).—§ 83 (Ādivamṣāvatāraṇa): I, 63, 2441 (do.), 2443 (his five sons), 2449 (grandfather of Abhimanyu).—§ 130 (Amṣāvat.): I, 67, 2721 (younger brother of Dhṛtarāṣṭra), 2751 (°oh *putrah*, sc. Arjuna).—§ 157 (Pūruvaṃṣ.): I, 95, ††3808 (son of Vyāsa), ††3811 (husband of Kuntī and Mādri), ††3812, ††3813, ††3815 (his five sons), ††3817 (his death).—§ 171 (Vicitravīryasutotpatti): I, 106, 4291 (? his birth from Ambālikā, the widow of Vicitravīrya, by Vyāsa), 4301 (brother of Vidura).—§ 173 (Pāṇḍurājyābhisheka): I, 109, 4353, 4357, 4361 (became king).—§ 176 (Kuntīvivāha): I, 112, 4415 (*Bharata-sattamaṃ*), 4417, 4419, 4423, 4424 (*Kauravanandanah*, married Kuntī).—§ 177 (Pāṇḍudigvijaya): I, 113, 4425, 4430, 4442 (married Mādri), 4445, 4449 (*Kauravāṇḍṃ yaçobhṛtā*), 4452, 4455, 4460, 4461, 4462 (his digvijaya).—§ 178 (cf. Sambhavadhap.): P. then at the command of Dhṛtarāṣṭra offered his wealth to Bhīshma, Satyawati, Kausalyā, Vidura, etc., and with the wealth acquired by him Dhṛtarāṣṭra performed 100 horse sacrifices. With Kuntī and Mādri he became a permanent inhabitant of the woods, addicted to hunting on the southern slope of the *Himālaya*, supplied with every object of pleasure and enjoyment at the command of Dhṛtarāṣṭra: I, 114, 4470, 4474, 4477.—§ 180 (Gāndhūripūtrotpatti): I, 115, 4484 (his five sons), 4487.—§ 183 (cf. Sambhavadhap.): The muni Kindama inflicted a curse on P., cf. Agastya (b) (I, 118): I, 118, 4562 (*rāja*), 4563, (4569), (4574), 4591.—§ 184 (do.): P. declared that he would lead the life of a *brahmachārin* according to the *aranyakaśāstras*, and send his attendants to *Hastinapura* to inform Bhīshma, etc. (Dhṛtarāṣṭra wept), and with his wives, protected by *mahābhūtas*, *Siddhas*, and *paramarshis*, he traversed the mountain of *Nāgaçata*, *Caitraratha*, *Kālakāṣa*, *Himavat*, *Gandhamādana*, *Indradyumnasaras*, and *Hamsakūṣa*; then he practised ascetic austerities on *Çataçrīga* (I, 119): I, 119, 4593, 4615, (4621), 4629, 4630, 4634, 4636.—§ 185 (do.): P. became dear to the *Siddhas*, *Cçraṇas*, and *rshis*, and like to a *brahmarsihi*. On the new-moon day when the *maharshis* assembled in order to partake of a great gathering of gods, *rshis*, and *pitṛs* in the abode of *Brahmān*, P. wanted to accompany them with his wives from *Çataçrīga* to the north, but they told him that the princesses could not ascend the king of mountains (*çailarāja*), where they had seen the retreats of gods, *Gandharvas*, and *Apsarasas*, and the gardens of *Kubera*, where only *Vāyu* and the *Siddhas* and the *paramarshis* could go. As he complained of being childless, they told him to let somebody else raise offspring for him. P.'s conversation with Kuntī. P. quoted the words of *Manu Svayambhūva* (b) and the example of *Çaradāṇḍayanti* (c) (I, 120): I, 120, 4643, 4645, 4647, (4654), 4665.—§ 186 (do.): Kuntī in reply alleged the Paurāṇic narrative of

Vyushitāçva (q.v.) and entreated Pāṇḍu to beget children by his ascetic power (I, 121): I, 121, 4680.—§ 187 (do.): P. said that women formerly were not bound to adhere faithfully to their husband, and were not regarded sinful when yielding to their desire; that practice was applauded by the *maharshis*, and even now prevailed among birds and beasts and among the *Uttara-Kurus*. It was the muni *Çetaketu* (b) who established the now existing practice (§ 188). P. further alleged the example of *Madayanti* (b) and of *Vyāsa*: I, 122 (4717).—§ 189 (do.): Kuntī related to Pāṇḍu how she had obtained the mantra from *Durvāsa* (cf. § 131); P. told her to invoke *Dharma* (I, 122): I, 122, 4746, (4754).—§ 190 (Pāṇḍavotpatti): I, 123, 4767 (*Yudhishtīraḥ* . . . P°oh *prathamajaḥ sutaḥ*), 4768, 4776, 4777, 4782 (Kuntī gave birth by *Dharma* to *Yudhishtīra*, by *Vāyu* to *Bhīmasena*, by *Indra* to *Arjuna*).—§ 191 (do.): I, 123, 4833.—§ 192 (do.): I, 124, 4836, (4842), 4844, 4857, 4859 (by the *Açvins* Mādri gave birth to *Nakula* and *Sahadeva*), 4862 (°oh *sutāḥ pañca*).—§ 193 (cf. Sambhavadhap.): P. died in accordance with the curse inflicted on him by *Kindama* (cf. § 183). Kuntī wished to be burnt together with him, but this Mādri did not allow, and herself ascended the funeral pyre (I, 125): I, 125, 4866, 4869, 4877 (*Kurunandanah*), 4882.—§ 194 (do.): The ascetics took Kuntī, the children, and the two corpses to *Hastinapura*. Hearing of the arrival of thousands of *Cāraṇas* (*Guhyakas*, v. 4930; *Siddhas*, v. 4931) and munis, people soon after sunrise began to come out from the city to see, together with *Bhīshma*, *Somadatta*, *Bāhlika*, the blind *rājarsihi* (i.e. Dhṛtarāṣṭra), the kshattr *Vidura*, *Satyavati*, *Kausalyā*, *Gāndhārī*, accompanied by the other ladies of the royal household (*rājadāraḥ*), and the sons of Dhṛtarāṣṭra. It was seventeen days after the death of P. (v. 4925). The *rshis*, etc., suddenly disappeared like a *fata morgana* (*Gandharvanagara*) (I, 126): I, 126, 4899, 4901 (°oh *putrān*), 4903 (°or *darāṃç oa putrāṃç ca*), 4918 (*Kauravyadāyādah*), 4923, 4925, 4929 (*Kurukulodevahaḥ*).—§ 195 (do.): Dhṛtarāṣṭra caused *Vidura* (in consultation with *Bhīshma*) to celebrate the funeral ceremonies (*pretakāryāṇi*) of P. and Mādri on the bank of the *Gaṅgā* (I, 127): I, 127, 4932, 4933, 4935, 4936, 4937, 4942, 4948.—§ 196 (Vyāsa): I, 128, 4964.—§ 211 (Sambhavadhap.): I, 139, 5535.—§ 213 (Jatugrhap.): I, 141, 5668; 142, 5677, 5679, 5681, 5682; 145, 5744 (*Kurunandanah*); 150, 5866; 151, 5906 (*bhāryaṃ P°oh*, i.e. Kuntī).—§ 221 (Caitrarathap.): I, 170, 6500.—§ 235 (Svayamvarap.): I, 191, ††147 (°os *tanayāḥ*).—§ 237 (Vaivāhikap.): I, 193, ††191 (°r *hi rāja Drupadasya rājñah priyaḥ sakha*).—§ 241 (Vidurāgamanap.): I, 200, 7387 (°oh *putrāḥ*); 203, 7441.—§ 243 (do.): I, 206, 7519 (sc. *putrāḥ*).—§ 244 (Rājyalābhap.): I, 207, 7562 (*iva*).—§ 267 (Yamasabhāv.): II, 8, 336 (in the palace of Yama).—§ 271 (Lokapālasabhākyānap.): II, 12, 486, 501, 506 (wished that *Yudhishtīra* should perform the *rājasūya*, that he might himself ascend to the world of *Indra*).—§ 289 (Argḥāharanap.): II, 37, 1350 (*Bhīshmako* . . . P°vat *kṛtalakṣaṇa*, otherwise PCR).—§ 297 (Dyūtap.): II, 54, 1943 (°oh *sutān*).—§ 305 (Anudyūtap.): II, 79, 2600 (*mṛta*, all. to § 193), 2610.—§ 311 (Āraṇyakap.): III, 4, †222 (°oh *sutān*), †232 (°oh *putrāṃ*, sc. *Yudhishtīra*).—§ 313 (do.): III, 6, 285 (°oh *sutāḥ*).—§ 314 (do.): III, 9, 342 (*yādṛçah*), 343 (sc. *putrāḥ*).—§ 317 (Arjunābhigamanap.): III, 12, 580 (*enusha P°oh*, i.e. *Draupadī*).—§ 325 (*Draupadī-paritāpav.*): III, 27, 1022 (*enushaṃ P°oh*, i.e. *Draupadī*).—

§ 436 (Yakshayuddhap.): III, 159, 11631 (°oh putrān).—§ 437 (do.): III, 160, 11661 (°oh putrān).—§ 438 (do.): III, 161, 11770 (°oh putrān).—§ 449 (Ājagarap.): III, 177, †12348 (°oh sutañ).—§ 525 (Rāmopākhyānap.): III, 273, 15863 (°mushā P°oh, i.e. Draupadī).—§ 554 (Sainyod-yogap.): V, 1, †11 (°oh sutañ).—§ 556 (Sañjayayānap.): V, 20, 606; 24, †720 (°oh sutañ).—§ 557 (Prajāgarap.): V, 33, †1092 (°ājñā P°oh putrāñ pañca).—§ 559 (do.): V, 36, †1331 (°oh sutañ).—§ 562 (Bhagavadyānap.): V, 82, 2892 (°mushā P°oh, i.e. Draupadī).—§ 567 (do.): V, 132, 4481.—§ 569 (do.): V, 137, 4655 (°mushā P°oh, i.e. Draupadī); 140, 4734 (°oh putro 'si dharmatāñ, sc. Karna); 141, 4756 (°oh putro 'emi dharmatāñ, says Karna), 4758 (do.); 147, 4997; 148, 5008, 5009, †5036 (°ājñā P°oh); 149, 5068, 5069.—§ 570 (Sainyaniryānap.): V, 156, 5298 (°oh putrāñ); 158, 5376 (°oh putrāñ, sc. Arjuna).—§ 586 (Bhishmaradhap.): VI, 104, 4764 (°pūrvajāñ, sc. Bhishmañ C.; °pūrvajāñ, sc. Pāṇḍavāñ B.; but read °pūrvajā, i.e. Dhṛtarāshṭra with PCR.); 107, 4941 (°pūrvajāñ, sc. Bhishmañ, B. and C.; read °pūrvajā), 4954 (°pūrvajāñ, sc. Bhishmañ, B. and C.; read °pūrvajā), 4979.—§ 587 (do.): VI, 108, 5020 (read with B. °pūrvajā, C. °pūrvajāñ); 109, 5065 (do., do.); 116, 5432 (°pūrvajā = Dhṛtarāshṭra).—§ 593 (Abhimanyuvadhap.): VII, 39, 1670 (°oh kahetrod-bhavañ sutañ).—§ 596 (Pratijñāp.): VII, 74, 2616 (°oh khila kahetrod-jātāñ Çakreṇa, sc. Arjuna).—§ 599 (Jayadrathavadhap.): VII, 102, 3840.—§ 608 (Karnap.): VIII, 61, 3100 (°pūrvajā, i.e. Dhṛtarāshṭra).—§ 611 (Çalyap.): IX, 13, 694 (do.).—§ 613 (Gadāyuddhap.): IX, 33, 1903 (°oh Kuntiyāñ ca santatiñ).—§ 641 (Rājadh.): XII, 75, 2853.—§ 777 (Svargārohanik. p.): XIII, 169, 7738 (°yathā P°oh sutañ).—§ 785 (Anugītāp.): XIV, 66, 1955 (°oç ca piṇḍāñ).—§ 787 (Āçramavāsap.): XV, 4, 160; 9, 284; 10, 321; 17, 476 (°oh . . . santatiñ), 488 (°oh putrāñ); 20, 554 (°Bahantur samipatāñ), 567 (in the abode of Indra).—§ 789 (Putradarçanap.): XV, 31, 851 (°Marudgāñ dhi viçishṭatamañ).—§ 795 (Svargārohanap.): XVIII, 4, 144; 5, 161 (°Mahendrasadanāñ yayau). Cf. Bhārata, Bharatarashabha, Bharatasuttama, Kaurava, Kauravanandana, Kauravarashabha, Kauravya, Kauravyadāyāda, Kausalyānandavardhana, Kurūdvaḥa, Kurukulodvaḥa, Kurunandana, Kurupati, Kurupravīra, Nāgapurādhipa, Nāgapurasimpha.

Pāṇḍu, son of the elder Janamejaya. § 154 (Pūruvamp.): I, 94, 3746 (second son of Janamejaya).

Pāṇḍu, pl. = Pāṇḍava, pl. (also = the party of Yudhisṭhira): I, 444, 458, 462, 5541, 5728, 7359, 7556, 7782 (°ānām pravarañ, i.e. Arjuna), 8017 (°sāgarāñ); II, †2349; III, 244, 11021, 15071, 15186, 15792, 16923; IV, 213, 263 (°Kṣhāñ ca bhāryāñ P°ānām); V, 52, 92 (°Kuru-P°oñ), 97 (°Kuru-P°ānām), 582, 2271, 2366 (°Kuru-P°ānām), 2896, 5925, 7583; VI, 2028 (°sainyeshu), 2066, 2324, 2716 (°sainyona), 2918, 2935, 3639, 3669 (°ānām . . . sainyeshu), 3884, 3969, 4256, 4292, 4365 (°sainyam), 4696 (°sānām), †4885 (°sānām), 5002 (°sainyasya), 5468 (°sānām), 5521 (°sānām), 5600, 5847; VII, 413, 434 (°-Sṛñjayaiñ), 489 (°-Sṛñjayāñ), 494 (°vāhinīñ), 669 (°-Sṛñjayāñ), 883, 1086, 1160 (°-Pāñcālāñ), 1175, 1359, 1412, 1414, 1692, 1763, 1779, 1782, 2556 (°-Pāñcālāñ), 2612, 2613, 3078, 3513 (°-Sṛñjayaiñ), 3939, 3959 (°ānām rishabhāñ, i.e. Arjuna), 4010, 4011 (°sainyasya), 4163, 4435 (°sainyo), 4482, 4497, 4498 (°sainyam), 4682 (°-Pāñcālāñ), 4683 (°-Pāñcālāñ), 4892 (°-Pāñcālā-Matsyānām), 4933 (°-Pāñcālāñ), 5018, 5098, 5307 (°sānām), 5335 (°-Sṛñjayaiñ), 6619, 6621, 6605 (°sānām), 6622

(°sainikāñ), 6625 (°sānām), 6641, 6679 (°-Sṛñjayāñ), 6770 (°sainyāni), 7352 (°-Pāñcālāsainyānām), 7480 (only B.), 7738, 8267 (°-Pāñcālāñ), 8268, 8269, 8271, 8308 (°-Sṛñjayāñ), 8391, 8392, †8460 (°Kuru-P°yodhāñ), 8919, 8939, 9159, 9204 (°-Pāñcālāñ), 9209, 9214 (°-Pāñcālā-Sṛñjayāñ), 9217, 9245 (°Kuru-P°oñ), 9254 (°sainyam), 9266, 9388 (°vāhinīñ); VIII, 307, 687, 839, 844 (°-Sṛñjaya-Pāñcālāñ), 846 (°Kuru-Pāñcālā-P°oñ), 868 (°-Pāñcālāñ), 884 (°-Pāñcālā-Somakāñ), 889 (°yodhāñ), 890 (°rathakuñjarāñ), 1236, 1281, 2285, 2307 (°-Pāñcālāñ), 2309 (°-Pāñcālā-Kaikayaiñ), 2312, 2332, 2682, 3010 (°-Sṛñjayāñ), 3012, 3013, 3067 (°-Sṛñjayaiñ), 3090 (°sainyāni), 3258, 3891 (°sainyam), 3951 (°-Pāñcālāñ), 4018 (°sainyāni), †4313 (°-Sṛñjayaiñ), †4325 (do.), †4492 (°Kuru-P°yodhāñ), †4592 (°-Pāñcālāñ), 5031 (°-Pāñcālā-Sṛñjayāñ); IX, 339, 538 (°camām), 619 (°sānām), 870 (°-Pāñcālā-Somakāñ), 958, 965, 976 (°vāhinīñ), 1032, 1097 (°sānām), 1125, 1211, 1239, 1581 (°-Sṛñjayaiñ), 1687 (°-Kauravasañmardāt), 1713, 1788 (°Pāñcālā-P°ānām), 3209, 3408, 3583; X, 56, 139 (°Pāñcālā-P°ānām), 158, 159, 398 (°-Sṛñjayāñ); XI, 299 (°ānām kadanām), 353, 628; XII, †1895 (°Yaduvrāha-P°avañ); XIV, 1974 (°garbhāñ . . . P°ānām).

Pāṇḍudāyāda, pl. = Pāṇḍava, pl.: I, 5833, 5859; II, 2644.

Pāṇḍudāyāda, sg. = Bhīmasena: VII, 5209.

[**Pāṇḍu-digvijaya(h)**] ("subjection of the earth by Pāṇḍu"). § 177 (Sambhavad.): After some time *Bhishma* went to the capital of the *Madra* king *Çalya* ("the bull of the *Bahlikas*"), and, according to the custom observed in that family and ordained by *Svayambhū* himself, he obtained his sister *Mādrī* for *Pāṇḍu* by giving great riches, and took her to *Hastinapura*, where the nuptials were celebrated on an auspicious day and *muhūrta*. After thirty days *Pāṇḍu* started on his conquest of the world, and conquered the *Daçarṇas* (*dagarkṛtāñ*), slew the *Magadha* king *Dirgha* (who had offended against numerous kings) in *Rājagṛha*; then going into *Mithilā* he defeated the *Videhas*; then the *Kāçis*, *Suhmas*, and *Puñdras*, etc., and after having made all kings the vassals of the *Kurus*, he returned laden with much wealth to *Hastinapura*, where people said: "They who before robbed the *Kurus* of both territory and wealth, have been made to pay tribute" by *Pāṇḍu* (I, 113).

Pāṇḍukumāra, pl. (°āñ) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: VI, 2898.

Pāṇḍunandana, pl. (°āñ) (do.) = Pāṇḍava, pl.: I, 5713, 5829, 5856, 5877, 6439, 6495, 6949, 7141, 7369, 7530, 7602; II, 2644; III, 10912, 12558, 15210, 15518; IV, 133; V, 5159; VI, 525, 3681 (dual = *Nakula* and *Sahadeva*); VII, 1759 (*caturāñ*), 5466, 7150, 7675, 9124; IX, 621, 1014; XII, 1, 2; XIV, 1892; XV, 38 (*pañca bhrātarañ*), 596.

Pāṇḍunandana, ("grandson of Pāṇḍu") = Abhimanyu: VII, 1863.

Pāṇḍunandana, ("son of Pāṇḍu") = Arjuna: I, 5235, 5262 (*Phalgunañ*), 5409, 7779, 8281; II, 1031 (*Phalgunañ*); III, 1512, 1541; IV, 1225, 1232, 1421, 1436, 1779; V, 134 (*Dhanāñjayāñ*); VI, 2564; VII, 3688, 6228, 7105, 7764, 9603; VIII, 2405, 2588, 2791, 3004, 3604, †4951 (*Kṣava-P°au*), 5025 (*Gaṇḍivadhanañ*); IX, 521 (*Kapidhvajañ*), 1481; XII, 13151, 13189, 13225 (C. has by error °āñ, read °a with B.), 13282; XIV, 2492, 2577; XVI, 201.

Pāṇḍunandana, (do.) = Bhīmasena: I, 5016, 5033, 6038; III, 448, 11107, 11350; IV, 513 (*madhyamañ*), 775; VII, 5202, 5212, 5245, 5295, 5302, 5649, 5778, 5781, 6712, 9272; VIII, 4154; IX, 569, 574, 1913.

Pāṇḍunandana ^a (do.) = Nakula: II, 1189; III, 4012 (*Y°*); VII, 7570 (do.), 7573 (do.); IX, 494, 501.

Pāṇḍunandana ^a (do.) = Sahadeva: II, 1119; VIII, 913.

Pāṇḍunandana ^a (do.) = Yudhishtira: III, 611, 638, 691, 1910, 8415, 8654, 8687, 15861; V, 2113, 7629; VII, 2563 (*jyeshthāt*), 2929, 6955; VIII, 2351, 3580; XII, 1372, 1392; XIII, 386, 976, 1029, 1298, 2400, 3041; XIV, 106, 2111 (*Dharmarājā*); XV, 43, 178, 245.

Pāṇḍunrpati ^a ("the Pāṇḍu king's son" = Yudhishtira): XIII, 1303.

Pāṇḍupūrvaja, v. *Pāṇḍu*.

Pāṇḍuputra, pl. (*°āḥ*) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: I, 139, †154, 421, 431, 4856, 4990 (*madhyamaḥ P°āṇḍam*, i.e. Bhīmasena), 5312, 5632, 5694, 5715, 5769, 5865, 5870, 5886, 5930, †7026, 7074 (dual = Arjuna and Bhīmasena), †7165, 7441, 7520, 7532, 7539, 7542, 7552; II, 16, 133, 1688, 1942, 1969, †2193, 2417, 2418, 2419, 2659; III, †225, †233, †249, 289, 398, 404, 524, 581 (*pañcāṇām*), 1956, 1957, 2018, †14742, 14785, 14962, 14983, 15191, 15353, 15616 (*pañcāṇām P°āṇḍam mahishīm*), 15634, †15649, †15714, 16944, 16948; IV, 288 (*āṇḍam pañcāṇām jyeshtho bhrātā Yudhishtirāḥ*), 317 (do.), 614 (*mahishī P°āṇḍam*, i.e. Draupadī), 909, 1117, 1168, 1306; V, 104, 607, †645, 862, †1333, 2140, 2255, 2297, 2298, 2810, †2420, 2483 (*pañcāṇām*), 2759, 2892, 2894, 2895, 3125, 4267 (*mahishī P°āṇḍam*, i.e. Draupadī), 4352, 4355, 5016, 5187, 5369, 5713, 5857; VI, 310, 575, 641, 832, 1628, 1633, 1636, 2095, 2545, 2548, 2891, 2902, 3069, 4721, 4830, 4917; VII, 73, 630, 1667, 3565 (dual = Nakula and Sahadeva), 5657, 6528, 6601, 7069, 7128, 7142, 7150, 7164, 7373, 8452, 8690, 8941, 9031, 9188; VIII, 65, 66, 230, 369, 1826, 2705 (dual = Nakula and Sahadeva), †3629, 3775; IX, 230, 525, 545, 682, 1673, 1676, 1821, 1970, 3553; XI, 232, 310, 312, 358, 435, 637; XII, 499; XIV, 322, 1781, 1792, 1982, 2049 (*°priyepsaya*); XV, 50, 81, 333 (*caturbhiḥ*), 767, 777.

Pāṇḍuputra ^a ("the son of Pāṇḍu") = Arjuna: III, 1832 (*Phalgunasya*), 1877 (*Dhananjayaḥ*); IV, 1638 (do.), 1810, 2041; V, 2355; VII, 112, 732, 1344, 2837, 3171, 6002, 6226, 8439; VIII, 125 (*Savyasācinā*), 1117, †1736, 2611, †4371, 4773; IX, 734, 3420, 3469 (*Dhananjayaḥ*); XIV, 2138, 2176, 2379 (*Dhananjayaḥ*); XVI, 210 (*Dhananjayaḥ*).

Pāṇḍuputra ^a (do.) = Bhīmasena: V, 2057 (had slain Jarāsandha); VI, 1554 (*°Vrkodare*); VII, 5482, 6709; IX, 1401 (?), 1702, 1703, 3596 (*°Vrkodaraḥ*).

Pāṇḍuputra ^a (do.) = Nakula: VIII, 922, 928, 946.

Pāṇḍuputra ^a (do.) = Sahadeva: VIII, 895; IX, †1562.

Pāṇḍuputra ^a (do.) = Yudhishtira: I, 530 (*Dharmarājasya*), 5517 (*Y°*), 5712, 6242 (*Y°*), 7553 (do.); II, 1277 (*°aya ājasyam*), 1747 (*yajñe P°aya*), 1759 (do.), 1761 (*°aya śriyam*), 1767, 1966 (*Y°*), 2272; III, 8410, †10215, 15026, 16919 (*Y°*); V, 633 (do.), †946 (do.), †949, †1561, 2244 (*jyeshthasya*), 5782, 5933, 7573; VI, 2546, 2574, 4831, 4833, 4854, 5191; VII, 238, 4084, 6766; VIII, 891, 1691, 2350 (*Y°*), 3207 (do.); IX, 461 (do.), 649; XII, 833 (*jyeshthasya*), 1836 (do.), 1936 (*Y°*), †2364; XIV, 1929; XVIII, 79.

Pāṇḍura, a warrior of Skanda. § 615u (Skanda): IX, 45_n, 2575.

[**Pāṇḍurājyābhisheka**] ("anointing of Pāṇḍu as a king"). § 173 (Sambhavad): Upon the birth of those three children (§ 171), *Kurujāngala*, *Kurukshetra*, and the *Kurus* grew in prosperity, etc. The southern *Kurus*, in virtuous rivalry with the northern *Kurus*, walked about in the company of gods, *ṛshis*, and *Cāraṇas*. Virtuously

ruled by *Bhishma*, the kingdom was adorned with hundreds of *caityas* and *yāgas*. *Dhṛtarāshtra*, *Pāṇḍu*, and *Vidura* were brought up by *Bhishma* as if they were his own children, and became well exercised in archery, etc., and well read in the *Itihāsas* and *Purāṇas* and various sciences, and the *Vedas* and *Vedāṅgas*. *Pāṇḍu* excelled all men in archery, *Dhṛtarāshtra* in personal strength, *Vidura* in devotion to virtue. *Hastinapura* was the foremost among cities. Because of *Dhṛtarāshtra*'s blindness and *Vidura*'s being a *pārasava* (son of a *brahman* with a *śūdra* woman), *Pāṇḍu* became king. One day *Bhishma* addressed *Vidura* [about the marriage of the two princes] (I, 109).

Pāṇḍurāshtra, pl. (*°āḥ*) (VI, 351, B.), v. *Pāṇḍurāshtra*, pl. **Pāṇḍusaupāka**, name of a caste. XIII, 2588 (*°vavahāravan*).

Pāṇḍusūnu ^a ("the son of Pāṇḍu") = Arjuna: VII, †6145.

Pāṇḍusūnu ^a (do.) = Yudhishtira: VI, 3698.

Pāṇḍusuta ^a, pl. (*°āḥ*) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: I, 142, 437, 5543, 5657, 5739, 6349 (*pañca*), †7083, †7187, 7492; III, 8413, 8516, †10232, †10234, †12652, 14786, 14804; IV, 337; V, †17, 197, 1378, 1396, 1631, 3706; VI, 515, 2180, 2498, 2505, 2576, 2904, 3008, 3075, 3640, 3644, †3765, 4405, 4441, 4442, 4727, 5288 (dual = Arjuna and Bhīmasena), 5330, 5522; VII, 189, 4541, 5462, 5539, 6984, 6998, 7001, 7020, 7739; VIII, 276, 1127, 1270, 1272, 1319, 2128; IX, 335, †907, †1069, 1453, 1629, 3474; X, 135, 703; XI, 370; XII, 1468; XIV, 1547 (*pañca*), 1889; XVII, 36.

Pāṇḍusuta ^a ("the son of Pāṇḍu") = Arjuna: V, 629 (*Dhananjayam*); VI, 2155, 2395, 4454, 4664, 5070 (*°vavahārāḥ Kṛṣṇasārathīḥ*), 5451 (*°vavahārāḥ Kṛṣṇasārathīm*); VII, †672; VIII, 274, 2605.

Pāṇḍusuta ^a (do.) = Bhīmasena: III, 11119; VII, 5546.

Pāṇḍusuta ^a (do.) = Nakula: VIII, †4292.

Pāṇḍusuta ^a (do.) = Sahadeva: VIII, 908.

Pāṇḍusuta ^a (do.) = Yudhishtira: I, 5658 (*jyeshtham*); III, †10218, 15060 (*jyeshtham*); V, 63 (*Y°*); VI, †3781 (*Y°*), 4792 (*jyeshtham*), 5109 (*jyeshtham*); VII, 7014, †7309; VIII, 2314; XII, 1088 (*rājā*); XIII, 1313 (*nṛpam*), 7707 (*nṛpam*); XV, 166 (*rājā*).

Pāṇḍutanaya ^a, pl. (*°āḥ*) ("the sons of Pāṇḍu") = Pāṇḍava, pl.: III, 11564; VII, 6975.

Pāṇḍutanaya ^a ("the son of Pāṇḍu") = Arjuna: VII, 5990 (*Phalgunah*).

Pāṇḍuvira = Yudhishtira: IX, †898 (*Madrapa-P°yoh*).

Pāṇḍya ^a, pl. (*°āḥ*), a people and their country. § 273 (*Rājasūyārambhap.*): II, 14, 585 (*sa-P°-Kratha-Kaiçikān*, vanquished by Bhīshmaka).—§ 284 (Sahadeva): II, 31, 1174 (vanquished by Sahadeva on his digvijaya).—§ 377 (*Dhaumyatīrthak.*): III, 88, 8339 (*Agastyatīrtham P°eshu*; *Kumārāyāḥ kathitāḥ . . . P°eshu*).—§ 578 (Bhīshmavadhap.): VI, 50_n, 2084 (in the army of Yudhishtira).—§ 589 (*Dronābhishekap.*): VII, 11_n, 398 (had been vanquished by Kṛṣṇa).—§ 592 (*Samçaptakavadhap.*): VII, 23_o, 1016 (*bhīṣṇa kapāṭe P°āṇḍam*, then Kṛṣṇa had slain their king, the father of Śaraṅgadhvaḥ (B. *Sagaradhvaḥ*), cf. V, 1883).—§ 605 (*Karṇap.*): VIII, 12_{ββ}, 455.

Pāṇḍya ^a ("the king of the Pāṇḍyas"), two or more kings. § 11 (*Parvasaṅgr.*): I, 2, 544 (*vadhah P°aya*, cf. § 608).—§ 233 (*Svayamvarap.*): I, 187, †7020 (*Kalīṅga-Vāṅgādhipa-P°-Pauṇḍrāḥ*, present at the svayamvara of Draupadī).—§ 290 (*Çigupālavadhap.*): II, 44_a, 1539.—§ 295 (*Dyūtap.*): II, 52, 1893 (*Cola-P°su*, brought tribute to Yudhishtira).—

§ 555 (Sainyodyogap.): V, 197, 578 (came with troops to Yudhishtira).—§ 556 (Sañjayayānap.): V, 22, 1667 (*rāja*, among the allies of Yudhishtira).—§ 561a (Kṛṣṇa Vāsudeva): V, 49, 11883 (Kṛṣṇa slew P. (*kapāṭena*, cf. VII, 1016)).—§ 592 (Samcāptakavadhap.): VII, 23, 1019 (*Sāraṅgadhvajah* (B. *Sāgaradhvajah*), proceeded against Droṇa; his father had been slain by Kṛṣṇa, cf. V, 1883), 1021 (*°anuyāginam* . . . *rathamukhyānam*); 25, 1120 (fought with Vṛshasenu).—§ 605 (Karnap.): VIII, 19, 766, 769; 20, 775, 776, 777, 781, [789 (*Malayadhrajah*)], 790, 792, 793, 796, 802 (b: P.'s standard, smeared with sandal-paste, etc., had for its device the Malaya mountain (*Malayapratimam*), 808, [809 (*Malayadhrajah*)], 1819 (slain by Aśvatthāman); 21, 821 (*hate*), 824 (do.).—§ 608 (do.): VIII, 46, 2157 (shall proceed against Aśvatthāman, only in C., B. has *Dhṛṣṭadyumnah*); 49x, 2333 (attacked Karṇa).—§ 609 (Çalyap.): IX, 25, 91 (among the slain). Cf. Pāṇḍyarāja, Pāṇḍyarāshtrādhipa.

Pāṇḍya¹, the country of the Pāṇḍyas. § 370 (Tīrthayātrāp.): III, 85, 8163 (only B., there the mountain Rāhabha is situated).

Pāṇḍya², adj. ("belonging to the Pāṇḍyas"). § 515 (Karnadigvijaya): III, 254, 15250 (*°m çailam*, i.e. Çrī, Nil.).

Pāṇḍyarāja ("the king of the Pāṇḍyas") = Pāṇḍya¹. § 264 (Sabhākriyāp.): II, 43, 1119 (*°odra-rājau*, C. by error *Pāṇḍo*).—§ 281 (Sahadeva): II, 31, 1121 (vanquished by Sahadeva).—§ 572 (Rathātīrathasāṅkhyānap.): V, 171, 5918 (among the rathas in the army of Yudhishtira).—§ 605 (Karnap.): VIII, 20, 815 (*°ānucarān*).

Pāṇḍyarāshtrādhipa (do.) = Pāṇḍya¹. § 130 (Amçāvat.): I, 67, 2678 (incarnation of an Asura who was the younger brother of Vikahara).

Pāṇika, a companion of Skanda. § 615u (Skanda): IX, 45, 2545 (given to Skanda by Pūshan).

Pāṇikarna = Çiva (1000 names¹).

Pāṇikhāta, name of a tirtha. § 364 (Tīrthayātrāp.): III, 83, 6059.

Pāṇikūrcan, a warrior of Skanda. § 615u (Skanda): IX, 457, 2578.

Pāṇimat (II, 362, B.), v. Animat.

Pāṇitaka, a companion of Skanda. § 615u (Skanda): IX, 45, 2545 (given to Skanda by Pūshan).

Pāṇkadigdhāṅga, a warrior of Skanda. § 615u (Skanda): IX, 457, 2570.

Pāṇkajit, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 1013, 3595 (enumeration).

Pannaga¹, pl. (*°āḥ*) ("serpents," generally synonymous with Nāga, pl.): I, 799, 1015, 1064, 1092 (*°bhōjanah*, sc. Garuḍa), 1283, 1284, 1313, 1537, 1548, 1549, 1564, 1618, 1625 (*°sattamāḥ*), 1626 (do.), 1627 (*°çreshṭhāḥ*), 1630, 1632, 1651, 1652, 1661, 1864, 1914, 1932, 1998 (*°antakarīm malīm*), 2038, 2042, 2071, 2079, 2144, 2173, 2184, 2189, 2492, 2513, 2514, 2634 (sons of Kadṛū, different from the Nāgas), 2637, 7577 (*iva*), 8256, 8304; II, 946 (*Garutmān °āçanaḥ*); III, 170, 1566, 1646, 1674, 2409, 5076, 8168, 11236, 12205, 12206, 12243, 12272, 12400, 12522, 14589 (*iva*), 16579; IV, 40 (all. to Khāṇḍavadahanaparvan), 1522 (*iva*), 1914 (do.); V, 3586 (*Suparṇāṇḍam* . . . *°āçinām*), 3855 (*°āçana*, sc. Garuḍa), 3865 (do.), 4025 (*Suparṇam °āçanam*, i.e. Garuḍa), 4175, 4326, 17212; VI, 2961, 3478 (*iva*), 3495 (do.), 3592 (do.), 4045, 4279 (*iva*), 5494 (do.); VII, 1340 (do.), 1565 (do.), 2731, 4086, 4119, 4139 (*iva*), 5590 (*iva*), 5603 (dual), 5672 (*iva*), 5685 (do.), 5702 (do.), 6803 (do.), 7384 (do.), 7742 (dual, *iva*), 7933 (*iva*), 8401 (*°bhogābhair hastaiḥ*),

9210 (*iva*), 9251 (do.), 9354 (do.); VIII, 740 (*iva*), 1082 (*iva*), 2545 (do.), 2716 (do.), 2758 (do.), 2868 (do.), 2962 (do.), 4170 (do.); IX, 792 (*iva*), 922 (do.), 2149, 2151, 2496, 2509, 2703; XI, 159; XII, 1741, 1608, 6793 (*°adhipah*), 13922; XIII, 993, 11373, 4734, 7147, 7467, 7644 (*Kadrājāḥ*); XIV, 1747, 1750, 751 (*Prajāpatau P°āṇḍam Devārshindā ca samridam*), 1684, 1745, 2382 (*sañjivanam manim* . . . *P°āṇḍam parāyanam*), 2389 (*°endran*), 2446 (*iva*).

Pannaga, sg. ("serpent-demon"): I, 1703, 1706 (*çava-pannagam*); II, 2182 (*iva*), 2551 (do.); III, 2615, 8647 (*°endraradhār iva*), 11734 (*iva*); IV, 1519 (do.); V, 4326 (do.); VI, 3612 (do.), 4097 (do.), 4323 (*yathā*); VII, 1294 (*iva*), 1613 (do.), 1687 (do.), 4124 (*yathā*), 4640 (*iva*), 5952 (*iva*), 7516 (do.); VIII, 911 (do.), 966 (do.), 2477 (do.), 2955 (*iva p°ottamam*), 3882 (*yathā*), 4468 (do.); IX, 676 (do.); XI, 814 (*iva*); XII, 10972 (*yathā*), 13918; XIII, 16, 19 (*°adhamaḥ*), 126, 127, 131, 31, 37, 38, 39, 44, 47 (*°adhama*), 49, 50, 56, 66, 69, 70, 79, 80, 849; XIV, 2160 (*iva*), 2323 (*iva*).

Names of single Pannagas:—

Arbuda: II, 806.

Çakravāpin: II, 806.

Çesha: I, 1579 (*°ottama*); VII, 3456 (*°çreshṭhah*).

Çrīvaha: I, 1558.

Kauravya: I, 7793.

Nahusha: III, 12397, 12400 (*°sattama*), 12451 (*°ottamah*), 12505 (*°sattama*).

Padma: XII, 13828 (*°āçramam*), 13845, 13849.

Sumukha: V, 3662, 3671.

Takshaka: I, 810, 848 (*°adhamaḥ*), 1709 (*°ottamah*), 1758 (*°çreshṭhah*), 1762 (do.), 1769 (*°ottamah*), 1770, 1804 (*°çreshṭham*), 1978 (*°ottamat*), 1995 (*°adhamaḥ*), 2001, 2018, 2020, 2126, 2170 (*°ottamah*), 8089, 8202.

Vāsuki: I, 1059 (*°ottamah*), 1589 (do.), 1617 (*°ottamam*), 1865, 1925 (*°ottamah*), 2060 (*°ottamam*), 2080 (*°ottamah*), 2084 (*°ottama*), 2090 (do.); IX, 2150 (*°ottamam*).

Pannaganandini ("daughter of a Pannaga") = Ulūpi: XIV, 2347.

Pannagapati = Padma¹: XII, 13884.

Pannagarāja¹ = Çesha (Ananta): V, 3318 (*°A°*).

Pannagarāja² = Vāsuki: I, 1931; IX, 2148 (*°V°*).

Pannagarājan = Vāsuki: IX, 2150 (*°V°*).

Pannagasutā ("daughter of a Pannaga") = Ulūpi: XIV, 2342 (*°U°*), 2358.

Pannagātmaajā (do) = Ulūpi: XIV, 2309 (*°U°*), 2312 (*°U°*), 2348 (*°U°*).

Pannageçvara¹ ("serpent-king") = Takshaka: I, 1704 (*°T°*), 1801 (*°T°*).

Pannageçvara² (do.) = Vāsuki: I, 1919 (*°V°*); IX, 2555 (*°V°*); XIII, 7104 (? read with B. *patageçvaraḥ*).

Pannageçvarakanyā ("the serpent-king's daughter") = Ulūpi: I, 7808.

Pannagendra¹ = Takshaka: I, 1759, 1761, 1763, 1772, 1773, 1998, 1999, 12133; IX, 3423 (*°sūtanya Açrasenasya*).

Pannagendra² = Vāsuki: I, 1874.

Pannagi¹ ("serpent-maid"): I, 3895; VII, 3997 (*yathā*), 5048 (*iva*). Do.² = Ulūpi: I, 7793 (*°U°*).

Pāpahan = Agni, q.v.

Pāpaharā, a river. § 574 (Jambūkh.): VI, 94, 330 (in Bhāratavarsha).

Pāpanāçana = Viṣṇu (1000 names).

Para, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).

Para(h) = Īva (1000 names³).

Para(m) = Īva (1000 names³).—Do.³ = Viṣṇu (1000 names).

Parā¹, a goddess. § 270 (Brahmasubbhāv.): II, 11, 458 (in the palace of Brahmān).

Parā², a river. § 574 (Jambūkh.): VI, 9A, 327 (only C., B. has *Penān*).

Pārā, another name of the river Kauçikī. § 134 (Viçvāmītra): I, 71, 2926 (Viçvāmītra changed the name of the river into P.).

Parāçara¹, a ṛṣi, son of Çakt(r)i and Adṛçyanṭi, and father of Vyāsa. § 70 (Ādivaṃçvātārāṇap.): I, 60, 2209 (*janayām āsa yaṃ Kālī Çaktreḥ putrāt P^oat*, sc. Vyāsa).—§ 77 (Vyāsa): I, 63, 2399, 2415 (begot Vyāsa on Satyavati).—§ 156 (Pūruvaṃç.): I, 95, ††3802 (do.).—§ 171 (Vicitravīrya-autotpatti): I, 105, 4229 (*paramarṣiḥ*, do.).—§ 226 (cf. Vāsishṭha): Then *Adṛçyanṭi* (the widow of Çakt(r)i) in the hermitage of *Vāsishṭha* brought forth a son, *Parāçara* (so named because he had hindered *Vāsishṭha*, when he was *parāsu* (i.e. resolved upon self-destruction)), who knew *Vāsishṭha* as his father. *Adṛçyanṭi*, however, told him that his father had been devoured by a *Rākṣasa*. P. then in his anger resolved to destroy the whole creation, but was restrained by *Vāsishṭha* (*Maitrāvērūṇi*): I, 178, 6794.—§ 227 (Aurvop.): I, 180, 6864 (*Vāsishṭha* told P. the story of Aurva).—§ 228 (do.): I, 181, 6866 (*Çaktreyah*), 6874, 6877, 6881 (P. then controlled his wrath, but performed a *Rākṣasa* sacrifice; Pulastya prevailed upon him to make an end of it).—§ 266 (Çakrasubbhāv.): II, 7, 292 (in the palace of Indra).—§ 637 (Rājadh.): XII, 47η, 1697 (among the ṛṣhis who surrounded Bhīṣma).—§ 638b (Rāmo-pākyāna): XII, 49, 1792 (protected the son of Saudāsa).—§ 702 (Mokṣadh.): XII, 291, 10699 (10702); 292, (10728); 293, (10747); 294, (10770); 295, (10791); 296, (10822); 297, (10863), (10872), (10880), (10892), (10896); 298, (10900); 299, 10942, (10944) (instructed Janaka).—§ 707 (do.): XII, 319β, 11782 (*viprarsheḥ*, had instructed Viçvāvasu).—§ 709b (Sulabhā-Janakasamp.): XII, 321, 11875 (*Çagotrasya* . . . *Pañcaçikṣasya*).—§ 717b (Nārāyaṇi): XII, 350, 13639 (begot Vyāsa on Satyavati), 13642 (*Çaktiriputrah*), 13643 (*Çya dāyādah Kṛṣṇa-Dvapāyano munih*), †13687 (*maharṣiḥ*).—§ 730 (Ānuçāsanik.): XIII, 18, (1336), 1341 (obtained the son Vyāsa by gratifying Īva).—§ 746 (do.): XIII, 66, 3369 (*aha*, a sentence of his is quoted).—§ 770 (do.): XIII, 151a, †7088 (*Iḍanidhim*), 7153 (*Çmatam*, about the Sāviti mantras). Cf. Çāktra, Çaktreḥ putruḥ, Çāktreya, Çaktirja, Çaktirputra.

Parāçara², a serpent. § 67 (Sarpasattra): I, 57, 2160 (of Dhṛtarāṣṭra's race).

Parāçaraçarīraja ("the son of Parāçara") = Vyāsa: XIII, 1679.

Parāçarasuta (do.) = Vyāsa: II, 1637 (*Kṛṣṇa-Dvapāyano Vyāsaḥ*); VII, 9645; XII, 8806, 10484 (V^o), 12369, 12421, 13030 (V^o); XIII, 680 (*Iḍavyāsaḥ*).

Parāçarātmaja (do.) = Vyāsa: I, 55; XII, 12353 (V^o).

Pārāçarya¹ (do.) = Vyāsa: I, 541 (*muninā*), 2414, 4235 (*mahān ṛṣiḥ*); III, 1438; VI, 594 (*pīṭus tara*, sc. Dhṛtarāṣṭra's); XII, 12336 (V^o), 12344 (*mahāmuniḥ*); XIII, 7670 (one of the ṛṣhis of the north), 7718 (V^o); XVIII, 157 (*munih*).

Pārāçarya², one or two ṛṣhis of Parāçara's race. § 264 (Sabbhākriyāp.): II, 4a, 108 (*Sārikah*?).—§ 266 (Çakra-

sabbhāv.): II, 7, 295 (*Kṛṣhibalaḥ*?, in the palace of Çakra).

pāraçava, name of a caste: XIII, †2566 (son of a brahman and a çūdra woman). Cf. pārasava.

Paraçu, an ancient king. § 6 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration).

[**Paraçu**]-**Rāma**, v. Rāma¹.

Paraçuvana, name of a hell (?). § 710 (Mokṣadh.): XII, 322, †12075 (*Çayo nipātitaḥ*).

Paraçvadhāyudha = Īva (1000 names³).

Pārada, pl. (°aḥ), a people. § 295 (Dyūtap.): II, 51, 1832; 52, 1859, 1869 (brought tribute to Yudhiṣṭhira).—§ 585 (Bhīṣmavadhap.): VI, 87, 3853 (in the army of Duryodhana, followed Droṇa).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3379 (attacked Arjuna); 121εε, 4818 (attacked Sātyaki).

Parā gati(h) = Īva (1000 names³).

Parahan, an ancient king. § 6 (Anukram.): I, 1a, 232 (in Sañjaya's enumeration).

Parākrama, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156κ, 6850.

Parakrāthīn, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156κ, 6852.

Paramahansa = Mahāpuruṣa (Mahāpuruṣastava).

Paramakrodhin, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4357 (enumeration).

Paramam brahma = Īva (1000 names³).

Paramam haviḥ = Agni: I, 8416.—Do.³ = Skanda: III, †14640.

Paramam padam = Kṛṣṇa: XII, 1626.

Paramam pavitram = Skanda: III, †14639.

Paramam tapaḥ = Īva (1000 names³).

Paramaspashta = Viṣṇu (1000 names).

Paramatigmāmçu = Sūrya (the Sun): III, 16977.

Paramātman ("the Supreme Soul," often identified with Brahmān, Īva, or Viṣṇu (Kṛṣṇa, Nārāyaṇa)): III, 10915 (*Viṣṇuna*), 10931 (= Viṣṇu), 10955 (*Viṣṇuna*), 11174 (*nirguṇah*); V, †1675; VI, 1343, 1352, 1399 (*uttamah puruṣah*), 4462 (= Kṛṣṇa); VII, 6466 (do.); XII, 6921 (= Brahmān?), 7108, 7192 (*sthānasya P^onah*), †7400 (*Çkarti*), 7743, 8822, †8943 (*Çlām*), †8949, 11174, 11175, 11194, 11720, 12889 (*Vāsudevah*, = Nārāyaṇa (Kṛṣṇa)), 12982 (= do.), 12989 (= do.), 13012 (*dehinām*, = do.), 13034 (= do.), 13139 (= do.), 13335 (= do.), 13350 (= do.), 13354 (= do.), 13358 (= do.), 13369 (= do.), 13374 (= do., °aḥ *sthānasya*), 13387 (= do.), 13402 (= do.), 13449 (= do.), 13684, 13753, 13754 (*Nārāyaṇah*): XIII, 1252 (= Īva (1000 names³)), 4104 (*Brahmaṇah*), 6865 (= Kṛṣṇa), 6951 (Viṣṇu's 1000 names), 7743 (= Kṛṣṇa); XIV, 1491 (do.).

Parameçvara ("the Supreme Lord", often identified with Brahmān, Īva, or Viṣṇu (Kṛṣṇa, Nārāyaṇa)): III, 8353 (*Çhetrajñah* = Kṛṣṇa); V, 3870 (= Kāla); VI, 1348, 2941 (= Kṛṣṇa); XII, 2398 (*Nārāyaṇam*), 12875 (= Nārāyaṇa), 13005 (do.); XIII, 595 (= Īva), 792 (do.), 795 (do.), 797 (do.), 842 (do.), 913 (do.), 922 (do.), 1119 (do.), 1360 (do.), 3621 (*Brahmā*), 6908 (identified with Kāla), 6990 (Viṣṇu's 1000 names); XIV, 1320, 1592 (= Kṛṣṇa).

Paramayañjika = Mahāpuruṣa (Mahāpuruṣastava).

Parameshṭha ("son of Parameshṭhīn [i.e. Brahmān]") = Nārada: XII, 12700 (B. *Parameshṭhya*).

Parameshṭhija (do.) = Nārada: XII, 13326 (N.), 13330 (N.), 13399 (N^o).

Parameshṭhīn = Brahmān (Prajāpati): I, 32, 61, 935,

1249 (Garuda identified with *P. Prajāpati*), 2497, 8150 (*°mukhāt*); III, 8694, 8708, 12897 (*B°*), 12810, 12815 (?); V, 4299 (*Prajāpatiḥ*), 4303 (do.), 4304; VI, 546 (*°sarvaloka-svarasyeva Parameshthī Prajāpateḥ*); VII, 2046 (*B°*); XII, 5826 (?), 7320 (*B°*), 8803 (*°sāmyatā*), 11578 (= *ahaṅkāra*), 12686 (? one of the twenty-one *Prajāpatis*), 13404 (father of *Nārada*, so Nil. and PCR., cf. Hariv., vv. 123 foll.), 13452 (*B°*), 13472, 13665 (*B°*).

Parameshthīn = *Çiva*: III, 1514; VII, 9508.

Parameshthīn = *Vishṇu* (*Nārāyaṇa*, *Kṛṣṇa*): III, 8774, 12885; XII, 1605 (= *Kṛṣṇa*); XIII, 6994 (1000 names).

Parameshthīn = *Nārada*: XII, 12882 (*N°*, read *°ijam* instead of *°inam*?).

Parameshthīn, son of *Ajamīdha*. § 152 (*Pūruvaṃc*): I, 94, 3722 (*Dushyanta-P°au*, sons of *Ajamīdha* and *Nilī*), 3723 (*Dushyanta-P°oh*, the *Pūncālas* are their offspring).

Parameshthiputra ("the son of *Parameshthīn* [i.e. *Brahmān*]") = *Nārada*: XII, †12701.

Pārameshthya, adj. ("belonging to *Parameshthīn*"). § 246 (*Sundopasundop*): I, 211, 7682 (*rahayāḥ*, i.e. the *Brahmarshis*).—§ 440 (*Yakshayuddhap*): III, 164, 11900 (sc. *astram*, acquired by *Arjuna*).—§ 588 (*Bhishmavadhap*): VI, 121, 5802 (sc. *astram*, known to *Arjuna*). Cf. *Pārameshtha*.

Paramo mantraḥ = *Çiva* (1000 names²).

Parānta, pl. (*°āḥ*), a people. § 574 (*Jambūkh*): VI, 9μ, 355 (in *Bhāratavarsha*).

Pararddhi = *Vishṇu* (1000 names).

pārasava (name of a caste), said of *Vidura*: I, 4361. Cf. *pārācava*.

pārasavi ("woman of the *pārasava* caste"), said of the wife of *Vidura*, the daughter of king *Devaka*: I, 4480.

Pārasika, pl. (*°āḥ*), a people. § 574 (*Jambūkh*): VI, 9ξ, 373 (in the north).

Parasvāmin = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Paratāṅgana, pl. (*°āḥ*), a people. § 295 (*Dyūtap*): II, 52, 1859 (*Taṅganāḥ P°āḥ*).

Parāvaha, name of a wind. § 714n (*Çukakṛtya*): The wind which takes away the lives of the creatures, whose track is followed by *Mṛtyu* and [*Yama*] *Vaivasvata*, which leads yogins to immortality, by whose aid the ten thousand sons of *Dakṣa* (otherwise PCR.) attained to the ends of the universe, by whose touch one becomes emancipated and never returns [to this world], that wind is called by the name of *P.*: XII, 329, 12416.

Parāvara = *Skanda*: III, 14645.

Parāvarajña = *Skanda*: III, 14645.

Parāvasu, a brahman, son of *Raibhya* and brother of *Arvāvasu*. § 414 (*Yavakṛitop*): III, 135, 10704 (*Arvāvasu-P°a*, sons of *Raibhya*).—§ 416 (do.): III, 136, 10787 (*bharyām . . . P°oh*); 137, 10789.—§ 417 (do.): III, 138, 10792 (*Arvāvasu-P°a*, performed a sacrifice for *Brhaddymna*), 10793 (*bharyām P°oh*), 10794, 10802, 10810 (*P.* killed his father by a mistake, threw suspicion on *Arvāvasu*, etc.).—§ 638b (*Rāmopākhyāna*): XII, 49, 1771 (*Viçāmitrasya pauṭraḥ . . . Raibhyaputraḥ*, censured *Rāma Jāmadagnya*), 1775.—§ 665 (*Mokshadh*): XII, 208, 7592 (*Arvāvasu-P°a*, among the ṛshis of the east).—§ 717e (*Upāricara*): XII, 337e, 12752 (do., among the *sadasyas* at the sacrifice of *Vasu Upāricara*).—§ 770 (*Ānuçāsanik*): XIII, 151, 7108 (do., among the seven *Mahendrasya guravaḥ* in the east).

Pārāvata, a serpent. § 65 (*Sarpasattra*): I, 57, 2152 (of *Airāvata*'s race).

Parāyana(m) = *Sūrya* (the Sun): III, 147.—Do.³ = *Vishṇu* (1000 names).

pārçvada (B. *pārshada*) = *pārishada*: IX, 2546; XIII, 1397, 1399.

Pāribarha (B. *Pa°*), a *Suparṇa*, son of *Garuda*. § 564 (*Mātaliyop*): V, 101β, 3598 (enumeration).

Pāribhadraka, pl. (*°āḥ*), a people. § 578 (*Bhishmavadhap*): VI, 51a, 2099 (in the army of *Duryodhana*, only B., C. has *Mañibh°*).

pariçesha ("supplement"): XII, 11739 (*Çatapatham . . . aa-p°m*), 11757.

Parīçruta, name of two warriors of *Skanda*. § 615u (*Skanda*): IX, 45η, 2562, 2563.

Paridhīpatikhecara = *Çiva* (1000 names²).

Paridvīpa, v. *Sariddvīpa*.

Parigha, a companion of *Skanda*. § 615u (*Skanda*): IX, 45δ, 2536 (given to *Skanda* by *Aṃça*).

Parigha, name of a caṇḍāla. § 646b (*Mūrjāramūṣhikasamv*): XII, 138, 5028.

Parigraha = *Vishṇu* (1000 names).

Pārījāta, a serpent. § 65 (*Surpasattra*): I, 57, 2152 (of *Airāvata*'s race).

Pārījāta, a ṛshi. § 265 (*Lokapālasabdhāk*): II, 5, 145 (accompanied *Nārada*).

***pārījāta**, pl. (*°āḥ*) ("coral-trees"): III, 14537 (*°vanaiḥ*); IX, 2181.—Do.⁴ (the celestial *pārījāta*): § 567 (*Bhagavadānāp*): V, 130ξ, 4413 (robbed by *Kṛṣṇa* from heaven).—§ 589 (*Dronābhishekap*): VII, 11, 403 (do., from the abode of *Mahendra*).

Pārījātaka, a muni. § 264 (*Sabhākriyāp*): II, 4a, 109 (waited upon *Yudhishthira*).

Parikshit or **Parikshit** (C. has in book I *°ri°*, in books X–XVII *°ri°*; B. mostly *°ri°*), son of *Abhimanyu* and *Uttarā*, and father of *Janamejaya*. § 11 (*Parvasaṅg*): I, 2, 606 (*°āḥ . . . janma, °ri°* also B.).—§ 51 (cf. *Āstikap*): One day king *P.*, the son of *Abhimanyu*, when hunting, having pierced a deer lost sight of it. He then asked the muni *Çamika*, but received no answer as the muni was then observing the vow of silence; in anger the king then placed upon the muni's shoulder a dead snake and returned to his capital *Hastinapura*. Of this the muni's son *Çṛṅgin* was informed in a quarrel by his companion *Kṛṣṇa* (I, 40), and then cursed *P.*, saying that within seven nights he should be stung to death by *Takṣaka*. The muni was not pleased with the curse, as *P.* properly protected his subjects (I, 41). Therefore he sent his disciple *Gauramukha* to inform *P.*, who became very repentant and sorrowful. A mansion was erected upon a solitary column and well guarded. The seventh day the brahman *Kāçyapa* was coming desirous of curing the king. *Takṣaka* in the shape of an old brahman met with *Kāçyapa* (I, 42). As *Kāçyapa* revived a banyan which had been reduced to ashes by being bitten by *Takṣaka*, *Takṣaka* gave to *Kāçyapa* more wealth than what he expected from *P.*, and having ascertained by means of *yoga* that *P.*'s span of life was at an end, *Kāçyapa* retired. *Takṣaka* went to *Hastinapura*, and hearing that *P.* was protected by poison-neutralizing *mantras* and medicines, he caused some serpents in the guise of ascetics to present the king with *kuça*-grass, water, and fruits, in one of which he himself was concealed as a tiny ugly insect. As such he appeared when *P.* was eating the fruit. *P.* said: "The sun is setting, to-day I have no more fear from poison; therefore let this insect becoming *Takṣaka* bite me so that

the words of the ascetic may be rendered true." Then he placed the insect on his neck and was bitten by *Takshaka*, who coiled round his neck and uttered a tremendous roar (I, 43): I, 40, 1664 (*Kauravamañujah*), 1670, 1673 (*rāja* . . . *Abhimanyujah*, °rī° also B.); 41, 1692, 1696 (*rāja* . . . *Abhimanyujah*), 1709, 1716; 42, 1737, 1762 (*nṛpaṃ Kurukulotpannam*).—§ 56 (do.): The ministers of *Janamejaya* told him about *P.*, that he was virtuous, a pupil of *Çāradvata* (i.e. *Kṛpa*) in the science of arms and dear to *Govinda* (i.e. *Kṛṣṇa*), and that he had got his name because he was born by *Uttarā*, "*parikṣiṇeṣu Kurushu*," and that he ruled sixty years; that being addicted to hunting he made over all affairs of state to his ministers; then how he insulted *Çamika*, and his death (cf. § 51); they also mentioned that *Takshaka* had insulted the *ṛṣhi* *Uttanka*: I, 49, 1934, 1947 (*Saubhadraśātmajah*); 50, 1980 (*rāja Kurucreshthah*).—§ 160 (*Pūruvaṃc*): I, 95, ††3836 (*parikṣiṇe kulo jātaḥ*), ††3837 (married *Mādravati*).—§ 617 (*Aishikap*): X, 16, 724 (*parikṣiṇeṣu Kurushu putras tava bharishyati | etad asya P°tvam*), 725, 734, 737 (being still a foetus *P.* was slain by *Açvatthāman*, but *Kṛṣṇa* promised to revive him).—§ 785 (*Anugītāp*): XIV, 66, 1943 (was still-born); 70, 2044 (was revived by *Kṛṣṇa*; *parikṣiṇe kulo yasmād jāto 'yam Abhimanyujah | P°d iti nāmāsyā bhavishyati*); 78, 2288 (*Abhimanyor yathā jātaḥ*).—§ 788 (*Āçramavāsap*): XV, 21, 591 (*Vairātyās tanayam . . . pīṭaram te*, i.e. *Janamejaya's*).—§ 790 (*Putradarçanap*): XV, 35, 944 (*Janamejaya* wished to see *P.*, *Vyāsa* then summoned him from the other world).—§ 791 (*Mahāprasthānikap*): XVII, 1, 7, 9, 15, 28 (when the *Pāṇḍavas* left this world *P.* was installed as king in *Hāstina-pura*. *Kṛpa* became his preceptor). Cf. *Abhimanyoh sutaḥ*, *Abhimanyuja*, *Bharataçreshthā*, *Kirīṭitanayātmaja*, *Kurucreshthā*, *Kurukulādhama*, *Kurunandana*, *Kururāja*, *Kuruvardhana*, *Pāṇḍaveva*.

Parikshit or **Parikshit**, son of *Avikshit*. § 164 (*Pūruvaṃc*): I, 94, 3741 (son of *Avikshit*; °rī° both C. and B.), 3743 (father of *Janamejaya*, etc.; °rī° both C. and B.).

Parikshit (C.) or **Parikshit** (B.), a king of *Ayodhyā*. § 461 (*Vāmadovac*): III, 192, ††13145 (*Ayodhyayām Ikshvākūḥ*, married the daughter of the frog king, etc.).

Parikshit, son of *Anaçvan*. § 156 (*Pūruvaṃc*): I, 95, 3794 (son of *Anaçvan*), 3795 (husband of *Suyaçā Bāhūdā*, and father of *Bhīmasena*).

Pārikshit (B. °rī°) = *Janamejaya*¹⁰; XII, 5596 (*J°*).

Pārikshita or **Pārikshita** = *Janamejaya*¹, q.v.

Parinirmita = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Pāripātra (C.) or **Pāriyātra** (B.), a mountain. § 269 (*Vaiçravaṇasabhāv*): II, 10, 412 (among the mountains present in the palace of *Kubera*).—§ 459 (*Mārkaṇḍeas*): III, 186, 12920 (seen by *Mārkaṇḍeya* in the stomach of *Nāīyana*).—§ 548 (*Āraṇyap*): III, 313, 17295 (*uttare*; *ḥ*: there the beings had sung that *Arjuna* should be invincible), 17318.—§ 574 (*Jambūkh*): VI, 9x, 319 (one of the *kula-parvatāḥ* of *Bhāratavarṣa*).—§ 641 (*Rājadh*): XII, 129, 4719 (*giriṃ*, there *Gotama* had his hermitage).—§ 6436 (*Kāyavyac*): XII, 135, 4856 (*°caraḥ*, sc. *Kāyavya*; °yā°, both C. and B.).—§ 782g (*Guruçishyas*): XIV, 43, 1173 (enumeration of the principal mountains).

Pāriplava, a tirtha. § 362 (*Tirthayātrāp*): III, 83, 5082.

***pārishada**, mostly pl. (*°aḥ*), said of the followers of *Çiva* and *Skanda*: II, 414 (surround *Çiva* in the palace of *Kubera*), 416 (do.); III, 9949 (sc. *Çiva's*), 14330 (sc. *Skanda's*), 14387 (*Skanda°an*), 15856 (sc. *Çiva's*); VII, 9511 (do.); VIII,

1542 (do.); IX, 2526 (*maḥa°*, sc. *Skanda's*), 2552 (dual, do.), 2553 (*maḥa°*, dual, do.), 2579 (*maḥa°*, do.), 2580 (do.), 2606 (do.), 2610 (do.), 2614 (*maḥa°*, do.), 2615 (do.), 2672 (do.); X, 283 (sc. *Çiva's*).

Pārishadapriya = *Çiva*: X, 258.

Parivaha, name of a wind. § 714m (*Çukakṛtya*): The wind who bears the celestial waters and supports the celestial *Gaṅgā*, who causes the Sun with its thousand rays to appear as a luminous body of only one ray, and who causes the Moon to increase after his waning, that wind is named *P.*; XII, 329, 12412.

Parivyādha, a *ṛṣhi*. § 665 (*Mokshadh*): XII, 2080, 7596 (one of the *ṛṣhis* of the west).—§ 770 (*Ānuçāsanik*): XIII, 1510, 7114 (one of the seven *Varuṇasya ṛtvijah* in the west).—§ 775 (do.): XIII, 166e, 7667 (among the *ṛṣhis* of the west).

Pāriyātra, v. *Pāripātra*.

Parjanya¹, the god of rain = *Indra*, q.v.

Parjanya², a *Devagandharva*. § 101 (*Amçavat*): I, 65, 2552 (the fourteenth son of *Muni*).—§ 191 (*Arjuna*): I, 123a, 4812 (*çaturdaçah*, among the *Devagandharvas* present at the birth of *Arjuna*).

Parjanya³ = *Vishṇu* (1000 names).

Pārjanya, adj. ("belonging to *Parjanya*"). § 208 (*Astradarçana*): I, 135, 5365 (*°enderjad* [sc. *°astreṇa*] *ghaṇan*, sc. *Arjuna*). Cf. next.

Pārjanyastra ("the *Parjanya*-weapon"). § 588 (*Bhishmavadhap*): VI, 121, 5784 (employed by *Arjuna* in order to get water).

Parṇacīrapaṭa = *Çiva* (1000 names¹).

Parṇāçā, a river. § 268 (*Varuṇasabhāv*): II, 9, 373 (among the rivers present in the palace of *Varuṇa*).—§ 298 (*Dyūtap*): II, 65, †2146 (*yat kṛṇcid anu P°am prak Sindhoḥ*, sc. *gavāçvaṃ*, belongs to *Yudhishtira*).—§ 574 (*Jambūkh*): VI, 9x, 339 (C. has by error *Parṇāçam*).—§ 599b (*Çrutāyudha*): VII, 92, 3305 (*mahānadi*, by *Varuṇa*, mother of *Çrutāyudha*).—§ 599 (*Jayadrathavadhap*): VII, 92, 3319 (*°āyāḥ priyāḥ sutaḥ*, i.e. *Çrutāyudha*).—§ 775 (*Ānuçāsanik*): XIII, 166a, 7647 (enumeration).

Parṇāçālā, name of a village. § 746 (*Ānuçāsanik*): XIII, 68, 3398 (between the *Gaṅgā* and the *Yamunā*, at the foot of the mountain *Yāmuna*, inhabited by brahmana).

Parṇāda, name of one or more brahmana. § 264 (*Sabbhākriyāp*): II, 4a, 108 (waited upon *Yudhishtira*).—§ 351 (*Nalopākhyānap*): III, 70, 2744 (*dvijah*), 2757, 2761 (sent to seek for *Nala*).—§ 353 (do.): III, 74, 2893; 76, 2978 (*brāhmaṇah*, the same).—§ 686 (*Mokshadh*): XII, 273, 9818 (only B., *Çukrasya punar ajñābhik P°o nāma—cāpa-dhyānāt tu punar ajñāti*, C.—*dharmavit*).

pārshada, v. *parçvada*.

Pārshata¹ ("the son of *Pṛshata*") = *Drupada*: I, 5462, 5474, 6334, 6348 (*Drupado nāma*), 7255; V, 7398, 7405, 7411, 7443.

Pārshata² ("the grandson of *Pṛshata*") = *Dhrṣṭadyumna*: I, 7273 (*Dh°*); II, 2349 (*°sya evaṇa*, i.e. *Draupadī*), 2665; III, 897 (*Dh°*); V, 57 (do.), †725 (*Dh°m* . . . *Yajñasamim*), †732, 2262 (*Dh°*), 4220 (do.), 5152 (do.), 5176 (do.), 7548 (do.), 7698 (do.); VI, 1655 (do.), 1837 (do.), 1866 (do.), 1962 (do.), 2080 (do.), 2062 (do.), 2064, 2071, 2072, 2082 (*Dh°*), 2128 (do.), 2149 (do.), 2194 (*Pañcaliyah*), 2202, 2213, 2226, 2228, 2229, 2327, 2329, 2334, 2340 (*Dh°*), 2481, 2499, 2706 (*Dh°*), 2714, 2715, 2724, 2733 (*Dh°*), 2742, 2755 (*Dh°*), 2760, 2788 (*Dh°*), 3063 (do.), 3353 (do.), 3362 (do.), 3373,

3374, 3390, 3391, 3400, 3403, 3404, 3408, 3431, 3556 (attacked by Duryodhana), 3629, 3631, 3822, 3823, 3824, 3839 (*Dh°*), 3861 (*prtanāpatim*), 3862, 3863, 4057, 5180 (fought with Kṛtavarma), 5181, 5236 (*rājānam*), 5326 (*Dh°*), 5353 (*rahinipatiḥ*), 5421, 5422, 5425, 5426, 5427, 5553 (*Dh°*), 5558 (do.), 5578 (do.), 5587 (do.); VII, 171, 217, 218, 219, 226, 254, 263, 266, 286, 298, 494, 633, 812, 819, 820, 821, 1054, 1508 (*Dh°*), 3128 (do.), 3491, 3500, 3501, 3504, 3522, 3523, 3596, 3600, 4149, 4282, 4287, 4914, 4927, 5148, 6762, 6898, 6909, 6923 (*Dh°*), 7175, 7182, 7183, 7184, 7187, 7194, 7281, 7664 (*Dh°*), 7665, 7754, 7758, 7774, 7781, 7783, 8630, 8632, 8714, 8760, 8785, 8788, 8791, 8793, 8821, 8822, 8829, 8835, 8840, 8870 (slew Droṇa), 8887 (*Dh°*), 8888, 8889, 8956, 8989, 9008, 9060, 9068, 9069, 9132, 9150, 9184, 9291, 9395, 9494, 9495; VIII, 862 (*Dh°*), 866 (only B., C. has *pārçvato*), 1038, 1045, 1047, 1048, 1057, 1231, 2214, 2215, 2398 (*Dh°*), 2400, 2641 (fought with Kṛtavarma), 2643, 2646, 2648, 2710, 2725, 2731, 2917, 2920, 2928, 2930, 2931, 2932, 2934, 2942, 2944, 2948, 2954, 2956, 2957, 2965, 2972, 3096, 3148 (*Dh°*), 3157, 3955 (*Dh°*), 4028 (do.), †4195, 4854 (*Dh°*), 4855, 4856; IX, 146 (*Dh°*), 147, 148, 753 (*Dh°*), 755, 757, 946 (*Dh°*), 1020 (*Dh°*), 1037 (do.), 1125 (do.); XI, 789 (do.); XIV, 1789 (*Droṇa-P°saṅgare*).—Do.² = Çikhaṇḍin: VIII, 1070.

Pārshata, pl. (°aḥ), the sons of Drupada. § 243 (Vidurā-gamanap.): I, 205, 7508.—§ 315 (Maitreyaçāpa): III, 10, 371.

Pārshatātmaja ("the son of Pārshata [i.e. Drupada]") = Dhṛṣṭadyumna: VIII, †4200 (*Somaka-P°au*, i.e. Janamejaya² and Dhṛṣṭadyumna).

Pārshatī¹ ("daughter-in-law of Pārshata"?), the queen of Drupada. § 218 (Draupadisambhava): I, 167, 6405. Cf. Pārshatī.

Pārshatī² ("daughter of Pārshata [i.e. Drupada]") = Draupadī: I, 6434 (*Kṛṣṇā*), 7326 (do.); III, 215 (*Dr°*); V, 5520, 5565.

Pārshnikshemasamūha, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91-7, 4355 (enumeration).

Pārtha¹, pl. (°aḥ) ("the sons of Pṛthā [i.e. Kuntī]") = Yudhishtira, Bhīmasena, and Arjuna (also often incl. Nakula and Sahadeva, the sons of Mādri); in some passages = the adherents of Yudhishtira: I, 111, 120, †151 (*pañca*), †164 (*Bhīmam anyāṃ ca P°ān*), 562, 571 (*pañca*), 2254, 2265, 2290 (dual = Bhīmasena and Arjuna), 5376, 5534 (*Arjunapramukhāḥ*), 5839 (dual = Yudhishtira and Arjuna), 5844, 6315, 6345, 6423, 6436, 6922, †7016, †7131 (dual = Bhīmasena and Arjuna), †7185, †7186, 7378, 7403, 7453, 7515, 7522, 7744; II, 18, 21, 48, 512, 965 (dual = Bhīmasena and Arjuna), 967 (do., do.), 995, 1678, 1699, 1888, 2030, 2110, †2119, †2194, †2381, 2417, 2484, 2514, 2518, †2523, †2527, 2565, 2663 (*Dhṛṣṭadyumnaḥ P°ānāṃ çyālāḥ*), 2672, 2701, 2705; III, 3, 9, †239, 291, 344, 463, 468, 521 (*bhārya P°ānāṃ*, i.e. Draupadī), †963, 967, 989, 1522, 1944, 1976, 1992, 1984, 1986, 4025, †10234, †10245, †10262, 11004, 11454, 11534, 11558, 11596, 11745, †11894, †11909, †11911, †11922, 12286, †12316, †12338, †12355, †12596, 13007 (*Yamau ca*), †14741, 14923, 15129, 15131, 15198, 15208, 15210, 15272, 15334, 15563, 15566, †15607, 15616, 15632, †15669, †15667, †15679, †15682, †15715, 17171, †17217; IV, 175, †285, 373, 871, 876, 963, 1024, 1028, 1029, 1367, 1614, †2144, 2161 (*saka-P°aḥ*), 2162, 2290, 2300, †2306, 2362 (*Mateya-P°yoḥ?*), 2363; V, 119, 643, †648, †649, †650, †664, †727, †731, †735, †740, †762, †827,

865, †1332, 1793, 2123, 2126, 2128, 2144, 2145, 2219, 2369, 2381, 2383, 2387, 2400, †2415, †2416, 2429, 2432, 2885, 3078, 3134, 3224, 3225, 3263, 3285, 3445, 4184, 4235, 4241, 4357, 4391, 4735, 4753, 4937, 5196, 5465, 5633, 5637, 5756, 5757, 5760; VI, 573, 601, 640, †745, 1805, 1984, 2032, 2100, 2157, †2640, 2914, 2916, 3194 (*Dhṛṣṭadyumnamukhāḥ*), 3808, 3927, 4060, 4064, 4407, 4412, 4443, 4446, 4480, 4514, 4802, 4957, 4975, 5011, 5017, 5031, 5062, 5328 (*Yudhishthiramukhāḥ*), 5329, 5339, 5359, 5465, 5480, 5536, 5542, 5544, 5812; VII, 190, 294, 365 (*Dhṛṣṭadyumnaḥ P°ānāṃ mantradhārināṃ*), 377, 379, 1129, 1507, 1656, 1713, 1747, 1751, 3076, 3077, 3081, 3430, 3490 (*Dhṛṣṭadyumnamukhāḥ*), 3491, 3544, 3926, 4020, 4127, 4496 (*Bhīmasenamukhāḥ*), 4499, 4537, 4538, 4539, 4881, 5008, 5095, 5096, 5427, 5430, 5459, 5461, 5557, 5679, 6596, 6694, 6909, 6977, 7021, 7022, 7027, 7067, 7112, 7113, 7139, 7180, †7306, 7341, 7576, 7674, 7740, 7743, 7744, 7833 (*Dhṛṣṭadyumnapurogamaḥ*), 7851, †8163, 9130, 9138, 9290, 9434; VIII, 254, 314, 372, 392, 453 (*Ṛṣkodarapurogamaḥ*), 825, 829, 1230, 1244, 1268, 1271, 1337, 1653, 1672, 1731, 2122, 2234, 2235, 2236, 2300 (*Yudhishthiramukhāḥ*), 2903, 2909 (*Yudhishthiramukhāḥ*), 3700, 3702, 4016, †4512, †4534, 4753 (all. to Jutugrhaparvan); IX, 68, 78, 236, 324, 337, 342, 384, 386, 388, 403, 462, 562, 591, 780, 787, 796, 797, 946, 953, 991, 1052, 1063, 1137, 1575, 1643, 1682, 1785, 1826, 1867, 1933, 3463; X, 9, 327 (*°ānāṃ çibirāṃ*), 441, 472, 597, 704, 712; XI, 41, (*°pāvakaḥ*), 590; XII, 1393; XIV, 2332 (*°ānāṃ rakabhaḥ*, i.e. Arjuna); XV, 506; XVI, 133. Cf. Pṛthātmaṇḍa, pl., Kaunteya, pl., Kuntīputra, pl., Kuntīsuta, pl.

Pārtha² ("the son of Pṛthā") = Arjuna: I, †182, †189, †194 (*Kṛṣṇa-P°au*), †203, 397, 399, 432, 462, 488 (*Ārjuna*), 521, 525, 530, 533, 534, 538 (*Kṛṣṇa-P°yoḥ*), 548, 631, 2276, 2277, 4806, 5222, 5229, 5293, 5296, 5304, 5353, 5362 (*Phālgunaḥ*), 5387, 5390, 5393, 5395, 5399, 5404, 5411, 5424, 5454, 5476, 5481, 5483, 5485, 5486, 5488, 5489, 5493, 5496 (*Dhananjayaḥ*), 5516, 5536 (defeated the Sauvira king Vipula), 6023, 6500, 6502, 6506, 6508, 6519, 6533, 6536, 6538, 6632, 6646, 6650, 6669, 6671, 6696, 6711, 6718, 6722, 6746, 6760, 6874, 7035, †7054, 7057, †7059, †7077, †7172, †7173, 7241, 7569, 7766, 7804, 7875, 7918, 7929, 7926, 7940, 7946, 7956, 7968, 7970, 7972, 7973, 7977, 7980, 8015, 8066 (*°Gorindau*), 8068 (*Ṛṣhneya-P°yoḥ*), 8071 (*°Kṛṣṇayoh*), 8078 (*°Mādhanau*), 8084 (*Ṛṣhneya-P°au*), 8164 (*Kṛṣṇa-P°au*), 8178, 8191, 8221, 8255, 8257 (*Kṛṣṇa-P°au*), 8269 (do.), 8270 (do.), 8327, 8328, 8329 (*Kṛṣṇa-P°abhyām*), 8467, 8469, 8473; II, 1, 14, 29, 40, 58 (*°A°*), 66, 647 (*Dhananjaya*), 665, 781, 798, 805, 830 (*°Bhīmayoh*), 983, 989, 1034, 1046, 1058, 1889 (*Dhananjayaḥ*), 1891, 2428, 2550, 2704; III, 504, 506, 527, 538, 576, 930, 1015, 1315, 1387 (*Bibhatuḥ*), 1439 (*Dhananjayaḥ*), 1464, 1477, 1484, 1485, 1516, 1522, 1525, 1543, 1544, 1557, 1604, 1616, 1624, 1635, 1639, 1640, 1654, 1656, 1668, 1690, 1692, 1706, 1714, 1722, 1751, 1765, 1767, 1771, 1777, 1788, 1793, 1795, 1800, 1817, 1821, 1835, 1844, 1849, 1864, 1866, 1882, 1898, 1914, 1915, 1916, 1923, 1929, 1935, 1949, 1950, 1954, 1987, 2013, 2014, 2028, 3084 (*Savyasācināṃ*), 3086, 3087 (*Dhananjayaḥ*), 3090, 8283, 8413, 8414, 8416, 8419, 8429, †10235, †10265, 10875, 10881 (*Yamayoh pūrvaḥ* . . . *Çetāçvaḥ*), 11451, 11531, 11823, 11826, 12058, 12148, 12189, 12211, 12270, 12308, 12313, 12314, †12320, †12569 (*Dhananjayena*), 14969, 14976 (*Savyasācin Dhananjayaḥ*), 14999, 15175, 15187, 15723, 15775, 15776, 15852, 16853, 17269, 17270, 17272, 17273 (*Savyasācin Dhananjayaḥ*); IV, 160, 571, 584, 586, 620

(*Dhanañjayaḥ*), 1179 (*A°*), 1186, 1189, †1197, †1199, 1211, 1225, 1239, 1267 (*A°*), 1278, 1284, 1293, 1296 (*Saryasāci*), 1297 (ull. to Kairātaparvan), 1300, 1303, 1308, 1317, 1343, 1345, 1349 (*Çvetavāhanah*), 1368 (*A°*), 1371 (do.), 1373, 1390, 1391 (*Dhanañjaya*), 1420, 1421, 1429, 1468, 1499, 1510, 1518, 1519, 1522, 1528, 1534, 1537, 1541, 1547, 1548, 1549, 1551, 1573, 1601, 1633, 1637, 1639, 1652, 1654, 1655, †1668, †1670, †1674, †1682, †1688, †1690, †1695, 1699, 1701, 1705, 1707, 1710, 1724, 1725, 1726, 1727, 1736, 1737, 1779, 1793, 1794, 1795, 1796, 1797, 1798, 1800, 1804, 1806, 1807, 1812, 1813, 1820, 1834, 1838 (*Drona-P°au*), 1839, 1843, 1844, 1845, 1854, 1857 (*Dhanañjayaḥ*), 1860, 1881, 1888, 1889, 1891, 1892, 1897, 1898, 1899, 1901, 1906, 1909, 1910, 1915, 1918, 1920, 1931, 1932, 1935, 1944, 1950, 1952, 1990, 1994, 2001, 2011, 2019, 2040, 2046, 2049, 2055, 2060, 2074, 2080 (*°-Bhāṣmasamāgamam*), †2091, †2094, †2097, †2099, †2102 (*trītiyaḥ*), †2107, †2108, †2110 (*Dhanañjayaḥ*), †2111, †2114, †2115, †2116, †2121, †2123, †2126, †2130, (*Dhanañjayaḥ*), †2132, †2135, 2139, †2143, †2150, 2256, 2297 (*A°*), 2311, 2324 (*Dhanañjayaḥ*), 2346, 2347 (*Matsya-P°yoh*), 2362 (do.?), 2370 (?); V, †16, 141 (*Dhanañjayaḥ*), 146 (do.), 149, 160 (?), 170, 171, 629 (*Kirīṭi*), 639, †704, †961, †1875 (*Saryasāci*), 2090, 2129, 2187 (*Dhanañjayaḥ*), 2247 (*A°*), 2330, 2331, 2341, 2356, 2357, 2376, †2411, †2508 (*Dhanañjayaḥ*), †2519 (*Kaṣṭha-P°yoh*), 2830, 2835, 2839, 2840, 2901, 3220 (*°sakhah*, i.e. *Kṛṣṇa*), 3495, 4178, 4682, 4691 (*Dhanañjayaḥ*), 4701, 4772, 5174, 5241, 5466 (*Saryasāci*), 5499, 5503, 5507, 5512, 5521, 5564 (*sa-Gaṇḍīvat*), 5566, †5576, 5588, 5589, 5590, 5642, 5710, 5715, 5716, 5785, 5786, 5845, 5868, 5880, 5932, 7578; VI, 607, 718, 795, 809, 812, 855, 856, 881, 899, 910, 917, 920, 933, 950, 966, 972, 973, 1004, 1026, 1104, 1112, 1121, 1149, 1155, 1160, 1163, 1168, 1182, 1202, 1228, 1251, 1255, 1308, 1406, 1408, 1452, 1454, 1484, 1485, 1486, 1487, 1488, 1489, 1526, 1528, 1532, 1679, 1998 (*Kṛṣṇasakilaḥ*), 2078, 2155, 2159, 2162, 2165, 2169, 2180, 2186, 2392, 2426, 2466, 2488, 2542, 2549, 2557, 2561, 2564, 2566, 2572, 2581, †2591, †2610, †2612, †2619, †2626, †2627, †2632, †2648, †2675, 2683, 3064, 3120, 3201, 3207, 3270, 3272, 3443, 3574, 3575, 3579, †3754, †3755, †3759, †3760, †3767, 3977 (father of Irāvāt), 3980, 4335, 4460, 4495, 4555, 4619, 4642, 4644, 4646, 4648, 4649, 4652, 4656, 4660, 4667, 4730, 4732, 4834 (*Bibhatuṣm*), 4843, 4846, 4850, 4853, 4856, 4867, 4868, 4920, 4921, 4922, 4923, 4982 (read °a with B.), 4983, 4984, 5067, 5096, 5097, 5120, 5126, 5129, 5131, 5133, 5134, 5136, 5138, 5196, 5201, 5214, 5217 (only B.), 5230, 5295, 5299, 5307, 5312, 5314, 5318, 5349, 5366, 5383, 5406, 5439, 5458, 5463, 5486, 5492, 5499, 5523, 5524, 5622, 5634, 5646, 5731, 5785, 5786, 5787, 5793, 5800, 5806 (?); VII, 107, 195, 196, 285, 326, 341 (*°ena samam*, sc. *Sātyaki*), 402, 448, 454, 457, 669, 676, 719, 734, 735, 747, 769, 773, 783, 788, 793, 982 (*°samam*, sc. *Çrutakīrti*), 983, 1130, 1195, 1213, 1214, 1216, 1222, 1223, 1225, 1226, 1233, 1242, 1244, 1245, 1251, 1252 (*Acyuta-P°yoh*), 1256, 1261, 1271, 1273, 1278, 1289, 1290, 1292, 1293, 1302, 1305, 1310, 1324, 1330, 1338, 1343, 1420, 1431, 1433, 1486 (*Gaṇḍīvadhanvanah*), 1533, 1758 (*Dhanañjayaḥ*), 2542, 2551, 2552 (read °ah with B.), 2618, 2638, 2639, 2646, 2648, 2668 (all. to Kairātaparvan), 2676, 2724, 2730, 2743, 2773, 2777, 2778, 2780, 2782, 2791 (*Dhanañjayaḥ*), 2795, 2797, 2824, 2825, 2836, 2838, 2844, 2853, 2856, 2862, 2886, 2889, 2897, 2901 (only C., but read *pārçvād* with B.), 2966 (*Dhanañjayaḥ*), 2986, 2991, 2993, 2997, 3008, 3058, 3141, 3153, 3155, 3163, 3164, 3169, 3170,

3195, 3203, 3208, 3230, 3246, 3247, 3261, 3271, 3274, 3280, 3283, 3285, 3296, 3297, 3304, 3322, 3324, 3325, 3329, 3335, 3338, 3341, 3351, 3353, 3358, 3359, 3363, 3367, 3376, 3399, 3400, 3404, 3408, 3418, 3434 (*Dhanañjayaḥ*), 3486 (*°-Pārshṇayayoh*), 3698, 3704, 3709, 3711, 3718, 3724, 3725, 3730, 3732, 3733, 3734, 3735, 3736 (*°-Govindau*), 3745, 3760, 3795, 3800 (*Kṛṣṇa-P°au*), 3807, 3809, 3813, 3814, 3817, 3820, 3821, 3823, 3833, 3839, 3840, 3845, 3848, 3851, 3852, 3870, 3884, 3896, 3918, 3919, 3956, 3962, 4172, 4230, 4234, 4242, 4269, 4291, 4302, 4476 (*Sātyaki-P°abhyam*), 5100, 5247, 5249, 5259, 5260, 5261, 5262, 5308, 5376, 5613, 5802, 5803, 5816 (*Pakaṣasaniḥ*), 5852 (*Dhanañjayaḥ*), 5854, 5860, 5861, 5863, 5864, 5885 (*Dhanañjayaḥ*), 5889, 5947, 5950, 5953, 5956, 5959, 5961, 5965, 5966, 5995, 5996, 6004, 6006, 6017, 6071, 6076, 6078, 6086, 6093, 6098, 6103, 6106, 6115, 6117, 6122 (*Dhanañjayaḥ*), 6126, 6130, 6141, 6143, †6150, 6155 (*Dhanañjayaḥ*), 6167, 6179, 6214, 6221, 6237, 6285, 6287, 6298, 6299 (*Phalgunam*), 6308, 6325, 6330, 6368, 6370, 6422, 6440, 6451, 6499, 6574, 6648, 6683, 6733, 6736 (*Jishnunā*), 6767, 6964, 6974, 6986, 6990, 6993, 7087, 7094, 7103, 7105, 7110, 7111, 7114, 7119, 7121, 7123 (only B.), 7126, 7127, 7215, 7508, 7657, 7667, 7719, 7800, 7801, 7802, 7816, †8163, 8181, 8219, 8226, 8231, †8247, 8259, 8260, 8261, 8268, 8277, 8283 (*Dhanañjayaḥ*), 8290 (*Dhanañjayaḥ*), 8291 (do.), 8300, 8302 (*Çakrakalpe*), 8330, 8397, 8464, 8606, 8609, 8613, 8621, 8624, 8692, 8797, 8865 (*Dhanañjayaḥ*), 9084, 9101, 9104, 9106, 9108, 9116, 9122, 9142, 9158, 9219, 9334, 9336, †9338, 9404, 9405, 9408, 9503, 9512, 9514, 9515, 9547, 9571, 9636, 9639; VIII, 115 (had slain Çrutāyus), 129 (had slain the Çrenis, the Samcaptakas, etc.), 141, 231, 274, 382, 422, 613, 635, 638, 658, †669, †672, †682, 689, †696, †699, †705, 712, 726, 727, 732, 733, 738, 823, 1093 (*Dhanañjayaḥ*), 1096 (do.), 1118 (*Jishnuḥ*), 1227, 1250, 1286, 1287, 1288, 1304, 1311, 1328, 1342, 1343, 1345, 1347, 1385, 1629, 1630, 1659, 1665, 1669, †1716, †1795, †1799, 1800 (*Dhanañjayaḥ*), 1801, 1805 (*Dhanañjayaḥ*), 1815, 1826, 1947, 1952, 1958, †1977, †1979, †1981, †1996, 2000, 2016, 2180, 2187, 2191, 2197, 2199, 2210, 2217, 2222, 2565, 2566, 2567, 2568, 2569, 2578, 2579, 2590, 2591, 2599, 2696, 2793, 2797, 2798, 2826, 2830, 2866, 2899, 2900, 2938, 2956, 2961, 2964, 2967, 2970, 2974 (*Dhanañjayaḥ*), 2976, 2980, 2995, 2998, 3001, 3003, 3004, 3006, 3011, 3016, 3020, 3024, 3032, 3059, 3065, 3191 (*Phalgunena*), 3192, 3193, 3197, 3215, 3216, 3224, 3226, 3228, 3229, 3232, 3236, †3238, †3239, 3278, 3280, †3295, 3328, †3345, †3347, †3382, †3384, 3397, 3404, 3418, 3419, 3421, 3423, 3425, 3430, 3431, 3469, †3481, 3486, †3491, †3492, †3516, †3517, †3519, †3520, †3527, †3529, †3534, 3542, 3543, 3552, 3553, 3554, 3556, 3576, 3582, 3583, 3593, 3607, 3609, 3616, 3618, 3629, 3633, 3637, 3643, 3644, 3645, 3660, 3661, 3681, 3683, 3684, 3686, 3745, 3748, 3750, †3810, †3848, †3856, †3865, 3872, 3877, 3881, 3883, 3884, 4027, 4030, †4048, †4061, †4071, †4081, †4082, 4119, 4133, 4134, 4141, 4166, 4168, 4174, 4175, †4189, †4333, †4334, †4335, †4344, 4362, 4363, 4368, 4369, 4402, 4403, 4417, 4434, 4447, 4466, 4474, 4476, †4533, †4535, †4538, †4565, †4571, †4586, †4597, †4601, †4607, †4609, †4610, †4623, †4627, †4630 (*Kirīṭi*), †4632, †4635, †4637, †4642, †4643, †4644, †4662, †4664, †4666 (*syāmah*), †4673, †4676, †4677, †4678, †4695, †4707, †4713, 4717, 4722, 4724, 4731, 4737, 4738, 4764, 4769, †4780, †4787, †4790, †4799, †4806, †4826, †4830, 4836, 4847, 4849, 4933, 4934, 4936, 4982, 4989, 4993, 5007, 5012, 5028; IX, 128, 140, 141, 160, 189, 708 (*A°*), 713, 715,

716, 717 (*°pārakaḥ*), 721, 723, 725 (*Dhanañjayāḥ*), 735, 736, 738, 739, 798 (*Kṛṣṇa-P°yoḥ*), 820 (*Dhanañjayāḥ*), 960, 1028, 1331, 1332, 1333, 1449, 1477 (*Dhanañjayāḥ*), 1478, 1483 (slays Suçarman), 1484, 3422, 3489; X, 443 (*Dhanañjayāḥ*), 634, 705 (*Dhanañjayāḥ*); XI, 603 (had slain Karna), 646, 647 (*Dhanañjayāḥ*), 695 (had slain Bhūriçravas); XII, 25 (*Çvetavāhanaḥ*), 37 (had slain Karna), 200 (*kanīyān*), 584, 599, 769, 777, 778, 784, 803 (had slain Bhīshma), 6219, 13151, 13165, 13170, 13171, 13189, 13237, 13260, 13265, 13270, 13296, 13557 (?); XIII, †7379 (Kṛṣṇa gave him white horses); XIV, 379, 380, 387, 390, 400, †404, †405, 408, 415, 422, 586, 587, 588, 589, 592, 594, 598, 599, †748 (!), 938, 947, 1480, 1538, 1793, 1827, 1966 (*pautraṃ P°ya*, i.e. Parikshit), 2129, 2147, 2151, 2161, 2173, 2179, 2182, 2223 (*Bhīmasenād anantarāt*), 2226, 2232, 2243, 2244, 2245, 2247, 2273, 2278, 2279, 2286, 2292, 2297, 2300, 2317, 2318, 2329, 2390 (*Pāṇḍavam*), 2391, 2410, 2426, 2448, 2488, 2489, 2491, 2495, 2497, 2500, 2501, 2510, 2566, 2576, 2592, 2607; XV, 379, 408 (*Dhanañjayāḥ*), †666 (*°ya bhāryā*, i.e. Ulāpī), 853 (*Dhanañjayāḥ*, = Nara), 855 (read with B. *°ad udbhūtaḥ*, sc. Abhimanyu, C. by error has *°a*), 1069; XVI, †106, 137, 144, 149, 154, 158, 175, 176, 185, 189, 190, 195, 211, 213, 216, 222, 234, 236 (*Dhanañjayāḥ*), 239, 242, 245, 252, 257, 260, 291; XVII, 41 (*°karaṇāt*); XVIII, 96.

Pārtha³ (do.) = Bhīmasena: I, 5470 (*Bhīmaḥ*), 5784, 6025, †7077; II, 1814 (according to PCR.), 2534 (*Vṛkodaraḥ*); III, 2050, 10897, 11075, 11081 (*ātmajaṃ Mātariçvanah*), 11314, 11608, 11610, 11620, 11695 (*ātmajaṃ Mātariçvanah*), 11750, 15789 (*Vṛkodaraḥ*), 17278 (do.); IV, 619, 730, 1111, 1121 (*Vṛkodaraḥ*), 1351; V, 2180 (*Vṛkodaraḥ*), 2755, 2758, 4217 (*Bhīmasenah*), 5334 (*Vṛkodaraḥ*), 5471; VI, 2308 (*Bhīmaḥ*), 2334, 2823, 3347, 4021, 4670 (*Vṛkodaraḥ*), 4677; VII, 977 (father of Sutasoma; = Arjuna, PCR. by error), 1133, 4075, 4366, 5109 (*Vṛkodaraḥ*), 5142, 5153, 5168, 5391, 5457, 5505, 5508, 5620, 5627, 5776, 7459 (*Vṛkodaraḥ*), 9251; VIII, †3836, 4266, 4856 (*°-Parshatayoḥ*); IX, 148, 1830 (*Vṛkodaraḥ*), 1894 (do.), 1916, 3134, 3236, 3280; X, 599; XI, 376 (*Vṛkodaraḥ*); XVII, 71.

Pārtha⁴ (do.) = Karna: V, 4928.

Pārtha⁵ (do.) = Yudhishtira: I, 5038, 6254, 7619 (*Y°*), 8060; II, 189, 194, 223, 286, 291, 311, 345, 350, 513, 547, 554, 555, 655, 1596, 1684 (*yojñam P°ya*), 1931, †1999, 2011, 2037, 2078, †2384, 2491 (*Y°*), 2496, 2507, 2513; III, 40, 145, †918, †953, †961, 969, 972, 1026, 1127, 1128, 1156, 1202, 1218, 1315, 1319, 1400, 1402, 1403, 8259, 8381, †10244, 10410, 10828, 10832, †10836, 11445, 11633, 11634, 11637, 11638, 11641, 11645, 11652, 11781, 11806, 11826, 11880, †12571 (?), †12575, 12769, 12834, 13371, 13441, 14374, 15729, 16431, 16456, 16472, 16843, 16885, 17327; IV, 906, 910, 943, 2209, 2258 (*Y°*), 2322 (?), 2370 (?); V, 160, 199, †713, †767, †771, †778, †788, †791, †854, †948 (*Ājātaçatruṃ*), 1974, 2138, 2238, 2316, 2669, 4278, 4706 (?), 4716, 5548, 5893; VI, 14, 765 (*Y°*), 1567, 2057, 2069, 2072, 3281, 3701, 3806; VII, 823, 1053, 1773, 4169, 4275, 6149, 6151 (*Y°*), 5464 (?), 5467, 6962 (*Droṇa-P°au*), 7261, 7267, 7363, 7388, 8737; VIII, 345, 2344, 2348, 2349, 2357, 2689, 2977, 2992, 3183, †3380, †3490, 3690, 5008; IX, 71, 246 (*°hite rataḥ*, sc. Kṛṣṇa), 358, 640, 647, 854, †875, †882, 923, 1013, 1024 (*Y°*); X, 584, 586; XII, 65, 342, 343, 344, †369, †370, 389, 510, 605, 656, 700, 826, 1184, 1383 (*jyeshṭhaḥ pīṭa P°ya*, sc. Dhṛtarāṣṭra), 1388, 1572, 1705, 2461, 2471 (*Y°*), 2474, 2959, 2981, 3141, 3298, 3781, 6165, †6262, 6524, 7068, 7129, 7131, 9599, 9930, 10202, 11060,

11176, 11191 (*Y°*), †11208, †11209; XIII, 200, 1019, 1295, 1321, †1378, 1540, 2141, 2395, 2558, 3045, 3453, 3483, †3692, †3730, 4807, 4844, 5184, 5345, 5402 (*°-Gāṅgeyayoḥ*), 5660, 5790, 6895, †7358, †7362, †7363, †7366, †7377, †7386, †7393, 7491, 7699; XIV, 33, 59, 60, 63, 295, 321, 325, 337, 2676; XVII, 73; XVIII, 60, 81 (*Dharmārāje Y°e*), 106, 112, 116.

Parvaṇa, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha); III, 285a, 16365 (followed Rāvaṇa).

Parvānukramaṇī ("table of contents of the greater sections"), the first of the minor parvans of the Mbhr. (= Anukramaṇikāparvan). § 10 (Parvasaṅgr.: I, 2, 311. Cf. Anukramaṇī).

Parvasaṅgraha ("outlines of the greater sections"): I, 311, 360, 644, 659.—Do.³ = Parvasaṅgrahaparvan. § 10 (Parvasaṅgr.: I, 2, 311).

[**Parvasaṅgrahaparvan**(*°va*)], the second of the minor parvans; cf. Parvasaṅgraha. § 8: Sauti related: Rāma (Jāmadagnya), having in the intervals between the Tretā and Dvāpara yugas repeatedly destroyed the warrior caste, formed five lakes of blood at Samantapañcaka, where he offered oblations of blood to the manes of his ancestors, until those pacified him, and his lakes became holy *tīrthas* (places of pilgrimage).—§ 9: Sauti explained the term *akshauhini* (an army) and its subdivisions. Eighteen *akshauhini*s purtook of the battle; *Bhīshma* holding the command for ten days, *Droṇa* for five, *Karna* for two, *Çalya* for half a day, the combat between *Bhīma* and *Duryodhana* lasting half a day, and the nightly assault of *Draupī* (i.e. *Açvatthīman*), *Hārdikya* (i.e. *Kṛtavarma*), and *Gautama* (i.e. *Kṛpa*) on *Yudhishtira*'s army taking place at the end of the same day.—§ 10: *Sauti* enumerated the 100 smaller parvans, or greater chapters, together with the three parvans of *Harivaṃṣa* (together 103).—§ 11: *Sauti* enumerated the eighteen books or greater parvans, with *Harivaṃṣa* as the nineteenth, with a summary of their contents, a computation of the number of verses, and renewed praises (I, 2).

Parvata¹, a Devarshi, son of Nārada's sister, often mentioned together with Gandharvas (cf. Parvata²). § 59 (Sarpasattra): I, 53, 2048 (Nārada and P. among the sadasayas at the snake-sacrifice of Janamejaya).—§ 233 (Svayamvarap.): I, 187, †7011 (*Nārada-P°au*, present at the svayamvara of Draupadī).—§ 264 (Sabhakriyāp.): II, 4a, 110 (waited upon Yudhishtira).—§ 265 (Lokapālasabdhākhyānap.): II, 5, 145 (only B, C. has *Raivatena*, accompanied Nārada).—§ 266 (Çakra-sabhāv.): II, 7, 292 (in the palace of Indra).—§ 345 (Nalopākhyānap.): III, 54, 2117 (Nārada and P. came to Indra).—§ 378 (Tīrthayātrāp.): III, 93, 8475 (*°-Nāradau*, came to Yudhishtira), 8483 (*°devarsheḥ*).—§ 412 (Aṣṭāvakriyā): III, 134, †10659 (*dvau devarshe Nārada-P°au*).—§ 595 (Sṛñjaya): VII, 55, 2138 (*rahi Nārada-P°au*), 2142, 2146 (contending about the daughter of Sṛñjaya, Nārada and P. cursed one another).—§ 600 (Ghaṭotkacavadhap.): VII, 163, †7294 (*Nārada-P°abhyam*, brought lamps).—§ 632 (Rājadh.): XII, 29, †1042 (had granted Sṛñjaya the son Suvarṇashthīvin).—§ 633b (Nārada-Parvatop.): XII, 30, 1043, 1046 (*Nāradaḥ P°o caiva drāv rshi*), 1048 (the sister-son of Nārada), 1060, 1061, 1068, 1071, 1076, 1077, 1078, 1083, 1085, 1086 (Nārada and P. cursed one another, cf. § 595).—§ 634b (Suvarṇashthīvisambhavop.): XII, 31, 1091 (*svasṛtyo me*, sc. Nārada's), 1093, 1095, 1097, 1101, (1103), 1105, 1106, 1115 (granted Sṛñjaya the son Suvarṇashthīvin).—§ 656 (Khaḍgotpattik.): XII, 166b, 6142 (*Nārada-P°au*).

—§ 662b (Jāpakop.): XII, 200d, 7340 (*Nāradaḥ P°c caiva*).—§ 694b (Jvarotpatti): XII, 284a, 10218 (*Nārada-P°au*, came to the sacrifice of Dakṣha).—§ 702 (Mokṣadh.): XII, 293a, 10761 (*Nārada-P°au*).—§ 712 (Çukotpatti): XII, 324, 12176 (do. with Çiva on Meru).—§ 734 (Ānuçāsanik.): XIII, 26a, 1764 (*Nāradaḥ P°c caiva*, came to see Bhīṣma).—§ 746 (do.): XIII, 83f, 3887 (*Nāradaḥ P°c caiva*, sung).—§ 751b (Çapathavidhi): XIII, 94a, †4550 (*Nārada-P°au*), (4580).—§ 768 (Ānuçāsanik.): XIII, 139a, 6297 (*Nārada-P°au*, came to Kṛṣṇa).—§ 775 (do.): XIII, 166a, 7639 (*Nāradaḥ P°c caiva*).—§ 787 (Āçramavāṣap.): XV, 20ββ, 538 (do.).—§ 789 (Putradarçanap.): XV, 29a, 774 (do.). Cf. next.

Parvata¹, a Gandharva (probably originally identical with Parvata¹). § 269 (Vaiçravaṇasabhāḥ): II, 10, 406 (among the Gandharvas in the palace of Kubera).

Pārvata, adj. ("mountainous"). § 208 (Astradarçana): I, 135, 5366 (sc. *astrēna*, employed by Arjuna).

Parvataja, ("born on the mountains") = Kulindaputra¹: VIII, †4320.

Parvatapati ("lord of the mountains") = Bhagadatta (acc. to PCR.): VII, 1179.

Parvatarāja-kanyā ("daughter of the great mountain, i.e. Himavat") = Umā: I, 7008.

Parvatarājan ("mountain-king") = Mandara: I, 1119.

Parvatavāsin, pl. (°āḥ) ("living in mountains"), a people (= Pārvatīya, pl.?). § 515 (Karnadigvijaya): III, 254, 15255 (vanquished by Karna on his digvijaya).

Parvateçvara¹ ("lord of the mountains") = Brhanta¹: II, 1018.—Do.² = Bhagadatta: VII, 1266.

Pārvateya ("belonging to the mountaineers"), a king. § 130 (Amçāvat.): I, 67, 2665 (incarnation of the Asura Kratha (B. Kupaṭha)).

Pārvatī = Umā, q.v.

***Pārvatīya**¹, pl. (°āḥ) ("Mountaineers"), a people. § 295 (Dyūtap.): II, 52, 1863 (brought tribute to Yudhishtira).—§ 556 (Sañjayañānap.): V, 30, †890 (in the army of Duryodhana).—§ 574 (Jambūkh.): VI, 9μ, 365.—§ 589 (Droṇābhishekap.): VII, 11ν, 397 (had formerly been vanquished by Kṛṣṇa).—§ 591 (Samçaptakavadhap.): VII, 20κ, 802 (in the gūrudavyūha of Droṇa).—§ 599 (Jayadruthavadhap.): VII, 121εε, 4819 (attacked Sātyaki), 4835 (çārān, adj.?), 4841.—§ 607 (Karnap.): VIII, 45ν, 2106 (are stupid).—§ 608 (do.): VIII, 46γ, 2135 (followed Çakuni and Ulūka); 73, 3653 (in the army of Duryodhana).—§ 609 (Çalyap.): IX, 1γ, 27 (have been slain).

***Pārvatīya**², adj. ("belonging to the Pārvatīyas"). § 287 (Rājasūyikap.): II, 34, 1269 (*rājānaḥ*, came to the rājasūya of Yudhishtira).—§ 292 (do.): II, 45a, 1609.—§ 522 (Draupaditharānap.): III, 271, 15723 (*mahārathān*, follow Jayadratha, are slain by Arjuna).—§ 554 (Sainyodyogap.): V, 4γ, 82 (*nṛpāḥ*).—§ 573 (Ambopākhyānap.): V, 195ε, 7608 (*nṛpāḥ*, in the army of Duryodhana).—§ 593 (Abhimanyuvadhap.): VII, 37η, 1574 (sc. *hayān*).—§ 599 (Jayadrathavadhap.): VII, 121η, 4831 (sc. *hayacarān*), 4837 (*rājānaḥ*).—§ 604 (Karnap.): VIII, 7, †200 (sc. *hayāḥ*?, otherwise PCR.).

Pārvatīya³ ("king of the Mountaineers"), a prince. § 130 (Amçāvat.): I, 67, 2692 (incarnation of the Asura Kukahi).

Pārvatīya⁴ = Çakuni: II, †2120; III, †1357 (C°); V, †895 (C°).

Pārvatīya⁵ = Janamejaya⁵: VIII, 169 (J°).

Paryavasthita = Viṣṇu (1000 names).

Paryaya = Çiva (1000 names³).

Pāshānatīrtha, name of a vedi. § 377 (Dhaumyatīrthak.): III, 88, 8338 (the first of Jamadagni's two vedis in Çūr-pāraka).

Paṭaccara, pl. (°āḥ), a people. § 273 (Rājasūyārambhap.): II, 14, 590 (among the peoples who fled from fear of Jarāsandha).—§ 281 (Sahadeva): II, 31, 1108 (in the south, vanquished by Sahadeva).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 11.—§ 578 (Bhishmavadhap.): VI, 50π, 2081 (in the army of Yudhishtira).

Paṭaccarahantṛ, name of a prince. § 592 (Samçaptakavadhap.): VII, 23o, 1010 (proceeded against Droṇa); 25, 1098 (fought with Lakṣmaṇa). Cf. next.

Paṭaccaranihantr, name of a prince. § 232 (Svayamvarap.): I, 186, 6996 (present at the svayamvara of Draupadī). Cf. the prec.

Patagaçreshṭha ("Lord of birds") = Garuḍa: I, 1492; VIII, 1803.

Patagapati (do.) = Garuḍa: I, †1545.

Patagarāja (do.) = Garuḍa: VII, 4953.

Patagaçvara (do.) = Garuḍa: I, 1093, 1249, 1313, 1407 (G°); VI, 5794; XIII, 7104 (only B.).

Patagendra (do.) = Garuḍa: I, 1474, 1486; V, 2939, 3884.

Patagottama (do.) = Garuḍa: I, 1316; VI, 291.

Patākin, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, 156κ, 6851.

Pātāla, a region under the earth, the abode of the Asuras in the world of the Nāgas. § 28 (Amṛtamanthana): I, 18, 1132 (*°talavāṣīni*, sc. *bhūtāni*).—§ 30b (Samudru): I, 21, 1211 (*°jvalanāvāṣaṇ*, sc. the ocean), 1217 (*°talam avyayaṇ*).—§ 31b (Samudradarçana): I, 22, 1231 (*°jvalanāvāṣaṇ*, sc. the ocean), †1234 (*°jvalanaçikhāvidipitāṇaṇ*, sc. the ocean).—§ 246 (Sundopasundop.): I, 212, 7731 (the Dūtyas fled to P.).—§ 339 (Indralokābh.): III, 47, 1895 (*°vāsino raudrā Danoh putrāḥ*).—§ 386 (Agastyop.): III, 105, 8816 (*°talam asthitāḥ*, sc. the Kāleyas).—§ 422 bis (Varāhvatāra): III, 142, 10927 (*naṣṭā vasumatī kṛtā P°e caiva majjita*).—§ 513 (Ghoshayātrāp.): III, 251, 15145 (*°vāsino raudrāḥ*, sc. *Daiteya-Dānavāḥ*).—§ 522 (Draupaditharānap.): III, 268, †15642 (*°mukhe patantam*; "pit," PCR.); 271, 15757 (*°talasamtho 'pi yadi Çakro 'nya sūrathih*).—§ 524o (Viṣṇu): III, 272, 15810 (*nāgalokāṇç ca P°talacāriṇaḥ*).—§ 564 (Mātaliyop.): V, 99, 3547 (*puram . . . Daiteya-Dānavasavitam*, in the world of the Nāgas), 3552 (etymology of the name), 3555 (*°talam āçritāḥ*); 100, 3568 (*°talam āçritam*, sc. Hiranyapura).—§ 565 (Gālavacar.): V, 108, 3772 (*°m āçritya Varuṇaḥ*, in the west).—§ 576 (Bhagavad-gītāp.): VI, 23, 808 (*nityam vāsini P°e*, sc. Durgā).—§ 578 (Bhishmavadhap.): VI, 49, 1992 (only C.).—§ 589 (Droṇābhishekap.): VII, 1, 31 (*°a iva majjantam*); 11, 401 (*°talacāriṇaṇ P°añcajanyaṇ*).—§ 599 (Jayadrathavadhap.): VII, 103, 3887 (*vasundharā . . . sa-P°ā*); 114, 4454 (*Droṇagambhīrapūtāṇaṇ*, sc. the army of Duryodhana, compared to an ocean).—§ 608 (Karnap.): VIII, 47, 2222 (*°talasannibhe*, sc. *sainyamahāvarta*); 60, 3000 (*°majjantam ira P°e*; "a bottomless ocean," PCR.); 66, 3315 (*°m ira gambhīram*, sc. Karna); 73, 3689 (*urviṇ . . . sākāçjala-P°āṇ*); 90, †4833 (*°talo çayāno nāgo 'çvasanaḥ*).—§ 610 (Çalyap.): IX, 7, 360 (*Bhishma-Droṇānavam . . . Karna-P° sambhavaṇ*).—§ 654b (Pavanaçalmatisamv.): XII, 154, 5815 (*çoshayaty eva P°ṇi vahaḥ gandhavahāḥ çuoiḥ*, sc. Vāyu (the wind)).—§ 659 (Mokṣadh.): XII, 177, 6624 (*°a iva duṣṭpārāḥ*, sc. desire).—§ 677 (do.): XII, 251, 9062

(*naḍīm . . . samsārasāgaragamāṃ yoni-P°dustarām* [sic!]).—
 § 717b (Nārāyaṇīya): XII, 340, 12947 (*Baliñ caiva kariṣh-*
yami P°dsinam, says Nārāyaṇa); 34800, 13499 (*akāṣa-*
P°, the ears of Nārāyaṇa); 350, 13671 (*°śhena bhogina*,
 i.e. Česha).—§ 723 (Ānuśāsanik.): XIII, 6a, 329 (*Baliḥ . . .*
Viśhnoḥ puruṣhakāreṇa . . . P°śadanah kṛtaḥ).—§ 742 (do.):
 XIII, 38, 2230.

Paṭalāvatī, a river. § 574 (Jambūkh.): VI, 9a, 330.

Patana, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III,
 285a, 16365 (followed Rāvaṇa).

Paṭaṅga¹ = Sūrya (the Sun) (Nil.): I, 2573 (*°śahacārinah*,
 sc. the sons of Kratu, q.v.).

Paṭaṅga² = Kṛṣṇa: XII, 1510.

Paṭaṅgarāja ("king of birds") = Garuḍa: V, 3933.

Paṭatrivara = Garuḍa: VII, 632 (*°bhoginām*).

Paṭavāsaka, a serpent. § 67 (Sarpasatira): I, 57, 2159
 (*Samraddha-P°au*, of Dhṛtarāṣṭra's race; C. has by error
Paṭha°).

Paṭhavāsaka, v. Paṭavāsaka.

Pathikṛt, name of a fire. § 493 (Āṅgīrasa): III, 221,
 14206.

Paṭhyase ṣrutibhiḥ caiva vedopanishadām
gaṇaiḥ = Īva (1000 names¹).

Paṭi = Īva: XIII, 1233 (1000 names²); XIV, 204.

Patitri, a Kuru warrior. § 608 (Karna): VIII, 48a, 2263
 (brother of Ulūka, PCR.).

Pativratānām lokā(h) ("the worlds of the faithful
 wives"): IX, 2896.

[**Pativratāmāhātmyaparvan**] ("the section about the
 greatness of the faithful wife") (cf. Pativratāyā māhātmyam
 Sāvitrīyāḥ). § 545: Asked by Yudhiṣṭhira, Mārkaṇḍeya
 related, on account of Kṛṣṇa: The Madra king Aṣvapati,
 the husband of Mālavi, was old and childless. After eighteen
 years of vows and offerings to Sāvitrī, Sāvitrī granted him
 a boon; he asked for many sons, but was promised a daughter.
 She was called Sāvitrī. As nobody asked her in marriage, she
 was sent to look for a husband herself (III, 293). She chose
 Satyavat, the son of the Čālva king Dyumatsena (the husband
 of Čaibya), who had been blinded and deprived of his kingdom
 and lived as an ascetic in the forest. Satyavat equalled
 Rantideva Sāṅkṛti, Čibi Auṣṇara, Yayāti, etc., but Nārada
 said: "Within a year of this day he will die"; then Nārada
 went to heaven (III, 294). After her marriage Sāvitrī dressed
 in bark garments, etc. (III, 295). She counted the days; and
 having ascertained that her husband would die on the fourth
 day following, she observed a *trirātra* vow; on the fourth day
 all the ascetics uttered benedictions that she should never
 suffer widowhood; she would not eat before the sun set. She
 followed Satyavat as he, taking his axe, set out for the woods
 (III, 296). He fell ill and slept with his head on her lap.
 Yama himself—and not his emissary—came with a noose in
 his hand and pulled out of the body of Satyavat a person of
 the size of a thumb, bound it in the noose and proceeded
 in a southern direction. Sāvitrī followed him and was granted
 five boons: (1) that her father-in-law should attain his eye-
 sight and be strong; (2) that her father-in-law should regain
 his kingdom and never fall off from his duties; (3) that her
 father should have 100 sons; (4) that she and Satyavat should
 have 100 sons "begotten from both of us"; (5) that Satyavat
 should be restored to life and live 400 years. Yama untied
 the noose; she went back to the corpse and placed his head
 on her lap. Satyavat regained his consciousness. He was

anxious about his parents, and they returned to the hermitage
 (III, 297). Meanwhile Dyumatsena had regained his sight,
 but was anxious at not finding Satyavat. He was comforted
 by the brahmins Suvarcas, Gautama, Bharadvāja, Dālbhya,
 Apastamba, and Dhaumya. A little while afterwards Satyavat
 and Sāvitrī reached the hermitage. Sāvitrī narrated every-
 thing that had happened and was praised by the ṛshis (III,
 298). Meanwhile the enemy of Dyumatsena had been slain
 by his minister, and Dyumatsena then again became king of
 the Čālvas. Sāvitrī after a long time gave birth to 100 sons,
 and her father also got 100 sons by Mālavi. "So also Kṛṣṇa
 will rescue ye all." Yudhiṣṭhira and his brothers continued
 to live in the Kamyaka forest (III, 299).

Pativratāyā ākhyāna(m) ("the story of the faithful
 wife"). § 11 (Parvasaṅgr.): I, 2, 469 (i.e. Pativratopā-
 khyāna).

Pativratāyā māhātmya(m) Sāvitrīyāḥ ("the great-
 ness of the faithful wife Sāvitrī"). § 10 (Parvasaṅgr.):
 I, 2, 326 (i.e. Pativratāmāhātmyaparvan).

[**Pativratopākhyāna**] ("the story of the faithful wife")
 and [**Brāhmanavyādhasamvāda**] ("a conversation
 between a brahman and a hunter") (cf. Pativratāyā
 ākhyānam). § 479 (Mārkaṇḍ.): Questioned by Yudhiṣṭhira
 about the virtue of women, Mārkaṇḍeya, saying that the
 work of a mother is more difficult than that of a father, and
 that for women neither sacrifices nor *ṣraddhas* nor fasts are
 of any efficacy, but that they can win heaven only by serving
 their husbands (III, 205), related: When the brahman
 Kauṣika, who had studied the Vedas and the Upanishads,
 was reciting the Vedas under a tree, a female crane befouled
 his body, and looked upon with anger by Kauṣika fell to
 the ground. Kauṣika regretted his angry deed. When
 he had entered a village in order to procure alms, in
 a certain house the wife first served her husband, who came
 home tired and hungry, with food, etc. (description), and
 then began to conciliate the angry Kauṣika, who blamed her
 for exalting her husband above the brahmins. She said that
 she was no she-crane, that she knew that the ocean had been
 made brackish and undrinkable by the wrath of the brahmins,
 that the fire of their wrath had not to this day been
 extinguished in the forest of Daṇḍaka, but that she regarded
 her husband as her supreme god, and deserved forgiveness,
 that anger is a foe to men within themselves, and that
 the gods know him to be a brahman who has abandoned
 anger and passion, etc., and who, though himself injured,
 never returns the injury, etc., that virtue (*dharma*) is difficult
 to understand, but must be based on truth; the ancients have
 declared that virtue depends on *ṣruti*, but it is variously
 defined (*bahudhā dr̥ṣyate*) and subtle to be understood
 (*sūkṣhma*); "thou art cognisant of virtue and studieth the
 Vedas; but I think, however, that thou dost not know what
 virtue really is; a fowler (*vyādha*) in Mithilā will discourse
 to thee on virtue." Kauṣika blessed her, and returned to his
 abode, reproaching himself (III, 206).—§ 480: He set out
 for Mithilā (description), ruled over by Janaka, and found
 out the fowler, who was seated in a butcher's yard, selling
 venison and buffalo meat to a large crowd of buyers; but he
 at once went to Kauṣika, and proving that he knew why he
 had come, he led him to his abode, where he honoured him
 duly, and explained to him that, notwithstanding his cruel
 trade, which he had inherited from his sires and grandsires,
 and which belonged to his caste by birth, he led a virtuous
 life, serving his superiors and old people, speaking truth, never

envying others, giving to the best of his power, etc. In the kingdom of *Janaka* there did not exist a single subject that did not follow the duties of his caste. He did not slay the bours and buffaloes himself, nor did he eat meat himself; he fasted during the day and ate in the night; "even though the behaviour of his order be bad, a person may yet be himself of good behaviour; so also a person may become virtuous, although he may by profession be a slayer of animals." It is the fault of the kings when the subjects decay, and monsters, dwarfs, etc., are produced, but *Janaka* ruled justly. If one repents a wrong done by him, he is delivered from his sin (v. 13751). If a man seeks redemption (*kalyāṇam abhipadyate*) after having committed a sin, he becomes purified of all his sins (v. 13756). It is temptation (*lobha*) that constitutes the basis of sin. Then he gave some advice as to what is virtuous conduct (v. 13794 foll.: "these three are said to constitute the perfect way (*padam*) of the virtuous: a man must not do wrong to anybody, he must give alms, and must always be truthful"); (v. 13797 foll.: "freedom from malice, forbearance, peace of mind, contentment, pleasant speech, renunciation of desires and anger, virtuous conduct, and actions regulated according to the ordinances of the sacred texts, constitute the perfect way (*mārgam*) of the virtuous") (III, 207). The fowler and the animals slain by him are driven by their *karman* in a former life. In days of yore 2,000 animals and 2,000 cows used to be killed every day in the kitchen of king *Rantideva*; at the *caturmāsya* animals are sacrificed; the *ṣruti* says, "The fires are fond of meat" (v. 13812), and at the sacrifices animals are killed by the regenerate, and these animals are purged of sin, and by *mantras* go to heaven. Regarding animal food this rule has been laid down by *munis*: Whoever partakes of animal food after having first offered it duly and respectfully (*yathavidhi yathācārādham*) to the gods and the *Pitṛs*, is not polluted by the act. The *ṣruti* says, "Such a man is not one who partakes of animal food," and a *brahman* who has intercourse with his wife during her season is a *brahma-cārin*. King *Saudāsa*, under the influence of a curse, ate human flesh. Agriculture is considered to be praiseworthy, though the plough destroys many creatures. Seeds of rice, etc., are all living creatures. As to hunting and the cutting of trees and herbs, many creatures live in trees and fruits and water. The earth and the air are all swarming with living organisms, which are unconsciously destroyed by men from mere ignorance (III, 208). When life is at stake and in the matter of marriage, it is justified to tell an untruth. Whichever conduces most to the good of all creatures is considered to be truth (*satyam*) (v. 13845; cf. v. 13990). The fowler discoursed upon the influence of *karman* upon metempsychosis and salvation (*moksha*; *Brahmaṇaḥ padam*, v. 13895) (III, 209).—§ 481: Questioned by *Kauçika* about the senses, the fowler discoursed about the sinful (in thought, word, and action (v. 13906); the evolution of sin is this: First *manas* is bent on *vijñāna*; thence successively originate *kāma*, *rosha*, *karman*, *rāga*, *dvesha*, *lobha*, *moha*, *vyāja*, *adharma*, *pāpa*). The virtuous man discerns these evils by means of his spiritual insight (v. 13908).—§ 482: Then he shortly enumerated the elements of the *brāhmī vidyā* (the universe, consisting of the five great elements, space, wind, fire, water, and earth, is *Brāhman* [neuter]; their qualities: sound, touch, form, flavour, and taste; *manas*, *buddhi*, *ahan-kāra*; the five senses, *ātman*, *rajas*, *sattva*, *tamas*; the last seventeen are "*rāçir avyaktasūññakāḥ*", in all (with the

objects of senses and the manifest and the unmanifest) twenty-four (*caturvīmçaka ity eka vyaktavyaktamayo guṇaḥ*) [read *gaṇaḥ*, cf. Hopkins, Great Epic, p. 34] (III, 210).—§ 483: A somewhat more detailed explanation of the five elements and their qualities. The terms *vyakta* and *avyakta* (v. 13931). Salvation, etc., are dependent on self-discipline (*tapas*), that is impossible without subduing the senses. The body is like a chariot, the coachman being the soul, and the horses the six senses (III, 211).—§ 484: The three qualities *sattva*, *rajas*, and *tamas* (III, 212).—§ 485: The five vital airs (*prāṇa*, *samāna*, *apāna*, *udāna*, *vyāna*), that are all seated (*pratiṣṭhitāḥ*, v. 13973) in the navel, and by whose collision the internal fire is generated that digests the food. The arteries (*nāḍyaḥ*), issuing from the heart in all directions, carry the essence of food (*annarasān*) acted upon by the ten *prāṇas*. The perception of the internal spirit, purification of the heart, destroys the good and evil effects of actions and leads to eternal beatitude. That state of peace and purification of heart (*prasādasya*, v. 13984) is likened to the state of a person who in a cheerful state of mind (*triptaḥ*) sleeps soundly (*sukham*), or to a lamp shining on a windless spot, well kindled. Community with *Brāhman* cannot be taught to us even by the *guru* (v. 13992) (III, 213).—§ 486: Saying "Thou shalt see by what means I have attained to this blissful state", the fowler introduced *Kauçika* to his parents, whom he honoured together with his wife and children like gods (description; v. 14025: "I do what is agreeable to them, even though it be not strictly justifiable") (III, 214).—The fowler said: "Thou hast wronged thy father and thy mother, for thou hast left home without their permission, for the purpose of learning the *Vedas*, and they have become blind from grief at thy loss. Thereby thy ascetic merit, etc., have become useless to thee. Do return home this very day." *Kauçika* acknowledged that the fowler had rescued him when he was on the point of falling into hell, and that he did not consider him to be a *çūdra*, as it was very difficult for a *çūdra* to learn the eternal religion (*dharmaḥ*); his being a *çūdra* must surely be due to any action in a former birth; this *Kauçika* wished to learn.—§ 487: The fowler told: "I was formerly a *brahman*, son of an eminent *brahman*, and versed in the *Vedas* and the *Vedāṅgas*, and friend of a king, who was accomplished in the *Dhanurveda*, and thence skilled in archery myself; one day, when I accompanied the king on a hunting expedition, I killed a *rehi*, whom I took for a deer, and was cursed by him to be born as a fowler in the *çūdra* caste (III, 215); but I prevailed upon him to grant me that I should remain a pious man and honour my parents, and thereby attain great perfection (*siddhim*), remember my past life, and again become a *brahman*. I took the *rehi* to the hermitage, and he did not die."—*Kauçika* saluted him respectfully, and having returned home he honoured his old parents (III, 216).

Patrorna, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhishtira).

Pattana, name of a city. § 515 (Karnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).

Pattanādhipati ("the king of Pattana"?). § 232 (Svayamvarap.): I, 186, 6993 (a king present at the svayamvara of Draupadi).

Patti, pl. (°ayaḥ), a people. § 574 (Jambūkh.): VI, 90, 375 (only C., B. has *Paçubhiḥ*).

Paṭṭiṇ = *Çiva* (1000 names).

Paṭuṣa, a Rākṣasa. § 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fought with the monkey Panasa).

Paulanya, a city. § 225 (Vāsishṭha): I, 177, 6791 (founded by Aṇṇaka).

Paulastya¹ ("son of Pulastya") = Kubera: II, 417; III, †12364 (*Dhanadam*); V, 7543.

Paulastya² (do.) = Rāvaṇa: III, 16331; V, 3790 (*Rakhasarājena*); VII, 2228.

Paulastya³ (do.) = Vibhishana: II, 1177 (*V*^o); III, 16598 (*V*^o).

Paulastya⁴, pl. (°āḥ) ("sons or descendants of Pulastya"). § 130 (Amṇavat.): I, 67, 2724, 2726 (i.e. Rākṣasas, reborn as the sons of Dhṛtarāṣṭra).—§ 532 (Sītāsāntvana): III, 280, 16154 (°*kulagātinaḥ*, sc. Rāvaṇa).—§ 535 (Setubandhana): III, 283, 16304 (°*pāṇsanam*, sc. Rāvaṇa).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6842 (°*air Yātudhānāiḥ ca*, a class of Rākṣasas).

Paulastya⁵, adj. ("belonging to Pulastya"?). § 592 (Samṇaptakavadhap.): VII, 23p, 1040 (*dhanuḥ*, held by Ghaṭotkaca).

Paulastyatanaya = Rāvaṇa: IX, 1752 (*R*^o).

Pauloma¹, adj. ("relating to Pulomā or Puloman," sc. parvan) = Paulomaparvan. § 4 (Anukram.): I, 1, 88 (°*astikamūlavan*, sc. *Bhāratadrumaḥ*).—§ 10 (Parvasaṅgr.): I, 2, 304, 312.—§ 11 (do.): I, 2, 360, 365.

Pauloma², a tīrtha. § 250 (Arjunavanavāsap.): I, 216, 7841 (*tīrtham*, one of the five Nārītīrthāni).

Pauloma³, pl. (°āḥ), a tribe of Asuras. § 11 (Parvasaṅgr.): I, 2, 460 (°*aiḥ Kālakaṇṇaiḥ ca yatra yuddham Kīrtinaḥ*, cf. § 445).—§ 415 (Nivātakavacyuddhap.): III, 173, 12198 (°*aiḥ Kālakaṇṇaiḥ ca*, in Hiranyapura), 12208 (the offspring of Pulomā, in Hiranyapura), 12209 (*mahāsuraiḥ*, destroyed by Arjuna).—§ 552 (Goharṇap.): IV, 45, 1431 (defeated by Arjuna, all. to § 445).—§ 552d (Arjuna): IV, 61, 1976 (°*an Kālakaṇṇaiḥ ca*, vanquished by Arjuna, all. to § 445).—§ 561d (Nara-Nārāyaṇa): V, 49, 1930 (do., slain by Nara (i.e. Arjuna), all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (*Hiranyapuravāsinaḥ* . . . *P^oāḥ saṅgaṇā hatāḥ*, sc. by Arjuna, all. to § 445). Cf. next.

Pauloman, pl. = Pauloma, pl.: I, †162.

[**Paulomaparvan**], the fourth of the minor parvas. (Cf. Pauloma¹.) § 18: *Sauti's* conversation, in the forest of *Naimisha*, with the ṛṣhis at the twelve years' sacrifice of *Çaunaka* (I, 4).—§ 19: *Çaunaka's* lineage from *Brahman* through *Bhṛgu*, *Cyavana*, *Pramati*, *Ruru*, and *Çunaka* was related to him by *Sauti*.—§ 20: *Pulomā*.—§§ 21–3: *Pramadvara*.—§§ 24–5: From this time *Ruru* made a vow to destroy the serpents, and whenever he saw a serpent he always killed it. *Sahasṛpad* (q.v.) directed *Ruru* to ascertain the facts about the serpent-sacrifice of *Janamejaya* and the deliverance of the serpents by *Āstika*; *Ruru*, having come home, asked his father, who related all about the story (I, 9–12).

Paulomī = Çacī, q.v. (add. X, 599).

Paundra¹ ("king of the Puṇḍras or Pauṇḍras"). § 233 (Svayamvarap.): I, 187, †7020 (*Kālīṅga-Faṅgādhipa-Pāṇḍya-P^oāḥ*, present at the svayamvara of Draupadī).—§ 554 (Sainyodhogap.): V, 4γ, 84 (only C., B. has *Tuṇḍāḥ*).

Paundra², the conch-shell of Bhīmasena. § 576 (Bhagavadgītāp.): VI, 25κ, 844 (*mahāçāṅkhāḥ*).—§ 578 (Bhīshma-vadhap.): VI, 51α, 2115 (do.).

Paundra³, pl. (°āḥ), a people. § 223 (Vāsishṭha): I, 175, 6684 (arose from the froth of Vāsishṭha's cow).—§ 342 (Indralokābhigamanap.): III, 51, 1988 (*sa-P^ooḍrān*, had been

present at the rājasūya).—§ 574 (Jambūkh.): VI, 9μ, 365 (only C.).—§ 578 (Bhīshma-vadhap.): VI, 50π, 2081 (only B., C. has *Huṇḍāḥ*), 2083 (only C., B. has *Puṇḍrāḥ*, in the army of Yudhisṭhira).—§ 589 (Droṇābhīshkekap.): VII, 4β, 122 (had formerly been vanquished by Karna); 11ν, 396 (had formerly been vanquished by Kṛṣṇa).—§ 592 (Samṇaptakavadhap.): VII, 20ζ, 802 (°*Matasyakāḥ*, in the army of Duryodhana).—§ 607 (Karna): VIII, 45μ, 2084 (*Kāça-P^oāḥ*).—§ 641 (Rājadh.): XII, 65θ, 2430 (enumeration of barbarous and low peoples).—§ 739 (Ānuçāsanik.): XIII, 35ε, 2158 (degraded to çūdras). Cf. Pauṇḍrika, pl., Puṇḍra, pl.

Paundra (king of the Puṇḍras) = Vāsudeva¹. I, 6992 (*V*^o); II, 584 (*V*^o), 1270 (*V*^o). Cf. Pauṇḍra, Puṇḍrādhipa.

Paundramātsyaka, a king. § 130 (Amṇavat.): I, 67, 2679 (incarnation of the Asura Balina).

Pauṇḍrika, pl. (°āḥ), a people = Pauṇḍra, pl. § 295 (Dyūtap.): II, 52, 1872 (brought tribute to Yudhisṭhira).

***Paurāna**, adj. ("mentioned in the Purāṇa, traditional, ancient"). I, 543 (*Tripurāṇa nipātanaṁ*), 3024 (*karayāḥ*), 4685 (*kathāṁ*), 4721 (*dharmaṁ*), 8097 (do.), 8098 (*rājā*); IV, 2076 (*mahāstrāṇām*); V, 3615 (*gāthā*), 3773 (*Vāsishṭhasya*), 7087; VIII, 1952 (*prabhāvaḥ Pārthasya p^oḥ Keçavasya ca*); XII, 13525 (*rūpaṁ*, sc. Viṣṇu's form with the horse-head); XIII, †7370 (*brahmaguhāṁ*); XV, 677 (*vṛttim*).

Paurandara, adj. ("belonging to Purandara [i.e. Indra]"). § 178 (Pāṇḍu): I, 114, 4477 (*gajāḥ*).—§ 234 (Svayamvarap.): I, 190, 7105 (cc. *astro*).

Paurānika, adj. ("conversant with the Purāṇa"): I, 2 (*Ugracavāḥ Sautiḥ*), †851 (do.), †852 (= do.), 2021 (pl.), 2029 (*sūtaḥ*), 2119 (do.), 7777 (*sūtaḥ*); VI, 483 (pl.); XII, 3202 (*sūtaṁ*).

Paurava¹, pl. (°āḥ) ("the descendants of Pūru," also name of a people). § 133 (Dushyanta): I, 68, 2801 (°*āṇām raṁçakuro Dushyantaḥ*).—§ 135 (Çakuntalop.): I, 73, 2968 (°*çreshṭha* = Dushyanta), 2987.—§ 156 (Pāruvaṇç): I, 95, 3763 (descended from Pūru).—§ 165 (Satyavatīlābhop.): I, 100, 4008, 4009 (ruled by Çāntanu).—§ 183 (Pāṇḍu): I, 118, 4578 (°*āṇām* . . . *raṁça jātasya*, sc. Pāṇḍu).—§ 338 (Indralokābhigamanap.): III, 46, 1856 (°*raṁçasya janant*, sc. Urvaçī).—§ 580 (Bhīshma-vadhap.): VI, 56η, 2415 (followed Dhṛṣṭaketu).—§ 599 (Jayadrathavadhap.): VII, 111r, 4266 (*Saindhava-P^oāḥ*, attacked Arjuna).—§ 603 (Nārāyaṇāstramokṣap.): VII, 201, 9392 (only C.). Cf. Pauravaka, pl.

Paurava² ("descendant of Pūru" or "king of the Pauravas") = Bhṛatṣhattrā¹: VII, 9330 (*B*^o), 9334, †9337, †9341, 9343, 9400 (*B*). Cf. Paurava¹.

Paurava³ (do.) = Çāntanu: I, 4007.

Paurava⁴ (do.) = Dushyanta: I, 3047, 3105, 3107 (*rājā*).

Paurava⁵ (do.) = Janamejaya¹: IX, 2151.

Paurava⁶ (do.) = Samvarana: I, 3735.

Paurava⁷ (do.), one or more kings at the time of Yudhisṭhira. § 130 (Amṇavat.): I, 67, 2664 (incarnation of the Asura Çarabha).—§ 232 (Svayamvarap.): I, 186, 6995 (*Dṛḍha-dhanvā*?).—§ 279 (Arjuna): II, 27, 1023, 1024 (king of the Pārvatīyas?), 1025 (defeated by Arjuna).—§ 554 (Sainyodhogap.): V, 4γ, 77.—§ 572 (Rathātīrthasaukhyānap.): V, 167, 5788 (a mahāratha in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, 17, 662 (°*Kālīṅgāḥ*, in the army of Duryodhana).—§ 581 (Bhīshma-vadhap.): VI, 61ε, 2699 (*Damanaṁ cāpi dāyadam P^oya*).—§ 587 (do.): VI,

1150, 5361 (Dhr̥ṣṭaketu fought *P.*); 116, 5388, 5390, 5391, 5397, 5398, 5400 (do.).—§ 590 (Droṇābhishekap.): VII, 14, 544, 546, 547, 548, 553, 556, 558 (defeated by Abhimanyu).—§ 593 (Abhimanyuvadhap.): VII, 370, 1590 (attacked Abhimanyu).—§ 604 (Karnap.): VIII, 57, 125 (had been slain by Arjuna in the great battle).—§ 609 (Çalyap.): IX, 2, 90 (sc. *hataḥ*, *Jalasandhaḥ*?).—§ 611 (do.): IX, 24, 1297 (sc. *hataḥ*, *Jalasandhaḥ*?). Cf. Paurava¹, Pauraveçvara.

Paurava¹, an ancient king of the Āngas (= Br̥hadratha¹). § 595 (Shodacarāj.): King *P.* (*Ānga*, v. 2206) also had died; description of his horse-sacrifices and his gifts to brahmins versed in *çikṣā* and *akṣhara*, whom he diverted by actors and dancers and singers; *gāthās* in praise of *P.* are sung by those who are acquainted with the history of the past (*Purāṇavidāḥ*) (VII, 57): VII, 57, 2196. Cf. Br̥hadratha¹, Ānga¹.

Paurava², adj. ("belonging to Pūru [or to the Pauravas]"). § 144 (Yayāti): I, 75, 3170 (*vayasa*), 3180 (*vaṃṣaḥ*).—§ 188 (do.): I, 85, 3500 (*vayasa*), 3534 (*vaṃṣaḥ*).—§ 150 (Pūruvaṃṣ.): I, 94, 3705 (*vaṃṣaṃ*).

Pauravadāyāda = Vidūratasuta: XII, 1791 (*P^o*).

Pauravaka, pl. (*°aḥ*), a people = Paurava, pl. § 578 (Bhishnavadhap.): VI, 50, 2081 (in the army of Yudhiṣṭhira).

Pauravanandana¹ = Bharata: I, 3713.

Pauravanandana² = Çāntanu: I, 3935.

Pauravanandana³ = Saṃvaraṇa: I, 6529.

Pauravanandana⁴ = Vasu Uparicara: I, 2325 (*P^o*).

Pauraveçvara ("the king of the Pauravas"). § 284 (Sahadeva): II, 31, 1164 (in the south, vanquished by Sahadeva).

Paurika ("the king of Purikā"), a prince. § 641 (Rājadh.): XII, 111, 4085.

Paurukutsa ("son of Purukutsa") = Trasadasyu: III, 8606 (*P^o*).

Paurūravasa, adj. ("belonging to Purūravasa"). § 607 (Karnap.): VIII, 50, 1866 (*vrttaṃ*).

***Paurusha**, adj. ("belonging to Purusha"). § 5240 (Vishnu): III, 272, 15824 (*°i tanuḥ*).—§ 7176 (Nārāyaṇya): XII, 348, 13466 (*°im tanuḥ*).

Pausa ("named after the nakṣatra Pushya," name of a certain month). § 759 (Ānuçāsanik.): XIII, 106, 5151 (*°māsaṃ*, merit of eating only one meal during the month of *P.*); 109, 5373 (merit of fasting on the twelfth day in the month of *P.*, worshipping Kṛṣṇa as Nārāyaṇa).—§ 766 (do.): XIII, 126, 6052 (*°māsasya çukle*, merit of performing a çrāddha under the constellation of Rohiṇi in the light fortnight of the month of *P.*).

Paushtī, wife of Pūru. § 150 (Pūruvaṃṣ.): I, 94, 3495 (wife of Pūru and mother of Pravira, etc.).

Paushya¹, a kṣatriya. § 16 (Veda): I, 3, ††746 (*P.* and Janamejaya appointed Veda as their *upādhyāya*).—§ 17 (Uttāṅka): I, 3, ††759 (*rājāṇaṃ*), ††765, ††766, ††768, ††769, ††770, ††771, ††776, ††779, ††780, ††781, ††785 (Uttāṅka got the ear-rings of the queen of *P.* to the wife of his preceptor).

Paushya² (adj. "relating to Paushya", sc. parvan) = Paushya-parvan. § 10 (Parvasaṅgr.): I, 2, 304, 312 (C. has by error *Paushpaṃ*).—§ 11 (do.): I, 2, 360, 364 (*parvaṇi*).

Paushya³, adj. ("relating to the nakṣatra Pushya"). § 240 (Vaivāhikap.): I, 198, 7333 (*yogaṃ*, Nil. explains *paushyaṃ* as "*pushyaty anena*", "as Pushya is not fit for marriages", and mentions the various reading *paushpaṃ*).

[Paushyaparvan] ("the section treating of Paushya"), the third of the minor parvas of Mbhr. (Cf. Paushya¹). § 12: When Janamejaya, the son of Parikṣit, with his brothers Çrutāsena, Ugrasena, and Bhīmasena was attending his long sacrifice at Kurukṣetra, his brothers beat an offspring of Saramā. Saramā then cursed them, saying that evil should come upon them unexpectedly. § 13: Janamejaya then returned to Hastinapura and began to search for a purohita who might neutralize the curse; one day when hunting he obtained for this purpose Somaçravas, son of the ṛṣhi Çrutāçravas and a serpent; Somaçravas would grant to any brahman whatever might be demanded of him. Janamejaya then conquered Takṣaṣila.—§ 14: About this time there was a ṛṣhi named Āyoda Dhaumya, with three disciples; Upamanyu, Āruṇi Pāṇcalya (q.v.), and Veda.—§ 15: Upamanyu (q.v.).—§ 16: Veda (q.v.).—§ 17: Ut(t)āṅka (q.v.) (I, 3).

Pāvaka¹ = Agni, q.v.

Pāvaka², pl. (*°aḥ*), a class of ṛṣhis (?). § 406 (Tīrthayātrāp.): III, 125, 10413.

Pāvakāçani, v. Pākaçāsani.

Pāvakaçuta ("the son of Pāvaka [i.e. Agni]") = Sudarçana: XIII, 125.

Pāvakātmaja (do.) = Skanda: III, 14374, 14380, 14433; IX, 2721.

Pāvakātmajā ("the daughter of Pāvaka [i.e. Agni]") = Draupadī: IV, 1181.

Pāvaki¹ ("the son of Pāvaka [i.e. Agni]") = Skanda: III, 1576, 10552 (*Ujjānakaḥ* . . . *P^or yatra çāntavān*), 14378, 14442, 14541; V, 5292 (*devānām iva P^oḥ*); VII, 163 (do.), 6854 (*jahi* . . . *Āturān iva P^oḥ*), 6976 (*iva*), 7673 (*jahi* . . . *Asurān iva P^oḥ*); IX, 320 (*abhihiçyava . . . devānām iva P^oḥ*), 2709, 2711; XII, 12324; XIII, 4027, 4217 (*hiranyamūrtiḥ* . . . *Kumāraḥ*).

Pāvaki² (do.) = Sudarçana: XIII, 141, 148.

Pavana¹ = Vāyū (the Wind), q.v.

Pavana² = Çiva (1000 names).—Do.³ = Vishṇu (1000 names).

Pāvana¹, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7046.

Pāvana², a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91, 4335 (enumeration).

Pāvana³ = Vishṇu (1000 names).

[Pavana-çālmali-samvāda(h)] ("the discourse between the Wind-god and the çālmali-tree"). § 654b (Āpaddh.): Bhīṣma said: There was a lordly çālmali-tree on the Himavat. One day Nārada praised it, saying that Pavana must be its friend and protector, since he spared it, though he eradicates the tallest and strongest trees (XII, 154). The çālmali said that the Wind was not its friend, but that it was stronger itself than the Wind. Nārada warned him, saying that the Wind was stronger than even Indra, etc. (a) (XII, 155). Informed by Nārada, the Wind came and rebuked the çālmali-tree, saying that he had spared it because Brahman, while creating the world, had for a time rested under it. The çālmali laughed and challenged the Wind to show his power, which the Wind threatened to do next day. When night came the çālmali reflected that all that it had said to Nārada was false, that it was in reality weaker than other trees, and inferior in might to the Wind; "but in intelligence no tree is my equal" (XII, 156). The çālmali then caused all its branches to be cut off. The Wind smiled; the çālmali felt great shame, and, remembering the words of Nārada, repented greatly of his folly.

[Pavan-Ārjuna-samvāda] ("conversation between the

Wind and Arjuna Kārtavīrya"). § 772b (Ānuṣāsanik.): *Bhishma* said: The *Haiḥaya* king *Arjuna Kārtavīrya*, with 1,000 arms, became the lord of the whole of this world (i.e. the earth) [residing] in *Mahishmati*; he gave large gifts to *Dattatraya*, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously, and sway her with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. *A.* now regarded himself as having no equal. A celestial voice said that the brahman is superior to the *kshatriya*; *A.* maintained that the brahmins take refuge with the *kshatriyas*; what the virgin *Gayatri* had said from the sky was not true (*asatyam*, so B. and Nil.). "I shall bring the skin-clad brahmins under my subjection." At these words of *A.* the invisible goddess (*Gayatri*) became agitated (*vitrasā* 'bhan nīdācari'; cf. Nil.). Then *Vāyu* (wind) warned *A.*, addressing him from the air. Asked by *A.* what kind of earthly creature the brahman is, if he resembles the wind, water, fire, sun, or sky (XIII, 153), *Vāyu* praised the brahmins above all, citing *Kaśyapa* (o), *Āngiras* (d), *Gautama* (e), [*Kapila*] (f), *Aurva* (g), and *Dattatraya*; even *Agni* (h) and *Brahman* (i) are brahmins; the large kingdom of the *Danḍakas* was destroyed by a brahman; the ocean, that was full of crystal water, cursed by the brahmins, became saline in taste. *Arjuna* remained silent (XIII, 154). *Vāyu* repeated the story of *Kaśyapa* in detail, and asked *Arjuna* if he knew a *kshatriya* superior to *Kaśyapa*. *Arjuna* remained silent. Then *Vāyu* related the story of *Uthya* (j) (XIII, 155). *Arjuna* remained silent. *Vāyu* then described the greatness of *Agastya* (k). *Arjuna* remained silent. *Vāyu* related a feat of *Vasishṭha*'s (l) (XIII, 156). *Arjuna* remained silent. *Vāyu* related a feat of *Atri*'s (m). *Arjuna* remained silent. *Vāyu* related a feat of *Cyavana*'s (n) (XIII, 157). *Arjuna* remained silent. *Vāyu* related the history of the *Kapas* (p). *Arjuna* praised the brahmins, mentioning *Dattatraya*. *Vāyu* told him always to protect them; "a terrible danger threatens thee from the *Bhṛgu*s; that will take place after a time" (XIII, 158).

Pavanasya hrada(h) ("the lake of the Wind-god"), a tirtha. § 364 (Tirthayātrāp.): III, 83, 6075.

Pavanātmaja = Bhīmasena, q.v. (add. II, 1100; III, 11479; VII, 1135, 5184).

Pavanātmaja = Hanūmat, q.v.

Pavitra(h) = Skanda: III, 14633.—Do.² = Mahāpuruṣa (Mahāpuruṣastava).

Pavitrā, a river. § 574 (Jambūkh.): VI, 9A, 329 (in Bhāratavarsha).

Pavitra(m) = Īva (1000 names¹⁻³).—Do.² = Kṛṣṇa: XII, 1513.—Do.³ = Viṣṇu (1000 names).

Pavitrāpāni, a rishi. § 264 (Sabbhākrīyāp.): II, 4a, 110 (waited upon Yudhiṣṭhira).—§ 266 (Çakrasabhāv.): II, 7, 293 (in the palace of Indra).

Payasya, son of Āngiras. § 747b (Suvārṇotpatti): XIII, 856, 4147 (the third of Āngiras' eight sons).

Payodā, a mātṛ. § 615u (Skanda): IX, 460, 2646.

Payonidhi = Īva (1000 names²).

Payoshnī, a river. § 347 (Nalopākhyānap.): III, 61, 2318 (*sanudraga*).—§ 370 (Tirthayātrāp.): III, 85, 8182 (*varilam varām*).—§ 377 (Dhaumyatīrthak.): III, 88, 8329 (*ramya-tirtha*, in the south), 8332, 8333, 8335 (king Nṛga performed a sacrifice in the tirtha Vārṣha on the P., description).—§ 402c (Tirthayātrāp.): The river P. was adorned (? *upacīṭam*)

by the Vidarbha king, and its waters were mixed with soma juice (see Nil.); III, 120, †10289 (visited by Yudhiṣṭhira, etc., on his *tirthayātrā*), †10290.—§ 403b (do.): Here (i.e. on the river P.) king Nṛga gratified Indra by offering soma. Here the gods with Indra and the *Prajāpatis* performed sacrifices. Here king *Gaya Amārtarāyasa* satisfied Indra with soma in seven horse-sacrifices, where all the articles, which else are made of wood or earth, were of gold. Seven sets of these articles were prepared by him, and at the top of each sacrificial stake seven rings were fastened; the gods themselves with Indra erected the sacrificial stakes. Indra became delighted with soma and the brahmins with the *dakṣiṇā*, which were innumerable as the sand-grains, the stars, or the raindrops. *Gaya* presented the brahmins with golden cows (otherwise PCR.) made by *Viṣvakarman*, so numerous were his caityas that but little space was left on the earth. Thus *Gaya* attained to the worlds of Indra (*lokān* . . . *Āindrān*); he who bathes in the P. attains to the same: III, 121, 10304.—§ 403 (do.): III, 121, 10306 (visited by Yudhiṣṭhira, etc., on his *tirthayātrā*).—§ 574 (Jambūkh.): VI, 9A, 324, 327.

Peçala = Viṣṇu (1000 names).

Phalakaksha, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Phalakivana, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6056.

Phalgu, name of a tirtha or of a river. § 370 (Tirthayātrāp.): III, 84, 8076 (at Gayā).—§ 377 (Dhaumyatīrthak.): III, 87, 8308 (°*nāmā mahānādī*, do. (P), in the east). Cf. Phalgutirtha.

Phālguna = Arjuna, q.v.

Phālguna ("named after the nakṣatra Phalgunī," name of a certain month). § 213 (Jatugrhap.): I, 145, 5767 (*aṣṭame 'hani R. hinyām* . . . *P. oya*).—§ 759 (Ānuṣāsanik.): XIII, 109, 5375 (*māse*).

Phālgunātmaja ("the son of Phālguna [i.e. Arjuna]") = Abhimanyu: VII, 1710.

Phālgunī (do.) = Abhimanyu: VI, 4535, 4536, 4594, 4611, 5408, 5410; VII, 1568, 1794, 1815, 1828, 1870, 1881, 1885; XIV, 2008.

Phālgunī (do.) = Irāvat: VI, 1739.

Phalgunī, sg., dual, or pl., name of two nakṣatras (*pūrva* and *uttara*) (v. Su. Si.). § 552 (Goharānap.): IV, 44, 1383 (*uttarābhyām P. oḍbhyām nakṣatrābhyām aham diva jāto Himavataḥ prahṛto tena mām Phālgunam viduḥ*).—§ 746 (Ānuṣāsanik.): XIII, 64, 3264 (°*pūrvasamayo* . . . *uttara-vishaya*, merit of making gifts under the P.).—§ 749 (do.): XIII, 89a, 4260 (°*ishu* . . . *uttarāshu*, merit of a çṛāddha under this constellation).—§ 759 (do.): XIII, 110, 5390 (sg., description of the *cāndravata*).

Phalgutīrtha, name of a tirtha. § 775 (Ānuṣāsanik.): XIII, 166a, 7655 (enumeration). Cf. Phalgu.

Phalodaka, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 398 (among the Yakshas in the palace of Kubera).

Phanindra ("serpent-king") = Ananta (Çesha): I, 1177.

***phenapa**, subst. and adj. ("foam-drinking"): II, 341 (*pitaraḥ* ?); V, 3606 (*munisattamāḥ*), 3607 (pl. subst.); XII, 13560 (*rahayaḥ*), 13561 (pl. subst.); XIII, 647 (do.), 6488 (do.).

Phenapācārya = Mahāpuruṣa (Mahāpuruṣastava).

Picchala, a serpent. § 63 (Sarpasattra): I, 53, 2147 (of Vāsuki's race).

Picchalā, a river. § 574 (Jambūkh.): VI, 9A, 336.

Piçāca, pl. (°aḥ), a class of beings ("goblins"), also name of a people. § 3 (Anukram.): I, 1, 35 (issued from the primordial egg).—§ 28 (Amṛtamanthana): I, 19, †1181 (*papau raṇe rudhiram atho P°vat*).—§ 221 (Caitrarathap.): I, 170, 6496 (°oraga-Dānavāḥ).—§ 256b (Khāṇḍavadahanap.): I, 224, 8171.—§ 257d (Sudarçana): I, 225, 8198 (*Rakṣaḥ-P°-Daitūnām*).—§ 258 (Khāṇḍavadahanap.): I, 228, 8293, 8295 (°oraga-Rākṣasān).—§ 266 (Çakra-sabhāv.): II, 7, 295 (°oraga-Rākṣasān, in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 415 (worship Kubera in his palace).—§ 270 (Brahmasabhāv.): II, 11, 465 (worship Brahmān in his palace).—§ 333c (Brahmacīras): III, 40, 1646.—§ 333 (Kairātāp.): III, 40, †1662 (*Ditija-P°sūdanam . . . Gaṇḍivam*).—§ 347 (Nalopākhyānap.): III, 64, 2407 (°oraga-Rākṣasān).—§ 370 (Tirthayātrāp.): III, 85, 8168 (*Bhūta-Yakṣa-P°aḥ ca*, worship Çiva at Gokarna).—§ 445 (Nivātākavacyuddhap.): III, 173, 12246.—§ 450 (Ājagarap.): III, 179, 12400.—§ 496 (Skandotputti): III, 225, 14310 (on the mountain Çveta).—§ 501 (Skandopākhyāna): III, 229, 14441 (°ānām gaṇaiḥ, surround Skanda).—§ 502 (Manuṣhyagrak.): III, 230, 14506 (v. Paicāca°).—§ 504 (Skandayuddha): III, 231, 14530 (°ānām asanikhyeya gaṇaiḥ).—§ 505 (do.): III, 231, 14534 (°ānām gaṇaiḥ, surround Skanda).—§ 524 (Jāyadrathavimokṣhap.): III, 272, 15823 (°oraga-nānu-śān, created by the maharshi).—§ 526 (Rāmopākhyānap.): III, 275, 15926 (*Rākṣasāḥ puruṣhādā ca P°aḥ ca*, made Rāvaṇa their king).—§ 533 (Sītā-Rāvaṇas.): III, 281, 16176 (*caturdaśa P°ānām kanyāḥ*, wives of Rāvaṇa).—§ 537 (Rāma-Rāvaṇayuddha): III, 285, 16364 (*gaṇān . . . P°-kṣudra-Rakṣasām*, 16368 (°ānām, sc. balaiḥ, follow Rāvaṇa).—§ 576 (Bhagavadgītāp.): VI, 23, 814 (*Yakṣa-Rakṣaḥ-P°ebhyaḥ*).—§ 578 (Bhīṣmavadhap.): VI, 48, 1975 (°oraga-Rākṣasāḥ); 50, 2083 (a people in the army of Yudhiṣṭhira).—§ 580 (do.): VI, 58, 2467 (°oraga-Rākṣasāḥ, praise Arjuna).—§ 581 (do.): VI, 65, 2961.—§ 584 (do.): VI, 86, 3833 (*Rākṣasāḥ ca P°aḥ cānye piçitāṇāḥ*).—§ 585 (do.): VI, 87, 3854 (a people in the army of Duryodhana).—§ 589 (Droṇābhīṣhekap.): VII, 11, 398 (a people that had been vanquished by Kṛṣṇa).—§ 593 (Abhimanyuvadhāp.): VII, 50, †1975 (°saṅghāḥ), †1979 (drink blood).—§ 596 (Pratijñāp.): VII, 77, 2731; 79, 2806 (°oraga-Rākṣasāḥ).—§ 599 (Jāyadrathavadhap.): VII, 146, 6188 (*nṛtyat-pretā-P°ādyair Bhūtakirṇām*, sc. nadīm); 148, †6443 (*niçācara-çva-vṛka-P°omodanam mahītalām*, i.e. the battle-field).—§ 600 (Ghaṭotkacavadhap.): VII, 156, †6921 (*Siddha-Gandharva-P°saṅghāḥ*, praised Açvatthāman); 158, 7021 (°oraga-Rākṣasaiḥ); 167, 7499 (*ghoradarçanaḥ*, yoked to the chariot of Alambusha); 175, 7983 (*yuktam gajanibhair rāhaiḥ P°avadanaiḥ kharaiḥ*, sc. the chariot of Ghaṭotkaca), 7997 (assisted Ghaṭotkaca).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 201, 9410, 9442.—§ 603b (Nārāyaṇa): VII, 201, †9465 (*Nāga-Rakṣaḥ-P°an*), 9473.—§ 605 (Karnap.): VIII, 30, 1248 (*Rakṣaḥ-P°aḥ ca*, on the battle-field).—§ 607 (do.): VIII, 37, †1742 (*Garuḍa-P°sayakṣa-Rākṣasān*, vanquished by Arjuna in the Khāṇḍava forest); 45, 2104 (*Rakṣaḥ-P°aḥ ca*, protect Himavat).—§ 608 (do.): VIII, 46, 2135 (ira); 87, 4409 (°oraga-Rākṣasāḥ, present at the encounter between Karna and Arjuna), 4422 (sided with Karna).—§ 615f (Çaṅkhatīrtha): IX, 37, 2140 (in Çaṅkhatīrtha).—§ 615ee (Ādityatīrtha): IX, 49, 2849 (in Ādityatīrtha).—§ 615 (Gadāyuddhap.): IX, 58, 3297 (°ānām . . . antarikṣe mahānadāḥ).—§ 616 (Sauptikap.):

X, 8, 452 (*Rakṣaṁsi P°aḥ ca . . . khādanto naramāṁsāni pibantāḥ çonitāni ca*).—§ 619 (Śrīvilāpāp.): XI, 16, 438.—§ 641 (Rājadh.): XII, 121, 4409 (*Yakṣa-Rakṣaḥ-P°ānām*).—§ 659 (Mokṣadh.): XII, 175, 6555 (°vat).—§ 660 (do.): XII, 188, 6932, 6947.—§ 675 (do.): XII, 230, 8453.—§ 680b (Tulādhāra-Jājalisaṁv.): XII, 262, 9283.—§ 683 (Mokṣadh.): XII, 268, 9581 (sg. = piçā-*oopahata*, Nil.).—§ 690 (do.): XII, 278, 9960 (°vat).—§ 694b (Jvarotpatti): XII, 284, 10222.—§ 695b (Dakṣa-yajñavināça): XII, 285, 10278 (°oraga-Rākṣasāḥ), 10336 (°oraga-Rākṣasaiḥ).—§ 696b (Dakṣapūṣṭa-Çivasahasra-nāmastotra): XII, 285, 10477.—§ 705 (Mokṣadh.): XII, 303a, 11244 (sa-Çāraṇa-P°, sc. *traiḷoky*).—§ 716 (Çukā-bhipatana): XII, 332, 12570 (°oraga-Rākṣasān).—§ 730 (Ānuçāsanik.): XIII, 14, 591 (*Brahmādayaḥ Piçācāntāḥ . . . devāḥ*).—§ 730g (Upamanyu): XIII, 14, 732 (*Preta-P°yoh*).—§ 730 (Ānuçāsanik.): XIII, 14, 732, †1020; 17, 1294; 18, 1373 (*Suparṇa-Gandharva-P°-Dānavāḥ*).—§ 739 (do.): XIII, 33, 2098.—§ 746 (do.): XIII, 82, 3865 (°oraga-Rākṣasāḥ).—§ 747 (do.): XIII, 84, 3981.—§ 749 (do.): XIII, 87, 4224 (°-Kinnarāṇām); 90, 4292 (*Yātudhānāḥ P°aḥ ca lumpanti tad dhavīḥ*), 4316 (°dukṣiṇā).—§ 761 (do.): XIII, 116e, 5704.—§ 768b (Umā-Muhecvaraṁsāp.): XIII, 140a, 6351 (on Himavat).—§ 770 (Ānuçāsanik.): XIII, 151, 7148 (sg.).—§ 778f (Muñjavat): XIV, 8, 184 (worship Çiva on Muñjavat).—§ 782g (Guruciṣhyasāp.): XIV, 42, †1169; 44, 1226 (°oraga-Rākṣasāḥ . . . Īçvaraḥ prabhūḥ); 51, 1434 (°āsura-Rākṣasāḥ).—§ 789 (Putradarçanap.): XV, 31, 848 (had been reborn as warriors of the great battle); 33, 901.

Piçāca°, name of a Yakṣa. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (among the Yakṣas in the palace of Kubera).

Piçācaka (= Piçāca), dual (°au) = Buhi and Hika: VII, 206f.

Piçāci ("female Piçāca"). § 347 (Nalopākhyānap.): III, 65, 2558 (Dumayanti is supposed to be a P.).—§ 409 (Plakṣhāvatarāṇagamaṇa): III, 129, 10520 (*atrānuvaṇçaṇ paṣṭhataḥ çru me Kurunandana ulākhalaḥ abharāṇaiḥ P°i yad abhāṣhata*).—§ 502 (Manuṣhyagrak.): III, 230, 14811 (*Çita Pālanā*).—§ 532 (Sītāsāntvāna): III, 280, 16139 (pl., in the palace of Rāvaṇa), 16165 (do.).

Piçāṅga, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāṣṭra's race).

***piçitāça** ("flesh-eating"), pl. = Rākṣasa, pl.: VII, 899, 3585; XIII, 6152.

piçitāçana (do.), sg. = Ghaṭotkaca: VI, 4100.

***piçitāçin** (do.), pl. = Rākṣasa, pl.: III, 13435; VI, 3833.

Pināka, the staff or bow of Çiva. § 581 (Bhīṣmavadhap.): VI, 62, 2776 (°m iva Rudraṣya, sc. the mace of Bhīmasena); 63, 2797 (do.).—§ 608 (Karnap.): VIII, 90, †4661 (*Harāmbupākṣaṇḍalavittagoptṛbhīḥ P°pūçāçanīdyakottamaiḥ | srot-tanair apy avishahyam arditum*, sc. the diadem of Arjuna); 91, †4790 (*añjalikam . . . P°-Nārāyaṇacakrasannibham*).—§ 701b (Bhava - Bhārguvasamāgama): XII, 290, 10676 (*ānatenātha çūlena pāṇina 'mitatejasa P°m iti covāca çūlam Ugrāyudhaḥ* (i.e. Çiva) *prabhūḥ*).—§ 730g (Upamanyu): XIII, 14, 849 (*dhanuḥ P°m iti vikhyātām*).—§ 768b (Umā-Muhecvaraṁsāp.): XIII, 140, 6386; 141, 6396.

Pinākaçūlahasta = Kṛṣṇa: XII, 1670.

Pinākadhṛk, **Pinākagoptṛ**, **Pinākapāṇi** = Çiva, q.v.
Pinākin°, a Rudra. § 108 (Amçavat.): I, 66, 2566 (among the sons of Sthānu).—§ 191 (Arjuna): I, 123a, 4828

(present at the birth of Arjuna).—§ 665 (Mokshadh.): XII, 2088, 7586.—§ 770 (Ānuṣāsanik.): XIII, 1518, 7090.

Pinākin = Īiva, q.v.

Pinḍāra, a serpent. § 564 (Mātaliyop.): V, 1037, 3630 (enumeration). Cf. next.

Pinḍāraka¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1556 (enumeration).—§ 67 (Sarpasattra): I, 57, 2158 (of Dhrtarāshṭra's race).

Pinḍāraka², a Vṛshṇi. § 232 (Svayamvarap.): I, 186, 7000 (among the Vṛshṇis present at the svayamvara of Draupadī).

Pinḍāraka³, a tirtha. § 358 (Tirthayātrap.): III, 82, 50071 (at Dvāravati).—§ 377 (Dhaumyatirthak.): III, 88, 8346 (in the country of the Surāshṭras).—§ 733y (Ujjānaka): XIII, 25, 1743.

Pinḍasektr, a serpent. § 64 (Sarpasattra): I, 57, 2149 (of Takshaka's race).

Pinḅa = Īiva: X, 259.

Pinḅākshī, names of two mātṛs. § 615u (Skanda): IX, 469, 2636, 2639.

Pinḅala¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1554 (enumeration).

Pinḅala², names of two brahmins. § 52 (Sarpasattra): I, 53, 2046 (acted as adhivaryu at the snake-sacrifice of Janamejaya), 2047 (among the sadasyas at the sacrifice).

Pinḅala³, a Yaksha king. § 506 (Skandayuddha): III, 231, 14565 (*vyāpṛtas tu śmaṇe yo nityam Rudrasya vai sakhā* (C. 5°) *P^oo nāma Yakshendraḥ*).

Pinḅala⁴ = Īiva: XIII, 882.

Pinḅalā, a courtesan. § 659 (Mokshadh.): XII, 174, 6513 (*āyā gītā gūṭhāḥ*), 6514 (*veṇyā*), (6516), 6520 (some gāthās sung by *P.* are quoted); 178, 6646, 6647 (all. to ch. 174).

Pinḅalaka, a Yaksha. § 269 (Vaiṣṇavanābhāv.): II, 10, 399 (among the Yakshas in the palace of Kubera).

Pinḅatīrtha, a tirtha. § 358 (Tirthayātrap.): III, 82, 4099.

Pinḅāyā(h) ācrama(h), a tirtha. § 733y (Ujjānaka): XIII, 25, 1741 (B. *āc cācrame*, C. by error *āñ cā°*).

Pinḅeça = Agni, q.v.

Pinḅalā, a river. § 574 (Jambūkh.): VI, 98, 335.

Pinḅaraka, a serpent. § 47 (Sarpanāmak.): I, 35, 1551 (enumeration).—§ 564 (Mātaliyop.): V, 1037, 3627 (do.).

Pippalāda, a rishi. § 637 (Rājadh.): XII, 477, 1596 (among the ṛshis who surrounded Bhīshma).

Pitakaṇḍeyavāsas = Kṛṣṇa: III, 13563 (= Vishṇu), 15851.

Pitāmaha¹ = Bhīshma, q.v.

Pitāmaha² = Brahman, q.v. (add. IX, 2190, 2196, 2198, 2199, 2200 (his sacrifice at Pushkara), 2311, 2438, 2492, 2511).

Pitāmaha³ = Īiva: III, 14567; XIII, 1190, 1256.

***pitāmaha**, pl. (*°aḥ*) = *pitr*, pl.: I, 1033 (i.e. Rāma Jāmadagnya's), 1034 (do.), 1041 (do.), 1049 (do.), 1066 (do.), 1067 (do.), 7787; V, 4493, 7311; XIII, 4387, 5958, 6100; X¹V, 836 (i.e. Rāma Jāmadagnya's), 872 (do.), 2701.

Pitāmahasaras ("the lake of the Grand sire"), name of one or more tirthas. § 370 (Tirthayātrap.): III, 84, 8126 (near Çailārāja [i.e. Himavut]).—§ 377 (Dhaumyatirthak.): III, 89, 8369 (= Pushkara). Cf. next.

Pitāmahasya saras (do.), name of one or more tirthas. § 370 (Tirthayātrap.): III, 84, 8127 (thence comes the Kumārādhārā).—§ 615g (Sarasvatī): IX, 42, 2387 (thence comes the Sarasvatī; = Mānasa, PCB.). Cf. the prec.

Pitāmahasuta¹ ("the son of Pitāmaha [i.e. Brahman]") = Atri: XIII, 3289 (*°A°*).

Pitāmahasuta² (do.) = Sanatkumāra: IX, 2716 (*°S°*); XII, 1355 (*Kumāram*).

Pitā, mātā, pitāmaha(h) = Sūrya (the Sun): III, 156.

Pitātman = Īiva (1000 names³).

Pitavāsas = Kṛṣṇa, q.v.

Pitavāsini = Durgā (Umā): VI, 800.

Pīṭha, an Asura. § 589 (Droṇābhishekap.): VII, 11μ, 386 (had been slain by Kṛṣṇa).—§ 717b (Nārāyaṇīya): XII, 340, 12956 (*Dānavam*, will be slain by Kṛṣṇa, in a prophecy).

Pīṭhara, an Asura. § 268 (Varuṇasabhāv.): II, 9, 366 (in the palace of Varuṇa).

Pīṭharaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1559 (enumeration).—§ 67 (Sarpasattra): I, 57, 2156 (of Dhrtarāshṭra's race).—§ 564 (Mātaliyop.): V, 1037, 3630 (enumeration).

Pitr¹ = Īiva (1000 names³).—Do.² = Vishṇu (1000 names).

***Pitr**, pl. (*°araḥ*) ("the Manes"): I, 35, 106, 259, 274 (i.e. Rāma Jāmadagnya's), 275 (do.), 276 (do.), 277 (do.), 279 (do.), 860, 917, 918, 919, 920, 921, (1036) (i.e. Jaratkāru's), 1041 (do.), (1042) (do.), 1050 (do.), 1052 (do.), 1064 (do.), 1066 (do.), 1815 (do.), (1824) (do.), 1834 (do.), 1846 (do.), 1847 (do.), (1849) (do.), 1850 (do.), 1855 (do.), 1856 (do.), 1857 (do.), 1858 (do.), 1860 (do.), 1861 (do.), 2318, 2372 (i.e. Vasu Uparicara's), 2373 (do.), 3090, 3092, 3152, 3157, 3502, 3546, 3983, 4625, 4646, 4655, 4656, 4658, 4929 (*°medham*), 5113 (?), 5180, 6137, 6188, 6198, 6457, 6832 (i.e. Aurva's) (6833) (do.), 6842 (do.), 6848 (do.), 6853 (do.), 7676 (*°kāryam*), 8314; II, 277 (*°ganaiḥ*), 341 (*Agnishvātāḥ*, etc.), 449, 460, 461 (*°ṛṇāñ ca gaṇān viḍḍhi sapta vai*, enumerated), 462, 463, 464, 1659, 2393; III, 129, 1159, 173 (*°gaṇāḥ sapta ye divyā ye ca mānushāḥ*, worship the Sun), 1127, 1455, 1673, 1734, 4035, 4044, 4069, 4082, 4085, 4088, 4094, 5004, 5011, 5019, 5031, 5035, 5036, 5059, 5095, 5098 (i.e. Rāma Jāmadagnya's), 5099 (do.), 6000 (do.), 6001 (do.), 6002 (do.), 6004 (do.), 6005 (do.), 6007 (do.), 6008 (do.), 6009 (do.), 6016, 6017, 6019, 6025, 6039, 6040, 6048, 6064, 7013, 7031, 7046, 7086, 7090, 8007, 8027, 8044, 8047, 8061, 8062, 8078, 8131, 8150, 8183, 8197, 8201, 8206, 8213, 8308, 8512, 8553 (i.e. Agastya's), 8555 (do.), 8557 (do.), 8644 (do.), 8653, 8674, 8683 (i.e. Rāma Jāmadagnya's), (8683) (do.), 9903 (i.e. the sons of Sugara), 9916 (do.), 9921 (do.), 9939 (do.), 9944 (do.), 9946 (do.), 10107, 10216, 10225 (*°ṛṇām*, sc. *āyatanam*), 10229, 10246, 10407, 10415, 10658 (*°ṛṇām iṣaḥ* . . . *Yamaḥ*), 10666 (*°ṛṇām tathā prahur navayogaṃ visargam*), 11435, 11465, 11639, 11824, 11827, 12924, 13130, 13242, 13285, 13363, 13416, 13417, 13806, 13815, 13911 (?), 14161 (?), 14163 (?), 14502 (v. *Pitrgraha*), 16100, 16896 (*diṣam P^onishvītām*, i.e. the south), 17343, 17390 (*°dharmaśu*); IV, 1767; V, 344, 348, 1507, 519 (*°ṛṇām* . . . *ādhipatyam*, given to Yama), 540, 1005, 1045, 1291, 1635, 12511 (*diṣam P^oṛṇām*, i.e. the south), 2619, 3780 (*°pakshah*), 3781 (in the south), 3987 (i.e. Uçinara's), 5451, 7248, (7299), (i.e. Rāma Jāmadagnya's), 7310 (do.), 7321 (do.); VI, 873, 1195, 1233 (*°ṛṇām Aryamā āsmi*, says Kṛṣṇa), 1536, 5687; VII, 37, 160 (*°ṛṇām iva Dharmendrah*), 258, 709 (*°jushṭam diṣam*, i.e. the south), 11622, 2178, 2242, 2255, 2375, 2404, 2419 (when the *P.* milked the earth, Yama was their calf and Antaka their milker), 12607, 2683, 4167, 16921, 7005, 9170 (*°niveṣanam*); VIII, 1819, 1454,

1594, 2057, 2102 (in the south), 3904 (*śādanam*), 4420, 4426; IX, 268, 276, 2124, 2478, 2481 (*jagataḥ crosāhā devānām api devatāḥ*), 2508, 2531, 2555, 2911, 2941, 2964, 2984, 2987, 3047; X, 428 (*śādanam*, sc. *Açvatthāman*); XI, 88 (*śādanam*, i.e. the crematorium, PCR.), 119 (do.), 794 (*śādanam*); XII, 174, 252, 298, 321 (*śādanam*), 323 (do.), 328, 349, 364 (*śādanam*), 543, 544, 654, 689, 694, 703, 875, 888, 1009 (*śādanam* . . . *Pṛṇ svadhābhī*), 1131, 1268, 1326, 1341, 1627, 1705 (i.e. *Rāma Jāmadagnya's*), 2375 (*śādanam*), 2435 (*śādanam*), 2461 (*śādanam*), 2768, 2769, 2777 (?), 2855, 3220, 3360 (*śādanam*), 3372, 3460, 3620, 4016, 4091 (*śādanam*, i.e. the cemetery), 4409, 4470, 4495 (*Yamaḥ Vairāvatān capi Pṛṇam akarot prabhūm*), 4663, 4866, 4882, 5417, 5544, 5608 (*śādanam*, sc. *Janamejaya's*), 5726 (*śādanam vaṃçakartāram*), 5740 (*śādanam*), 5901, 5974, 5977, 5999, 6039 (*śādanam*), 6137 (*śādanam*), 6382 (*Viçvedevāḥ sa-Pṛṇ*), †6527, †6996, 7552, 7584 (*śādanam* *surāç ceti vividhāḥ Pṛṇ smṛtāḥ*), 7587 (do.), 7656, 8018, 8020, 8116, 8362, 8375, 8389, 8523, 8587, 9580, 9650 (*arcishmanto barhishadāḥ kravyādāḥ*), 9651, †9933, 10281, 10570, 10755, 10756, 10837, †11096, 11104, 11576 (*śādanam pitarāḥ*), 11577 (*śādanam Pṛṇam sutāḥ*), 11708, 11786, †12073 (*śādanam*), 12275, 12653, 12669, 12677 (sg.), 12715, 12921 (*śādanam caturāḥ*), 12922 (*śādanam*), 12923, 12928, 12987, 13405, 13406 (*śādanam*), 13409, 13416 (*śādanam*), 13417, 13418, 13423 (*śādanam*), 13424, 13432, 13501 (*śādanam*); XIII, †340 (*śādanam*), 431, 459 (*śādanam*), 465 (*śādanam*), 487 (do.), 625, 916 (*śādanam* *Havyavād asi*, sc. *Çiva*), 1020, 1603, 1606, 1643 (*śādanam*), 1711, 1807 (*śādanam* *ca yathā svadhā*), 1820 (*śādanam* *sapta-carān sapta parān*), 1823, 1832 (*śādanam* *caiva cāndramāḥ*, sc. *yathā*), 1922, 2040, 2043, 2097, 2098, 2116, 2117, 2120, 2200, 2404, 2977, 2994, 2995 (*śādanam*), 2997, 3061, 3130 (*śādanam* . . . *Pitrlokaḥ*), 3197, 3214, 3219, 3271, 3275, 3284, 3290, 3315 (*śādanam*), 3317, 3342, 3343, 3389 (*śādanam* . . . *Pṛṇam* *ca svadhā*), 3422, 3423, 3440 (*śādanam*), 3653, 3927 (*śādanam*), 3952, 3954, 3958 (*śādanam*, sc. *Bhīṣma's*), 4223 (*śādanam*), 4224, 4225, 4226, 4229, 4240, 4242, 4244 (*śādanam*), 4245, 4247, 4249, 4250 (*śādanam* . . . *Pṛṇam*), 4254, 4261, 4282, 4286, 4311, †4316, †4317, 4345 (*śādanam*), 4349 (*Viçvedevāḥ* . . . *saha Pṛṇam* *gocarāḥ*), 4352, 4353, (*śādanam* *Pṛṇam*), 4368, 4372 (*śādanam*), 4374, 4375, 4376, 4378, (4379), 4382, 4386 (*śādanam*), 4388, 4390, 4391, 4393, 4410, 4412, 4545, 4655, 4659, 4666, 4667, 4701, 4735, 4781, 5365, 5482 (*śādanam*), 5543, 5594, 5645, 5653, 5701 (*śādanam*), 5744 (*śādanam*), 5828, 5867, 5924, 5930, 5937, 5940, (5941), 5945, 5947, 5948, 5949, (5952), 5953 (*śādanam*), 5954, 5957, 5959, 5960 (*śādanam*), 5966, 5989, (5992), 5993, 5996, (5998), 5998, 5999, 6003, 6026, 6030, 6031, 6034, 6039, 6058, 6059, 6061, 6068, 6078, 6082, 6085, 6087, 6089, 6097, 6100, 6101, 6102, 6112, 6135, 6140, 6141, 6160, 6172, 6193, 6194, 6231, 6233, 6496, 6500, 6511, 6606 (*śādanam*), 7074, 7098 (*śādanam*), 7144, 7170, 7266 (*śādanam* *svadhā*), †7374, 7395, 7408, 7584 (*śādanam* *Pṛṇam* *daivatyaḥ*), 7642, 7699, 7774 (*śādanam*); XIV, 22, (838) (i.e. *Rāma Jāmadagnya's*), (839) (do.), 910, †1169, 1176 (*Yamaḥ Pṛṇam* *adhipaḥ*), 1443, 2735, 2760, 2776, 2895, 2896; XV, 14, 33, 424 (?), 680; XVI, 42, 199 (*śādanam*); XVIII, 189, 199, 311.

Pitrgraha, the Pitr-demon. § 502 (*Manushyagrhaḥ*): III, 230, 14502 (*śādanam* *ca çayānaç ca yaḥ paçyati naraḥ pitṛn / unmadatyati sa tu kshipraṃ sa jñeyah Pṛṇ*).

Pitrloka ("the world of the Pitr"): I, 2292, 4925, 6832, 8337; II, 486; III, 6026, †10248, 11639; V, 1581; VII,

101, 512, 6697; IX, 445, 2881 (different from *Yama's* world); XI, 250, 593; XII, 11788; XIII, 3130, 3471, 3774, 6101, 6494; XIV, 2776.

Pitrlokarshi, pl. (*śādanam*) ("the Rshis of Pitrloka"): V, 3783.

Pitrñam āçrama(h), name of a tirtha. § 733q (*Marud-gaṇa*): XIII, 25, 1725.

Pitrpati, **Pitrāja**, **Pitrājan** = *Yama*, q.v.

Pitrūpa, a Rudra. § 770 (*Ānuçāsanik*): XIII, 151β, 7090 (enumeration).

Pitrya ("belonging to the Pitr"), adj.: I, 105 (*loke*), 4655 (*ṛṇāḥ*), 4660 (do.); III, †947 (*śāni*); XII, 5414 (*karma*), 8493 (*ṛātryahani* = *māsaḥ*), 12651, 12671, 12682, 12688, 13399, 13400, 13413, 13542, 13560; XIII, 1572, 1579, 1583, 1615, 1620, 1675, 4271 (*karmaṇi*), 5060 (*śāni*), 5065, 5075 (*śāni*), 5081, 7144; XIV, 109 (*karma*); XVIII, 198 (*loke*).

Pitryāna ("the path leading to the Pitr"): III, 122 (*śāni*); XII, 525, 12394; XIII, 1082 (*śādanam cāndramā dvāram ucyate*).

plakshajāta, adj. ("rising from the fig-tree"), said of the river *Sarasvatī*: I, 6455 (*śāni*).

Plakshā = *Sarasvatī*: III, 7085.

Plakshaprasavaṇa, name of a tirtha. § 615 (*Baladeva-tirthayātrā*): IX, 54, 3045 (*prabhāram Sarasvatyaḥ*), 3071.

plaksharāja ("the great fig-tree"): IX, †2449 (in *Somatīrtha*).

Plakshāvatarana, a tirtha. § 377 (*Dhaumyatīrthak*): III, 90, 8375 (on *Yamunā*) — § 409d (*Plakshāvataranag*): *P.* is situated on the *Yamunā*, and is the entrance to the region of heaven; there the *paramarshis* had performed sacrifices of the *Sarasvata* kind; their king *Bharata* let loose the horse for his horse-sacrifice; there *Marutta*, assisted by the *rshi* *Samvarta*, performed excellent sacrifices: III, 129, 10525.

Plakshāvataranagamana(m) ("going to Plakshāvatarana"). § 409 (*Tirthay*): *Lomaça* pointed out to *Yudhishtira* the spots where sacrifices had been performed by *Prajapati* (*Ishṭākṛta*, lasting 1,000 years), *Ambarisha* (*Nabhāga*), the *śarvabhauma* *Yayāti Nahusha* (*o*); the door of *Kurukshetra*; the *çamī*-tree, which had got only a single leaf; the lakes of *Paraçu-Rāma*; the hermitage of *Nārāyaṇa*; the path of *Rōka's* son (when he roamed over the earth, practising the *yoga* rites) in the river *Raupya*; further, that a *Piçḍa* woman with pestles for her ornaments had said: "Having eaten curdin *Yugandhara*, and lived in *Acyutasthala*, and bathed in *Bhūtilaya*, thou shouldst live with thy sons," etc.; the tirtha *Plakshāvatarana* (*d*). "Having taken his bath on this spot one becomes able to behold all the worlds and is purified from his evil deeds." The *Pāṇḍavas* having bathed, *Yudhishtira* beheld all the worlds and *Arjuna* (*Çvetāvahana*) (III, 129).—§ 410: *Dakṣa*, when engaged in a sacrifice there, had blessed the spot, saying: "Those men that die on this spot shall win a place in heaven." *Lomaça* pointed out to *Yudhishtira* the *Sarasvatī*, the *Oghavati*, *Vinaçana* (*b*), *Camasodbheda* (*c*), the tirtha of *Sindhu* (*d*), *Prabhāsa* (*e*), *Viçhnupada*, *Vipaça* (*f*), *Kaçmīramāṇḍala* (*g*), the gate of *Mānasa*, a gap (? see Nil.) opened by *Rāma* in the midst "of this mountain" *Patikakhaṇḍa* (*B. śāni*), on the north of *Vidoha*, "yonder lake," where people propitiate *Çiva* with *sattras* in the month of *Çaitra*, and become free from sins, *Ujjānaka*, the lake *Kuçavat* with a lotus in the kuça grass, and the hermitage of *Rukmiṇi*, *Bhṛgutunga*, *Vitastā*, the holy rivers *Jala* and

Upajala, where *Indra* and *Agni* tested king *Ucīnara* (v. *Çyena-kapotīya*, § 411).

Plakshavati, a river. § 775 (*Ānuçāsanik.*): XIII, 166a, 7651 (= *Sarasvatī*?).

Plavaṅga = *Agni*, q.v.

Potaka, a serpent. § 564 (*Mātaliyop.*): V, 103γ, 3627 (enumeration).

Potimatsaka, a king. § 554 (*Sainyodyogap.*): V, 4γ, 83 (only C., B. has *Yo*). Cf. *Paṇḍramātsyaka*.

Potr = *Çiva*: VII, 2878.

Prabāhu, a Kuru warrior. § 593 (*Abhimanyuvadhap.*): VII, 37κ, 1610 (attacked *Abhimanyu*).

Prabālaka, v. *Pravālaka*.

Prabhā¹ ("splendour," personif.), a goddess. § 270 (*Brahmasāhāv.*): II, 11, 457 (in the palace of *Brahmān*).

Prabhā², an *Apsaras*. § 731b (*Aṣṭāvakra-Dikṣamv.*): XIII, 19β, 1425 (in the abode of *Kubera*).

Prabhadraka, pl. (*°āḥ*) ("the beautiful ones"), mostly said of a division of the *Pāñcālas*. § 561 (*Yānasandhip.*): V, 48, †1842 (*yuvānaḥ*); 57o, 2264 (*Pāñcālāḥ ca P°āḥ*, among the allies of *Yudhishtīra*).—§ 570 (*Sainyaniryāp.*): V, 161γ, 5153 (*°āḥ ca Pāñcālā Bhīmasenamukhāḥ*).—§ 576 (*Bhagavadgītāp.*): VI, 19, 712 (followed *Dhr̥ṣṭadyumna*).—§ 578 (*Bhīshmavadhap.*): VI, 49μ, 2022.—§ 580 (do.): VI, 56θ, 2416 (*Pāñcālāḥ ca P°āḥ*, followed *Dhr̥ṣṭadyumna* and *Çikhaṇḍin*).—§ 592 (*Samçaptakavadhap.*): VII, 23o, 992 (*Kambojāḥ*?, followed *Dhr̥ṣṭadyumna*); 1026 (followed *Bhīmasena*).—§ 593 (*Abhimanyuvadhap.*): VII, 35ζ, 1528.—§ 599 (*Jayadrathavadhap.*): VII, 95, 3535 (followed *Dhr̥ṣṭadyumna*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 162, 7258; 183uu, 8345 (followed *Çikhaṇḍin*).—§ 601 (*Droṇavadhap.*): VII, 184a, 8367.—§ 603 (*Nārāyaṇāstramokṣhap.*): VII, 193γ, 8919 (*°aiç ca Pāñcālāḥ*).—§ 605 (*Karṇap.*): VIII, 12ββ, 454; 22γγ, 870 (κκ), 888; 30ξξ, 1230.—§ 608 (do.): VIII, 48, 2243 (*°anām pravarān adahat sapta-saptam*, sc. *Karṇa*), (F), 2253; 49χ. 2333, 56ππ, 2756; 67, †3370, †3376.—§ 609 (*Çalyap.*): IX, 1γ, 31 (had been slain, cf. § 616).—§ 610 (do.): IX, 7τ, 336.—§ 611 (do.): IX, 11μ, 552 (many *P.* slain by *Çalya*); 15, 759 (supported *Çikhaṇḍin*); 27σσ, 1448.—§ 616 (*Sauptikap.*): X, 8, 367, 381 (C. has by error *Sa*°), 384 (slain by *Açvatthāman*).

***Prabhākara**¹ = *Sūrya* (the Sun): III, 146.

Prabhākara², name of a *varṣa* in *Kuçadvīpa*. § 575 (*Bhūmip.*): VI, 12, 454.—Do.², see *Prabhāraka*.

Prabhañjana, a king. § 249 (*Arjunavanavāsap.*): I, 215, 7830 (ancestor of king *Citravāhana* of *Maṇipūra*).—Do.³ = *Vāyu* (the Wind), q.v.

Prabhañjanasuta ("the son of *Prabhañjana* [i.e. *Vāyu* (the Wind)]") = *Bhīmasena*: IV, 822.

Prabhañjanasutānuja ("younger brother of the son of the Wind") = *Arjuna*: VII, 6268.

Prabhāraka, a serpent. § 47 (*Sarpanāmak.*): I, 35, 1560 (B. has *Prabhākara*).

Prabhāsa¹, one of the *Vasus*. § 116 (*Vasu*, pl.): I, 66, 2582 (the eighth of the *Vasus*), 2584 (son of *Prajāpati*² and *Prabhātā*), 2591 (his wife was the sister of *Bṛhaspati*; their son was *Viçvakarman*).—§ 770 (*Ānuçāsanik.*): XIII, 151δ, 7095 (the eighth of the *Vasus*).

Prabhāsa², a *tīrtha*. § 251 (*Arjunavanavāsap.*): I, 218, 7886 (on the western ocean), 7887 (*°doçam*), 7888, 7892 (*Arjuna* met *Kṛṣṇa* in *P.*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 475 (there *Kṛṣṇa* had performed austerities).—§ 358 (*Tīrthayātrāp.*): III, 82, 5000 (*tīrtham uttāmam*, there

Hutācana, i.e. *Agni*, dwells).—§ 377 (*Dharmyatīrthak.*): III, 88, 8346 (*tīrtham*, in the country of the *Surāṣṭras* on the ocean).—§ 378 (*Tīrthayātrāp.*): III, 93, 8467 (*°adins tīrthāni*).—§ 400 (do.): III, 118, †10228 (*tīrtham*, the *Pāṇḍavas* came to *P.*).—§ 410e (*Plakshāvatarāṇag.*): *P.* is the favoured spot of *Indra* and removes all sins: III, 130, 10542 (*tīrtham*).—§ 615 (*Baladevatīrthayātrā*): IX, 35, 2009 (origin of the name), 2010 (etymology).—§ 615 (*Prabhāsotpattik.*): IX, 35, 2051 (*prathamam tīrtham Sarasvatyāḥ*), 2053, 2057, 2058, 2059 (origin of the name).—§ 652b (*Indrota-Pārikṣitīya*): XII, 152β, 5646 (*°ottaramānasa*), (γ), 5662 (do.).—§ 717b (*Nārāyaṇīya*): XII, 343, XI, ††13221, (*tīrtham*, = *Hiranyasaras*, origin of the name, cf. § 615).—§ 733c (*Pushkara*): XIII, 25, 1696.—§ 733z (*Cāṇḍālikāçrama*): XIII, 25, 1740.—§ 751b (*Çapathavidhi*): XIII, 94, 4549 (in the west).—§ 757m (*Goloka*): XIII, 102a, 4887.—§ 766 (*Ānuçāsanik.*): XIII, 125β, 5967.—§ 775 (do.): XIII, 166a, 7645, 7649.—§ 785 (*Anugītāp.*): XIV, 83, 2478 (near *Dvāravati*).—§ 793 (*Mausalap.*): XVI, 3, 66, 71 (there the *Vṛṣṇis* met with destruction): 8, 262. Cf. *Hiranyasaras*, *Prabhāsatīrtha*.

Prabhāsa³, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45γ, 2571.

Prabhāsa⁴, pl. (*°āḥ*), a sort of *r̥shis*. § 656 (*Khaḍgotpattik.*): XII, 166β, 6143.

Prabhāsatīrtha = *Prabhāsa*¹: I, 399, 444; III, †10237.

Prabhāsotpattikathana(m) ("on the origin of *Prabhāsa*"). § 615 (*Baladevat.*): *Dakṣa* had twenty-seven daughters, married to *Soma*, connected with the several constellations serving to help men in calculating time, all beautiful; *Rohiṇi*, however, was the foremost in beauty. As *Soma* lived long with *Rohiṇi*, his other wives complained to *Dakṣa*, who got them reconciled. As *Soma*, however, still continued to live with *Rohiṇi* exclusively, his other wives once more approached *Dakṣa*, who now threatened to curse him. His threats were not, however, heeded, and when the wives complained a third time, *Dakṣa* cursed *Soma*, so that he was affected with phthisis. His sacrifices, etc., were in vain; the herbs became tasteless and failed to grow, etc. The gods prevailed upon *Dakṣa* to withdraw the curse on condition that *Soma* should behave equally towards all his wives, and bathe in the *tīrtha* (sc. *Prabhāsa*) where the *Sarasvatī* mingles with the ocean, and adore *Mahādeva* there; then he should during the one half of the month wane every day and during the other wax every day. Bathing there on the day of new moon, he was restored. *Dakṣa* told *Soma* not to disregard women and brahmanas. *Prabhāsa* became the foremost of all *tīrthas*; *Soma* bathes there on every recurring day of the new moon and regains his form and beauty; thence comes its name *Prabhāsa*, because *Soma* there regained his effulgence (*prabhā*).

Prabhātā (wife of *Prajāpati*² and mother of the *Vasus* *Pratyūsha* and *Prabhāsa*). § 116 (*Vasu*, pl.): I, 66, 2584.

Prabhāva = *Vishṇu* (1000 names).

Prabhāva = *Çiva* (1000 names²).

Prabhavaḥ sarvabhūtānām = *Brahmān*: I, 2499.—Do.² = *Çiva*: XIV, 208.

Prabhāvatī¹, name of a female ascetic. § 534 (*Hanumat-pratyāgamana*): III, 282, 16237 (*ūpaṣi*, performed austerities in the abode of the *Asura* *Maya*, received *Hanumat*, etc.).

Prabhāvatī², the wife of *Sūrya* (the Sun). § 565 (*Gālavac.*): V, 117, 3967 (*remo . . . Poyam yathā Raviḥ*).

Prabhāvatī³, a *mātr.* § 615u (*Skanda*): IX, 46θ, 2621.

Prabhāvatī ¹, a princess. § 743b (Vipulop.): XIII, 42, 2351 (sister of Ruci and wife of the Āṅga king Citraratha).
Prabhāvātman = Īva (1000 names ²).
Prabhu ¹, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).
Prabhu ², = Brahman: XII, 6153, 6800 (*B*^o), 6931, †6977 (*B*^o); XIII, 7227 (*B*^o).
Prabhu ³ = Īva (1000 names ¹⁻²).
Prabhu ⁴ = Kubera (?): III, 15344 (*yathā Caitraratham prabhuḥ*, sc. *praviveṣa*).
Prabhu ⁵ = Skanda: III, 14634, 14641.
Prabhu ⁶ = Sūrya (the Sun): III, 190.
Prabhu ⁷ = Viṣṇu (Kṛṣṇa): I, 2429-31 (= *K*.); III, 13004 (= *K*.), 15826, 15832, 15838; VI, 302, 3027 (= *K*.); XII, 1625 (*Harim Nārāyaṇam* = *K*.); 11174 (*Nārāyaṇam* = *K*.), 13290 (*Nārāyaṇam*); XIII, 6953 (1000 names), 6981 (do.).
Prabhuḥ prabhūnām = Skanda: III, 14644.
Prabhūta = Viṣṇu (1000 names).
Pracanda = Skanda: III, 14641.
Pracetas ¹, a rshi or Prajāpati. § 266 (Çakrasabhāṇv.): II, 7, 297 (in the palace of Indra).—§ 270 (Brahmasabhāṇv.): II, 11, 436 (in the palace of Brahman).—§ 615u (Skanda): IX, 45γ, 2512 (came to the investiture of Skanda).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6830 (the eldest of Prācinabarhis' ten sons and father of Dakṣa). Cf. *Pracetās*, pl. *Prācetas* ¹⁻².
Pracetās ² = Īva: VII, 9454.
Pracetās ³, pl. (*asaḥ*). § 237 (Vaivāhikap.): I, 196, 7266 (ten brothers of the same name, *P*. married a *vārskī*; cf. *Harivaṃṣa*, v. 66 foll.).
Prācetas ¹ (the father of the ten *Pracetāsah*). § 137 (Dakṣa *Prācetas*): I, 75, 3129 (*daṣa P^osaḥ putrāḥ*, fathers of Dakṣa; is perhaps the form *Prācetasah*, nom. pl. (so BR.) = *Pracetās*, pl. ?).
Prācetas ², pl. (*asaḥ*) = *Pracetās*, pl. § 137 (Dakṣa *Prācetas*): I, 75, 3129 (v. *Prācetas* ¹).—§ 665 (Mokṣadh.): XII, 208, 7572 (*daṣa*, fathers of Dakṣa).
Prācetasā ¹ ("son of the ten *Pracetāsah*") = Dakṣa: I, 33 (*D*^o), 3130 (*D*^o), 3131 (*D*^o); XII, 666 (*D*^o), 695 (*D*^o), 6136 (*D*^o), 10272 (*D*^o); XIII, 2484 (? *oṣya vāsanam*), 6830 (C. has by error *Prā*^o).
Prācetasā ² (do.) = Manu ²: XII, 2089 (*M*^o), 2093 (*M*^o).
Prācinvat, an ancient king. § 156 (Pūrvanp.): I, 95, ††3765 (son of Janamejaya and Anantā, conquered the east—*prācin diṣaṇ*), ††3766 (husband of Aṣmakī and father of Saṃyāti).
Prācinabarhis, a Prajāpati. § 665 (Mokṣadh.): XII, 208, 7572 (*Brahmayoniḥ*, born in the race of Atri, father of the ten *Prācetas*).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6829 (son of Havirdhāman and father of ten sons, *Pracetās*, etc.).—§ 775 (Ānuṣānik.): XIII, 166γ, 7684.
Prācinagarbha ¹ = Mahāpuruṣa (Mahāpuruṣastava).
Prācinagarbha ² = Apāntaratamas: XII, 13704.
Prācyā, pl. (*āḥ*) ("the Easterners"), a people. § 211 (Sambhāvap.): I, 139, 5538 (vanquished by Arjuna).—§ 556 (Sañjayayānap.): V, 30, †890 (*oḍṭeyāḥ*, in the army of Duryodhana).—§ 561 (Yānasandhip.): V, 57, 2245 (assigned to Bhīmasena as his matches in the battle).—§ 571 (Ulākadūtāgamanap.): V, 160γ, †5510 (in the army of Duryodhana); 161, †5555 (do.).—§ 573 (Ambopā-khyānap.): V, 195a, 7609 (*oḍṭeyāḥ*, do.).—§ 574 (Jambūkh.); VI, 9ν, 366 (in the south (!)).—§ 576 (Bhagavadgītāp.): VI, 15, 604 (protected Bhīṣma).—§ 579 (Bhīṣmavadhap.):

VI, 52γ, 2141 (*oḍṭeyāḥ*, do.).—§ 580 (do.): VI, 59μ, †2584 (attacked Arjuna), †2646 (defeated by Arjuna).—§ 586 (do.): VI, 106γ, 4808 (protected Bhīṣma).—§ 587 (do.): VI, 119aa, 5648 (abandoned Bhīṣma).—§ 589 (Droṇābhishekap.): VII, 7ζ, 184.—§ 592 (Saṃçaptakavadhap.); VII, 20γ, 798 (ζ), 802.—§ 599 (Jayadrathavadhap.): VII, 93, 8369 (*nṛpāḥ*, attacked Arjuna).—§ 604 (Karnap.): VIII, 5ζ, 138 (*oḍṭeyāḥ*, had been slain by Arjuna).—§ 605 (do.): VIII, 22ζ, 863 (attacked the Pāñcālas).—§ 607 (do.): VIII, 45, 2098 (*dāṣāḥ*).—§ 608 (do.): VIII, 70, †3511 (had been slain), †3524 (do.); 73, 3650 (do.).—§ 609 (Çalyap.): IX, 1γ, 28 (do.).—§ 613 (Gadāyuddhap.): IX, 33γ, 1913 (do.).—§ 641 (Rājadh.): XII, 101o, 3736 (skilled in fighting from the backs of elephants).
Prācamī, an Apsaras. § 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19β, 1425 (in the palace of Kubera).
Prācānta = Īva: XIV, 196.
Prācāntātman = Sūrya (the Sun): III, 157.—Do. ² = Skanda: III, 14632.—Do. ³ = Īva (1000 names ²).
Prācāstā, a river. § 400 (Tīrthayātrāp.): III, 118, †10215 (visited by Yudhisṭhira on his tīrthayātrā).
Prācni, v. *Pr̥cni*.
Pradakṣiṇāvartaçikha = Agni: I, 2106.
Pradara, pl. (*āḥ*), a people. § 295 (Dyūtap.): II, 52, 1859 (brought tribute of gold to Yudhisṭhira).
Pradātr, a Viçvadeva. § 749 (Ānuṣānik.): XIII, 91γ, 4357 (enumeration).
Prādhā, daughter of Dakṣa and wife of Kaçyapa. § 87 (Amçāvat.): I, 65, 2520 (enumeration of the daughters of Dakṣa, wives of Kaçyapa, C. has *Prā*^o).—§ 102 (do.): I, 65, 2554 (mother of eight Apsarases and ten Devagandharvas).—§ 103 (do.): I, 65, 2557 (mother of thirteen Apsarases by the Devarshi, i.e. Kaçyapa (and of the four Gandharvasattamāḥ (§ 104) ?)).
Pradhāna, a rājarshi. § 709b (Sulabhā-Janakasamv.): XII, 321, 12034 (*rājarshiḥ*, ancestor of Sulabhā).
***pradhāna** = prakṛti: I, 2429 (i.e. Kṛṣṇa); XII, 7484, 9105, 9115, 11635, 13035, 13466 (identified with Aniruddha), 13537, 13758; XIII, 1009, 1090; XIV, 522, 529, 1080, 1325, 1399, 1400.—Do. ² = Mahāpuruṣa (Mahāpuruṣastava).
Pradhānadhṛk = Īva (1000 names ²).
Pradhānapuruṣa = Īva: III, 15808; XIII, 939.
Pradhānapuruṣeçvara = Viṣṇu (1000 names).
Prādheya, pl. (*āḥ*), ("the sons of Prādhā"), a family of Devagandharvas. § 102 (Amçāvat.): I, 65, 2556 (*Devagandharvāḥ*, i.e. Siddha, etc.).—§ 608 (Karnap.): VIII, 87χ, 4424 (came to see the encounter between Karna and Arjuna).
Pradveshī, wife of Dīrghatamas. § 170 (Dīrghatamas): I, 104, 4193 (mother of Gautama, etc.), (4199), 4200, (4201).
Pradyota, a Yakṣa. § 269 (Vaiçravaṇasabhāṇv.): II, 10, 397 (among the Yakṣas in the palace of Kubera).
Pradyumna, son of Kṛṣṇa and Rukmiṇī. § 132 (Amçāvat.): I, 67, 2786 (incarnation of Sanatkumāra).—§ 253 (Harṇā-harṇap.): I, 221, 7992 (came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, 2, 56 (*oḍṭeyāḥ*, came to the rājasūya of Yudhisṭhira).—§ 317 (Arjunābhigamanap.): III, 12, 534 (*oḍṭeyāḥ*).—§ 320 (Saubhavadhap.): III, 16, 667, 687, 691; 17, 699, 700, 701, 704, 705, 712, 713, 716; 18, 717, 718, (728), 766; 19, 750, 761, 765, 774, 775 (*P*.'s encounter with Çālva, whom he defeated).—§ 342 (Indralokābhigamanap.):

III, 51, 1994 (will assist the Pāṇḍavas), 2009 (°-Sambau, do.).—§ 402 (Tirthayātrāp.): III, 120, †10262 (°-Çambau, do.), †10269 (°muktān nigītan).—§ 510 (Draupadi-Satya-bhāmāsamv.): III, 234, †14719 (°-Çambau).—§ 511 (do.): III, 235, 14735 (°janant, i.e. Rukmini), 14737.—§ 554 (Sainyodyogap.): V, 1a, †5 (°-Çambau); 3, 59 (Gada-P°-Çambauç ca Kalarajrānalopamān).—§ 561g (Sahadeva): V, 50, 1999.—§ 562 (Bhagavadyānap.): V, 90, 3218.—§ 567 (do.): V, 131a, 4426 (Vṛṣṇayaḥ . . . P°mukhah).—§ 581 (Bhishmavadhap.): VI, 65, 2967 (Kṛṣṇa created himself as P., born from his own self), 2968 (from P. Kṛṣṇa created Aniruddha).—§ 589 (Droṇābhishekap.): VII, 11f, 408.—§ 593 (Abhimanyuvadhap.): VII, 35e, 1521.—§ 596 (Pratijñāp.): VII, 72, 2510 (°sya priyaṃ, sc. Abhimanyu).—§ 597 (do.): VII, 84, 3005.—§ 599 (Jayadrathavadhap.): VII, 110a, 4193, 4227 (is an atiratha): 111, 4250, [4263 (b: Kāreṣṇiḥ . . . Makaradhvajah)].—§ 600 (Ghaṭotkacavadhap.): VII, 156f, 6732.—§ 602 (Droṇavadhap.): VII, 191f, 8798 (°-Yuyudhānābhyam).—§ 617b (Brahmaçiras): X, 12, 636 (Sanatkumārah, son of Kṛṣṇa and Rukmiṇi).—§ 641 (Rājadh.): XII, 81, 3030 (rāṇa mattaḥ P°h).—§ 717b (Nārāyaṇi): XII, 340, 12902 (P. is the manas of all creatures, which springing from Saṅkarshana becomes Sanatkumāra), 12905 (P. = manus sprang from Saṅkarshana, from P. sprang Aniruddha), 12937 (Saṅkarshana begot P., from P. sprang Aniruddha); 345, 13386 (manobhūtāḥ . . . P°m praviçanti).—§ 730 (Anuçāsanik.): XIII, 14, 617 (°-Cārudeśhādīn Rukmiṇyāḥ . . . putrakān), (a), 621.—§ 769 (do.): XIII, 149, 7017 (Viṣṇu's 1000 names).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 7392 (considered as [the third] form of Kṛṣṇa); 160, 7403, 7406.—§ 785 (Anugītāp.): XIV, 86r, 2557 (accompanied Kṛṣṇa); 88, 2611 (iva); 89w, 2680 (Vṛṣṇivitrāṇç ca P°ādyān).—§ 793 (Mausalap.): XVI, 3, 75 (ç), 101 (is slain); 6, 155.—§ 795 (Svargārohaṇap.): XVIII, 5μ, 160 (after death P. entered Sanatkumāra).

Cf. also the following synonyms:—

Jānardani: III, 723.

Kārshṇi, q.v.

Makaradhvaḥ, Makaraketumat, q.v.

Raukmiṇeya ("the son of Rukmiṇi"): I, 6997, 7914; II, 129; III, 683, 692, 726, 751, 764, 768, 771, 836, †12584, †12586; V, †1881, 5331; VII, 4260; XIII, 616 (had slain Çambara), 7407, 7409, 7454; XIV, 1938; XVI, 157.

Rukmiṇinandana (do.): III, 708, 714, 763; XVI, 89.

Sātvatamukhya, Vṛṣṇipravīra, q.v.

Prādyumni ("the son of Pradyumnā") = Aniruddha: I, 6997.

Prāgdakṣhiṇa = Çiva (1000 names²).

Praghāsa, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, 285a, 16365 (followed Rāvaṇa).

Praghāsā, a mātṛ. § 615u (Skanda): IX, 469, 2634.

Prāgjyotiṣa¹, name of a city. § 279 (Arjuna): II, 26, 1000 (the capital of Bhagadatta; Arjuna came to P. on his digvijaya).—§ 291 (Çiçupālavadhap.): II, 45, 1567 (°puram, the Vṛṣṇiṇi had gone to P., meantime Çiçupāla burnt Dvārakā).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 488 (kṛtāḥ kṣemāḥ punaḥ panthāḥ puram P°m prati, sc. by Kṛṣṇa; the capital of Naraka).—§ 320 (Saubhavadhap.): III, 22, 857 (P).—§ 561c (Kṛṣṇa Vāsudeva); V, 48, †1887 (durgam puram ghoram Asurāṇam, the capital of Naraka, conquered

by Kṛṣṇa).—§ 567 (Bhagavadyānap.): V, 130, 4408 (Çauri, i.e. Kṛṣṇa, went to P., cf. § 561c).—§ 717b (Nārāyaṇi): XII, 340, 12956 (Kṛṣṇa will transplant P. to Dvārakā after having slain Naraka).—§ 782 (Anugītāp.): XIV, 75, 2175 (the capital of Vajradatta).

Prāgjyotiṣa¹ ("the king of Prāgjyotiṣa") = Bhagadatta: II, 1002, 1268 (nrpatir Bhagadattah); VI, 2856 (°gajuh): 3295, 3559, 3664 (rāja), 3675, 3676 (°gajam), 4277, 4297 (nrpaḥ), 4316, 5147, 5148 (rāja), 5269, 5292, 5432; VII, 808, 1147, 1162, 1169 (rāja), 1176, 1197 (rāja), 1239, 1251 (rāja), 1256, 1257, 1265, 1289, 1302 (is slain by Arjuna).

Prāgjyotiṣhādhipa¹ (do.) = Bhagadatta: II, 1834 (Bh°), 1836 (Bh°); V, 2186, 2206, 5804 (Bh°); VII, 1201.

Prāgjyotiṣhādhipa¹ (do.) = Vajradatta: XIV, 2210.

Prāgjyotiṣhajyeshtha = Mahāpuruṣa (Mahāpuruṣa-stava).

Prāgjyotiṣhapaṭi ("the king of Prāgjyotiṣa") = Bhagadatta: VII, 1164.

Pragraha, Prāgvamça = Viṣṇu (1000 names).

Prahartr = Çiva (1000 names¹).

Prahāsa¹, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāṣṭra's race).

Prahāsa¹, a warrior of Skanda. § 616u (Skanda): IX, 457, 2570.

Prahasta, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, 285b, 16377 (fought with Vibhīṣhana).—§ 538 (Kumbhakarnarāṇap.): III, 286, 16379, 16383 (slain by Vibhīṣhana), 16396 (nihatam), 16403 (°adiḥ . . . svajano hataḥ).—§ 540 (Indrajadvadha): III, 288, 16438 (sc. hataṃ), 16443. Cf. Rākshasa.

Prahāda¹, an Asura (= Prahrāda) (B. has mostly Prahrāda). § 89 (Amçāvat.): I, 65, 2526 (eldest son of Hiraṇyakaçipu).—§ 90 (do.): I, 65, 2527 (father of Virocana, Kumbha, and Nikumbha).—§ 130 (do.): I, 67, 2642 (Samhūdāḥ . . . P°yānyajah).—§ 270 (Brahmasabhāv.): II, 11, 437 (among the prajānām patayaḥ in the palace of Bruhmān). § 299 (Dyūtap.): II, 68, 2314 (°sya ca samvādām munor Āngirasasya ca; °h° also B.).—§ 300 (do.): Virocana, the son of the king of the Daityas P., for the sake of obtaining a bride, quarrelled with Sudhanvan Āngirasa, and they mutually wagered their lives as to who was superior, and made P. the arbitrator between them. As P. was frightened, Sudhanvan threatened him saying that if he answered falsely or did not answer, Indra would split his head into 100 pieces with his thunderbolt. P. then asked Kaçyapa what regions were obtainable by those who, upon being asked a question, answered it not or answered it falsely. Kaçyapa said that they cast 1,000 Vāruṇa pāças upon themselves, each of which could not be loosened in less than a full year, etc. P. then declared Sudhanvan to be superior to Virocana, as Āngirasa was to himself, and the mother of Sudhanvan to the mother of Virocana. Sudhanvan, because P. had spoken truth, granted that Virocana should live 100 years; II, 68, 2315 (Daityendraḥ, °h° also B.), 2317 (°h° also B.), 2319 (do.), (2321) (do.), 2329 (do.), 2334 (do.).—§ 326 (Draupadiparitāpav.): III, 28, 1029 (°sya ca samvādām Balor Vairocanasya ca), 1030 (Asurendram . . . Daityendraṃ), (1034) (discourse between P. and [his grandson] Bali).—§ 443 (Nivātakavacyuddhap.): III, 168, 12073 (had been defeated by Indra).—§ 538 (Kumbhakarnarāṇap.): III, 286, 16390 (Indra-P°yor iva, sc. yuddham; °h° also B.).—§ 541 (Indrajadvadha): III, 289, 16482 (Çakra-P°yor iva, sc. yuddham; °h° also B.).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5419 (a çloka sung by P. is

quoted).—§ 576 (Bhagavadgītāp.): VI, 34, 1234 (°cāmi *Daityānam*, says Kṛṣṇa).—§ 599 (Jayadrathavadhap.): VII, 108, 4096 (°am *samare jitra yathā Cakram*); 122, 4925 (*Cakra-P°yor iva*, sc. *yuddham*; °hī°, also B.).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6856 (do., do.); 166, 7426 (do., do.).—§ 647b (Brahmadatta-Pūjanīsamv.): XII, 139, 5203 (Ucānas recited two gāthās to P.; °M°, also B.).—§ 656 (Khaḍgotpattik.): XII, 166γ, 6146.—§ 714f (cf. *Himavat*): P., the son of *Hiranyakaśipu*, could not raise the dart of Skanda, but fell down in a swoon: XII, 328, 12328.—§ 778b (Samvartta-Marutīya): XIV, 9, 1248 (*divaḥ P°m avasīnam ānayaṃ*, says Indra; °hī°, also B.). Cf. *Asurūdhīpa*, *Asurendra*, *Daiteya*, *Daitya*, *Daityapati*, *Daityendra*, *Dānava*.

Prahāda¹, a Bāhlikā prince. § 130 (Amṣāvat.): I, 67, 2667 (*Bāhlikāḥ*, incarnation of the Asura *Çalabha*).

Prahāda², a serpent. § 268 (Varuṇasabhāv.): II, 9, 362 (in the palace of Varuṇa).

Prahāda, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 354.

Prahārāda, an Asura, = Prahāda (q.v.). § 83 (Ādivamcā-vataraṇa): I, 63, 2439 (°ciśhyo *Nagnajit*).—§ 558 (Vīrocana): V, 35, 1202, 1203, (1204), 1206, (1207), 1208, (1210), (1212), (1217), 1219, 1220 (cf. § 300 (v. Prahāda)).—§ 600 (Ghaṭotkacavadhap.): VII, 173, 7843 (*Cakra-P°yor iva*, sc. *yuddham*; B. °hī°).—§ 615 (Gadāyuddhap.): IX, 57, 3177 (*Indra-P°yor iva*, sc. *yuddham*; B. °hī°).—§ 641 (Rājadh.): XII, 98ξ, 3662 (had been slain by Indra); 124, 4568 (*Daityena*), 4575, 4576, 4577, 4579, 4582, (4583), 4588 (*Daityendrāḥ*), 4590 (*Daityendram*), 4593, 4594, 4596, 4599, 4601, 4607, 4615 (disguised as a brāhmaṇa Indra acquired P.'s nature, P. having conquered the three worlds from Indra; then Prosperity, etc., left P.).—§ 659 (Mokṣadh.): XII, 179, 6654 (°iya *saṃvādam muner Ajagarsya*), 6655 (*rājā*), (6656), 6661, 6662, 6664 (discourse between P. and the Ajagara muni); 180a, 6692.—§ 670 (do.): XII, 222, 8023 (°iya *saṃvādam Indrasya ca*), 8028, 8031, 8032 (*Daiteya*), (8034), 8053, (8054) (discourse between P. and Indra). § 673b (Bali-Vāsavaṣamv.): XII, 227a, 8262 (among the ancient rulers of the earth). For synonyms v. Prahāda.

Prāhrāda (son of Prahārāda) = Vīrocana: V, 1195 (only C.).
Prāhrādi¹ (do.) = Vātāpi: III, 8645.—Do.² (do.) = Vīrocana: V, 1193, 1195 (only B.).

Prahuta = Çiva (1000 names¹).

Prajābhāva = Viṣṇu (1000 names).

Prajābīja (C. °vī°) = Çiva (1000 names²).

Prajādhyakṣa = Sūrya (the Sun): III, 151.

Prajādvāra = Çiva (1000 names²).

Prajāgara¹ ("sleeplessness," sc. *Dhṛtarāṣṭrasya*, cf. *Prajāgaraparvan*). § 10 (*Parvasaṅgr.*): I, 2, 330 (°h *parva*, i.e. *Prajāgaraparvan*).—§ 11 (do.): I, 2, 502.

Prajāgara² = Viṣṇu (1000 names).

Prajāgarā, an Apsaras. § 336 (*Indralokābhigamanap.*): III, 43a, 1785 (in the palace of Indra).

[**Prajāgaraparvan**(°va)] ("section relating to the sleeplessness of *Dhṛtarāṣṭra*," the 59th of the minor parvas of *Mbh.*; cf. *Prajāgara*). § 557: *Dhṛtarāṣṭra*, after *Sañjaya* had left him, requested *Vidura* to tell him what may be good for a person that is sleepless and burning. *Vidura* said that *Yudhiṣṭhira* was worthy of being the sovereign over the three worlds, while the qualities of *Dhṛtarāṣṭra* were the very reverse of those; *Dhṛtarāṣṭra* had no right to a share in the kingdom owing to his being

blind; *Vidura* blamed him for having bestowed on *Duryodhana*, *Çakuni*, *Karna*, and *Duḥçāsana* the management of the empire. Then he explained the marks of a wise man and of a fool, quoting *Byhaspati*'s answer to *Indra*, and alluding to the conversation between *Sudhanvan* and *Asurendra* [i.e. *Prahāda*] in relation to the son of the latter (V, 33). Continuation of *Vidura*'s discourse (V, 34).—§ 558: *Vidura* said that as long as a man's good deeds are spoken of in this world, so long he is glorified in heaven, and cited the old story about the conversation between *Vīrocana* (q.v.) and *Sudhanvan*, both suitors for *Kecini*'s hand. "Entrusting the cares of thy kingdom to *Duryodhana*, *Çakuni*, the foolish *Duḥçāsana*, and to *Karna*, how canst thou hope for prosperity? Possessed of every virtue, the *Pāṇḍavas* depend on thee as their father; oh, confide thou in them as thy sons" (V, 35).—§ 559: *Vidura* related the old history of the discourse between *Ātreya* and the *Sādhyas*, who received instruction from *Ātreya* when he was wandering as a beggar ("... One should not return the slanders or reproaches of others, for the pain that is felt by him who suffers silently, consumes the slanderer; and he that endures, succeeds also in appropriating the virtues of the slanderer—the slanderer's merits become his... The very gods desire company of that man who, when abused, does not himself return the abuse nor cause others to return it, or who, when beaten, does not himself return the blow nor cause others to do it, and who wishes not the slightest injury to him that injures him..."). Then he explained what are those families that are called high ("... let none in our race serve a king as minister") (V, 36). *Vidura* spoke of the seven and ten kinds of foolish men according to *Manu Svāyam-bhuva*; of the reasons why not all men attain the allotted period of life (100 years according to the *Veda*), etc. But *Dhṛtarāṣṭra* could not abandon his son (V, 37-40).

prajānām adhipa(h) ("lord of creatures") = *Kṣhupa*: XII, 4503 (K°), 6192.

Prajānām īḡvareçvara(h) = *Brahmān*: VII, 2085.

Prajānām patayah = *Prajāpati*, pl. § 3 (Anukram.): I, 1a, 33 (twenty-one in number they issued from the primordial egg).—§ 191 (*Arjuna*): I, 123a, 4807 (present at the birth of *Arjuna*).—§ 270 (*Brahmasabhāv.*): II, 11, 435 (i.e. *Dakṣa*, etc., in the palace of *Brahmān*).—§ 665 (*Mokṣadh.*): XII, 208, 7567, 7568, 7580.—§ 746 (*Ānuçāsanik.*): XIII, 83, 3886.—§ 747b (*Suvarṇotpatī*): XIII, 85ξ, 4127 (origin from the ears of *Agni*), 4144 (*trayaḥ*, i.e. *Bhṛgu*, *Āngiras*, and *Kavi*), 4156 (= do.).

Prajānām patih¹ ("lord of creatures") = *Brahmān*: XIII, 4660.

Prajānām patih² = *Çiva*: VII, 9530.

Prajānām patih³ = *Dakṣa*: XII, 10232.

Prajānām patih⁴: III, 12703 (among the honourable appellations of the king).

Prajānidhanakara = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Prajāpati¹ ("lord of creatures"), mostly identified or identifiable with *Brahmān*.—§ 3 (Anukram.): I, 1, 32 (*Brahmā*, issued from the primordial egg).—§ 26 (*Jaratkāru*): I, 13, 1028 (°samaḥ... *Jaratkāruḥ*).—§ 27 (*Kaçyapa*): I, 16, 1074 (°samaḥ, sc. *Kaçyapa*).—§ 33 (*Garuḍa*): I, 23, 1249 (*Garuḍa* identified with P.).—§ 48 (*Çeṣha*): I, 36, 1683 (i.e. *Brahmān*).—§ 56 (*Parikṣhit*): I, 49, 1942 (*iva*).—§ 61 (*Sarpasattra*): I, 55, 2097 (had performed sacrifices in *Prayāga*).—§ 84 (*Ādivamcāvatārapap.*): I, 64, 2499 (*Īçāḥ Çambhuḥ P°h*, = *Brahmān*), 2507 (°patih, i.e. *Viṣṇu*

Nārāyaṇa).—§ 149 (Yayāti): I, 89, †3593 (°er lokam).—
 § 238 (Pañcendrop.): I, 187, †7277 (i.e. Brahman).—
 § 254 (Khāṇḍavadāhanap.): I, 222, 8057 (iva).—§ 270
 (Brahmasabhāva): II, 11, 459 (= Brahman), 464 (do.).—
 § 296 (Dyūtap.): II, 53, 1921 (gave a caṅkha to Indra).—
 § 310b (Sūrya): III, 3, 190 (Sūrya (the Sun) identified
 with P.).—§ 317 (Arjunābhigamanap.): III, 12, 470
 (°pater Viśṇoh).—§ 327 (Draupadīparitāpav.): III, 32,
 1202 (°pater Viśṇoh).—§ 370 (Tīrthayātrāp.): III, 85, 8145
 (°kṛto vidhīh).—§ 371 (Tuṅgaka): III, 85, 8191 (in
 Tuṅgaka).—§ 373 (Prayāga): III, 85, 8215 (in Prayāga),
 8219 (vedir eṣā P°oh, sc. Prayāga, etc.), 8220.—§ 377
 (Dhaumyatīrthak.): III, 89, 8370 (sung a gāthā at Pushkara).
 —§ 379 (Tīrthayātrāp.): III, 95, 8516 (vedīm P°oh,
 i.e. Prayāga).—§ 391 (Rahyaçrīga): III, 110, 10000 (°sama-
 dyutiḥ, sc. Vibhāṇḍaka).—§ 409 (Plakṣhāvataranap.): III,
 129, 10513 (performed a sacrifice lasting 1,000 years), 10535
 (vedir eṣā P°oh, sc. Kurukṣetra).—§ 440 (Yakṣayuddhap.):
 III, 164, 11900 (°oh, sc. aśram, obtained by Arjuna).—
 § 453 (Mārkaṇḍeyas.): III, 183, 12620 (sasariya dharmatan-
 trāṇi).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12704
 (among the honourable appellations of the king).—§ 457
 (Vaivasvatop.): III, 187, 12747 (°samadyutiḥ, sc. Manu
 Vaivasvata), 12797 (Brahmā, in the shape of a fish).—§ 459
 (Mārkaṇḍeyas.): III, 189, 13004 (°patih . . . Govindah).
 —§ 469 (do.): III, 200, 13386 (annaṃ P°oh cōktaḥ sa oṣ-
 samvatsaro mataḥ).—§ 471 (do.): III, 200, 13417.—§ 504
 (Skandayuddha): III, 231, 14521 (Brahmā).—§ 524o
 (Viṣṇu): III, 272, 15824 (°rjate Brahmanmūrti tu, rakṣate
 Pauruṣhī tanuḥ Raudrībhāvena çamayet tiaro 'saathāh Prajā-
 pateḥ).—§ 525 (Rāmopākhyānap.): III, 274, 15882
 (father of Pulastya, grandfather of Rāvaṇa and Kubera).—
 § 534 (Sītā-Rāvaṇasamv.): III, 281, 16187 (°samaḥ, sc. the
 father of Rāvaṇa).—§ 579 (Pāṇḍavapraveçap.): IV, 9, 259
 (Dhātuh?, Draupadī is supposed to be the wife of P.).—
 § 554o (Gāṇḍīva): IV, 43, 1347 (had the Gāṇḍīva for
 503 years, different from Brahman).—§ 554 (Goharanap.):
 IV, 56, 1770 (°oh, sc. vimānam).—§ 554d (Arjuna): IV,
 61, 1977 (preceptor of Arjuna, different from Brahman?).—
 § 561 (Yānasandhip.): V, 48, †1871 (P°oh karma yathā
 'rthanishkīlām).—§ 562 (Bhagavadyānap.): V, 78, 2808
 (yathā).—§ 565 (Gālavacarita): V, 113a, 3880.—§ 567
 (Bhagavadyānap.): V, 128, 4299 (Parameshthī), 4303 (do.,
 ordered Dharma to bind the Asuras).—§ 568 (Vidulāputra-
 çāsana): V, 134, 4575 (°vinirmīlām, sc. kṣatrahrydayam).—
 § 569 (Bhagavadyānap.): V, 148, 5025 (°h prajāḥ sṛṣṭvā
 yathā samharate tatā).—§ 570 (Sainyaniryaṇap.): V, 157,
 5316 (°im ivaudārye, sc. Bhishma).—§ 575 (Bhūmip.): VI,
 12, 466 (on the mountain Pushkara in Pushkaradvīpa);
 470 (°pater Viśṇoh).—§ 576 (Bhagavadgītāp.): VI, 14, 546
 (sarvalokasvarasya); 27, 960 (sahayajñāḥ prajāḥ sṛṣṭvā);
 35, †1285 (Kṛṣṇa identified with P.).—§ 581 (Bhishma-
 vadhap.): VI, 65, 2940 (i.e. Brahman), 2955 (°pate,
 i.e. Viṣṇu (Kṛṣṇa)).—§ 587 (do.): VI, 120, 5719 (°m
 svāmaraḥ).—§ 588 (do.): VI, 121, 5802 (°oh, sc. aśram,
 known to Arjuna).—§ 594 (Mrtyu): VII, 54, 2073 (i.e.
 Brahman).—§ 595 (Shoḍaçarāj., v. Çibi Auçinara): VII,
 58, 2216.—§ 603d (Tripura): VII, 202, 9586 (devāḥ . . .
 sa-P°ayaḥ, i.e. Brahman).—§ 606 (Tripurākhyāna): VIII,
 33, 1413; 34, 1573 (°mukhaḥ surāḥ).—§ 607 (Karnap.):
 VIII, 44, 2065 (naisā sṛṣṭiḥ P°oh, sc. the Bāhikas), 2068
 (tulyakalāḥ P°oh, sc. brāhmaṇapasadaḥ).—§ 608 (do.): VIII,
 87, 4435 (Svayambhuvam, i.e. Brahman).—§ 616b (Udāpāna):

IX, 36, 2072 (°samaḥ, sc. Ekata, Dvita, and Trita).—§ 616kk
 (Kurukṣhetrak.): IX, 53, †3008 (°er uttaravedir uoyato . . .
 Samantapañcakaṃ), †3032 (°at Kurukṣhetra-Samantapañcakaṃ
 P°er uttaravedir uoyato).—§ 615 (Gadāyuddhap.): IX,
 55, †3085 (Samantapañcakaṃ . . . uttaravediḥ . . . P°oh).
 —§ 616 (Sauptikap.): X, 3, 122 (prajāḥ sṛṣṭvā karma
 tāsu vidhāya oḥ).—§ 617 (Aishikap.): X, 17, 775 (created by
 Brahman and father of Dakṣa, etc.).—§ 619 (Strīvilāp.):
 XI, 239, 666 (Veda yasmo ca catvārah sarvūstrāṇi ca . . .
 anapellāni vai çarād yathāivādau P°oh, all. to Brahman's loss
 of the Vedas).—§ 623 (Rājadh.): XII, 12, 351 (sṛjāt vai
 prajāḥ).—§ 632 (Shoḍaçarāj., v. Çibi Auçinara, cf. § 595);
 XII, 29, 935 (cf. VII, 2216).—§ 641 (Rājadh.): XII, 60,
 2290 (created the domestic animals), 2295 (°er hi varṇāṇām
 dāsam çādram akalpayat); 65, 2446 (sarvaṇ caivāçarjāt jagat);
 91, 3407 (metaphorically of the king); 108, 4014; 121,
 4449 (among the names of Chastisement), 4465 (Brahmā);
 122, 4511, 4512 (different from Brahman?).—§ 655
 (Āpaddh.): XII, 161, 5961 (idaṃ sarvaṇ tapasaivāçarjāt).—
 § 660b (Bhṛgu-Bharadvājasamv.): XII, 182, 6800 (Brahmā);
 187, 6929 (sṛṣṭiḥ P°er eṣā); 190, 6982; 191, 6996;
 192, 7023 (attained to Brahmāloka).—§ 662b (Jāpakop.):
 XII, 200, 7841 (Devadevaḥ).—§ 665 (Mokṣadh.): XII,
 208, 7578 (?).—§ 667 (do.): XII, 217, 7845 (described
 the religion of pravṛtti).—§ 671b (Bali-Vāsavasamv.): XII,
 224, 8139 (Kāla (Time) identified with P.).—§ 677
 (Mokṣadh.): XII, 233, 8522 (adikarta sa bhātānam); 235,
 8601 (jīvaṇm āsa P°er iva prajāḥ); 237, 8667 (iva).—§ 678o
 (Mrtyu-Prajāpatisamv.): XII, 258, (9167) (i.e. Brahman).
 —§ 680b (Tulādhāra-Jājalīsamv.): XII, 263, 9338
 (= vṛṣabha (the bull)); 265, 9453.—§ 684 (Mokṣadh.):
 XII, 269, 9616.—§ 702 (do.): XII, 296, 10836 (prajāḥ
 pūrvam aarjāt tapasā); 297, 10865 (sṛjateḥ P°er lokān).—
 § 703 (do.): XII, 300, 10994 (assumed the form of a golden
 swan).—§ 705 (do.): XII, 303, 11234 (Ahaṅkāram, created
 from Hiranyagarbha).—§ 707 (do.): XII, 311, 11572 (came
 out of the golden egg and created heaven and earth); 313,
 11601 (bhātātma so Ahaṅkārah P°oh), 11602 (Çambhuḥ);
 314, 11609 (the adhivāta of the organ of generation);
 318, 11705 (when the soul (jīva) escapes through the thighs,
 one attains to P.).—§ 710 (do.): XII, 322, 12104 (°oh
 salokatām).—§ 717b (Nārāyaṇīya): XII, 339, 12864
 (= Mahāpuruṣa); 343, 13233 (Vīriṇeṣā, Kṛṣṇa identified
 with P.).—§ 717d (Brahma-Rudrasamv.): XII, 351, 13726
 (i.e. Brahman).—§ 724 (Ānuçāsanik.): XIII, 7, 368 (yena
 prīṇati pīṭaram tena prīṇati P°oh).—§ 730 (do.): XIII, 14,
 998 (sa-P°-Çakrāntam jagat); 16, 1083 (praised Çiva).—
 § 731b (Aṣṭāvakra-Dīksamv.): XIII, 19, 1475 (abhāṣata,
 a sentence of his quoted); 20, 1498 (°matam).—§ 743
 (Ānuçāsanik.): XIII, 40, 2255 (sargāt Prajāpateḥ), 2259
 (Brahman's creating of the women).—§ 744 (do.): XIII,
 44, 2420; 48, 2564 (sṛjāt).—§ 746 (do.): XIII, 63,
 3230 (aha, a sentence of his quoted); 67, 3381 (do., do.);
 79x, 3780 (°er lokam).—§ 747 (do.): XIII, 84, 3954, 3990
 (told the story Suvarṇotpatti).—§ 747b (Suvarṇotpatti):
 XIII, 85, 4112 (Çiva identified with P.), 4164 (Agni
 identified with P.).—§ 753 (Ānuçāsanik.): XIII, 97, 4662.
 —§ 767 (do.): XIII, 138, 6287 (aha, a sentence of his
 quoted).—§ 770 (do.): XIII, 161, 7100 (°kṛtān etān lokān).
 —§ 772i (Brahman): XIII, 154, 7227 (Brahmā).—§ 773b
 (Kṛṣṇa Vāsudeva): XIII, 159b, †7387 (created from
 Kṛṣṇa).—§ 773 (Ānuçāsanik.): XIII, 161, 7462 (composed
 the Qatarudriya).—§ 773d (Çiva): XIII, 161, 749 (devāḥ

sa-*P°ayaḥ*, i.e. Brahman.—§ 778b (Samparvitta-Maruttīya): XIV, 9, †236 (*lokāḥ* . . . *P°eḥ*), †241 (*°eḥ* : . . . *lokāḥ*).—§ 782 (Anugītāp.): XIV, 18, 524 (*asṛjaḥ sarvabhūtāni pūrvadṛśitāḥ*).—§ 782b (Brāhmaṇagītā): XIV, 21, 631, 647; 23, 707 (*Brahmā*), 708; 26, 751 (*°au pannagāndam Devarekhinām samvidam*), 752.—§ 782g (Guruṣishyasamv.): XIV, 35c, 960 (read *Brhaspati°* with PCR. ?), 969, 976; 42, 1128 (the presiding deity of the organ of generation), (c), 1167 (= *muhān ātmā*); 43, 1180 (*bhūtādhipaḥ sargaḥ prajānām*); 44, 1216 (*deratāndam ādih*); 51, 1438 (*°r idam sarvaṃ munasairāsrjat*), 1445 (*sakāḥ P°eḥ*).—§ 785 (Anugītāp.): XIV, 71, 2077 (*Kṛṣṇa* identified with *P.*); 73, 2114 (*ira*)—§ 786 (do.): XIV, 91, 2832 (*Svayambhuraṃ*).—§ 787 (*Āgramavāsip*): XV, 8, 263 (*°samam*, sc. Dhṛtarāṣṭra). Cf. Prajānām pati(h).

Prajāpati² (do.), the father of the Vasus. § 116 (Vasu, pl.): I, 66, 2581 (*Paitāmaho Manur* (B. *munir*) *devas tasya putrah P°eḥ* [*tasyaṣṭau Vasavaḥ putrah*, = *Dakṣa* ? = *Dharma* ?).

Prajāpati³ (do.) = *Çiva*: XII, 4520 (*Mahādevaḥ*), 10344 (*Tryakṣaḥ*); XIII, 591 (*Brāhmaṇam asṛjat tasmād Devadevaḥ P°eḥ*), 1173 (1000 names²). Cf. Prajāpati¹.

Prajāpati⁴ (do.) = *Vishṇu* (*Kṛṣṇa*): II, 9; III, 510; XII, 1605, 1619, 1898 (*Vāsudevaṃ*), 2208 (*Vishṇuṃ*); XIII, 6957 (*Vishṇu's* 1000 names), 6970 (do.). Cf. Prajāpati¹.

Prajāpati⁵⁻²² (do.), said of different *ṛshis*, etc. :—

Agni: XIII, 4102.

Bharata (the fire): III, 14137.

Çaçabindu: XII, 7579.

Çakra: XII, 1677 (only C.).

Dakṣa: I, 2576, 3126 (*D°*), 3132, 3183 (? = *Brahman* ?), 4808 (*D°*); V, 3040 (*D°*, identified with *Kṛṣṇa* (*Vishṇu*)); IX, 2018, 2046, 2054; XII, 7536 (*D°*), 7537, 7539 (*D°*), 7573 (*D°*), 10226 (*D°*), 10272 (*Prācetasasya D°asya*), 10277, 10323 (*D°*), 10331 (*D°*), 10340 (*D°*), 10346 (*D°*), 10461, 10463, 12415 (*D°*, read *P°eḥ*); XIII, 3711, 3718, 3722, 6830 (*D°*), 7468 (*D°*); XIV, 94 (*D°*), 2634 (*D°*). Cf. Prajānām pati(h).

Havirdhāman: XIII, 6829.

Indra: III, 12691 (*Mahendraḥ*), 12692 (*I°*).

Kaṣyapa: I, 1204, 1440 (*K°*), 1451 (*K°*), 1452, 1456, 1457, 1465; III, 12955 (read *Ka°* with B., *Nārāyaṇa* identified with *K.*), 14257 (*°eḥ kanyā Devasenā*), 14258; VI, 215 (*K°*); XII, 13248 (*K°*).

Kapila: XII, 7889 (*K°*).

Kardama: XII, 2212 (*K°*).

Keshupa: XII, 4485 (*K°*). Cf. Prajānām adhipa(h).

Manu: I, 3756 (*M°*); III, 8115 (*Manoḥ P°er lokam*); XII, 1293 (*M°*), 1294, 1295, 5236 (*M°*), 7366 (*M°*), 7367, 7587 (*M°*); XIII, 88 (*M°*), 4678 (*M°*), 7683 (*M°*).

Prṛthu Vainya: XIII, 7126.

Soma (the Moon): V, 5042 (*S°*).

Svishtakṛt (the fire): III, 14194.

Tvashṭṛ: V, 229 (*T°*), 272 (*T°*).

Viçvakarman: I, 8186 (*Bhaumanaḥ*).

Virana: XII, 13587 (*V°*).

Prajāpati, pl. (*°ayaḥ*) (do.). § 403b (Payoshnī): III, 121, 10292 (the gods with *Indra* and the *P.* performed sacrifices at the river *Payoshnī*).—§ 603 (*Nārāyaṇāstramokṣap*): VII, 202ṇṇ, 9502 (*°inām prathamam*, sc. *Çiva*).—§ 606 (*Tripurākhyāna*): VIII, 34aa, 1446 (*°ibhir tyajate*, sc.

Çiva).—§ 608 (*Karṇap*): VIII, 87, 4428 (came to see the battle).—§ 617 (*Aishikap*): X, 17, 774 (*sapta Dakṣadīpṣa tu P°in | yair imam vyakarot sarvabhūtagrāmaṃ caturvidham*).—§ 660b (*Bhṛgu-Bharadvājasamv*): XII, 188, 6930 (*asṛjad brāhmaṇān evam pūrvam Brahmā P°in*).—§ 665 (*Mokṣadh*): XII, 208, 7571.—§ 704 (do.): XII, 301, 11060; 302β, 11106 (*°inām viśayān*), (γ), (11125).—§ 717b (*Nārāyaṇīya*): XII, 335a, 12687 (twenty-one in number, enumerated); 340θ, 12917.—§ 747b (*Suvarṇotpatti*): XIII, 85, 4067 (*°gaṇān*), 4151 (i.e. the eight sons of *Kavi*).—§ 782g (*Guruṣishyasamv*): XIV, 44c, 1223 (*aham P°inān ca*, sc. *ādih*, says *Brahmān*). Cf. Prajānām patayaḥ.

Prajāpatimakhaghna ("destroyer of the sacrifice of the *Prajāpati* [i.e. *Dakṣa*]") = *Çiva*: VIII, 1446.

Prajāpatipati ("lord of the *Prajāpatīs*") = *Vishṇu* (*Kṛṣṇa*): I, 2507; III, 470 (*Vishṇoḥ*), 13004; VI, 2955; XII, 13130 (*Hareḥ*).

Prajāpatisuta ("the son of *Prajāpati* [i.e. *Brahmān*]") = *Bhṛgu*: IX, 2957.—Do.² (do.), pl. (*°aḥ*) = *Ekata*, *Dvita*, and *Trita*: XII, 12757 (*Ekataḥ ca Dvitaḥ caiva Tritaḥ caiva maharshayaḥ*), 12950 (dual = *Ekata* and *Dvita*).

Prajāpatisutā, dual (*°e*), (the daughters of the *Prajāpati* [i.e. *Dakṣa*]) = *Kadrū* and *Vinatā*: I, 1073.

Prājāpatya, adj. ("relating to the *Prajāpati* or the *Prajāpatīs*"). § 135 (*Çakuntalop*): I, 73, 2962 (sc. *viçvāḥ*).—§ 493 (*Āngirasa*): III, 221, 14180 (sc. *karma* ?).—§ 552 (*Goharaṇap*): IV, 64, 2058 (sc. *astram*).—§ 556 (*Sañjayayānap*): V, 28, 802 (sc. *lokam*).—§ 569 (*Bhagavad-yānap*): V, 143θ, 4840 (*nakṣatram*, i.e. *Rohiṇī*, *Nil*).—§ 573 (*Ambopākhyānap*): V, 183, 7259 (*Prasvāpam*).—§ 600 (*Ghaṇotkacavadhap*): VII, 157, 6957 (sc. *astram*).—§ 606b (*Tripurākhyāna*): VIII, 34, 1455 (*padam*).—§ 641 (*Mokṣadh*): XII, 60, 2312 (*upadravaḥ*); 112, 4176 (*°yuge*, i.e. the *Kṛtayuga*).—§ 655 (*Āpaddh*): XII, 165, 6062 (*açvam*).—§ 677 (*Mokṣadh*): XII, 244, 8870 (sc. *loke*).—§ 680b (*Tulādharma-Jājalīsamv*): XII, 262, 9299 (*vidhinā*).—§ 717b (*Nārāyaṇīya*): XII, 341, 13076 (*°e*—sc. *karmaṇi* ?—*ca kalpitāḥ*, sc. the seven sons of *Brahmān*, *Marici*, etc.).—§ 731 (*Ānugāsanik*): XIII, 19, 1382 (*dharmaḥ*).—§ 741 (do.): XIII, 76, 3674 (*arthavaddāḥ*); 81, 3834 (sc. *mantram* ?).—§ 759 (do.): XIII, 107, 5212 (*devastrīṇām adhvāso*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6827 (*mārge* . . . *Mānava*).

Prājāpatya, pl. (*°aḥ*) ("sons or descendants of the *Prajāpati*"). § 558 (*Virocana*): V, 35, 1189.—§ 673b (*Bali-Vāsavasamv*): XII, 227, 8274 (*Dakṣhāyaṇīputrah*).—§ 747b (*Suvarṇotpatti*): XIII, 85, 4158 (*maharshayaḥ*).

Prājāpatyā(h) lokā(h) ("the worlds of the *Prajāpatīs*"). § 757i (*Hastikūṭa*): Gautama said: "Above heaven (*nākasya prsthā*) are the great *P.* *l.*, happy and free from sorrow, coveted by all, belonging to them from whom all the worlds have sprung." Dhṛtarāṣṭra said: "These regions (*lokāḥ*) are for the kings who are anointed (*abhiśhikṭāḥ*) after the *rājasūya* sacrifice, righteous protectors of their subjects, who have bathed after the horse sacrifice": XIII, 102, †4882.

Prājāpatyaka = *Agni*: III, 14116.

Prajāsargakara = *Mahāpuruṣa* (*Mahāpurushastava*).

Prajeçvara¹ ("lord of creatures") = *Brahmān*, VII, 2079.

—Do.² = *Dakṣa*: IX, 2019.—Do.³ = *Manu*: XIII, 4685.

—Do.⁴ = *Yama*: II, 351.

Prajñāstra, name of a celestial weapon. § 541 (*Indrajīvadha*): III, 289, 16469 (by means of the *P.* *Vibhīṣana* roused *Rāma* and *Lakṣmaṇa* from insensibility).—§ 583

(Bhishmavadhap.): VI, 77¹, 3389 (by means of the P. Droṇa neutralized the Pramohana weapon).

Prakāṣa¹, a ṛshi. § 736b (Vitahavyop.): XIII, 30, 2002 (son of Tamas), 2003 (father of Vāgindra).

Prakāṣa² = Īva (1000 names²).

Prakāṣakarman, Prakāṣakartṛ, q.v. = Sūrya.

Prakāṣana, Prakāṣātman = Viṣṇu (1000 names).

Prakālana, a serpent. § 63 (Sarpasattra): I, 57, 2147 (of Vāsuki's race).

Prākṛṅgavat, a ṛshi. § 615ii (Vṛddhakanyā): IX, 52, 2993 (*Gālavasambharaḥ*, married the old daughter of Kuṇi Garga). Cf. *Gālavasambhava*. *Gālavī*.

Prākkoṣala, pl., v. Kosala, pl.

Prākkoṣaka, pl. (°āḥ), a people (?). § 281 (Sahadeva): II, 31, 1117 (misprint in B. *Prakoṣ*, C. *Prākkoṣalān*).

Prākṛṣṭāri = Īva (1000 names²).

***prakṛti** ("the original substance"): I, 2430 (= Kṛṣṇa); VI, 977, 1179, 1322, 1341-2, 1355; XII, 7481-3, 7666, 7668, 11335, 11354, 11646, 13044.—Do. personif.: V, 111, 3825 (°yā *Purushaḥ sārḍham*, on the top of Himavat); XII, 341, 13044; XIII, 593.

prakṛti (do.), pl. (°ayaḥ). XII, 7670 (*mūla*°), 11552 (*aṣṭau*), 11554 (do.), 12725 (*sapta*, i.e. the seven ṛshis, Manu is the eighth), 12737 (=do.), 13041 (*aṣṭau*, i.e. the seven ṛshis (Marici, etc.) and Manu), 13042 (*aṣṭābhyaḥ*); XIII, 1060, 1091 (*aṣṭau*), 1100 (°*indam layānān ca sā gatīḥ tvam*, sc. Īva).

Pralamba, an Asura. § 93 (Amṇavat): I, 65, 2537 (son of Danu).—§ 589 (Droṇābhishekap.): VII, 11μ, 386 (had been slain by Kṛṣṇa).

Pralambahan ("the slayer of Pralamba") = Balarāma: IX, 2740, 3358.

Pramadvarā, wife of Ruru. § 19 (Paulomap.): I, 5, 872 (wife of Ruru and mother of Čunaka).—§ 21 (cf. Paulomap.): *Menakā* dropped her child by *Viçārasu*, P. near the hermitage of *Sthūlakeça*, who took it up and reared it. P. was betrothed to *Ruru*, but a few days before the nuptials she was killed by a snake: I, 8, 940, 950, 951, 953.—§ 22 (do.): *Svastyā-treya*, etc. (a), (the inhabitants of the forest) came to see her (I, 8).—§ 23 (do.): *Ruru* retired into a deep wood and, weeping aloud, cried to the gods to resuscitate P. A *devadūta* (messenger of the gods) told him to resign to her half of his own life, which he did. Then the king of the *Gandharvas* (i.e. *Viçāvasu*) and the *devadūta* obtained from Dharma the favour that P. revived endued with a moiety of Ruru's life; then they were married and became happy: I, 9, 965, 968, 972, 974, 976, 977, 978.—§ 736b (Vitahavyop.): XIII, 30, 2004 (mother of Čunaka).

Pramāṇa, name of a banyan-tree. § 308 (Āraṇyakap.): III, 1, 41 (°*akhyam maharāṣam*, on the banks of the Gaṅgā).

Pramāṇa(m) = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).

Pramānakoti, name of a place. § 71 (Ādivamçavatāraṇap.): I, 61, 2241 (all. to § 197).—§ 197 (Bhīmasenarasapāna): I, 128, 4996, 5015 (there Duryodhana poured poison into the food of Bhīmasena).—§ 317 (Arjunābhigamanap.): III, 12, 542 (all. to § 197, Nil.: *Pramānakhyo Gaṅgātrastho vaçaviçṣhas tatpradeçe*).—§ 608 (Karpap.): VIII, 83, 4251 (all. to § 197).—§ 615 (Gaḍāyuddhap.): IX, 56, 3149 (do.).

Pramardana = Mahāpuruṣa (Mahāpuruṣastava).

Pramataka, a ṛshi. § 59 (Sarpasattra): I, 53, 2047 (among the *sadasyas* at the snake-sacrifice of Janamejaya).

Pramatha, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4552 (enumeration).

Pramatha, pl. (°āḥ), a kind of Rākshasas, followers of Īva. § 730 (Ānuçāsanik.): XIII, 14, 983 (°*andam gaṇaiḥ . . . parivaritam*, sc. Īva).—§ 766 (do.): XIII, 125a, 5924; 130, 6141, (6145).

Pramātha¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2532 (given to Skanda by Yama).

Pramātha² (VII, 6938), v. **Pramāthin**¹.

Pramathanātha = Īva (1000 names²).

Pramāthin¹, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4552.—§ 600 (Ghaṭotkacavadhap.): VII, 157o, 6938 (C. has °*thaç cograyāyy api*, but read with B. °*thy Ugro 'nuyāyy api*).

Pramāthin², a Rākshasa, brother of Dūshana and Vajravega. § 538 (Kumbhakarpāraṇagamana): III, 286, 16405 (*Dūshanāvarajau Vajravega-P°au*), 16407 (*Vajravega-P°au*).—§ 539 (Kumbhakarnādivadhu): III, 287, 16430, 16433, 16435 (*Dūshanāvarajam*, slain by the monkey Nala).

Pramāthin³, a Rākshasa. § 585 (Bhīshmavadhap.): VI, 91v, 4083 (slain by Duryodhana).

Pramāthinī, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Pramati, a ṛshi, father of Ruru. § 19 (Paulomap.): I, 5, 871 (son of Cyavana and father of Ruru).—§ 21 (Pramadvarā): I, 8, 939 (son of Cyavana and Sūkanyā), 940 (begot Ruru on Ghṛtācī), 952 (demanded Pramadvarā as wife for Ruru).—§ 22 (do.): I, 8a, 963.—§ 25 (Sahasrapad): I, 11, 1004 (*Rurur nāma P°er ātmajaḥ*), 1005 (*Rururḥ khyātah P°er ātmajaḥ*).—§ 35 (Āstikap., Aruṇa): I, 24, (1266), (1277).—§ 69 (Āstikap., Sarpasattra): I, 58, 2195 (told Ruru the Āstikaparvan).—§ 734 (Ānuçāsanik.): XIII, 28a, 1762 (among the ṛshis who came to see Bhīshma).—§ 736b (Vitahavyop.): XIII, 30, 2003 (son of Vāgindra and father of Ruru). Cf. Bhārgava.

Pram̐çu = Viṣṇu (1000 names).

Pramlocā, an Apsaras. § 191 (Arjuna): I, 123, 4821 (sang at the birth of Arjuna).—§ 269 (Vaiçravanaśabhāv.): II, 10, 393 (in the palace of Kubera).

Pramoda¹, a serpent. § 65 (Sarpasattra): I, 57, 2152 (of Airāvata's race).

Pramoda², a warrior of Skanda. § 615u (Skanda): IX, 45v, 2567.

Pramodana = Viṣṇu (1000 names).

Pramohanāstra, name of a weapon. § 583 (Bhīshmavadhap.): VI, 77^a, †3380, †3381, (°), 3386 (employed by Dhṛṣṭadyumna).

Pramuca, a ṛshi. § 665 (Mokshadh.): XII, 208, 7595 (one of the ṛshis of the south). Cf. next.

Pramucu, a ṛshi. § 770 (Ānuçāsanik.): XIII, 151v, 7112 (one of the seven Dharmarājartvijah).—§ 775 (do.): XIII, 166a, 7665 (one of the ṛshis of the south). Cf. the prec.

Prāṇa¹ ("breath"). § 116 (Vasu, pl.): I, 66, 2586 (son of Varcas (or of Varcasvin, BR.) and Manoharā). § 270 (Brahmasabhāv.): II, 11, 443 (in the palace of Brahman).

Prāṇa² (do.), name of fires. § 491 (Āngirasa): III, 220, 14156 (*Prāṇaḥ Prāṇaputrakah*), 14165 (father of Anudatta).

***Prāṇa**³, one of the five vital breaths. § 485 (Pativratop.): III, 213, 13961, 13962, 13964, 13970, 13972, 13976 (the whole exposition is nearly identical with § 660c).—§ 560 (Sanatsujātap.): V, 46, 1757, 1760.—§ 579 (Bhagavad-gītāp.): VI, 29, 1062 (*prāṇāpānu*).—§ 595 (Shoḍaçarāj., v. Rāma Dāçarathi): VII, 59, 2237 (*prāṇāpānasamānāḥ*).—

§ 603 (Nārāyaṇāstramokṣhap.): VII, 202^{ca}, 9630.—§ 660^b (Bhṛṅgu-Bharadvājasamv.): XII, 184, 6844 (°at *prāṇiyate* *prāṇi*), 189, 6965.—§ 660^c (do.): The wind or breath called *Prāṇa* residing within the head, and the heat that is there, cause all kinds of exertion. That *Prāṇa* is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, etc. Thus the living being is, in every respect, caused by *Prāṇa* to move about and exert . . . That heat, residing between *Apāna* and *Prāṇa*, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct (*śrotas*) numerous subsidiary ones branch out in the bodies of all living creatures. In consequence of the rush of the several breaths (*Prāṇa*, *Samāna*, etc.) those breaths mingle together. The heat (*agnih*) [that dwells in *Prāṇa*, PCR.] is called *Uṣman*. It is this heat that causes digestion . . . The breath called *Prāṇa*, the bearer of a current of heat, descends [from the head, PCR.] downwards to the extremity of the anal canal and thence is pushed upwards again. Coming back to its seat in the head it once more sends back the heat it bears. Below the navel is the region of digested matter, and above it that for the food not yet digested. The navel is the depository of all the forces of life, which sustain the body. Urged by the ten kinds of breaths the ducts (*nāḍyaḥ*), branching out from the heart, convey the liquid juices that food yields upwards, downwards, and in transverse directions. The main duct leading from the mouth to the anus is the path by which *yogins* succeed in attaining to *Brāhman* by holding the soul within the brain. Even thus heat is planted in the breaths called *Prāṇa* and *Apāna* of all embodied creatures. That heat is always burning there like fire in any vessel: XII, 185, 6868, 6870, 6878, 6882.—§ 662^b (Jāpakop.): XII, 200^{ca}, 7346.—§ 667 (Mokṣadh.): XII, 213, 7758.—§ 668 (Pañcāṅkikha-v.): XII, 219, 7939 (*prāṇāpāna*).—§ 677 (Mokṣadh.): XII, 240, 8740 (do.). 253, 9091 (do.).—§ 695^b (Dakṣhayañjāvināca): XII, 285, 10337 (do.).—§ 704 (Mokṣadh.): XII, 302, 11124.—§ 714^g (Samāna): XII, 329, 12397 (son of *Apāna*), 12398, 12399.—§ 782^b (Brāhmanagītā): XIV, 20^a, 612, 613, 614; 21, 646, 647, 653; 23, 685, 687, (691), 692, 693, 694, 696, 697, 699, 705 (the contention of the vital breaths about superiority); 24, 712, 716, 719, 722; 25, 742; 28, 789.—§ 782^g (Guruśiṣyasamv.): XIV, 42, 1109.

Prāṇa = *Çiva* (1000 names¹).—Do.² = *Vishṇu* (1000 names).

***prāṇa**, pl. (*āḥ*) ("vital breaths"): III, 13969, 13971, 13973, 13974 (10 (!) in number); XII, 6877, 6879, 6880 (10 (!) in number), 12413.

Prāṇabhagna = *Çiva* (1000 names¹).

Prāṇabhṛt, **Prāṇada** = *Vishṇu* (1000 names).

Prāṇadhāraṇa¹ = *Sūrya* (the Sun): III, 155.—Do.² = *Çiva* (1000 names²).

Prāṇaghanta = *Çiva* (1000 names¹).

Prāṇajivana, **Prāṇanilaya** = *Vishṇu* (1000 names).

Prāpātman = *Kṛṣṇa*: XII, 1660.

Prāṇava = *Vishṇu* (1000 names); cf. VI, 1119; XIII, 2178.

Prānidhi, name of a fire (?). § 491 (Āṅgīrasa): III, 220, 14164 (son of *Bṛhadraṭha*).

Prānnadī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8137 (only B., C. has *sakṛn Nandam*).

Prapitāmaha¹ ("great-grandfather") = *Bṛhishma*, q.v.

Prapitāmaha² (do.) = *Brahmān*: I, 7733; III, 1152 (*Svayambhūḥ*); V, 3042 (*Kṛṣṇa* identified with *P.*); VI, †1285 (do.); VIII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.—Do.³ = *Vishṇu* (1000 names).

Prāpti¹, wife of *Çama*. § 117 (Amṇavat.): I, 66, 2597.

Prāpti², daughter of *Jarāsandha* and wife of *Kuṃsa*. § 273 (*Rājasūyārambhap.*): II, 14, 595 (*Asiḥ Prāptiḥ ca nāmna to Sahadevanuḥ*).

***prāpti**³ (the power of obtaining everything). § 705 (Mokṣadh.): XII, 303, 11229 (among the attributes of *Çambhu*).—§ 707 (do.): XII, 313, 11602 (among the attributes of *Çambhu* *Prajāpati*).—§ 730 (Ānuṣāsanik.): XIII, 14^{ee}, 1015 (= *Çiva*).

Praruja¹, a *Nāga* (?) (according to *Nīl.* a *Yaksha*). § 46 (*Garuḍa*): I, 32^a, 1489 (had an encounter with *Garuḍa*).

Praruja², a *Rākshasa*. § 537 (*Rāma-Rāvaṇayuddha*): III, 285^a, 16365 (followed *Rāvaṇa*).

Prasāda = *Çiva* (1000 names¹).

Prāsānām prabhavo 'vyayah = *Çiva* (1000 names²).

Prasandhi, son of *Manu*. § 778^b (*Samvartta-Maruttiya*): XIV, 3, 65, 66 (father of *Kṣhupa*).

Prasankhyāna, pl. (*āḥ*), a class of *ṛshis*. § 615^h (*Naimisha*): IX, 37, 2166.

Prasanna = *Çiva* (1000 names²).

Prasannātman = *Vishṇu* (1000 names).

Prasena, son of *Karṇa*. § 608 (*Karṇap.*): VIII, 82^c, †4183 (*Karṇātmajam*), †4185 (*Karṇaputraḥ*, slain by *Sātyaki*).

Prasenajit, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 332 (in the palace of *Yama*).—§ 396 (*Jamādagni*): III, 116, 10172 (father of *Renukā*, the wife of *Jamādagni*).—§ 655 (*Āpaddh.*): XII, 159^a, 5924 (attained to heaven).—§ 677 (Mokṣadh.): XII, 235, 8610 (attained to heaven by making gifts of kine).

Prāsenajitī ("daughter of *Prasenajit*") = *Suyajñā*, the wife of *Mahābhāuma*: I, ††3773 (*S°*).

Praskandana = *Çiva* (1000 names²).

Prasravaṇam Indrasya, a tīrtha. § 406 (*Tīrthayātrāp.*): III, 125, 10418.

Prasthala, pl. (*āḥ*), a people, a clan of the *Trigartas*. § 607 (*Karṇap.*): VIII, 44^λ, 2070 (among the peoples of blameable behaviour).

Prasthalādhipa ("king of the *Prasthalas*") = *Suçarman*, the *Trigarta* king; VI, 3296 (*S°*), 3856 (*Trigartah*), 5289 (do.); VII, 691 (*Suçarma* . . . *Trigartah*).

Prasthalādhipati (do.) = *Suçarman*: IX, 1485.

Prastuta, a *Daitya*. § 564 (*Mātaliyop.*): V, 105, 3685 (had been slain by *Garuḍa*).

Prasuhma, pl. (*āḥ*), a people. § 280 (*Bhīmasena*): II, 30, 1090 (in the east, vanquished by *Bhīmasena* on his digvijaya). Cf. *Suhma*, pl.

Prasvāpa, name of a weapon. § 573 (*Ambopākhyānap.*): V, 183, 7259 (*astram* . . . *Prājāpatyam Viśvakṛtam P°am nāma*, acquired by *Bhīshma*), 7265; 184, 7289 (*astram*), 185, 7290, 7291 (*astram*), 7292 (*Nārada* forebade *Bhīshma* to employ the *P.* against *Rāma* *Jamādagnya*).

Pratāpa, a *Sauvīra* prince, one of the standard-bearers of *Jayadratha*. § 522 (*Draupadīharanap.*): III, 265, †15598.

Pratāpana = *Vishṇu* (1000 names).

Prātara, a serpent. § 66 (*Sarpasattra*): I, 57, 2154 (*°alakau*, of *Kauravya*'s race).

Pratardana¹, king of the *Kācis*, son of *Divodāsa*. § 149 (*Yayāti*): I, 86, 3539; 92, (†3658), (†3660); 93, †3688 (when *Yayāti* fell down from heaven his daughter's sons,

Pratardana, etc., offered him their worlds, but he would not accept them; then they all (Yayāti, P., etc.) ascended to heaven).—§ 267 (Yamasabdhv.): II, 8, 320 (in the palace of Yama), 329 (do., the same?).—§ 467 (Rājanyamahābhāgya): III, 198, ††13302, ††13307 (Nārada described the merits of P.).—§ 565 (Gālavacarita): V, 117, 3977 (born of Mādhavi, the daughter of Yayāti to Divodāsa).—§ 566 (Yayāti): V, 121, 4057; 122, 4083 (the daughter-sons of Yayāti, viz. P., etc., caused him again to ascend to heaven by means of their good deeds).—§ 6385 (Rāmopākhyāna): XII, 49, 1773 (*yo te Yayātipātano yajñe santah samagatah P°prabhṛtayaḥ*, cf. § 149 and § 566), 1795 (father of Vata).—§ 641 (Rājadh.): XII, 96, 3576; 99, 3664 (battle between P. and Janaka).—§ 656 (Khadgotpattik.): XII, 1663, 6199, 6200 (received the sword from Çibi, from P. it passed over to Aśtaka).—§ 677 (Mokshadh.): XII, 235, 8594 (*Kāçipatiḥ*, gave his eyes to a brahman).—§ 7365 (Vitahavyop.): XIII, 30, 1969 (son of Divodāsa), 1975, 1976, 1979, 1981, 1985, 1992 (the wars between P. and Vitahavya).—§ 767 (Ānuçāsanik.): XIII, 137e, 6249 (*Kāçipatiḥ*, gave his son to a brahman, cf. XII, § 594).—§ 775 (do.): XIII, 166n, 7682 (enumeration). Cf. Divodāsātmaja, Kāçipati.

Pratardana, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 37c, 1610 (attacked Abhimanyu).

Pratardana = Vishṇu (1000 names).

Prathamatrisauparna = Mahāpurusha (Mahāpurushastava).

Praticya, pl. (°aḥ) ("the Westerners"). § 512 (Ghoshayātrāp.): III, 237, 14774 (*°oditoyavāsinaḥ*).—§ 556 (Sañjaya-yānap.): V, 30, †890 (in the army of Duryodhana).—§ 571 (Ulūkādūtāgamanap.): V, 160v, †5510 (do.); 161, †5555 (do.).—§ 573 (Ambopākhyānap.): V, 195e, 7608 (do.).—§ 576 (Bhagavadgītāp.): VI, 15, 604 (shall protect Bhishma).—§ 586 (Bhishmavadhap.): VI, 106r, 4808 (protect Bhishma).—§ 587 (do.): VI, 117p, 5484 (attacked Arjuna); 119aa, 5648 (abandoned Bhishma).—§ 589 (Dronābbhishekap.): VII, 75, 183 (in the rear of Duryodhana's army).—§ 604 (Karnap.): VIII, 55, 138 (had been slain).—§ 608 (do.): VIII, 70πππ, †3511 (do.), †3524 (do.).—§ 609 (Çalyap.): IX, 1v, 28.

Praticya, adj. ("belonging to the west"). § 285 (Nakula): II, 32, 1194 (*nṛpaḥ*, vanquished by Nakula).

Praticyā, the wife of Pulastya. § 565 (Gālavacarita): V, 117, 3975 (*reme . . . yathā . . . Pulastyaḥ ca P°aya*).

Pratiçravana, a nakshatra. § 134 (Viçvāmitra): I, 71, 2928 (*cakārāṇyaṁ ca lokam vai kruddho nakshatrasampadā | P°pūrvāṇi nakshatrāṇi cakāra yaḥ*, sc. Viçvāmitra; named P. in opposition to Çravana).

Pratiçravas, an ancient king. § 156 (Pūruvapç.): I, 95, ††3796 (son of Bhīmasena and Kaikeyī), ††3797 (father of Pratiça).

Prathita = Vishṇu (1000 names).

Prathu = Vishṇu (1000 names, only C.; B. has *Prithu*).

Pratiñāparvan(°va) ("the section including the vow of Arjuna," the 74th of the minor parvas of Mbhr.).—§ 10 (Parvas.): I, 2, 339.—§ 596: In the evening, when Arjuna, having slain large numbers of *Samçaptakas*, proceeded towards his tent, he said to Kṛṣṇa that his heart was affrighted; he noticed indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Drona had this day formed the circular army, which none save Abhimanyu could break, but he had

not taught him how to come out of it, after having pierced it; he had heard the leonine shouts of the *Dhārtarāshṭras*, and Kṛṣṇa had heard *Yuyutsu* censuring them for having slain a child instead of Arjuna, and then *Yuyutsu* had thrown away his weapons afflicted with rage and grief. Kṛṣṇa consoled Arjuna, referring to the *kshatriya* duties and heaven. None save Kṛṣṇa and Yudhishtira (who were always acceptable to him) could address Arjuna. Yudhishtira, addressing him, told (VII, 72) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the setting of the morrow's sun (his oath); even as to A., D., men, birds, snakes, P., wanderers of the night, B.-r., D.-r., etc., he said that they would not succeed in protecting him, even if he entered *Rasātala*, or ascended the firmament, or repaired to the city of the gods (*Devapuram*) or the city of *Diti* (*Ditish puram*); if the sun set before he had slain him, he would himself accept the pyre. Arjuna bent the *Gāṇḍīva*, Kṛṣṇa blew the *Pāñcājanya*, Arjuna the *Devadatta* (VII, 73). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Drona, etc. (a), not even D., G., A., U., Rā., can protect him against Arjuna; he wished to return home. Duryodhana comforted him, saying that he, Karṇa, etc. (β), would protect him. Jayadratha, accompanied by Duryodhana, repaired that very night to Drona and questioned him about the difference between himself and Arjuna. Drona said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life led by Arjuna; Drona would, however, protect him, forming an impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, 74). Kṛṣṇa remonstrated with Arjuna for his rash vow; the Kurus had expected an attack by Arjuna; now they will protect Jayadratha (who had mentioned Arjuna's encounter with Çiva, *Hiranyapura*, etc.); Karṇa, etc. (γ) would be in Jayadratha's van; Drona's army would be half a *çakata* and half a lotus with a needle-mouthed array in the middle (VII, 75). Arjuna assured Kṛṣṇa of his competence to accomplish his vow, notwithstanding Drona, Sā., R., V., A., M., with Indra, V.-D., D., P., G., Garuḍa, etc., by the means of *Gāṇḍīva* and the weapons he had obtained from Yama, etc. (δ), and the *Brāhma* weapon (VII, 76). The gods with Indra became very anxious. Sinister omens appeared in nature. Kṛṣṇa went to Arjuna's abode and comforted Subhadra (with the *kshatriya* duties, etc., and revenge) (VII, 77). Subhadra lamented over Abhimanyu, and said "lie on Bhīmasena, etc." (ε), because they had not protected him. Draupadī and Uttarā came to her, lamenting. Kṛṣṇa said that Abhimanyu had obtained the most laudable and enviable goal. Then he returned to Arjuna (VII, 78). Arjuna performed his usual nightly sacrifice to Çiva. Kṛṣṇa with Dāruka repaired to his own tent. None in the Pāṇḍava camp slept that night, thinking of Arjuna. In the middle of the night Kṛṣṇa said to Dāruka that he had resolved to fight to-morrow [if necessary]; he should equip his chariot, placing on it *Kaumodaki*, etc., making room for Garuḍa, and yoking thereto *Balāhaka*, etc. (ζ); when hearing *Pāñcājanya* emitting the shrill *Rishabha* note, he should come to Kṛṣṇa (VII, 79). Arjuna in a dream saw Kṛṣṇa, who told him not to grieve, and mentioned the *Pācupata* weapon (with which Çiva slew all the *Dāityas* in battle); if he remembered it now, he would be able to slay Jayadratha to-morrow; otherwise he should pray to Çiva. At the *Brāhma* hour,

Arjuna saw himself sojourning through the sky (*Himavat*); *Mañimat*, frequented by *Si* and *Ca*, etc. (7) with *Kṛṣṇa*, to where *Çiva* was seated with *Pārvatī* (description) (8); *Kṛṣṇa* and *Arjuna* hymned *Mahādeva* (VII, 80). *Arjuna* saw that the offerings he had made every night to *Kṛṣṇa* had come to *Çiva*, and he mentally worshipped both *Kṛṣṇa* and *Çiva*. *Çiva* then told *Kṛṣṇa* and *Arjuna* where to fetch his bow and arrow from a lake of *amṛta*. In the lake they saw two terrible snakes; when they had uttered the *Brahma Çatarudriya*, the snakes assumed the forms of a bow and arrow. From *Çiva's* body there came out a *brahmācārin* of blue throat and red locks, and having showed *Arjuna* the use of the bow and arrow, and the *mantras*, he sped these weapons to that same lake. Having thus once more obtained the *Pācuputa* weapon, *Arjuna* with *Kṛṣṇa* came back to their own camp (VII, 81).—§ 597: THE FOURTEENTH DAY. *Yudhishtira* underwent his morning rites (very copious description); *Kṛṣṇa* visited *Yudhishtira* (VII, 82). Then also *Virda*, etc., came (a). *Yudhishtira* asked *Kṛṣṇa* to rescue the *Pāṇḍavas*, quoting *Nārada*. *Kṛṣṇa* assured *Yudhishtira* of *Arjuna's* success (VII, 83). *Arjuna* came and acquainted *Yudhishtira* of his dream. Then he and *Kṛṣṇa* and *Yuyudhāna* (these two in one chariot) set out to *Arjuna's* pavilion. *Kṛṣṇa* equipped *Arjuna's* chariot (which had previously been sanctified by *mantras*), which *Arjuna* circumambulated, bow and arrows in hand. *Arjuna*, *Yuyudhāna*, and *Kṛṣṇa* mounted the chariot. Many auspicious omens appeared. *Arjuna* charged *Yuyudhāna* to protect *Yudhishtira* in his absence (only he or *Pradyumna* is able to do it). *Yuyudhāna* proceeded to *Yudhishtira* (VII, 84).

prātikāmin ("servant," or "messenger", esp. said of that *sūta* who was sent to bring *Draupadī* to the assembly): II, †2198 (°*īm. acc.*), †2199, †2200 (C. by error °*kaka*°), (†2201), †2202, (†2203), 2210 (*sūtaḥ*), (†2211), †2219 (*sūtaṃ*), 2491, 2678 (*sūtaputram*); III, 17243; IV, 524; IX, 1937, 3163. Cf. *Sūta*, *Sūtaja*, *Sūtaputra*.

Pratimāsa (C.) or **Pratimatsya** (B.), pl. (°*āḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 359. Cf. *Potimatsaka*.

Pratipa, an ancient king. § 155 (*Pūruvāṃc.*): I, 94, 3749 (son of the elder *Dhṛtarāṣṭra* (so B.) or of *Kuṇḍika* (so C.)), 3750 (father of *Devāpi*, *Çāntanu*, and *Bālīhika*).—§ 156 (do.): I, 95, ††3797 (son of *Pratiçravas*, husband of *Sunandā Çaibyā*, and father of *Devāpi*, *Çāntanu*, and *Bālīhika*).—§ 161 (*Mahābhishop.*): I, 96, 3849, 3858 (°*syu sūtaḥ* . . . *Çāntanuḥ*, *Mahābhisha* chose to be born as *Çāntanu*, the son of *P.*).—§ 162 (*Çāntanūp.*): I, 97, 3865, 3868, 3870, 3872, 3881, 3884, 3887 (accepted *Gaṅgā* for his daughter-in-law, birth of his son *Çāntanu*).—§ 569 (*Bhagavadgāy.*): V, 147, 4988 (°*rakshitaṃ rāshṭram*); 149, 5053 (*pitur mama pitāmahaḥ*, says *Dhṛtarāṣṭra*; father of *Devāpi*, *Çāntanu*, and *Bālīhika*).—§ 775 (*Ānuçāsanik.*): XIII, 1667, 7683 (enumeration). Cf. *Kurunandana*.

Prātipa ("son of *Pratipa*") = *Çāntanu*: V, 5003 (°).

Prātipēya (do.) = *Çāntanu*: I, 5088.

Prātipēya (do.) = *Bālīhika*: V, †693 (B°); XI, 621 (B°).

Prātipēya (pl.) (°*āḥ*) ("descendants of *Pratipa*"). § 298 (*Dyūtap.*): II, 63, 2112, †2117.—§ 561 (*Yānasandhip.*): V, 57, 2289.

Prātipiya ("son of *Pratipa*") = *Bālīhika*: VII, 6934.

Pratirūpa, an Asura (?). § 673b (*Bali-Vāsavaśamv.*): XII, 227a, 8265 (among the ancient rulers of the earth).

Pratiskandha, a warrior of *Skanda*. § 615w (*Skanda*): IX, 457, 2559.

Pratishthā, a matr. § 615w (*Skanda*): IX, 460, 2647.

Pratishthāna, a city (on the *Gaṅgā*, near the confluence of the *Gaṅgā* and the *Yamunā*). § 373 (*Prayāga*): III, 85, 8219 (a tirtha near *Prayāga*).—§ 376 (*Tīrthayātrāp.*): III, 85, 8257 (there *Bhīṣma* ended (*pratiśṭhita*) his tīrthayātrā).—§ 565 (*Gālavac.*): V, 114, 3905 (the capital of *Yayāti*).

Pratishthita = *Vishṇu* (1000 names).

Pratismṛti, name of a science. § 11 (*Parvasaṅgr.*): I, 2, 431 (*vidyayā*, cf. § 329).—§ 329 (*Kāmyakavanapr.*): III, 36, 1440 (*vidyām P°m nāma*, communicated by *Vyāsa* to *Yudhishtira* and by him to *Arjuna*).

Pratīta, a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 917, 4357 (enumeration).

Prativindhya¹, son of *Yudhishtira* and *Draupadī*. § 83 (*Ādivaṃçāvatāraṇa*): I, 63β, 2451 (° *Yudhishtirāt*, cf. § 253).—§ 130 (*Amçāvat.*): I, 67, 2763 (the sons of *Draupadī* were incarnations of the *Viçvadevas*).—§ 159 (*Pūruvāṃc.*): I, 95, ††3827 (enumeration of the sons of the *Pāṇḍavas*).—§ 253 (*Harapāharanap.*): I, 221, 8039 (his birth), 8041 (origin of his name).—§ 301 (*Dyūtap.*): II, 71, 2408 (*mamātmaṃ*, says *Draupadī*).—§ 317 (*Arjunābhigamanap.*): III, 12, 533 (° *Yudhishtirāt*, all. to § 253).—§ 511 (*Draupadī-Satyabhāmāsamv.*): III, 235, 14731.—§ 578 (*Bhīṣmavadhap.*): VI, 45¹⁰, 1731, 1733 (fights with *Çakuni*).—§ 586 (do.): VI, 100, 4568 (fights with *Alambusha*).—§ 592 (*Samçaptakavadhap.*): VII, 230, 976 (description of his horses); 25, 1092, 1093 (fights with *Açvatthāman*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 165, 7366 (resisted by *Duhçāsana*); 168, 7545, 7547, 7549, 7550 (°*hayān*, *P.* fights with *Duhçāsana*, his horses are felled).—§ 605 (*Karpap.*): VIII, 13, 493 (attacked *Citra*); 14, 545, 547, 549, 550, 551, 554, 555, 556, 560 (slew *Citra*); 25, 1009 (°*ratham*).—§ 608 (do.): VIII, 55¹¹, 2664 (pierced *Açvatthāman*).—§ 616 (*Sauptikap.*): X, 8, 372 (slain by *Açvatthāman* at the nightly encounter). Cf. *Yaudhishtira*, *Yaudhishtiri*.

Prativindhya², one or more kings. § 130 (*Amçāvat.*): I, 67, 2658 (incarnation of the Asura *Ekacakra*).—§ 279 (*Arjuna*): II, 96, 998 (in the north, vanquished by *Arjuna* on his digvijaya).—§ 554 (*Sainyodyogap.*): V, 47, 76.

Prativindhya, pl. (°*āḥ*). § 267 (*Yamasabhāv.*): II, 8, 335 (100 *P.* in the palace of *Yama*).

Pratyagraha, son of *Vasu Uparicara*. § 74 (*Vasu*): I, 63, 2363 (second son of *Vasu*).

Pratyakshadharman = *Yama*: III, 15406.

Pratyāṅga, an ancient king. § 6 (*Anukram.*): I, 1a, 232 (in *Sanjaya's* enumeration).

Pratyaya¹ = *Çiva* (1000 names).—Do² = *Vishṇu* (1000 names).

Pratyūsha, name of one of the *Vasus*. § 116 (*Vasu*, pl.): I, 60, 2582 (enumeration), 2584 (son of *Prabhātā* [and *Prajāpati*]), 2590 (father of the *ṛshi Devala*).—§ 770 (*Ānuçāsanik.*): XIII, 1518, 7095 (the seventh of the *Vasus*).

Praushthapada ("named after the nakshatra *Proshthapadā*"), name of a month. § 759 (*Ānuçāsanik.*): XIII, 1068, 5159.

Praushthapadā (VI, 82), v. *Proshthapadā*.

Pravacanagata = *Mahāpurusha* (*Mahāpurushastava*).

Pravaha, name of a certain wind. § 704 (*Mokshadh.*): XII, 302, 11124 (*anilam*), 11170 (*vāyuh*).—§ 714¹ (*Çukakṛtya*). The wind which urges masses of clouds born of smoke and heat, is the first of the winds and named *P.*: XII, 329, 12400 (*anilāḥ*).

Pravāha, a warrior of Skanda. § 615u (Skanda): IX, 457, 2566 (only B.), 2572.
Pravāḷaka (C. °abā°), a Yaksha. § 269 (Vaiçravaprasabhūv.): II, 10, 399 (in the palace of Kubera).
Pravara = Çiva (1000 names °).
Pravarā, a river. § 574 (Jambūkh.): VI, 9λ, 331 (in Bhāratavarsha).
Pravara(h) surāṇām = Skanda: III, 14644.
Prāvāra, a region on Krauñcadvīpa. § 575 (Bhūmip.): VI, 120, 463. Cf. next.
Prāvāraka = Prāvāra: VI, 463.
Prāvārakarna, name of an old owl. § 468 (Indradyumnop.): III, 199, ††13334 (°o nāmolaḥ), ††13347 (ulūkam).
Pravasū, son of Ilina. § 150 (Pūruvaṃç.): I, 94, 3708 (fifth son of Ilina).
Praveṇī, a river. § 377 (Dhaumyatīrthak.): III, 88, 8336 (°yuttaramārgo tu puṇyo Kaṇvāçrams tathā | tāpasānām arañ-
 gāni kīrtitāni, in the south).
Pravepana, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).
Pravira, son of Pūru. § 150 (Pūruvaṃç.): I, 94, 3694 (second son of Pūru and Paushtī).
Pravira, pl. (°aḥ), a people. § 562 (Bhagavadyānap.): V, 747, 2732 (°aṇam Vṛshabhadhvaḥ).
Prāvṛsheya, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 358.
Pravṛttavedakriya = Mahāpuruṣa (Mahāpuruṣastava).
Pravṛtti = Çiva (1000 names °).
Prayāga, a tīrtha at the confluence of the Gaṅgā and the Yamunā. § 61 (Sarpasattra): I, 55, 2097 (there Soma, Varuṇa, and Prajāpati had performed sacrifices).—§ 373 (cf. Tīrthayātrāp.): At P., whose praise has been sung by ṛshis, the gods dwell with Brahman at their head, further the quarters with their presiding deities (sadigīṣvarāḥ), the Lokapālas, the Sādhyas, the Pitṛs, the great ṛshis (para-marshayaḥ) Sanatsumāra, etc., the stainless Brahmarshis, Aṅgiras, etc., the Nāgas, the Suparṇas, the Siddhas, the cakracaras (i.e. the Sun, etc., Nil., cf. BR., "Snakes," PCR.), the rivers, the seas, the Gandharvas, the Apsarasas, and Havi with Prajāpati. There are three fire caverns (agnikunḍāni) between which the Gaṅgā, that foremost of tīrthas, rolls rapidly. There the world-purifying daughter of the Sun (Tapanasya) Yamunā unites with the Gaṅgā. The country between the Gaṅgā and the Yamunā is regarded as the mons Veneris (jaghanam) of the Earth, and the ṛshis regard P. as its genitals (upastham). P. with Pratishthāna, Kambala, and Aavatara and the tīrtha Bhogavati constitute the altar (vedīḥ) of Prajāpati. There the Vedas and the sacrifices in their embodied forms and the ṛshis adore Prajāpati; there the gods and rulers of territories (cakradharāḥ) perform their sacrifices; therefore P. is the most sacred in the three worlds and the foremost of all tīrthas. By going thither, by praising it, etc., one is cleansed from sin, etc., and he who bathes there obtains the merit of a rājasūya and an aśramedha. "Let not the words of the Vedas nor the words of men dissuade thy mind from the desire of dying at P." There are 600,010,000 tīrthas at P. By only bathing there one acquires the merits of the four kinds of knowledge (cāturvidyā, i.e. the three Vedas and the ātmavidyā, Nil.) and of the truthful (satyaoddishu): III, 85, 8212, 8218, 8219 (sa-Pratishthānam), 8222, 8226 (°maragam).—§ 375 (Tīrthayātrāp.): III, 85, 8231.—§ 377 (Dhaumyatīrthak.): III, 87, 8315 (Gaṅgā-Yamunayor vīra saṅgamaṁ lokaviçrutam |

yatrāyajata dhātātma pūrvam eva Pīṭamahāḥ | P°m iti vikhyātam).—§ 379 (Tīrthayātrāp.): III, 95, 8514 (deva-yajans . . . Gaṅgā-Yamunayoç caiva saṅgams).—§ 573 (Ambopākhyānap.): V, 186, 7354 (devayajane, there Ambā performed ablutions).—§ 733p (Gaṅgā-Yamunayos tīrtham): XIII, 25, 1723, 1724.—§ 775 (Ānuçāsanik.): XIII, 166a, 7649.
Prayāga, pl. (°aḥ), a people (the inhabitants of Prayāga, BR.). § 578 (Bhīshmayavadhap.): VI, 50π, 2080 (in the army of Yudhishtīra).
Prayatātman = Çiva (1000 names °).
Prayuta, a Devagandharva. § 101 (Amçāvat.): I, 65, 2551 (among the Devagandharvas, sons of Muni).
***preta**, pl. (°aḥ) ("ghosts"): III, 12245, 12650 (°gaṇān); VI, 1775; VII, 6188; VIII, 1485 (surāmbupretavittānām patin, i.e. Indra, Varuṇa, Yama, and Kubera), 4422; X, 389; XII, 5773, 6947; XIII, 732 (°-Piçācayoḥ), 4318, 4394; XVIII, 46 (Vindhyaçailopamaiḥ). Cf. Pitṛ, pl.
Pretacārīn = Çiva (1000 names °).
Pretādhipa ("lord of the dead") = Yama: III, 12954 (Y°).
Pretaloka ("the world of the dead"): I, 2073, 4588; III, 13406; VI, 4028; VII, 1669, 6696, 7179; XIII, 6117, 6124, 6128, 6139.
Pretarāj ("king of the dead") = Yama: VIII, 542 (yathā). Cf. next.
Pretarāja (do.) = Yama: I, 2063, 2757, 4589, 6626; III, 11849; VI, 4533, 4719, 4729, 5449; VII, 3356, 5444, 5548, 7252; VIII, 2554, 3272; IX, 3662; XII, 1108; XV, 795.
Pṛtīvardhana = Viṣṇu (1000 names).
Priya = Skanda: III, 14632, 14636.—Do.° = Çiva (1000 names °-4).
Priyā, wife of the fire Adbhuta. § 494 (Āṅgiras): III, 222, 14234 (Adbhutasya P°a bhāryā, so PCR.).
Priyabhṛtya, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sañjaya's enumeration).
Priyadarçana, a warrior of Skanda. § 615u (Skanda): IX, 457, 2561.
Priyadattā = Pṛthivī (the earth): XIII, 3114 (nāma guhyam devyāḥ).
Priyaka, a warrior of Skanda. § 615u (Skanda): IX, 457, 2567.
Priyakṛt = Skanda: III, 14636.—Do.° = Viṣṇu (1000 names).
Priyamālyānulepana, a warrior of Skanda. § 615u (Skanda): IX, 457, 2562.
Priyāṅkara, an ancient king. § 775 (Ānuçāsanik.): XIII, 1667, 7680.
Priyārha = Viṣṇu (1000 names).
Proshaka, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9o, 376 (in the north-east).
Proshtha, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9ν, 369 (in the south).
Proshthapadā, dual and pl., name of a double nakṣatra (= Bhādrapadā). § 565 (Gālavacarita): V, 114, 3898 (°abhyam).—§ 574 (Jambūkh.): VI, 3, 82 (Çukraḥ P°o parve samāruhya virocate uttare tu parikramya sahitaḥ samud-
 ikshyate omens); = Pūrvabhādrapadānakṣatram and Uttara-
 bhādrapadānakṣatram, Nil., C. by error has Pṛu°.—§ 749 (Ānuçāsanik.): XIII, 89a, 4267 (pūrva-P° aḥ . . . uttaraṁ, merit of performing çṛddhas under the constellation of P.).—
 § 759 (do.): XIII, 104, 5082 (°ayoḥ, no çṛddha should be performed under the constellation of P.). Cf. Bhādrapadā.
Pr̥ṇi, pl. (°ayaḥ), a class of ṛshis. § 602 (Droṇavadhap.):

VII, 190^v, 8728.—§ 630 (Rājadh.): XII, 26^a, 774 (C. by error *Pra*^o).—§ 656 (Khaḍgotpattik.): XII, 166^β, 6144 (do.).

Pr̥ṇigarbha = Kṛṣṇa (Vishṇu): XII, 1504, 13173 (etymology), 13174, 13175.

Pr̥ṇigarbhapravṛtta = Mahāpuruṣa (Mahāpuruṣa-stava (not in C.)).

Pr̥shadaçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).—§ 656 (Khaḍgotpattik.): XII, 166^β, 6200 (received the sword from Aṣṭaka, from P. it passed over to Bharadvāja).

Pr̥shaddhra, an ancient king. § 775 (Ānuçāsanik.): XIII, 166^γ, 7683. Cf. next.

Pr̥shadhra, one or more ancient kings. § 139 (Manu Vaivasvata): I, 75, 3141 (ninth son of Manu Vaivasvata).—§ 787 (Āçramavāsap.): XV, 20, 548 (*Vajradharopama*h, ascended to heaven). Cf. the prec.

Pr̥shadhru (B. ^oa), a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 156^v, 6912 (slain by Açvatthāman).

Pr̥shata, king of the Pāṇḍavas, father of Drupada).—§ 201^b (Drupada): I, 130, 5109 (friend of Bharadvāja), 5111 (father of Drupada).—§ 217 (Caitrarathap.): I, 166, 6333 (friend of Bharadvāja (C. *Bhā*^o) and father of Drupada), 6335 (succeeded by Drupada).

Pr̥shatātmaja ("the son of Pr̥shata") = Drupada: V, 7415.

Pr̥shatī = Pārshatī¹: I, 6390.

Pr̥shatja, a son or form of Skanda. § 116 (Vasu, pl.): I, 66, 2588 (cf. Naigameya).

Pr̥thā = Kuntī (q.v.): I, 175, 589, 612, 2764, 2783, †3811, †3835, 4382, 4412, 4671, 4675, 4860, 5026, 5363, 5381, 5409, 5941, 6110, 6113, 6239, †7083, †7084, 7129, †7131, 7350, 7453, 7522, 7540, 7982; II, 22, 976, 1616, 2564, 2584, 2593; III, 1871, 14689, 17007, 17009, 17019, 17024, 17025, 17039, 17046, 17051, 17058, 17069, 17126, 17147, 17148, 17167; V, 3128, 3130, 3220, 3236, 4885, 4912, 4930, 4955; VIII, 3382, †3389 (so B.), †3400; XI, 414, 415, 419; XII, 26, 27, 31, 35, 36, 38, 42, 1446; XIII, 7714; XIV, 388, 1505, 1507, 1839, 1859, 1893, 1940, 1962, 1965, 1973, 2604, 2672; XV, 497, 525, 578, 596, 606, 643, 646, 845, 1017, 1027, 1041, 1045, 1054, 1063, 1072, 1090, 1095.

Pr̥thāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 330 (in the palace of Yama).

Pr̥thātmaja, pl. (^oaḥ) ("the sons of Pr̥thā [i.e. Kuntī]") = Pārtha, pl.: VIII, †4521.

***Pr̥thivī** ("Earth," personified): II, 458; III, 147 (identified with Sūrya (the sun)), 481 (identified with Kṛṣṇa), (10939); VII, 1283; IX, 2514; XI, 214, 217; XII, 421 (*devīm*), 1788, (1790), 1803, 2238, 13424 (*mātaram*); XIII, 369 (*pr̥ṇāti mātaram yena P^oi tena pūjita*), 1540, (1541), 1545, (2131), 4096 (*devī . . . Vasumatī*), 4350 (*Vaiṣṇavi Kāçyapī*), 4652 (*Vasudevasya samvaddam P^oyāç oaiya*), 4653, (4655), 7235, 7238 (*Kāçyapī*). Cf. Pr̥thivī.

Pr̥thivīnījaya = Uttara: IV, 2167, 2220. Cf. Bhūmīnījaya.

Pr̥thivipati = Mahāpuruṣa (Mahāpuruṣastava).

Pr̥thivītīrtha, a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5083.

Pr̥thu¹, name of a Vasu. § 164 (Āpavop.): I, 99, 3930 (^ovādya Vasavaḥ), 3945 (^ovādyaḥ bhṛātṛbhīḥ . . . Dyauḥ). Cf. Dhara.

Pr̥thu², a Vṛṣṇi. § 232 (Svayamvarap.): I, 186, 6998 (came to the svayamvara of Draupadī).—§ 252 (Subhadrā-

haranap.): I, 219, 7915.—§ 589 (Droṇābhishekap.): VII, 115, 409.

Pr̥thu³, a king of Ayodhyā. § 475 (Dhundhumārop.): III, 202, 13516 (son of Anenaa), 13517 (father of Viçvagaçva).

Pr̥thu⁴, = Çiva: XIV, 210.—Do.⁵ = Vishṇu (1000 names; only B., C. has *Prathu*).

Pr̥thu Vainya (C. sometimes Vainya), a mythical king. § 11 (Parvasaṅg.): I, 2, 466 (^oor *Vainyasya yatrotkam ākhyānam paramarṣiṇā* (i.e. Mārkuṇḍeya); in the third book of Mbhr., however, the narrative alluded to is not found).—§ 296 (Dyūtap.): II, 53, 1929 (*Vainyāḥ*).—§ 574 (Jambūkh.): VI, 9^a, 314 (*Vainyasya*).—§ 595 (Shoḍaçarāj.): King *Pr̥thu Vainya* in his rājasūya was installed by M.-r. as emperor (*sāmraṭ*); (etymology of *Pr̥thu*, *kshatriya*, and *rājan*). During his time the earth yielded crops in sufficiency, etc.; the *kuça* blades were all of gold, etc.; when king P. went to the sea, the waves became solid; the very mountains used to open before him that he might pass through them. Once the trees, the mountains, the gods, the Asuras, the men, the Urugas, the seven ṛshis, the Yakshas, the Apsarasas, and the Pitṛs came to P. and calling him their emperor (*samrāt*), etc., asked boons from him. Taking his *Ājagava* bow, P. caused them to milk the Earth (whom he made his daughter) by means of a calf (A), a milker (B), and vessels (C) for various kinds of milk (D): (1) [the trees]: the çāla-tree (A), the fig-tree (*plakṣhaḥ*) (B), a vessel of udumbara wood (C), torn buds (*chinnapraroḥaṇam*) (D). (2) [The mountains]: the eastern hill (*Udayaḥ parvataḥ*) (A), Meru (B), a stone (*açmamayaṇam*) vessel (C), gems and herbs (D). (3) [The gods]: a god (Indra?) (B), things capable of bestowing strength (D). (4) The Asuras: *Virocana* (A), *Devimardhan* (B), an unbaked pot (C), wine (*mudyaṇam*) (D). (5) Men: *Manu Svāyambhuva* (A), *Pr̥thu* (B), cultivation and crops (D). (6) The serpents: *Takṣaka* (A), *Dhṛtarāṣṭra* (B), a gourd (C), poison (D). (7) The seven ṛshis: *Soma* (A), *Bṛhaspati* (B), *ohandas* (C), the Vedas (D). (8) The Yakshas: *Vṛshadhva*ja (A), *Vaiçravaṇa* (i.e. Kubera) (B), an unbaked pot (C), the power of disappearing at will (*antardhānam*) (D). (9) The Gandharvas and the Apsarasas: *Citraratha* (A), *Viçvaruci* (B), a lotus (C), perfumes (D). (10) The Pitṛs: *Yama Vaivasvata* (A), *Antaka* (B), silver vessels (C), *svadhā* (D). "To this day the creatures exist in the same way." P. caused golden images to be made of every article on earth and bestowed them all on the brahmins at his great horse-sacrifice, also 66,000 elephants of gold; also the whole world (VII, 69): VII, 69, 2394 (*Vainyaṇam*), 2395, 2396 (*Vainyaṇam*), 2406 (*Vainyaḥ*), 2408, 2414, 2421 (*Vainyaḥ*).—§ 632^b (Shoḍaçarāj., cf. § 595): XII, 29, 1030 (*Vainyaṇam*), 1031, 1032 (*Vainyaṇam*, repetition from § 595).—§ 641^f (cf. Vena). When P. had sprung from the right hand of Vena, the M.-r., R., and the gods told him to observe righteousness and punish the wicked, etc. Çukra became his priest, the *Vālakhilyas* his counsellors, the *Sarasvatas* his companions (*Sarasvatyo gaṇas tathā*), the M.-r. *Garga* became his astrologer (*samvatsaraḥ*); *Sata* and *Māgadha* (who came into existence before P.) became his panegyrists, he gave to *Sata* the land lying on the sea-coast (*Anūpadacāṇam*), to *Māgadha* *Magadha*. P. made the earth even (in every manvantara the earth becomes uneven), removing the rocks lying around with the horn of his bow; by this means the hills and the mountains became enlarged. Then *Vishṇu*, etc. (8) crowned P. and gave him rich gifts; steeds, chariots, etc., came into existence as soon as P. thought of them.

At this time there was neither decrepitude nor famine, etc., nobody had any fear from reptiles and thieves, etc.; when he proceeded to the sea, the waters used to be solidified, the mountains granted him passage, etc. He drew from the earth as a milker from a cow seventeen kinds of crops for the *Y.*, *Rā.*, and *N.*, etc. He caused all creatures to regard righteousness as the foremost of all things; he was called *rājan* (etymology) and *kshatriya* (etymology), etymology of the name Pṛthivī. *Vishṇu* confirmed his power and entered his body in consequence of his penances; for this reason the entire universe bows to the king as to a god. At this time a gold lotus was born from *Vishṇu's* brow, from that lotus was born the goddess *Śrī*, who became the spouse of *Dharma* ("righteousness"); their son was *Artha* ("profit"); all the three were established in sovereignty. The king is really a portion of *Vishṇu* on earth. He who once beheld his (*P.'s*?) amiable face became (becomes?) obedient to him: XII, 59, 2234 (*Vainya*).—§ 656f (*Khaḍgotpattik.*): It was Pṛthu *Vainya* who first created the bow; he also milked the earth for very many [sorts of] grain (*ṣaṣyāni*) and protected the earth virtuously as before: XII, 166, 6205.—§ 673b (*Bali-Vāsava* samv.): XII, 227, 8261 (among the ancient rulers of the earth).—§ 761 (*Ānuṣānik.*): XIII, 115a, 5667 (did not eat meat during the month of *Kārttika*).—§ 770 (do.): XIII, 151μ, 7125 (*Vainyam nṛpavaram Pṛthvī yasyābhavat antā | Prajāpatiṃ sarvabhāumam*).—§ 795 (do.): XIII, 166η, 7680 (*ādirājāḥ P^{our} Vainya*). Cf. *Prajāpati*, *Vainya*.

Pṛthuṣṛavas¹, one or more ancient kings. § 156 (*Pūruvaṃṣ.*): I, 95, ††3774 (father of *Kāmā*, the wife of *Ayutanāyin*).—§ 267 (*Yamasabhāv.*): II, 8, 323 (in the palace of *Yama*).

Pṛthuṣṛavas², a brahman. § 324 (*Dvaitavanapraveṣa*): III, 26a, 985 (worshipped *Yudhishtira*).

Pṛthuṣṛavas³, a warrior of *Skanda*. § 615μ (*Skanda*): IX, 45η, 2564.

Pṛthuṣṛavas⁴, a serpent. § 793 (*Mansalap.*): XVI, 4η, †119.

Pṛthūdaka, a tirtha on the *Sarasvatī*. § 366 (*Tirthayātrāp.*): III, 83, 7012.—§ 367 (do.): They say that *Kurukshetra* is holy, that *Sarasvatī* is holier than *Kurukshetra*, that the (united) tirthas are holier than *Sarasvatī*, and *P.* holier than the (united) tirthas. It has been sung by *Sanat-kumāra* and *Vyāsa* that he who, reciting prayer (*jāpyaparaḥ*), gives up his body in *P.* shall not die (*B. has*: "him death to-morrow will not afflict"). Even the sinful attain to heaven by bathing in *P.*: III, 83, 7016, 7017, 7018, 7020.—§ 615l (*Rushaṅgu*): IX, 39, 2275, 2279 (*Rushaṅgu* bathed in *P.* and uttered a benediction on it (v. 2279, cf. III, 7016b-7017a)).—§ 652b (*Indrota-Pārikshitīya*): XII, 152a, 5645 (= III, 7015b-7016a).

Pṛthuhara = *Śiva*: XIV, 210 (*C. Pṛthā*°).

Pṛthulācva, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 333 (in the palace of *Yama*).

Pṛthulāksha, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 320 (in the palace of *Yama*).

Pṛthuvaktrā, a mātṛ. § 615μ (*Skanda*): IX, 46θ, 2637.

Pṛthuvega, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 323 (in the palace of *Yama*).

***Pṛthvī** = *Pṛthivī* (the Earth): XIII, 2129 (*samvādam Vāsudevasya P^ovyāḥ sa, C. by error °ihya°*), 7125 (daughter of *Pṛthu Vainya*).

Pucchāṇḍaka, a serpent. § 64 (*Sarpasattra*): I, 57, 2149 (of *Takshaka's* race).

Pudgala = *Śiva* (1000 names¹).

Pūjanī, name of a bird. § 647b (*Brahmadatta-Pūjanīsamv.*): XII, 139, 5136 (*°yā saha samvādam Brahmadattasya bhūpatēḥ*), 5137 (*ṣakuniḥ*), 5140, 5146, 5147, 5152, 5155, 5156, (5157), 5168, (5169), (5171), (5175), 5186, (5187), (5209), 5246 (discourse between *Brahmadatta* and *P.*, the child of the latter having been killed by the son of *Brahmadatta*).

Pukkaṣa or **Pukkasa** (*B. Pulkasa*), name of a chate: XII, 6727, 10868, 11245 (*trailokya . . . sa-P^ose*); XIII, 1552 (*°śānam*, read *°śānam*), 1901, 1902, 2586 (*P^osañ cāpi kharā-ṣvagajabhōjinam mṛtaśailapratichannam bhinnabhōjanabhōjinam*), 6705 (*ṣvapāka-P^ośādinam*).

Pulaha, a ṛshi, one of the mind-born sons of *Brahmān*. § 86 (*Amṣavat.*): I, 65, 2518 (the fifth of *Brahmān's* six mind-born sons).—§ 109 (do.): I, 66, 2568 (do., one of the six maharshis).—§ 113 (do.): I, 66, 2572 (his offspring were the *ṣaḍabhas*, the lions, the *Kimpurushas*, the tigers, the *Yakshas* (PCR. 'bears', *ṛkṣaḥ* being the original reading), and the wolves).—§ 191 (*Arjuna*): I, 123a, 4808 (present at the birth of *Arjuna*).—§ 228 (*Aurvop.*): I, 181, 6873 (came to the sacrifice of *Parācāra* to save the *Rākshasas*).—§ 266 (*Ṣakrasabhāv.*): II, 7, 298 (in the palace of *Indra*).—§ 270 (*Brahmasabhāv.*): II, 11, 436 (in the palace of *Brahmān*).—§ 421 (*Gandhamādanapr.*): III, 142, 10904 (among the ṛshis who sang *sāman* on the *Gaṅgā*).—§ 615μ (*Skanda*): IX, 45γ, 2511 (came to the investiture of *Skanda*).—§ 637 (*Rājadh.*): XII, 47η, 1596 (among the ṛshis who surrounded *Bhīṣma*).—§ 656 (*Khaḍgotpattik.*): XII, 166a, 6135 (fourth son of *Brahmān*).—§ 664 (*Mokshadh.*): XII, 207δ, 7534 (the fifth of *Brahmān's* seven mind-born sons).—§ 665 (do.): XII, 208a, 7570 (the fifth of *Brahmān's* seven sons—*brahmāṇaḥ*).—§ 717b (*Nārāyaṇīya*): XII, 335a, 12685 (among the twenty-one *Prajāpatīs*).—§ 717c (*Upāricara*): XII, 336β, 12724 (one of the seven ṛshis (*Citraçikhaṇḍins*)).—§ 717b (*Nārāyaṇīya*): XII, 341, 13040 (one of the eight *prākṛtis*), 13075 (one of the seven ṛshis).—§ 730 (*Ānuṣānik.*): XIII, 14ββ, 990.—§ 734 (do.): XIII, 26a, 1761 (among the ṛshis who came to see *Bhīṣma*).—§ 749 (do.): XIII, 92δ, 4392.

Pulastya, a ṛshi, one of the mind-born sons of *Brahmān*. § 86 (*Amṣavat.*): I, 65, 2518 (the fourth of *Brahmān's* six mind-born sons).—§ 109 (do.): I, 66, 2568 (do., one of the six maharshis).—§ 112 (do.): I, 66, 2571 (his offspring were the *Rākshasas*, the monkeys, the *Kinnaras*, and the *Yakshas*).—§ 191 (*Arjuna*): I, 123a, 4808 (present at the birth of *Arjuna*).—§ 228 (*Aurvop.*): I, 181, 6873, 6874, 6885 (prevailed upon *Parācāra* to make an end to his *Rākshasa* sacrifice).—§ 266 (*Ṣakrasabhāv.*): II, 7, 298 (in the palace of *Indra*).—§ 270 (*Brahmasabhāv.*): II, 11, 437 (in the palace of *Brahmān*).—§§ 356-376 (*Tirthayātrāp.*): III, 81, 4032, 4036 (*ṛshisattamaṃ*); 82, (4043), (4050); 83, (5071); 84, (7079); 85, (8143), 8255 (*ṛshīḥ*), 8256 (*P.* enumerated to *Bhīṣma* the various tirthas and the merits of visiting them).—§ 525 (*Rāmopākhyānap.*): III, 274, 15883 (mind-born son of *Brahmān*, father of *Kubera*).—§ 526 (do.): III, 275, 15889 (v. *Viṣṇava*).—§ 565 (*Gālavacarita*): V, 117, 3970 (*reme . . . P^oḥ Sandhyayā yātha*), 3975 (*reme . . . P^oḥ ca Pratītyayā*).—§ 615μ (*Skanda*): IX, 45γ, 2511 (came to the investiture of *Skanda*).—§ 637 (*Rājadh.*): XII, 47η, 1597 (among the ṛshis who surrounded *Bhīṣma*).—§ 656 (*Khaḍgotpattik.*): XII, 166a, 6135 (third son of

Brahmān.—§ 664 (Mokshadh.): XII, 207^a, 7534 (the fourth of Brahmān's seven mind-born sons).—§ 665 (do.): XII, 208^a, 7570 (the fourth of Brahmān's seven sons—*brahmāṇah*).—§ 707 (do.): XII, 319^β, 11784 (had instructed Viçvāvasu).—§ 717^b (Nārāyaṇīya): XII, 335^a, 12685 (among the twenty-one Prajāpatīs).—§ 717^c (Uparicara): XII, 336^β, 12724 (one of the seven ṛshis (Citraçikhaṇḍin)).—§ 717^d (Nārāyaṇīya): XII, 340, 12952 (*°kulapāṇsanam*, sc. Rāvana); 341, 13040 (one of the eight prakṛtis), 13075 (one of the seven ṛshis).—§ 730 (Ānuçāsanik.): XIII, 14^{ββ}, 990.—§ 734 (do.): XIII, 26^a, 1761 (among the ṛshis who came to see Bhīshma).—§ 749 (do.): XIII, 92^δ, 4392. Cf. Brahmarshi, Brahmayoni, Viprarshi.

Pulastyatīrthayātrā (Pulastya's description of the tīrthas). § 11 (Parvasaṅgr.): I, 2, 440 (i.e. III, chap. 81-85).

Pulina, a Nāga (?) (according to Nīl. a Yaksha). § 46 (Garuḍa): I, 32^a, 1489 (had an encounter with Garuḍa).

Pulinda, pl. (*°aḥ*), a barbarous people. § 223 (Vāsishṭha): I, 175, 6685 (created from the froth of Vāsishṭha's cow).—§ 280 (Bhīmasena): II, 29, 1068 (*°nagaram*, there Bhīmasena vanquished Sukumāra and Sumitra?).—§ 281 (Sahadeva): II, 31, 1120 (vanquished by Sahadeva, in the south).—§ 419 (Gandhamādanapr.): III, 140, 10864 (*Subāhurishayam* . . . *Poçatasāṅkulam*, but read *Kulinda°*).—§ 458^b (Kaliyuga): III, 188, 12839 (among the barbarous peoples who will rule the world in the Kaliyuga).—§ 571 (Ulūkādūtāgamanap.): V, 160^γ, 15510 (in the army of Duryodhana); 161, 15555 (do.).—§ 574 (Jambūkh.): VI, 9^μ, 347 (only B. C. has *Kalingaḥ*); (ν), 369 (in the south).—§ 585 (Bhīshmayadhap.): VI, 87^γ, 3853 (followed Droṇa).—§ 599 (Jayadrathavadhap.): VII, 121^{θθ}, 4847 (attacked Sātyaki).—§ 605 (Karnap.): VIII, 20^{δδ}, 779 (*°Khasa-Bahlika°*, fought with the Pāṇḍya king).—§ 608 (do.): VIII, 73, 3653 (have been slain).—§ 641 (Rājadh.): XII, 65^θ, 2430 (enumeration of low and barbarous peoples).—§ 652^b (Indrota-Pārikshitiya): XII, 151, 5620 (*°Çabara ira*).—§ 664 (Mokshadh.): XII, 207^η, 7559 (in the south).—§ 739 (Ānuçāsanik.): XIII, 23^a, 2104 (have been degraded to çūdras from want of brahmanas). Cf. Pulindaka, pl.

Pulinda, sg. ("the king of the Pulindas"). § 264 (Subhākriyāp.): II, 4^β, 119 (waited upon Yudhisṭhira).

Pulindaka, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9^μ, 348 (*Sindhu-Poçāḥ*). Cf. Pulinda, pl.

Pulkasa, v. Pukkaça.

Pulomā¹, the wife of Bhṛgu. § 20 (cf. Paulomap.): P., the wife of Bhṛgu, had first been betrothed to the *Rakshasa* Puloman, who one day when Bhṛgu was absent came to carry her away, and asked the sacrificial fire whether she was rightly his or Bhṛgu's wife. The Fire (*Agni*) answered that she was Bhṛgu's, by whom she had been taken with holy rites and invocations (I, 5). When Puloman began to carry her away Cyavana dropped from her womb, and Puloman instantly was converted to ashes. Of her tears Brahmān formed the river *Vadhūsarā*. Bhṛgu cursed *Agni* (b) (I, 6-7): I, 5, 875, 876, 879, 893, 894; 6, 900, 905, (908), 910.—§ 565 (Gālavacarita): V, 117, 3971 (*remo . . . yathā Bhṛguḥ Poçam*).

Pulomā², a female Asura. § 445 (Nivātakavacayuddhap.): III, 173, 12203 (*Daisyi*, obtained boons from Brahmān for her offspring, the great Asuras, viz. the Paulomas).

Puloman, a Rakshasa, or Asura. § 20 (Pulomā): I, 5, 877 (*rakshah*), 881 (carried away Pulomā, but was burnt to

ashes, when she in her terror gave birth to Cyavana); 7, 938.—§ 92 (Amçāvat.): I, 65, 2530 (fourth son of Danu).—§ 673^b (Bali-Vāsava): XII, 227^a, 8262 (among the ancient rulers of the earth). Cf. Dānuva, Dānavanandana, Rakshas.

Puma = Çiva (1000 names¹).

Punaçcandrā: § 377 (Dhaumyatīrthak.): III, 88, 8338 (a vedī in Çūrpāraka, belonging to Jamadagni).

Punarāvartanandā, name of a tīrtha. § 733^u (Ānuçāsanik.): By bathing in P., as also in Mahānandā, one attains to Nandana. By bathing in the tīrtha *Uraçī* on the river *Lohitya* on the day of full moon of the month of *Kārttika* one obtains the merits of a puṇḍarika sacrifice: XIII, 25, 1731.

Punarvasu¹, name of a nakshatra (v. Sū. Si.). § 608 (Karnap.): VIII, 49, 2328 (*rathābhyāse onkāçete candraçyeva Poç*, B. *Poçasū*, dual).—§ 746 (Ānuçāsanik.): XIII, 64, 3260 (merit of making gifts under the constellation of P.).—§ 749 (do.): XIII, 89^a, 4258 (merit of performing a çrāddha under the constellation of P.).—§ 759 (do.): XIII, 110, 5392 (description of the cāndravṛta).

Punarvasu² = Kṛṣṇa (Viṣṇu): XII, 1511; XIII, 6965 (Viṣṇu's 1000 names).

Puṇḍarika¹, an ancient king. § 267 (Yamasabhāva): II, 8, 325 (in the palace of Yama).

Puṇḍarika², a tīrtha. § 364 (Tīrthāyātrāp.): III, 83, 6053.

Puṇḍarika³, a serpent. § 564 (Mātalyop.): V, 103^γ, 3622 (enumeration).—§ 793 (Mausalap.): XVI, 4^η, 1119.

Puṇḍarikā, an Apsaras. § 191 (Arjuna): I, 123^a, 4819 (danced at the birth of Arjuna).—§ 549 (Pāṇḍavapr.): IV, 9, 259 (Sudeshnā asks Draupadī if she is P.).

Puṇḍarikāksha¹ ("lotus-eyed") = Kṛṣṇa (Viṣṇu): I, 7986; II, 35 (*Çaibya-Sugrivarāhanaḥ*), 1318 (*Harim*), 1339, 1621, 1623; III, 502, 509, 743 (*purusham*), 8352 (*Devadevaḥ*), 12568, 12944 (i.e. Nārāyaṇa (Viṣṇu)), 15838 (i.e. Viṣṇu incarnate as the dwarf), 15852; V, 2489 (*Kṛṣṇam*), 2560, 2564 (etymology), 2899, 2905, 2906, 2922, 3111, 4379, 4382, 4399, 4434, 4809, 4960, 5136; VI, 3015, 3028, 4863, 4864; VII, 399, 405, 1275, 2769, 2775, 2782, 2954, 2965, 3800; VIII, 4471; X, 606 (*Yadānam ṛshabhah*), 727; XI, 443 (*purushottamam*), 444, 533, 576, 723; XII, 820 (*Kṛṣṇam*), 1499 (*Dāçarham*), 1501, 1686, 1852, 7518 (*Viṣṇum*), 7566, 7640 (i.e. Viṣṇu incarnate as the boar), 12795 (i.e. Nārāyaṇa), 13493 (= do.); XIII, 655, 964, 5384, 6819 (*devah*), 6845, 6925 (*°au Vāsudeva-Dhanañjayau*, i.e. Kṛṣṇa and Arjuna), 6926, 6943, 6961 (Viṣṇu's 1000 names), 7744; XIV, 1521, 1754, 1777, 1815, 1818, 1966, 1995, 1998, 2023.

Puṇḍarikāksha² = Çiva (1000 names¹).

Puṇḍarikavanālaya = Çiva (1000 names¹).

Puṇḍarīkekshana ("lotus-eyed") = Kṛṣṇa: II, 961; XII, 896.

Puṇḍariyaka, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91^γ, 4359.

Pundra (I, 288), v. Puṇḍra¹.

Pundra¹, an ancient king. § 6 (Anukram.): I, 1^a, 228 (only B. C. by error has *Pundrah*; in Sañjaya's enumeration).—§ 170 (Dirghatamas): I, 104, 4219 (the fourth son of Sudeshnā, the wife of Bali, born by the touch of Dirghatamas), 4221 (from him the Puṇḍras descended).

Pundra² ("the king of the Puṇḍras"). § 605 (Karnap.): VI, 1, 22, 875 (*°sya nāgam*, at the time of the great battle).

Pundra, pl. (*°aḥ*), a people. § 170 (Dirghatamas): I, 104,

4221 (descended from Puṇḍra¹).—§ 177 (Pāṇḍudigvijaya): I, 113, 4453 (vanquished by Pāṇḍu).—§ 273 (Rājāsūyā-rambhap.): II, 14, 584 (*Vaṅga-Po-Kirāteshu rāja . . . Paṇḍrako Vāsudeveti yo 'sau loka 'bhiviṣṭutāḥ*).—§ 295 (Dyūtap.): II, 52, 1872 (paid tribute to Yudhishtira).—§ 574 (Jambūkh.): VI, 9μ, 358.—§ 578 (Bhīshmaavadhap.): VI, 50π, 2083 (only B., C. has *Paṇḍrāḥ*, in the army of Yudhishtira).—§ 599 (Jayadrathavadhap.): VII, 93δ, 3380 (attacked Arjuna).—§ 604 (Karnap.): VIII, 9, 236 (*o Cinakān*, had formerly been vanquished by Karṇa).—§ 805 (do.): VIII, 22ζ, 863.—§ 782 (Arjuna Kārtavīrya): XIV, 29γ, 832 (*vṛkhalatvaṃ parigatāḥ*).—§ 785 (Anugītāp.): XIV, 82, 2464 (*o an sa-Koṣakān*, vanquished by Arjuna). Cf. Paṇḍra, pl., Paṇḍrika, pl., Puṇḍraka, pl.

Puṇḍrādhīpa ("the king of the Puṇḍras") = Vāsudeva (Paṇḍraka): II, 1096 (P^o).

Puṇḍraka ("the king of the Puṇḍra(ka)s"). § 264 (Sabhā-kriyāp.): II, 4β, 119 (waited upon Yudhishtira).

Puṇḍraka, pl. = **Puṇḍra**, pl. § 295 (Dyūtap.): II, 52, 1874 (*Tāmrālīptāḥ sa-Poāḥ*, so C., but B. reads *supuṇḍrakaḥ*).

Puñjikasthalā, an Apsaras. § 191 (Arjuna): I, 123α, 4820 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇa-sabhāv.): II, 10, 393 (in the palace of Kubera).

Puṇya¹, name of a lake. § 377 (Dhaumyatīrthak.): III, 89, 8364 (*hradaḥ*, in the west). Cf. Puṇyākhyā¹.

Puṇya² = Vishṇu (1000 names).

Puṇyā, a river. § 574 (Jambūkh.): VI, 9λ, 344 (so C., B. *Supuṇyā*).

Puṇyacañcu = Çiva (1000 names²).

Puṇyaçloka = Nala, q.v.

Puṇyaçravanakirtana = Vishṇu (1000 names).

Puṇyajana, pl. ("good people"), a designation of certain supernatural beings, as Yakshas or Rākshasas: III, 475 (?); VII, 2403, 2417; XV, 848; XVIII, 146.

Puṇyākhyā¹, name of one or more hermitages. § 377 (Dhaumyatīrthak.): III, 90, 8382 (in the west; only C., B. has *Pañḍalyāḥ*).—§ 390 (Tīrthayātrāp.): III, 110, 9990 (*āçramaç caiva P^oh Kāçyapasya*, i.e. Vibhāṇḍaka's).—Do.², name of a lake. § 413 (Tīrthayātrāp.): III, 135, 10698 (*apām hradaḥ ca P^oh*).

Puṇyakīrti = Vishṇu (1000 names).

Puṇyakṛt, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4355.

Puṇyanāman, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2561.

Puṇyodakā, a river. § 766 (Ānuçāsanik.): XIII, 130, 6126 (*nadī*, in the realm of death).

Puramālīnī, a river. § 574 (Jambūkh.): VI, 9λ, 329.

Purāṇa ("ancient tale or tradition"), sg. and pl.: I, 16 (*o saṃgrīṭāḥ puṇyāḥ kathāḥ*), 17 (*Dvaipāyanena yat proktaṃ P^oh*, i.e. the Mbhr.), 63 (*itihāsa-P^oānām unmeshaṃ nirmīṭāḥ ca yat*), 65 (*o ānām ca kṛtanaçāḥ*), 86 (*o pūrṇaçaandrena*), 235 (sg.), 246 (sg.), 260 (*itihāsa-P^oābhyaṃ*), 357 (*Harīvaṇçaḥ . . . P^oh*), 468 (*Mārkaṇḍeyasamāsyā ca P^oh*), 649 (*asyākhyānasya*—i.e. the Mbhr.—*vishayo P^oh varīte*), 852 (*Paurāṇikāḥ P^oh kṛtāçramaḥ*), 863 (*o akhilāṃ pītā te*—i.e. Lomaharṣhaṇa—*dhitāvaṇ purā*), 864 (sg.), 869 (*o āçraya-saṃyutaṃ*, so. *vaṇçaṃ*), 1025 (*itihāsam imāṃ viprāḥ P^oam paricakṣate*), 1438 (*o yadī paṭhyate*), 1439 (*vishayo 'yaṃ P^oya*), 2020 (*sarpasattraṃ . . . P^oh paripaṭhyate*), †2120 (sg.), 2298 (*o rāshīṇaṃstutaṃ*, i.e. the Mbhr.), 2546 (*vaṇçaçrabhavaḥ . . . P^oh saṃgrīṭāḥ*), 2560 (*apātyaṃ Kapi-*

layaṃ tu P^oh parikīrtitaṃ), 4034 (? pl.), 4356 (*itihāsa-P^oeshu*), 4692 (*o vidāḥ*), 6650 (*Vaiçīkṣṭhaṃ akhyānaṃ P^oh paricakṣate*), 7265 (*çrāyate hi P^oh Jāṭilā*); II, 136 (*itihāsa-P^ojñāḥ*, so. Nārada), 1472 (*o vidāḥ*); III, †958 (? *Dhātṛa vidhir yo vihitāḥ P^oaiḥ*), 12802 (*Mātsyakam nāma P^oh*, i.e. Mutsyopākhyāna (Vaivasvatopākhyāna)), 13122 (*Vāyuproktam anuṣṃṛtya P^oh rāshīṇaṃstutaṃ*), 13141 (sg.); IV, 1593 (pl. *o ānī*); V, 7073 (*o çrāyate . . . Maruṭṭena . . . gītāḥ çlokaḥ*); VI, †2589 (? *kathitāḥ P^oaiḥ*), 2938 (*o gītāḥ ?*); VII, 2203 (*o vidāḥ*), 2369 (do.), 9601 (*o adhyatmaniçoçāyāḥ*); VIII, 1498 (pl. *o āḥ*); XI, 344 (pl. *o ānī*); XII, 1619 (*o Puruṣhaṃ proktaṃ*, so. Kṛṣṇa), 1841 (*itihāsa-P^oarthāḥ*), 1898 (*stuti-P^ojñāḥ*), 2260 (? *o āgamaḥ P^oānām*), 5595, 6205 (*Mahāçvarapraṇṭīṭaḥ ca*—so. the sword—*P^oh niçoçayaṃ gataḥ*), 6207 (? *o ārahaṃ*), †7370 (sg.), 7524 (*o vidāḥ*), 7571 (*saṃpta brahmāṇa ity ete P^oh niçoçayaṃ gataḥ*), 10798 (*çrāyate hi P^oeshu prajā dhigdanāçāsanāḥ*), †11205 (*yo oāpi draḥṭaṃ dvividhaṃ P^oh Sāṅkhyāçāṇām*), 11744 (*Romaharṣhaṇa P^oh avadhātitaṃ*), 12674 (*Vedeshu sa-P^oeshu*), 12970 (*atikrāntāḥ P^oeshu çrutāḥ te yadī*, so. the Vedas), 12983 (*oṃ Vedasammitaṃ*), 12989 (*idam*), 13024 (*a-P^ovidā*), 13134 (*Vedeshu sa-P^oeshu*), 13136 (*o . . . mama*—i.e. Kṛṣṇa's—*nāmānī kīrtitānī*), †13187 (*api hi P^oh bhavati*), 13189 (sg.), †13205 (*Veda-P^oetihāsa*), 13457 (*oṃ Vedasammitaṃ*), 13528 (do.); XIII, 1054 (*o jñānīḥ surarāshībhīḥ*), 1102 (*Veda-çāstra-P^ooktāḥ*), 1542 (sg.), 3990 (*çrutāṃ . . . P^oh*), 4304 (sg.), 4863 (*astihāsaṃ*), 6104 (sg.), 6902 (do.), 7358 (do.); XVIII, 304 (*ashṭādaça P^oānām*).

Purāṇa(h) = Çiva (1000 names²).

Pūrāṇa, a rshi. § 637 (Rājadh.). XII, 47η, 1599 (among the rshis who surrounded Bhīshma).

Purandara¹ = Indra, q.v. Do.² = Vishṇu (1000 names).

Purandarasuta ("the son of Purandara [i.e. Indra]") = Arjuna: V, 7308.

Purañjaya, a Kuṇḍu warrior. § 600 (Ghaṭotkacavadhap.): VII, 156κ, 6851 (will follow Çakuni).

Purātana = Vishṇu (1000 names).

Purāvati, a river. § 574 (Jambūkh.): VI, 9λ, 331.

Purayitr = Vishṇu (1000 names).

Purikā, name of a city. § 641 (Rājadh.): XII, 111, 4085 (*o āyām purī . . . Pauriko nṛpaḥ*).

Pūrpa¹, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Pūrpa², a Devagandharva. § 102 (Amçāvat.): I, 65, 2554 (son of Prādhā).

Pūrpa³ = Vishṇu (1000 names).

Pūrṇabhadra, a serpent. § 47 (Sarpānāmak.): I, 35, 1557 (enumeration).

Pūrṇāçā, v. Parnāçā.

Pūrṇamukha, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāshṭra's race).

Pūrṇāṅgada, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāshṭra's race).

Pūrṇāyus, a Devagandharva. § 102 (Amçāvat.): I, 65, 2554 (son of Prādhā).

Purocana, name of a man, a confidant and helper of Duryodhana. § 11 (Parvasaṅgr.): I, 2, 380 (*o ya . . . dahanam*, cf. § 213).—§ 71 (Ādivaṃçāvatāraṇap.): I, 61, 2252.—§ 213 (Jatugrhap.): I, 141, 5645; 144, 5716, 5717, 5732, 5733; 146, 5775, 5776, 5778, 5779, 5783, 5788, 5789, 5797; 147, 5801, 5807, 5812, 5815, 5817; 148, 5819, 5820, 5821, 5822, 5828; 150, 5857, 5864, 5879 (constructed the lac house and set fire to it in order to burn the five Pāṇḍavas and Kuntī, but was himself burned).—§ 215 (Bakavadhap.):

I, 162, 6249 (*nihataḥ*, all. to § 213).—§ 241 (Vidurāga-manap.): I, 200, 737 (all. to § 213), 7377 (do.); 203, 7453 (do.), 7455 (do.).—§ 243 (do.): I, 205, 7510 (do.); 206, 7523 (do.).

Puroḍācabhāgahara = Mahāpuruṣa (Mahāpuruṣastava).
Puroravas, v. Purūravas.

Puru¹, v. Pūru¹.

Puru¹, a king at the time of Yudhishtira. § 264 (Sabhā-kriyāp.): II, 48, 122 (waited upon Yudhishtira).

Puru², the charioteer of Arjuna. § 286 (Rājasūyikap.): III, 33, 1234 (*Arjunasārathiḥ*, B. *Pu*^o).

Puru³, a mountain. § 377 (Dhaumyatīrthak.): III, 90, 8393 (*parvataḥ ca P^or nāma yatra yātāḥ Purūravāḥ*).

Pūru¹, an ancient king, son of Yayāti. § 6 (Anukram.): I, 1a, 225 (in Sañjaya's enumeration, C. has *Pu*^o).—§ 136 (Yayātiyup.): I, 75, 3126.—§ 143 (Nahusha): I, 75, 3160 (son of Yayāti and Çarmishthā).—§ 144 (Yayāti): I, 75, 3162, 3167, 3181 (accepted the decrepitude of Yayāti, and was installed on the throne, cf. § 148).—§ 147 (Devayānti): I, 83, 3433 (son of Yayāti and Çarmishthā).—§ 148 (Yayāti): I, 84, 3492, 3493, 3495, 3498, 3499 (accepted the decrepitude of Yayāti); 85, 3509, 3516, 3517, 3518, 3519, 3520, 3526, 3527, 3528, 3530, 3531, 3532 (passing over his elder sons Yayāti installed *P.* on the throne).—§ 148f (do.): From *P.* the Pauravas descended (among them Janamejaya Pārikshita was born); I, 85, 3534.—§ 149 (do.): I, 86, 3544; 87, †3554; 89, †3577 (*Yayātiḥ . . . P^ooḥ pita*); 93, †3684 (do.).—§ 150 (Pūruvamç.): I, 94, 3691 (*or vamçakarān nṛpān*), 3694 (*or vamçadharān vīrān*), 8695 (by Paushtī, father of Pravīra, Içvara, and Raudrāçya).—§ 156 (do.): I, 95, 3762 (son of Yayāti and Çarmishthā), †3763 (from *P.* the Pauravas descended), †3764 (husband of Kauçulyā and father of Janamejaya).—§ 160 (do.): I, 95, †3839 (*or vamçāḥ*).—§ 186 (Vyushitāçvop.): I, 121, 4686 (*Vyushitāçrah . . . P^ovamçavivardhanāḥ*).—§ 267 (Yamasabhāv.): II, 8, 319 (in the palace of Yama).—§ 338 (Indralokābhigamanap.): III, 48, 1859 (*or vamçō*).—§ 376 (Tīrthayātrāp.): III, 85, 8270 (*yathā*).—§ 378 (do.): III, 94, 8504 (*yathā*).—§ 552 (Goharaṇap.): IV, 568, 1769 (came from heaven to see the encounter).—§ 565 (Gālāvacarita): V, 120, 4027 (C. *Pu*^o), 4038 (C. *Pu*^o).—§ 569 (Bhagavadyānap.): V, 149, 5044 (son of Yayāti and Çarmishthā, and ancestor of Dhṛtarāṣṭra).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, 63, 2301 (succeeded Yayāti).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 991 (do.).—§ 656 (Khaḍgotpattik.): XII, 166b, 6194 (received the sword from Yayāti, from *P.* it passed over to Amūrtarayas).—§ 761b (Çapathavidhi): XIII, 94a, †4551, (4569).—§ 761 (Ānuçāsanik.): XIII, 115γ, 5661 (abstained from meat during the mouth of Kārttika).—§ 775 (do.): XIII, 166γ, 7674 (enumeration).

Pūru², v. *Puru*¹.

Pūru³, a prince. § 595 (Shoḍaçarāj., v. Māndhātṛ): VII, 62a, 2281 (only B., C. has *Çanam*, vanquished by Māndhātṛ).

Puruhūta = Indra, q.v.—Do.² = Mahāpuruṣa (Mahāpuruṣastava).

Purujit¹, an ancient king. § 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).

Purujit², a Kunti prince. [*P.* seems in the most passages (except only VIII, 172) to be another name of Kuntibhoja.]—§ 273 (Rājasūyārambhap.): II, 14, 581 (*mātulo bhavataḥ* (i.e. Yudhishtira's) . . . *P^ot Kuntivardhanaḥ*).—§ 572 (Rathātīrathas.): V, 172, 5922 (*P^ot* (so B., C. *ripujit*)

Kuntibhojaḥ ca . . . mātulo Bhīmasenasya).—§ 576 (Bhagavadgītāp.): VI, 25e, 834 (*P^ot Kuntibhojaḥ ca*).—§ 592 (Samçaptakavadhap.): VII, 23e, 995 (*Kuntibhojaḥ . . . P^ot* (C. *Pura*^o) *mātulaḥ Savyasadinah*, description of his horses); 25, 1103 (fought with Durmukha).—§ 604 (Karnap.): VIII, 8, 172 (*P^ot Kuntibhojaḥ ca mātulan Savyasadinah | saṅgrāmanirjitān lokān gamitau Droṇa-sayakaiḥ*).—Cf. Kuntibhoja, Kuntivardhana¹.

Purujit³ = Viṣṇu (1000 names).

Purukutsa, an ancient king, son of Māndhātṛ. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).—§ 787 (Āçramavāçap.): XV, 20, 549 (Nārada said: King *P.*, the son of Māndhātṛ, here attained to high success; the river *Narmadā* became his wife; having undergone penances here, he proceeded to heaven).

Purumīḍha, a prince. § 152 (Pūruvamç.): I, 94, 3720 (son of Suhotra and Aikshvākī, and brother of Ajamīḍha and Sumīḍha).

Purumitra, a son of Dhṛtarāṣṭra. § 83 (Ādivamçāvātāraṇa): I, 63a, 2448 (among eleven sons of Dhṛtarāṣṭra who are mahāruthas).—§ 298 (Dyūtap.): II, 58, †2004 (present at the gambling).—§ 561 (Yānasandhip.): V, 55v, 2207 (among the chief warriors of Duryodhana); 58r, 2301, (v), †2305; 66e, 2502.—§ 571 (Ulūkādūtāgamanap.): V, 180, 5532 (*gādham*, sc. *puroshodadhīm*, i.e. the army of Duryodhana); 161, 5575 (do.).—§ 576 (Bhagavadgītāp.): VI, 17, 657 (followed Açvatthūman); 18d, 687 (protected Bhīshma); 20, †752.—§ 578 (Bhīshmavadhap.): VI, 44a, 1653 (attacked Bhīmasena).—§ 580 (do.): VI, 57r, 2452.—§ 581 (do.): VI, 62ç, 2732 (protected Çalya), 2743.—§ 582 (do.): VI, 73o, 3220, 3222 (pierced by Abhimanyu).—§ 596 (Pratijñāp.): VII, 74b, 2628.—§ 598 (Jayadrthavadhap.): VII, 85b, 3036.—§ 600 (Ghaṭotkacavadhap.): VII, 156x, 6850 (*sulāḥ*).—§ 604 (Karnap.): VIII, 7, †203 (*sulas te*, still alive). Cf. Kurupravira.

Purūravas, an ancient king, son of Ilā [and Budha], and husband of Urvāçī. § 52 (Janamejaya): I, 44, †1811 (*yathorvaçīm prāpya purā P^oaḥ*).—§ 140 (cf. Sambhuvap.): *P.* was born of Ilā, who was both his father and mother. *P.* held away over thirteen dvīpas, and though a human being he was always surrounded with beings who were not human. He robbed the brahmins of their wealth. *Sanat-kumāra* then came from *Brahmaloka* and gave him good advice, which he rejected. Then *P.*, who intoxicated with power had lost his reason, was destroyed by the curse of the *maharshis*. Accompanied by *Urvāçī*, he, for sacrificial purposes, brought the fires from the *Gandharvaloka* duly arranged in three places (*yathāvad vihitāṃs tridha*); I, 75, 3143, 3144, 3145.—§ 141 (do.): *P.* (*Aila*) had from *Urvāçī* six sons: *Āyus*, *Dhīmat*, *Amāvasu*, *Dṛḍhāyus*, *Vandysu*, and *Çatāyus*. *Āyus* married *Svarbhānavī*, and had from her the sons *Nahusha*, *Vṛddhaçarman*, *Rāji*, *Gaya*, and *Anenas*.—§ 156 (Pūruvamç.): I, 95, †3760 (son of Ilā and father of *Āyus*).—§ 305 (Anudyūtap.): II, 78, 2576 (*am Ailaṃ tvam buddhya jayasi*).—§ 376 (Tīrthayātrāp.): III, 85, 8268 (*yathā*).—§ 377 (Dhaumyatīrthak.): III, 90, 8393 (*parvataḥ ca Purur nāma yatra yātāḥ P^oaḥ*).—§ 378 (Tīrthayātrāp.): III, 94, 8504 (*yathā*, C. has by error *Puroravāḥ*).—§ 562 (Bhagavadyānap.): V, 74γ, 2731 (*Diptakṣhāṇi P^oaḥ*, among the princes who annihilated their kinsmen, etc., the same?).—§ 565 (Gālāvacarita): V, 117, 3973 (*romo . . . yathā . . . Urvāçyāṇ ca P^oaḥ*).—§ 599e (Çini): VII, 144, 6028 (son of Budha), 6029 (father of *Āyus*).—§ 641 (Rajadh.): XII,

72, 2750 (*sa Ailasya sapradāṃ Mātariṣvanah*), (2751) (discourse between P. and the Wind).—§ 656 (Khadgotpattik.); XII, 1663, 6193 (received the sword from Ikshvāku, from P.-it passed over to Ayus).—§ 723 (Ānuśānik.); XIII, 6a, 325 (*rājarekhiḥ . . . Ailāḥ*, attained to heaven).—§ 746 (do.): XIII, 76c, †3690 (made gifts of kine).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6832 (son of Budha and father of Ayus).—§ 770 (Ānuśānik.); XIII, 151μ, 7127 (*Ailam Budhasya putram*). Cf. Aila.

Purusattama = Vishṇu (1000 names).

***Purusha** ("Spirit," especially the Supreme Spirit, often identified with Kṛṣṇa (Vishṇu, Nārāyaṇa), also with Īva and Brahman): I, 22 (*adyam P^om . . . Vishṇum*), 34 (*°c āprameyātmā yaṃ sarva rāhaya viduḥ*, issued from the primordial egg), 2430, 2432 (*sa vibhuḥ kartā sarvabhūtapitāmahaḥ*, incarnate as Kṛṣṇa); III, 151 (Sūrya identified with P.), 515 (*°o asi sanātanaḥ*, sc. Kṛṣṇa), 743 (*°cāṅkhaa-kragadādharam*, i.e. Kṛṣṇa), 12821 (*°cayambhuve P^oaya purāṇāya*, i.e. Kṛṣṇa), 12825 (*°yady eṣa P^oo veda veda api na tam viduḥ*), 13005 (*°adidevam ajam Vishṇum P^om pītavāsasam*, i.e. Kṛṣṇa), 13505 (*°Harim P^om śācātām*, i.e. Vishṇu), 15531 (*°purāṇa P^oa* (C. in one word) in an invocation of Kṛṣṇa), 15815 (*°sahasraśreṣṭhaṃ*, i.e. Vishṇu, incarnate as Kṛṣṇa); V, †2579 (i.e. Kṛṣṇa), 3825 (*°Himavatprahṛṣṭe nityam āste Maheśvaraḥ | Prakṛtyā P^oh sārḍhaṃ yugānta-guṇisamaprabhuḥ*); VI, 1145 (*°adhidaivatam*), 1149 (*°paramam*), †1151 (*°param*), 1216 (*°śācātām*, i.e. Kṛṣṇa), †1264 (*°sanātanas tvam P^oo mato me*, sc. Kṛṣṇa), †1284 (*°tvam ādidevaḥ P^oh purāṇaḥ*, sc. Kṛṣṇa), 1322, 1341, 1342, 1343, 1344, †1386 (*°adyam*), 1398 (dual), 2941 (i.e. Kṛṣṇa (Vishṇu)), 2988 (*°samjñāḥ*), 3043 (i.e. Kṛṣṇa); VII, 6469 (*°param purāṇam P^om*, i.e. Kṛṣṇa), 8858 (*°purāṇam P^om Vishṇum*), 9522 (i.e. Īva); XII, 1502 (*°tvam*, i.e. Kṛṣṇa—*ekam āhuḥ P^om*), 1506 (i.e. Kṛṣṇa), 1619 (*°Purāṇe P^om proklam*, sc. Kṛṣṇa), 1628 (*°mahatāḥ tamasaḥ pāre P^om*, sc. Kṛṣṇa), 1677 (*°°asi sanātanaḥ*, sc. Kṛṣṇa), 7483, 7522 (i.e. Kṛṣṇa), 7651 (*°°m sanātanam Vishṇum yaṃ tam vedavido viduḥ*, i.e. Kṛṣṇa), 7666 (*°°adhishṭhitān bhāvan*), 7701 (*°°adhishṭhitāḥ*), 7847 (*°avyakta-P^oābhyaṃ*), 7879 (*°sanātanam*), 7892 (*°°avastham avyaktam*), 10437 (= Īva, 1000 names), 11405, 11622, 11658, 11691, 11762 (Mitra and Varuṇa = P. and Prakṛti), 11763, 11764, 11765, 11766, 11767, 11769, 12680, 12784 (= Nārāyaṇa Vishṇu), 12857 (*°Harir Īvaraḥ*, do.), ††12864 (= Mahāpurusha (Mahāpurushastava)), 12888 (*°pañcaviṃśakāḥ*, sc. in the Sāṅkhya system, = Nārāyaṇa Vishṇu), 12895 (*°niskriya* = do.), 12896 (*°Vāsudevam*), 12907 (*°aham hi P^oo jñeya nishkriyāḥ pañcaviṃśakāḥ*, says Nārāyaṇa), 12999 (i.e. Nārāyaṇa Vishṇu), 13063 (*°ādityavarṇam . . . Īcānam*, = do.), 13143 (*°purāṇaḥ*, = do.), ††13192 (*°Harir avyayāḥ*, = do.), ††13194 (= do.), 13351 (*°viśvarūpādharo 'vyayāḥ*, = do.), 13447 (*°purāṇam*, = do.), 13464 (= do.), 13494 (= do.), 13512 (*°ādikaram*, = do.), 13516 (*°cvetāḥ*, = do.), 13537 (= do.), †13546 (*°guṇādhikam*, = do.), 13572 (created from Hari, = Brahman?), 13573 (*°Brahmā*), 13607 (*°avyayāḥ*, i.e. Nārāyaṇa Vishṇu), 13616 (do.), 13617 (= do.), 13628 (= do., *°pañcaviṃśakāḥ*), 13713 (pl. and sg.), 13715 (pl. and sg.), 13717 (*°°uktam*), 13719 (*°°āikatvam*), 13734 (*°Vīraḥ*), 13735 (pl. and sg., = *°Vīraḥ*), 13737 (pl.), 13738 (pl.), 13739 (*°paramam*), 13740 (*°śācātāḥ*), 13747 (*°sanātanam*), 13748, †13750, 13752, 13754 (*°Nārāyaṇaḥ . . . sarvātmā*), 13756 (*°bhāviśāḥ*, = do.), 13762 (= do.); XIII, 592 (*°°ya ca yaḥ parāḥ*, sc. Īva), 593 (*°Prakṛtiṃ P^oāñ caira kṣobhāyitrā*, sc. Īva), 910 (*°Sāṅkhya P^oa ucyate*, sc. Īva), 1015

(i.e. Īva), 1017 (do.), 1040 (do.), 1050 (*°ākhyāḥ*, do.), 6807 (*°Harīḥ*, i.e. Kṛṣṇa), 6939 (= Vishṇu), 6940 (do.), 6951 (do., 1000 names), 6993 (do.), 7743 (i.e. Kṛṣṇa); XIV, 194 (= Īva), 1088 (= *°mahān ātmā*), 1096 (do.), 1207, 1340, 1342, 1374, 1379, 1382, 1422, 1455, 1456.

Pūruṣa = Purusha: XII, 11335 (*°Prakṛti-P^oau*).

***Purushaśreṣṭha** = Kṛṣṇa: VII, 8058.

***Purushasattama** = Kṛṣṇa: II, 28; V, 2849; IX, 1976 (*°K^o*); XII, 1848.

Purushavara = Vishṇu = I, 1180.

Purushottama ("the highest being") = Kṛṣṇa (Vishṇu): I, 2508 (i.e. Vishṇu), ††3835 (*°Vāsudevasya*), 7551 (*°Dāgarhaḥ*), 7998; II, 964, 1588; III, 481, 541, 892, 1637 (*°Vishṇau*), 8395 (*°Nārāyaṇaḥ prabhur Vishṇuḥ śācātāḥ P^oaḥ*, in Badari), 8758 (i.e. Vishṇu), 12593, 13500 (i.e. Vishṇu), 13573 (do.); V, 2527, 2560, 2569 (etymology), 2847, 2868, 2941, 3208, 3218, 3257, 4124, 4386 (*°Acyutāḥ*), 4658, 4673; VI, 1142, 1219, 1249, 1400, 1401, 3016 (*°bhūtatmā*), 3018 (do.), 3026 (slew Madhu and Kaiṭabha), 3045, 4869; VII, 2587 (*°K^o*), 2963 (*°Vishṇo . . . Kṛṣṇa*), 6472, 8277 (*°K^o*); VIII, †4613, †4683; IX, 3528; X, 741, 752; XI, 443 (*°Pundarikākṣam*); XII, 1503 (*°Vishṇo Jishṇo Hars Kṛṣṇa*), 1560, 1604 (*°K^o*), 1692 (*°Kṛṣṇam*), 1693, 4078 (*°Govindāḥ*, i.e. Vishṇu), 4079 (= do.), 7525 (*°bhūtatmā*), 7526, 7532, †10084 (i.e. Vishṇu), 12325 (do.), 12734 (i.e. Nārāyaṇa (Vishṇu)), 12747 (do.), 12779 (do.), ††12864 (= Mahāpurusha), 12997 (i.e. Nārāyaṇa (Vishṇu)), 13357 (do.), 13372 (do.), 13379 (do.), 13411 (do.), 13518 (do.), 13521 (do.), 13549 (do.), 13566 (do.), 13618 (do.), 13627 (do.), 13736 (= ?), 13909 (= ?); XIII, 965, 6939 (i.e. Vishṇu), 6952 (do., 1000 names), 7065 (i.e. Vishṇu), 7069 (do.), 7745; XIV, 1597, 1942 (*°K^o*), 1973 (*°K^o*). Cf. Uttanapūruṣa.

***Purushottama**¹, said of various men: II, 582 (*°Cediṣṭu*, i.e. Īcūpāla?), 583 (i.e. Paundraka Vāsudeva?); III, 1641 (i.e. Arjuna).—Do.², dual (*°au*) = Nara and Nārāyaṇa: XII, 13343.

Purushṭuta = Mahāpurusha (Mahāpurushastava).

[**Pūruvaṃcānukīrtana(m)**] ("genealogy of the Pūrus"), a section of Sambhavadparvan (I, 94-95). (Cf. LIA, I, Anhang III.) § 150:

Pūru ~ Pauṣṭi.

(1) Pravira (~Cūraseni), (2) Īcvara, (3) Raudraśva (~Apsaras Miśrakeśi).

Manasayu (~Savirī).

(1) Rceyu + 9 others (a).

Śakta + 2 others (β).

Matināra.

(1) Tamsu, (2) Mahat, (3) Atiratha, (4) Druhyu.

Ilina ~ Rathantari.

(1) Dushyanta ~ Śakuntalā, (2) Cūra, (3) Bhima, (4) Pravasu, (5) Vasu.

Bharata.

§ 151: Bharata (q.v.) obtained from Bharadvāja a son of the name Bhumanyu, who became his heir apparent.

§ 152:

Bharata.

Bhumanyu (~Pushkriṇi).

(1) Diviratha, (2) Subotra (~Aikshvāki), (3) Suhotr, (4) Subavia, (5) Suyajus, (6) Reika.

(1) Ajamidha (~a) Dhūmini, (b) Nilī, (c) Keṇīni + 2 others (a).

(a) Rkaba, (b, 2-3), (2) Dushyanta, (3) Parameshṭhinu, (c, 4-6), (4) Jahnū + 2 others (β).

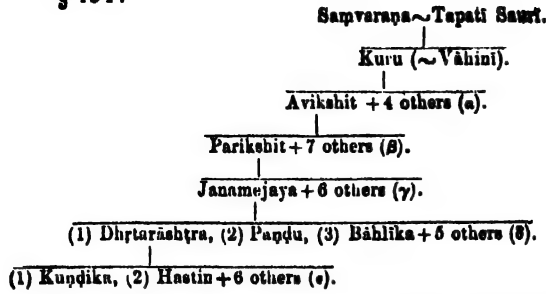
Samvarana.

Pāñcālāḥ.

Kuṣikāḥ.

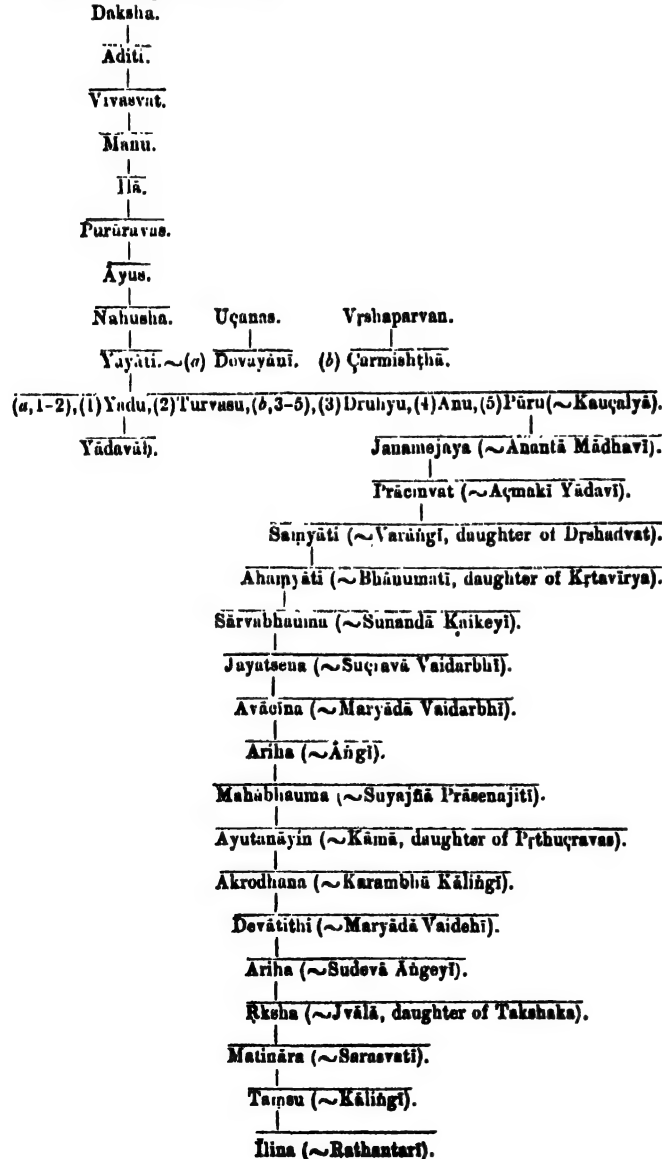
§ 153 : Samvarana (q.v.).

§ 154 :

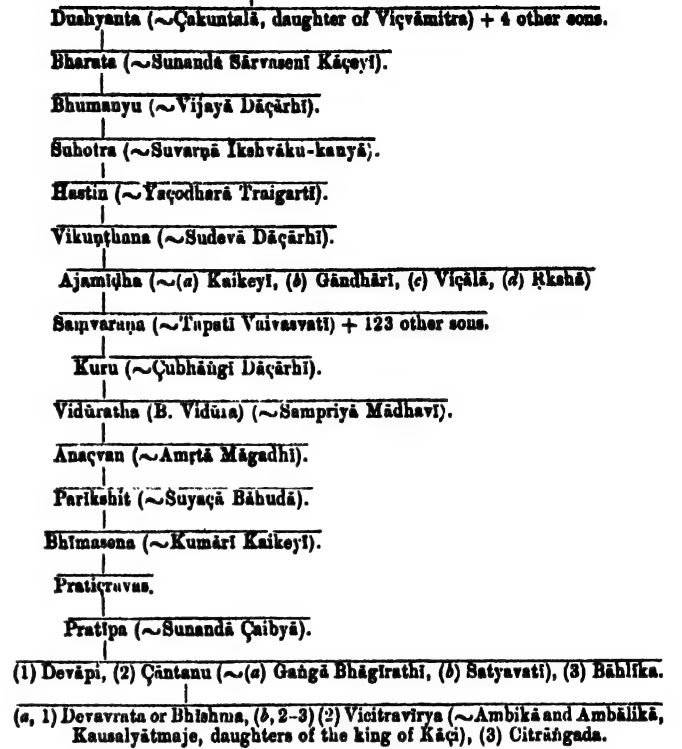


§ 155 : Among the grandsons (B, sons) of Dhrtarāshtra three became famous: Pratipa, Dharmanetra, and Sunetra.—Pratipa had three sons: Devāpi, Čāntanu, and Bāhlika. Devāpi adopted an ascetic life; Čāntanu and Bāhlika became kings.—There were many other kings like to the Devārhis, in the race of Bhurata and Manu, who adorned the Aila dynasty (1, 94).

§ 156 : Janamejaya wished to hear the same more in full, commencing from Manu.



Ilina (~ Rathantari).



§ 157 : Vicitravīrya died without leaving a child. Then Satyavati began to think how the dynasty of Dushyanta might be perpetuated, and she recollected the ṛshi Draupāyana and prevailed upon him to beget three children for Vicitravīrya: Dhrtarāshtra, Paṇḍu, Vidura.—In consequence of a boon granted by Draupāyana, Dhrtarāshtra had 100 sons by Gāndhārī, of whom the most celebrated were Duryodhana, Duḥçāsana, Vikarna, and Citrasena.—Paṇḍu had two wives: Kuntī or Pṛthā, and Mādri. One day, when hunting, he with his arrow pierced a ṛshi cohabiting with [his wife in the shape of] a deer. The ṛshi cursed him, saying that he should also die when in such a state. Paṇḍu then prevailed upon Kuntī to raise offspring for him, and by Dharma she had Yudhiṣṭhira, by Maruta (i.e. the Wind) Bhīmasena, and by Çakra (i.e. Indra) Arjuna. He then caused her to impart on Mādri the vidyā (i.e. the mantra of invocation), and Mādri by the Açvins had Nakula and Sahadeva. One day when Paṇḍu, filled with desire, touched Mādri, he immediately died, and Mādri ascended the funeral pyre with him, after having recommended her twins to Kuntī. Then the Paṇḍavas with Kuntī were taken by the ascetics to Hastinapura and introduced to Bhīshma and Vidura, whereafter the ascetics disappeared from sight, while flames poured down upon the earth and the drums of the gods were heard. They then performed the obsequial rites for their father. As they were being brought up there Duryodhana became exceedingly jealous of them.—§ 158 : Brief mention of Duryodhana's efforts against the Paṇḍavas; how they are sent by Dhrtarāshtra to Varāṇasī to be burnt in a lac-house, but are rescued by Vidura; killing of Hiçimba; they go to Akacakra; kill the Rakshasa Baka; go to Pāṇḍala-nagara, obtain Draupadī, and return home.—§ 159 : The eleven sons of the Paṇḍavas: (1) Prativindhya (son of Yudhiṣṭhira); (2) Sutasoma (of Vykodara, i.e. Bhīmasena); (3) Çrutakirti (of Arjuna); (4) Çatanika (of Nakula);

(5) *Crutakarman* (of *Sahadeva*); (6) *Yaudheya* (of *Yudhishtira*—*Devikā*, daughter of *Govāsana* *Çaibya*); (7) *Sarvaga* (of *Bhīmasena*—*Balandhara* *Kāçya*); (8) *Abhimanyu* (of *Arjuna*—*Subhadrā*, sister of *Vasudeva*, i.e. *Kṛṣṇa*, from *Dvāravātī*); (9) *Nirāmītra* (of *Nakula*—*Karoṣumati* *Caidya*); (10) *Suhotra* (of *Sahadeva*—*Vijaya* *Mādrī*, daughter of the *Mādra* king *Dyutimat*); (11) the *Rakshasa* *Ghaṭotkaca* (of *Bhīmasena*—*Hidimba*). *Abhimanyu* was the perpetuator of the family.—§ 160: *Abhimanyu* married *Uttarā*, daughter of *Virāṭa*; she brought forth a dead child (of six months, burnt by the "weapon"), whom *Kuntī* took up on her lap at the command of *Vasudeva* *Puruṣottama*, i.e. *Kṛṣṇa*, who revived him and called him *Parikshit*, because he was born in an extinct race (*parikṣhṇa* *kula*). "*Parikshit* married *Mādravātī*, thy mother *Janamejaya*! thou hast begotten two sons on thy wife *Vapuskatā*, named *Çatānika* and *Çaikukarna*; and *Çatānika* has on *Vaidēhi* begot a son *Açramedhadatta*."—Blessings upon the readers (of all four castes) (I, 95).

*pūrvā, so. diç.: V, 3768 (etymology), 3769.

Pūrvābhirāmā, a river. § 574 (Jambūkh.). VI, 9A, 329.

Pūrvacittī, an Apsaras. § 135 (Çakuntalop.). I, 74, 3655 (among the principal Apsaras).—§ 191 (Arjuna): I, 123, 4821 (sung at the birth of Arjuna).—§ 336 (Indralokābhigamanap.); III, 43a, 1784 (in the palace of Indra).—§ 716 (Çukābhīpatana): XII, 333, 12597 (Urvaçī and *P.* dwell on *Malaya*).

Pūrvadeva = *Kṛṣṇa*: XIII, 7364 (origin of the name).—Do. = *Arjuna*: III, 1699.—Do., dual = *Nara-Nārāyaṇau*: I, 8160, 8302; V, 1921, 1935.—Do. = *Asura* (Nīl.): II, 16.

Pūrvanivāsa = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Pūrvapālīn, a king. § 554 (*Sainyodugap.*): V, 4γ, 80 (among the princes to whom the *Pāṇḍavas* ought to send messengers).

Pūrvapūrvānugandikā, name of a place. § 574j (*Mālyavat*): VI, 7, 282 (so BR., "towards the east are many small mountains [sc. on the summit of *Mālyavat*]." PCR.).

Pūshan, a god, one of the *Ādityas*. § 88 (*Aṃçāvat*): I, 65, 2523 (the ninth of the *Ādityas*).—§ 191 (Arjuna): I, 123, 4824 (do., present at the birth of Arjuna).—§ 258 (*Khāṇḍavādahanap.*): I, 227, 8268 (fought with *Kṛṣṇa* and *Arjuna*).—§ 310b (*Sūrya*): III, 3, 146 (the fifth name of *Sūrya* in *Dhaumya*'s enumeration), 191 (= *Sūrya*, in *Yudhishtira*'s hymn).—§ 573 (*Ambop.*): V, 179, 7162 (= *Sūrya*).—§ 603 (*Nārāyaṇāstramokṣhap.*): VII, 202, 9550 (*Çiva* tore out the teeth of *P.* while he was eating the *puroḍaça* at the sacrifice of *Dakṣa*).—§ 615u (*Skanda*): IX, 45γ, 2507 (came to the investiture of *Skanda*), 2546 (gave two companions to *Skanda*).—§ 617 (*Aishikap.*): X, 18, 801 (*°aç ca daçanān*, torn out by *Çiva*, cf. § 603), 807 (do., restored by *Çiva*).—§ 623 (*Rājadh.*): XII, 15, 441 (*na . . . P°āṇam*, sc. *namasyanti janāh*).—§ 664 (*Mokṣadh.*): XII, 207β, 7582 (the tenth of the *Ādityas*).—§ 746 (*Ānuçāsanik.*): XIII, 65δ, 3295 (becomes gratified by ghee); 81, 3833 (*etan lokān arāpnoti gān datvā . . . yeshām adhipatiḥ P°a*).—§ 747b (*Suvarpotpatti*): XIII, 85, 4116.—§ 770 (*Ānuçāsanik.*): XIII, 151γ, 7093 (the tenth of the *Ādityas*).—§ 773d (*Çiva*): XIII, 161, 7476 (*Çiva* tore out the teeth of *P.*, cf. § 603).

Pūshanā, a mātṛ. § 615u (*Skanda*): IX, 46θ, 2638.

Pūshānuja = *Indra*: VIII, 798 (only B., C. has by error *Pūshātmaja*).

Pūshātmaja¹ ("the son of *Sūrya*") = *Karna*: VIII, †4600.

Pūshātmaja² = *Indra*, v. *Pūshānuja*.

Pushkara¹, sg. and pl. (*°āṇi*), name of a group of tirthas. § 11 (*Parvasuṅgr.*): I, 2, 655 (*°jalaiḥ*).—§ 253 (*Harapāharanap.*): I, 221, 7976 (sg.).—§ 317b (*Kṛṣṇa* *Vāsudeva*): III, 12, 472 (*°oṣhu*, there *Kṛṣṇa* had performed austerities).—§ 357 (cf. *Tirthayātrāp.*): *P.* is the tirtha of the god of the gods (*Deradevasya*), where the *Ādityas*, the *Vasus*, the *Rudras*, the *Sādhyas*, the *Marudgaṇas*, the *Gandharvas*, and the *Apsarasas* are ever present, and where the gods, the *Dāityas*, and the *Brahmarshis* have obtained great merit by ascetic devotions. The bathing there is equal to the bathing in all tirthas together and to horse-sacrifices, and frees even *çādras* from rebirth; especially the visiting of *P.* on the day of the full-moon in the month of *Kārttika* is equal in merit to the performing of *agnihotras* during a hundred years, and leads to the worlds of *Brahmān*; dwelling twelve years purely at *P.* gives the merit of all sacrifices and leads to the abode of *Brahmān*. "There are three white hillocks (*çṛṅgāṇi*) and three springs (*prāçravaṇāṇi*), known from the remotest times—we do not know why—by the name of *P.*"; it is difficult to go to *P.*, etc.; III, 82, 4062 (sg., *Deradevasya tirtham*), 4063 (sg.), 4066 (pl.), 4068 (pl.), 4073 (sg.), 4074 (pl.), 4076 (sg.), 4077 (sg.), 4089 (pl. and sg.), 4081 (sg.).—§ 362 (*Tirthayātrāp.*): III, 83, 5095 (*sammitam P°āṇam*, sc. *Yakṣiṇi*).—§ 369 (*Kurukṣetra*): III, 83, 7073 (*antari-kṣhe ca P°m*, sc. *viçishyate*).—§ 375 (*Tirthayātrāp.*): III, 85, 8232 (*Tṛetāyām P°m amṛtam*, sc. *puṇyam*), 8233 (sg.), 8234 (*°o tu tapas tapyet*).—§ 377 (*Dhaumyatirthak.*): III, 89, 8369 (*Pitāmahasarakṣ P°m nāma*, in the west), 8370 (pl.), 8371 (pl.).—§ 406 (*Tirthayātrāp.*): III, 125, 10480 (*°oṣhu . . . saṁveshu*; "holy lakes," PCR.).—§ 594 (*Mṛtyu*): VII, 54, 2098 (pl., there *Mṛtyu* performed austerities).—§ 615i (*Saptasāraṇvata*): IX, 38, 2196 (*°athe Pitāmaho*), 2198 (pl.), 2200 (do., the river *Saravutī* appeared at *P.* as the river *Suprabhū*).—§ 652b (*Indrota-Parikṣhitiya*): XII, 152β, 5646 (pl.), (γ), 5662 (pl.).—§ 702 (*Mokṣadh.*): XII, 298a, †10937 (*Naimisha-P°oṣhu*)—§ 733c (*Ānuçāsanik.*): By bathing in *P.* and *Prabhāsa* and *Naimisha*, and the ocean and *Devikā* and *Indramārga*, and *Siarnabindu*, one attains to heaven: XIII, 25, 1696 (sg.).—§ 757m (*Goloka*): XIII, 102a, 4887 (pl.).—§ 758 (*Ānuçāsanik.*): XIII, 103a, 4916 (pl.).—§ 766 (do.): XIII, 125β, 5967 (pl.); 127, 6064 (pl.); 130, 6119 (sg., there one should make the gift of a *kapilā* cow), 6130 (do.).—§ 775 (do.): XIII, 166a, 7645 (pl.).—§ 795c (*Mahābhārata*): XVIII, 5, 211 (*°jalaiḥ*).

Pushkara², son of *Varuṇa*. § 268 (*Varuṇasābhāv.*): II, 9, 381 (in the palace of *Varuṇa*).—§ 564 (*Mātalyop.*): V, 98, 3533 (*asya*—i.e. *Varuṇa*'s—*putrah*).

Pushkara³, brother of *Nala*. § 343 (*Nalopākhyānap.*): III, 52, 2068.—§ 346 (do.): III, 59, 2257, 2259, 2260, 2271: 60, 2285, 2286 (*P.* vanquished *Nala* at dice).—§ 347 (do.): III, 61, 2297, 2298, 2300, 2301, 2304, 2306 (*P.* won from *Nala* his kingdom, etc.).—§ 354 (do.): III, 78, 3033, 3034, 3039, 3040, 3047, 3049, 3054, 3056, 3058, 3060 (*Nala* vanquished *P.* at dice and recovered his kingdom, etc.).—§ 608 (*Karṇap.*): VIII, 91, †4761 (all. to *Nalopākhyānaparvan*).

Pushkara⁴, name of a dvīpa. § 575 (*Bhūmip.*): VI, 12, 465.

Pushkara⁵, name of a mountain in the dvīpa *Pushkara*. § 675 (*Bhūmip.*): VI, 12, 465 (*parvataḥ*).

Pushkara⁶ = *Kṛṣṇa*: XII, 1512.

Pushkaradhārīṇī, wife of the brahman *Satya*. *§ 686 (*Mokṣadh.*): XII, 273, 9816.

Pushkarāksha ("lotus-eyed") = *Kṛṣṇa* (*Viṣṇu*). V,

3124; XII, 1515, 1647; XIII, 6954 (Viṣṇu's 1000 names), 7008 (do.), 7078 (i.e. Viṣṇu).—Do.² = Skanda: III, 14640.

Pushkaramālini¹, the saṁhā of Indra. § 266 (Çakra-saṁhā): II, 7, 310. Do.², the saṁhā of Varuṇa. § 267 (Yamasubhā): II, 8, 352.

Pushkarāraṇya, name of a forest in the tīrtha Pushkara. § 48 (Çeṣha): I, 36, 1567 (there Çeṣha performed austerities).—§ 285 (Nakula): II, 32, 1190 (°rāsinah, in the west, vanquished by Nakula).—§ 337 (Pushkara): III, 82, 4070 (at Pushkara). Cf. Pushkara¹.

Pushkarasthapati = Çiva (1000 names²).

Pushkarekshaṇa ("lotus-eyed") = Kṛṣṇa (Viṣṇu): I, 8010; III, 8756 (i.e. Viṣṇu), 10240; V, 4291 (*Daçārhaḥ*); VII, 386, 391, 2837, 3739.—Do.³ = Indra: XIII, 3922.

Pushkarinī, wife of Bhumanyu. § 152 (Pūruvaṁç.): I, 94, 3714 (mother of Diviratha, Suhotra, etc.).

Pūṣho dantabhid ("destroyer of Pūshan's teeth") = Çiva: XIV, 193.

Pūṣho dantavināça(h) (do.) = Çiva: VII, 9541.

Pūṣho dantavināçana(h) (do.) = Çiva: XII, 10423 (1000 names¹); XIII, 6565 (B. °nipātana).

Pushpa, a serpent. § 564 (Mātalyop.): V, 103, 3629 (enumeration). Cf. the two next.

Pushpadamaṣṭra, a serpent. § 47 (Sarpanūmak.): I, 35, 1557 (enumeration). Cf. the next.

Pushpadanta¹, a serpent (?). § 603d (Tripura): VII, 202, 9564 (Çiva made Elapatra and P. the two pins of his chariot).

Pushpadanta², a companion of Skanda. § 615u (Skanda): IX, 45, 2553 (given to Skanda by Pārvatī).

Pushpadhārana = Kṛṣṇa: XII, 1512.

Pushpahāsa = Viṣṇu (1000 names).

Pushpaka, the vimāna of Kubera. § 438b (Yakṣayuddhap.): P. was constructed by Viçvakarman: III, 161, 11775 (°āsanavarana).—§ 506 (Skandayuddha): III, 231, 14546 (āsthāya ruciraṁ yāti P^om Nararāhanaḥ).—§ 525 (Rāmopākhyānap.): III, 274, 15888 (vimānaṁ . . . kāmagaṇi, given to Kubera by Brahmān).—§ 526 (do.): III, 275, 15922 (vimānaṁ, robbed by Rāvaṇa).—§ 543 (Rāmābhisheka): III, 291, 16583 (vimānena khecaveṇa virājatā kāmagaṇa), 16588 (vimānaṁ), 16599 (do., having slain Rāvaṇa, Rāma gave P. back to Kubera).—§ 615x (Kubera): IX, 47, 2769.

Pushpaketu ("flower-marked") = Kāma: III, 16172.

Pushpāmbhas, a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5048.

Pushpānana, a Yakṣu. § 269 (Vaiçravaṇasabhā): II, 10, 399 (in the palace of Kubera).

Pushpavat¹, a mountain on Kuçadvīpa. § 575 (Bhūmip.): VI, 12e, 452.

Pushpavat², an Asura (?). § 673b (Bali-Vāsavaṁp.): XII, 227a, 8263 (among the ancient rulers of the earth).

Pushpavatī, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8154.

Pushpavenī, a river. § 574 (Jambūkh.): VI, 9a, 342.

Pushpodakā, a river. § 470 (Yamaloka): III, 200, 13407 (nadī, in the region of Yama).

Pushpotkatā, name of a female Rākṣasa. § 526 (Rāmopākhyānap.): III, 275a, 15893, 15895 (by Viçravaṇa mother of Kumbhakarṇa and Rāvaṇa).

Pushta = Viṣṇu (1000 names).

Pushti ("thriving," personif.), a goddess. § 115 (Amçāvat.): I, 66, 2578 (daughter of Dakṣa and wife of Dharma).—§ 270 (Brahmasabhā): II, 11, 459 (in the palace of

Brahmān).—§ 330 (Indradarçana): III, 37, 1488 (in Draupadī's blessing of Arjuna).

Pushtimati, a fire. § 493 (Āngirasa): III, 221, 14176 (the same as Bharata?).

Pushya, name of a nakṣatra = Tishya, also = the time of the moon's conjunction with Pushya. § 378 (Tīrthayātrāp.): III, 93, 8484 (°ṇa prayayuh).—§ 527 (Rāmopākhyānap.): III, 277, 15959 (adya P^oo niçi . . . puṇyam yogam upaiṣhyati).—§ 554 (Sainyodyogap.): V, 6, 126 (°yogena mihārtena Jayena ca).—§ 569 (Bhagavadyānap.): V, 150, 5079 (°o 'dyoti).—§ 574 (Jambūkh.): VI, 3, 80 (*Dharmaketur mahāghoraḥ P^on cākramya tishṭhāti, omena*).—§ 614 (Gadāyuddhap.): IX, 34, 1952 (°ṇa samprayāto 'emi Çravaṇa punar āgataḥ, sc. Balarāma).—§ 615 (do.): IX, 35, 1978 (nirgacchadhvaṁ, Pāṇḍaveyāḥ, P^oṇa), 1983 (*Rauhiṇyo* —i.e. Balarāma—gate . . . P^oṇa).—§ 746 (Ānuçāsanik.): XIII, 84, 3261 (merit of making a gift of gold under the constellation P.).—§ 749 (do.): XIII, 89, 4258 (merit of performing a grādha under the constellation P.).—§ 759 (do.): XIII, 110, 5393 (description of the cāndravrata, v. Āçleshā). Cf. Tishya.

Put, name of a hell. § 135 (Çakuntalop.): I, 74, 3026 (°n-nāmo narakād yasmāt pitarāṁ trāyate sutaḥ | tasmāt putra iti proktaḥ).—§ 259 (Çūrṅakop.): I, 229, 8344 (°n-nāmo narakāt putras trāyate pitarāṁ çrutiḥ). Cf. XIV, 2752.

Pūtānā¹, a female demon (in the shape of a bird). § 290 (Çiçupālāvadhāp.): II, 41, 1436 (had been slain by Kṛṣṇa).—§ 502 (Manuṣhyagrahaka): III, 230, 14480 (°m Rākṣasīm prāhuḥ taṁ vidyāt Pūtānāgrahaṁ).—§ 567 (Bhagavadyānap.): V, 130, 4409 (çakunī, had been slain by Kṛṣṇa).

Pūtānā², a mātṛ. § 615u (Skanda): IX, 46e, 2634.

Pūtātman = Viṣṇu (1000 names).

Putradarçana ("the seeing of the sons"). § 10 (Parvasaṅgr.): I, 2, 355 (i.e. Putradarçanaparvan).

[**Putradarçanaparvan**] ("the section relating to the seeing of the sons," the 96th of the minor parvas of Mhbhṛ.; cf. Putradarçana). § 789: *Janamejaya* said: Tell me what that wonderful feat was which M.-r. *Vyāsa* accomplished after his promise to *Dhṛtarāṣṭra* when he had taken up his abode in the forest with *Gandhārī* and *Kuntī*, and after *Vidura* had left his body and entered into *Yudhisṭhira*, and when all the *Pāṇḍavas* were in the ascetic retreat; for how many days did *Yudhisṭhira* stay with his men in the woods; on what food did the *Pāṇḍavas* support themselves with their men and wives? *Vaiçampāyana* said: The *Pāṇḍavas* passed about a month in that forest, supporting themselves on diverse kinds of food and drink. Then *Vyāsa* came there and *Nārada*, etc. (a); they sat down on sacred seats [of kuça grass] and on seats of peacock feathers; *Gandhārī*, etc. (β) also sat down; they spoke of R., D., and As. Then *Vyāsa* said that he knew that burning grief in the heart of *Dhṛtarāṣṭra*, etc. (γ); "let D., G., and M.-r. to-day behold the energy of my penances; therefore tell me what wish of thine I shall grant to-day." *Dhṛtarāṣṭra* wished to see his dead children and kinsmen, mentioning *Duryodhana* and the slaughter of *Bhisma* and *Droṇa*. Hearing this the grief of *Gandhārī*, etc. (δ) became fresh; *Gandhārī* said that for sixteen years *Dhṛtarāṣṭra* never had slept for grief; and also *Kṛṣṇa*, etc. (e) grieved exceedingly. *Vyāsa* then asked *Kuntī* to tell what she wished (XV, 29). *Kuntī* told the story of *Karṇa*'s birth (mentioning *Durvāsa*, etc.); *Vyāsa* promised to show her

Karna, and said that she had no fault in what had happened about the birth of *Karna*; "the gods beget after five methods (thought, word, sight, touch, and sexual union)" (XV, 30). *Vyasa* promised to show everyone the persons whom they wished to see and who were in the other world (†); "they were all portions of D.; both G., Aps., Pç., Gh., Rā., *Punyajana*h, Si., D.-r., D., and Dā. met with death on the battlefield of *Kurukshetra*"; he explained who among the dead, etc., was what: *Dhrtarashtra* was the *Gandharva* king *Dhrtarashtra*, etc. (η). They all, *Dhrtarashtra* with his ministers and the *Pandavas* and R. and G., proceeded towards the *Bhāgirathi* and waited for the advent of night; at sunset they bathed and finished their evening rites (XV, 31). When night came, *Vyasa* plunged into the *Bhāgirathi* for a bath, and summoned all the deceased warriors, who all rose up from the water with a loud uproar, everyone presenting the same aspect that he did when clad for battle; there were *Bhisma*, etc. (θ); all of them were now robed in celestial vestments and had brilliant earrings; they were free from all animosity, etc.; G. sang their praises, etc.; each of them was waited upon by bands of Aps. *Vyasa* gave *Dhrtarashtra* celestial vision; endued with celestial knowledge, *Gandhari* saw all the slain; *Dhrtarashtra* became full of joy (XV, 32). Divested of wrath and malice, the spirits of the dead mingled with the living in happy converse (ι). Having sported with one another for that night they, taking leave from each other, returned to the places they had come from (κ), *Vyasa* dismissing them within the twinkling of an eye; of Rā. and Pç. some proceeded to the *Uttarakurus*, others to the gods. With *Vyasa's* permission, many widows plunged into the waters of the *Bhāgirathi* in order to accompany their deceased lords, and proceeded to those regions where their husbands had found their abodes. *Vyasa* granted to all the men there assembled the fruition of their wishes. People of diverse realms, hearing of this meeting between the dead and living, became highly delighted (XV, 33).—§ 790: *Sauti* said: *Janamejaya* filled with joy asked *Vaiçampāyana*, how it is possible for persons whose bodies have been destroyed to reappear in those very forms. *Vaiçampāyana* said: Acts are never destroyed; bodies are born of acts; so also are features, etc., quoting a *ṛuti* in the horse-sacrifice (XV, 34). *Dhrtarashtra* had never beheld his own sons, but got spiritual vision from *Vyasa*, he had learnt all the royal duties, as also the *Vedas* and *Upanishads*; *Vidura* attained to high success through penances. *Janamejaya* said: If *Vyasa* shows me my father as he was when he died I may then believe all that thou hast told me. *Sauti* said: Then *Vyasa* brought *Parikshit* [from the other world], and *Çamika* and his son *Çrṅgin*; all the counsellors and ministers of the king beheld them. *Janamejaya*, performing the final bath in his sacrifice, highly rejoiced; he poured the sacred water over his father, as also over himself; then he said to *Āstika* that this his sacrifice was fraught with many wonderful incidents; *Āstika* praised *Vyasa* and the snake-sacrifice, from which *Takshaka* had with difficulty escaped, the worship of R., etc. *Janamejaya* honoured *Āstika*, and then asked R. *Vaiçampāyana* about *Dhrtarashtra's* further residence in the woods (XV, 35).—§ 791: *Janamejaya* said: Having seen his sons, etc., what did *Dhrtarashtra*, and king *Yudhishtira* also, do? *Vaiçampāyana* said: Beholding that wonderful sight, the reappearance of his children, R.-r. *Dhrtarashtra* became relieved of his grief and returned to his retreat; the people and R., dismissed by *Dhrtarashtra*, returned home. *Vyasa* came and asked

Dhrtarashtra to dismiss the *Pandavas* ("thou hast heard discourses from R., the mysteries of D. from *Nārada*, etc."), who now had passed more than a month in the woods. *Dhrtarashtra* addressed *Yudhishtira* affectionately, and dismissed him and his brothers. *Yudhishtira* offered to wait upon his uncle and his two mothers; *Gandhari* dissuaded him from that step. *Yudhishtira* said that his mind was wholly set upon penances, as the whole earth were empty now, etc. (α) *Sahadeva*, saying that he dared not leave his mother, urged *Yudhishtira* to return to the capital; he would himself remain, engaged in penances and in serving the old king and his mothers. *Kunti* affectionately dissuaded her sons from remaining with her and thereby obstructing her penances. They then took leave of their mother and *Dhrtarashtra*, who blessed and comforted *Yudhishtira*, etc. (β), and embraced them one after another. Then *Gandhari* blessed them, and *Kunti* kissed them on their heads, etc. *Gandhari* and *Kunti* embraced *Draupadi*, etc., and instructed them. *Yudhishtira* with his wives and troops and kinsmen set out for *Hastinapura* (XV, 36).

R

- Rabhenaka**, a serpent. § 64 (*Sarpasattra*). I, 57, 2149 (of *Takshaka's* race).
- Racmivat**, a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 91γ, 4361 (enumeration).
- Rādāhā**, wife of *Adhiratha*, foster-mother of *Karna*. § 131δ (*Karna*): I, 67, 2775 (*°ayāḥ kalpayām āsa putram* [sc. *Karna*] so *'dhiratha*h, cf. § 547).—§ 547 (do.): III, 309, 17154, 17162, 17163 (*Adhiratha* and R. found *Karna*, whom they adopted).—§ 569 (*Bhagavadgītā*). V, 141, 4759, 4760 (reared *Karna*, cf. § 547).
- Rādhabhartr** ("the husband of *Rādāhā*") = *Adhiratha*: I, 2775, 4403.
- Rādhasuta**, **Rādhatmaja**, **Rādheya** = *Karna*, q.v.
- Rāga** = *Çiva* (1000 names').
- Rāgā**, name of a daughter of *Āngiras*. § 489 (*Āngirasa*): III, 218, 14125 (*rāgād R°eti yām ahur dvitīyā 'ngirasaḥ sūtām* [read *sūtā* with B.]).
- Rāghava** ("descendant of *Raghu*") = *Rāma Dāçarathi*: III, 8665, 11201, 11208 (*Vaidehīm R°priyam*), 11284, 11323, 15970, 15987, 15988, 16021, 16029 (*Lakshmanaḥ priya-R°*), 16030, 16036, 16067, 16082, 16099, 16144, 16150, 16163, 16197, 16237, 16283, 16286, 16300, 16301, 16316, 16332 (*Koçalendraḥ*), 16344, 16363, 16370, 16375, 16512, 16547, 16557, 16559, 16585, 16594, 16599; IX, 2255; XIII, 3617.
- Rāghava**, dual (*°au*) (do.) = *Rāma* and *Lakshmana*: III, 16285.
- Rāghava**, pl. (*°aḥ*) (do.). § 770 (*Ānuçāsanik.*): XIII, 151, 7155 (*Somādityānvayāḥ sarve R°aḥ Kuravas tathā*).
- Raghu**, an ancient king. § 6 (*Anukram.*): I, 1a, 226 (in *Saṅjaya's* enumeration). § 552 (*Goharanap.*): IV, 56ç, 1769 (came on the chariot of *Indra* to see the encounter).—§ 566 (*Khadgotpattik.*): XII, 166δ, 6197 (received the sword from *Yuvanaçva*, from him it passed over to *Harinaçva*).—§ 761 (*Ānuçāsanik.*): XIII, 115γ, 5661 (abstained from meat during the month of *Kārtika*).—§ 770 (do.): XIII, 151f, 7160 (*saṃgrāmajid bhavati caiva R°ṇi namayan*). § 775 (do.): XIII, 166γ, 7677 (enumeration).

Raghukulodvaha ("propagator of the Raghu family") = Lakshmana: III, 16203.

Raghu ("descendant of Raghu") = Rāma Dāśarathi: III, 11215, 16038, 16345, 16558, 16600.

Rahasyā, a river. § 574 (Jambūkh.): VI, 9A, 326.

Rāhu, an Asura, the demon (planet) who causes eclipses. § 28 (Amṛtamanthana): I, 19, 1161 (*Dānavah*), 1166 (*°mukhena*; disguised as a god *R.* drunk *amṛta*, but was discovered by Sūrya and Soma, Nārāyaṇa cut off *R.*'s head, which to this day swallows Sūrya and Soma [at the eclipses]). —§ 35 (Aruṇa): I, 24, 1266 (*Candrādityair yadā R°r akhyāto hy amṛtam pīvan | rairānubandham kṛtvān candrāditya tu dā, cf. § 28*), 1267 (swallows the sun). —§ 72 (*Ādivamṣāvatārṇap.*): I, 62, 2302 (*mucyate . . . R°nd candramā yathā*). —§ 94 (*Amṣāvāt.*): I, 65, 2539 (*Candrārkanamdanam*, son of Siphikā). —§ 270 (Brahmasabhāva): II, 11, 447 (among the planets in the palace of Brahmān). —§ 307 (Anudyūtap.): II, 81, 2693 (*°c cārkam upāgrasat*, i.e. caused an eclipse). —§ 350 (Nalopākhyānap.): III, 668, 2667 (*paurṇamāsīm ita niṣṭam R°grastanīṣakārām*). —§ 368 (Tīrthayātrāp.): III, 83, 7062 (*°graste divākare*), 7067 (do.). —§ 460b (Kaliyuga): III, 190, 13091 (*aparvāni . . . Sūryam Rāhur upaiṣhyati*, at the end of the yuga). —§ 473 (Mārkaṇḍeyas.): III, 200, †13477 (*dīnasya R°oh*). —§ 512 (Ghoṣayātrāp.): III, 247, 15045 (*upaplutam yathā Somam R°nā vātrīsaṅkshaye*). —§ 569 (Bhagavadīyānap.): V, 143, 4843 (*°r arkam upaiti*, omens). —§ 574 (Jambūkh.): VI, 3, 78 (*arkam R°r upaiti*, omens). —§ 575 (Bhūmip.): VI, 11a, 403; 12 [482 (b: The planet *R.* (*Svarbhānuh*) is globular, its diameter is 12,000 yojanas (therefore he can envelop both the sun and the moon), and its circumference 42,000 yojanas)], 488 (*chādayaty etau*, i.e. the sun and the moon, *yathākālām*). § 586 (Bhīṣmavādhap.): VI, 101, 4627 (*°h kṛṣṇa cācinam yathā, sc. abhyandrat*), 4638 (*grastam R°neva niṣakaram*). —§ 587 (do.): VI, 110, 5130 (*pārvaṇīva susamkrudho R°h pūrṇam niṣakaram, sc. pīḍayām āsa*). —§ 593 (Abhimanyuvādhap.): VII, 39, 1668 (*yathā R°r divākaram, sc. graṣīṣyāmī*). —§ 599 (Jayadrathavādhap.): VII, 101, 3767 (*°or āsyān muktau prabhākarau*); 110, 4147 (*grasyate . . . bhānumān iva R°nd*); 116, 4627 (*grasyamānam . . . kṛṣṇa Somam ita R°nd*). —§ 600 (Ghaṭotkacavādhap.): VII, 179, †18131 (*dīṭva R°raṇṣumator pradīptam*). —§ 608 (Kṛṇap.): VIII, 87, 4464 (*°-Ketū yathākāṣe uditau*); 89, †4596 (*°or vimuktaṁ . . . candram yathā*). —§ 615 (Gadāyuddhap.): IX, 56p, 3138 (*°c cāgrasān ādityam aparvāni*). —§ 660b (Bhṛgu-Bharadvājasaṁp.): XII, 190, 6975 (*°grastasya Somasya yathā*). —§ 661 (Mokshadh.): XII, 193, 7061 (*°r yathā candram upaiti*). —§ 663 (do.): XII, 203, 7438 (*yathā candrārkanirmuktaḥ sa R°r nopalabhyate*). —§ 696b (Dakṣa-prokta-Çiva-sahasranāmastotra): XII, 285, 10448 (*praviṣya vadanam Rāhur yaḥ somam pīvate, sc. Çiva*). —§ 766 (Ānuṣāsanik.): XIII, 125, 5968 (*mucyeta . . . R°nd candramā yathā*). —§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 7366 (Kṛṣṇa identified with *R.*). —§ 775 (Ānuṣāsanik.): XIII, 166a, 7643 (enumeration of the planets). —§ 785 (Anugītāp.): XIV, 77, 2235 (*agraśad ādityam yugapat somam eva ca*). —§ 793 (Mausalap.): XVI, 2, 51. Cf. Daitya, Dānava, Graha, Svarbhānu.

Raibhya, a brahman, father of Arvāvasu and Parāvasu. § 11 (Pārvasaṅg.): I, 2, 451 (*akhyānam R°sya, cf. § 414 foll.*). —§ 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishtira). —§ 413b (Tīrthayātrāp.): At the hermitage of *R.* the *kavi Yavakṛita Bharadvāja* perished (cf. § 416):

III, 135, 10700 (*°ācramah*). —§ 414 (Yavakṛitop.): III, 135, 10703 (friend of Bharadvāja), 10704 (father of Arvāvasu and Parāvasu), 10705, 10706. —§ 416 (do.): III, 135, 10748, 10749, 10750; 136, 10752 (*°ācramapadam*), 10755, 10756, 10759, 10762, 10771; 137, 10777; 10783, 10785, 10786 (Yavakṛita, the son of Bharadvāja, attempted to seduce the daughter-in-law of *R.*; *R.* by a spell created a rakshas who slew Yavakṛita; then Bharadvāja cursed *R.*, that he should be killed by his eldest son). —§ 417 (do.): III, 138, 10791 (*°yājyaḥ, i.e. Bṛhaddymna*), 10792 (*°aya vai putras Arvāvasu-Parāvasu*), 10815 (*R.* was by a mistake killed by Parāvasu, but afterwards revived). —§ 665 (Mokshadh.): XII, 208a, 7592 (one of the ṛshis of the east). —§ 717e (Uparicara): XII, 337a, 12758 (among the sadasyas at the sacrifice of Vasu Uparicara). —§ 717b (Nārāyaṇya): XII, 349 (IV), 13588 (*munayo*), 13589 (learnt the religion of Nārāyaṇa from Virapa and made it over to his son Kukshi). —§ 734 (Ānuṣāsanik.): XIII, 26a, 1763 (among the ṛshis who came to see Bhīṣma). —§ 770 (do.): XIII, 151c, 7108 (among the seven *Mahendrasya guravaḥ* in the east; only B. C. has by error *Vaidyaḥ*). —§ 775 (do.): XIII, 166y, 7663 (one of the ṛshis of the east).

Raibhyaputra ("the son of Raibhya"): Parāvasu: XII, 1771 (*Viṣvāmitrasya putrah*).

Raivata¹, a mountain near Dvārakā. § 252 (Subhadraharaṇap.): I, 220, 7936 (*çailendram*). —§ 273 (Rājasūyārambhap.): II, 14, 614 (*Kuṣasthalim purim . . . R°opaçobhitam*). Cf. Raivataka.

Raivata², a ṛshi. § 265 (Lokapālasabhūkh.): II, 5, 145 (accompanied Nārada, only C., B. *Parrata*).

Raivata³, a grahu (sickness-demon): § 502 (Manushyagrahak.): III, 230, 14482 (*Aditiṁ Revatiṁ prāhur grahas tasyās tu R°h*).

Raivata⁴, an ancient king. § 565 (Gālavacarita): V, 109, 3788 (*atra—i.e. in the south—sāmāni gathābhīḥ çrutā gītāni R°ah | gatādāro gatūmatyo gatarājyo vanam gataḥ, i.e. while R. listened to the sāmāns, he did not know how long time had passed, but when he returned he found his wife dead, etc. (Nil.), cf. Harivaṃṣa v. 645 foll. PCR. erroneously a Daitya*). —§ 656 (Khaḍgopattik.): XII, 166a, 6197 (received the sword from Marutta, from *R.* it passed over to Yuvanāçva). —§ 761 (Ānuṣāsanik.): XIII, 115a, 5665 (abstained from meat during the month of Kārttika). —§ 775 (do.): XIII, 166y, 7679 (C. has by error *R°o*).

Raivata⁵, a Rudra. § 665 (Mokshadh.): XII, 208a, 7585.

Raivata⁶, adj ("relating to Revati"). § 767 (Ānuṣāsanik.): XIII, 136, 6236 (*iṣṭim*, otherwise Nil.), 6242 (do., C. has by error *R°o*).

Raivataka¹, a mountain (= Raivata). § 251 (Arjunavanavāṣap.): I, 218, 7892. —§ 252 (Subhadraharaṇap.): I, 219, 7906 (*girau*), 7917; 220, 7931. —§ 291 (Çiçupālavādhap.): II, 45, 1567 (*kṛīḍato Bhojarājasya . . . R°e girau*, then Çiçupāla burnt Dvārakā). —§ 785 (Anugītāp.): XIV, 59, 1754 (*°aya maha*), 1764 (do.).

Raivataka², a mountain in Çākadvīpa. § 575b (Çākadvīpa): VI, 11, 418 (the constellation Revati is permanently placed over *R.*).

Raja, a warrior of Skanda. § 615u (Skanda): IX, 45y, 2575.

Rājadharmānuṣāṇa = Nāḍījaṅgha: XII, 6337, (6340), 6342, (6343), 6396 (*kṛṣṇagottamaḥ*), 6407 (do.), 6412, 6414, 6416, 6417, 6421, 6433, 6436, 6440, 6443. Cf. Dharmarāj.

Rājadharmānuṣāṇa ("the teaching of the duties of

kings"). § 10 (Parvasaṅgr.): I, 2, 351 (i.e. Rājadharmānuṣāsanaparvan).

[Rājadharmānuṣāsanaparvan(°va)] ("the section containing the teaching of the duties of kings," the 88th of the minor parvas of Mbhr.; cf. Rājadharmānuṣāsaṇa). § 621: After the completion of the water rites by the *Pāṇḍavas*, etc. (a), many *Brahmarshis*, etc. (β), came to *Yudhishtira*. *Nārada* congratulated *Yudhishtira* upon his success. *Yudhishtira* lamented the loss of his kinsmen (γ); *Yudhishtira* at the match of dice had wondered seeing that *Karna's* feet resembled the feet of *Kunti*; he inquired of *Nārada*, why the earth had swallowed up the wheels of *Karna's* chariot (XII, 1). *Nārada* recited to *Yudhishtira* the story of *Karna's* pupilage with *Drona* and *Rāma* (among G., Rā, Y., and D.) and the curse called down upon him by a brahman whose cow *Karna* had inadvertently slain (δ) (XII, 2); then the story of *Karna's* extraordinary powers of endurance, in consequence of which his real caste became known to *Rāma* (who had taught him the *Brahma* weapon), who thereupon cursed him for his deceit; the worm *Alarka* was an *Aśura* named *Danṇa*, who in the *Kṛta* age had ravished the spouse of *Bhṛgu* and been cursed by him, until he should be liberated by *Paraśu-Rāma*. *Karna*, arriving before *Duryodhana*, told him: "I have mastered every weapon" (XII, 3). *Nārada* said: "To a self-choice at *Rājapura*, the capital of the *Kāliṅga* king *Citrāṅgada Duryodhana* (with *Karna*), *Çiçupāla*, etc. (ε), repaired; the maiden (who was accompanied by her nurse and a guard of eunuchs) passed by *Duryodhana*, who then (relying upon *Bhīshma* and *Drona*) took her up on his chariot and abducted her by force. *Karna*, riding on his chariot, proceeded in *Duryodhana's* rear. The kings pursued *Karna* and *Duryodhana*; but *Karna* made them all turn away, and *Duryodhana* reached *Hastinapura* with the maiden" (XII, 4). *Nārada* said: "The *Māgadha* king *Jarāsandha* challenged *Karna* to a single combat; at last they fought with bare arms, and *Karna* was about to sever the two portions of *Jarāsandha's* body that had been united together by *Jarā*; then *Jarāsandha* gave up all desire of hostility and gave unto *Karna* the town *Mālinī* (i.e. *Campā*). From that time he ruled over *Campā* and the *Āṅgas* agreeably to the wishes of *Duryodhana*." Allusions to XII, 2, 3, etc. (ζ) (XII, 5). D.-r. *Nārada* became silent; *Yudhishtira* grieved; *Kunti* comforted *Yudhishtira* by telling him that neither she nor *Sūrya* could dissuade *Karna* from fighting the *Pāṇḍavas* (XII, 6). *Yudhishtira's* lament (η) before *Arjuna*; he wished to renounce the sovereignty (XII, 7). *Arjuna* addressed *Yudhishtira*, justifying war and approving of the acquisition of wealth, quoting *Nahyasa* (who cried fie on the state of poverty, in which he had done many wicked acts, and which is for recluses and R.), and citing the conduct of the gods and Dā., which is sanctioned by the *Vedas*; "this earth formerly belonged to king *Dilīpa*, etc. (θ); she now belongs to thee; a great sacrifice awaits thee; if thou dost not perform this sacrifice, the sins of this kingdom shall all be thine; those subjects whose king performs a horse-sacrifice . . . all become pure," as shown by the example of *Mahādeva* (*Çiva* (δ)); "this is the great path called *Daçaratha* (affording place for ten waggons, i.e. the sacrifice [Nil.])" (XII, 8). Unmoved by *Arjuna's* words, *Yudhishtira* desired to lead the life of a religious recluse (XII, 9). *Bhīma's* address to *Yudhishtira* commending sovereignty (XII, 10).—§ 622: *Arjuna* recited the story of the discourse between *Çakra* (in the shape of a golden bird) and

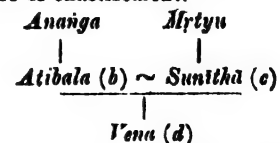
certain youths (R.) desirous of leading a forest life (XII, 11).—§ 623: *Nakula* addressed *Yudhishtira*, blaming renunciation and commending the life of a householder (XII, 12). *Sahadeva* recommended to *Yudhishtira* a life of action with the soul free from attachments (XII, 13). *Draupadi* reminded *Yudhishtira* of his former counsels (a) (XII, 14). *Arjuna* praised him who wields the rod of chastisement; "*Indra*, by the slaughter of *Vṛtra*, became the great *Indra*; those among the gods that are given to slaughtering others are adored much more by men; *Rudra*, etc. (β) are all slaughterers; all people bend to these gods, but not to *Brahmān* or *Dhātṛ* or *Pāṣaṇ* at any time, except a few men of noble disposition" (XII, 15). *Bhīma's* second address to *Yudhishtira* (γ), urging him to subdue his grief (XII, 16). *Yudhishtira* exposed the folly of earthly enjoyments quoting *Janaka* (observant of the religion of *moksha*): "my treasures are immense; yet I possess nothing; if again the whole of *Mithilā* were burnt, nothing of mine will be burnt" (XII, 17).—§ 624: *Arjuna* recited the story of the discourse between the *Videha* king *Janaka* (who had shaved his head) and his queen (the princess of *Koçala*), in which the latter explained the claims of a life of poverty and renunciation (XII, 18).—§ 625: *Yudhishtira's* reply to *Arjuna* on the vanity of wealth (XII, 19).—§ 626: *Devasthāna* pointed out to *Yudhishtira* that the period had not come when he could retire into the woods (a) (XII, 20), and recommended the assumption of sovereignty with his soul freed from attachment, quoting a discourse which *Brhaspati* delivered to *Indra*; the R., etc., adopt the religion of Exertion (not Emancipation), and attain to heaven through their acts (XII, 21).—§ 627: *Arjuna* justified before *Yudhishtira* the slaughter of foes in battle: "*Indra*, himself, though a brahman, became a *kshatriya* in his acts, and battled with his sinful kinsfolk 810 times" (XII, 22).—§ 628: *Vyāsa* dissuaded *Yudhishtira* from a life of retirement and commended a life of domesticity, quoting a verse of *Brhaspati* ("like a snake devouring mice, the Earth devours a king that is inclined to peace and a brahman that is exceedingly attached to domesticity"), and reciting the story of R.-r. *Sudyumna*: the brothers *Çaṅkha* and *Likhita* dwelled in two separate dwellings on the banks of *Bāhuddā*; once, when *Çaṅkha* had gone out, *Likhita* came to his asylum and ate many ripe fruits. *Çaṅkha* told him to confess to the king and ask him to inflict on him the punishment of a thief. King *Sudyumna* would pardon him; but *Likhita* would not; *Sudyumna* then caused his hands to be cut off; *Likhita*, having asked pardon of *Çaṅkha*, was told by him to gratify D., R., and P. at *Bāhuddā*, upon which two hands grew out. *Çaṅkha* said that he was not his chastiser, "but the king has been himself purified, as also thyself, along with P." That king became eminent by this act and obtained the highest success (XII, 23). *Vyāsa* exhorted *Yudhishtira* to grant the wishes of his brothers, perform sacrifices, and imitate the great monarchs of old, especially *Hayagrīva* (b) (XII, 24).—§ 629: Hearing the words of *Vyāsa* and seeing *Arjuna* angry, *Yudhishtira* declared to *Vyāsa* that earthly rule could give him no delight. *Vyāsa* answered, pointing out the virtues of Time, quoting "the old story recited by king *Senajit* in grief". "Engaging in battle has been said to be the sacrifice for a king; a due observance of the science of chastisement is his *yoga*; and the gift of wealth in sacrifices in the shape of *dakṣiṇā* is his renunciation; all this should be regarded as acts that sanctify him" (XII, 25).—§ 630: *Yudhishtira's* reply to *Arjuna* recommending a life of *yoga* and austerities;

this is the practice of R., regarded by D. as *brāhmaṇas*; this is the opinion of the *Vaiśvānāsas*; the *Ajāh*, etc. (a) have all gone to heaven by means of *Vedic* study; by performing the acts indicated in the *Vedas*, battle, sacrifices, study of the *Vedas*, restraintment of passion, one goes to heaven by the southern path of the Sun; the northern path is travelled by those devoted to *yoga*, and is much applauded by those conversant with the *Purāṇas*; "one acquires heaven through contentment," citing the discourse of *Yayāti* of old (XII, 26). *Yudhiṣṭhira* censured himself for his cupidity and for the slaughter he caused of his kinsmen (β); *Bhīṣma* had, by the energy of his weapons, burnt *Ugrāyudha*, etc.; *Vyāsa* comforted *Yudhiṣṭhira* by explaining the action of Destiny, and exhorted him to work (XII, 27).—§ 631: *Vyāsa* recited "the old story, that is known by the name of *Aśman's* discourse": the *Vidisha* king *Janaka*, filled with sorrow, questioned the wise *brahman* *Aśman* as to how a man should behave upon occasions of the accession and the destruction of both kinsmen and wealth. *Aśman* said that Destiny and Time are inevitable; "no person can see either heaven or hell; the scriptures, however, are the eyes of the virtuous; frame thy conduct according to the scriptures." *Janaka* became freed from grief; "enjoy the earth, O son of *Kuntī*!" (XII, 28).—§ 632: *Arjuna* asked *Kṛṣṇa* (who from his earliest years was dearer to *Yudhiṣṭhira* than even *Arjuna* himself) to dispel *Yudhiṣṭhira's* grief. *Kṛṣṇa* asked *Yudhiṣṭhira* not to grieve for men who died heroically in battle in the observance of *kṣatriya* duties, quoting the *Shoḍaśarājopākhyāna* (δ), i.e. the old discourse of *Nārada* before *Srījaya* when the latter was deeply afflicted with grief on account of the death of his son. *Srījaya* was freed from grief, and *Nārada* gave back to him his son *Surarṇaśthuvīn*, whom *Parvata* had given him, and who had been bereft of life; that child should live 1,000 years (XII, 29).—§ 633: Requested by *Yudhiṣṭhira*, *Kṛṣṇa* told *Nārada-Parvatopākhyāna* (δ) (XII, 30).—§ 634: Thereafter *Nārada* told *Suvarṇaśthivī-sambhavopākhyāna* (δ) (XII, 31).—§ 635: *Vyāsa* exhorted *Yudhiṣṭhira* to shake off his grief and assume the reins of sovereignty. *Yudhiṣṭhira* feared that the guilt of slaughter had stained him; *Vyāsa* repeated his observations on Destiny (XII, 32); as *Yudhiṣṭhira* still was remorseful (a), *Vyāsa* repeated his observations on Time, and pointed to expiatory rites, illustrating the case by the war of 32,000 years, by which the gods, having slain *Dai*, gained possession of heaven, and slew 88,000 *brahmanas* called *Çālāṅkāh* who had joined the *Dā*; "thou hast only followed the path formerly trodden by the very gods; men like you never go to hell." He recommended a horse-sacrifice as an expiation, mentioning that *Indra*, assisted by the *Maruts*, gradually performed 100 sacrifices and became *Çatakratu*, and is adored in the heavens by *Aps.*, *R.*, and *D.* (XII, 33). *Vyāsa* discoursed on expiation and indicated the acts for which there should be expiation, citing the sage *Uddālaka*, who caused his son *Çetaketu* to be begotten by a disciple, etc. (XII, 34), and declared that by penances, religious rites, and gifts one may wash off sins if one does not commit them anew, and indicated diverse kinds of expiation for diverse kinds of sins (XII, 35). Asked by *Yudhiṣṭhira*, *Vyāsa* declared what food is clean and what is unclean (XII, 36). *Yudhiṣṭhira* desired to hear of the duties of kings and of the four different orders. *Vyāsa*, casting his eyes on *Nārada*, directed *Yudhiṣṭhira* to apply to *Bhīṣma* for discourses on kingly duties, as *Bhīṣma*, having gratified *D.-r.* with *Bṛh.* at their head, had acquired

a knowledge of the duties of kings, and of that science, with its interpretations, that *Uçanas* and *Bṛhaspati* know; and a knowledge of all the *Vedas* with their branches, from *Vasiṣṭha* and *Cyavana* of *Bhṛgu's* race; in olden days he studied under *Sanatkumāra* (the eldest-born son of *Brahman*); he learned the duties of the *Yatis* from *Mārkaṇḍeya*; and obtained all weapons from *Rāma* and *Indra*; although childless, yet he has many regions of bliss before himself; *B.-r.* were always his courtiers. *Yudhiṣṭhira* was ashamed to approach *Bhīṣma*. *Kṛṣṇa* exhorted *Yudhiṣṭhira* to rise up, shaking off his grief (β). Thus addressed by *Kṛṣṇa*, etc. (γ), *Yudhiṣṭhira* gave up his grief and anxiety, and with his brothers and the other kings, headed by *Dhṛtarāṣṭra*, set out for *Hastinapura*. The procession described (δ) (XII, 37). The citizens welcomed *Yudhiṣṭhira* and *Draupadī*, etc. (e). *Yudhiṣṭhira* entered the palace with *Dhaumya* and *Dhṛtarāṣṭra*, and was blessed by the *brahmanas*, but cursed by *Cārvaṇa*, a *Rā.* who had disguised himself as a *brahman*, and a friend of *Duryodhana*; the *brahmanas* killed *Cārvaṇa* by uttering the mere sound *hum* (XII, 38).—§ 636: *Kṛṣṇa* related: In the *Kṛta* age *Rā.* *Cārvaṇa* performed penances in *Badarī*; at last he solicited from *Brahman* the boon of immunity from fear at the hands of every being in the universe, which *Brahman* granted him, only with the limitation that he should be careful not to offend *brahmanas*. Then he began to cause trouble to the gods; *Brahman* predicted *Cārvaṇa's* friendship with *Duryodhana*, and that he would insult the *brahmanas* (XII, 39).—§ 637: The ceremony of *Yudhiṣṭhira's* installation on the throne described (a); he made gifts to the *brahmanas*, who all blessed him and his brothers (XII, 40). *Yudhiṣṭhira* answered and enjoined respect for his aged uncle, disposed of the high appointments of state (β) (XII, 41), and caused the obsequial rites (*çrāddha*) to be performed in honour of the slaughtered heroes (γ), and performed acts of kindness to the ladies, widowed in the battle, the destitute, the blind, and helpless (XII, 42). Then he adored *Kṛṣṇa* (XII, 43), and assigned to his brothers proper residences from among the palaces of the *Kuru* princes slain in battle (δ). They passed a happy night in their respective abodes, and in the morning presented themselves before king *Yudhiṣṭhira* (XII, 44). *Yudhiṣṭhira's* gifts to diverse persons (e). Then he addressed *Kṛṣṇa* (with the *Kaustubha*), whom he found rapt in meditation (XII, 45); he uttered a hymn to *Kṛṣṇa*, who awoke and praised *Bhīṣma* (ζ), asking *Yudhiṣṭhira* to resort to *Bhīṣma* for instruction. *Yudhiṣṭhira* requested *Kṛṣṇa* to grant *Bhīṣma* the sight of his divine person. *Kṛṣṇa* caused *Satyaki* to let *Dāruka* yoke his chariot with *Sugrīva* and *Çaibya*, etc. (XII, 46). Description of the bed of arrows on which *Bhīṣma* lay, surrounded by *R. Vyāsa*, etc. (η). *Bhīṣma* hymned *Kṛṣṇa* (θ). *Kṛṣṇa* moved by *Bhīṣma's* adorations, bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. Those holy *brahmanas* adored *Bhīṣma* and *Kṛṣṇa*. Seeing the devotion of *Bhīṣma*, *Kṛṣṇa* suddenly rose from his seat and ascended his chariot with *Satyaki*; *Yudhiṣṭhira* and *Arjuna* mounted another; *Bhīmasena* and the twins a third; *Kṛpa*, *Yuyutsu*, and *Saṅjaya* on their respective chariots (XII, 47).—§ 638: Then *Kṛṣṇa*, etc. (a), proceeded to *Kurukṣetra* (description). *Kṛṣṇa* pointed out to *Yudhiṣṭhira* the five lakes of *Rāma Bhārgava*. Requested by *Yudhiṣṭhira* (XII, 48), *Kṛṣṇa* related: *Rāmopākhyāna* (b). Then he proceeded quietly in his chariot (XII, 49).—§ 639: *Yudhiṣṭhira's* eulogy of *Rāma* (a).

Beholding from a distance the spot on which *Bhishma* lay (on the banks of the river *Oghavati*), *Yudhishtira*, etc. (β), descended from their chariots and approached and saluted the R. (headed by *Vyāsa*). Seeing *Bhishma* on the point of death, *Kṛṣṇa* addressed him kindly (γ), and eulogized him ("competent to subjugate D., G., As., Y., and Rā.; spoken of by *brahmins* as the ninth of the *Vasus*; knowing the knowledge of the *caturhotra* — v. BR. — and the *Sāṅkhya* and *Yoga*, etc., the *Vedas* and the *Purāṇas*") (XII, 50). *Bhishma* saluted *Kṛṣṇa* (δ), and beheld his eternal form. *Kṛṣṇa* said that it was owing to *Bhishma's* devotion that he had displayed his celestial form to him; "those regions, O king! are ready for thee whence there is no return; fifty-six days still remain for thee to live; when *Sūrya* turns to his northerly course, you shall go there; D. and V., riding on their chariots, are waiting for thee invisibly." *Kṛṣṇa* asked *Bhishma* to instruct *Yudhishtira*, etc.; "when thou wilt leave this world for that, all knowledge will expire with thee" (XII, 51). *Bhishma* alleged physical weakness and mental darkness as reasons for his inability to obey *Kṛṣṇa*, and he also hesitated to speak in *Kṛṣṇa's* presence. *Kṛṣṇa* removed *Bhishma's* pain and granted him power to recollect everything and behold the universe like a fish in a limpid stream. M.-r. with *Vyāsa* adored *Kṛṣṇa* with words, accompanied by *Ṛe*, *Yajus*, and *Sāman* verses; celestial flowers fell, and *Aps*. sang, etc. At sunset the M.-r., rising up, saluted *Kṛṣṇa*, *Bhishma*, and *Yudhishtira*. Upon this, *Kṛṣṇa* (etc.) (ε), returned to *Hastinapura*, after having saluted *Bhishma*, saying that they would return next day (description) (XII, 52). *Kṛṣṇa* passed the night happily, performed his morning rites, and was welcomed with music and song at early dawn; asked by *Kṛṣṇa*, *Sātyaki* saw *Yudhishtira* and apprised him of *Kṛṣṇa's* readiness to accompany him into the presence of *Bhishma*. *Yudhishtira* asked *Arjuna* to see that his chariot was made ready; then he, with the twins, etc. (ζ), proceeded to *Kṛṣṇa's* abode. *Kṛṣṇa*, accompanied by *Sātyaki*, mounted his chariot, yoked with *Balahaka*, etc. (η), urged by *Dāraka*. The princes set out. Arrived near *Bhishma* (surrounded by M.-r.), *Kṛṣṇa*, etc. (θ), alighting from their chariots, saluted R. by raising their right hands. *Yudhishtira* approached *Bhishma*, eying him timidly (XII, 53).—§ 640: Many R. and Sā., etc. (α), came to *Bhishma*. *Nārada* urged the *Pāṇḍavas* to take advantage of the short span of life still left to *Bhishma* for soliciting him to discourse on morality. *Yudhishtira* requested *Kṛṣṇa* to put questions to *Bhishma*. *Bhishma's* cheerful answer. He enquired of *Kṛṣṇa* why he was desired to discourse on morality and the duties of kings, *Kṛṣṇa's* divine self being best fitted to do so; *Kṛṣṇa* explained that his motive was only the enhancement of *Bhishma's* glory; "thou hast always worshipped R. and D." (XII, 54). *Bhishma* consented to discourse on morality and duty, and desired *Yudhishtira* to question him. *Kṛṣṇa* introduced *Yudhishtira* to *Bhishma*, who comforted *Yudhishtira*, saying that what he had done he had done in observance of *kshatriya* duties. *Yudhishtira* humbly approached *Bhishma* and touched his feet; *Bhishma*, kissing his head, asked him to take a seat and question him without anxiety (XII, 55). *Yudhishtira* solicited *Bhishma* to discourse on kingly duties which are regarded as the root of all other duties in the world. *Bhishma*, howing to *Dharma*, *Kṛṣṇa* (who is *Brāhman* in full), and the *brahmins*, set forth the general duties of kings ("as regards R. also, truth is their great wealth"); he quoted two *ślokas* of *Manu*: "fire

has sprung from water, the *kshatriya* from the *brahman*, and iron from stone; these three can exert their force on every other thing; but on their origins (*yonishu*), it is extinguished (*śamyati*)"; and two *ślokas* of M.-r. *Uṣanas* (a *brahman* who rushes to battle may be chastised by a *kshatriya*); and a *śloka* of *Brhaspati* (according to B.) (a king should not always be mild, nor always fierce) (XII, 56). Continuation of *Bhishma's* discourse, enjoining readiness for action on kings; quoting a *śloka* sung by *Uṣanas* ("like a snake swallowing up mice"; cf. ch. 23); and one by king *Marutta*, agreeably to *Brhaspati's* opinion; *Bāhu's* son, king *Sagara*, who exiled his eldest son *Asamañjas*, who used to drown the children of the citizens in the *Sarayu*; R. *Uddālaka* who cast off his favourite son *Çetaketu*, because the latter used to invite *brahmins* with deceptive promises of entertainment. The king should administer justice like *Yama* and amass wealth like *Kubera*. He quoted a verse sung in days of old by *Bhārgava* [i.e. *Vālmiki* (cf. Hopkins, p. 61)], in the narrative called *Rāmācarita*, on king[ly duties] ("one should first select a king; then should he select a wife, and then earn wealth; if there be no king, what would become of his wife and acquisitions?") (XII, 57). Continuation of *Bhishma's* discourse, inculcating that protection is the very essence of kingly duties, quoting *Brhaspati*, etc. (β), and verses sung by *Brhaspati* ("by exertion the *amṛta* was obtained, by exertion the *Asuras* were slain," etc.). *Vyāsa*, etc. (γ), expressed their delight with the discourse. R. and the princes left *Bhishma* for the night and ascended their chariots; then they bathed in the *Dṛshadvati*, offered oblations of water to their ancestors, etc., and entered *Hastinapura* (XII, 58).—§ 641: The next morning the *Pāṇḍavas* and the *Yādavas* set out to *Kurukshetra*, approached *Bhishma* and saluted the R.; *Yudhishtira* enquired about the origin of the word *rājan* ("king"). *Bhishma's* answer: In the *Kṛta* age sovereignty first began; the population of the earth became sinful; the *Vedas*, etc., were lost; D. applied to *Brāhman*, who composed a treatise of 100,000 lessons, on virtue, profit, and pleasure, and emancipation, etc. (description). *Brāhman*, addressing the gods, said that his work, aided by Chastisement (*Dandantī*), would protect the world. *Çiva* studied the great work and abridged it (then called *Vaiçālaksha*, in 10,000 lessons) for *Indra*, who abridged it further to 5,000 lessons, and called it *Bahudantaka*; *Brhaspati* further abridged it to 3,000 lessons, and called it *Barhaspatya*; *Kārya* [i.e. *Uṣanas*] (the preceptor of *yoga*) further abridged it to 1,000 lessons. Thus, in view of the period of men's lives and [the general] decrease, that science (*çāstra*) was abridged by M.-r. Asked by the gods, who deserved to have superiority among men, *Viṣṇu* created by his will a son, *Virajas*; but he inclined to renunciation; and so did *Virajas's* son *Kṛtimat* and the latter's son *Kardama*. *Kardama's* son *Anaṅga* became a protector of creatures, fully conversant with the science of chastisement.



Then follows the history of *Pythu Vainya* (f). Thus the tales of all past events (*āgamaḥ ca Purāṇāṇām*), the origin of M.-r., etc. (e) were all treated of in this treatise of *Brāhman* (*Pañtāmaha çāstra*) (XII, 58). Requested by *Yudhishtira*, *Bhishma* discoursed on the general duties of the four orders

and the special duties of each of the orders. Sacrifice has been laid down for the *śādra* also, but without *svāha* and *vashatkūtra* or any other *mantra*; he should perform *pāka-yajñas*, where the *dakṣiṇā* is *pūrṇapātra* (v. the note of PCR., p. 195); in days of old a *śādra* of the name of *Pañjarana* gave a *dakṣiṇā* of 100,000 *pūrṇapātras* according to the ordinance called *Āindrāgnya* (B. *Āindrāgna*). Devotion cleanses all sacrifices. The members of the three other classes have all sprung from the *brahman*; the *brahman* are the gods of the very gods. The *śādra*, who is without *Ṛ*, *Yajus*, and *Sāman*, has *Prajāpati* for his god, and devotion for his sacrifice. A verse sung in praise of sacrifice by the *Vaiśvānara munis*. The *homas* called *skanna* and *askanna* (XII, 60). The four modes of life specified (ṛ). M.-r. cite a verse sung by *Nārāyaṇa* (XII, 61). The four stages of life have been laid down for the *brahman*; the other three orders do not adopt them. What duties are improper for a *brahman* (XII, 62). Continuation. The duties in the four stages of life stated more specifically. A *kṣatriya*, for leading the life of *Ṛ*, may adopt the *dhikṣu* mode of life; [but] a life of mendicancy is not obligatory upon the three orders (XII, 63). The nature of kingly duties. "It has been told to you how, in days of old, many kings repaired to *Viśṇu* (*Nārāyaṇa*) for the sake of the science of chastisement. S., etc. (ṇ) are all observant of *kṣatriya* duties. In days of old when *Dā* had multiplied, *Mādhātṛ* became king and performed a great sacrifice from desire of beholding *Nārāyaṇa* (*Viśṇu*), who, in the form of *Indra*, had a discourse with him touching *Viśṇu*, extolling the *kṣatriya* duties above all other duties, and citing the example of *Viśṇu* himself, who for the sake of *D* and *R*, and *Brahmān* and the *brahman*, slew all his foes among the *As*. (XII, 64). *Indra* extolled the *kṣatriya* duties. Asked by *Mādhātṛ*, he set forth the duties of the *Yavanas*, etc. (ṇ). Then *Nārāyaṇa* (in the form of *Indra*), accompanied by *M*., repaired to his eternal abode (XII, 65). Asked by *Yudhiṣṭhira*, *Bhīṣma* discoursed in detail on the four stages of life (XII, 66). What should be the characteristics of kingdoms. In days of old, in consequence of anarchy, men met with destruction; they made certain compacts, but soon repaired to *Brahmān* to get a king; *Manu* was prevailed upon to accept the kingdom, against getting one-fiftieth of their animals, one-tenth of their grain, one-quarter of their merit, etc. *Manu* then made his round through the world, checking everywhere all acts of wickedness. Men desiring happiness must choose a king (XII, 67). Why the king is regarded as a god on earth. *Bhīṣma* recited the discourse between *Brhaspati* (the son of *Angiras*) and *Vasumanas* (king of *Kośala*); *Brhaspati* described the evils of anarchy; the king becomes *Agni*, etc. (i). *Vasumanas* thenceforth began to protect his subjects (XII, 68). The special duties of a king; the duties of a king in case of an invasion by a stronger monarch, quoting *Brhaspati* (v. 2619) and two verses (v. 2667-8) sung by *Angiras* (i.e. *Brhaspati*). The blessedness of chastisement; the king causes the *Kṛta* age, etc. (κ), to set in (XII, 69). The thirty-six virtues that a king should possess. Hearing the words of *Bhīṣma*, king *Yudhiṣṭhira*, protected by *Bhīṣma*, etc., worshipped *Bhīṣma*, and from that time began to rule according to his teaching (XII, 70). Asked by *Yudhiṣṭhira*, *Bhīṣma* explained the way in which the king should discharge the duty of protection (XII, 71). The qualifications of the king's priest: *Bhīṣma* recited the old story about the discourse between *Āila*'s son *Purāravas* and

Mātariṣvan, explaining the order of birth of the four classes (from *Brahmān*'s mouth, arms, thighs, and feet, respectively) and their duties, the right of dominion appertaining to the *brahman*; therefore a king should appoint a priest; *D*., men, *P*., *G*., *Us*., and *Rā*. all depend upon sacrifices for their support, and sacrifices depend upon the king, who is *Indra*, *Yama*, and *Dharma* (XII, 72). The effects of a disunion between *brahman*s and *kṣatriya*s: the old story about the discourse of *Āila*'s son and *Kaśyapa*; the *brahman* and the *kṣatriya* are said to be the progenitors of all men; in consequence of the sins perpetrated by sinful men, the god *Rudra* appears in the kingdom. Asked by *Āila*, *Kaśyapa* explained who *Rudra* is and what his acts are (*Rudra* exists in the hearts of men; his shape is like that of the wind-gods). Then follows a discussion of the following question: "If chastisement touches the wicked and the good equally, why should the good yet abstain from acts of wickedness" (XII, 73). The preservation and growth of the king rest upon the king's priest: *Mucukundopakhyana* (g), the old narrative about the discourse between king *Mucukunda* and king *Vaiśravaṇa* (the lord of *Alakā*, *Kubera*) (XII, 74). The conduct by which a king aggrandises his subjects and wins regions of felicity hereafter. *Yudhiṣṭhira* did not see any merit in sovereignty and wished to retire into the woods. *Bhīṣma* urged *Yudhiṣṭhira* to put forth manliness and exertion (XII, 75). The difference between *brahman*s engaged in their own duties and those amongst them that are not so engaged (XII, 76). The king is the lord of all wealth except what belongs to the *brahman*s. The old narrative of the speech made by the *Kaikya* king unto a *Rā*., who was about to abduct him, but at last left him (XII, 77). Whether a *brahman*, in seasons of distress, can practise, as a means of livelihood, the duties of a *vaiśya*; what articles, in this case, he may sell; how the king should behave when he is opposed by all the orders of men; if *kṣatriya*s become hostile to *brahman*s, how the latter should be protected; *Yudhiṣṭhira* inquired whether, upon an anarchy happening, any man that protects and rules acquires merit; *Bhīṣma* answered in the affirmative; a king that does not or cannot protect is useless (XII, 78). The kind of persons that are eligible as royal priests; the limits or measure of the *dakṣiṇā* (XII, 79). Who should and who should not be trusted by the king (XII, 80). How the king should conduct himself for winning over kinsmen and friends: the old story of a discourse between *Kṛṣṇa* and *Nārada*: *Kṛṣṇa* said: "My heart is worried through the cruel speeches of my kinsmen; might resides in *Saṅkarṣaṇa*, mildness in *Gada*; and as regards *Pradyumna*, he surpasses even myself in beauty of person; [but] many others of the *Andhakas* and the *Vṛkṣas* are possessed of great prosperity and might. What can be more painful than [my relation to] *Ahuka* and *Akrūra* (v. the note of PCR., p. 260)?" *Nārada* said that the calamity was due to *Kṛṣṇa* himself; "the kingdom cannot be taken back from *Babhrū* and *Ugrasena*, employ soft words, etc.; the *Yadavas*, etc. (λ) are dependent on thee; *Ṛ*. always pray for thy advancement; thou art the lord of all creatures, etc." (XII, 81). The second means by which a king may win kinsmen and friends; an old story is cited of what the sage (*brahmarṣi*) *Kālakarṣkiya* had said to the *Kośala* king *Kaśmadarṣin*; *Kālakarṣkiya* travelled through the country with a crow in a cage and observed the misdeeds of all the officers of the king, saying that it was the crow that told him all this, and related it to the king; the crow then was

found pierced with a shaft within the cage; he quoted *Yama* as to the painful lot of those that serve the king; "this thy kingdom is like the river *Sita*, boats sink in it; thy father regarded me lovingly as his friend; when distress overtook this kingdom during the reign of thy father I performed many penances." *Kṣemadārṣin* then took a minister from the *kṣatriya* order, and appointed *Kālakavṛkṣṭya* as his *purohita*, and subjugated the whole earth (XII, 82). The qualifications of legislators, ministers, courtiers, and counsellors (XII, 83). The merits of agreeableness of speech; the old account of a conversation between *Brhaspati* and *Çakra* (i.e. *Indra*) (XII, 84). Which are the affairs of state that a king has to deal with, and by which persons ought they to be executed? (XII, 85). The kind of city which a king should have (XII, 86). How a kingdom should be consolidated and how it should be protected (XII, 87). How a king should behave if he wishes for wealth (XII, 88). A king should not cut down trees yielding edible fruits. How one man acquires superiority over the rest; the gifts made by thee in this world support D., P., men, N., Rā., birds, and animals (XII, 89). The duties of kings (*kṣatradharmān*) explained by *Angiras Uthya* to *Mandātṛ Yauvanāçra*, about the king's power being only a trust for the good of his people and not for the gratification of his own caprices; the R. made the king, intending that he should be the embodiment of righteousness on earth; he is called *rājan* ("king") in whom righteousness shines (*rājata*); he in whom there is no righteousness is called a *vr̥ṣala* (*yāminvilitgate dharmah* (= *vr̥ṣah*)); *dharmā* ("righteousness") comes (*aravati*) from *dhana* ("wealth") or from *dhāraṇa* ("restraining"); *Svayambhu* (*Brahmān*) created *Dharma* for the advancement and growth of creatures; in consequence of his malice towards the brahmins *Çṛi* deserted *Bali Vairocana* and repaired to *Indra*, and *Bali* indulged in many vain regrets. The *gr̥tis* declare that Unrighteousness (*Adharma*) begat a son named Pride (*Darpa*) upon *Çṛi*; Pride led many D. and As. to ruin, and many R.-r.; when the king does not restrain vice, sinful Rā., and persons of neutral sex, etc., begin to take birth even in respectable families, etc. (XII, 90). Continuation of *Uthya's* discourse. "The ages *Kṛta*, etc. (μ), are all dependent on the conduct of the king. It is said that the Creator (*Dhātṛ*) created power for the object of protecting the weak; weakness is indeed a great being, for everything depends upon it. The king is *Yama* himself. This is the way in which *Indra*, etc. (ν) have acted. D., R., P., and G. sing the praises, both here and hereafter, of that king whose conduct is righteous." Thus addressed by *Uthya*, *Mandātṛ* did as he was directed, and became the sole lord of the wide earth (XII, 91). How a righteous king desirous of acting righteously should behave: the old story of what M.-r. *Vamadeva* sang in ancient times to king *Vasumanas* (XII, 92); the consequences that result from the king's acting unrighteously. "*Yayāti Nāhuṣa*, thus having propounded the king's lore (*rājopaniṣadām*), said that a king should slay even contemptible foes" (XII, 93). Continuation of *Vamadeva's* discourse. Thus addressed by *Vamadeva*, king *Vasumanas* did as he was directed (XII, 94). How a *kṣatriya* should act who desires to subjugate another (XII, 95). A king should never desire to subjugate the earth by unrighteous means. It was by such behaviour that *Indra* got the sovereignty of the world. King *Pratardana*, subjugating his foes in great battle, took all their wealth, including their very grain and medicinal

herbs, but left their land untouched. King *Divodāsa*, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter, and their food; for this reason he was deprived of the merit of his conquest. King *Nābhāga* gave away whole kingdoms with their rulers as sacrificial presents to the *brahmins*, excepting the wealth of learned *brahmins* and ascetics (XII, 96). *Yudhisṭhira's* condemnation of *kṣatriya* practices. *Bhishma* pointed out that by chastening the wicked, protecting the good, performing sacrifices, etc., a king cleanses himself, and ultimately obtains a residence in *Indra's* heaven (XII, 97). The regions of felicity acquired by heroes killed in battle: the old story of the discourse between *Ambarisha* and *Indra*. *Ambarisha*, the son of *Nābhāga*, having repaired to heaven, beheld his own generalissimo *Sudasa* in the company of *Indra*, and going to regions still higher. *Indra* explained to *Ambarisha* the sacrifice of battle. "That warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the powers of *Viṣṇu* and the intelligence of *Brhaspati* . . . thousands of Aps. covet him for their lord; having slain *Jambha*, etc. (f), I myself have become the chief of the celestials" (XII, 98). The old story of the battle between *Pratardana* and king *Janaka*, who cheered his troops by showing them both heaven (full of G.-girls, etc.) and hell; his warriors vanquished their foes in battle (XII, 99). How kings should lead their troops to battle. "It is proper to set the troops in motion on *Caitṛi* or *Mārgaṣṭirhi*. Keeping *Saptarishayaḥ* (*Ursa* major) behind them, the troops should fight; the wind, the sun, and *Çukra* (*Venus*) should blow and shine from behind them; the wind is superior to the sun, the sun to *Çukra*. When a small number of troops is to fight with a great many, the array called *Sacīmukha* should be formed" (XII, 100). How the troops should be accoutred, armed, and disposed for battle. The *Gāndhāras*, etc. (o), fight best with their curved knives (*nakhara*) and lances. The *Uçinaras* are possessed of great strength and skilled in all kinds of weapons. The *Prāçyas* are skilled in fighting from the backs of elephants and conversant with stratagems (*kūṭayodhinah*). The *Yavanas*, etc. (π), are well skilled in fighting with bare arms. The *Dakṣiṇātyas* are skilled in fighting sword in hand. Indications of courage (XII, 101). What the indications are of the future success of an army. "*Çambara* has said that having afflicted a foe first, forgiveness should be shown afterwards" (XII, 102). How a king should behave towards a foe that is mild, towards one that is fierce, and towards one that has many allies: the old narrative of the discourse between *Brhaspati* and *Indra*; *Brhaspati* recommended conciliation or lulling a foe into security; other means; a king should never slay a large number of the defeated troops, etc.; the indications of wicked persons. *Indra*, in subduing his foes, acted strictly according to the words of *Brhaspati*, and reduced all his enemies to subjection (XII, 103). How a righteous king deprived of his kingdom should act; the discourse between *Kṣemadārṣin* and *Kālakavṛkṣṭya* in days of old, when prince (*nṛpasutaḥ*) *Kṣemadārṣin* had become weak and fallen into great distress; "only a fool, deprived of former prosperity, censures the Supreme Ordainer (*Dhātṛ*)" (XII, 104). Continuation of the discourse; "do thou serve the *Mithila* king *Janaka* . . .; cause thy enemy to perform the great sacrifice called *vicvrajit* and divest him by that means of all his possessions, and cause an ascetic

conversant with *yoga* to make thy foe desire to adopt renunciation" (XII, 105). The king's reply discountenancing deceit and fraud. Asked by *Kulakavyakhiya*, the *Vidaha* king *Janaka* made friends with the *Kośala* prince *Kishomadāryin*, took him to *Mithilā*, and bestowed upon him his own daughter, etc. (XII, 106). How the king should behave towards the aristocracy (XII, 107). Important duties in brief; the relative superiority of parents and preceptors (XII, 108). Characteristics of truth and falsehood; "even a person that is disresponsible . . . may succeed in earning great merit as the hunter *Bulāka* by slaying the blind [beast]"; *Kauçika* again, on the banks of the *Gangā*, obtained great merit (*sic!* cf. PCR., p. 352, and *Kauçika*); a deceitful person always wishes to betake himself to the practice of *As.* (PCR. *amānaraṇa dharmam*) (XII, 109). How many creatures avoid difficulties? "they that worship with devotion the god *Nīrāyaṇa* (*Kṛṣṇa*), that Supreme Lord of all creatures . . . succeed in overcoming all difficulties. He is always engaged in doing what is agreeable to *Arjuna*, and also to *Yudhiṣṭhira*." Blessing upon the reader (XII, 110). How may good and wicked men be recognized? the old story of the discourse between a tiger and a jackal: in ancient times, in a rich city called *Parika*, there was a cruel king *Paurika*, who was reborn as a jackal; remembering his former prosperity he became filled with grief and abstained from meat, and became compassionate and truthful, etc., and lived upon fruit that had dropped from the trees; he dwelt in a vast crematorium, his birth-place. The other jackals in vain endeavoured to make him eat carrion, promising to give him food. He consented to become the minister of a tiger, on the condition that the latter should always meet with him alone and in secret, etc. The old servants of the king (i.e. the tiger) first in vain tried to bribe him; then they secretly placed the meat intended for the king in the house of the jackal. The king ordered the jackal to be slain. The mother of the king dissuaded him ("the firmament seems to be like the solid base of a vessel, the fire-fly seems to be like the actual spark of fire; in reality, however, the sky has no base, and there is no fire in the fire-fly; there is necessity for secreting"). A righteous agent of the jackal discovered everything about the false accusation. Notwithstanding the entreaties of the king, the jackal retired to the forest, gave up his body by sitting in *prāya*, and proceeded to heaven (XII, 111). A king should not behave after the manner disclosed in the history of a camel: There was, in the *Kṛta* age, a huge camel who had recollection of all the acts of his former life; he practised severe austerities in the forest; *Brahmān* granted him the boon that he should have a neck so long that he could seize any food at even the end of 100 *yojanas*. He became idle. One day a great storm arose. The camel placed his head and a portion of his neck within the cave of a mountain; it began to pour in torrents; a jackal with his wife entered the cave for shelter and began to eat of the camel's neck, and thus the camel met with his death because of his idleness. "Manu has said that victory depends upon intelligence" (XII, 112). The old story of the discourse between the Ocean and the Rivers. The Ocean (the refuge of the foes of the gods) asked the Rivers why the latter never washed away a cane; *Gangā* replied that the reason is that the cane bends (XII, 113). How a man of worth should behave when insulted with harsh words in an assembly (XII, 114). The qualifications of persons that may be employed by the

king. "Criminal laws should be duly administered, even after the manner of *Çāṅkhya* and *Likhita*" (XII, 115). *Bṛishma* related the story of the dog who by favour of the R. became a *çarabha* and was, for misconduct, retransformed into his own canine form; *Bṛishma* had heard the tale in the hermitage of *Rāma Jāmadagnya*, recited by many R.; the dog first was transformed into a leopard, then into a tiger subsisting upon the other animals of the forest (XII, 116); then into an elephant > a lion > a *çarabha* (having eight legs and eyes on the forehead); one day, eagerly thirsting for blood, he wished to slay the sage, who then retransformed him into a dog (XII, 117); the dog became very cheerless, and was driven by R. from his hermitage. Continuation of *Bṛishma's* discourse on the qualifications of servants (XII, 118). The lessons to be drawn from the story of the dog that was transformed into a *çarabha* (XII, 119). How a king should exercise the duty of protection; "the human body is the residence of *Indra*, etc. (p)" (XII, 120). Asked by *Yudhiṣṭhira*, *Bṛishma* discoursed about the origin and character of chastisement ("the foremost of all beings among D., R., P., Y., Rā., Pç., Sā., As., etc."), quoting *Manu* and *Brahmān* ("the first word": *prāgacanam*); some of the names of chastisement (σ); "beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, etc., constitute the body, composed of seven attributes and eight limbs, of a kingdom; chastisement is another powerful limb of a kingdom"; it springs from *Brahmān* (the creator of the universe with D., As., Rā., etc.) and the *Veda*; several kinds of *vyavahāra*; *Brahmān* has laid down: "neither mother nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty" (XII, 121). The discourse between the *Aṅga* king *Vasuhoma* (who was pious and, with his spouse, always practised penances) and *Indra's* friend king *Mandhātṛ*, at *Muñjapṛsthā* (esteemed by P. and D.-r.) on that peak of *Himavat* (near *Meru*) (*yatra Muñjapṛstho Rāmo jātākaranam adīyat*; Nil. is silent) a favourite haunt of *Rudra*, where *Vasuhoma* came to be regarded as a D.-r. Asked by *Mandhātṛ* about the origin of chastisement, *Vasuhoma* (who knew the doctrines of *Bṛhaspati* and *Uçanas*) related: Once *Brahmān*, desiring to perform a sacrifice, failed to find a priest; he conceived in his brain; after 1,000 years he sneezed; the foetus, *Kahupa*, fell from his head; he became a lord of creatures and a priest in the sacrifice of *Brahmān*. Chastisement disappeared; a great confusion set in; *Brahmān* repaired to *Viṣṇu* (armed with an enormous *çūla*), who created his own self into the form of chastisement (having righteousness for its legs); from that form the goddess *Sarasvatī* created the Science of Chastisement (*daṇḍanīti*); after this *Viṣṇu* (*çalavarāyudha*) made *Indra* the ruler of D., *Yama* *Vaivasvata* of P., *Kubera* of treasures and Rā., *Meru* of the mountains, the Ocean of the rivers, *Varuṇa* of the waters and As., Death of life and all living things, Fire of all things possessed of energy, *Mahādeva* of R., *Yatishṭha* of the *brahmanas*, *Jātavedas* of V., *Sūrya* of all luminous bodies, the Moon of Stars and constellations, *Aṃsumat* of herbs, *Skanda* (of twelve arms) of spirits and ghostly beings; Time of all creatures and the fourfold death (v. PCR.) and of grief and joy. Upon the completion of that sacrifice, *Mahādeva* made over chastisement to *Viṣṇu* > *Angiras* > *Indra* and *Martī* > *Bṛghu* > all R. > *Lp.* > *Kahupa* > *Manu* *Vaivasvata* (*çṛāddhadeva*) > his sons. Chastisement remains awake, protecting all creatures, being

in the hands of successive holders: *Indra* > *Agni* > *Varuṇa* > *Prajāpati* > righteousness > the son of *Brahmān*, i.e. Law > energy > the herbs > the mountains > the juices > *Nirṛti* > the planets and the luminous bodies in heaven > the *Vedas* > the form of *Viṣṇu* with equine head > *Brahmān* > *Mahādeva* > *Viṣṇudeva* > *R.* > *Soma* > *D.* > the *brahmins* > the *kshatriyas*. Several names of *Mahādeva* (τ). Blessing upon the reader (XII, 122). *Bhishma*'s discourse on Virtue, Wealth, and Pleasure. The narrative of the discourse in olden times between *R. Kāmaṇḍa*[ka] and king *Āṅgarishṭha* (XII, 123). How may one acquire a virtuous behaviour? *Bhishma* recited the discourse of *Dhṛtarāṣṭra* to *Duryodhana*; as the latter was burning with envy at the sight of the prosperity of *Yudhisṭhira* and his brothers at *Indraprastha* and his mistakes in the palace he, accompanied by *Karṇa*, went to *Dhṛtarāṣṭra* with the same question; "10,000 *śatākas* eat at *Yudhisṭhira*'s palace off plates of gold; his steeds are of the *Tittiri* and the *Kalmāsha* breeds (? so PCR.; *agvāṇa tittiri-kalmāsha*), etc." *Dhṛtarāṣṭra* said: "*Mādhātṛ* conquered the whole world in only one night, *Janamejaya* in the course of three, *Nabha* in seven," and he related the story of *Indra*'s taking away from *Dai*. *Prahlāda* the latter's prosperity; *Prahlāda* in days of yore, by the merit of his behaviour, snatched from *Indra* his sovereignty and reduced the three worlds to subjection. *Indra* repaired for knowledge to *Bṛhaspati*, who caused him to repair to *Bhārgava* (Uṇas), who said that *Prahlāda* had better knowledge. *Indra*, in the shape of a *brahman*, repaired to *Prahlāda*, who said that he was ever obedient to the teachings of *Ṣakra*, etc. *Prahlāda* granted him a boon, and *Indra* wished him to acquire *Prahlāda*'s nature (*ṣīla*). *Prahlāda* was filled with fear, but granted the boon. A flame of light issued out of his body: it was the embodiment of his nature, which was going away and entered the body of *Indra*. Then a similar apparition issued out: it was Righteousness; then Truth; then Good Deeds; then Might; then Prosperity, that informed him that the *brahman* was *Ṣakra*. Asked by *Duryodhana*, *Dhṛtarāṣṭra* told him how moral conduct (*ṣīla*) might be acquired (XII, 124). The characteristics of Hope; "*Duryodhana* destroyed the hope I had cherished," said *Yudhisṭhira*. The discourse between *R.-r. Sumitra* (of the *Haiḥaya* race) and *Rahabha*. *Sumitra*, when hunting, was led away by a deer that he had pierced with an arrow; he shot at it again, but in vain (XII, 125); arrived at an asylum he asked *R.* about Hope (XII, 126); *Rahabha* told him that he had visited *Badari*, the asylum of *Nara* and *Nārāyaṇa*, where the sage *Aśvaśiras* reads the *Vedas*; "having performed my ablutions in the lake and offered oblations of water to *P.* and *D.*, I entered the asylum; not far from that spot I entered another retreat, where I beheld a very tall and emaciated *R.*, *Tanu*, exceedingly feeble; he began to discourse in the midst of *R.*; a king came with his forces and ladies on a chariot drawn by fleet steeds; the name of this king was *Vṛadīyuma*; his son and only child *Bhāridīyuma* had been missing, and *Vṛadīyuma* came there in course of his wanderings amidst the forest in pursuit of the missing one. *Tanu* said that a *R.* had been insulted by *Bhāridīyuma*, who, asked by him for a golden jar and vegetable barks, contemptuously had refused to gratify the ascetic, who became disappointed (XII, 127). *Tanu* hung down his head; in former days he had been disappointed by the king, and he had practised penances for a long time, and determined to drive away hope from his mind. He then discoursed about the slenderness of Hope. Then he caused

the lost prince to be brought thither, rebuked the king, and displayed himself to be the god of righteousness." Thus addressed by *Rahabha*, king *Sumitra* gave up his hope (XII, 128). *Bhishma* cited the old narrative of the discourse between *Gautama* and *Yama*. *Gautama* owned a wide retreat on the *Pāripātra* hills; for 60,000 years he underwent ascetic austerities there. One day *Lp. Yama* (*Dharma*) came and spoke about truth, etc. (XII, 129). How may a king in great danger and distress left by his friends behave? (XII, 130).

Rājagṛha, the metropolis of the *Māgadh* (= *Girivraja*). § 177 (*Pāṇḍudigvijaya*): I, 113, 4451 (the capital of king *Dīrgha*).—§ 242 (*Ambuvica*): I, 204, 7476 (the capital of king *Ambuvica*).—§ 277 (*Jarāsandhavaddhap.*): II, 21, 832 (? the capital of *Jarāsandha*).—§ 370 (*Tīrthayātrāp.*): III, 84, 8082 (a tīrtha).—§ 785 (*Anugītāp.*): XIV, 82, 2436 (the capital of *Meghasandhi*). Cf. *Girivraja*.

rājan, pl. (°*anah*) = *Yaksha*, pl. (?): V, 4717; VII, †5828 (*rājavana*, i.e. the *rākṣasa* *Alambusha*).

Rājani, a river. § 574 (*Jambūkh.*): VI, 91, 329.

[Rājanīyamahābhāgya(m)] ("the grandeur of the *kshatriyas*"). § 467 (*Mūrk.*): To the horse-sacrifice of king *Aśṭaka Vaiṣvāmītri* all kings repaired, also his brothers *Pratardana*, *Vasumanas*, and *Ṣibi Auśinara*. After the sacrifice was completed, these four took *Nārada* on their chariot and asked him who of them (as they were all blessed with long life and virtuous) should first fall from Heaven? *Nārada* answered that *Aśṭaka* should first come down, because he had praised himself for having given away thousands of kine; then *Pratardana*, because he, though he had given to *brahmins* successively the four horses yoked to his chariot, and then had drawn the chariot himself, had done so with detraction (*asūyati*); then *Vasumanas*, because he, though he had twice at the *svastirācana* for the sake of a flowery chariot (*pushparathasya*, v. 13313, see the note of PCR., p. 601) given the chariot to *Nārada*, because he praised it, had not done so on a third occasion; *Nārada* himself would come down before *Ṣibi*, because *Ṣibi*, at the request of *Vidhātṛ* in the disguise of a *brahman*, who was desirous of trying *Ṣibi*, had cooked his son *Brhadgarbha* as food for the *brahman* without being angry, though the *brahman* meanwhile had set fire to *Ṣibi*'s abode and treasury and arsonal, and when the *brahman* ordered *Ṣibi* himself to eat his son's body *Ṣibi* was willing to do it; but the *brahman* said, "Thou hast conquered wrath, there is nothing that thou canst not give to the *brahmins*," and withdrew his hand, and then *Ṣibi* beheld his son like a child of the gods, while the *brahman* disappeared; and that *Ṣibi* had not done this for fame or wealth, etc., but because this is not practised by the sinful (III, 198).

Rājapura, a city of the *Kāmbojas*. § 589 (*Droṇābhishhekap.*): VII, 4, 119 (*Karṇa* proceeded to *R.* and vanquished the *Kāmbojas*).

Rājarāja¹ ("king of *Yakshas*"?) = *Kubera*: III, 11358 (*K°*), 11765, 15888 (°*trām*), 15891, 16473; XV, 570.

Rājarāja² = *Ṣiva*: XII, 4502 (°*Ḷalapaṇiḥ*); XIII, 1263 (1000 names¹).

Rājarāja ("king of *Yakshas*"?) = *Kubera*: III, 16188.

Rajas = *Ṣiva* (1000 names¹).

[Rājasūyārambhaparvan(°va)] ("the beginning of the *rājasūya* sacrifice," the 22nd of the minor parvas of *Mhbhr.*). (Cf. *Rājasūyasya ārambha*).—§ 272: *Yudhisṭhira* consulted his counsellors, brothers, *ptvījes*, ministers,

Dhaumya, *Draipāyana*, etc., as to the *rājāsāya* (“in which *rāsis* of austere vows establish six fires singing *mantras* of the *Sāmaveda*; at the conclusion thereof the performer, when installed in the sovereignty, is rewarded with the fruit of all sacrifices, including the *darvithomas*”). They all encouraged him to perform it. All people lived happily under his sway and loved him (therefore he was called *Ajātaśatru*); *Bhīma* ruled over all men justly, *Arjuna* protected the people from enemies, *Sahadeva* administered justice impartially, *Nakula* behaved towards everybody with humility. There was no extortion, disease, etc. *Yudhishtira* sent a messenger to *Kṛṣṇa* in *Dvāravātī*, and *Kṛṣṇa* came to *Indraprastha* accompanied by *Indrasena*, and was consulted by *Yudhishtira* (II, 13).—§ 273: *Kṛṣṇa* said that *Yudhishtira*, in order to become *samrāj*, ought to slay the *Magadha* king *Jarāsandha*, and deliver the princes whom *Jarāsandha* held shut up in a mountain hole in order to sacrifice them to *Mahādeva* (i.e. *Śiva*). “The now existing *kshatriyas* are descended from the remnants of those who were exterminated by *Rāma*. They represent themselves to be the descendants of *Aila* and *Ikshvāku*; of those there are 100 families. The *Bhojas*, descendants of *Yayāti*, are great and scattered all over the earth; but now *Jarāsandha*, ruling the middle land (i.e. *Mathurā*, *Nīl*), has overpowered them. His allies are (1) *Çiçupāla*, who has become his *senāpati*; (2) the *Karūṣa* king *Vakra*, who fights by illusion (*māyayodhin*); (3-4) *Hama* and *Dimbhaka* (see below); (5-8) *Dantavakra*, *Karūṣa*, *Karabha*, *Meghavāhana*; (9) *Bhagadatta*, the *Yavana* king, the ruler of the west, who bears on his head the most wonderful gem on earth, the old friend of thy father, and who chastises *Muru* and *Naraka*; he obeys *Jarāsandha*, but in his heart he is tied by affection to thee; (10) the king of *Anga*, *Vaṅga*, *Puṇḍra*, and of the *Kirātas*, *Paṇḍraka* *Vāsudeva*, who among the *Cedis* is called *Puruṣottama*, and always bears, from foolishness, the distinctive signs of *Kṛṣṇa*; (11) *Bhīṣmaka*, king of the *Bhojas*, the friend of *Indra*, who governs a fourth part of the world, who by his learning has conquered the *Pāṇḍyas*, *Krathas*, and *Kaṇḍikas*, and whose brother *Ākrṣi* is like to *Rāma* *Jāmadagnya*, has placed himself under *Jarāsandha*, though *Kṛṣṇa*, etc., his relatives, are engaged every day in doing what is agreeable to him. Only *Yudhishtira*’s maternal uncle, the *Kuntī* king *Puruji*, who has his dominions in the west and the south, regards *Yudhishtira* with affection. The following peoples have fled for fear of *Jarāsandha*: (1) the eighteen tribes of the northern *Bhojas* have fled towards the west; (2-10) the *Çurasenas*, *Bhadrakāras*, *Bodhas*, *Çalvas*, *Paṭaccaras*, *Susthalas*, *Mukuttas* (B. *Su*°), *Kulindas*, and *Kuntis*; (11-13) the *Çalcāyana* kings with their brethren and followers, the southern *Pāṇcālas*, and the eastern *Koçalas*, have all fled to the *Kuntis* (?); (14-15) the *Matsyas* and the *Sannyastapādas* (? so B.; C. *Sanya*°) have left their dominions in the north and fled into the southern country; (16) all the *Pāṇcālas* have fled in all directions.” *Jarāsandha*’s relations to the *Yādavas* were the following: *Kaṁsa*, having persecuted the *Yādavas*, married *Asī* and *Prāpti*, daughters of *Jarāsandha* and sisters of *Sahadeva*, and began also to oppress the old chiefs of the *Bhojas*, who sought the help of *Kṛṣṇa*, etc.; *Kṛṣṇa* bestowed upon *Ākrūra* the daughter of *Āhuka*, and with *Saṅkarṣaṇa* (i.e. *Balarāma*) he slew *Kaṁsa* and *Sundama*. Then *Jarāsandha* took up arms, and the eighteen tribes (*kulair aṣṭādaçavaraiḥ* (?), differently *Nīl*.) thought

they would be unable to check him even in 300 years. His friends *Hama* and *Dimbhaka* were incapable of being slain by weapons. Some other king, named *Hama* (differently *Nīl*), was slain by *Rāma* in the battle of the eighteen tribes (*aṣṭādaçavaraiḥ* ?); then *Dimbhaka*, thinking that he could not live without *Hama*, killed himself in the *Yamunā*, and *Hama*, hearing that, also jumped into the *Yamunā*; then *Jarāsandha* returned to his kingdom, and the *Yādavas* continued to live at *Mathurā*. But the widow of *Kaṁsa* (PCR. *Hama*), the daughter of *Jarāsandha*, urging him to revenge the death of her husband, the *Yādavas* fled from *Mathurā*, and took up their abode in *Kuṣṇathali* (i.e. *Dvāravātī*), adorned by *Raivata*, and strongly fortified the *Gomanta* mountains, three *yojanas* in length. “In the race of *Kṛṣṇa* there are 8,000 brothers [and cousins, PCR.]. *Āhuka* has 100 sons. *Cārudeṣṇa* with his brother, *Cakradeva*, *Satyaki*, *Kṛṣṇa*, *Rauiṇeya* (i.e. *Balarāma*), and *Çāmba* (like *Çauri* in battle) are seven heroes (*rathāḥ*); *Kṛtavarma*, *Anādhyakṣi*, *Çamika*, *Samitiñjaya*, *Kaṅka*, *Çaṅku*, and *Kuntī* are seven *mahārathas*; then there are also two sons of *Andhakabhoja* and himself; all these heroes, remembering the middle country, are now living among the *Vṛṣṇis*” (II, 14).—§ 274: *Yudhishtira* had some scruples, which were opposed by *Bhīma* and *Kṛṣṇa*, who cited from the *Kṛta* age five kings, who had become emperors (*samrāj*): *Yauvanāçvi* (i.e. *Māndhātṛ*) by the remission of taxes (B. *jītvā jayyān*, “by victories”), *Bhagiratha* by protection, [Arjuna-] *Kṛtavīrya* by asceticism, *Bharata* by strength, and *Marutta* by prosperity; 100 families of kings have been unable to oppose *Jarāsandha*; he has already brought eighty-six kings to the house of *Paçupati* (i.e. *Śiva*); when he has fourteen more he will offer them as sacrifices (II, 15).—Some further objections of *Yudhishtira* are refuted by *Arjuna* (II, 16).—§ 275: The origin of *Jarāsandha* was the following: The *Magadha* king *Brhadratha*, who had three akshauhīnis of troops, married the two twin daughters of the king of *Kāçi*, making an engagement never to show a preference for either. As he was childless he repaired to the *rishi* *Caṇḍa-Kauçika*, the son of *Kākshtvat Gautama*, who was sitting under a mango-tree. He gave a mango fruit to the king, who gave it to his queens. They then brought forth each one half of a child, which were thrown away, but, found and laid together by the *rākshasi* *Jarā*, became one living child (II, 17).—*Jarā* had been created by *Śvayambhū* for the destruction of the *Dānavas* and named *Gṛhadevi* (*gṛhe gṛhe manushyaṇām nityam tiṣṭhāmi rākshasi*, v. 730), and always lived in the king’s house and did him good, because there was on the walls a likeness of her endowed with youth and in the midst of children, and she was daily worshipped with scents, etc. The king ordered a great festival to be held in *Magadha* in honour of *Jarā*, and named the boy *Jarāsandha* (*Jarayā sandhito*, v. 739) (II, 18). Some time after *Caṇḍa-Kauçika* again came to *Magadha*, and foretold the greatness of *Jarāsandha*, that weapons should not hurt him, and that he should see *Rudra*. After having installed *Jarāsandha*, *Brhadratha* with his two wives retired to the woods and, after practising ascetic penances, ascended to heaven. When king *Kaṁsa* was slain by *Vāsudeva* (i.e. *Kṛṣṇa*), *Jarāsandha*, from *Girivraja*, whirling a mace ninety-nine times, hurled it towards *Mathurā*, where *Kṛṣṇa* was residing at that time; the mace fell at *Gadavāsāna*, near *Mathurā*, at a distance of ninety-nine *yojanas* [from *Girivraja*, PCR.]. He, with *Hama* and *Dimbhaka* (who were skilled

in the *nitiśāstra*, v. 765), were more than a match for the three worlds; therefore, from policy, the *Kukuras*, *Andhakas*, and *Vṛkṣas*, chose not to fight with him (II, 19).

Rājasūyasya ārambha(h) ("the beginning of the rājasūya sacrifice"). § 11 (Parvasaṅgr.): I, 2, 408 (*rājasūyasya ārambhah*, i.e. *Rājasūyārambhaparvan*).

Rājasūyika(m) parva[n] ("the section relating to the Rājasūya sacrifice"). § 10 (Parvasa): I, 2, 318 (*parva* . . . *R°m*, i.e. *Rājasūyikaparvan*).

[Rājasūyikaparvan(°va)] ("the section relating to the Rājasūya sacrifice," the 25th of the minor parvas of Mbhr.). (Cf. *Rājasūyikaṃ parva*.) § 286: Under *Yudhishtira's* rule the people were very happy, and great riches filled the treasury. Then *Yudhishtira* resolved upon the celebration of the *rājasūya*. *Kṛṣṇa* came there, having appointed *Ānakundubhi* to the command of the army. Then *Yudhishtira*, sitting with *Dharmya*, *Kṛṣṇa-Dvaipāyana*, his brothers, etc., asked *Kṛṣṇa* to install himself in that sacrifice or to permit the *Pāṇḍavas* to be installed in it. *Kṛṣṇa* said that *Yudhishtira* ought to perform it and employ himself (i.e. *Kṛṣṇa*) in some office. Then *Yudhishtira* caused his minister (*mantrin*) *Sahadeva* to get the articles together that *Dharmya* might order as required for the sacrifice, and to let *Indrasena* and *Viçoka* and *Puru*, with *Arjuna* for his charioteer, engage in collecting food. *Dvaipāyana* himself became the *brahman* and appointed learned brahmins as *ṛtvijes*; *Susāman* ("the bull of the *Dhananāyaya*") became the *sāmaga*, *Yājñavalkya* the *adhvaryu*, *Paila* (the son of *Tasu*) the *hotṛ* accompanied by *Dharmya*, and their disciples and sons the *hotṛagas* (see BK.) who uttered benedictions, etc. Then *Yudhishtira* caused *Sahadeva* to dispatch messengers, who invited men of the four castes. Then the brahmins installed (*dikṣhayān cakrire*) *Yudhishtira* in the *rājasūya* sacrifice, the guests arrived, the artificers erected habitations, etc. Then *Yudhishtira* despatched *Nakula* to *Hastinapura* in order to fetch *Bhisma* and *Droṇa*, *Dhṛtarāṣṭra*, *Vidura*, *Kṛpa*, etc. (II, 33). Enumeration of kings who came to *Yudhishtira's* *rājasūya* (II, 34). — § 288: *Yudhishtira* saluted *Kṛṣṇa-Dvaipāyana*, etc. (a), and appointed *Duhṣasana* to attend to the food, etc., *Ayathāman* to the brahmins, *Saṅjaya* to the kings, *Bhisma* and *Droṇa* to see what was done and what left undone, *Kṛpa* to attend to the diamonds, etc., and the *dukṣiṇās*; *Vidura* became the disburser, *Duryodhana* the receiver of the tributes (*arhaṇāni*), *Kṛṣṇa* washed the feet of the brahmins. *Yudhishtira* performed the sacrifice with six fires (II, 35). — § 292 (cf. *Çiçupāla-vadhaparvan*): Then the sacrifice was completed, watched by *Kṛṣṇa*. When the kings departed, the *Pāṇḍavas*, commanded by *Yudhishtira*, followed them to the confines of his dominions, one after another (a). *Kṛṣṇa* asked leave to go to *Dvāraka*, being thanked by *Yudhishtira* for his co-operation, and having bidden farewell to *Prithā*, etc. (β), and having performed his ablutions, etc., he walked round the *Garuḍa*-bannered chariot, which *Dāruka* had fetched, and ascending it set out for *Dvāravati*, followed on foot by the *Pāṇḍavas*, till they took leave. Now *Duryodhana* alone, with king *Subala's* son *Çakuni*, remained in the assembly house (II, 45).

Rāji (B., more correctly *Raji*), a prince. § 141 (*Purāṇas*): I, 75, 3150 (third son of *Āyus* and *Svarbhānavi*).

Rājñām āgamana(m) ("arrival of the kings"). § 11 (*Parvasaṅgr.*): I, 2, 410 (cf. *Rājasūyikaparvan*).

Rājoparicara = *Vasu Uparicara*: XII, 12838.

Rājyalābha ("the *Pāṇḍavas*' getting half of the kingdom"). § 10 (*Parvasaṅgr.*): I, 2, 315 (B. °*lāmbha*, i.e. *Rājyalābhaparvan*). Cf. *Rājyalāmbha*.

[Rājyalābhaparvan(°va)] ("on the *Pāṇḍavas*' getting half of the kingdom," the 15th of the minor parvas of Mbhr.). (Cf. *Rājyalābha*, *Rājyalāmbha*.) § 244: The *Pāṇḍavas* with *Kuntī* and *Kṛṣṇa* journeyed towards *Hastinapura*. *Dhṛtarāṣṭra* despatched *Vikarna*, *Citrāsena*, *Droṇa*, and *Kṛpa* to receive them. The inhabitants were filled with joy. In order to prevent any difference between them and their cousins, *Dhṛtarāṣṭra* caused them, with *Kṛṣṇa* in the van, to repair to *Khāṇḍavaprastha*, taking half the kingdom. With *Dvaipāyana's* assistance they measured out a piece of land for their city, which was very beautiful, and came to be called *Indraprastha*. Having settled the *Pāṇḍavas* there, *Kṛṣṇa* came back with *Rāma* to *Dvāravati* (I, 207).

— § 245: When the *Pāṇḍavas* were dwelling in happiness at *Khāṇḍavaprastha*, one day the *Devarshi Nārada* came to them, and recommended them to make an arrangement so that disunion might not arise among them for the sake of their common wife, mentioning how *Sunda* and *Upasunda* had killed each other for the sake of *Tilottamā*. *Yudhishtira* asked who those *Asuras* were, and who this *Tilottamā* was (I, 208). — § 246: *Sundopasundopākhyāna* (q.v.). The arrangement the *Pāṇḍavas* made was, that if one of them should be sitting with *Draupadī*, and one of the other ones should happen to see it, he would have to retire into the forest for twelve years and live as a *brahmacārin*. Then *Nārada* went away (I, 219).

Rājyalāmbha = *Rājyalābha*. § 11 (*Parvasaṅgr.*): I, 2, 362.

Rākā', a female *Rākshasa*. § 525 (*Rāmopākhyānap.*): III, 274a, 15893, 15896 (by *Viçravas*, mother of *Khara* and *Çurpanakhā*).

Rākā' ("the day of the full moon," personif.). § 615u (*Skanda*): IX, 45γ, 2516 (came to the investiture of *Skanda*).

Rakshana = *Vishṇu* (1000 names).

Rakshas, pl. (°*āṇsi*), a kind of being = *Rākshasa*, pl.: I, 106 (*Gandharvoraga-Yaksha-R°āṇsi*), 1247 (*ahito Daitya-R°āṇ*, sc. *Garuḍa*), 2515 (*Yaksha-R°āṇ* . . . *sambhavam*), 2637 (*Gandharvoraga-R°āṇ* . . . *sambhavam*), 2781 (*Gandharvoraga-R°āṇ*), 2798 (*aṃśāvatarāṇam deva-Gandharva-R°āṇ*), 2799 (*deva-Dānava-R°āṇ aṃśāvatarāṇam*), 4410 (*Gandharvoraga-R°āṇ*), 5966 (°*obalānviṭā*, sc. *Hiḍimbā*), 5987 (°*āṇ vai yaçohara*, sc. *Hiḍimba*), 6028 (*Raudro muhartā R°āṇsi prabalāni bhavanty uta*), 6042, 6082 (°*āṇ çreṣṭhah*, sc. *Ghaṭotkaca*), 6299, 6300, 6444 (*Yaksha-Gandharva-R°āṇ*), 6868, 6873, 6874, 6875, 6883, 6887 (*Parāçara* performed a *Rākshasa* sacrifice), 7128, 7658 (*Yaksha-R°oganaḥ*), 7712 (*nāga-pārthiva-R°āṇ*), 8198 (°*Piçāca-Daityāṇam*); II, 76 (*Kinkaraiḥ*), 258 (*roga-R°obhayāt*); III, 367 (*Hiḍimba-Baka-mukhyāṇam*), 388, 403 (°*ghnaiḥ* . . . *mantraiḥ*), 460 (*Kirmiraṃ R°āṇ varam*), 1686 (*aṃśāḥ kṣitiasampṛāptā deva-Dānava-R°āṇ*), 8260 (°*gaṇavikīrṇāni tīrthāni*), 8391 (*Gandharva-Yaksha-R°obhiḥ*, at *Guṅḡadvāra*), 8436, 8470 (*tīrthāni* . . . *anukīrṇāni R°obhiḥ*), 8873 (*Asuroraga-R°āṇsi*), †10070, †1001 (°*ghnān* . . . *mantrān*), †11393, 11452, 11463, 11465 (*Gandharvoraga-R°āṇ*), 11654 (*aḥhipaṇ Yaksha-R°āṇ*, i.e. *Kubera*), 11682 (*Gandharvoraga-R°āṇsi*, all. to *Khāṇḍavahanaparvan*), 11712, 11713 (*Yaksha-R°āṇ*), 11714 (*Bhīmasena* slew many *R.*, among them *Maṇimat*), 11769 (*Kuberaṃ* . . . *Yaksha-R°ogavṛtam*), 11784 (*Yaksha-R°āṇ*), 11787 (do.), 11838, 12021 (*Gandharvoraga-R°āṇ*), 13534 (*avadhyāḥ* . . .

Rōam, sc. Dhundhu), 13584 (*sarpa-Gandharva-Rōam*), 14264 (*Kinnaroraga-Rōam*), 14548 (*Yaksha-Rōbhiḥ*, followed Rudra), 15172 (*Daitya-Rōgaṇāḥ*, reborn as warriors in the great battle), †15640 (*Yaksha-Rōam*), 15887 (*Laṅkāṁ* . . . *Rōgaṇānviṭam*), 15921 (*°Kimpurūṣaiḥ*, followed Kubera to Gundhamādana), 15989 (*hatsahu*, sc. by Rāma Dāçarathi), 16086 (*praptaḥ* . . . *yonim Rōsevitam*, sc. Viṣṇavas), 16176 (*puruṣādānam*, Rāvṇa ruled over 28 *koṣas* of R.), 16359, 16364, 17277 (*Yaksha-Rōam*); V, 348, 457, †1911, 4424 (*rūpāṇi Yaksha-Gandharva-Rōam*); VI, 246 (*θ*) (reside on Himavat), 814 (*Yaksha-Rō-Piṣācābhayaḥ | na bhayaṁ vidyate*), 1227 (*Vitṭeṣo*—i.e. Kubera—*Yaksha-Rōam*, sc. *asmi*, says Kṛṣṇa), 4061 (*aviṣṭā ira* . . . *Rō-bhūtaiḥ*), 4525 (*puruṣādānam*), 5509 (*nadatu*, on the battle-field); VII, 1125 (*°grāmanimukhyayoḥ*, i.e. Ghaṭotkaca and Alambusha), 1321 (*cividdhāni*), †1451 (*°vāpāda-pakṣi-Rōam*), †1975 (*°am gaṇāḥ*, on the battle-field), 2241, 2242 (slain by Rāma Dāçarathi at Janasthāna), 4087 (*nadim* . . . *Rōgaṇasamakulāṁ*), 4099 (*°grāmanimukhyayoḥ*, i.e. Ghaṭotkaca and Alambusha), 4131 (*Ghaṭotkacaḥ* . . . *Rōbalavatām varah*), 6790 (*°am ghorarūpānam akṣauhinīyā samdṛtaḥ*, sc. Ghaṭotkaca), 6827 (*°am adhirājo 'ham*, says Ghaṭotkaca), 6862 (*yūtham Rōam*), 6866 (*°am camāṇi*), 6876 (*yūtham Rōam*), †6921 (*°gaṇāḥ*), 7851 (*°ghnaṁ*, sc. *karma*), 7877 (*°am pravaraṁ*, i.e. Ghaṭotkaca and Alambusha), 7925 (*°am ghorarūpānam* . . . *senayā rtaḥ*, sc. Ghaṭotkaca), 7976 (*yūtham Rōam pīnavakṣasam*), 8078 (dual, i.e. Ghaṭotkaca and Alāyudha), †8148 (*°gaṇān*), 8444 (*nāsuroraga-Rōam*), 9410 (*°am Piṣācāc ca vineḍuḥ*), †9465 (*nāga-Rō-Piṣācān*); VIII, 1248 (*°Piṣācāḥ*), 2097 (*°opasrṣṭeṣu*), 2104 (*(F) °Piṣācāḥ*, on Himavat); IX, 2127 (*chāyāḥ* . . . *deva-Gandharva-Rōam*), 2396 (*°ṣaṇitam* . . . *Rōgrāmanisammataṁ*), 2406, 2424, 2426 (*bhāgāḥ* . . . *Rōam*), 2491 (*deva-Dānava-Rōam*), 2496 (*deva-Gandharva-Rōam*), 2531 (*Yaksha-Rōam*); X, 318 (followed Aśvatthāman), 411, 438 (*Yaksha-Rōsamakīrṇe*), 440, 444, 452, 455, 459, 716 (*°gaṇabhayaṁ*); XI, 434 (*puruṣādānam*), 438; XII, 63 (*deva-Dānava-Rōam*), 1703 (*°gaṇasevitam* . . . *Kurukṣhetram*), 2814 (forwarded by Kubera, but slain by Mucukunda), 2912, 3360 (*mānuṣhoraga-Rōam*), 3395 (*pāpa-Rōam*), 4409 (*Yaksha-Rō-Piṣācānam*), 6137, 6413, 6416, 8524 (*nara-Kinnara-Rōam*), 9283, 9286, 10666 (*Dhanadāḥ*—i.e. Kubera — . . . *Yaksha-Rōodhipaḥ*), 12385, 12944 (*sa-devāsura-Rōam*), 12952 (*°patiṁ*, i.e. Rāvṇa), ††13214, 13666 (*Daitya-Dānava-Gandharva-Rōgaṇasamakulā*); XIII, 804 (*devānam sa - Yakshoraga - Rōam*), 806 (*yajñendrābula - Rōsu*), 1020 (*°gaṇāḥ*), 1129 (*°ghnaṁ*, sc. the 1,000 names of Īṣa), 1574 (*bhāgaṁ Rōam*), 2097 (*manuṣhoraga-Rōam*), 2998 (*Kinnaroraga-Rōam*), 3101 (*Kuberam iva Rōam*, sc. *anujvanti*), 3197 (*°am bhāgāḥ*), 3299, 4020, 4224 (*Gandharvoraga-Rōam*), 4281, 4384, 4701, 4731, 4737 (*Yaksha-Rōam*), 4785, 5646 (*°vat*), 5680 (*mahā-Rōgaṇā ira*), 6143 (*°ghnāni*), 6153 (do.), 6217 (*°am kulavardhanaḥ*), 6344 (*°Bhūtagaṇaiḥ*); XIV, 607, †1169 (*°gaṇāḥ*), 1183 (*Gandharvoraga-Rōam*), 1226 (*Piṣācoraga-Rōam* . . . *Īṣaravāḥ prabhuk*), 2034 (*neduḥ*); XV, 14 (*kathāḥ* . . . *Devārṣi-pitṛ-Rōam*), 572 (*lokān* . . . *deva-Gandharva-Rōam*); XVI, 59; XVIII, 199 (*°Yakṣān Ḥuko 'grāvayat*, sc. the Mhbh.).—Do., eg.: I, 7632 (*ṣalāhastena*); III, 10762 (created by Raibhya for the destruction of Yavakṛita), 10768 (= do.), 10778 (= do.), 10779 (= do.), 11469; IV, 450 (protected Draupadī at the injunction of Sūrya), 462 (= do., *°balasamāhataḥ*, sc. Kicuka); VI, 4149 (only C., but read *rakshasva* with B.); VIII, 4243; X, 354; XII, 2888 (seized Kaikeyarājā), 2889 (= do.); XIII, 5883,

5884, 5886, 5887, 5889, 5918 (a pale and lean R. who seized a brahman but instructed by him set him free).

Names of single Rakshases:—

Alambusha: VI, 3621, 4038 (= Ārahyacṛṅgi), 4047, 4559 (= Ārahyacṛṅgi), 4561–4, 4568, 4604, 4605, 4610, 4611, 5144; VII, 3560, 4088, 4130, 7854 (son of Jaṭāsura), 7857 (*Δ°*).

Alāyudha: VII, 8050, 8068 (*nara-Rōsoḥ*, i.e. Bhīma and A.), 8074, 8075, 8108 (*pātito*), 8115 (*Δ°*).

Baka: I, 6209 (*°bala°*), 6212, 6220, 6222, 6224, 6271, 6288, 6291, 6294, 6296.

Cārvāka: I, 349 (*C°*); XII, 1420, 1436.

Dhūmrāksha: III, 16391.

Ghaṭotkaca: VI, 4113; VII, 6785 (*Bhaimasenaiḥ*), 7816, 7845, 7891, 7958, 7993, 7994, 8002, †8162, †8165 (only C.), †8169, †8175, 8239, 8355, 8356; XII, 1489 (*Haidimbasya*).

Hiḍimba: I, 2253 (*H°*), 5951, 5993, 6024, 6027 (*pāpa°*), 6029, 6031, 6044; III, 567.

Jaṭāsura: III, 11448, 11506 (*°Vṛkodarau*), 11507 (*Bhīma-Rōsoḥ*), 11518.

Kinkara: I, 6715, 6717, 6718, 6726, 6732, 6733, 6736, 6762, 6767, 6772, 6798.

Kirmira: III, 368 (*K°*), 385, 390, 406, 425, 429, 442.

Lavana: XIII, 861.

Manimat: III, 11736.

Mārica: III, 11200 (*M°*), 16059 (*mṛgarūpadhareṇa*).

Ogha: V, 1890 (*Ogharakṣaḥ*, v. Nil.).

Puloman: I, 877 (*P°*), 879, 880, 884, 888, 897, 899, 906, 908, 909.

Rāvṇa: III, 15872, 16031 (*R°*), 16521 (*Daṣagrīvasya*), 16524, 16541 (*°veṣmani*); IV, 653 (all. to Rāmo-pāthyānaparvan).

Vajravega: III, 16434 (*V°*).

Rākshasa, pl. (*°āḥ*), a class of beings = Rakshas, pl.: I, 454, 1396 (*deva-Dānava-Rōāḥ*), 2513 (incarnate and slain by the incarnations of the gods), 2514 (do.), 2571 (the offspring of Pulastya), 2618 (*Nairṛtāḥ*, the offspring of Nirṛti and Adharma), 2795 (*amṣāvatarānam* . . . *Rōanam*), 3152 (*Gandharvoraga-Rōan*), †3607 (*bhaumā Rōas tikṣṇadamaśtrāḥ*), †3608 (do.), 5950 (*vanam Rōsevitam*), 5960, 5969 (*sarva-Rōāḥ*), 5992 (*karishyūmidam vanam a-Rōm*, says Bhīmasena), 5994 (*°pāmsana*, i.e. Hiḍimba), 6075, 6173, 6236 (*nihatāḥ*, sc. by Bhīmasena), 6445, 6496 (*Yaksha-Rō-Gandharvāḥ*), 6866 (*°sattraṇa*, Parāçara performed a Rākshasa sacrifice), 6867, 6886 (*sarva-Rōsattraṇa*), 8256 (*Yaksha-Rō-Pannagāḥ*), 8285, 8295 (*Piṣācoraga-Rōan*), 8304 (*Yaksha-Rō-Gandharva - nara - Kinnara - Pannagāḥ*), 8318; II, 86 (*Kinkarā nāma*), 415 (in the palace of Kubera), 465 (in the palace of Brahmān), 481, 1171 (*ye ca Kālamukhā nāma nara-Rōyonayāḥ*, vanquished by Sahadeva), 1710 (*Kinkarā nāma*); III, 420 (*°kaṇṭhakaṁ*, sc. Bhīmasena), 435 (*°ānam mukhyasya*, i.e. Kirmira), 878, 1188 (*Gandharvānura-Rōāḥ*), 1646, 1909 (§ 339d: The R. live in inaccessible mountains and rugged countries), 2100 (*deva-Gandharva-manuṣhoraga-Rōan*), 2407 (*Piṣācoraga-Rōan*), 5037 (in the tirtha Vajavā), 8437, 8438 (*Yatuddhānāḥ*), 8674 (seen in the body of Rāma Dāçarathi, the incarnate Viṣṇu), 8854 (*Gandharva-Rōan*), 10829 (*Kuberaspādaḥ ca* . . . *raudrā maitrāḥ ca Rōāḥ*), 10831 (*Yaksha-Rō-Kinnarāḥ*, on Kailāsa), 10851 (*ṣaile 'smiṇ Rōaktṛe*), 10894 (*Kuberanalintam* . . . *Rōair abhishevitam*), 11023,

11025, 11038 (*°skandhatah*), 11211, 11212 (*sa-R°gagan*
Ravanam), 11236 (did not exist in the Kṛtayuga), 11287
 (*Dhanadodyānam rakshitam Yaksha-R°aiḥ*), 11351 (*nalinim*
R°air abhirakshitam), 11359, 11361 (*Krodhavaṣā nāma*),
 11367, (11370), 11375, 11379, 11381 (many *R.* slain by
 Bhīmasena at the lotus-tank of Kubera), 11411, 11464
 (*dharmaṣya R°a mūlam dharmam te viduḥ*), 11499 (*nihatāḥ*,
 sc. by Bhīmasena), 11537, 11538, 11652, 11672, 11684
 (*sarva°*), 11696, 11708 (*Yaksha-R°-Gandharvāḥ*), 11709
 (*Yaksha-R°bāhubhiḥ*), 11711, 11713, 11717 (*sarva°*, Bhīmasena
 slew many *R.*, among them Mapimat), 11743, 11747, 11753,
 11777, 11779, 11835, 11840, 11990 (*sura-Dānava-R°aiḥ*),
 12205 (*sura-R°-Pannagaiḥ*), 12271 (*deva-Dānava-R°aiḥ*),
 12304 (*Yaksha-R°-Gandharvāḥ*), 12425 (*Himavān . . .*
Yaksha-R°saṅkulah), 12427 (*deva-Gandharva-R°aiḥ*), 12522
 (*Brahmarshi-deva-Gandharva-Yaksha-R°-Pannagaiḥ*), 12877
 (*sa-Yakshoraga-R°am*), 12891 (*Yaksha-R°varjito*), 12942
 (*deva-Dānava-R°āḥ*), 12979 (*Gandharvoraga-R°ān*), 15178
 (reborn as the Saṃcāptakas), 15196 (*Saṃcāptakāḥ . . .*
R°arishṭacetasaḥ), 15823 (*Yaksha-R°-Bhūtāni*), 15913
 (*Yaksha-R°taḥ*), 15919 (*°yonau te jātasya*, sc. Vibhishana),
 15925 (*Yaksha-R°senayoh*), 15926, 15987 (slain by Rāma
 Dācarathi), 16317 (Rāma installed Vibhishana as king of all
 the *R.*), 16330 (*°koṭinam*), 16338 (*a-R°m imam lokam*
kartāmi), 16351, 16355 (*kāmarūpinaḥ*), 16360 (*vānara-*
R°āḥ), 16362, 16368, 16390 (*hari-R°-vṛtrayoh*, i.e. Hanūmat
 and Dhūmrāksha), 16394, 16428, 16432 (dual, = Pramāthin
 and Vajravega), 16499, 16503, 16504, 16508, 16579 (*Yaksha-*
R°-Pannagaiḥ), 17319; IV, 40 (*hatvā Pannaga-R°ān*, sc.
 Arjuna, all. to Khāṇḍavaduhanaparvan), 1571, 1767, 2271;
 V, 464 (*Kinnaroraga-R°āḥ*), 540, 2033 (*yana*—i.e. by
 Bhīmasena—*bhīmabala Yaksha R°āḥ ca purā hatāḥ*), 2401,
 3830 (*atra*—i.e. in the north—*R°-Yaksha-Gandharvānā ca*
. . . ādhipatyena Kailāse Dhanado—i.e. Kubera—*abhi-*
shecitāḥ), 5803 (*°sainyam*), 5867, 5927 (*asya*—i.e. Ghaṭotkaca's—*sacivāḥ*); VI, 110 (*°ṇitair vaktrusampārṇā ātṛpṣā*
tatra R°āḥ, omens), 212 (*Gandharvāsura-R°āḥ*, on Meru), 229
 (*Kuberaḥ saha R°aiḥ*, on Gandhamādana), 1975 (*Piṣācoraga-*
R°āḥ), 2467 (do.), 2867 (followers of Ghaṭotkaca), 2869,
 2961 (*Yaksha-R°-Pannagaiḥ*), 2981 (*Daitya-Dānava-R°āḥ*,
 reborn as warriors in the great battle), 3704 (*deva-Gandharva-*
R°āḥ), 3833, 4027, [4035 (§ 585c: illusion is natural with
 the *R.* and their age and form are dependent on their will)],
 4070 (*°puṇḡgavaiḥ*, followed Ghaṭotkaca), 4076 (= do.),
 4077 (= do.), 4080 (= do.), 4082 (four enumerated, slain
 by Duryodhana), 4123 (*°ānām mukhyasya*, i.e. Ghaṭotkaca),
 4219, 4220 (attacked Aṣvatthāman), 5624 (*deva-Dānava-*
R°āḥ); VII, 540 (dual, *Hidimbālabuḥḥau*), 1463 (*sa-*
Yakshoraga-R°āḥ . . . lokāḥ), †1976 (*prakaraḥamānāḥ kuṇa-*
pāni), 2226 (slain by Rāma Dācarathi at Janasthāna), 2623
 (*Asuroraga-R°āḥ*), 2661 (do.), 2806 (*Piṣācoraga-R°āḥ*),
 3444 (*sa-Yakshoraga-R°āḥ . . . lokāḥ*), 4098 (*°simḥayoh*,
 i.e. Ghaṭotkaca and Alambusha), 4269 (*prithivi . . . sa-*
R°gandā), 6048 (*Yakshoraga-R°āḥ*), 6339 (do.), 6797, 6840
 (followed Ghaṭotkaca), 6843, 6863, 6867, 6872, 6875, 6880
 (*°ānikam*), 6898 (*akṣauhiniṃ R°ānam*), 6908, 6922, 7015
 (*jagat . . . sa-Yaksha-R°gaganam*), 7021 (*Piṣācoraga-R°aiḥ*),
 7832, 7928, 7969 (followed Ghaṭotkaca), 7976, 7977, 7997,
 8005, 8009 (*Hidimba-Baka-Kirmira nihataḥ*, sc. by Bhīma-
 sena), 8011, 8045 (*Bhīmaḥ . . . R°antakaraḥ*), 8047, 8049
 (followed Alāyudha), 8055, 8057, 8061, 8063, 8079, 8084,
 †8172, 8281 (*sa-R°oragāḥ*), 8432, 8611 (*Yaksha-R°-saṅkulam*),
 9001 (*nāsuroraga-R°āḥ*), 9101 (*devān . . . sa-R°gaganam*), 9442,

9474, 9543; VIII, †819 (*°bhogjanān*), †1742 (*Garuḍa-Piṣāca-*
sa-Yaksha-R°ān), 4409 (*Piṣācoraga-R°āḥ*), 4422 (sided with
 Karṇa), †4567 (had been slain by Arjuna yuga after yuga);
 IX, 1757, 2139 (in Čaṅkhatīrtha), 2255 (slain by Rāma
 Dācarathi in the Daṇḍaka forest), 2301, 2401 (drank blood
 from the Sarasvatī), 2407, 2417, 2421, 2422 (the cause of men's
 becoming *R.*), 2427 (*°annam*; § 615r: The food over which
 one has sneezed, that in which there are worms and insects,
 that which may be mixed with any leavings of dishes, that
 which is mixed with hair, that which is trodden upon, that
 which is mixed with tears, shall form the share of the
R. Knowing this the learned man shall carefully avoid these
 kinds of food. He who takes such food shall be regarded as
 eating the food of *R.*), 2428, 2429 (went to heaven having
 bathed in the Aruṇā), 2448 (battle between the gods and the
 Dānavas, the Daiteyas, and the *R.*), 2509 (*Yaksha-R°-*
Pannagaiḥ), 2685 (defeated by Skanda), 2849 (in Ādityatīrtha),
 3297; X, 441; XII, 62, 1608 (*Yaksha-R°-Pannagaiḥ*), 1830
 (*Yaksha-R°ān*), 2240 (*Yaksha-R°-bharta . . . Naravāhanaḥ*,
 i.e. Kubera), 2245 (*Yaksha-R°-Nagaiḥ*), 2768 (*Gandhar-*
voraga-R°āḥ), 2812 (forwarded by Vaiṣṇava—i.e. Kubera—
 but slain by Mucukunda), †2907, †2908, 4496 (*°ānā ca*
Kuberam api cecvaram), 5436 (*iva*), 5773 (*Yaksha-R°sevitāḥ*),
 6392, 6393, 6415, 6421, 6425, 6932 (*Yaksha-R°-Nāgūc ca*),
 6947, 7656 (*Yaksha-R°ān*), 8116 (had been under the sway of
 Bali), †8425 (*Kinnara-Yaksha-R°āḥ*), 8453, 10222 (*maha-*
raudrāḥ), 10278 (*Piṣācoraga-R°āḥ*), 10336 (*Piṣācoraga-*
R°aiḥ), 10477, 10838 (*Yaksha-R°-Gandharvāḥ*), 12323
 (*devaganam . . . sāsura-R°am*), 12333 (*Yaksha-R°-Dānavāḥ*,
 on Ādityapārvata), 12622 (*Yaksha-R°saṅghaiḥ*), 13365
 (*Daitya-Dānava-R°āḥ*), 13667 (do.); XIII, 184 (forwarded
 by Viṣvāmitra), 734 (Čiva assumes the forms of the *R.*, etc.),
 996, 1294 (*Yaksha-R°āḥ*), 1413 (*Mānibhadra-purogamāḥ*,
 protect the lotus-lake of Kubera), 1414, 1415, 2098, 2977
 (*pitaroraga-R°āḥ*), †3687, 3865 (*Piṣācoraga-R°āḥ*), 3886
 (*Kinnaroraga-R°āḥ*), 3979 (*kukkūṭāc ca varāhaḥ ca R°āḥ*),
 3981 (*Gandharvoraga-R°āḥ*), 4023 (*deva-Dānava-R°ān*), 4207
 (presented Skanda with a boar and a buffalo), 4211 (*°āsura-*
saṅghāḥ), 4711 (*Yaksha-R°āḥ*), 4717 (*Yaksha-R°-bhoginām*),
 4725, 4732 (*yeshām nāgrābhūjo viprā devatātithibalakāḥ*), 4734
 (*Yaksha-R°-Pannagaiḥ*), 5704, 6741 (*°opamāḥ*), 7071 (*sa-*
Yakshoraga-R°am . . . jagat), †7368 (praise Kṛṣṇa), †7378
 (had been defeated by Kṛṣṇa), 7677 (*Rāmo R°ha*); XIV,
 1434 (*Piṣācāsura-R°āḥ*), 1566 (*Yaksha-Gandharva-R°ān*),
 1581 (*Yaksha-R°-yonyoh*), 1685 (*deva-R°-Nāgānām*), 1989
 (*°ghnāni . . . dravyāni*), 2034; XV, 848 (*Gūhyaka-R°āḥ*,
 have been incarnated as warriors in the battle), 852
 (= Duḥcāsana, etc.), 904; XVIII, 174 (= the followers of
 Duryodhana). Cf. Brahmarākshasa, pl.—Do., sg.: I, 568
 (cf. X, chap. 6), 2761 (incarnate as Čikhaṇḍin), 6706 (*°vat*),
 6708 (do.), 6880; III, 10765 (created by Raibhya for the
 destruction of Yavakṛta), 10770 (= do.), 10771 (= do.),
 10777 (= do.), 16063, 16262; IV, 462 (protected Kṛṣṇa at
 the injunction of Sūrya); V, 4063 (Yayāti is questioned if
 he is a *R.*); VI, 3003 (said of Duryodhana); IX, 2250 (slain
 by Rāma Dācarathi), 2256 (= do.); X, 350 (Aṣvatthāman
 is believed to be a *R.*), 364 (do.); XII, (2911) (seized
 Kaikeyarāja), 8164; XIII, 7148; XV, 857 (incarnate as
 Čikhaṇḍin).

Names of single Rākshasas:—

Alambusha: VI, 1712, †2808 (*°*), 3561 (*°*), 3615
 (*°*), 4018 (*°*), 4022, 4025, 4026, 4030, 4033,

4036, 4038, 4041, 4044, 4046, 4048 (alow. Irāvat), 4560, 4566, 4567 (^oottamah), 4569 (do.), 4576, 4578, 4579, 4593, 4599, 4612, 5052 (*Arshyaçrṅgim*), 5141, 5142, 5143, 5145, 5147; VII, 1124 (*A°*), 3981, 4066, 4070, 4078, 4083, 4093, 4094, 4112, 4113, 4116, 7502, 7503.

Alāyudha: VII, 3568 (*A°*), 8039, 8092, 8105; IX, 76 (*A°*), 94 (*A°*), 1299 (*A°*); XV, 879 (*A°*).

Baka: I, †3825 (*H°*), 6202, 6207 (*H°*), 6221, 6234, 6235, 6272, 6275, 6277, 6279, 6281, 6282, 6304, 6316 (*Baka-R°m*), 6317; VII, 4076 (^opravarah).

Cārvāka: XII, 1414 (*C°*), 1425 (*C°*), 1427 (*pāpa°*), 1432 (*C°*), 1435, 1440 (*C°*).

Damça: XII, 89.

Dhūmrāksha: III, 16389, 16390 (^ovīra-), 16391.

Ghaṭotkaca: I, †197 (*Gh°*), †3833 (*Gh°*); III, 11010 (*Gh°*), 11013 (do.); V, 5591 (do.); VI, 2454 (do.), 2458 (do.), 2864, 2874, 3170 (*Gh°*), 3283 (do.), 3671, 3673, 3867 (*Gh°*), 4065 (*Bhaimasenir Gh°h*), 4069, 4102, 4114, 4116, 4121 (^osattamah), 4139, 4145, 4146, 4219, 4221, 4239 (^oapasadam), 4245, 4249, 4254 (*Gh°*), 4300, 4303, 4307, 4510 (*Gh°*), 4586 (do.), 5075 (do.), 5106 (*Bhaimasenim*), 5587 (*Gh°*); VII, 376 (*māyārī*), 1124, 3536 (*Gh°*), 4116, 4118, 4283 (*Gh°*), 6652 (*Gh°*), 6828, 6856 (*Draupī-R°yoh*), 6886, 6916, 7013 (*Gh°*), 7367 (*Bhaimasenim*), 7413, 7425 (*Draupī-R°yoh*), 7427, 7433, 7810 (*Gh°*), 7834 (do.), 7840, 7843 (*Karna-R°yoh*), 7847, 7848, 7854, 7864, 7870, 7883, 7889, 7890 (*Gh°*), 7904, 7914 (*Karna R°yoh*), 7921 (do.), 7953, 7972, 7985, 8029 (*Karna-R°yoh*), 8041, 8092, 8133, 8134, †8135, †8158 (*māyām* . . . *R°sya*), †8159, †8164, †8165 (only C.), †8168, †8171, †8176 (*nihatam*), 8292, 8312 (*Gh°*), 8331, 8333; VIII, 2406 (*Gh°*); IX, 79 (do.); XV, 875 (do.).

Hiḍimba: I, 5927 (*H°*), 5954, 5957 (^obhojanam), 5958, 5972 (?), 5973, 5977, 5983, 5990, 6002, 6011 (*H°*), 6018, 6023, 6025, 6033, 6034; III, 561 (^oadhamaḥ), (562), 564, 565, 569.

Indrajit: III, 16457, 16462.

Jatāsura: I, 455 (*J°*); III, 11451, 11465, 11468, 11476, 11479, 11480, 11484, 11485, 11488, 11490, 11493, 11497, 11501, 11504, 11505, 11517, 11524 (*nihatam*); VII, 7850 (*J°o* . . . *R°āgryah*).

Kalmāshapāda: VIII, 2092 (read *Kalmāshapādaḥ sarasi* with B.).

Kinkara: I, 6716 (*K°*), 6764 (?), 6766, 6767 (?).

Kirmira: III, 423, 436, 437, 448, 449 (^oadhamaḥ), 452, 457.

Maṇimat: III, 11720 (*M°*), 11722, 11729, 11737.

Mārica: III, 16002, 16020.

Mūka: III, 1570, 1577.

Prahasta: III, 16382.

Rāvāna: III, 11283 (^oadhamaḥ), 11284 (^oadhamaḥ), 16051, 16200 (^oveçmani), 16513 (*māyeshā* . . . *R°sya*), 16612 (*Daçagrvīram*); VII, 2227 (*R°*); IX, 1752 (*R°*).

Virūpāksha: VII, 7905 (the chariotter of Ghaṭotkaca); XII, (6371), 6430.

Rākshasa, nlj. ("belonging to the Rākshasas"). I, 2962 (sc. *vīrahah*), 2964 (do.), 2966 (*Gāndharva-R°au*, sc. *vīrahau*), †3821 (^om buddhim āçritah, sc. Duryodhana); III, 393 (*māyām*), 403 (do.), 1566 (*rūpam*), 16321 (do.); VI, 1181 (*prakṛtiṃ mohinīm*), 3617 (*māyām*), 3619 (do.), 4228 (*māyeshā R°i*), 5009 (*vyūhān*); VII, 6348 (*nāsuroraga-R°am*, sc. *yuddham*), 6879 (*śamām*), 7815 (*astrāṇi*), 7821 (*māyā*),

7924 (*māyām*), 7978 (*śamām*), 8000 (*māyām*), 8090 (do.), †8138 (do.), †8147 (*vrshṭim*), 8614 (*yuddham*); VIII, 2097 (*bhaishajam*); XII, 11103 (*vishayan*); XIII, 2411 (*vidhik*), 5694 (do.).

Rākshasaçreshtha ¹ ("the best of the Rākshasas") = Alambusha: VI, 4034, 4554, 4594 (*māyārī*), 4601.

Rākshasaçreshtha ² (do.) = Rāvāna: III, 16527.

Rākshasādhīpa ¹ ("king of the Rākshasas") = Ghaṭotkaca: VI, 4137, 4223 (*māyārī*).

Rākshasādhīpa ² (do.) = Rāvāna: III, 16399, 16502 (*R°*).

Rākshasādhīpa ³ (do.) = Virūpāksha: XII, 6423.

Rākshasādhīpati ¹ (do.) = Kubera: III, 11705.

Rākshasādhīpati ² (do.) = Maṇimat: III, 11796.

Rākshasādhīpati ³ (do.) = Rāvāna: II, 410.

Rākshasādhīpati ⁴ (do.) = Virūpāksha: XII, 6356 (*V°*), 6365 (*V°*).

Rākshasamaheçvara ("the great lord of the Rākshasas") = Rāvāna: III, 16194.

Rākshasapati ("lord of the Rākshasas") = Rāvāna: III, 16406.

Rākshasapuṅgava ¹ ("chief of the Rākshasas") = Alambusha: VI, 4045.

Rākshasapuṅgava ² (do.) = Alāyudha: VII, 8016.

Rākshasapuṅgava ³ (do.) = Avindhya: III, 16148 (*A°*).

Rākshasapuṅgava ⁴ (do.) = Ghaṭotkaca: III, 11014; VI, 4098, 4147, 4251.

Rākshasapuṅgava ⁵ (do.) = Indrajit: III, 16446.

Rākshasapuṅgava ⁶ (do.) = Rāvāna: III, 15898 (*Daçagrīvah*), 16034.

Rākshasarāja ¹ ("king of the Rākshasas") = Baka: I, 6286 (*nara-R°yoh*, i.e. Bhīma and B.).

Rākshasarāja ² (do.) = Rāvāna: III, 16035 (*R°*); V, 3790 (*R°*).

Rākshaseçvara ¹ ("lord of the Rākshasas") = Ghaṭotkaca: V, 5926 (*Hiḍimbah*); VI, 3559 (do.); VII, 7924, 8257.

Rākshaseçvara ² (do.) = Hiḍimba: I, 5962 (*H°*).

Rākshaseçvara ³ (do.) = Kubera: III, 15890 (*K°*).

Rākshaseçvara ⁴ (do.) = Rāvāna: III, 16004, 16010, 16046 (*R°*), 16056, 16184.

Rākshaseçvara (do.), dual (^oau) = Kumbhakarna and Rāvāna: III, 15895.

Rākshasendra ¹ ("king of the Rākshasas") = Alambusha: V, 5802 (*A°*); VI, 3616, 3622, 4555, 4571, 4588, 4598, 4609; VII, 3537 (*A°*), 4067 (*Arshyaçrṅgim*), 4095, 4106 (*A°*), 4117, 4122 (*ratham*), 4128, 7371 (*A°*), 7498 (*A°*), 7508, 7879 (*A°*); VIII, 135 (*A°*); XI, 792 (*A°*).

Rākshasendra ² (do.) = Alāyudha: VII, 8004 (*A°*), 8028 (*A°*), 8033 (*A°*), 8045, 8052, 8054, 8056, 8058, 8064, 8067, 8076 (*A°*), 8077 (*Bakabhātrā*).

Rākshasendra ³ (do.) = Ghaṭotkaca: III, 11023; VI, 2811, 3633 (*Hiḍimbah*), 3672, 3676, 4127, 4154 (*Gh°*), 4246; VII, 6794 (*Gh°*), 6882 (*Gh°*), 7417 (*Gh°*), 7434, 7436 (*Gh°*), 7980 (*Gh°*); VIII, 299 (*Gh°*); XI, 792 (*Gh°*).

Rākshasendra ⁴ (do.) = Hiḍimba: I, 2254, 6012.

Rākshasendra ⁵ (do.) = Kumbhakarna: III, 16413.

Rākshasendra ⁶ (do.) = Rāvāna: III, 11199 (*R°*), 15873 (*R°*), 16048, 16145, 16314 (*bhrātā R°sya*, i.e. Vibhīshana), 16329, 16507 (*sya māyām*), 16531 (*R°*).

Rākshasendra ⁷ (do.) = Virūpāksha: XII, 6361, 6362, 6367, 6368, 6380, 6390, 6392, 6414 (*putrah R°sya*), 6423, 6424, 6431.

Rākshasendra ⁸, mostly pl. (^oah): I, 6979 (*parçesham*); III, 11758 (*pravara R°andam*, slain by Bhīmasena); VII,

4102 (dual = Ghaṭotkaca and Alambusha), 8040 (dual = Ghaṭotkaca and Alāyudha), †8211 (*nikata R^oa Hīdimbā-Kirmira-Bakpradhānā*).

Rākshasī¹ ("female Rākshasa"), pl. (°*gaḥ*): I, 6077 (*sadyo hi garbhān R^oyo labhante prasacanti ca*); III, 15891 (*tirah*, i.e. Pushpotkatā, Rākā, and Mūlini), 16136, 16145, 16195 (waited upon Sītā).

Rākshasī² (do.), sg.: I, 6523, 6553; III, 2519 (Damayantī is asked if she is a R.), 2558 (Damayantī is supposed to be a R.); IV, 260; VIII, 2048 (in Čākali), 2067.

Names of single Rākshasīs:—

Čūrpanakhā: III, 15990.

Dīrghajihvā: III, 16605 (D°).

Hīdimbā: I, 5940 (H°), 5942; 5956, (5958), 5959, 6041, 6060, 6062 (H°), 6072; III, 554 (H°).

Jarā: II, 715 (J°), 716, 718, 722, (725), 727, (729), 729 (J°), 730, 738; VII, 8224 (J°), 8226.

Trijaṭā: III, 16146 (T°), 16571 (T°).

Rakshitā, an Apsaras. § 103 (Amčāvat.): I, 65, 2558 (daughter of Prūdhi).

Rakshovaha, pl. (°*āḥ*), a people. § 595 (Shoḍačarāj., v. Rāma Jāmadagnya): VII, 70β, 2436 (slain by Rāma Jāmadagnya).

Rakta, **Raktamālyāambaradhara** = Čiva (1000 names¹).

Raktāṅga¹, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhītarāshītra's race).

Raktāṅga² = Čiva (1000 names²).

Raktavirakta = Čiva (1000 names¹).

Rāma¹, son of Jāmadagni and Reṇukā, otherwise called Paraçu-Rāma, which name, however, does not occur in the text of the Mhbh.; generally he is only named Rāma; passages where he is mentioned only by synonyms are put within square brackets; note the following abbreviations: Bh.=Bhārgava, J.=Jāmadagnya. § 8 (Purvaśnagr.): I, 2, 272 (*śastrabhīrtām varaḥ*; at the interval of the *Treta* and the *Dvaparayuga* R. repeatedly slew the kshatriyas of the whole earth), 275 (Bh.), 277 (formed five lakes of blood in Samantapañcaka, cf. § 363).—§ 11 (do.): I, 2, 443 (J.).—§ 61 (Sarpasattra): I, 55, 2112 (*o yathā śāstravid āstravī ca*, sc. Janamejaya).—[§ 84 (Ādivaṃčāvatārapap.): I, 64, 2459 (J.; twenty-one times he deprived the earth of the kshatriyas, then he performed austerities on the mountain Mahendra), 2460 (Bh.).]—§ 122 (Amčāvat.): I, 66, 2612 (*sarvaśāstrakū kuśalāḥ kshatriyāntakaraḥ*, the youngest of Jāmadagni's four sons).—§ 130b (Bhīshma): I, 67, 2712 (J., Bh., encounter with Bhīshma, all. to § 573).—§ 165 (Satyavatilābhop.): I, 100, [4004 (J.)], 4005 (*yad astraṃ R^oo veda*).—§ 169 (cf. Bhīshma-Satyavati-samprāda); Bhīshma told Satyavati: When Rāma Jāmadagnya, angry at the slaughter of his father, had slain with his battle-axe the Haihaya king Arjuna, he exterminated the kshatriyas twenty-one times, but the kshatriya race was restored by the kshatriya ladies, cohabiting with the brahmins: I, 104, 4172 (J.), [4175 (Bh.).]—[§ 190d (Arjuna): I, 123, 4799 (Jāmadagnyasamāḥ, sc. Arjuna).]—§ 201 (Droṇa): I, 130, [5118 (J.)], 5119 (°*aya Dhanurvedam*), [5121 (*Bhṛgūdvaḥam*), 5123 (J.)], 5126 (*praharātām creshṭhām*), (5127), [5131 (Bh.), 5132 (Bh.)] (communicated his weapons and the whole Dhanurveda to Droṇa, cf. § 217).—§ 217 (Caitrarathap.): I, 166, 6335, 6336, (6337), [6339 (*Bhṛgunandanāḥ*)], 6340 (Droṇa

acquired weapons from R., especially the Brahmāstra, cf. § 201).—[§ 218 (Draupadisambhava): I, 167, 6382 (*kshatrochedāya vihito Jāmadagnya ivāsthitaḥ*, sc. Droṇa).]—§ 233 (Svayamvarap.): I, 188, 7047 (J., had vanquished the kshatriyas).—§ 234 (do.): I, 190, 7101, 7104, 7115 (?).—§ 267 (Yamasabdhāv.): II, 8, 330 (J., in the palace of Yama).—§ 273 (Rājusūyārambhap.): II, 14, 566 (J., left a part of the kshatriyas unslain), [586 (*Jāmadagnyasamāḥ*, sc. Ākṛti).]—[§ 289 (Arghāharanap.): II, 37, 1352 (*Jāmadagnyaḥ dayitāḥ cishyah*, sc. Karṇa).]—[§ 296 (Dyūtap.): II, 53, 1918 (J., present at the rājasūya of Yudhiṣṭhira).]—§ 305 (do.): II, 78, 2574 (had on Bhṛgutūṅga instructed Yudhiṣṭhira).—[§ 317b (Kṛṣṇa Vāsudeva): III, 12, 511 (J., praised Kṛṣṇa, C. has by error *Yā*).]—[§ 324 (Dvāitavānapraveça): III, 26a, 985 (J., waited upon Yudhiṣṭhira).]—§ 362 (Tīrthayātrāp.): III, 83, 5095 (J., had made the tīrtha Yakshipī).—§ 363 (Rāmahrudāḥ): III, 83, 5097, 5099 (Bh.), 6001, 6004, 6009 (Bh.), 6010 (Bh.), 6011 (made five lakes of blood, which afterwards became tīrthas, in Kurukshetra).—§ 370 (Tīrthayātrāp.): III, 85, 8144 (made Lauhitya a tīrtha), [8158 (*Mahendrapā . . . Jāmadagnyanishēvitam*), 8185 (*Čārpārakam . . . Jāmadagnyanishēvitam*).]—[§ 377 (Dhaumyatīrthak.): III, 87, 8318 (*Mahendraḥ . . . Bhārgavasya*).]—§ 383e (Bhṛgoḥ tīrtham): III, 99, 8650 (regained his energy by bathing in *Bhṛgoḥ tīrtham*).—§ 383 (Tīrthayātrāp.): III, 99, 8652, 8655.—§ 383 (cf. do.): For the destruction of *Ravana Viṣṇu* corporeally took his birth as the son of king Daçaratha. I (sc. Lomaça) saw him in Ayodhyā when he had been born. Then Rāma Bhārgava, the [grand]son of *Reika* and the son of *Reṇukā*, went to *Ayodhyā* with his bow with which he had destroyed the kshatriyas, to see Rāma Daçarathi. Daçaratha sent Rāma to receive him. Rāma Daçarathi stringed Rāma Bhārgava's bow without exertion and enabled him to see him in his true form and to behold, in his body, the *Adityas*, the *Vasus*, the *Rudras*, the *Sādhyas*, the *gṛhas* of the *Maruts*, the *Pitrs*, *Hutaçana* (i.e. Agni), the *nakshatras* and planets, the *Gandharvas*, the *Rākshasas*, the *Yakshas*, the rivers and *tīrthas*, the eternal *ṛshis* named *Vālakshilyas*, who had become identical with *Brahmān*, the *Devārshis*, the seas and mountains, the *Vedas* with the *Upanishads*, the *vashatkāras*, and the sacrifices, the *Sāmans* in their living form (*cetamanti*), the *Dhanurveda*, the clouds, rains, and lightnings; then he shot a celestial shaft presented to him by Rāma Bhārgava; at this the earth was filled with sounds of thunder, etc., and began to quake. Rāma Bhārgava was for a time deprived of his senses, and the shaft came blazing back into Rāma Daçarathi's hands. Rāma Bhārgava proceeded to the *Mahendra* mountain, where he dwelt in terror and shame till after a year his *pitrs*, beholding him deprived of energy, caused him to bathe in the sacred river *Vadhūsara*, especially in the tīrtha *Diptoda*, where *Bhṛgu* had practised austerities in the *devayuga*; by this R. regained his energy (III, 99): III, 99, 8656 (Bh.), 8658 (*Reikanandano Rāmo Bhārgavo Reṇukāntakāḥ*), 8659, 8661, 8662, 8665, 8666, 8668, 8669 (J.), [8671 (Bh.)], 8673 (Bh.), 8679, 8681, 8683, 8686, 8687.—§ 393 (Tīrthayātrāp.): III, 115, 10127, 10128 (Bh.), 10129, 10130 (R. appeared to the ascetics on the fourteenth and the eighth [days of the lunar month]).—§ 394 (Arjuna Kārtavīrya): III, 115, 10131 (J.), 10132 (°*ena nirjītaḥ . . . kshatriyāḥ*), 10134 (J.), 10135 (slew Arjuna the king of the Haihayas).—§ 396 (Jāmadagni): III, 116, 10174 (fifth son

of Jamadagni and Reṇukā), 10183, 10184 (ordered by Jamadagni, *R.* slew his mother with his axe, but then solicited that she might be restored to life).—§ 397 (do.): III, 116, 10192, [10193 (Bh.)], 10195, 10196, 10197, [10199 (*Bhṛgunandanah*)] (slew Arjuna Kārtavīrya, who had injured Jamadagni, then the kinsmen of Arjuna slew Jamadagni).—§ 398 (cf. Jamadagni): After having lamented and cremated his father, *R.* vowed to slay the entire *kshatriya* caste, he then killed the sons of *Arjuna Kārtavīrya*, and the *kshatriyas* who followed them, and twenty-one times he made the earth devoid of *kshatriyas*; then he made five lakes of blood in *Samantapañcaka*, where he offered libations (*tarpayām āsa*) to the *Bhṛgu*s, and *Reṭka* appeared to him and gave him advice. At a sacrifice *R.* satisfied *Indra* and gave the earth to the *ṛtvij*s, and a golden altar, 10 vyāmas in breadth and 9 in height, to Kaçyapa, which Kaçyapa allowed the brahmins to divide in shares (thence they were named *Khāṇḍavāyana*). After having given the earth to Kaçyapa, *R.* dwelt on the *Mahendra* mountain: III, 117, 10195, (10201), 10201 *śia*, 10203, 10205 (*Bhṛgukulodvahan*). [10206 (J.)], 10210.—§ 399 (*Mahendrācalag*): III, 117, 10211, [10213 (J.)] (the Pāṇḍavas worshipped *R.* on *Mahendra*).—§ 410 (*Plukshāvataranag*): III, 130, 10547 (had made a varsha (?) in the midst of the mountain).—§ 486 (*Pativratop. Brāhmaṇavyādhasampv*): III, 214, 14012 (J., *yathā*).—[§ 546 (*Kuṇḍalāharanap*): III, 302, 16985 (J., had been the preceptor of Karna in arms).—§ 547 (*Karna*): III, 309, 17170 (*Karna* had acquired weapons from *R.*).—[§ 552 (*Goharanap*): IV, 48, 1524 (J., do.); 51, 1593 (J.)].—§ 561 (*Yānasandhip*): V, 49, 1944 (had cursed Karna, cf. § 621); 55, 2197 (*anuñātaḥ ca R̥c̥ṇa matsamo 'siti*, sc. *Karna*); 61, 2385 (J., *kathām akathayat purā*); 62, 2412 (under the pretence that he was a brahman *Karna* acquired the *Brahmāstra* from *R.*, *Rāma* cursed *Karna*, cf. § 621), 2427.—[§ 562 (*Bhagavadyānap*): V, 83, 2984 (J., waited upon *Kṛṣṇa*).—§ 563 (do., *Dambhodbhavop*): V, 96, [8450 (J.)], (3472), 3477 (told *Duryodhana* the *Dambhodbhavopākhyāna*).—[§ 564 (*Mātaliyop*): V, 97, 3501 (J.).—§ 567 (*Bhagavadyānap*): V, 125, 4201 (*yathoktam Jāmadagnyena*, cf. § 563).—§ 569 (do.): V, 147, 4980, 4981 (*Bhishma's* encounter with *R.*, all. to § 573).—§ 570 (*Sainyaniryānap*): V, 151, 5123 (do. do.), 5127 (*rūpaṃ . . . R̥c̥yeva*).—§ 572 (*Ruthātirathasankhyānap*): V, 168, 5813 (had cursed *Karna*, cf. § 621), 5840 (J., all. to § 573).—§ 573 (*Ambopākhyānap*): V, 178, 6047 (J.), [6048 (*Bhārgavaçreṣṭhāṇ*), 6051 (Bh.)], 6053 (J.), 6054 (on *Mahendra*), 6056, 6057 (*Jāmadagnisutaḥ*), 6058, 6062 (*çreṣṭhāṇ maharṣhinām*), [6063 (J.)], 6064, 6065, 6082; 177, 6084, 6085 (Bh.), 6092, 6093, 6098, [7001 (Bh.)], 7002 (J.), 7003 (*Bhṛguçreṣṭhāṇ*), 7004, 7005, (7008), 7010, 7011 (*Bhṛgūdvanah*), 7012 (Bh.), [7013 (J.)], (7014), [7019 (*Bhṛgunandana*), 7021 (*Bhṛguçārdūla*), 7022 (Bh.)], 7024; 178, 7025, (7030), 7031, 7033 (*°ambayoh*), 7034, [7035 (*Bhṛgunandana*), 7038 (Bh.)], 7040 (Bh.) [7041 (*Bhṛgunandana*)], (7042), 7046, 7048, [7049 (*Bhṛguçreṣṭhāṇ*), 7053 (J.)], (7054), 7061, 7062; [7063 (*Bhṛguçārdūlam*), 7065 (Bh.)], 7069 (*Brahmarṣhe*), [7070 (J.)], 7081, [7082 (*Bhṛgunandana*), 7086 (Bh.)], 7087, 7088, 7091, 7092, 7098, 7099, 7108, 7109, [7112 (Bh.)], 7114 (J.), 7115 (J.)], 7116, 7118, 7119 (Bh.), [7123 (*Bhṛguçreṣṭhāṇ*)]; 179, 7125, 7126, 7128, [7129 (J.)], 7132 (Bh.), 7133 (Bh.), 7134, 7136, 7137, (7138), 7148, 7153, 7154, 7155, 7157, 7158, [7161 (J.)]; 180, 7165, 7166, [7167 (J.)], 7169 (J.), 7171

(J.)], 7173 (J.), 7174, 7175, 7176 (J.), 7178, 7179, 7180, 7182, 7183, 7184, 7185 (J.), 7186, 7187, 7190, 7192, 7194, 7198; 181, 7201, [7205 (J.)], 7207, [7210 (J.)], 7211 (J.), 7212 (*Haihayasapramāṭhi*), 7216; 182, [7217 (Bh.)], 7218, 7221, 7222, [7223 (Bh.)], 7225, 7226, [7235 (J.)], 7236, 7237, 7242, 7243, 7244, [7245 (Bh.)]; 183, [7250 (J.)], 7251 (J.), [7252 (J.)], 7257 (J.), 7259, 7261, [7262 (J.)], 7265; 184, [7269 (Bh.)], 7273, [7274 (J.)], 7278 (J.), 7281, 7283; 185, [7291 (*Bhṛgunandana*)], 7293, 7297, [7298 (J.)], 7300 (Bh.), 7303 (Bh.), 7305, [7308 (Bh.)], 7310, 7318 (*Bhṛgunandanaṇ*), 7319 (Bh.), [7320 (Bh.)], 7321 (*Bhṛgunandanaṇ*), 7323, 7324, 7325, [7326 (Bh.)]; 186, (7328), 7332, [7336 (*Bhṛgūdvanah*), 7338 (*Bhṛguçattamaḥ*)], 7358 (*Ambā* sought the protection of *R.*, who engaged in fight with *Bhishma*, his former disciple. The encounter lasted for twenty-three days, at last *R.* declared himself to be vanquished and the *R̥shis* and the *Pitṛ*s brought about peace).—§ 576 (*Bhagavadgītā*): VI, 13, 501 (J., all. to § 573); 14, [528 (J., do.)], 554 (J., do.), 556 (J., do.), [557 (Bh.)]; 23, 819 (all. to § 563); 34, 1235 (*°aḥ çastrabhr̥tām ahaṃ*, sc. *asmi*, says *Kṛṣṇa*).—§ 578 (*Bhishmavadhap*): VI, 49, 1995, (J., all. to § 563).—§ 581 (do.): VI, 66, 2999 (J., had praised *Kṛṣṇa*).—§ 587 (do.): VI, [108, 5038 (J., all. to § 573)]; 118, 5531 (had been the preceptor of *Bhishma* in arms); [120, 5694 (J., all. to § 573)].—§ 589 (*Droṇābhishekap*): VII, [1, 45 (J., had been the preceptor of *Karna* in arms, cf. § 621)]; 3, 113 (vanquished by *Bhishma*, all. to § 573).—§ 589b (*Sātyaki*): VII, 10, 342 (*°ṇa samam astreṣu*, sc. *Sātyaki*).—§ 592 (*Samçaptakavadhap*): VII, 23, 1017 (the Pāṇḍya king *Sāraṅgadhrva* acquired weapons from *R.*).—§ 593 (*Abhimanyuvadhap*): VII, [34a, 1485 (J.)]; 40, 1706 (*°çishyaḥ*, sc. *Karna*).—§ 595 (cf. *Shoḍaçarāj*): also *Rāma Jāmadagnya* will die without being satiated. The calf having been stolen and his father slain by the *kshatriyas* he slew the invincible *Kārtavīrya*. With his bow he slew 640,000 *kshatriyas*, among them 14,000 brahman-hating *kshatriyas*, and [the king of] *Dantakrūra* (so *Nil*); of the *Haihayas* he slew 1,000 with his club, 1,000 with his sword, 1,000 by hanging (*udbandhanāt*) [some more details in B., especially: *Gūṇḍavālm uttaraṇa Khāṇḍavād dakṣhiṇena ca*], etc.; he proceeded against the *Kāçmīras*, etc. (*ḥ*), and slew them all; bringing all the eighteen *dvīpas* of the earth under his subjection, he performed 100 sacrifices, his sacrificial altar (18 nalas high, of gold, etc.) and the earth he gave as *dakṣhiṇā* to *Kaçyapa*, etc.; having divested the earth of *kshatriyas* for twenty-one times, he gave the earth to the brahmins, and it was *Kaçyapa* who accepted it with its seven *dvīpas*. Then *Kaçyapa* told *R.* to go out of the earth; *R.* with his arrows caused the ocean to stand aside, and repairing to the *Mahendra* mountain he continued to live there (VII, 70): VII, 70, 2427 (J.), [2433 (J.)], 2434, 2435, [2437 (J.)], 2439 (Bh.), 2442 (J., C. by error *Yā*°), 2443, 2445, [2448 (J.)].—§ 599 (*Jayadrathavadhap*): VII, 98, 3648; [119, 4719 (*api . . . Jāmadagnyaḥ*)].—§ 600 (*Ghaṭotkacavadhap*): VII, 181, 8230 (*°a ivāparaḥ*).—§ 603 (*Nārīyaṇāstramokṣhap*): VII, 194, 8967 (*Droṇa* had acquired the *Dhanurveda* from *R.*), 8971 (*°ayānumataḥ saṅkhye*, sc. *Açvatthāman*).—§ 604 (*Karna*): VIII, 2, 37 (*Bhārgavaḥ pradadau yasmai paramāstram*, sc. *Bhishma*; *sakṣād Rāmeṇa yo bālye Dhanurveda upākṛtaḥ*, do.); 57, 144 (*Kārtavīryaḥ ca R̥c̥ṇa Bhārgavaṇa yathā hataḥ*); [8, 221 (*cittamoham ivāyuktaṇ Bhārgavaṇa*)]; 9, 295 (J., had taught *Karna* the use of the

Brahmāstra].—§ 605b (Vijaya): VIII, 31, [1294 (Bh., obtained the bow Vijaya from Indra and gave it to Karna)], 1296 (*dhanur ghoram R°dattam*, sc. the Vijaya).—§ 605 (Karnap.): VIII, 31, 1297 (Bh.).—§ 606b (do.): In the race of the *Bhṛgu* was *Jamādagni*. His son *Rāma* by ascetic penances gratified *Bhava* (i.e. *Īva*) in order to obtain weapons; *Īva* showed himself to him and promised him all weapons when he would become *puru*; those weapons burn a person who is not deserving of them. With penances, etc., and *homa* performed with *mantras* *Rāma* adored *Īva* for many years. Gratified with him *Īva* repeatedly proclaimed his virtues in the presence of D. and R. Meanwhile the *Dāityas* became very mighty and afflicted the gods, who, having failed to vanquish them, repaired to *Īva*. *Īva* summoned *Rāma* and prevailed upon him to slay the *Dānavas*. Then touched by *Īva*, his wounds were immediately healed, and *Īva* gave him all the celestial weapons and granted him boons: VIII, 34, 1584, 1587, [1588 (Bh.), 1589 (J.), 1592 (Bh.)], 1593, 1598 (Bh.), [1599 (Bh.)], 1601, 1603, [1605 (Bh.)], 1606 (Bh.), 1608 (Bh.), 1610 (*Bhṛgunandana*), 1611. — § 606 (Karnap.): VIII, 34, [1613 (Bh.)], 1614 (*Bhṛgunandana*), 1619 (*ṛṣishya*, i.e. Karna). — § 607 (do.): VIII, 37, †1733 (gave Karna an excellent chariot with excellent horses); 40, 1865 (*yā galir guruṇā proktā purā Rāmeṇa*, says Karna); 41e, 1952 (*punaḥ prabhāvaḥ Pārthasya paurāṇaḥ Keçavasya ca kathitah . . . R°ṇa sabhāyāṁ rājasaṁsadi*, all. to § 563); 42, †1964, †1965 (had cursed Karna, cf. § 621).—§ 608 (do.): VIII, 36, 3312 (*anujñātam R°endro*, sc. Karna), 3332 (*ṭulyaḥ . . . astreṇa*, sc. Karna); 73, 3741 (Bh., Karna had acquired a weapon from him); 90, †1625 (*ād upāttena mahāmahimnā hy Atharvaṇena*, employed by Karna), [4710 (Bh.)], 4712 (according to the curse of R. Karna forgot the [Brahma] weapon he had acquired from him).—[§ 611 (Galyap.): IX, 24, 1314 (*grtvā vasaḥ pathyam Jamadagnyat*, all. to § 563).—§ 615c (*Rāmātirtha*): IX, 49, 2836 (Bh., performed in Rāmātirtha a sacrifice where he gave the earth as *dakṣiṇā* to Kaçyapa).—[§ 618 (*Jalapradānikap*): XI, 13, 14 (*vākyam Jamadagnyasya*, all. to § 563).—[§ 619 (*Strivillāp*): XI, 21, 613 (*Ādṛyaçāpaḥ*, cf. § 621).—§ 621 (*Rājadh*): XII, 2, 59 (on Mahendra), 60 (Bh.), 61, [63 (*Bhṛguçreṣṭhāt*)], 74; 3, [75 (*Bhṛguçārdulāḥ*)], 78, [79 (J.), 83 (Bh.), 84 (*Bhṛgūdvaḥ*)], 86, 88, 90 (*Bhṛguçārdulā*), [92 (J.)], 96 (Bh.), 98 [100 (Bh.)], 101 (Bh.), 102 (Bh.), 103, (*Bhṛguçreṣṭhāt*)], 107 (under the false pretence of being a brahman, Karna acquired the Brahmāstra from R. Having discovered the untruth (at the time of the deliverance of Daṁça from a curse) R. cursed Karna, that he should forget the Brahmāstra]; [4, 108 (*Bhārgavanandanāt*)]; 5, 139 (*çāpeṇa R°aya*).—[§ 630 (*Rājadh*): XII, 27, 806 (Bh., all. to § 573).—§ 635 (do.): XII, 37, 1356 (Bhishma had acquired weapons from R.).—§ 637 (do.): XII, 46, 1566 (Bh., all. to § 573), 1570 (J., Bhishma was the disciple of R.); 47, 1596 (Bh., among the *ṛṣhis* who surrounded Bhishma).—§ 638 (*Rājadh*): XII, 48, [1704 (J.)], 1706 (made the earth devoid of *kshatriyas* twenty-one times), 1707, 1708, 1709, 1711 (Bh.).—§ 638b (*Rāmopākhyāna*): XII, 49, 1715, [1716 (J.)], 1747 (*kshatriyahantāram*), 1758, 1763 (J.), 1766, [1767 (*Bhṛguçārdulāḥ*)], 1769 (Bh.), 1773, [1775 (Bh.)], 1781, [1782 (J.)], 1801 (the story of R. anew related, cf. especially §§ 394–398).—§ 639 (*Rājadh*): XII, 50, 1806, 1807, 1808.—§ 641 (do.): XII, 116, 4255 (J.); 122, 4471

(*tatra çṛṅge Himavato Meru kanakaparvate [yatra R°o Muñjāvaḥ jātākaraṇam adīpat*).—[§ 651 (*Āpaddh*): XII, 143, 5464 (Bh.), 5465 (Bh.), 5466 (Bh.) (? told Mucukunda the Kapotalubdhakasamvāda).—[§ 664 (*Mokshadh*): XII, 207, 7520 (J., praised Kṛṣṇa).—[§ 677 (do.): XII, 235, 8600 (J., gave the earth to the brahmanas).—§ 702 (do.): XII, 293a, 10761 (J.).—§ 717b (*Nārāyaṇīya*): XII, 340, 12948 (*Bhṛgukulodvahaḥ*, in the Tretāyuga Vishṇu incarnate as R. will extorminate the *kshatriyas*), 12968 (seventh incarnation of Vishṇu).—§ 718b (*Uñchavṛttyp*): XII, 361, 13879, 13880 (J., had slain Arjuna Kārtavīrya and his sons); 366, 13940 (all. to § 573).—§ 723 (*Ānuçāsanik*): XIII, 6a, 327 (*Açvatthamā ca Rāmaç ca muniputrau dhanurdharaṇa gacchataḥ svargalokaṁ svakṛtṇaḥ karmaṇa*).—§ 730g (*Upamanyu*): XIII, 14, 864 (the axe with which R. slew [Arjuna] Kārtavīrya, had been given to him by *Īva*), 866 (exterminated the *kshatriyas* twenty-one times).—§ 734 (*Ānuçāsanik*): XIII, 26a, 1765 (J., among the *ṛṣhis* who came to see Bhishma).—§ 745b (*Cyavanop*): XIII, 52a, 2717 (J.), 2718–2720. — § 745c (*Cyavana-Kuçikasamv*): XIII, 56, 2925.—[§ 746 (*Ānuçāsanik*): XIII, 62, 3136 (J., had given the earth to Kaçyapa).—§ 747 (do.): XIII, 84, 3960 (J.), 3961, [3964 (J.), 3965 (Bh.)], 3967, [3969 (*Bhṛgunandana*), 3972 (do., Bh.)], 3975, [3979 (*Bhṛgunandana*), 3982 (*Bhṛgūttama*), 3990 (*Bhṛgunandana*)] (after the slaughter of the *kshatriyas* R. consulted the *ṛṣhis* about means of purifying himself).—§ 747b (*Suvarṇotpatti*): XIII, [84, 3991 (*Bhṛgukulodvaha*), 3992 (*Bhṛgunandana*), 3994 (*Bhṛgūdvaḥ*), 4007 (do.)]; 85, [4035 (*Bhṛgūttama*), 4044 (do.), 4049 (*Bhṛgūdvaḥ*), 4050 (do.), 4052 (*Bhṛgukulaçreṣṭhā*), 4061 (Bh.), 4085 (*Bhṛgūdvaḥ*)], 4104, 4105, [4118 (*Bhṛgunandana*; C. by error *ah*)], 4165 (*Jamadagnyaḥ*, both B. and C., one that knows the identity of gold with fire, PCR.; Nil. is silent, but we have only to read *Jamadagnya*, voc.), 4170 (Bh.), 4180 (*Bhṛgūdvaḥ*), 4183 (J.)] (*Vasishṭha* told R. the story named *Brahmadarçana*, R. purified himself by making gifts of gold).—§ 748b (*Tārakavadhop*): XIII, 86, 4219, 4220 (*Vasishṭha* told R. the *Tārakavadhopākhyāna*; Rāma purified himself by making gifts of gold and finally went to heaven).—§ 767 (*Ānuçāsanik*): XIII, 137, 6256 (J., gave the earth to a brahman [Kaçyapa] and attained to heaven).—§ 770 (do.): XIII, 151, 7121 (?).—§ 775 (do.): XIII, 166, 7671 (only B., C. has *Vamaḥ*).—§ 777 (*Svargārohanik*. p.): XIII, 169, 7783 (J., all. to § 573), [7787 (J., all. to § 573)].—§ 782c (*Arjuna Kārtavīrya*): XIV, 29, 824, 825, 826, 827, [828 (Bh.)], 829, [830 (J.)] (slew Arjuna Kārtavīrya and his kinsmen).—§ 782d (do.): Having slain Arjuna Kārtavīrya and destroyed his troops he afterwards repeatedly destroyed the *kshatriyas* begotten by brahmanas upon *kshatriya* women, who had lost their children, twenty-one times. Then a bodiless voice from heaven which was heard by all people told him to desist, and as he refused, being unable to forgive the slaughter of his father, his Piṭṛs (XIV, 29) told him the old story of king Alarka(ḥ) and caused him to practise penances, by which he attained to high success (XIV, 80): XIV, 29, [833 (J.)], 834, 835; 30, 871 [872 (J.)].

Rāma² *Dāçarathi*, king of Ayodhyā, son of Duçaratha and husband of Sītā. § 5 (*Anukram*): I, 1a, 221 bis (*Dāçarathiḥ*, in Nārada's enumeration).—§ 11 (*Parvasaṅgr*): I, 2, 475.—§ 243 (*Vidurāgamanap*): I, 205, 7493 (*anavarnu . . . R°ad Dāçarathoḥ*).—§ 267 (*Yamasabhāv*): II, 8, 329 (*Dāçarathiḥ*, in the palace of Yama).—§ 303 (*Anudyūtap*):

II, 76, 2495 (all. to § 529).—§ 323 (Dvaitavanapr.): III, 25, 1950, 1952 (*Dācarathim*, all. to Rāmopākhyānaparvan).—§ 370 (Tīrthayātrāp.): III, 84, 8048 (? went to heaven having bathed in Gopratāra on the Sarayū), 8050.—§ 372 (do.): III, 85, 8208 (*Dācarathih*, crossed the Gaṅgā at Āṅgaverapura).—§ 376 (do.): III, 85, 8269 (? *yathā*).—§ 383 (Paraṇu-Rāma): III, 99, 8656 (*Dācarathasya putrah*, incarnation of Viṣṇu), 8658 (*Dācaratheh*), 8660 (do.), 8661, 8666 (*Dācarathih*), 8668 (do.), 8670, 8673 (*°caritro*), 8680 (humiliated Rāma Jāmadagnya by showing him his celestial power).—§ 424 (Hanūmad-Bhīmasarpv.): III, 147, 11178 (*°patni*, i.e. Sītā).—§ 425 (do.): III, 147, 11197 (*Dācarathih*); 148, 11210, 11211, 11214, 11216, 11217 (*°kuthā*), 11219 (the history of *R.* briefly narrated, cf. Rāmopākhyānap.).—§ 430 (do.): III, 150, 11279 (all. to § 425).—§ 431 (Saugandhikāharana): III, 151, 11324 (*Rāghavaṃ R°abhidhānam Viṣṇuṃ*).—§ 525 (Rāmopākhyānap.): III, 274, 15872, 15874, 15875, 15876, 15878 ([eldest] son of Dācaratha), 15879 (son of Kausalyā), 15880 (married Sītā, the daughter of Janaka), 15881.—§ 527 (do.): III, 277, 15945 (*°adinām*), 15946 (*Dācarathi . . . R°-Lakṣmaṇau*), 15950 (*jyeshthah*), 15952 (anointed *guvarājā*), 15958, 15959, 15970 (*°artham*), 15972, 15974, 15975, 15976 (*°-Lakṣmaṇau*), 15979, 15981, 15982 (*saha-Lakṣmaṇam*), 15983 (*R.* was banished by his father and went to Citrakūṭa, accompanied by Sītā and Lakṣmaṇa; after the death of Dācaratha Bharata reigned in the name of *R.*).—§ 528 (Rāvaṇagamana): III, 277, 15984, 15986, 15996, 16000 (at Janasthāna *R.* slew the Rākshasas Khara, Dūshapa, etc.).—§ 529 (Sītāharana): III, 278, 16006, 16012, 16015 (*°gramam R°asya*), 16018, 16020, 16021, 16022, 16024, 16025, 16028, 16030, 16044 (while Rāma was pursuing a golden deer, Rāvaṇa ravished Sītā).—§ 530 (Viçvāsumokṣana): III, 279, 16050, 16057, 16060, 16062, 16064 (*°-Lakṣmaṇau*), 16071 (*Saumitriṇā saha*), 16075, 16081, 16085, 16092 (*°-Lakṣmaṇau*, *R.* and Lakṣmaṇa delivered Viçvāsu, who directed them to the monkey-king Sugrīva on Rāhyamūka).—§ 531 (Rāmopākhyānap.): III, 280, 16093, 16100 (*°-Lakṣmaṇau*), 16103, 16105, 16113 (*Dācarathātmajah*), 16116, 16120, 16127, 16129 (*Saumitriṇā saha*), 16132 (Rāma and Lakṣmaṇa assisted Sugrīva against Vālin).—§ 532 (Sītāsāntvana): III, 280, 16148, 16149 (*bhartā te—i.e. Sītā's—kuçali R°o Lakṣmaṇānugatah*), 16160 (*°syāstrena*).—§ 533 (Sītā-Rāvaṇasarpv.): III, 281, 16194.—§ 534 (Hanūmatpratyāgamana): III, 282, 16211, 16216, 16218, 16220, 16226, 16227 (*°-Lakṣmaṇa-sannidhau*), 16228, 16229, 16230, 16233, 16249, 16258 (*°sya dātāh*, i.e. Hanūmat), 16259 (*°-Lakṣmaṇau*), 16260, 16267 (Hanūmat announced to *R.* that he had found Sītā).—§ 535 (Setubandhana): III, 283, 16269, 16270, 16277, 16294, 16303, 16306, 16307, 16311, 16313, 16315, 16321 (followed by the monkeys, etc., *R.* started for Laṅkā, *R.* prayed to the ocean, Nala built a bridge over the ocean).—§ 536 (Laṅkāpraveça): III, 284, 16331, 16361 (Laṅkā was attacked).—§ 537 (Rāma-Rāvaṇayuddha): III, 285, 16371, 16375 (the battle began, encounter between *R.* and Rāvaṇa).—§ 538 (Kumbhakarnaṇagamana): III, 286, 16387 (*°-Rāvaṇa-sainyānām*), 16401, 16405 (*°adin*, continuation of the battle).—§ 539 (Kumbhakarnādiradha): III, 287, 16410, 16436 (*°-Rāvaṇasainyānām*) (continuation of the battle).—§ 540 (Indrajidyuddha): III, 288, 16439, 16442 (*°-Lakṣmaṇa-Sugrīvah*), 16458, 16463 (*°-Lakṣmaṇau*), (continuation of the battle).—§ 541 (Indrajidvadhā): III, 289, 16465

(*°-Lakṣmaṇau*), 16472 (*Ikṣvākunandanam*), 16476, 16491 (continuation of the battle).—§ 542 (Rāvaṇavadhā): III, 290, 16499, 16504, 16505, 16506, 16507, 16509, 16517, 16518, 16520, 16523, 16525, 16526, 16528 (*R.* slew Rāvaṇa).—§ 543 (Rāmābhishheka): III, 291, 16531, 16533, 16534, 16535, 16540, 16546, 16551, 16567, 16568, 16572, 16575 (*°kīrtiyā samamputra jivitaṃ te—i.e. Hanūmat's—bhaviṣhyati*), 16577, 16580, 16581, 16587, 16588, 16589 (*R.* would first not accept Sītā, but the gods, etc., attested her innocence; *R.* returned to Ayodhyā and was anointed king).—§ 544 (Yudhishtīrāçvāsa): III, 292, 16612 (*°ṇa Vaidohī punar ahṛta*).—§ 551 (Kīcakovadhāp.): IV, 21, 653-4 (*Rāmasya mahishi—i.e. Sītā—Rāmam evānupadyata*).—§ 565 (Gālava-carita): V, 117, 3976 (*remo . . . Vaidēhyāṃ yathā R°h*).—§ 595 (Shoḍaçarāj.): *R.*, of countless virtues, the older brother of Lakṣmaṇa, lived for fourteen years in the woods together with his wife, at the command of his father; in order to protect the ascetics he at Janasthāna slew 14,000 *Ra. Rāvaṇa* (incapable of being slain by D. and A.) ravished his wife, the princess of Videha; *R.* slew him with all his kinsmen and followers. D. and *R.* applauded *R.*; he performed 100 horse-sacrifices, etc.; when *R.* ruled his kingdom, *R.*, D., and men lived together on earth, nobody died in youth, etc. (description), men were each blessed with 1,000 children and lived for 1,000 years; *R.* reigned 11,000 years and then went to heaven, having established his line in eight dynasties (VII, 59): VII, 59, 2224 (*Dācarathim*), 2228, 2234, 2235 (*Dācarathih*), 2236, 2237, 2245, 2246.—§ 599 (Jayadrathavadhāp.): VII, 96, 3569 (*yādṛçam . . . R°-Rāvaṇayor mrdho*); 106, 3981 (*yādṛk . . . vṛttam R°-Rāvaṇayoh*); 107, 4040 (*yathā Dācarathi R°o Kharaṃ hatva mahabalaṃ*).—§ 603 (Nārāyaṇāstramokṣap.): VII, 194, 8975 (*°o Dācarathir yathā*); 196, 9063 (*°o Fālinadhā yadvat*).—§ 604 (Karnap.): VIII, 5, 143 (*yathā R°ṇa Rāvaṇah, sc. hatah*).—§ 612 (Hradapraveçap.): IX, 31, 1753 (had slain Rāvaṇa).—§ 615 (Buladevatīrthayātrā): IX, 39, 2250 (*Rākshasasya . . . R°çishṭasya vai purā*).—[§ 615k (Mahodaru): IX, 39, 2255 (*Rāghaveṇa*, slew Rākshasas).]—§ 615 (Gadāyuddhap.): IX, 55, 3107 (*sadrçau . . . R°-Rāvaṇayoh*).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 944 (*Dācarathim*), 945, 946, 947, 948, 949, 950, 951, 954 (repetition from § 595).—§ 653b (Gṛdhra-gomāyusarpv.): XII, 153, 5742 (*çṛayate Çambuke (B. Ja°), çādre hata brāhmaṇadārako jivito dharmam āsadya R°at satyaparākramāt*).—§ 717b (Nārāyaṇīya): XII, 340, 12949 (*Dācarathih*, incarnation of Viṣṇu, *sandhyāṃçe samanuprāpte Tretāyā(m) Dvāparasya ca*, will slay Rāvaṇa), 12968 (*Dācarathih*, eighth incarnation of Viṣṇu).—§ 718b (Uñcha-vṛtṭiyup.): XII, 361, 13878 (*Dācarivah—i.e. Rāvaṇa— . . . hato R°ṇa*).—§ 746 (Ānuçāsānik.): XIII, 74, 3616 (communicated the discourse between Brahman and Indra to Lakṣmaṇa); 76, 3690 (*Dācarathih*, attained to heaven by means of gifts of kine).—§ 761 (do.): XIII, 115, 5666 (among the kings who did not eat meat during the month of Kārttika).—§ 767 (do.): XIII, 137, 6258 (*Dācarathih*, attained to heaven by making gifts of wealth at the sacrifices).—§ 775 (do.): XIII, 166, 7677 (*Rākshasaha*, enumeration).—§ 778 (Açvamedhik.): XIV, 3, 49 (*°o Dācarathir yathā, sc. yajauva rājimedhena*).

Cf. also the following synonyms:—

Ayodhyādhīpati ("the king of Ayodhyā"): XII, 554.

Daçarathasya putra(h) ("the son of Daçaratha"): III, 8656.

Daçarathātmaja (do.): III, 16113 (*R°*).

Dāçarathi (do.): I, 221 (*R°*), 2101 (*yathā yajño D°śh*), 7493 (*R°*); II, 329 (*R°*); III, 1952 (*R°*), 1954, 8208 (*R°*), 8657, 8658 (*R°*), 8660 (*R°*), 8666 (*R°*), 8668 (*R°*), 11197 (*R°*), 11338, 16291; VII, 2224 (*R°*), 2235 (*R°*), 4040 (*R°*), 6937 (*°śh samāh*), 8975 (*R°*); VIII, 4397 (*°śh samau*, sc. Karṇa and Arjuna); XII, 944 (*R°*), 12949 (*R°*), 12968 (*R°*); XIII, 3690 (*R°*), 6258 (*R°*); XIV, 49.

Ikshvākunandana, Kākutstha, Kausalyā-nandivardhana, Kausalyāmātr, Kosalendra, Lakshmanāgraja (VII, 2226), **Rāghava**, q.v.

Rāma¹ (i.e. Bala-Rāma, q.v.): I, 390, 596, 621, 624, 7014, 7507, 7548, 7595, 7955, 7987, 7998, 8000, 8015, 8022; II, 598, 643, 1274, 1509; III, 595, 1977, 1993, 12009, 10231, 10233, 10240, 10259, 10260, 10261, 10262, 10267, 14736; V, 3, 2855, 3218, 4928, 5349; VI, 15797; VII, 412, 1042, 4193; VIII, 31, 1952; IX, 598, 1948, 1950, 1951, 1959, 1960, 1965, 1969, 1971, 1972, 1984, 12001, 2176, 2246, 2248, 2314, 2316, 2760, 2762, 3006, 3008, (3010), 3011, 3038, 3052, 3055, 3064, 3067, 3068, 3072, 3078, 3079, 3081, 3106 (?), 3121, 3344, 3385, 3370; X, 505, 638; XII, 4471 (?); XIII, 630, 6867; XVI, 8, 20, 29, 32, 43, 62, 72, 104, 105, 111, 112, 114, 116, 142, 172, 207, 261; XVII, 10.

Rāma² = Vishṇu (1000 names).

Rāmācarita ("Rāma's exploits"; name of a poetical work). § 640 (Rājadh.): XII, 57, 2086 (*ślokaś cāyam* (i.e. v. 2087) *purā gīto Bhārgaveṇa mahātmanā akhyāno* (B. *akhyāto*) *R° nṛpatiṃ prati*; PCR. takes Bhārgava = Uçanas, but Bhārgava is probably = Vālmīki, and the Rāmāyaṇa is meant).

Rāmahrada¹, pl. (*°āh*) (the lakes of Rāma). § 363 (Tīrthayātrāp.): The *R.* had been dug by Rāma Jāmadagnya and filled with the blood of the *kshatriyas* in order to gratify his father and forefathers, who therefore granted him the boon that his ascetic merit should again be increased (*tapa āpyāyanam*), that he should be freed from his sin of having exterminated the *kshatriya* race, and that his lakes should be *tīrthas* celebrated over the world. Then they disappeared. To him who bathing there offers oblations to the *Pitṛs*, they will grant his desires and eternal heaven (*Svargalokaṃ*), etc.: III, 83, 5096, 6010.—§ 369 (Kurukshetra): III, 83, 7078 (*Tarantukārantukayor antaram R°ānāṃ ca Macakrukasya etat Kurukshetram Samantapañcakam*).—§ 409 (Plakshāvataranag.): III, 129, 10518.—§ 615kk (Kurukshetrak.): IX, 53, 3032 (= III, 7078, with *tu* for *ca* and *°kra°* for *°kru°*).—§ 638 (Rājadh.): XII, 48, 1705 (*pañca*, made by Rāma Jāmadagnya).—Do.², sg. (do.): § 573 (Ambopākhyānap.): V, 186, 7355 (there Ambā performed austerities).—§ 733v (Ānuçāsanik.): By bathing in the *R.* and offering water to the *Pitṛs* in the *Vipāçā* one is cleansed from his sins. By bathing in the *Mahāhrada* one attains to the end of *Jamadagni*, etc.: XIII, 25, 1733.

Rāmaka, a mountain. § 284 (Sahadeva): II, 31, 1172 (*parvatam*, in the south, conquered by Sahadeva).

Ramāna¹. § 116 (Vasu, pl.): I, 66, 2586 (son of Varcas (or of Varcasin) and Manoharā).

Ramāna², pl. (*°āh*), a people. § 574 (Jambūkh.): VI, 95, 374 (in the north).

Ramanaka, name of a varsha. § 574i (Jambūkh.): On the south of Çveta and the north of Nishadha is the varsha

Ramanaka. The men there are white, of good parentage and handsome, without enemies, living for 11,500 years, ever cheerful: VI, 8, 288 (*varshaṃ*).

Ramānātha ("the husband of Rāmā, i.e. Lakshmi") = Kṛṣṇa: II, 2292.

Rāmanīyaka, name of an island. § 38 (Kadrū): I, 26, 1303.—§ 39 (cf. Āstikap.): Description of *R.*: by Viçvakarman it had been made the abode of the makaras, there the serpents first saw the terrible *Lavaṇa* [the *Asura*, Nil.]; it is adorned with many trees which grow only on the hills of Malaya, and is dear to the Gandharvas (I, 27).

Rāmānuja¹ ("younger brother of Rāma") = Kṛṣṇa: V, 2741 (*Çauriḥ*).

Rāmānuja² ("younger brother of Rāma") = Lakshmana: VII, 5888 (*L°*).

Rāma[rājy]ābhisheka ("the anointing of Rāma"). § 543: Having slain *Rāvaṇa*, Rāma was worshipped by D., R., and G. uttering *jaya*; he gave *Laikā* to *Vibhishana*, *Avindhya* came with *Sitā*, whom Rāma repudiated. *Lakshmana* and the monkeys were sorrowful; *Brahmān* appeared in his chariot, etc. (a); *Sitā* swore by *Mātariçran*, etc. (β), that she was innocent. A celestial voice was heard, *Vayu*, etc. (γ) attested her innocence. *Ibrahimān* said that it was by his grace that *Rāvaṇa* (the enemy of D., G., N., Y., Dā., M.-r.) had been unslayable; but *Sitā* had been protected by the curse of *Nalakubara*. *Daçaratha* commanded him to take back his wife and rule his kingdom at *Ayodhya*, his exile of fourteen years was over. Rāma gave boons to *Avindhya* and *Trijaṭā*. *Brahmān* and the gods, headed by *Indra*, granted Rāma adherence to virtue and invincibility, and the monkeys were restored to life. *Sitā* granted to *Hanumat*, that his life might last as long as the fame of Rāma, and gave him celestial wines and drinks. *Mātali* said: "Thou hast dispelled the sorrows of D., G., Y., As., N., and men, and therefore all creatures with D., As., G., Y., Rā., and Pn. will always speak of thee." Having made arrangements for the protection of *Laikā*, Rāma, etc. (δ) recrossed the bridge riding on *Pushpaka*, at the seashore he dismissed the monkeys with presents, then he re-entered *Kishkindhyā*, where he installed *Angada* as *yuvarāja*. Having reached *Ayodhya* he dispatched *Hanumat* as envoy to *Bharata*: Then he entered *Nandigrāma* and saw *Bharata* and *Çatrughna*, *Bharata* made the kingdom over to him. *Vaiçishṭha* and *Jāmadadeva* installed him in the sovereignty under the *nakshatra* which belongs to *Vishṇu* (*Vaiçṇava*, i.e. *Çravaṇa*, Nil.). Then he dismissed *Sugrīva*, *Vibhishana*, etc., and gave *Pushpaka* back to *Kubera*. He then performed ten *jārāthya* horse-sacrifices on the *Gomati* (III, 291).

Rāma-Rāvaṇa-yuddha ("the combat between Rāma and Rāvaṇa"). § 537: Headed by *Rāvaṇa* many small *Rakshasas* and *Piçacas*, viz. *Parvaṇa*, etc. (a), invisible penetrated among the monkeys. *Vibhishana* broke the spell of their invisibility, and they were all slain. *Rāvaṇa* with the *Rakshasas* and *Piçacas* formed the array named after *Uçanas* (*Uçanasam vyūham*). Rāma disposed his troops after the rule of *Bṛhaspati* (*Bṛhaspatyaṃ vidhim*). *Rāvaṇa* fought with Rāma, etc. (β), then an encounter came about with celestial weapons of great force (III, 285).

Ramaṭa, pl., v. **Rāmāṭa**, pl.

Ramāṭa, pl. (*°āh*). § 641 (Rājadh.): XII, 650, 2430 (enumeration of low or barbarous peoples). Cf. next.

Rāmāṭa, pl. (*°āh*), a people. § 285 (Nakula): II, 32, 1194 (in the west, vanquished by Nakula).—§ 342 (Indra-

lokābhigamanap.): III, 51, 1991 (only B., O. has *Ramañāḥ*, present at the *rījasūya* of Yudhisṭhira).—§ 808 (Karnap.): VIII, 73, 3652 (°-*Kauṅkanāḥ*, only C., B. has *Māḥkara-Tuṅganāḥ*, had been slain by Arjuna).

Rāmatīrtha, name of several tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8051 (on the Gomati); 85, 8159 (near Mahendra), 8186 (at Čūrpāraka).—§ 615c (Baladevatīrthayātrā): *Rāma Bhārgava* having repeatedly subjugated the earth and slain all the foremost of *kṣatriyas* in that *tīrtha* performed a *vajapeya* and 100 horse-sacrifices through the assistance of his preceptor the *munī* Kaśyapa whom he gave as sacrificial foe the earth with the oceans. Having duly bathed there and made presents to the *brahmins*, etc., *Rāma* retired into the woods: IX, 49, 2835 (on the Sarasvatī).

Rāmāyaṇa, the well-known work of Vālmīki. § 424 (Bhīmakaḍalikhaṇḍap.): III, 147, 11177 (° *ativikhyātaḥ ṣrīmān rāmarapūṅgavaḥ*, sc. Hanumat).—§ 795a (Muhābhārata): XVIII, 6, 300 (° . . . *Harīḥ sarvatra gīyate*). Cf. Rāmacarita.

Rāmāyaṇa(m) upākhyāna(m) ("the episode relating to Rāma [Dācarathī]"). § 11 (Parvasuṅgr.): I, 2, 475 (i.e. Rāmopākhyānaparvan). Cf. Rāmopākhyāna¹.

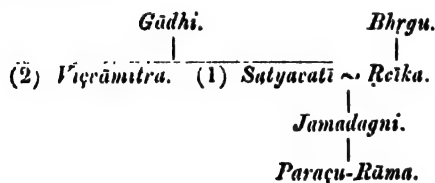
Rambhā¹, an Apsaras. § 103 (Amṣāvat.): I, 65, 2558 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4818 (danced at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, 10, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43a, 1784 (danced in the palace of Indra).—§ 565 (Gālavacarita): V, 117, 3975 (*remo . . . yāthā . . . Tumburuḥ caiva Rāyā*).—§ 721 (Ānuçāsanik.): XIII, 3, 191 (*puṇacacūḍā . . . Apsarāḥ*, transformed into a rock by Viçvāmītra).—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19β, 1424 (danced in the palace of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641 (enumeration).

Rambhā²: § 532 (Sītāsāntvana): III, 282, 16152 (*vadhūm*, wife of Nalakūbara?, Rāvaṇa violated her and was therefore cursed by Nalakūbara).

Ramhas = Īva: XIV, 195, 212.

Rāmopākhyāna¹ ("the episode relating to Rāma [Dācarathī]"). § 10 (Parvasuṅgr.): I, 2, 326 (*parva*, i.e. Rāmopākhyānaparvan). Cf. Rāmāyaṇa(m) upākhyāna(m).

Rāmopākhyāna² ("the episode relating to Rāma Jāmadagnya"). § 638b (Itājadh.): *Jahnu* > *Aja* > *Bakikāçya* > *Kuçika*, who performed penances in order to get a son; *Indra* became his son:



Reika destined a certain portion of the sacrificial food (wherein had been placed the *brahman* energy) for *Satyavati*, which would give her a son of great wisdom, the foremost of *brahmins*; and another (wherein had been placed the sum total of *kṣatriya* energy) for her mother, which would give her for a son an invincible *kṣatriya*. Then *Reika* proceeded to the woods to practise penances. King *Gādhi*, on a *tīrthayātrā*, arrived at *Reika's* retreat with his queen. There the mother of *Satyavati*, from ignorance, exchanged the two portions of the food. *Reika* predicted that the son of *Satyavati* would become a terrible *kṣatriya*, but asked by *Satyavati*, he granted that not her son (*Jamadagni*) but her

grandson (*Paraçu-Rāma*) would become such; her mother would give birth to a *brahman* (*Viçvāmītra*). Besides the other sciences, *Rāma* mastered the *Dhanurveda*; gratifying *Mahadeva* on *Gandhamādana*, he asked him for weapons, especially the axe, which made him unrivalled on earth. Meanwhile the virtuous *kṣatriya*, the *Haihaya* king *Arjuna Kartavīrya*, who had got 1,000 arms through the grace of *Dattātreyā*, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the *brahmins* at a horse-sacrifice. Once, solicited by *Agni*, he gave alms to that deity: springing from the points of his shafts, *Agni* burnt villages, etc., and also the retreat of *Āpava* (i.e. *Vasishṭha*, Nīl.), who cursed *Arjuna*, saying that *Rāma* should lop off his arms. *Arjuna*, always devoted to peace, always regardful of *brahmins*, etc., did not think of that curse. His sons, always haughty and cruel, seized and brought away the calf of *Jamadagni's* home-cow, without the knowledge of *Arjuna*; *Rāma* lopped off the arms of *Arjuna* and brought back the calf; the sons of *Arjuna* came and slew *Jamadagni*, in the absence of *Rāma*, who vowed to free the earth of *kṣatriyas*, and slaughtered all the sons and grandsons of *Arjuna*, and thousands of *Haihayas*, and annihilated all *kṣatriyas*, and then, filled with compassion, retired into the woods. After some thousands of years, the grandson of *Viçvāmītra* and son of *Raiḍhya*, *Parāvasu* said to *Rāma* in public: "were not *Pratardana*, etc., who were assembled at a sacrifice at the time of *Yayāti's* fall, *kṣatriyas* by birth; thou art not true of thy vow; through fear of *kṣatriya* heroes thou hast betaken thyself to the mountains." *Rāma* once more slew *kṣatriyas* by hundreds. Those *kṣatriyas*, however, that he spared, counted by hundreds, multiplied and became mighty monarchs on earth. *Rāma* once more slaughtered them, not sparing the very children. Some *kṣatriya* ladies, however, succeeded in protecting their children. Having made the earth destitute of *kṣatriyas* twenty-one times, *Rāma*, at the completion of a horse-sacrifice, gave away the earth as a sacrificial present to *Kaśyapa*. In order to preserve the remnant of the *kṣatriyas*, *Kaśyapa* told *Rāma* to repair to the shores of the southern ocean and not to reside within his dominion. The ocean suddenly created *Čūrpāraka* for *Rāma*. *Kaśyapa* gave the earth to the *brahmins* and then entered the great forest. Then *çādras* and *vaicyas* began to cohabit with the wives of *brahmins*; unprotected duly by *kṣatriyas*, the earth quickly sank, and was held by *Kaśyapa* on his lap (*ūru*), whence she was called *Urvī*. For protection's sake she asked *Kaśyapa* for a king, saying that she had concealed some *Haihaya kṣatriyas* among women; [further] *Paurava* (son of *Vidāratha*), brought up among bears in the *Rikshavat* mountain; [further] a son of *Saudāsa*, protected through compassion by *Parāçara*, and named *Sarvakarman* (etymology); *Çibi's* son *Gopati*, brought up in the forest among kine; *Pratardana's* son *Vata*, brought up among calves in a cow-pen; *Dadhivāhana's* grandson and *Diviratha's* son, concealed on the banks of *Gangā* by *Gautama*; *Bṛhadratha*, protected by apes (? *goldāṅgalaiḥ*, cf. BR.; PCR.: wolves) on *Gr̥dhrakūṣa*; many *kṣatriyas* belonging to the race of *Marutta* have been brought up by the ocean; they are living among artisans and goldsmiths; "their fathers and grandfathers have been slain for my sake by *Rāma*; it is my duty to see that their funeral rites are duly performed." *Kaśyapa*, seeking out those *kṣatriyas*, installed them duly as kings in days of yore.

Those *kāśtriya* races that are now extant are the progeny of those princes.

Rāmopākhyānaparvan ("the episode relating to Rāma", i.e. the subject-matter of the Rāmāyaṇa; it is the 48th of the minor parvans of Mhbhr.). (Cf. Rāmopākhyāna, Rāmāyaṇa.) § 525: As Yuddhiṣṭhira asked Mārkaṇḍeya if he knew any one more unfortunate than he was (III, 273), Mārkaṇḍeya related the story of Rāma Daśarathi: King Aja of Ikṣvaku's race had a son Daśaratha, who had four virtuous sons: Rāma (son of Kausalyā), Lakṣmaṇa and Ṣaṭrughna (sons of Sumitrā), and Bharata (son of Kaikeyī). Sītā, the daughter of the Videha king Janaka, was created by Tvāṣṭr himself to become the wife of Rāma. Prajāpati (Pitāmaha, Svayambhū, the Creator of all the worlds) had a mind-born son Pulastya, who with a cow begat a son Vaiśravaṇa (i.e. Kubera). Leaving his father, Vaiśravaṇa went to his grandfather, and angered at this, his father with half of his own self became born as Viśravaṇa for wreaking vengeance on Vaiśravaṇa. But Pitāmaha, pleased with Vaiśravaṇa, gave him immortality and made him the sovereign of wealth (*Dhanaṣa*), a *lokapāla* and friend of Īḍāna, and gave him a son Nalakūbara, and Laṅkā for his capital, guarded by hosts of Rākṣasas, and the vimāna Pushpaka capable of going everywhere, and the kingship of the Yakṣas, etc. (III, 274).—§ 526: The muni Viśravaṇa was greatly enraged against Vaiśravaṇa. Kubera (*Naravāhana*), the king of the Rākṣasas, always sought to please his father, and, living in Laṅkā, sent three Rākṣasa women (a) skilled in singing and dancing to wait upon him. Pulastya granted them boons: to Pushpotkaṣa two sons: Kumbhakarna and Daśagrīva (= Rāvaṇa); Mālinī bore one son, Vibhishana; Rākā became the mother of the twins Khara and Ārpanakha. Vibhishana surpassed everybody in beauty and was very pious; Daśagrīva was energetic and strong; Kumbhakarna was the most powerful in battle and a master of illusion; Khara was proficient in archery and hostile to brahmins; Ārpanakha troubled the ascetics (*siddhaviṣṇakart*). Learned in the Vedas, they lived with their father on Gandhamādana. And there they beheld Vaiśravaṇa seated with their father, and seized with jealousy, they gratified Brahmān with severe penances (β), while Khara and Ārpanakha protected and attended on them. After 1,000 years Daśagrīva, cutting off his head (i.e. heads), offered it (i.e. them) in the fire, and Brahmān appeared and made them desist from their austerities, granting them boons (γ) except immortality. Now Daśagrīva defeated Kubera in battle and drove him from Laṅkā; Kubera then, followed by Gandharvas, Yakṣas, Rākṣasas, and Kinnaras, went to live on Gandhamādana. Rāvaṇa took from him Pushpaka, upon which Vaiśravaṇa cursed him saying: "This chariot shall never carry thee, but him who will slay thee in battle, and as thou hast insulted thy elder brother thou shalt soon die." Vibhishana followed Kubera, who invested him with the command of the Yakṣas and Rākṣasa hosts. On the other hand, the man-eating Rākṣasas and Piṣācas anointed Daśagrīva as their sovereign. Daśagrīva deprived the gods and Daityas of their valuable possessions, and because he terrified (*rāvayām asa*, v. 15928) all creatures, he was called Rāvaṇa (III, 275). The Brahmarsis, Siddhas, and Devarsis, with Agni as their spokesman, sought the protection of Brahmān, who said that the four-armed Viṣṇu had already been incarnate for this object, and caused Indra and the gods, Gandharvas, and Dānava to beget strong sons, capable of assuming any

form at will, on monkeys and bears; and the Gandharva Dundubhi he caused to be born on earth as the hunchbacked Mantharā, who, instructed by Brahmān, went hither and thither ever engaged in fomenting quarrels (III, 276).—§ 527: Asked by Yuddhiṣṭhira, Mārkaṇḍeya related: The sons of Daśaratha were conversant with the Vedas and the Dhanurveda. Rāma equalled Indra and Bṛhaspati. At night, the Pushya being in a lucky conjuncture, Rāma was to be invested as yuvarāja. Mantharā aroused the jealousy of Kaikeyī against Kausalyā, Kaikeyī prevailed upon Daśaratha that Bharata should be anointed and Rāma be in exile in the forest of Daṇḍaka for fourteen years. Rāma was accompanied by Lakṣmaṇa and Sītā. Daśaratha died. Bharata rebuked Kaikeyī and set off to find Rāma, accompanied by Kausalyā, Sumitrā, Kaikeyī, Ṣaṭrughna, Vasishṭha, Vāmadeva, etc. He saw Rāma and Lakṣmaṇa on the mountain Citrakūṣa, but Rāma would adhere to the order of his father. Bharata then ruled in Nandigrāma, keeping before him the shoes of Rāma.—§ 528: Rāvaṇagamaṇa (q.v.).—§ 529: Sītāharaṇa (q.v.).—§ 530: Viśvāvasumokṣhaṇa (q.v.).—§ 531: Having bathed in the lake Pampā, Rāma and Lakṣmaṇa on the mountain Rāhyamūka beheld the monkey-king Sugrīva (whom his brother Valin had deprived of his wife Tārā and his kingdom) and his four counsellors, Hanumat (equalling Himavat), etc. Sugrīva showed Rāma a piece of cloth that had been dropped by Sītā. Sugrīva promised to bring back Sītā. Rāma installed Sugrīva as king of all the monkeys and promised to slay Valin. Then they all repaired to Kiṣkindhyā. Valin came out; Tārā (who understood the voice of every creature) told him that it was Rāma, Lakṣmaṇa, Māinda, Deivida, Hanumat, Jambavat (the king of the bears), and Sugrīva who had come to destroy him. Valin suspected Tārā. Near the mountain Mālyavat he had an encounter with Sugrīva. Hanumat placed a garland round Sugrīva's neck (so that he shone like the mountain Malaya), and Rāma recognized Sugrīva by that sign and killed Valin with an arrow. Sugrīva thus regained Kiṣkindhyā and Tārā. Rāma dwelt on Mālyavat for four months.—§ 532: Sītāsantvāna (q.v.).—§ 533: Sītā-Rāvaṇasaṃvāda (q.v.).—§ 534: Hanumat-pratyāgamana (q.v.).—§ 535: Setubandhana (q.v.).—§ 536: Laṅkāpraveśa (q.v.).—§ 537: Rāma-Rāvaṇayuddha (q.v.).—§ 538: Kumbhakarnarāgaṇagamaṇa (q.v.).—§ 539: Kumbhakarnādivadha (q.v.).—§ 540: Indrajidyuddha (q.v.).—§ 541: Indrajidyadha (q.v.).—§ 542: Rāvaṇavādha (q.v.).—§ 543: Rāmābhishheka (q.v.).—§ 544: Yuddhiṣṭhirācāraṇa (q.v.).

Ramyagrāma, name of a city. § 281 (Sahadeva): II, 31, 1118 (only B., C. has Muñjagrāma; in the south, conquered by Sahadeva).

Ranapriya = Viṣṇu (1000 names).

Raneshv agnimukha(h) = Īva (1000 names').

Ranotkaṣa, a warrior of Skanda. § 615u (Skanda): IX, 457, 2570.

Rantideva, an ancient king, son of Saṅkṛti. § 5 (Anukram.): I, 1a, 224 (in Nārada's enumeration).—§ 61 (Sarpasattra): I, 55, †2099 (*yatha yajño R̥ṣya*).—§ 296 (Dyūtap.): II, 53, 1929.—§ 358 (Tīrthayātrāp.): III, 82, 4096 (*Carmanvatīm samāsādya niyato niyatācānaḥ | R̥ābhyānujñāto* (B. °am) *agnishomaphalaṃ labhot*).—§ 480 (Pativratop. Brāhmaṇavyādhasūp.): III, 208, 13809, 13810 (description of his gifts of food).—§ 545 (Pativratāmāhātmyap.): III, 294, 16674 (*Saṅkṛto R̥ṣya evaṣaktyā dānataḥ samah*, sc. Satyavat).—§ 595 (Shoḍuṣarāj.): R. Saṅkṛti had

200,000 cooks to distribute food to the brahmins, etc.; countless numbers of animals desirous of going to heaven used to come to him of their own accord; the number of animals sacrificed in his agnihotras was so large that the secretions from the heaps of skins formed a veritable river, which came to be called *Carmanvatī* (now Chambal); even when he had on a single day given away to the brahmins a crore of *nishkas* he thought he had given away very little, etc., etc. People who are acquainted with ancient history (*purāṇavido jandh*) quote *gāthās* regarding *R.* (VII, 67): VII, 67, 2356 (*Sāṅkṛti*), 2368, 2369, 2371, 2373.—§ 632b (*Shoḍaṇarāj.*, cf. § 595): XII, 29, 1013 (*Sāṅkṛtyam*), 1015, 1019, 1020 (*Sāṅkṛteḥ*), (repetition from § 595).—§ 677 (*Mokshadh.*): XII, 235, 8591 (*Sāṅkṛtyaḥ*), ascended to heaven by giving lukewarm water to *Vasishṭha*.—§ 702 (do.): XII, 293, 1075 (obtained his success by giving roots, and fruits, and leaves to the ascetics).—§ 746 (*Ānuṣāsanik.*): XIII, 66, 3351 (performed a great sacrifice, the juice from the skins of the slaughtered animals formed the river *Carmanvatī*), 3365 (went to heaven by gifts of foods).—§ 760 (do.): XIII, 112, 5544 (*b*: do.).—§ 761 (do.): XIII, 115, 5665 (among the kings who abstained from meat during the month of *Kārttika*).—§ 767 (do.): XIII, 137, 6250 (*Sāṅkṛtyaḥ*), attained to heaven by making gifts (*arghyaṃ*) to *Vasishṭha*.—§ 770 (do.): XIII, 151μ, 7129 (*gavām ayena yajñena yonashṭam vai Kṛtayuge | Rṁ mahādevam (?) kṛtayet*).—§ 786o (*Nakulākhyaṇa*): King *R.*, when divested of all his wealth, gave a small quantity of water with a pure heart, by this gift he went to heaven: XIV, 90, 2787. Cf. *Sāṅkṛti*, *Sāṅkṛtya*.

Rasa ("essence," personif.). § 270 (*Brahmasabhāv.*): II, 11, 438 (in the palace of *Brahmān*).

Rasā = *Rasātala*: XII, 13479, 13503, 13504, 13511 (*°nāmālayāt*, or *Rasānām ālayāt*?).

Rasāhara. § 491 (*Āngirasa*): III, 220, 14162.

Rasātala, the nether world. § 392c (*Svayambhuvo vanam*): III, 114, 10114 (*yāyāmi Rṁ*, says the earth).—§ 458 (*Mārkaṇḍeyas.*): III, 188, 12874 (*bhittvā prthivīm pravicya ea Rṁ*, sc. the *Samvartaka* fire).—§ 513 (*Ghoshayātrāp.*): III, 251, 15152 (*Duryodhana* was carried to *R.* by a *kṛtyā*).—§ 564 (*Mātalyop.*): V, 102, 3602 (*idam Rṁ nāma sapṭamam prthivītalam*), 3615 (*°nivāsihiḥ*), 3616 (*°tale*).—§ 571 (*Ulūkādūtāgamanap.*): V, 160, 5462.—§ 596 (*Pratiñāp.*): VII, 73, †2608 (*yadi viçale Rṁ*).—§ 603 (*Nārāyaṇāstramokshap.*): VII, 199, 9236 (*nihanishyati . . . sarvām Rṁgātām api*).—§ 637 (*Rājadh.*): XII, 470, 1863 (*°gataḥ . . . Anantah*, identified with *Kṛṣṇa*).—§ 638b (*Rāmopākhyāna*): XII, 49, 1786 (*praviveça Rṁ*, sc. the earth).—§ 660b (*Bhṛgu-Bharadvājasamv.*): XII, 182, 6793 (*°anto calilaṃ jalānte pannagādhipāḥ*).—§ 666 (*Mokshadh.*): XII, 209, 7629 (*°gataḥ*, sc. *Vishṇu* in the form of a boar).—§ 686 (do.): XII, 273, 9822 (*Sāvitrī* went to *R.*).—§ 696b (*Dukshaprokta-Çivasahasranāmastotra*): XII, 285, 10455 (*°gataḥ*, sc. the *Rudra*).—§ 717b (*Nārāyaṇi*): XII, 348, 13506, 13507 (*°gate Harīḥ*, *Vishṇu* went to *R.* to recover the *Vedas*).—§ 723 (*Ānuṣāsanik.*): XIII, 6, 328 (*°talāngataḥ*, sc. *Vasu Uparicara*).—§ 747b (*Suvarṇotpatti*): XIII, 85, 4037 (*manḍako Rṁtalotthitah*), 4038 (*°tale*), 4060 (*apo Rṁ*).—§ 766 (*Ānuṣāsanik.*): XIII, 132, 6156 (*nāgo Rṁcarah*).—§ 786 (*Anugītāp.*): XIV, 91, 2831 (*Vasu Uparicara* had to go to *R.*).—§ 795 (*Svargārohanap.*): XVIII, 5, 169 (*Ananta* entered *R.*).

Ratā, wife of *Prajāpati*¹ and mother of the *Vasu Ahar*. § 116 (*Vasu*, pl.): I, 66, 2584.

Rathacakrabhṛt = *Vishṇu*: V, 3691.

Rathacitrā, a river. § 574 (*Jambūkh.*): VI, 9λ, 334.

Rathādhvāna = *Kumbharetas*: III, 14139.

Rathāksha, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45γ, 2565.

Rathāṅgapānī = *Vishṇu* (1000 names).

Rathantara¹, name of a *sāman*. § 270 (*Brahmasabhāv.*): II, 11, 447 (in the palace of *Brahmān*).—§ 491 (*Āngirasa*): III, 220, 14162 (*Brhad-Rṁ*, created from the head of *Pāñcājanya*).—§ 560 (*Sunatsujātap.*): V, 44, †1711 (*Rṁ Barhadrathe vā*).—§ 637 (*Rājadh.*): XII, 470, 1633 (*Rṁ Brhatsāma*, = *Kṛṣṇa*).—§ 693b (*Vṛtravadha*): XII, 282, 10118 (*Vasishṭha* restored *Indra* to his senses with the *R.*, cf. XIV, 311).—§ 695b (*Dakshayajñavinūṣa*): XII, 285β, †10299 (*°m sāmāgūc copaganti*).—§ 730g (*Upamanyu*): XIII, 14φ, 875 (*Brahma . . . Rṁ udṛayan*).—§ 730 (*Ānuṣāsanik.*): XIII, 14ω, 989 (*°m sāmā trayanti*); 18, 1317 (*°āmnī*).—§ 757o (*Somapithin*, pl.): XIII, 102, †4896 (*Rṁ yatra Brhac ea gīyate*).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, †7369 (*°s sāmāgūc ea stuvanti*, sc. *Kṛṣṇam*).—§ 779b (*Vṛtra*): XIV, 11, 311 (*Vasishṭha* restored *Indra* to his senses with the *R.*, cf. XII, 10118).

Rathantara², name of a fire (?). § 492 (*Āngirasa*): III, 220, 14174 (son of *Tapas*).

Rathantari, wife of *Ilina*. § 150 (*Pūruvamp.*): I, 94, 3707 (mother of *Dushyanta*, etc.).—§ 156 (do.): I, 95, †3781 (do.).

Rathaprabhu = *Kumbharetas*: III, 14139.

Rathasena, a *Pāṇḍava* warrior. § 592 (*Samcāptakavādhap.*): VII, 23o, 1009 (proceeded against *Droṇa*, description of his horses).

Rathasthā, a river. § 221b (*Gaṅgā*): I, 170, 6455.

Rathātīrathasāṅkhyā ("enumeration of the rathas and the great rathas"). § 10 (*Parvasaṅgr.*): I, 2, 335 (*parva*, i.e. *Rathātīrathasāṅkhyānaparvan*).—§ 589 (*Droṇābhishekap.*): VII, 1, 37 (all. to § 572). Cf. next.

Rathātīrathasāṅkhyāna (do.). § 11 (*Parvasaṅgr.*): I, 2, 516 (i.e. *Rathātīrathasāṅkhyānaparvan*).

[**Rathātīrathasāṅkhyānaparvan(va)**] ("section relating to the enumeration of the *rathas* and the *atīrathas*"; the 65th of the minor parvas of the *Mbh.*; cf. *Rathātīrathasāṅkhyāna*). § 572: When *Bhīṣma* had obtained the command, he said to *Duryodhana* that he would command worshipping *Kumāra*. He said that he was as well versed in military affairs as *Brhaspati*, etc. At the request of *Duryodhana* he enumerated the principal *rathas* and *atīrathas* in *Duryodhana's* army (*a*) (V, 165); continuation (V, 166); continuation (V, 167); *Karna* he considered only half a *ratha*, at which *Karna* was enraged, and said he would not fight before *Bhīṣma* was slain. *Bhīṣma* rebuked him. but was pacified by *Duryodhana* (V, 168). At the request of *Duryodhana*, *Bhīṣma* enumerated the *rathas* and *atīrathas* of the *Pāṇḍavas* (*β*) (V, 169). Continuation (V, 170). Continuation (V, 171). Continuation. *Bhīṣma* would not slay *Çikhaṇḍin* (mentioning the time when *Vicitravīrya* was installed *yuvārāja*, and his own vow not to slay a woman or one who had been a woman), for *Çikhaṇḍin* was formerly a woman; nor would he be able to slay the sons of *Kunti* (V, 172).

Rathavāhana, a *Pāṇḍava* warrior. § 600 (*Ghaṭotkacavādhap.*): VII, 158x, 7012 (brother of *Virāṭa*?).

Rathāvarta, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8001.

Rathayogin = Īva (1000 names²).

Rathin, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).

Rathyavirathya = Īva (1000 names²).

Rati¹ ("Delight, Lust," personif.), a goddess, wife of Kāma. § 117 (Amṣāvat.): I, 66, 2597 (wife of Kāma).—§ 270 (Brahmasabhāv.): II, 11, 459 (in the palace of Brahmān).—§ 350 (Nalopākhyānap.): III, 68, 2665 (*Manmathasya R^oim iva*).

Rati², an Apsaras. § 731b (Ashtāvakra-Dikṣamv.): XIII, 19β, 1425 (danced in the palace of Kubera).

Rati³ = Īva (1000 names²).

Ratigūṇa, a Devagandharva. § 102 (Amṣāvat.): I, 66, 2555 (sixth son of Prādhā).

Ratnagarbha, **Ratnanābha** = Viṣṇu (1000 names).

Ratnaprabhūta = Īva (1000 names²).

Rātri ("Night," personif.). § 136 (Çakuntalop.): I, 74, 3017.—§ 555 (Indravijaya): V, 13, 425 (*devīm*).—§ 615u (Skanda): IX, 45γ, 2517 (*°y-ahant*, came to the investiture of Skanda). Cf. Niçā².

Raudra¹ ("son of Rudra") = Skanda: I, 5431; III, 14632.

Raudra² (do. ?) = Aṣvatthāman: VII, 9481.

Raudra³ = Īva: XIV, 210.

Raudra⁴, son of Çukra. § 98 (Amṣāvat.): I, 66, 2545 (? *drau anyau Raudrakarminau*, enumeration of the sons of Çukra).

* **Raudra**⁵, adj. ("belonging to Rudra (i.e. Īva) or to the Rudras"). § 214 (Hidimbavadhap.): I, 154, 6028 (*muhūrto*).—§ 442 (Nivātakavacayuddhap.): III, 167, 11985 (*mahāstram*, given to Arjuna by Īva).—§ 445 (do.): III, 173, 12238 (*mahāstram*, employed by Arjuna), 12240 (*astram*).—§ 496 (Skandotpatti): III, 224, 14268 (*muhūrto*).—§ 506 (Skandayuddha): III, 231, 14554 (*ohattram*).—§ 524c (Viṣṇu): III, 272, 15824 (*srjate Brahmamārtis tu rakshate Pauruṣi tanuḥ | Raudrībhāvena çamayet tiero 'vasthāḥ Prajāpateḥ*).—§ 552d (Arjuna): IV, 61, 1982 (*astram*, obtained by Arjuna from Īva).—§ 569 (Bhagavadyānap.): V, 138, 4683 (*astram*, all. to Nivātakavacay.).—§ 572 (Rathātirathasāṅkhyānap.): V, 169, 5870 (*astragrāmāḥ*, sc. Arjuna's).—§ 592 (Samçaptakavadhap.): VII, 23p, 1041 (sc. *dhanūratnam*), 1042 (*dhanuḥ*, owned by Abhimanyu, who got it from Balarāma).—§ 598 (Jayadrathavadhap.): VII, 88, 3123 (*muhūrto*).—§ 603d (Tripura): VII, 202, 9561 (*°a bhaviṣhyanti paçavaḥ*).—§ 608 (Karnap.): VIII, 64, 3237 (*astravegena*, B. *Aindreṇa* for *Raudreṇa*); 82, 4192 (*muhūrto*); 89, 4611 (do.); 90, 4708 (*°mahāstrasambhṛtam*, sc. *mahāçaram*), 4733 (*astram*, employed by Arjuna); 94, 4920 (*muhūrto*).—§ 615u (Skanda): IX, 46, 2654 (*°yaḥ*, sc. *mātaraḥ*).—§ 746 (Ānuçāsanik.): XIII, 77, 3716 (*tejas*).—§ 747b (Suvarṇotpatti): XIII, 85ç, 4130 (*°m lohitaṁ*, "the blood of Agni is regarded as the source of the Rudras," PCR.).—§ 773d (Īva): XIII, 161, 7484 (*°a bhaviṣhyanti paçavaḥ*).

Raudra, pl., name of a people (BR.). § 785 (Anugītāp.): XIV, 83, 2476 (*-Andhraviraudrais-*). Cf. Audra, pl.

Raudrāçva, a prince. § 150 (Pūruvaçç.): I, 94, 3695 (son of Pūru and Paushti), 3698 (begat on Miçrakeç ten sons, Rceyu, etc.).

Raudrakarman, a son of Dhṛtarāṣṭra. § 130 (Amṣāvat.): I, 67, 2739.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117,

4651.—§ 599 (Jayadrathavadhap.): VII, 127vv, 5178 (attacked Bhīmasena), (FF), 5205 (slain by Bhīmasena).

Raudrarūpa = Īva (1000 names²).

Raudrāstra ("the weapon of Rudra"). § 445 (Nivātakavacayuddhap.): III, 173, 12254 (employed by Arjuna). Cf. Raudra, adj.

Rauhinēya ("the son of Rohiṇi¹") = Balarāma: I, 7148 (*saha-R^o*), 7151; II, 622; III, 10268; V, 4 (*saha-R^o*), 155, 5338, 5388 (*Vārshneyaḥ*); VII, 8220; IX, 1957, 1959, 1964, 1979, 1983, 1994, 19978 (*Keçarapūrvajaḥ*), 3057, 3061, 3104 (*ubhuu çishyau gadāyuddho R^oya*, sc. Duryodhana and Bhīmasena, C. has by error *R^o*), 3343, 3369.

Rauhininandana (VII, 8222), v. Rohiṇinandana.

Raukmiṇēya = Pradyumna, q.v.

Raumya, pl. (*°aḥ*), a class of beings. § 695b (Dakṣhayajñavināça): XII, 285, 10308 (*°ān nūma gaṇaçvarān*, created by Īva from the pores of his body—*romakūpebhyāḥ*).

Raupyā, name of a river. § 409 (Plakṣhāvataranugamana): III, 129, 10519 (there Jamadagni practised austerities).

Raurava, name of a hell. § 756 (Ānuçāsanik.): XIII, 101, 4825.

Rāvaṇa, king of the Rākshasas on Lankā, son of Viçravas (Pulastya) (originally named Daçagrīva). § 11 (Parvasaṅgr.): I, 2, 475 (*Rāmeṇa . . . nihato R^oaḥ*, cf. Rāmopākhyānaparvan).—§ 343 (Paraçu-Rāma): III, 99, 8657 (Viṣṇu was born as Rāma Dāçarathi in order to slay R.).—§ 425 (Hanūmad-Bhīmasenasamv.): III, 147, 11199 (*Rākshasendreṇa*, had ravished Sitā); 148, 11205, 11208, 11212 (*lokarāraṇaḥ*, the contents of Rāmopākhyānaparvan briefly narrated).—§ 430 (do.): III, 150, 11279, 11281, 11283.—§ 525 (Rāmopākhyānap.): III, 274, 15873 (*Rākshasendreṇa*, had ravished Sitā), 15875, 15881, 15882 (grandson of Brahmān and son of Pulastya (in the form of Viçravas)).—§ 526 (do.): III, 275, 15895 (*Rākshasendrau Kumhakarṇa-Daçagrīvau*, sons of Viçravas and Pushpotkātā), 15898 (*Daçagrīvaḥ . . . Rākshasendraḥ*), (β), 15904 (*Daçagrīvaḥ*, lived upon air alone amidst five fires, standing on one leg during 1,000 years), (γ), (15913) (Brahmān gave back to R. his heads which he had cut off and offered to the fire and granted him that he should be able to assume any form at will and never experience defeat at the hands of *Gandharvas*, gods, *Kinnaras*, *Asuras*, *Yakṣas*, *Rākshasas*, Serpents, and *Bhūtas* (but only from men whom he despised)), 15922 (defeated Kubera and obtained the sovereignty of Lankā and the *vimāna* of Kubera, named Pushpaka; Kubera cursed R.), 15928 (installed as king of the Rākshasas and the Piçācas, etymology of the name R.).—§ 528 (Rāvaṇaganamana): III, 277, 15990, 15991 (Çūrpaṇakhā excited Rāvaṇa to take vengeance on Rāma Dāçarathi, R. sought the assistance of Mārica).—§ 529 (Sitāharaṇa): III, 278, 16001, 16005, 16006, 16008, 16015, 16016, 16031, 16035 (*Rākshasarājāḥ*), 16042 (in the shape of a mendicant R. ravished Sitā).—§ 530 (Viçvāvasumokṣhaṇa): III, 279, 16046 (*Rākshasçvaram*, slew Jaṭāyus), 16066, 16067, 16087 (*Lankānivāsinaḥ*), 16091.—§ 531 (Rāmopākhyānap.): III, 280, 16097.—§ 532 (Sitāsāntvana): III, 280, 16133, 16151 (b: R. had been cursed by *Nalakubara* for having violated *Rambhā*: he would not be able to violate any woman by force).—§ 533 (Sitā-Rāvaṇasamv.): III, 281, 16167 (b: R. was the conqueror of the gods, *Dānavas*, *Gandharvas*, *Yakṣas*, and *Kimpurushas*, he looked like the *kalpavṛksha* of *Indra* and like *Çanaicçara* when approaching *Rohiṇi*. He possessed many daughters of the gods and the *Gandharvas*, of the *Dānavas*

and the *Daityas*. He ruled 140 millions of *Piçṇas*, twice as many man-eating *Rakshasas* and thrice as many *Yakshas* (some are under the sway of *Kubera*), in his drinking-hall *Gandharvas* and *Apsarasas* wait upon him (as upon *Kubera*), he was the son of the rshi *Viçravas*, his queen was *Mandodari*), 16191.—§ 534 (*Hanūmatpratyāgamana*): III, 282, 16220, 16252, 16256.—§ 535 (*Setubandhana*): III, 283, 16320 (*°amalyau* . . . *Çuka-Sāraṇau*), 16322.—§ 536 (*Laṅkā-praveça*): III, 284, 16324 (fortified *Laṅkā*), 16339.—§ 537 (*Rāma-Rāvanayuddha*): III, 285, 16364 (*R°anugāh*), 16368, 16371, 16375 (fought with *Rāma Dāçarathi*).—§ 538 (*Kumbhakarnapuragamana*): III, 286, 16387 (*Rāma-R°-sainyānāṁ*), 16395, 16396 (roused his brother *Kumbhakarna* and caused him to set out for battle).—§ 540 (*Indrajid-yuddha*): III, 288, 16439 (father of *Indrajit*).—§ 541 (*Indrajidvadhā*): III, 289, 16489, 16490, 16496 (*Indrajit* is slain).—§ 542 (*Rāvanavadhā*): III, 290, 16502, 16512, 16513 (*māyā* . . . *Rāvanasya*), 16515, 16526 (*°antakaraṇ*, sc. *çaraṇ*), 16528 (*nihataṁ*, *Rāma* slew *R.*).—§ 543 (*Rāmarājyā-bhishika*): III, 291, 16531 (*hatvā R°m Rakshasendram*, sc. *Rāmāḥ*).—§ 565 (*Gālavacarita*): V, 109, 3790 (*atra*—i.e. in the south—*Rakshasarājena Paulastyena mahātmanā R°ona tapaç caritvā surebhyo 'maratā vṛtā*).—§ 592 (*Samçapta-kavadhap*): VII, 23π, 1037 (*açṇāç ca kāmagaṇaḥ tasya R°oya yathā purā*).—§ 595 (*Shoḍaçarāj*, v. *Rāma Dāçarathi*): VII, 59, 2227 (*Rakshasah*, all. to *Rāmopākhyānaparvan*).—§ 599 (*Jayadrathavadhap*): VII, 96, 3569 (*yādṛçam* . . . *Rāma-R°yor mṛdhe*); 106, 3981 (*yādṛk* . . . *purā vṛttam Rāma-R°yoh*).—§ 600 (*Ghaṭotkacavadhap*): VII, 181, 8236 (*°ona samapṛapāḥ*, sc. *Hidimba-Baka-Kirmītrāḥ*).—§ 604 (*Karṇap*): VIII, 5ç, 143 (*yathā Rāmēna R°h*, sc. *nihataḥ*).—§ 612 (*Hradapraveça*): IX, 31, 1752 (*Paulastyatanayo R°o nāma Rakshasah Rāmēna nihataḥ*).—§ 615 (*Gudāyuddhap*): IX, 55, 3107 (*aadrçakurmāṇau* . . . *Rāma-R°yoh*, sc. *Bhīmasena* and *Duryodhanu*).—§ 717b (*Nārāyaṇīya*): XII, 340, 12953 (*tato Rakshahpatiṁ ghoram Pulastyakulapāṁsanam hanishye*—sc. incarnate as *Rāma Dāçarathi*—*R°m raudram saṅgam lokakaṇṭhukam*, says *Nārāyaṇa*).

Cf. also the following synonyms:—

Daçagrīva ("having ten necks"): III, 15895 (*Kumbha-karṇa-D°au*), 15898, 15904, 15915, 15920, 15927, 15928, 15930, 16011, 16304, 16400, 16498, 16501, 16515, 16519, 16521, 16532, 16535, 16612, 17467; VII, 6827 (*°sāmāḥ*, sc. *Ghaṭotkaca*); XII, 13878.

Daçakandhara (do.): III, 16516.

Daçānana ("having ten faces"): III, 15908, 15999, 16000, 16370, 16505.

Daçāsya (do.): III, 11324.

Paulastya, Paulastyatanaya, q.v.

Rakshahpati ("lord of the *Rakshasas*"): XII, 12952.

Rakshas, Rākshasa, Rākshasādhipa, Rākshasādhipati, Rākshasaçreshṭha, Rākshasamaheçvara, Rākshasapati, Rākshasapungava, Rākshasarāja, Rākshaseçvara, Rākshasendra, q.v.

Rāvanagamana ("the expedition of *Rāvaṇa*"). § 528: Fearing intrusion by the people of *Ayodhyā*, *Rāma Dāçarathi* went away to the wood and visited the hermitage of *Çara-bhaṅga*; then he entered the forest of *Daṇḍaka* (*Daṇḍakāraṇyam*) on the river *Godāvari*, where he, on account of *Çarṇapakṣā*, had hostilities with *Kṣhara*, and then dwelling

in *Janasthāna* slew 14,000 *Rākshasas* together with *Kṣhara* and *Dashana*. *Çarṇapakṣā* with mutilated nose and lips repaired to *Rāvaṇa* on *Laṅkā*. *Rāvaṇa* crossed the *Trikūṭa* and *Kāla* mountains and arrived at *Gokarna* (the favourite resort of *Çiva*) where he met *Mārica* (b) (III, 277).

Ravanātmaja ("the son of *Rāvaṇa*") = *Indrajit*: III, 16453, 16457.

Rāvanavadhā ("the killing of *Rāvaṇa*"). § 542: *Rāvaṇa* with the *Rakshasas* rushed towards *Rāma* and the monkeys (a); *Rāvaṇa* from his body created thousands of *Rākshasas*, whom *Rāma* slew with a celestial weapon. Then *Rāvaṇa* produced *Rakshasas*, resembling *Rāma* and *Lakshmana*, whom *Rāma* slew. *Mātali* came with the chariot of *Indra*, *Rāma* thought it to be an illusion, but was reassured by *Vibhishana*, and riding in that chariot he killed *Rāvaṇa* with an arrow which he had consecrated with mantras as a *Brahmāstra*. The gods, the *Gandharvas*, *Indra*, the *Dānavas*, the *Kinnaras*, and the *Cāraṇas* rejoiced (III, 290).

Rāvaṇi ("the son of *Rāvaṇa*") = *Indrajit*: III, 16449, 16460, 16463, 16465, 16484; VII, 4065 (*yodhayām aṇa* . . . *Lakshmanam R°r yathā*), 5888 (*yathā Rāmānujendājan R°ir Lakshmanena ha*, sc. *nihataḥ*).

***Ravi** = *Sūrya* ("the Sun"): I, 42 (a form or son of *Vivasvat*, cf. *Āçāvaha*), 419, 1274; II, 790 (*°Somāgnivapushṭam*); III, 136, 138, 146 (*Sūrya*'s 108 names), 192, 8437 (*yathā dāpy Angirā R°m tathā rakshasva*); VI, 4566 (*dudruvuh* . . . *grahāḥ pañca R°m yathā*); XII, 440, 11732; XV, 826; XVIII, 167 (after death *Karna* entered *R.*).

Ravi, one of the standard-bearers of *Jayadratha*. § 522 (*Draupadtharaṇap*): III, 265, 15598.

Ravi, a son of *Dhṛtarāshṭra*. § 611 (*Çalyap*): IX, 26pp, 1404, 1414 (among eleven sons of *Dhṛtarāshṭra*, who are slain by *Bhīmasena*).

Ravi = *Çiva* (1000 names). Do. = *Vishṇu* (1000 names).

Ravilocana = *Vishṇu* (1000 names).

Ravisūnu ("the son of *Ravi* [i.e. the Sun]") = *Karna*, q.v.

Ravitanaya (do.) = *Karna*: VIII, †1213.

Recaka, pl. (*°aḥ*), a people. § 578 (*Bhīshnavadhap*): VI, 51π, 2097 (only C., B. has *Ārocakāḥ*, in the army of *Duryodhana*).

Renuka, a *Nāga* (?) (according to *Nīl*, a *Yaksha*). § 46 (*Garuḍa*): I, 32, 1488 (had an encounter with *Garuḍa*).

Renuka, name of an elephant (?). § 766 (*Ānuçāsanik*): XII, 132, 6156 (*nāgo Rasātālacaraḥ*), 6158, 6159, (6160), 6172 (questioned the *diggajas*).

Renukā, wife of *Jamadagni*. § 396 (*Jamadagni*): III, 116, 10172 (daughter of *Prasenajit*), 10173, 10175, 10176, 10177 (mother of five sons, of whom *Rāma* was the youngest, fell in love with *Citraratha*, therefore *Jamadagni* ordered his sons to slay her; *Rāma* cut off her head with his axe, but afterwards she was revived).—§ 565 (*Gālavacarita*): V, 117, 3972 (*reme* . . . *R°ayām yathārcikaḥ*, i.e. *Jamadagni*).—§ 762b (*Chattropānahotpatti*): XII, 95, 4607, 4610, 4615, (4616), 4618 (*Sūrya* gave to *Jamadagni* an umbrella and a pair of sandals for the use of *R.*).

Renukāsuta ("the son of *Renukā*") = *Rāma Jāmadagnya*: III, 8658 (*R°*).

Renukātirtha, name of a *tirtha*. § 368 (*Tīrthayātrāp*): III, 83, 7030. Cf. next.

Renukāyās tirtha(m), name of a *tirtha*. § 358 (*Tīrthayātrāp*): III, 82, 5024. Cf. the prec.

Renupa, pl. (*°aḥ*), a people. § 569 (*Bhagavadyānap*): V, 140p, 4751 (only C., B. has *Veçupāḥ*).

Revata¹, a mountain (?) in Ākadvīpa. § 575b (Ākadvīpa): VI, 119, 426 (= Raivataka (v. 418) ?).

Revata², an ancient king. § 775 (Ānuṣāsanik.): XIII, 166γ, 7679 (only C., B. has *Raivatah*).

Revata³, adj., v. Raivata.

Revatī¹, wife of Balarāma. § 252 (Subhadrāharanap.): I, 219, 7912 (*Haladharaḥ* . . . *R^osahitah*).

Revatī², name of a demon of disease. § 502 (Manushyagrahak.): III, 230, 14482 (= *Aditi*, from *R.* originates the graha Raivata).

Revatī³, name of a nakshatra (v. Sū. Si.). § 562 (Bhagavad-gāṇap.): V, 83, 2926 (*°yām*).—§ 575b (Ākadvīpa): VI, 11, 419 (placed over the mountain Raivataka).—§ 746 (Ānuṣāsanik.): XIII, 64a, 3284 (result of making gifts under the constellation of *R.*).—§ 749 (do.): XIII, 89a, 4268 (result of performing *grādhas* under the constellation of *R.*).—§ 759 (do.): XIII, 110, 5391 (description of the cāndravratā).

Revatīsuta ("the son of Revatī") = Skanda: III, 14633.

Rishṭa, an ancient king. § 267 (Yamasabhāva.): II, 8, 326 (in the palace of Yama).

Rocamāna¹, name of several princes. § 130 (Amṣavat.): I, 67, 2654 (incarnation of the Asura Aṣvagrīva).—§ 232 (Svayamvarap.): I, 166, 6990 (present at the svayamvara of Draupadī).—§ 279 (Arjuna): II, 27, 1027 (*Urugāvasinam*, in the north, vanquished by Arjuna).—§ 280 (Bhīmasena): II, 29, 1066 (*Aṣvamedheṣvaram*, in the east, vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 4γ, 76 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 572 (Rathātīrathasāṅkhyānap.): V, 172, 5921 (a mahāratha in the army of Yudhishtīra).—§ 592 (Samṣaptakavadhap.): VII, 23o, 996 (proceeded against Droṇa, description of his horses), 1014 (*°sya sutaṃ*, do.).—§ 608 (Kārṇap.): VIII, 56vv, 2736, 2740 (a Pāṇḍava, slain by Kārṇa).

Rocamāna², dual (*°au*). § 604 (Kārṇap.): VIII, 6, 170 (have been slain by Droṇa).

Rocamānā, a mātṛ. § 615u (Skanda): IX, 46e, 2647.

Rocanāmukha, a Daitya. § 564 (Mātalyop.): V, 105d, 3685 (had been slain by Garuḍa).

Rohī, a river. § 574 (Jambūkh.): VI, 9λ, 338.

Rohineya, v. Rauhineya.

Rohini¹. § 127 (Amṣavat.): I, 66, 2631 (daughter of Surabhi), 2632 (mother of the kino).

Rohini², daughter of Dakṣa and wife of Soma (the Moon), also name of a nakshatra (v. Sū. Si.). § 213 (Jatugrhap.): I, 145, 5767 (*°yām*, i.e. the nakshatra).—§ 240 (Vaivāhikap.): I, 199, 7351 (*°i ca yathā Soma*).—§ 298 (Dyūtap.): II, 58, 2019 (*samvrtām* . . . *tārābhir iva R^om*).—§ 350 (Nalopā-khyānap.): III, 68, 2676 (*°i Ṣṣino gathā*).—§ 382 (Agastyop.): III, 98, 8566 (*°iva divi prabhā*).—§ 391 (Rahyagrīga): III, 113, †10091 (*°i Somam ivānukūla*).—§ 502 (Manushyagrahak.): III, 230, 14461 (*Abhijit* . . . *R^oyāḥ kantiyāi svā*), 14463 (*Dhanishthādīs tathā kālō Brahmanā parikalpitaḥ | R^oi hy abhavat pūrvam, evam samkhyā samā bhavat*).—§ 533 (Sītā-Rāvṇasamv.): III, 281, 16171 (*°im etya Čanaiccaru iva grahaḥ*).—§ 549 (Pāṇḍavapraveṣap.): IV, 9, 258 (Sudeshnā asks Draupadī if she is *R.*).—§ 565 (Gālavacarita): V, 117, 3968 (*remo* . . . *yathā Candrag ca R^oyām*).—§ 574 (Jambūkh.): VI, 2, 66 (*°im pīdayann oha sthitaḥ* . . . *Čanaiccarah*, omens); 3, 84 (*°im pīdayantau* . . . *Čaṣi-Bhaskarau*, omens).—§ 608 (Kārṇap.): VIII, 94, †4945 (*Brhaspatiḥ samparivūrya R^om*, omens).—§ 615 (Prabhāṣotpattik.): IX, 35, 2015, 2017, 2018, 2023, 2026,

2028 (the most beautiful of the twenty-seven daughters of Dakṣa, whom Soma married. As Soma stayed a long time with *R.*, his other wives complained to Dakṣa, who then cursed Soma).—§ 656 (Khaḍgotpattik.): XII, 166, 6202 (*°im gotram āsthāpya*, sc. of the sword).—§ 717b (Nārāyaṇiya): XII, 343, XI, †13219 (cf. § 615).—§ 746 (Ānuṣāsanik.): XIII, 64a, 3257 (results of making gifts under the constellation of *R.*).—§ 749 (do.): XIII, 89a, 4257 (result of performing *grādhas* under the constellation of *R.*).—§ 759 (do.): XIII, 110, 5389 (description of the cāndravratā).—§ 766 (do.): XIII, 126, 6052 (*yadā yuyjats R^oi*).—§ 768b (Umā-Mahēṣvarasamv.): XII, 146γ, 6751 (*Čaṣināḥ sādho*).

Rohini³, wife of Vasudeva. § 238 (Pañcendrop.): I, 197, 7308 (Vishṇu's white hair was born by Rohini as Balarāma).—§ 793 (Mausalap.): XVI, 7, 194 (together with the other wives of Vasudeva she ascended his funeral pyre).

Rohini⁴, daughter of Hiranyakaṣipu. § 493 (Āṅgīrasa): III, 221, 14194 (*Hiranyakaṣipoh suta*; PCR. follows Nil., who seems to take Hiranyakaṣipu = Manu (the fire), who marries his own daughter *R.* = Svishṭakṛt).

Rohiniṇandana ("the son of Rohini") = Balarāma: VII, 8222 (C. by error *Rauh^o*).

Rohiniṣuta (do.) = Balarāma: VII, 1042; IX, 2128.

Rohita¹ = Čiva (1000 names).—Do.² = Vishṇu (1000 names).

Rohitaka, name of a country (?).—§ 285 (Nakula): II, 32, 1186 (*Kārttikoyasya dayitaṃ*, in the west, conquered by Nakula).

Rohitaka, pl. (*°aḥ*), a people. § 515 (Karnadigvijaya): III, 254, 15256 (vanquished by Kārṇa on his *digvijaya*).

Rohitakāranya, name of a forest. § 555 (Sainyodyogap.): V, 19, 599 (covered by the army of the Kurus).

Romaṣa, pl. (*°aḥ*), a people. § 295 (Dyūtap.): II, 51, 1850 (brought tribute to Yudhishtīra).

Romaharsha = Lomaharshaṇa. § 707 (Mokshadh.): XII, 319, 11744 (*°ṇa Purāṇam avadhāritam*).

Romaka, pl. (*°aḥ*), a people. § 295 (Dyūtap.): II, 51, 1837 (brought tribute to Yudhishtīra).

Roman, pl. (*°anaḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 363 (in Bhāratavarsha).

Rosha ("Wrath," personif.). § 565 (Gālavacarita): V, 111, 3830 (in the north).

Ruci¹, a son of Viṣvāmitra. § 721b (Viṣvāmitrop.): XIII, 4β, 251 (only C., B. has *rashā*).

Ruci², an Apsaras. § 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19β, 1424 (danced in the palace of Kubera).

Ruci³, wife of Devačarman. § 743b (Vipulop.): XIII, 40, 2263, 2269, 2286, 2291; 41, 2310; 42, 2347 (*°yā bhaginyā*), 2350, 2352, 2354, 2373; 43, 2378 (Vipula protected *R.* against Indra).

Ruciparvan, a Pāṇḍava warrior, son of Kṛti(n). § 592 (Samṣaptakavadhap.): VII, 26, 1177 (*Kṛtīnutaḥ*), 1178 (slain by Bhagadatta).

Ruciprabha, a Daitya (?). § 673b (Bali-Vāsavasamv.): XII, 227, 8264 (among the ancient rulers of the earth).

Rucirāṅgada = Vishṇu (1000 names).

Rudra, pl. (*°aḥ*), a class of gods, followers of Čiva (Rudra). § 44 (Garuḍa): I, 30, 1416.—§ 46 (do.): I, 32, 1486.—§ 106 (Amṣavat.): I, 65, 2562 (*°āṇam*, sc. *sambhavaḥ*).—§ 108 (do.): I, 66, 2567 (eleven sons of Sthānu, viz. *Mrgavyādha*, *Sarpa*, *Nūrṭi*, *Ajakapād*, *Ahīrbudhnya*, *Pinakin*, *Dahana*, *Īṣvara*, *Kapālin*, *Sthānu*, *Bhaga*).—§ 120 bis (do.):

I, 66, 2602 (*Āṇḍm pakṣah*).—§ 130 (do.): I, 67, 2712 (*Āṇḍm gant*, Kṛpa was born from the R.).—§ 191 (Arjuna): I, 123, 4826 (present at the birth of Arjuna, their names as in § 108).—§ 233 (Svayamvarap.): I, 187, 7010 (*Ādityāḥ*, present at the svayamvara of Draupadī).—§ 238 (Pañcendrop.): I, 197, †7277, †7315.—§ 258 (Khāṇḍavadahanap.): I, 227, 8269 (fought with Kṛṣṇa and Arjuna).—§ 270 (Brahmasabhā): II, 11, 460 (in the palace of Brahmān).—§ 309 (Āruṇyakap.): III, 2, 127.—§ 310b (Sūrya): III, 3, 174 (worship the Sun), 190 (Sūrya identified with the R.).—§ 330 (Indradarṣanap.): III, 37, 1490.—§ 331 (Kairātap.): III, 39, 1590 (eg., = Īva?).—§ 336 (Indralokābhigumanap.): III, 43, 1768.—§ 338 (do.): III, 46, 1840.—§ 347 (Nalopākhyānap.): III, 62, 2356.—§ 357 (Pushkara): III, 82, 4064 (in Pushkara).—§ 359 (Vadavā): III, 82, 5037 (worshipped Kṛṣṇa at Vadavā).—§ 360 (Tīrthayātrāp.): III, 82, 5063 (? in Rudrakoti Īva had multiplied himself into a *koṭi* of forms—*koṭi Rāṇḍm*—for the sake of the munis).—§ 370 (do.): III, 84, 8102 (adore Janārdana at *sthānam Nārāyaṇa*).—§ 383 (Paraṣu-Rāma): III, 99, 8673 (seen in the body of Rāma Dāśarathi, the incarnate Vishnu).—§ 412 (Ashtāvakra): III, 134, †10668 (eleven in number).—§ 443 (Nivātakavacayuddhap.): III, 168, 12043.—§ 459 (Mārkaṇḍeya): III, 188, 12924 (seen in the body of Nārāyaṇa).—§ 506 (Skandayuddha): III, 231, 14549.—§ 512 (Ghoshayātrāp.): III, 237, 14782 (*air ira Yamaḥ* (sic!), sc. *vṛtaḥ*).—§ 547 (Karna): III, 308, 17139.—§ 548 (Āraṇeyap.): III, 313, 17317; 314, 17421.—§ 549c (Arjuna): IV, 2, 48 (*dvādaśam Rāṇḍm*, sc. Arjuna).—§ 556 (Sañjayaśānanap.): V, 29, †823 (*Ādityāḥ*).—§ 562 (Bhagavadgāthap.): V, 86, 3043 (*yathā*).—§ 567 (do.): V, 128, 4301; 131, 4420.—§ 572 (Rathātīrathasāṅkhyānap.): V, 169, 5865 (*vat*).—§ 576 (Bhagavadgītāp.): VI, 34, 1227 (*Āṇḍm Ṣaṅkaraḥ cāsmi*, says Kṛṣṇa); 35, 1252 (seen in Kṛṣṇa, †1268 (do.)).—§ 589 (Droṇābhishhekap.): VII, 6, 159 (*Āṇḍm iva Kūpāt*, sc. *senāpatiḥ*).—§ 592 (Saṃcāptakavadhāp.): VII, 23, 1007 (*Samudrasenaputrām Rāṇḍm*, eg. ?); 35, 1536 (*Sādhyā - Rā - Marutkalpaiḥ*).—§ 596 (Pratijñāp.): VII, 76, 2682 (in Arjuna's oath).—§ 605 (Karna): VIII, 15, 597 (*au dvā iva*).—§ 608 (do.): VIII, 87, 4418 (sided with Arjuna).—§ 615u (Skanda): IX, 44, 2479 (*Ādityāḥ*); 45, 2508 (came to the investiture of Skanda), 2555 (made gifts to Skanda).—§ 615ff (Asita Devala): IX, 50, 2893 (*Āṇḍm . . . sthānam*).—§ 626 (Rājadh.): XII, 21, 634.—§ 641 (do.): XII, 64, 2395 (observe kṣatriya duties); 122, 4498 (*Āṇḍm api cecānam*—i.e. Īva—*goptāram*), 4502 (*īvaraḥ . . . sarveśham eva Rāṇḍm Ṣālapāniḥ*, i.e. Īva).—§ 656 (Khadgotpattik.): XII, 166, 6141.—§ 661 (Mokshadh.): XII, 198, 7192 (*Āditya-Vasūṇām*, sc. *sthānāni*).—§ 664 (do.): XII, 207, 7540 (sons of Dharma?).—[§ 665 (do.): XII, 208, 7585 foll. (The names here enumerated, viz. *Ajaikapād*, *Ahirbradhna*, *Virāpākṣa*, *Raivata*, *Hara*, *Bahurāpa*, *Tryambaka*, *Sureśvara*, *Sāvitra*, *Jayanta*, *Pinākin*, seem to be quoted in order to give a list of the Rudras.)]—§ 673b (Balī-Vāsavaśamp.): XII, 227, 8220 (accompanied Indra), 8288 (had been vanquished by Balī).—§ 695b (Dakṣhayajñavināṣa): XII, 285a, 10279 (present at Dakṣa's sacrifice), 10292 (*ṣaḥastāḥ kapardinaḥ | ekādaśasthānagatāḥ*).—§ 696b (Dakṣhaprokta-Īvasahasranāmastotra): XII, 285, 10456 (description).—§ 702 (Mokshadh.): XII, 296, 10837.—§ 712 (Ṣukotpatti): XII, 324, 12175.—§ 717b (Nārāyaṇīya): XII, 340, 12915 (*ekādaśa*), 341, 13043

(*ekādaśaite Rāṇḍ tu vikāraḥ puruṣaḥ smṛtāḥ*), 13044, 13110 (*Āṇḍm patayo*, sc. Vishnu).—§ 730g (Upamanyu): XIII, 14, 731 (*Ādityāṣṇinām*), 910 (*Āṇḍm Nīlaloḥitāḥ*, sc. Īva).—§ 730 (Ānuṣāsanik.): XIII, 14, 984 (*ekādaśa ṣatāni*, surround Īva); 17, 1141 (*Āṇḍm api yo Rudraḥ*, i.e. Īva), 1288 (learnt the 1000 names of Īva from Mṛtyu and communicated them to Tanḍi(n)); 18, †1368.—§ 747b (Suvarnotpatti): XIII, 84, 4011; 85, 4131 (together with the Ādityas the R. sprung from the flames of Agni).—§ 759 (Ānuṣāsanik.): XIII, 107, 5257 (*Āṇḍm tam adhivāsam*), (5), 5331 (*Āṇḍm lokam*).—§ 766 (do.): XIII, 134, 6186.—§ 770 (do.): XIII, 151, 7091 (*ekādaśa*, their names are the following: *Ajaikapād*, *Ahirbradhna*, *Pinākin*, *Rita*, *Pitrāpa*, *Tryambaka*, *Maheśvara*, *Vṛṣākapi*, *Ṣambhu*, *Hara*, and *Īvara*).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 7387 (*Ādityāḥ*).—§ 775 (Ānuṣāsanik.): XIII, 166, 7642.—§ 778f (Muñjavat): XIV, 8, 183 (worship Īva on Muñjavat).—§ 784b (Uttāṅka): XIV, 54, 1564.—§ 793 (Mausalap.): XVI, 4, 129 (*Ādityāḥ*, received Kṛṣṇa in heaven).—§ 795 (Svargārohanap.): XVIII, 3, 88.

Rudra = Īva, q.v.—Do. = Sūrya: III, 148.—Do. = Vishnu (1000 names).

Rudragarbha = Agni, q.v.

Rudraja ("born from Rudra") = Aṣvatthāman: XV, 858 (*Draunim*).

Rudrakoti, name of two tīrthas. § 360 (Tīrthayātrāp.): III, 82, 5060, 5066.—§ 364 (do.): III, 83, 6047.

Rudraloka ("the world of the Rudras or of Rudra [i.e. Īva]"). § 368 (Tīrthayātrāp.): III, 83, 7050 (by bathing in Sthānuvata one attains to R.).—§ 603 (Nārāyaṇāstramokṣap.): VII, 202, 9641 (one attains to R. by hearing the *Ṣatarudriya*).—§ 759 (Ānuṣāsanik.): XIII, 107, 5304.

Rudramārga, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7052 (only B., C. has *Indramārgam*).

Rudra(m) pada(m), name of a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5042 (PCR. *Raudrapada*).

Rudrānī = Umā, q.v.

Rudrapatnī ("the wife of Rudra (Īva)") = Umā: III, 7041.

Rudraromā, a mātṛ. § 615u (Skanda): IX, 46, 2625.

Rudrasena, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158, 7009.

Rudrāstra ("the weapon of Rudra (Īva)"). § 616 (Sauptikap.): X, 8, 352 (Aṣvatthāman slew the Pāṇḍavas with the R.).

Rudrasūnu ("the son of Rudra (Īva)") = Skanda: III, 14428, 14430, 14431, 14432.

Rudrasya tīrtham ("the tīrtha of Rudra"). § 360 (Tīrthayātrāp.): III, 82, 5047 (*Kāmāhyam*).

Rudrātman = Kṛṣṇa: XII, 1669.

Rudrāvarta, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8015.

Rudravaṣa, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 4092 (only C., B. has *Bhadravaṣam*).

Rukma, a prince. § 233 (Svayamvarap.): I, 188, †7051. Cf. the foll.

Rukmāṅgada, a prince. § 232 (Svayamvarap.): I, 186, 6994 (son of Ṣalya?), present at the svayamvara of Draupadī).—§ 599 (Jayadrathavadhap.): VII, 116, 4610 (fought with Sātyaki).

Rukmaratha, son of Ṣalya. § 232 (Svayamvarap.): I, 186, 6994 (? present at the svayamvara of Draupadī).—§ 578 (Bhīṣmavadhap.): VI, 47, 1857 (only B., C. has

Çvetaratham), 1858 (fought with Çveta).—§ 593 (Abhimanyu-vadhap.): VII, 45, 1811 (*Madroçvarasutah*), 1816 (*putram Çalyasya*, slain by Abhimanyu).—§ 604 (Karnap.): VIII, 57, 116 (*Çalyaputra*), had been slain by Sahadeva).

Rukmaratha¹ ("having a golden chariot") = Drona: IV, 1824; VII, 253, 256, 268, [279], 283, 488, 496, 4675, 8901, 8911; VIII, 94 (*D°*).—Do.² (do.) = Suçarman: IV, 1059; VII, 4554 (?).—Do.³ (do.) = Virāṭa: V, 1784.

Rukmaratha, pl. (°*āḥ*), a host of Kuru warriors. § 599 (Jayadrathavadhap.): VII, 112, 4310 (*mahārathāḥ*, commanded by Karna).

Rukmavāhana ("having a golden chariot") = Drona: VII, 8943.

Rukmin, king of Bhojakaṭa, son of Bhīṣmaka, and brother of Rukmiṇī. § 130 (Amçāvat.): I, 67, 2698 (incarnation of the Krodhavaça gaṇa).—§ 284 (Sahadeva): II, 31, 1168 (*rājāḥ Bhojakaṭasya*, Sahadeva caused *R.* to pay tribute to Yudhisṭhira).—§ 289 (Argḥāharanap.): II, 37, 1351.—§ 290 (Çiçupālavadhap.): II, 44a, 1536 (*purushottamam*).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 490 (*ardraṣṭr mahishīm Bhojyām*—i.e. Rukmiṇī—*raṇa nirjitya R°am*, sc. Kṛṣṇa, cf. § 570d).—§ 515 (Karnadigvijaya): III, 254, 15247 (*Dakṣiṇāntyaśu*), 15248, 15250 (vanquished by Karna on his digvijaya).—§ 554 (Sainyodyogap.): V, 4γ, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 561g (Sahadeva): V, 50, 1999 (equal to Sahadeva in strength).—§ 570d (cf. Sainyaniryānap.): *R.* was a disciple of *Druma*, that lion among the *Kimpurushas* on the mountain of *Gandhamādana*. He had obtained from his preceptor the whole fourfold (*catuṣpādām*) *Dhanurveda* and the celestial bow *Vijaya*, belonging to the great *Indra*, and equal to the *Gāṇḍīva* (*e*) and the *Çarṅga* (*f*). When he obtained *Vijaya* from *Druma*, *R.* came to the *Pāṇḍavas*. Formerly when *Kṛṣṇa* had ravished his sister *Rukmiṇī*, he set out in pursuit having sworn that he would not return without having slain *Kṛṣṇa*. But he was vanquished and did not return to [his city] *Kuṇḍina*; on the spot where he was vanquished he built the city of *Bhojakaṭa*: V, 158, 5351 (*Ahukānām adhipatiḥ Bhojasya yaçasvinah | Dakṣiṇāntyaṣṭapateḥ sutah*), 5356, 5359.—§ 570 (Sainyaniryānap.): V, 158, 5385, 5388 (rejected by Arjuna and by Duryodhana he did not take part in the battle).—§ 592 (Samçaptakavadhap.): VII, 23o, 1017 (*antrāḥ samatvaṁ samprāpya R°-Karnārjunādyutaiḥ*, sc. the Pāṇḍya king Sāraṅgadhvaṇi).—§ 621 (Rājadh.): XII, 4e, 113 (came to the *svayamvara* of the daughter of the Kālīṅga king Citrāṅgada).

Rukmiṇī, sister of Rukmin, wife of Kṛṣṇa, and mother of Pradyumna, etc. § 132 (Amçāvat.): I, 67, 2790 (*Bhīṣmakaṣya kule*, incarnation of a portion of Çrī).—§ 262 (Bhagavadyāna): II, 2, 57.—§ 291 (Çiçupālavadhap.): II, 45, 1574, 1577 (ravished by Kṛṣṇa, although she had been intended for Çiçupāla).—§ 317 (Arjunābhigamanap.): III, 12, 575 (*yathā tvayā jīta, Kṛṣṇa, R°i Bhīṣmakātmajā*).—§ 410 (Plakṣhāvataranap.): III, 130, 10554 (*āçramāç caiva R°yāḥ*, the same?).—§ 521 (Draupadiharanap.): III, 263, 15538 (*pārçvathām çayane tyaktvā R°m Keçavah*).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, 1881 (*yo R°m ekarathena Bhojān utsāḍya rājāḥ samare prasahya | urāha bhāryām yaçud jvalantīm yaçyām jayāḥ Raukmiṇīyo* (i.e. Pradyumna) *mahātma*, sc. Kṛṣṇa).—§ 565 (Gālavucarita): V, 117, 3976 (*reme . . . yathā . . . R°yām Janūrdanaḥ*).—§ 570d (Rukmin): V, 158, 5360 (*°yā haraṇam*, ravished by Kṛṣṇa).—§ 617b (Brahmaçiras): X, 12, 636 (*°yām yo anvajāyala . . . Pradyumnaḥ*).—

§ 727 (Ānuçāsanik.): XIII, 11, 508 (discourse between *R.* and Çrī).—§ 730 (do.): XIII, 14, 617 (*Pradyumna-Çarudeshādīn . . . R°yāḥ putrakān*), 620, 622 (enumeration of *R.*'s sons with Kṛṣṇa).—§ 768 (do.): XIII, 148, 6889 (mother of Pradyumna).—§ 773c (Durvāsas): XIII, 160, 7429, 7434, 7445 (gratified Durvāsas).—§ 793 (Mausalap.): XVI, 5, 145; 7μ, 249 (when the corpse of Kṛṣṇa was burnt, *R.*, etc., ascended the funeral pyre). Cf. Bhīṣmakātmajā, Bhojyā.

Rukmiṇinandana = Pradyumna, q.v.

Rumanvat, son of Jamadagni. § 396 (Jamadagni): III, 116, 10180 (*jyeshṭho Jamadagnyaḥ*, ordered by Jamadagni to slay his mother Renukā *R.* did not obey, and was therefore cursed by Jamadagni).

Runā, a river. § 368 (Tirthayātrāp.): III, 83, 7022 (*Sarasvatyā Runāyāç ca saṅgamam*, probably an irregular contraction from *°tyā Aru°*?, PCR. *Arund*).

Rūpa ("form," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (in the palace of Brahman).

Rūpavāhika, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 351.

Rūpina, son of Ajamīdha and Keçinī. § 152 (Pūruvaṁç.): I, 94, 3722 (*Vrajana-Rūpinau*), 3724 (*Vrajana-R°uyoh*).

Ruru, a brahman. § 19 (Bhṛgu): I, 5, 871 (son of Pramati and Ghṛtāci), 872 (husband of Pramadvārā and father of Çunaka).—§ 21 (Pramadvārā): I, 8, 940 (do.), 941, 951, 953.—§ 22 (do.): I, 8, 963.—§ 23 (do.): I, 9, 964, 969, (972), 974, (974), 976 (*°or bhāryā*, i.e. Pramadvārā), 977 (do.), 978, 979 (when Pramadvārā had been bitten by a serpent and died, *R.* granted her half his life, Pramadvārā then was restored to life).—§ 24 (Sahasrapad): I, 9, 983; 10, (987), 991, 992, 994.—§ 25 (do.): I, 11, 1004, 1005, 1007, 1011; 12, (1014), 1016, 1017, 1019 (*R.* afterwards killed all serpents he met. Ruru's meeting with Sahasrapad, who told his story and directed *R.* to Pramati to hear the story of Āstika).—§ 35 (Āstikap.): I, 24 (1265) (Pramati told the story of Āstika to *R.*).—§ 69 (do.): I, 58, 2195 (do.).—§ 736b (Vitatavyop.): XIII, 30, 2004 (son of Ghṛtāci and Pramati (of Vitahavya's race), husband of Pramadvārā and father of Çunaka). Cf. Bhṛgunandana.

Rushadgu (II, 324), v. Vṛshadgu.

Rushaṅgu, a brahman. § 615f (Baladevatirthayātrā): *R.* was an old brahman always devoted to ascetic penances. Resolved to give up his body he told his sons to take him to *Prthūdaka* on the *Sarasvatī* (with hundreds of tirthas and on whose banks dwelt *rṣhis* unconnected with the world). There *R.* bathed according to due rites and then said to his sons: "He who would abandon his body in *Prthūdaka* on the northern bank of the *Sarasvatī* while employed in mentally reciting sacred mantras (*japyaparaḥ*) would never again be afflicted with death" (*nainam çvo maraṇam tapet*, v. Nil.): IX, 39, 2270, 2273, 2275.

Rushardika, a king. § 562 (Bhagavadyānap.): V, 74γ, 2730 (*Surāṣṭrāṇam*, among the wicked kings who annihilated their kinsmen and relatives).

R

Rbhu, pl. (°*avaḥ*), a class of gods. § 520 (Mudgala): III, 251, 15459 (in heaven, PCR. seems to be wrong in referring the following description (v. 15459b-15465) to the *R.*).—§ 665 (Mokshadh.): XII, 208, 7588 (*Rbhavo Marutaç caiva devānām cādito gaṇāḥ—cedito gaṇāḥ*, B.).

re, mostly pl. (*°ah*) ("the verses of the R̥gveda"): I, 66, †1721 (some *R.* quoted by Upamanyu), 1374, 2880 (*° baher-eamukhyaic ca preryamānāḥ padakramaiḥ*); III, 966, 1773 (*°-yajuḥ-sāmasambharaiḥ*), 5038, 11237 (*adma-rg-yajurvarṇāḥ*, did not exist in the Kṛteṅga), 11252 (*anṛcaḥ*), 17339 (sg.); V, 1623, 1624, 1662 (*anṛcaḥ*), †1711 (read with *B. navarkshu*); VI, 1187 (sg. ?); IX, 2098; XI, 795; XII, 1883 (*°-yajuḥ-sāmasahitair vacobhiḥ*), 2311 (*°yajuḥ-sāmaivid*), 2312 (*anṛgyajuḥ*), †2315 (sg.), 2871 (*°-yajuḥ-sāmasampannān*), 7372 (*°-sāma-saṅghān*), 7501, 7503, 8398 (*anṛcaḥ*), 8543 (*°-samāni*), 8613 (*°-sāma-varṇāḥ karataḥ*), [8650 (*anṛco dvijauḥ*), 8720 (*°-sāmasu*), 8964 (*°sahasrāni*), 9065, 9621, 9632, 10759, 10763, 11532 (*°-yajuḥ-sāmagah*), 12736 (*yajur-rg-sāmaḥ*), 13120 (*satv-vedodgatābhiḥ*); XIII, 1084 (*rgbhir anuṣṇanti . . . baherōḥ*), 4520, 6333 (*vāgbhir rgbhūḥhitārthābhiḥ*), 6413 (*vāgbhir rgbhūḥhitābhiḥ*); XIV, 744; XVI, †132. Cf. R̥gveda.—Do.², pl. (*°ah*) = *Çiva* (1000 names¹).

Rceyu, a prince. § 150 (Pūruvaṃc.): I, 94, 3700 (first son of Kaudrācva), 3702 (= Anādhṛṣṭi (?), became king, father of Matināra). (According to v. 3698 *R.* seems to be identical with Anvaghānu, q.v.) Cf. Rksha².

Rcika¹, a form or son of Vivasvat (the Sun). § 3 (Anukram.): I, 1, 42 (*sa Rcikaḥ*, v. Ācāvaha).

Rcika², a r̥shi, son or descendant of Bhṛgu, and father of Jamadagni and Çunahçepha. § 8 (Parvasaṅg.): I, 2, 275 (*°adayah . . . pitaro*, sc. Rāma Jāmadagnya's).—§ 122 (Amçāvat.): I, 66, 2611 (son of Aurva and father of Jamadagni).—§ 395 (Jamadagni): III, 115, 10146 (*Bhārgavaḥ*), (10149), 10154 (*R.* married Satyavatī, having given as a dowry 1,000 horses which he obtained from Varuṇa; birth of Jamadagni).—§ 398 (Paraçurāma): III, 117, 10205 (among the pitṛs of Rāma Jāmadagnya).—§ 565 (Gālavacarita): V, 117, 3973 (*reme . . . yathā . . . R°ḥ Satyavatyaḥ ca*); 119, 4005, 4007 (had given 1000 horses as a dowry for Satyavatī, cf. § 395).—§ 573 (Ambopā-khyānap.): V, 185, 7312 (*munayo . . . R°mukhaḥ*, the pitṛs of Rāma Jāmadagnya, headed by *R.* caused Rāma to desist from the battle with Bhishma).—§ 638b (Rāmopā-khyānu): XII, 49, 1721 (*Bhṛguputrāya*), 1723 (*Bhārgavaḥ*), 1726 (*Bhṛgunandanaḥ*), 1727, 1731 (*Bhṛguçārdūlah*), (1738), (1740), (1743), 1746 (the story of the birth of Jamadagni (and Viçvāmitra) once more related, deviating a little from § 395).—§ 665 (Mokshadh.): XII, 208, 7599 (*putrah . . . R°sya . . . Jamadagnih*).—§ 677 (do.): XII, 235, 8607 (Dyutimat gave his kingdom to *R.* and thus attained to heaven).—§ 721 (Ānuçāsanik.): XIII, 3a, 186 (*°yātmajaç saiva Çunahçephaḥ*).—§ 721b (Viçvāmitrop.): XIII, 4, 207 (*Bhārgavaḥ . . . Cyavanasyātmasambhavaḥ*), 208, (210), 215, 217, 223, 228, 260 (*R.* married Satyavatī, having given as a dowry 1,000 horses which he obtained from Varuṇa; birth of Jamadagni (and Viçvāmitra), cf. § 395 and § 638b).—§ 745c (Cyavana-Kuçikasamv.): XIII, 56, 2910 (*Bhṛgunandanam*, Cyavana prophesied that *R.* would be born from Ūrva, and marry the daughter of Gādhi [i.e. Satyavatī]).—§ 767 (Ānuçāsanik.): XIII, 137a, 6267 (Dyutimat gave his kingdom to *R.* and thus attained to heaven).—§ 771 (do.): XIII, 151, 7158 (*°tanayaiḥ*).—§ 782d (Paraçurāma): XIV, 29, 836 (*°pramukhāḥ . . . pīṭmahāḥ*, told Rāma Jāmadagnya to desist from slaughtering the kshatriyas). Cf. Bhārgava, Bhārgavarshabha, Bhṛguçārdūla, Bhṛgunandana, Bhṛguputra, Bhṛgusattama, Bhṛgusuta, Brahmarshi, Viprarshi.

Rcika³, son of Bhūmanyu. § 152 (Pūruvaṃc.): I, 94, 3714 (sixth son of Bhūmanyu and Pushkarinī).

Rcikanandana, "[grand]son of Rcika" = Rāma Jāmadagnya: III, 8657.

Rcikaputra ("son of Rcika") = Jamadagni: III, †10223 (?), 10519 (?); XIII, 7671 (*J°*).

Rcikatanaya¹ (do.) = Çunahçepha: XII, 10759 (cf. XIII, 186).

Rcikatanaya² (do.) = Jamadagni: XIII, 7117 (*J°*).

Rçyaçr̥nga, v. R̥shyaçr̥nga.

Rddha = Vishṇu (1000 names).

Rddhi ("prosperity," personif.), a goddess, wife of Kubera. § 565 (Gālavacarita): V, 117, 3968 (*reme . . . yathā card-dhyām Dhanaçvaraḥ*).—§ 768b (Umā-Maheçvarasamv.): XIII, 146, 6750 (*Vaiçravaṇasya*, sc. *sādhvī*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7637 (*saharddhyā ca Dhanaçvaraḥ*).

R̥gveda. § 270 (Brahmasabhāv.): II, 11, 449 (in the palace of Brahman).—§ 459 (Mārkaṇḍeyas.): III, 189, 12963 (springs from Nārāyaṇa).—§ 606 (Tripurākhyaṇa): VIII, 34, 1498 (forerunner of Çiva's chariot).—§ 717b (Nārāyaṇiya): XII, 342, 13136 (in *R.* the names of Kṛṣṇa are enumerated); 343, 13256 (*ekaviṃçatisāhasram*, identified with Kṛṣṇa); 349, III, 13568 (*°pāthapathitām vratām*).—§ 736b (Vīṭahavyop.): XIII, 30, 1998 (*°o vartate cāgryā çrutir yasya*—sc. Gr̥teamada's—*mahātmanaḥ*).—§ 747b (Suvṛṇotpatti): XIII, 85e, 4107 (*padakramavibhūṣitah*). Cf. re, pl.

Rgyajuhsāmadhāman = Kṛṣṇa: XII, 1630.

Rksahasrāmitekshana = Çiva (1000 names²).

Rksha¹, a prince, son of Ajamīdha. § 152 (Pūruvaṃc.): I, 94, 3722, 3724 (son of Ajamīdha and Dhūminī; father of Samvaraṇa).

Rksha², a prince, son of Ariha. § 156 (Pūruvaṃc.): I, 95, 3777 (son of Ariha and Āngeyī), 3778 (husband of Jvālā and father of Matināra).

***rksha**, pl. (*°ah*) ("bears"). § 127 (Amçāvat.): I, 66, 2626 (offspring of Mṛgamandā).

***rksha**, pl. (*°ani*) ("constellations"). XIII, 625; XIV, 1213 (*°çravandāni*).

Rkshā¹, wife of Ajamīdha. § 156 (Pūruvaṃc.): I, 95, 3790 (fourth wife of Ajamīdha).

Rkshā², a matr. § 615u (Skanda): IX, 460, 2630.

Rkshaputra ("the son of Rksha¹") = Samvaraṇa: I, 6527.

Rkshavat, name of a mountain. § 347 (Nalopākhyaṇap.): III, 61, 2317 (*parvatām*, towards the south).—§ 574 (Jambūkh.): VI, 9k, 318 (only B, C. has *Gandhamādanam*, among the *kulaparvatāḥ* of Bhāratavarsha).—§ 638b (Rāmopā-khyāna): XII, 49, 1791 (*Pauravadyādo Vīṭarathasutah . . . rkshaiḥ samvardhitaḥ . . . R°y aṭha parvate*).—§ 639 (Rājadh.): XII, 52, †1893 (*yathā mahānādī tam R°antam girim stya Narmadā*, sc. *puraç ca paçode ca*).

R̥nmaya = Çiva (1000 names¹).

Rshabha¹, a serpent. § 67 (Sarpasattra): I, 57, 2168 (of Dhṛtarāṣṭra's race).

Rshabha², one or more r̥shis. § 270 (Brahmasabhāv.): II, 11, 442 (in the palace of Brahman).—§ 390b (Hemakūṭa): III, 110, 9975 (*īḍasaḥ*, on Rshabhakūṭa).—§ 641 (Rājadh.): XII, 125, 4629 (*Sumitrasya nirvṛtām R°sya ca*); 127, 4660 (*viprarahiḥ*); 128, (4689), 4713 (discourse between *R.* and Sumitra).

Rshabha³, name of a certain cannibal. § 277 (Jardāsan-dhavadhap.): II, 21, 812 (*māṇsādām*, in Girivraja, slain by Bhādratha).

Rshabha¹, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8162 (tirtham . . . Kōṣalāyām).

Rshabha², one or more mountains. § 370 (Tirthayātrāp.): III, 85, 8163 (parvalam).—§ 565 (Gālavacarita): V, 112, 3872 (°a nāma parvalaḥ sāgarāntike); 113, 3873 (°aya . . . grāgam, there Gaṇḍīlī dwelt).

Rshabha³, an ancient king. § 574 (Jambūkh.): VI, 9aa, 315 (priyam . . . R°aya, sc. Bhāratavarsha).—§ 673b (Bali-Vāsavaśampv.): XII, 227a, 8263 (among the ancient rulers of the earth, an Asura?).

Rshabha⁴, a prince. § 592 (Samcāptakavadhap.): VII, 20η, 804 (only B., in Droṇa's gāruḍavyūha).

Rshabha⁵ = Çiva: VII, 9453.

Rshabha⁶, a dvīpa. § 615i (Suptasārasvata): IX, 38, 2211 (dvīpa, with the river Sureṇu, q.v.). Cf. next.

Rshabhadvīpa, name of a place. § 370 (Tirthayātrāp.): III, 84, 8138 (krauñcaniśūdakam (°niśūdanam, B.)).

Rshabhaketu ("having a bull in his banner") = Çiva: XII, 6164 (Rudrāya).

Rshabhakūṭa = Hemakūṭa: III, 9975.

Rshadgu, a prince. § 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6834 (son of Vṛjinvat and father of Citraratha²; B. reads Ushangu).

rshayah sapta, v. Saptarshi, pl.

Rshigiri, name of a mountain. § 277 (Jatāsandhavadhap.): II, 21, 799 (one of the five hills near Girivraja).

Rshika, a king. § 130 (Amṣvat.): I, 67, 2669 (incarnation of the Asura Arka).

Rshika, pl. (°ah), a people. § 279 (Arjuna): II, 27, 1033 (uttarān), 1034, 1035 (in the north, vanquished by Arjuna on his digvijaya).—§ 554 (Sainyodyogap.): V, 4γ, 81 (vājānah, adj.?).—§ 574 (Jambūkh.): VI, 9ν, 372 (only B., in the south).—§ 604 (Karnap.): VIII, 8, 237 (had formerly been vanquished by Karna and caused to pay tribute to Duryodhana).

Rshikulyā, pl. (°ah) and sg., name of several sacred waters. § 279 (Arjuna): II, 28, 1041 (pl., in the north).—§ 370 (Tirthayātrāp.): III, 84, 8026, 8027 (sg., a tirtha).—§ 574 (Jambūkh.): VI, 9λ, 343 (sg., a river in Bhāratavarsha).—§ 775 (Ānuṣāsanik.): XIII, 166a, 7652 (pl.).

Rshiloka ("the world of the rshis"). § 364 (Tirthayātrāp.): III, 83, 6060 (by bathing in Pānikhāta one attains to R.).—§ 370 (do.): III, 84, 8027 (by bathing in Rshikulyā one attains to R.).—§ 758 (Ānuṣāsanik.): XIII, 103, 4910.

Rshyaçrṅga (B. R°ya°), a muni, son of Vibhāṇḍaka. § 11 (Parvasūgr.): I, 2, 443 (°aya caritram, cf. § 391).—§ 270 (Brahmasabhūv.): II, 11, 440 (in the palace of Brahman).—§ 390d (Tirthayātrāp.): R., the son of Kāçyapa (i.e. Vibhāṇḍaka) born by a hind, caused Indra to rain during a drought in the territory of Lomapāda, who gave him his daughter Çāntā: III, 110, 9991.—§ 391 (do.): III, 110, 9994.—§ 391 (cf. do.). The viprasrshi Vibhāṇḍaka Kāçyapa practising austerities near a great lake saw the Apsaras Urvāçī, whence his semen fell into the water and was lapped up by a hind, that was drinking. That hind was a daughter of the gods (devakanyā). Brahman had transformed her into a hind, and when she had given birth to a muni she would be freed. She now gave birth to a son, who was named Rshyaçrṅga, because there was a horn on his head. He passed his days in the forest, devoted to brahmacarya, and he had never seen any human being except his father. At that time the king of the Aṅgas, Lomapāda, a friend of Daçaratha, had been shunned by the brahmins and was without a purohita, because he had been

guilty of falsehood towards a brahman and therefore Indra did not give rain in his territory. At the advice of a wise brahman he did atonement for his sins and appeased the brahmins. Thereafter he assembled his ministers in order to discuss means for bringing R. to his land. According to their counsel a courtesan with a number of women, etc., was sent to R. (III, 110). She had constructed a floating hermitage which she moored at a short distance from Vibhāṇḍaka's hermitage, and then sent her daughter, a courtesan, to Rshyaçrṅga. She refused the fruits, foot-washing, etc., saying that her religious vows consisted in not receiving such things, but implied that she might embrace him. By giving him unsuitable food, garlands, beautiful garments, and drinks, and by playing and clasping him in her arms, she made him overpowered with love, and as she went away under the pretext of performing the agnihotra, he became sad. When Vibhāṇḍaka (b) returned he wondered that R. was not splitting the logs for fuel, etc., and asked who had been there (III, 111). R. said that a religious student (brahmacārin) had come to him; he had a mass of hair (jaṭilāḥ) and a pair of ornaments upon his wrist like his rosary (akṣhamālā); his matted hair (jaṭāḥ) was neatly tied up and adhered to the forehead and was divided in two, etc. He (R.) wished to go to him and see him every day (III, 112). Vibhāṇḍaka declared that it was a Rakṣasa, and in vain spent three days in searching for this one. When Vibhāṇḍaka had gone out to collect fruits the courtesans allured R. to enter the bark, which they unmoored, and in this way they brought him to Lomapāda, who prepared a beautiful forest named Nāvyaçrama ("Floating hermitage") and kept R. in the female apartments. Suddenly rain poured down. Lomapāda gave his daughter Çāntā to R. When Vibhāṇḍaka was going to Campā in order to burn the king, the city, and his whole territory, the king let kine be placed and fields ploughed along the road, and ordered the cowherds to honour Vibhāṇḍaka with hospitality when he was fatigued and hungry, and to say that all this belonged to his son and that they were his slaves. Thus Vibhāṇḍaka was appeased. According to the command of his father R., as soon as a son had been born to him, returned to his father in the wood, and Çāntā followed and obeyed him, as Indrasenā Nārāyaṇī was ever obedient to Mudgala, etc. (III, 113): III, 110, 9999, 10000, 10006, 10007 (origin of the name), 10014, 10018, 10021, 10024 (rshah sutaḥ); III, †10034, (†10035), (†10039), †10041, †10043, †10044, †10045; 112, (†10051); 113, †10075 (munim), †10076, †10080, †10091, †10093.—§ 677 (Mokṣadh.): XII, 235, 8609 (Lomapādaç ca rājarsih Çāntāḥ dattā sutaḥ prabhuh | R°aya vipulāḥ sarvakāmair ayujyata, all. to § 391).—§ 702 (do.): XII, 297b, 10874 (Kāçyapaḥ? (so B., C. has Ka°)).—§ 767 (Ānuṣāsanik.): XIII, 137a, 6269 (= XII, 8609, with a slight variation). Cf. Kāçyapa, Kāçyapaputra, Kāçyapātmanja.

Rshyamūka, name of a mountain. § 323 (Dvaitavanapr.): III, 25, †953 (Mārkaṇḍeya had seen Rāma Daçarathi on R.).—§ 425 (Hanūmad-Bhīmasampv.): III, 147, 11196 (the abode of Sugrīva, when deprived of his kingdom, there Rāma met him).—§ 530 (Viçāvasumoksh.): III, 279, 16088 (çailasya, near [the lake] Pampā).—§ 531 (Rāmapākyānap.): III, 280, 16101 (giryagṛa, on R. Rāma made alliance with Sugrīva).

Rta, name of a Rudra. § 770 (Ānuṣāsanik.): XIII, 151β, 7090.

Rta(m) = Kṛṣṇa: XII, 1622.

Rtā = Sarasvatī (?): XII, 13234 (*Brahmasūtrā devī Sarasvatī*)
Rtadhāman¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² =
 Kṛṣṇa (Nārāyaṇa): XII, 13228 (etym.).
Rtasya kartṛ = Skanda: III, 14614.
Rtavah shat = Skanda: III, 14639.
Rteyu, a rshi. § 770 (Ānuśāsanik.): XIII, 1510, 7114
 (the second of the seven *Varuṇyārtrijah*).
Rtu¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).—
 Do.³, pl. (*avah*), personif.: IX, 2513, 2517.—Do.⁴, pl.
 (*avah*) = Īva (1000 names¹).
Rtuparna, king of Ayodhyā. § 346 (Nalopākhyāna):
 III, 60, 2296 (Vārshneya, the charioteer of Nala, became the
 charioteer of *R*).—§ 348 (do.): III, 66, 2628 (will teach
 Nala the science of dice).—§ 349 (do.): III, 67, 2634
 (*aya nagaram*), 2637, (2638), 2641 (*aya nagare*) (Nala is
 appointed as superintendent of *R*'s stables).—§ 35 (do.):
 III, 70, 2746, 2747, 2748, 2766, 2770 (is invited to the
 second svayamvara of Damayantī); 71, 2771, 2778, 2782,
 2789, 2806 (with Nala as his charioteer *R*. proceeds to
 Vidarbha).—§ 352 (do.): III, 72, 2825, 2835, 2837 (teaches
 Nala the science of dice).—§ 353 (do.): III, 73, 2852, 2868,
 2870, 2872, 2875, 2883, 2888; 74, 2901; 75, 2931; 76,
 2978 (*Kośalāyān R'niveṣane*); 77, 3016, 3026 (learnt the
 horse lore from Nala), 3028.—§ 355 (do.): III, 79, 3072
 (*aya rājaraheḥ kirtitam kalināṇanam*). Cf. Bhaṅgāsuri,
 Kosala (C. Kauṣ?), Kosalādhipati.
Rtusthalā, an Apsaras. § 191 (Arjuna): I, 123, 4821
 (danced at the birth of Arjuna).
rtvābhrattva (I, 4813, according to B.), v. *ratrābhrattva*.

S

(What is not found under S should be sought for under Ç.)

Sabhā = Sabhāparvan. § 4 (Anukram): I, 1, 88 (*Aranyavi-*
tanūkavān, sc. *Bhāratadrumah*).
Sabhadraka, pl. (X, 381), v. Prabhadraka, pl.
Sabhākriyā ("building of the palace") § 11 (Purvasaṅgr.):
 I, 2, 407 (*Pāṇḍavānām*, i.e. Sabhākriyāparvan).
Sabhākriyāparvan ("the section relating to the building
 of the palace," the 20th of the minor parvas of the
 Mhbh. Cf. Sabhākriyā). § 261: *Maya* said he was a great
 artist (*mahākavi*), the *Vijayakarma* of the *Dānavas*, and
 asked *Arjuna* to tell him what he was to do for him,
 because he had been rescued by him. *Arjuna* told him to
 do something for *Kṛṣṇa* (*lokānāthaḥ Prajāpatiḥ*, v. 9),
 who asked him to build a palace for *Yudhisṭhira*. *Maya*
 was introduced to *Yudhisṭhira*, and recited the history
 of the Asura (*purāṇa deva caritam*), i.e. of *Vṛṣaparvan*
 (so Nīl.). Then on an auspicious day, after the initiatory
 rites, and having gratified thousands of *brahmins*, he
 measured out a piece of land 10,000 *kishkus* square (II, 1).
 —§ 262: *Kṛṣṇa* departed for *Dvārakā* (v. *Bhagavad-*
yāna).—§ 263: To the north of *Kailāsa*, near *Māmaka*,
 there is a huge mountain named *Hiranyacṛīṅga*, consisting of
 jewels. Near this mountain is situated the lake *Bindusaras*,
 where King *Bhagrattha* had dwelt for many years, desiring
 to behold the *Gaṅgā*. There the lord of all beings (i.e.
Prajāpati, Nīl.) had performed 100 sacrifices, where, for
 the sake of embellishment, though not according to rule
 (*dṛṣṭāntataḥ*), the sacrificial stakes were made of gems and

the altars (*çaitiṅgāḥ*) of gold. There the 1,000-eyed *Çatapati*
 had become perfect (*siddhiṃ gataḥ*) by sacrifice. There
Bhātapati (= *Mahādeva*, Nīl.) took up his abode after having
 created all the worlds, and there he dwells, worshipped by
 thousands of spirits (*bhūtaih*). There *Nara* and *Nārāyaṇa*,
Brahmān, *Yama*, and *Sthānu* perform their sacrifices at the
 expiration of 1,000 *yugas*. There *Vāṇdeva* has performed
sattvas for many years, and placed thousands and tens of
 thousands of sacrificial stakes adorned with golden garlands
 and altars of great splendour. There *Maya*, when the
Dānavas wished to perform a sacrifice on the bank of the
Bindusaras, had made utensils of gems from the house of
Vṛṣaparvan. That wealth, which was guarded by *Yakṣas*
 and *Rākṣasas*, he brought away, and thereof constructed the
 palace of *Yudhisṭhira*. A club with which *Vṛṣaparvan*
 had slain all foes in battle, and which had been placed in
Bindusaras, *Maya* gave to *Bhīmasena*; the conch-shell
Devadatta, that came from *Varuṇa*, and was also there, he
 gave to *Arjuna*; at its sound all creatures trembled in awe.
 The palace surpassed the *Sudharmā* of *Kṛṣṇa* and the
 palace of *Brahmān*, and covered an area of 10,000 *kishkus*
 square. Eight thousand *Rākṣasas*, called *Kiṅkaras*, guarded
 and supported the palace. In it was a tank, whose lotuses
 were of dark-coloured gems, etc.; many kings mistook it for
 solid ground, and fell into it. The palace was constructed in
 seventeen months (II, 3).—§ 264: Enumeration of *rshis*
 (α) and kings (β) from various countries, who were present
 when *Yudhisṭhira*, after having fed 10,000 brahmins, etc.,
 entered the palace. Also *Tumburu*, the friend of *Dhananjaya*,
 and the *Gandharva Citrasena* with his ministers, and many
 other *Gandharvas* and *Apsarasas* and *Kinnaras* came there
 (II, 4).

Sabhāparvan ("the section relating to the palace"), the
 second of the eighteen great parvas of the Mhbh. § 10
 (Purvasaṅgr.): I, 2, 317.—§ 11 (do.): I, 2, 407, 415
 (stated to contain 2,500 ślokas).—§ 795a (Mahābhārata):
 XVIII, 6, 267. Cf. Sabhā.

Sabhāpati¹ = Bhūtakarma: VII, 1085 (*Bh*°, slain by
 Çatānika).

Sabhāpati², a Kuru warrior. § 608 (Karnap.): VIII, 89,
 †1587 (slain by Arjuna).

Sabhāvana = Īva (1000 names²).

Sāçva, an ancient king. § 267 (Yamasabhāv.): II, 8, 328
 (in the palace of Yama).

Sada, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmak.):
 I, 117, 4548 (read *Sadaśaurāc* as one name?).

Sadaçva, an ancient king. § 267 (Yamasabhāv.): II, 8,
 323 (in the palace of Yama).

Sadaçvormi, an ancient king. § 267 (Yamasabhāv.): II,
 8, 321 (in the palace of Yama; only C, B. has *Sadayormih*).

Sadākāntā, a river. § 574 (Jambūkh.): VI, 9A, 332 (in
 Bhāratavarsha).

Sadākshapriya = Īva (1000 names¹).

Sadāmarshin = Viṣṇu (1000 names).

Sadānirā, a river. § 276 (Jarāsandhavadhap.): II, 20,
 794 (crossed by Kṛṣṇa, etc., on their way from Indraprastha
 to Girivraja).—§ 574 (Jambūkh.): VI, 9A, 332 (in Bhāratavarsha).

Sadānirāmayā, a river. § 574 (Jambūkh.): VI, 9A, 340
 (in Bhāratavarsha).

Sadasadvyaktāvyakta = Mahāpuruṣa (Mahāpuruṣastava).

Sadasatoḥ para(m) = Kṛṣṇa: XII, 1622 (*brahma*).

Sadasatpati = Īva: XIII, 1282.

Sadasyormi, v. Sadaçvormi.

Sadāyogin, **Sadbhūti** = Viṣṇu (1000 names).

sadbhūtotpādaka, said of the abode of Nārāyaṇa: XII, 13382 (*°m jñāna tat sthānam*).

Sadgati, **Sādhu** = Viṣṇu (1000 names).

Sādhyā, pl. (*°āh*), a class of gods. § 3 (Anukram.): I, 1a, 35 (issued from the primeval egg).—§ 41 (Garuḍa): I, 30, 1417 (*°ānām*, sc. *praharaṇām*).—§ 46 (do.): I, 32, 1486 (fled before Garuḍa).—§ 120 *bis* (Amṣvāt.): I, 66, 2602 (*°ānām*, sc. *pakṣaḥ*).—§ 134 (Viçvāmītra): I, 71, 2933 (afraid of the penances of Viçvāmītra).—§ 149 (Yayāti): I, 87, 3551 (*pūjitas tridaṣaḥ S°āh*, etc., sc. Yayāti).—§ 191 (Arjuna): I, 123a, 4827 (present at the birth of Arjuna).—§ 233 (Svayamvarap.): I, 187, 7010 (present at the svayamvara of Draupadi).—§ 238 (Pañvendrop.): I, 197, 7277 (present at the sacrifice of the gods in the Naimiṣha forest).—§ 258 (Khāṇḍavadahanap.): I, 227, 8270 (fought with Kṛṣṇa and Arjuna).—§ 265 (Lokapālasabhākyānap.): II, 6, 277 (worship the palace of Brahman).—§ 266 (Çakraśubhāv.): II, 7, 289 (in the palace of Indra), 303 (do.).—§ 270 (Brahmasabhāv.): II, 11, 460 (in the palace of Brahman).—§ 309 (Āraṇyakap.): III, 2, 127 (rule the creatures by virtue of yoga).—§ 310b (Sūrya): III, 3, 174 (worship Sūrya).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 513 (*°ānām api devānām çirānām Īçvareçvara*, sc. Kṛṣṇa).—§ 330 (Indradarçana): III, 37, 1490 (mentioned in a blessing to Arjuna).—§ 334 (Kairātāp.): III, 41, 1669 (accompany Varuṇa).—§ 336 (Indralokābhigamanap.): III, 43, 1768 (on the *surarīthi*).—§ 357 (Pushkara): III, 82, 4064 (dwell in Pushkara).—§ 373 (Prayāga): III, 85, 8213 (dwell at Prayāga).—§ 375 (Tīrthayātrāp.): III, 85, 8248 (C. has by error *°riddh°*).—§ 377 (Dhaumyatīrthak.): III, 90, 8404 (worship the tīrthas).—§ 383 (Paraçurāma): III, 99, 8673 (seen by Rāma Jāmadagnya in the body of Rāma Dāçarathī).—§ 400 (Tīrthayātrāp.): III, 118, 10225 (*°gaṇasya*, sc. *āyatanam*, visited by Yudhiṣṭhira).—§ 421 (Gandhamādanap.): III, 142, 10905 (attend on Indra).—§ 439 (Yakṣayuddhap.): III, 163, 11847 (worship the rising sun).—§ 413 (Nivātakavacyuddhap.): III, 168, 12043 (in Amarāvati).—§ 459 (Mārkaṇḍeya): III, 188, 12924 (seen in the body of Nārāyaṇa).—§ 507 (Skandayuddha): III, 231, 14587 (fought with the Dānavas).—§ 520 (Mudgala): III, 261, 15446 (their world).—§ 547 (Karna): III, 308, 17139 (mentioned in a blessing to Karna).—§ 559 (Prajāgarap.): V, 36, 1260, 1261 (*devāh*), (1262), 1262 (*devāh*, discourse between Ātreya and the S.).—§ 561d (Nara-Nārāyaṇa): V, 49, 1919.—§ 565 (Gālavaçarita): V, 108, 3763 (*yatra*—i.e. in the east—*sandhyāyām S°ānām varāte tapah*).—§ 567 (Bhagavadānap.): V, 131a, 4423 (seen in the body of Kṛṣṇa).—§ 576 (Bhagavadgītāp.): VI, 35, 1268 (became amazed at beholding Kṛṣṇa).—§ 581 (Bhīṣmavadhap.): VI, 68p, 3038 (*°ānām api devānām devadeççarāḥ prabhuh*, sc. Kṛṣṇa).—§ 593 (Abhimanyuvadhap.): VII, 35, 1536 (*°-Rudra-Marutkalpāh*).—§ 596 (Pratijñāp.): VII, 76, 2682 (mentioned in the oath of Arjuna).—§ 608 (Karna): VIII, 87x, 4418 (sided with Arjuna).—§ 615u (Skanda): IX, 44, 2478 (came to see Skanda); 45y, 2508 (do.). 2555 (gave commanders of forces to Skanda).—§ 623 (Rājadh.): XII, 15p, 440 (are slaughterers).—§ 626 (do.): XII, 21p, 634.—§ 632b (Shoḍaçarāj., v. Marutta): XII, 29, 915 (present at the sacrifices of Marutta).—§ 641 (Rājadh.): XII, 64y, 2395

(*devāh*, observe *kahatriya* duties); 121, 4409.—§ 655 (Āpaddh.): XII, 165, 6054.—§ 656 (Khadgotpatik.): XII, 166p, 6141.—§ 661 (Mokṣadh.): XII, 198a, 7191 (*°ānām*, sc. *vimānāni? sabhāh?*).—§ 662b (Jāpakop.): XII, 200d, 7339.—§ 664 (Mokṣadh.): XII, 207e, 7540 (sons of Dharma and a daughter of Dakṣa).—§ 665 (do.): XII, 208, 7588 (*Siddha-S°yoh*).—§ 673b (Bali-Vāsavaśampv.): XII, 227, 8288 (had been vanquished by Bali).—§ 692 (Mokṣadh.): XII, 281, 10093 (sg.).—§ 695b (Dakṣayajñavināça): XII, 285a, 10279 (present at the sacrifice of Dakṣa).—§ 702 (Mokṣadh.): XII, 296p, 10837.—§ 703 (do.): XII, 300, 10993 (*°ānām sampādām haṇasya ca*), 10994, (†10995), (†10995 (*devāh*), (†11030), (†11032), (11034), 11036 (discourse between Prajāpati in the shape of a swan and the S.).—§ 707 (do.): XII, 318, 11704 (*devān*; if the soul issues through the knees one attains to [the world of] the S.).—§ 712 (Çukotpatti): XII, 324, 12174.—§ 714g (Sumāna): XII, 329, 12396 (*devagāṇāh*, fathers of Sumāna).—§ 730 (Ānuçāsanik.): XIII, 14, 985 (promised Īva); 18aa, (†1368.—§ 741 (do.): XIII, 79x, 3777 (*°ānām lokam*).—§ 747b (Svarṇotpatti): XIII, 84, 4012 (afflicted by Tāraka).—§ 748b (Tārakavadhop.): XIII, 86a, 4201 (came to see Skanda).—§ 759 (Ānuçāsanik.): XIII, 107z, 5330 (*°ānām*, sc. *lokam*).—§ 766 (do.): XIII, 134y, 6186.—§ 768b (Umā-Maheçvarasampv.): XIII, 140a, 6351.—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159p, 7387.—§ 778f (Muñjavat): XIV, 8, 183 (worship Īva on Muñjavat).—§ 793 (Mausalup.): XVI, 40, (†131 (receive Kṛṣṇa in heaven).—§ 795 (Svargūrohanap.): XVIII, 1, 5; 3, 88; 4, 141.—§ 795c (Mahābhārata): XVIII, 6, 215 (in one of two çlokas inserted in B).

Sādhyā = Nārāyaṇa: XIII, 1290 (*N°*), 1291 (*N°*).

Sādhyā, adj. ("belonging to the Sādhyas") § 443 (Nivātakavacyuddhap.): III, 168, 12021 (sc. *astram*).

Sādhyarshi = Īva (1000 names?).

Sadvṛtta = Īva: XIV, 193.

Sadvṛtti = Devasenā: III, 14451.

sādyaska, a sacrifice performed with soma bought on the same day: III, 10663 (*śaḥ s°āh sarvadevāḥ drakṣāh*), 14864 (*yajñena*); V, 1041 (*çatvāry āha . . . s°āni Brhaspatiḥ*); XII, 8908 (*yajñān*); XIII, 4934 (*°ānām ayutaiḥ*, C. has by error *sa°*).

sadyaskāra, adj. (do.): XII, 8906 (*iṣṭim*).

Sagaṇa = Īva (1000 names?).

Sagara¹, an ancient king of Ayodhyā. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 267 (Yamasubhāv.): II, 8, 330 (in the palace of Yama).—§ 339 (Indralokābhigamanap.): III, 47, 1897 (*Kapilāh . . . yona pūram mahātmanāḥ khaṇamāni Rasātalam | darçanād eva nihatāḥ S°yātumajāh*, all. to § 387).—§ 387 (Tīrthayātrāp.): At the request of Yudhiṣṭhira, Lomaça said: King S. of the family of the *Iksvākus* had no sons. He subdued the *Harṇyas* and the *Tālajaṅghas*. His wives were *Vasudarbhī* and *Çaibya*. With them he on *Kailāsa* practised ascetic austerities in order to obtain a son, and practising yoga he succeeded in seeing Īva, who said that owing to the *muhūrta* at which S. had addressed his prayers to him, one of the wives of S. would have 60,000 sons of exceeding pride, who should perish altogether, and the other wife would have one valorous son, who would perpetuate the race of S. Then Īva disappeared and S. and his wives went home. *Vaidarbhi* after some time brought forth a gourd and *Çaibya* a beautiful son. As S. was about to throw away the gourd, a voice from the sky told him

to take out the seeds and preserve them in steaming vessels partly filled with clarified butter, as they would become 60,000 sons (III, 106). The *rajarshi* S. did as he was told, and provided a nurse for every receptacle. When they were born their acts were ruthless, they were able to roam about in the sky and harassed the gods, the *Gandharvas*, the *Rākshasas*, and all beings. The gods, etc., went to Brahman, who dismissed them saying that in a short time the sons of S. would be destroyed. When after some time they were protecting S.'s sacrificial horse who roamed over the world, the horse suddenly disappeared when it had come to the waterless sea. Having told S. that the horse had been stolen, they were commanded to search for it, but they did not find it. S. then filled with wrath forbade them to return without the horse. They then began to dig the sea with spades, etc., and killed *Asuras*, *Uragas* (snakes), *Rākshasas*, and other beings by hundreds and thousands. After a long time they dug down to *Pātāla* in the north-eastern region, and seeing the horse there they ran after it without heeding *Kapila* ("whom they say is Vāsudeva," v. 8880), who was present there. *Kapila* then burnt them to ashes. *Nārada* told it to S., who sent for *Aṃṣumat*, the son of his son *Asamañjas*, whom he had abandoned according to his duty and for the good of the citizens: III, 106, 8830, 8831 (*Ikshvākūṇaṃ kule jātaḥ*), 8841; 107, 8859 (*rājā*), 8869 (*°ātmanjāḥ*), 8871 (do.), 8876 (do.), 8882 (*°antikam*).—§ 388 (*Asamañjas*): III, 107, 8887, 8888 (*Asamañjāḥ* . . . *S°aya sutah*), 8890 (abandoned his son *Asamañjas*).—§ 389 (*Guṅgā-vataraṇa*): III, 107, 8895, (8896), 8898, 9905, 9907, 9909, 9911, 9912 (asked by S., *Aṃṣumat* repaired to *Kapila*, who granted him the horse and that his grandson should bring the *Guṅgā* down from heaven. S. made the ocean his son and was succeeded on the throne by *Aṃṣumat*); 108, 9939 (*°ātmanjān*; *Bhagiratha*, the grandson of *Aṃṣumat*, by the favour of *Mahādeva* brought down the *Guṅgā*, that she might besprinkle the bodies of the sons of S.).—§ 478 (*Dhruvā-mārop*): III, 204, 13609 (*purva Kapilah* . . . *S°ātmanjān*, sc. *adhat*, all. to § 387).—§ 552 (*Goharaṇa*): IV, 567, 1769 (came from heaven to see the encounter).—§ 565 (*Gālavacrita*): V, 109, 3796 (*vidur yaṃ Kapilam decan yenārtaḥ Sagarātmanjāḥ*, all. to § 387).—§ 632b (*Shoḍaṇarāj*): XII, 29, 1023 (*Aikshvākum*): Also S. of *Ikshvāku*'s race fell a prey to death. Sixty thousand sons walked behind him. He performed 1,000 horse sacrifices and gave precious gifts to the brahmins (description). Through anger he caused the earth to be excavated, and thus she came to have the ocean on her bosom, for this the ocean has come to be called *Sāgara* after the name of S.—§ 610 (*Rājadh*): XII, 57, 2034 (*Bāhoḥ putreṇa* . . . *S°ena* . . . *Asamañjāḥ* . . . *tyaktah*, all. to § 388).—§ 700 (*Mokshadh*): XII, 289, 10613 (*itihāsam purāṇanam Arishtaneminā proktaṃ S°āyānu-prachate*), (10614) (instructed by *Arishtanemi*).—§ 734 (*Ānuçāsanik*): XIII, 26, 1838 (*putrān S°ayeto bhaṣmākhyān anayad dīcam*, sc. *Guṅgā*, all. to § 389).—§ 761 (do.): XIII, 115d, 5668 (did not eat meat during the month of *Kārttika*).—§ 770 (do.): XIII, 151, 7130 (*Sagaranyātmanjā* (C. by error *Sā° jo*) *gena plāvitaḥ tārītās tathā*, sc. *Bhagiratha*, all. to § 389. As stated under *Çreṭa*, PCR. before this inserts a passage (omitted in both C. and B.), of which the last *çloka* (mentioning *Bhagiratha*) ought to be connected with this).—§ 775 (do.): XIII, 186g, 7675 (C. has by error *Sā°*).—§ 785 (*Anugitāp*): XIV, 87, 2594 (*°adayah*, had not performed the horse sacrifice). Cf. *Aikshvāku*.

***Sāgara**² ("the son of *Sagara*," cf. III, 9912) = the Ocean (personif.): III, 16301; XII, 4197 ff.—Do., pl. (*°āḥ*): IX, 2556.

Sāgara³ = *Sūrya*: III, 152.

Sāgara⁴ (XIII, 7130, 7675), v. *Sagara*.

Sāgara, pl. ("the sons of *Sagara*"). § 387 (*Sagara*): III, 107, 8855, 8857, 8861, 8864, 8872, 8873, 8881 (reduced to ashes by *Kapila*).—§ 389 (*Guṅgāvataraṇa*): III, 107, 9905, 9906, 9910; 108, 9936, 9938 (their bodies besprinkled by the *Guṅgā*).

Sāgaradhvaṇa, v. *Sāraṅgadhvaṇa*.

Sāgaragāsuta ("the son of the river") = *Bhishma*: V, 7577; VI, 4938.

Sāgaraka, pl. (*°āḥ*), a people. § 295 (*Dyūtap*): II, 52, 1874 (brought tribute to *Yudhiṣṭhira*).

Sāgarālaya ("dwelling in the ocean") = *Varuṇa*: IX, 2736 (*I°*).

Sāgarānūpaka, pl. (*°āḥ*), a people. § 342 (*Indralokābhigamanap*): III, 51, 1989 (had been present at the *rājasūya* of *Yudhiṣṭhira*).

Sāgarodaka, a tirtha. § 733c (*Pushkura*): XIII, 25, 1696 ("the Ocean," PCR.).

Saha¹, a son of *Dhṛtarāṣṭra*. § 182 (*Dhṛtarāṣṭraputranāmaka*): I, 117, 4541.—§ 232 (*Svayamvarap*): I, 186, 6981 (came to the *svayamvara* of *Draupadī*).—§ 608 (*Karnap*): VIII, 516d, 2447 (attacked *Bhīmasena*), 2455 (only B. erroneously); 84f. 4263 (slain by *Bhīmasena*).

Saha², name of a fire? father of *Adbhuta*. § 493 (*Āṅgīrasa*): III, 222, 14208 (*Āpasya duhitā*—B. *Muditā*—*Sahasya dhāryā*; Nil. takes *Āpasya* as an epithet to *Sahasya*. According to the reading *duhitā*, *Āpa* may be the father of *Saha*'s wife. The following story of the Fire's disappearance is by Nil. referred to S.).

Saha³ = *Çiva* (1000 names¹).—Do.⁴ = *Vishṇu* (1000 names).

Sahā, an *Apsaras*. § 336 (*Indralokābhigamanap*): III, 43a, 1785 (in the abode of *Indra*).

Sahadeva¹, *Pāṇḍava*. § 4 (*Anukram*): I, 1, 206 (*Saubhalaṃ Pāṇḍavena hatam* . . . *S°ena*, cf. § 611).—§ 11 (*Purvasaṅgr*): I, 2, 553 (*Çakuneç ca radhaḥ* . . . *S°ena*, do.).—§ 71 (*Ādivamçāvatarana*): I, 61, 2268 (conquered the southern region, cf. § 281 foll.).—§ 83 (*Ādivamçāvatarana*): I, 63, 2445 (*Nakula* and S. sons of the *Açvins*), 2452 (father of *Çrutasena*).—§ 130 (*Aṃçavat*): I, 67, 2747 (*Nakula* and S. incarnate portions of the *Açvins*—*Açvinoh* . . . *aṃçan*).—§ 157 (*Pūruvamç*): I, 95, †3816 (*Mādryām Açvibhyām Nakula-S°au*).—§ 159 (do.): I, 95, †3827 (had with *Draupadī* the son *Çrutakarma*), †3832 (husband of *Vijayā*, daughter of the *Madra* king *Dyutimat*, by her he had the son *Suhotra*).—§ 192 (*Pāṇḍavotpatti*): I, 124, 4851 (*Nakula* and *Sahadeva* are born by *Mādrī* from the *Açvins*), 4855 (the younger of the twins).—[§ 205c (*Droṇa*): *Nakula* and S. excelled every one in handling the sword: I, 132, 5271 (*Yamajau*).]—§ 210 (*Drupadaçāsana*): I, 139, 5532 (d: learnt the whole science of morality from the chief of the gods (*vibudhādhipateḥ*), i.e. *Bṛhaspati* (PCR)).—§ 214 (*Hidimbavadhap*): I, 154, 6019, 6025.—§ 235 (*Svayamvarap*): I, 191, †7139.—§ 236 (do.): I, 192, †7163 (the *Pāṇḍavas* won *Draupadī*).—§ 253 (*Harapāharapap*): I, 221, 8040 (bogat *Çrutasena* on *Draupadī*), 8045 (do.).—§ 272 (*Rājasūyārambhap*): II, 13, 524 (*°asya dharmānam anuçāsanāt*).—§ 278 (*Digvijayap*): II, 25, 992 (*dāksihimam*—sc. *dīcam*—*vyajayata*).—§ 281 (do.): S. proceeded against the south and vanquished the *Çarasenas*

(C. Sū°,), etc. (a), then the son of *Jambhaka* (b), etc. (β), then *Bhishmaka* (c), etc. Coming to *Kishkindha* he for seven days fought with the monkey-kings *Mainda* and *Devida*, who then paid tribute: II, 31, 1105, 1112, 1123.—§ 282 (do.): From *Kishkindha* S. marched towards *Māhishmati* (δ) and fought with king *Nila*, but was exposed to great risk, as *Agni* assisted *Nila*, so that the army of S. all appeared to be on fire: II, 31, 1125, 1127, 1129.—§ 283 (do.): S. was not afraid, but purifying himself by touching water he praised *Agni* (δ) saying that his exertion was for *Agni* (viz. for a sacrifice), etc.: II, 31, 1143 (1145).—§ 284 (do.): Then S. spread some *kuça* grass, and sat down in front of his troops. And *Agni* did not pass over him, but said that he had only been trying him, and though he should protect this city as long as there was a descendant in *Nila's* line, he nevertheless would accomplish the desire of S. When *Agni* had disappeared, *Nila* came at the command of that deity and paid tribute. Then S. went further towards the south and vanquished the king of *Tripura*, etc. (a), and then returned to *Yudhishtira* (II, 31): II, 31, (1155), 1158, 1163, 1180.—§ 286 (*Rājasūyikā*): II, 33, 1231, 1236, 1243 (acted as mantrin at the *rājasūya* of *Yudhishtira*).—§ 289 (*Arghāharanap.*): II, 36, 1335 (presents the first argha to *Kṛṣṇa*); 39, 1401, 1406, 1409.—§ 292 (*Rājasūyikā*): II, 45a, 1608 (accompanied *Droṇa* and his son).—§ 294 (*Dyūtap.*): II, 48, 1716; 50, 1818.—§ 298 (do.): II, 65, 2155 (*ayam dharmān S°o 'nuṣṭi*; is staked and lost by *Yudhishtira*).—§ 299 (do.): II, 68, 2256.—§ 301 (do.): II, 70, 2363; 71, 2383 (*°Arjunau*).—§ 302 (*Anulūtap.*): II, 74, 2465.—§ 304 (do.): II, 77, 2539 (will slay *Çakuni*), 2550 (*Mādravatsulāḥ*), (2552), 2555.—§ 305 (do.): II, 78, 2570; 79, 2591, 2611.—§ 306 (do.): II, 80a, 2624 (went away to the forest besmearing his face that none might recognize him).—§ 325 (*Draupadiparītāpav.*): III, 27, 1021.—§ 327 (do.): III, 35, 1389, 1402.—§ 342 (*Indralokābhigamanap.*): III, 51, 1971 (*deṣaputrau . . . derarājānamadyutī Nakulaḥ S° ca Paṇḍarau*)—§ 356 (*Tirthayātrūp.*): III, 80, (4017) (proposes to remove from the *Kūmyaka* forest).—§ 401 (*Balarāma*): III, 119, †10254 (*yah Sindhukūle vyajayan nṛdevān samāgatān Dākṣhīnātyān*, cf. § 281 foll.).—§ 419 (*Guṇḍhamādanapr.*): III, 140, 10843, 10849, 10852, 10862.—§ 423 (do.): III, 143, 10977; 144, 10993.—§ 424 (*Bhīmakadulīkh.*): III, 146, 11102.—§ 433 (*Saugandhikāharaṇa*): III, 155, 11426.—§ 435 (*Jatāsūravādhap.*): III, 157, 11460 (*Pāṇḍavah*), 11480, 11485 (*Pāṇḍavah*), 11488 (carried away by *Jatāsura*, snatched the sword *Kauçika* (?)).—§ 438 (*Yakṣayuddhap.*): III, 161, 11774.—§ 450 (*Ājagarap.*): III, 179, 12432 (*Nakulaḥ S° ca Yamau*), 12443.—§ 511 (*Draupadī-Satyabhāmāsarpv.*): III, 235, 14732 (father of *Çrutasena* by *Draupadī*, cf. § 159).—§ 521 (*Draupadīharanap.*): III, 263, 15546, 15547, 15557 (in all three passages only B., C. has *Bhīmasena* instead).—§ 522 (do.): III, 270, †15709 (*dhīmān*). †15712; 271, 15726, 15730 (*Yudhishtira* ascends the chariot of S. and causes *Draupadī* to be taken upon it).—§ 548 (*Āraṇeyap.*): III, 312, (17245), 17257, 17260, 17274 (slain by the *Yakṣa*, but restored to life).—§ 549 (*Pāṇḍavapraveçap.*): IV, 3, 66, (67) (as a teller of kine, under the name of *Tantipāla*, he will serve *Virāṭa*); 5, 167 (had vanquished the south, hid his weapons); 10, †280, †288 (calls himself a *vaicya* named *Arishtanemi* (also called *Tantipāla*), and is charged with the supervision of *Virāṭa's* cattle).—§ 550 (*Samayapālānap.*): IV, 13, 333 (*gopānāp*

veçam āsthāya), 369 (gives his brother's curds, milk, and ghee).—§ 551 (*Kicakavadhap.*): IV, 19, 588 (*yacīyanam*; *garāṇa patip*), 589, 590, 593 (b: the weeping *Kuntī* embraced S. when he set out to the forest and said: "he is my favourite child"), 597.—§ 552 (*Goharanap.*): IV, 31, 1024 (disguised as *Tantipāla* S. follows *Virāṭa* against the *Trigartas*); 33, 1100 (protected the wheel of *Bhīmasena*); 43, 1354, 1360, 1366; 44, 1368, 1372; 50, 1564.—§ 553 (*Vaivāhikāp.*): IV, 71a, 2290, 2294 (*gosaṅkhyah*).—§ 559d (*Sañjayayānap.*): S. in *Dantakāra* conquered the *Kālingas*, shooting arrows by both the left and the right hand: V, 23, †708 (*Mādrīputrah*).—§ 556 (do.): V, 28, †763.—§ 561 (*Yānasandhip.*): V, 48, †1836 (description of his chariot), †1838.—§ 561g (do.): S. had vanquished the *Kāçis*, the *Āngas*, the *Magadhas*, and the *Kālingas*. Only four men are his equals in strength, viz. *Açatthāman*, *Dhṛṣṭaketu*, *Rukmin*, and *Pradyumna*: V, 50, 1998, 1999.—§ 561k (do.): Steeds of sable bodies and backs variegated like the wings of the *tittiri* bird, all presented by his gratified brother *Phalguna* (i.e. *Arjuna*), and superior to those of *Phālguna* himself, cheerfully carried S.: V, 56, †2229.—§ 561 (do.): V, 57, 2253 (*Mādreyaḥ*, chose *Çakuni* for his match in the battle) (o), 2262.—§ 562 (*Bhagavadlyānap.*): V, 80e, 2855; 81, (2862), 2866; 82, 2872; 90π, 3164, 3165 (*°aya bhrātaraḥ*), 3166.—§ 567 (do.): V, 126, 4220.—§ 569 (do.): V, 138, 4681; 140a, 4748; 141γ, 4778, 4791 (*Nakulaḥ S° ca Mādrīputrau . . . çāmītraṇ . . . kari-shyalaḥ*); 143i, 4871.—§ 570 (*Saṁnyaniryānap.*): V, 151, 5104, (β), (5106), 5108.—§ 571 (*Ulūkādūtāgamanap.*): V, 160, 5478; 162, 5608, 5614; 163, 5681, 5697; 164e, 5709 (pitted against *Çakuni*).—§ 572 (*Rathātirathasāṅkhyānap.*): V, 166, 5752 (had vanquished *Nila*, cf. § 284).—§ 573 (*Ambopākhyanap.*): V, 196, 7635.—§ 576 (*Bhagavadgītāp.*): VI, 19e, 709; 25κ, 845 (blew the çāṅkha *Maṇipushpaka*).—§ 577 (*Bhīshmvadhap.*): VI, 43a, (1546), 1555.—§ 578 (do.): VI, 44β, 1655; 45*, 1694, 1695 (fought with *Durmukha*), (1), 1735 (road with B. *Sāçim*, i.e. *Çrutakarman*); 50π, 2085 (in the army of *Yudhishtira*); 51aa, 2116 (blew the çāṅkha *Maṇipushpaka*).—§ 581 (do.): VI, 62θ, 2755.—§ 582 (do.): VI, 71δ, 3139 (fought with *Vikarna*); 72e, 3166 (attacked *Çakuni* and *Ulūka*).—§ 583 (do.): VI, 75, 3282 (on the one eye of the *makaravyūha*).—§ 584 (do.): VI, 81', 3556 (*Nakula* and S. attacked *Çalya*); 83, 3682, 3689 (encounter with *Çalya*).—§ 585 (do.): VI, 89, 3962.—§ 586 (do.): VI, 99e, 4508 (*Nakulaḥ S° ca Mādrīputrau*); 101θ, 4586, 4589; 105o, 4776, (ρ), 4797 (pierced *Çalya*); 106σ, 4803.—§ 587 (do.): VI, 108β, 5013; 110ζ, 5099, 5105 (resisted by *Kṛpa*); 111, 5167 (pierced *Kṛpa*); 116, 5401 (rescued *Dhṛṣṭaketu*).—§ 588 (do.): VI, 121γ, 5809.—§ 589 (*Droṇābhishhekap.*): VII, 10, 337.—§ 590 (do.): VII, 14, 516 (fought with *Çakuni*); 16γ, 645.—§ 592 (*Samçaptakavadhap.*): VII, 23o, 958 (description of his horses), (π), 1034 (on his standard there was a beautiful swan of silver), (ρ), 1040 (held the bow *Āçvina*); 32ζ, 1443.—§ 593 (*Abhimanyuvadhap.*): VII, 34a, 1488 (*sadr̥ço devayoh . . . Āçvinoḥ*), 1491 (*vinayāt S°syu sadr̥çah*, sc. *Abhimanyu*); 39ν, 1657.—§ 599 (*Jayadrathavadhap.*): VII, 98κ, 3661; 106, 3977 (attacked by *Durmukha*), 4011 (*°ratham*, carried away *Yudhishtira*); 107, 4031, 4033 (fought with *Durmukha*), 4036, 4038 (slew *Nirāmītra*), 4040; 109π, 4110, 4112; 111ν, 4284; 124κ, 4983; 143m, 5997.—§ 600 (*Ghaṭot-kacavadhap.*): VII, 154β, 6650; 156θ, 6763; 165, 7362

(pierced by Drona); **167**, 7462 (pierced Karna), 7463, 7467, 7469, 7470, 7473, 7476, 7477, 7482 (defeated by Karna); **170_{vv}**, 7672; **177_{ψψ}**, 8060; **178_{ww}**, 8080, 8084; **183**, 8326.—§ 601 (Draṇavadhap.): VII, **184a**, 8367.—§ 602 (do.): VII, **188**, 8574, 8576, 8580 (encounter with Duḥṣāṇa).—§ 603 (Nārāyaṇāstramokṣhap.): VII, **198**, 9178, 9185 (pacified Sātyaki).—§ 604 (Karnap.): VIII, **5_κ**, 116 (had slain his cousin Rukmaratha); **9**, 297 (had been vanquished by Karna, cf. § 600).—§ 605 (do.): VIII, **11a**, 427; **13**, 496 (attacked Duḥṣāṇa); **22_{γγ}**, 876, 877, 887 (fought with the Aṅgas, etc.); **23**, 893, 896, 897, 898, 900, 903, 904, 905, 909 (encounter with Duḥṣāṇa).—§ 608 (do.): VIII, **46**, 2156 (proceeded against Çakuni), (η), 2205; **48_π**, 2273, (ρ), 2280; **54**, 2624; **56**, 2699 (*Ṡaya dhrajaṃ kñānanaṃ*), 2700, ($\pi\pi$), 2756; **59**, 2965 (bore away Dhr̥ṣṭadyumna); **61**, 3078 (proceeded against Ulūka), 3108, 3109 (encounter with Ulūka); **62_{ζζ}**, 3148, 3154 (pierced Duryodhana); **63**, 3184, 3189 (*Ṡratham*); bore away Yudhisṭhira), 3208, 3212; **73**, 3732; **75_{xxx}**, †3812 (attacked Çakuni); **78_γ**, 3955 (pierced Karna), 3958, 3963; **79_γ**, 4029; **96_{βa}**, 5030.—§ 611 (Çalyap.): IX, **11**, 561 (attacked Çalya), 570, 571 (slew [Rukmaratha] the son of Çalya); **13_o**, 661, 664, 665, 667, 681, 688 (fought with Çalya); **15_p**, 768 (*Mādregah*), 771 (pierced by Çalya), 774 (pierced Çalya); **16**, 800 (checked Çakuni); **17_x**, 866 (pierced by Çalya), 891; **22_{λλ}**, 1138 (pierced by Duryōdhana), 1140, 1154 (carried away Yudhisṭhira); **23**, 1212, 1216, 1243; **27_{σσ}**, 1446, ($\phi\phi$), 1471, 1474, 1475, 1476 (fought with Duryodhana); **28**, 1501, 1502, 1503, 1506, 1516, 1517, 1525, 1528, 1530, 1531, 1532 (slew Ulūka), 1533, 1536, 1537, 1539, 1541, 1546, 1547, 1553, 1554, 1556, 1557, 1558, 1565 (slew Çakuni).—§ 612 (Hradapraveçap.): IX, **29**, 1568, 1569.—§ 613 (Gudāyuddhap.): IX, **32_β**, 1882; **33_e**, 1890, 1900.—§ 618 (Jahapradānikap.): XI, **14**, 376.—§ 619 (Sṭivīlāp.): XI, **18_γ**, 540; **24**, 698 (*Çakuniḥ . . . nikataḥ S'ena*).—§ 623 (Rājadh.): XII, **13**, (371).—§ 637 (do.): XII, **40a**, 1446; **41_β**, 1481; **44_h**, 1528 (got the palace of Durnakha).—§ 657 (Āpaddh.): XII, **167**, 6231, (6232) (*Nakula-S'ena*).—§ 720_h (Sudarçanap.): XIII, **2**, 116 (*draḥṭam . . . S'ena vijayataḥ, sc. sāmīdhyam . . . Vibhāvāsoḥ*, i.e. Agni, all. to § 282 foll.).—§ 780 (Açvamedhikap.): XIV, **14_β**, 356.—§ 783 (Anugītāp.): XIV, **52_e**, 1524.—§ 785 (do.): XIV, **60_β**, 1797 (had slain Çakuni); **66_μ**, 1954; **72**, 2103, 2109 (waited upon the guests at the açvamedha); **85_σ**, 2514.—§ 787 (Āçramavāsap.): XV, **16**, 450; **17_x**, 481.—§ 788 (do.): XV, **22**, 600, 605; **24**, 643, 645.—§ 791 (Putradarçanap.): XV, **36**, 992 (*yudhām patih*), 999.—§ 792 (Nārādāgamanap.): XV, **38a**, 1074 (the darling of Kuntī).—§ 793 (Mausalap.): XVI, **7**, 179 (*Pāṇḍavaḥ*).—§ 794 (Mahāprasthānikap.): XVII, **2**, 54, 57, 58 (*Pāṇḍavam*, on the mahāprasthāna of the Pāṇḍavas S. fell down, because he thought nobody his equal in wisdom).—§ 795 (Svargārohanap.): XVIII, **2_e**, 67; **4_κ**, 133 (in heaven). Cf. Āçvineya, sg. and dual, Āçvīṇsuta, dual, Āçvīsuta, dual, Bharataçreshṭha, dual, Bharatarshabha, Bharatasottama, Kauravya, Kurunandana, Mādravātiputra, sg. and dual, Mādravātīsuta, sg. and dual, Mādreya, sg. and dual, Mādrinandana, sg. and dual, Mādrinandanaka, dual, Mādrinandakura, Mādrīputra, sg. and dual, Mādrīsuta, sg. and dual, Mādrītanūja, dual, Nakulānuja, Pāṇḍava, sg. and dual, Pāṇḍunandana, Pāṇḍuputra, Pāṇḍusuta, Tantiçāla, Yama, dual, Yāmaja, dual.

Sahadeva¹, king of the Mughdhas, son of Jarāsandha. § 232

(Svayamvarap.): I, **186**, 6928 (*Ṡ-Jayatsenau*, present at the svayamvara of Draupadī).—§ 273 (Rājāçyārambhap.): II, **14**, 595 (son of Jarāsandha and brother of Asti and Prāpti).—§ 277 (Jarāsandhavadhap.): II, **22**, 884 (installed by Jarāsandha as king of the Mughdhas); **24**, 962 (*Jarāsandhātmajaḥ*, do.), 963.—§ 561 (Yānasandhip.): V, **50_η**, 2014 (*Jarāsandhiḥ*, among the allies of Yudhisṭhira).—§ 570 (Sainyaniryānap.): V, **157**, 5325 (*Māgadham*, commander of one division of Yudhisṭhira's troops).—Cf. Jarāsandhasuta, Jarāsandhātmaja, Jarāsandhi, Māgudha.

Sahadeva², a rshi (?). § 266 (Çakrasabhāv.): II, **7**, 297 (in the palace of Indra).

Sahadeva³, an ancient king [of the Puñcālas]. § 267 (Yamasabhāv.): II, **8**, 328 (in the place of Yama).—§ 377 (Dhaumyatīrthāk.): III, **90**, 8376 (performed a sacrifice at Agniçiras), 8378 (do., on the Yamunā).

Sahadevaja ("the son of Sahadeva²") = Meghasandhi: XIV, 2463.

Sahadevasūnu ("the son of Sahadeva¹") = Çrutakarman (Çrutasona): VIII, †4322.

Sahadevātmaja ("the son of Sahadeva²") = Meghasandhi: XIV, 2437.

Sāhadevi¹ ("the son of Sahadeva⁴") = Somaka: III, 10422.

Sāhadevi² ("the son of Sahadeva³") = Çrutakarman (Çrutasona): VI, 1735 (only B., C. has *Sahadevan*); VII, 4062.

Sahaja, a king. § 562 (Bhagavadvānap.): V, **74_γ**, 2732 (*Cedi-Matayānām*, among the wicked kings who annihilated their kinsmen and relatives).

Sahajanyā, an Apsaras. § 135 (Çakuntalop.): I, **74**, 3055 (among the principal Apsarases)—§ 191 (Arjuna): I, **123**, 4820 (sang at the birth of Arjuna).—§ 269 (Vaiçravanabhāv.): II, **10**, 393 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, **43a**, 1785 (in the abode of Indra).

Sahasrabāhu¹, a warrior of Skanda. § 615_u (Skanda): IX, **45_η**, 2561.—Do.² = Skanda: III, 14640.—Do.³ = Çiva: VII, 9528; XII, 1246 (1000 names²).

Sahasrabāhumukuta = Kṛṣṇa: XII, 1611.

Sahasrabhū = Skanda: III, 14641.

Sahasrabhuj = Skanda: III, 14641.

Sahasrabhujamanyu = Çiva: VII, 2883 (so C., B. has *Ṡmṛtyu*).

Sahasracarana¹ = Çiva: VII, 9528; XII, 10382 (1000 names¹); XIV, 205.—Do.² = Vishnu: V, 3827.

Sahasracaranekshana = Kṛṣṇa: XII, 1611.

Sahasracitya¹, a prince. § 767 (Ānuçāsānik.): XIII, **137a**, 6264 (attained to excellent regions by sacrificing his life for the sake of a brahman). Cf. next and Sahasrajit¹.

Sahasracitya², a Kaikeya king. § 787 (Āçramavāsap.): Nārada said: The Kekaya king S. was the grandfather of Çatayāpa, resigning his kingdom to his eldest son, he retired into the woods and after great penances attained to the region of Indra (*Purandarasya*), where I have often seen him: XV, **20**, 543 (*Kekayādhipatiḥ . . . Çatayāpapatāmahaḥ*), 544.

Sahasraçiras¹ = Çiva: VII, 2883; XIV, 205.—Do.² = Kṛṣṇa: XII, 1611, 1647.

Sahasraçirasa = Vishnu: V, 3827.

Sahasraçirsha¹ = Çiva: XII, 10382 (1000 names¹); XIII, 7089.—Do.² = Skanda: III, 14642.—Do.³ = Vishnu (Kṛṣṇa): III, 15815; V, †2679; XII, 7343 (*Ṡo*).

Sahasrada = Çiva (1000 names¹).

Sahasrādhmātaghanṭa = Çiva (1000 names¹).

Sahasradṛc = Indra, q.v.

Sahasrahasta = Īiva (1000 names²).

Sahasrajit¹, a king. § 677 (Mokshadh.): XII, 235, 8605 (attained to excellent regions by sacrificing his life for the sake of a brahman). Cf. Sahasracitya¹.

Sahasrajit¹ = Vishṇu (1000 names).

Sahasrajyotis. § 3 (Anukram.): I, 1β, 44 (son of Subhrāj and father of 1,000,000 sons).

Sāhasraka, a tirtha. § 368 (Tīrthayātrāp.): III, 83, 7029.

Sahasrakirāṇa = Sūrya (the Sun): XIII, 428.

Sahasrāksha¹ = Indra, q.v.—Do.² = Īiva: XII, 10349 (1000 names¹); XIII, 763, 1151 (1000 names²), 7514; XIV, 195.—Do.³ = Vishṇu (Kṛṣṇa): III, 15814; V, 3827; XIII, 6823 (i.e. Kṛṣṇa), 6973 (1000 names).

Sahasralocāna = Indra, q.v.

Sahasrāmṇu = Sūrya (the Sun), q.v.—Do.² = Vishṇu (1000 names).

Sahasramūrdhan¹ = Īiva (1000 names¹).—Do.² = Vishṇu (1009 names).

Sahasranāma = Vishṇu: XIII, 7089.

Sahasranayana¹ = Indra, q.v.—Do.² = Īiva: VII, 9528; XII, 10383 (1000 names¹).

Sahasranetra = Indra, q.v.

Sahasranetrapāda = Īiva: VII, 2883.

Sahasrapad¹, a ṛshi. § 24 (cf. Paṇḍurap.): One day *Ruru* in consequence of his vote for the destruction of the serpents was about to kill an old *ḍuṇḍubha*, but this objected that he had done him no harm (I, 9). He told that he was formerly a ṛshi, named *S.*, who had been metamorphosed by the curse of a brahman (I, 10): I, 10, 993.—§ 25 (do.): The *ḍuṇḍubha* said: "I had a friend named *Rhagama*; one day, when he was engaged in the *agnihotra*, I made a mock-snake of blades of grass in order to frighten him, and he went into a swoon; then he cursed me saying that I should be turned into a venomless serpent, until I had seen *Ruru*." *S.* then recovered his original form, and told *Ruru* that a brāhmaṇa never should take life which was the duty of the kshatriya. Cf. *Uruga*.

Sahasrapad², a brahman. § 324 (Dvaitavanapr.): III, 26a, 985 (worshipped Yudhishtira). Cf. the prec.

Sahasrapad³ = Īiva (1000 names²).—Do.² = Skanda: III, 14642.—Do.³ = Vishṇu: III, 15814; XIII, 6973 (1000 names).

Sahasraraṇmi = Sūrya: III, 192.

Sahasrārcis = Vishṇu (1000 names).

Sahasrasūryapratima = Īiva (1000 names¹).

Sahasratuṣṭi = Skanda: III, 14641.

Sahasravāc, a son of Dhṛtarāṣṭra. § 130 (Aṇḍāvat.): I, 67, 2735 (enumeration).

Sahasravadanobjala = Kṛṣṇa: XII, 1611.

Sahasravaktra = Skanda: III, 14640.

Sahasrodyataçūla = Īiva (1000 names¹).

Sahāya = Īiva (1000 names²).

Sahishṇu = Vishṇu (1000 names).

Sahma (II, 1029) v. *Suhma*, pl.

Sahya¹. § 3 (Anukram.): I, 1, 43 (so B. for *Mahya* (q.v.) and cf. *Āḡvaha*).

Sahya², a mountain. § 534 (Hanūmatprātyāg.): III, 282, 16239 (°*Malayau*, on their way to Lankā, Hanūmat, etc., came to *S.* on the shore of the sea).—§ 555 (Indravijaya): V, 11a, 353.—§ 574 (Jambūkh.): VI, 9a, 318 (among the kulapārvatas of Bhūratavarsha).—§ 782g (Guruçishyamaṇv.): XIV, 43γ, 1173.

Saikata, pl. (°*āh*), a class of ṛshis. § 677 (Mokshadh.): XII, 245γ, 8903. Cf. *Sikata*, pl.

Saindhava¹ ("king of the Sindhus") = Jayadratha: I, †190, †191, †196, 7001 (J°); II, 1267 (J°, C. has by error *Drayadrathah*); III, 15637, 15716 (*rājā*, adj.?), 15719, 15758, 15760 (°*āpasaduh*), 15762, 15768, 15770, 15771, 15775, 16610 (all. to Draupadīharanap.), †17219 (all. to Jayadrathavimokshanap.); IV, 164 (all. to Draupadīharanap. and Jayadrathavimokshanap.), 526 (all. to Draupadīharanap.); V, 2246 (J°), 2501, 3403, 4824 (J°), 5274 (J°), 5708 (Sātyaki is pitted against Jayadratha), 7608 (J°); VI, 1723 (J°), 2141 (pl. ? °*pramukhaḥ*), 2452 (J°), †2648 (°*Bāhlikau*), 3138, 3164, †3761 (°*ādīn rājāḥ*), 4092 (all. to Draupadīharanap.), 4195, 4501, 4545, 5050 (J°), 5240 (J°), 5244, 5250, 5253, 5256, 5258, 5277 (*rājā*, adj.?), 5292 (J°), 5309 (J°), 5417 (*rājā*, adj.?), 5418, 5419, 5583 (J°); VII, 179, 558, 1073, 1075, 1723, 1749, 1750, 1762, 1779, 1780, 1781, 1782, 1853, 1865, 2007, 2615, 2631, 2632, 2633, 2646 (*rājā*, adj.?), 2649, 2653 (sa-S°*āh*, only B.), 2665 (*rājā*, adj.?), 2687, 2692, 2694, 2696, 2723, 2725, 2789, 2831, 2833, 2837, 2973, 2994, 3002, 3006, 3015 (°*aya nireṣana*), 3101, 3426, 3538, 3539, 3541, 3668, 3699, 3701, 3754, 3756, 3778, 3796, 3797, 3884, 3922, 3965, 4170, 4213 (pl. ? °*anikam*), 4253, 4255, 4303, 4323, 4367, 4467, 4713, 4865, 5133, 5150, 5246, 5264, 5311, 5325, 5326, 5331, 5332, 5333, 5395, 5820, 5822, 5870, 5871, 5948, 6005, 6063, 6068, 6075, 6082, 6084, 6094, 6097, 6099, 6104, 6106, 6114, 6143, 6201 (pl. ? °*ābhimukhaḥ*), 6207, 6211, 6215, 6216, 6228, 6257, 6258 (Vṛddhakshatrah S°*ya pita*), 6259, 6274, 6275, 6286 (slain by Arjuna), 6290, 6293, 6295 (*urpam*, adj.?), 6297 (*nihate*), 6298 (*nihatam*), 6324 (do.), 6334 (*nipātite*), 6451 (*hate*), 6456 (*nihatāḥ*), 6494 (*nihate*), 6499, 6550, 6557 (*ahanyata*), 6576 (*hutā S°*ya**), 6578, 6592 (*nihatāḥ*), 6616 (°*aya vadham*), 6648 (°*mi hutā*), 7737, 8281 (sa-°), 8307 (°*aya*, sc. *vadhāt*), 8335, 8339, 8342, 9227; VIII, 3647, 3682 (*nihatāḥ* . . . S°*o rājā*); IX, 3614 (J°); X, 137, 524; XI, 736; XII, 501 (all. to Draupadīharanap.); XIV, 324 (do.), 1497 (°*aya vadhopāyah*, all. to Jayadrathavadhap.), 2229 (*hantāraṇ S°*ya**, i.e. Arjuna); XV, 361 (°*āpasadaya*, sc. *grāddham*).

Saindhava² (do.) = Vṛddhakshatra: VII, 1747 (°*aya putrah* . . . *Jayadrathah*).

Saindhava³, pl. (°*āh*), a people = Sindhu, pl. § 342 (Indralokābhigamānap.): III, 51, 1991 (had been present at the rājasūya of Yudhishtira).—§ 522 (Draupadīharanap.); III, 271, 15722 (°*dhrajinimukhe*, i.e. the followers of Jayadratha), 15743, 15751 (°*sainikān*).—§ 568 (Vidulāputraçāsana): V, 134, 4570 (°*kanyānām avasannah*, sc. *Sañjaya*), 135, 4601 (*sarva-S°*ān**, *Sañjaya* had been defeated by the *S.*).—§ 584 (Bhishmavadhap.): VI, 81a, 3532 (only C., follow *Somadatta*).—§ 599 (Jayadrathavadhap.): VII, 111γ, 4266 (°*Paurandh*).—§ 600 (Ghṛtōtkacavadhap.): VII, 179, †8159 (applauded *Karna*).—§ 608 (Karna): VIII, 56pp, 2762.—§ 785 (Anugītāp.): XIV, 77, 2221, 2242, 2248 (*yodhāḥ*), 2249, 2250; 78, 2254 (*yodhāḥ*), 2262, 2266, 2269 (*urpāḥ*, adj.?), 2298 (recollecting the slaughter of Jayadratha, the *S.* fought with Arjuna, but were defeated).

Saindhava⁴, adj. ("belonging to or originating from [the country of] the Sindhus"). § 522 (Draupadīharanap.): III, 269, †15672 (*rājibhiḥ*).—§ 525 (Rāmopākhyānap.): III, 273, 15867 (*balam*, i.e. the army of Jayadratha).—§ 561 (Yānasandhip.): V, 47, 1804 (*sādhurābhīḥ*).—§ 589

(Dronābhishekap.): VII, 9, 276 (*sādhuvāhinah*).—§ 592 (Sañcāptakavadhap.): VII, 230, 973 (*hayottamāh*); 26, 1171 (*açrān*).—§ 593 (Abhimanyuvadhap.): VII, 43, 1764 (*açrāh*).—§ 598 (Jayadrathavadhap.): VII, 87, 3104 (*hayāh*).—§ 599 (do.): VII, 104, 3898 (*hayottamāh*); 112, 4358 (*vājinah*); 116, 4635 (*vāhān*); 140, 5837 (*śadaçvāh*).—§ 600 (Ghaṭotkacavadhap.): VII, 162, 7226 (*turaṅgamān*); 173, 7786 (*sādhuvāhinah*).—§ 604 (Karnap.): VIII, 7, 2200 (sc. *açrāh*?).—§ 611 (Çalyap.): IX, 8, 389 (sc. *açrān*).

Saindhavaka, adj. (do.).—§ 522 (Draupadīharanap.): III, 271, 15757 (°o *nṛpaḥ*, i.e. Jayadratha).—§ 578 (Bhishmavadhap.): VI, 45¹¹, 1724 (°o *rājā* = do.).—§ 596 (Pratiñāp.): VII, 73, 2574 (do. = do.); 76, 2695 (do. = do.).—§ 597 (do.): VII, 84, 3001 (°o *nṛpaḥ* = do.).—§ 599 (Jayadrathavadhap.): VII, 118, 5266-7 (°o *rājā* = do.); 145, 6073 (°am *nṛpaḥ* = do.).

Saindhavāranya, name of a forest. § 377 (Dharmyātīrthak.): III, 89, 8368 (in the west).—§ 406 (Tīrthayātrāp.): III, 125, 10408 (°m *āsādyā kalyāṇāṁ kuru darçanāṁ*).

Saindhavāyana, a son of Viçvāmītra. § 721b (Viçvāmītrap.): XIII, 4β, 250.

Sainyaniryāna(m) ("the marching out of the troops"). § 10 (Parvasūgr.): I, 2, 333 (i.e. Sainyaniryānaparvan).

[**Sainyaniryānaparvan(°va)**] ("the section relating to the marching out of the troops," the 63rd of the minor parvans of Mbhr.; cf. Sainyaniryāna). § 570: The Pāṇḍavas had seven *akṣauhīṇis* led by Drupada, etc. (a). Yudhiṣṭhira consulted with his brothers about the election of a generalissimo, who might also withstand Bhishma. Sahadeva, etc., proposed Virāṭa, etc. (β). Kṛṣṇa named Dhr̥ṣṭadyumna, who was elected. Then they marched out to Kurukṣetra (description), with Bhīma in the van, etc. (γ). Draupadī with her ladies, etc., remained at Upaplavya. The Kōkaya princes, etc. (δ) marched behind Yudhiṣṭhira, keeping him in their centre. In the rear were Virāṭa, etc. (ε), 40,000 chariots, etc. Anādhṛṣṭi, etc. (ζ) marched surrounding Kṛṣṇa and Arjuna. Entering Kurukṣetra, they blew their conches, also Kṛṣṇa and Arjuna; Pāṇḍajanya filled them with joy (V, 152). Yudhiṣṭhira encamped on Kurukṣetra. Kṛṣṇa, etc. (η) each did some special work. At the holy Hiraṇyātī (an excellent tīrtha, with sacred water, without pointed pebbles and mire), Kṛṣṇa caused a mound to be excavated. There were assembled hundreds upon hundreds of skilled mechanics in receipt of regular wages, and surgeons and physicians, etc. Then their allies began to march thither (V, 152). When Kṛṣṇa had departed, Duryodhana urged Karṇa, Duḥśāsana, and Çakuni to make preparations for battle, which was fixed to commence the next morning (I, 153). At the request of Yudhiṣṭhira, Kṛṣṇa related Duryodhana's, etc., project of imprisoning him; "neither Bhishma nor Droṇa said anything on that subject; indeed, all of them follow Duryodhana, except Vidura. . . . War is that which should now take place." Yudhiṣṭhira gave order to array the troops, but then he complained that he should slay his preceptors, etc. Arjuna reminded him of what Kuntī and Vidura had said through Kṛṣṇa, and Kṛṣṇa affirmed it. The Pāṇḍavas and their soldiers passed the night in great happiness (V, 154). After that night had passed away, Duryodhana arranged his eleven *akṣauhīṇis* (description), under Kṛpa, etc. (θ) (V, 155). Referring to a contest between the *brahmins*, whom also the *vaicyas* and the *çūdras* followed, and the

kṣatriyas among the *Haihayas* (b), Duryodhana urged Bhishma to become their generalissimo. Bhishma said that he did not see upon earth the warrior that was equal to him, except Arjuna; but Arjuna would never openly fight with him; Bhishma said he could, in a trice, destroy the universe with D., As., Rā., and men; but the Pāṇḍavas he could not exterminate; but he would slay every day 10,000; and either Karṇa or Bhishma should fight first. Karṇa declared he would not fight before Bhishma was slain; then he would fight with Arjuna. Then Bhishma was solemnly installed, under a bloody shower, etc. Then they marched out to Kurukṣetra, and Duryodhana and Karṇa caused the camps to be measured out on a level part of the plain (V, 156). When Yudhiṣṭhira heard that Bhishma had been installed in the command of the Kuru army, he summoned his brothers and Vāsudeva, and selected seven leaders for his seven *akṣauhīṇis*: Drupada, etc. (i) (cf. a!), and above them all Dhr̥ṣṭadyumna; and Dhanañjaya (i.e. Arjuna) of curly hair was made the leader of all those leaders; and Kṛṣṇa the leader of Arjuna and driver of his steeds. Halāyudha (i.e. Balarāma), etc. (κ) came there, and Yudhiṣṭhira, etc. (λ) rose from their seats and offered worship to Halāyudha. Halāyudha said that a fierce slaughter was inevitable, that the Pāṇḍavas would certainly win because of the help of Kṛṣṇa, that he had repeatedly tried to prevail upon Kṛṣṇa to remain neuter; that he would himself do; but as he could not be without Kṛṣṇa, he would repair to the tīrthas of the Sarasvatī. Then he set out for his tīrthayātrā (V, 157). About this time there came to the Pāṇḍava camp Bhīshmaka's (c) son Rukmin (d). He entered the camp with an *akṣauhīṇi* of troops, from desire of doing what was agreeable to Vāsudeva. He offered Arjuna his assistance, if he was afraid. He would slay everyone: Droṇa, etc. (μ). Arjuna, mentioning his exploits against the G., at Khāṇḍava, against the Nirātakavacas and Kālākeyas, at Virāṭa's city, and that he had paid his respects for battle's sake to Rudra, etc. (ν), would not say he was afraid. Rukmin then went to Duryodhana, saying the same words, and was rejected in the same way. Then the Pāṇḍavas again consulted, presided over by Yudhiṣṭhira (V, 158). Dhr̥tarāṣṭra asked Sañjaya to tell him all that had happened in the matter of encamping, and complained that though he understood the defects, he could not withstand Duryodhana. Sañjaya said that he ought not to impute the fault only to Duryodhana: "as to our acts, some say that everything is ordained by God; some that they are the result of free-will; others that they are the result of those of our past lives" (V, 159).

[**Sainyodyogaparvan(°va)**] ("the section relating to the preparations before warfare," the 57th of the minor parvans of Mbhr.). § 554: After the nuptials of Abhimanyu the Kuru, etc. (a) next morning assembled in the presence chamber of Virāṭa. Kṛṣṇa spoke about the affairs of the Pāṇḍavas, and proposed to send an ambassador to Duryodhana, etc., in order to induce them to give half the kingdom to Yudhiṣṭhira (V, 1). Baladeva approved of it, and said that the ambassador ought to salute Bhishma, etc. (β), that Yudhiṣṭhira had been wrong in challenging Çakuni, and that Duryodhana only ought to be addressed in a conciliatory tone, that war might be avoided (V, 2). Sātyaki severely blamed Baladeva, and asserted that it was Yudhiṣṭhira who had been challenged in the game at dice, that he could not have declined according to the rules of the Kṣatriya caste,

and that *Çakuni* had won by a trick; the *Kauravas* had not obeyed *Bhishma* and *Droṇa*; they ought to be besought by sharp arrows; they could not withstand *Yuyudhāna*, etc. (ββ) (V, 3). *Drupada* approved of what had been said by *Baladeva*, except that *Duryodhana* should not be addressed mildly, and they ought also to send messengers to *Çalya*, etc. (γ) to collect an army; his own *purohita* ought to be sent to *Dhṛtarāṣṭra*, *Duryodhana*, *Bhishma*, and *Droṇa* (V, 4). Having approved of *Drupada's* words, *Kṛṣṇa* set out for *Dvārakā*, and the *Pāṇḍavas* and the *Dhṛtarāṣṭras* began to make preparations for war, and collect troops; and *Drupada* despatched his *purohita* to the *Kurus* (V, 5). *Drupada* gave instructions to his *purohita* (cf. Pushya, § 554), who set out for *Hastinapura* with a following of disciples (V, 6). After *Kṛṣṇa*, etc. (γγ) had set out for *Dvārakā*, *Arjuna* and *Duryodhana* come thither, while *Kṛṣṇa* was asleep; *Duryodhana* sat down at the head of the bed; after him *Arjuna* came and stood at the back of the bed. And when *Kṛṣṇa* awoke, he first saw *Arjuna*. *Arjuna* chose for his partner *Kṛṣṇa* himself, who was not to fight; *Duryodhana* selected for himself *Kṛṣṇa's* ten crores of *Nāḍyana* cowherds. *Balarāma* said he would fight neither for *Kuṇṭi's* sons nor for *Duryodhana*. *Kṛtavarma* gave an *akshauhini* to *Duryodhana*. *Kṛṣṇa* promised to become *Arjuna's* charioteer; *Arjuna* came back to *Yudhishtira* with *Kṛṣṇa* and the flower of the *Daçūrha* race (V, 7).—§ 555: *Çalya* with his sons and troops (description) was advancing in order to join the *Pāṇḍavas*; but *Duryodhana* caused fine palaces of entertainment to be constructed at different spots for his reception; *Çalya* first thought this had been arranged by *Yudhishtira*, until *Duryodhana* came forward and showed himself; then he promised *Duryodhana* to become the leader of his army. *Çalya*, however, first proceeded to the *Pāṇḍavas* at *Upaplavya*, and told them about the matter. He promised *Yudhishtira* that when he became *Karna's* charioteer he would act so that *Karna* might be dispirited; and in order to comfort *Yudhishtira* he reminded him that *Çakra* (*Indra*) had to endure, together with his wife, very great misery (V, 8). At the request of *Yudhishtira*, *Çalya* related the ancient story (*itihāsam purāṇanam*) of the great misery endured by *Indra* and his queen (v. *Indravijaya*) (V, 9-17). So *Yudhishtira* should also regain his kingdom. This story of the victory of *Indra*, equal to the *Veda*, should be listened to by a king desirous of victory; he who reads it with a heart full of religious faith is purified from his sins, etc. *Çalya* repeated his promise to damp the spirits of *Karna*, and went with his army to *Duryodhana* (V, 18). *Yuyudhāna*, etc. (γ) came to *Yudhishtira* with troops (description). For the *Pāṇḍavas* there were thus assembled seven *akshauhini*s of troops from various directions. In the same way king *Bhagadatta* (with an *akshauhini* crowded with *Cinas* and *Kirātas*), etc. (δ) came to the *Dhṛtarāṣṭras*. And thus *Duryodhana* had a force which numbered eleven *akshauhini*s, so that there was no room for them in the city of *Hastinapura*; but the *Pañcanada*, the whole *Kurujāngala*, etc. (ε), full of abundant corn and wealth, was entirely overspread with the army of the *Kauravas*. And this army was beheld by the *purohita* who had been sent by the *Pāṇḍava* king to the *Kurus* (V, 19).

Sairandhrī (B.) or **Sairindhri** (C.) ("a woman of the Sairandhra caste"): IV, 77 (pl.); XIII, 2581.—Do. said of Damayantī: III, 2586, 2604, 2687.—Do. said of Draupadī: IV, 78, 246, 247, 251, 260, 412, 416, (425), 432, 439, 440,

(441), (448), 491, 494, 495, (496), 502, (509), 530, 565, 566, 604, 665, 713, 748, 776, 800, 808, 819, 831, 832, 833, 836, 837, 848, 849, (850), 850, 851, 856, (859), 1190, 1193, 1205, 1212, 1254, 1255, 1372, 2191, 2221, 2296.

Saisikata, pl. (°āḥ), a people. § 574 (Jambūkh.): VII, 9μ, 365. (only C., B. has *Saisiridhrāḥ*).

Saisiridhra, pl., v. *Saisikata*, pl.

Sakala = Çiva (1000 names²).

Sakṛdgrāha (B. °graha), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9ξ, 373.

Sakṛnnandā (?), name of a river (BR.): III, 8137 (°am samāsādya, read *sakṛn Nandam samāsādya*; B. has *Prān-nadīm ca samāsādya*).

Sākshin = Viṣṇu (1000 names).

Sālaṅghāyana, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 251.

Salilapati = Mahāpurusha (Mahāpurushastava).

Salilarāja ("king of the waters") = Varuṇa: III, 5004 (*tirtho S°aya*), 5010 (do.); V, 3543 (*putrāḥ S°aya*), 3544 (°aya cchatram), 3801 (F°).

Salilāstra ("the watery weapon"). § 444 (Nivātakavacyuddhap.): III, 171, 12141 (employed by Arjuna).

Salileça ("lord of the waters") = Varuṇa: V, 3525.

Salileçvara (do.) = Varuṇa: III, 14552 (F°), 17137 (F°); XIII, 7255.

Sama¹, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2731 (enumeration).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4541 (do.).—§ 581 (Bhishmavadhap.): VI, 64κ, 2838 (attacked Bhīmasena).—§ 608 (Karna): VIII, 51εδ, 2446, 2455 (slain by Bhīmasena).

Sama² (V, 2733), v. Çama.

Sama³ = Viṣṇu (1000 names).

Samā (°āḥ, pl. C.), a region. § 575c (Bhūmip.): After these regions is seen a habitation of the name *Samā*. It is of a starry shape with four corners and thirty-three *maṇḍalas*. There dwell the four world-elephants (*diggajāḥ*), *Vāmana*, *Airāvata*, etc., and also *Supratika*, whose dimensions have for ever remained unascertained; there winds blow from all directions and are seized by the elephants with the tips of their trunks and let out over the earth; in consequence thereof people draw breath and live: VI, 12, 473 (°ā nāma drçyate C. °ante) *lokasaṁsthitiḥ* (C. °te)).

Samāçvāsa, name of a fire (?). § 490 (Āṅgīrasa): III, 219, 14155 (= Mahāvāc).

Sāmaga¹ = Mahāpurusha (Mahāpurushastava). — Do.² = Viṣṇu (1000 names).

Sāmagāyana = Viṣṇu (1000 names).

Samakarna = Çiva (1000 names¹).

Samāmnāya = Çiva (1000 names²).

sāman, mostly, pl. ("verses from the Sāmaveda"): I, 66, 1374, 2881 (°gltaiḥ), 2883 (*pūrrayajñīya-sāmagaḥ*); II, 536 (sg.), 1238 (°gaḥ), 2627 (*yāmyāni sāmāni raudrāni ca*), 2641 (*yāmyāni*), 2642; III, 966, 1773 (*rgyajuḥsāmasambhavaḥ*), 1783 (sg.), 8676, 8702 (°gahi), †10686 (sg.), 10904 (sg., °gāḥ), 11237 (°rgyajurvarṇāḥ, did not exist in the Kṛtayuga), 11621, 11656 (*gltā-sāmasavanāḥ*), 17338 (sg.), 17339 (sg.); V, †1624, †1711, 3788; VI, 1187 (sg.), 1239 (*Bṛhatsāma tatthā sāmnam*); IX, 2098; XI, 672 (*trīṇi sāmāni sāmagaḥ*), 675 (*tribhiḥ*), 794, 795; XII, 1614, 1883 (*rgyajuḥsāma-sahitaiḥ*), 2311 (*rgyajuḥsāmavid*), 2312 (*anrgyajuḥsāmā*), †2315 (*ekam*), 2871 (*rgyajuḥsāmasampannāḥ*), 2963 (*chandaḥ sāmādi*), 3634 (°āni sāmagaḥ), †7372 (*rksāmasaṅghāṁ ca yajāmahi*), 7501, 7503, 8543 (*rksāmāni yajāmahi ca*), 8613

(*rksāmarvānāksharato yajusho 'tharvanas tathā*), 8720 (*rks'au yajushu*), 9065, 9621, 9632, †10299 (°gāh), 10399 (°gāh), 11532 (*rgyajuksāmagaḥ*), 12737 (*yajurṛksāmabhiḥ*), 13136, 13256 (*sahasraçākhaṃ*, identified with Kṛṣṇa (Nārāyaṇa)); XIII, 643 (°gānām), 986 (sg., *Rathantaram*), 1085 (°bhir . . . sāmagaḥ), 1316 (sg.), 4107 (*mārtimanti*), †7369 (°gāh), 7774 (*jaguh sāmāni sāmagaḥ*); XIV, 745; XVI, 202 (°gānām).

Sāman = Vishṇu (1000 names).—Do.², pl. (°āni) = Īva (1000 names¹).

Samāna¹, name of one of the life-breaths. § 485 (Pativratop., Bṛāhmaṇavyādhasamv.): III, 213, 13964 (description), 13970 (°odānaya madhye).—§ 595 (Shoḍaçarāj. v. Rāma Dūçarathi): VII, 59, 2237 (*Prāṇāpāna-S°aḥ ca Rāma rājyaṃ praçāṣati*).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 184, 6844 (within the heart); 185, 6870 (*d*: In consequence of *S*, every one of the senses is made to act as it does), 6874 (*d*: There is heat (*agniḥ*) in the bodies of living creatures (*dhātushu*), circulated by *S*; residing thus in the body that breath operates (*artayan*) upon all watery (*rasān*) and other elementary substances (*dhātūn*) and all bad humours (*doṣān*)).—§ 662b (Jāpakop.): XII, 200c, 7346.—§ 667 (Mokshadh.): XII, 213, 7759.—§ 704 (do.): XII, 302, 11124.—§ 714g (Çukakṛtya): The host of gods named the *Sādhyas* had the son *Samāna*, his son was *Udāna*, his son was *Iyāna*, from him arose *Apāna*, and from *Apāna* *Prāṇa*. *Prāṇa* was childless. This wind (*rāyuh*) is the cause of the functions of all living creatures, and from this (*prāṇanāt*) he is called *Prāṇa*: XII, 329, 12396.—§ 782b (Brāhmaṇa-gītā): XIV, 20, 612, 614; 21, 654; 23, 685, 688 (*rāyuh*), 692, 699, 700, 703, 705 (the contention among the life-breaths about superiority); 24, 712, 718, 719, 722, 726.—§ 782g (Guruçishyasamv.): XIV, 42, 1109.

Samāna² = Īva (1000 names¹).

Samāṅga¹, name of a herdsmen. § 512 (Ghoshayātrāp.): III, 239, 14821 (*vallarah*).

Samāṅga², a rshi (?). § 698 (Mokshadh.): XII, 287, 10533 (*Nāradaśya ca samvādāṃ S°ya ca*), (10536) (discourse between Nārada and *S*).

Samāṅga, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9v, 368 (in the south).

Samāṅgā, a river. § 412 (Ashṭāvakraīya): III, 134, †10689, †10690 (Ashṭāvakra bathed in the river and his limbs became straight (*samur āngaiḥ*); from that time the river is called *S*).—§ 413 (Tirthayātrāp.): III, 135, 10692 (formerly named Madhuvilā), 10693.

Samantapañcaka, name of a place = Kurukshetra. § 1 (Anukram.): I, 1, 12 (the place of the battle between the Kurus and the Pāṇḍavas).—§ 8 (Parvasaṅgr.): I, 2, 270, 271 (°ākhyam), 273 (there Rāma Jāmadagnya dug five lakes which were filled with the blood of the kshatriyas whom he slew), 278 (the lakes became tirthas), 282 (°e yuddham Kuru-Pāṇḍavasenaṇyoh).—§ 398 (Paraçurāma): III, 117, 10204 (Rāma Jāmadagnya made five lakes in *S*).—§ 574 (Jambūkh.): VI, 1, 7 (C. by error *Sya*°).—§ 596 (Pratijñāp.): VII, 77, 2725 (do.).—§ 615 (Baladevatirtha-yātrā): IX, 37, 2163 (on the Sarasvatī).—§ 615u (Skanda): IX, 44, 2501 (°e yā vai triśhu lokeshu riçrutā, sc. Sarasvatī).—§ 615 (Baladevatirthay.): IX, 52, 3006 (°dvārā) (B. °al).—§ 615kk (Kurukshetrak.): IX, 53, †3008 (*Prajāpater uttaravedir ucyate*), 3032 (*etat Kurukshetra-S°m Prajāpater uttaravedir ucyate*).—§ 615 (Gadāyuddhap.): IX, 55, 3085 (*uttaravedi . . . Prajāpateḥ*), 3087; 64, 3620 (*punye*, there Duryodhana died).

Samantara, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9v, 358 (only B., C. has *Mahyuttarāḥ*).

Samaramardana = Īva (1000 names²).

Samasaurabha, a brahman. § 59 (Sarpasattra): I, 53, 2049 (among the sudasyas at the snake-sacrifice of Janamejaya).

Samāśya = Īva (1000 names²).

Samātman, Samāvarta = Vishṇu (1000 names).

Sāmaveda. § 270 (Brahmasabhiav.): II, 11, 449 (in the palace of Brahman).—§ 459 (Mārkaṇḍeyas.): III, 189, 12963 (had sprung from Nārāyaṇa).—§ 560 (Sanatsujātap.): V, 43, 1623.—§ 576 (Bhagavadgītāp.): VI, 34, 1226 (*Vedānām S°o 'smi*, says Kṛṣṇa).—§ 606 (Tripurākhyaṇa): VIII, 34, 1498 (among those works which became the *purāṣarāḥ* of Īva).—§ 717b (Nārāyaṇīya): XII, 349, 13556 (*sammitaḥ S°ena*, sc. *dharmah*); VI, 13592 (°āntagaṃ devijaṃ).—§ 730g (Upamanyu): XIII, 14, 915 (°aḥ ca Vedānām, sc. Īva). Cf *sāman*, pl.

Samavegavaça, pl. (°āh), a people. § 574 (Jambūkh.): VI, 9v, 369 (in the south).

Samayajña = Vishṇu (1000 names).

Samayapālanaparvan ("the section about the keeping of the agreement"). § 550: Asked by *Janamejaya*, *Vaiçampāyana* related: By the grace of *Trinabindu* and *Dharma*, the *Pāṇḍavas* continued to live unrecognized in the city of *Virāṭa*. *Yudhishtira* distributed the wealth he won from *Virāṭa* among his brothers. In the fourth month the great festival in honour of *Brahman*, which was celebrated with pomp in the country of the *Matyas*, came about; urged by *Virāṭa*, *Bhīmasena* there killed the athlete *Jimūta* and numerous other athletes; the king also made him fight with tigers, lions, and elephants. So also *Arjuna*, *Nakula*, and *Sahadeva* pleased the king in their respective occupations (IV, 13).

Samayasya pālana(m) ("the keeping of the agreement"). § 10 (Parvasaṅgr.): I, 2, 327 (i.e. *Samayapālanaparvan*).

Sāmba, Sambara, Sambarahan, v. Ç°.

Sambaraṇa, Sambartta, Sambarttaka, v. Samv°.

Sambhagna = Īva (1000 names²).

Sambhalagrāma, name of a city. § 460c (Kalkin): III, 190, 13102 (the birthplace of Kalkin).

Sambhava¹ = Sambhavaparvan. § 4 (Anukram.): I, 1, 88 (°skandharistārāḥ, sc. *Bhāratadrumah*).

Sambhava² = Vishṇu (1000 names).

Sambhavaparvan(°va) ("the section relating to the origins," the 7th of the minor parvans of Mbhr.).—§ 10 (Parvas.): I, 2, (312).—§ 11 (do.): I, 2, (367).—§§ 85-132: Amçvatarāṇa (q.v.).—§§ 133-5: Çakuntalopākhyāna (q.v.).—§§ 136-48: Yuyātyupākhyāna (q.v.).—§ 149: Uttara-Yuyātyupākhyāna (v. Yuyāti).—§§ 150-60: Pūru-vamçānukīrtana (q.v.).—§ 161: Mahābhishopākhyāna (q.v.).—§ 162: Çāntanūpākhyāna (q.v.).—§ 163: Bhishmotpatti (q.v.).—§ 164: Āpavopākhyāna (q.v.).—§ 165: Satyavatlābhopākhyāna.—§ 166: Citrāṅgudopākhyāna (q.v.).—§ 167: Vicitravīryoparāma (q.v.).—§§ 168-71: Bhīshma-Satyavatl-samvāda (q.v.).—§ 172: Anīmāṇḍavyopākhyāna (q.v.).—§ 173: Pāṇḍurājyābhishheka (q.v.).—§ 174: Dhṛtarāṣṭravivāha (q.v.).—§ 175: Karmasambhava (q.v.).—§ 176: Kuntī-vivāha (q.v.).—§ 177: Pāṇḍu-digvijaya (q.v.).—§ 178: Pāṇḍu (q.v.).—§ 179: Vidurapariṇaya (q.v.).—§ 180: Gāndhārī-putrotpatti (q.v.).—§ 181: Duḥçalotpatti (q.v.).—§ 182: Dhṛtarāṣṭraputanāmākathana (q.v.).—§§ 183-5: Pāṇḍu (q.v.).—§ 186: Vyushitāçvopākhyāna (q.v.).—§ 187:

Pāṇḍu (q.v.).—§ 188: Madayanti (q.v.).—§ 189: Pāṇḍu (q.v.).—§§ 190-2: Pāṇḍavotpatti (q.v.).—§§ 193-5: Pāṇḍu (q.v.).—§ 196: Vyāsa (q.v.).—§ 197: Bhīmasena-rasapāna (q.v.).—§ 198: Çaradvat (q.v.).—§ 199-203: Droṇa (q.v.).—§ 204: Ekalavya (q.v.).—§§ 205-7: Droṇa (q.v.).—§ 208: Astradarçana (q.v.).—§ 209: Drupadaçāsana (q.v.).—§ 210: After a year *Dhṛtarāṣṭra* installed *Yudhisṭhira* as heir apparent. For continuation see *Bhīmasena* (b), *Arjuna* (c), *Sahadeva* (d), *Nakula* (e). § 211: The *Pāṇḍavas*, headed by *Arjuna*, in war slew *Sauvira*, who had performed a three years' sacrifice, notwithstanding the invasion of the *Gandharvas*. The *Yavana* king, whom even *Pāṇḍu* had failed to subject, was subdued by *Arjuna*; likewise the *Sauvira* *Vitula* (B. has *Vipula*), who had always shown a disregard for the *Kurus*; and the *Sauvira* *Sumitra*, called *Dattāmitra* (see LIA. i, pp. 656-804, n. 2). Then, assisted by *Bhīma*, *Arjuna* with only a single chariot subjugated all the kings of the East (*prdeyāḥ*) backed by 10,000 chariots; and in the same way those of the South. *Dhṛtarāṣṭra's* sentiments suddenly became poisoned against the *Pāṇḍavas*, and from anxiety he could not sleep (I, 139).—§ 212: *Kaṇikavākya* (q.v.).

Sambhinna = Çiva (1000 names').

Sambodhana, name of a weapon. § 573 (*Ambopākhyāna*): V, 183, 7263 (*astreṇa*).

Samçaptaka, pl. (°āḥ) ("sworn together"), a host of Kuru warriors. § 4 (*Anukram.*): I, 1, †187 (C. °sa°)—§ 11 (*Parvasaṅgr.*): I, 2, 530 (do.), 535 (do.).—§ 513 (*Ghoshayātrāp.*): III, 252, 15178 (do.), 15187 (do.), 15190 (do., some *Rākshasas* will be incarnate as the *S.* with the wish to slay *Arjuna*).—§ 561 (*Yānasandhip.*): V, 55, 2201 (°ānām *vrndāni*, have taken oaths, cf. § 591); 57, 2249 (*Trigartānā ca mukhyau . . . S°au*).—§ 576 (*Bhagavadgītāp.*): VI, 20, †754.—[§ 591 (*Samçaptakavadhap.*): VII, 17a-β, 689 foll. (enumeration of the Trigarta princes and others who took oaths either to slay *Arjuna* or to be slain themselves)].—§ 592 (do.), VII, 18, 722, 730 (°varāthini), 752 (°gaṇāḥ, fought with *Arjuna*); 19, 753 (°gaṇān), 754 (do.), 775 (°vratān, defeated and slain by *Arjuna*); 20, 793 (°gaṇaiḥ . . . °vadhām); 26, 1130; 27, 1204, 1208 (°vadh), 1212 (°mahārathāḥ), 1224 (do.), 1225 (slain by *Arjuna*); 28, 1229, 1230 (i.e. *Suçarman* and his brothers); 31, 1372 (°āraçasasya); 32, 1414, 1415, 1417 (slain by *Arjuna*).—§ 593 (*Abhimanyuvadhāp.*): VII, 33, 1468 (°gaṇāḥ, fought with *Arjuna*).—§ 596 (*Pratiñāp.*): VII, 72, 2478 (*hata S°vratān*, sc. *Arjuna*); 73, 2566.—§ 599 (*Jayadrathavadhap.*): VII, 121, 4817; 123, 4947.—§ 603 (*Nārāyaṇāstramokṣhap.*): VII, 193, 8910 (°gaṇān . . . *hataçeshān*, followed *Suçarman*).—§ 604 (*Karṇap.*): VIII, 2γ, 42 (°ānān *ca balaṃ*, slain by *Arjuna*); 5ζ, 129 (°gaṇāḥ, do.); 9, 300 (only B.).—§ 605 (do.): VIII, 13, 494 (°gaṇān, slain by *Arjuna*); 16, 610, 613, 633, 649, 656, 660 (slain by *Arjuna*); 17, †667 (°sainyam), 686 (slain by *Arjuna*); 18, 689, †710 (°saṅghahā, i.e. *Arjuna*); 19, 711, 733, 734 (fought with *Arjuna*); 27 λλ, 1077 (attack *Arjuna*), 1099 (°gaṇān), 1102, 1118 (°gaṇān, slain by *Arjuna*).—§ 608 (do.): VIII, 46δ, 2136, 2195, 2196 (attack *Arjuna*), 47, 2210, 2216, 2217, 2223 (do.); 53, 2504, 2565, 2568, 2582 (°gaṇān), 2585 (°varāthini), 2603 (°gaṇānām), 2607 (fought with *Arjuna*); 56, 2696, 2773 (°gaṇān), 2775 (°mahārathāḥ), 2788 (°gaṇān), 2793, 2798, 2836 (defeated by *Arjuna*); 59, 2911, 2974; 60, 3064 (°gaṇān, fled); 65, †3293, †3294, †3295 (°anikam); 67 κκκ, †3358; 70, †3525; 75, 3815 (followed *Duhçāsana*), 81, 4124, 4126 (°rathāḥ, ninety in number, attacked *Arjuna*); 95, 4972 (°āraçishṭena *balena*,

Sambhinna—[**Samçaptakavadhaparvan**(°va)].

followed *Açratthāman*).—§ 609 (*Çalyap.*): IX, 1γ, 27 (*hataḥ*); 2ζ, 94 (slain).—§ 611 (do.): IX, 8, 398 (°gaṇān, attacked by *Arjuna*); 10, 521 (slain by *Arjuna*); 14, 749 (°vratāḥ, sc. *Açratthāman*).—§ 615 (*Gadāyuddhap.*): IX, 62, 3489 (°gaṇā *jitāḥ*).—§ 785 (*Anugītāp.*): XIV, 61, 1827 (all. to the battle).

Samçaptakanihantr ("the slayer of the Samçaptakas") = *Arjuna*: XIV, 2229.

Samçaptakanis(h)ūdāna ("the destroyer of the Samçaptakas") = *Arjuna*: XIV, 2172.

Samçaptakavadha(h) (C. °sa°) ("the slaughter of the Samçaptakas"). § 10 (*Parvasaṅgr.*): I, 2, 338 (i.e. *Samçaptakavadhaparvan*).

[**Samçaptakavadhaparvan**(°va)] ("the section relating to the slaughter of the Samçaptakas," the 72nd of the minor parvas of the *Mūbhr.*; cf. *Samçaptakavadha*). § 591: *Droṇa* confessed his inability to seize *Yudhisṭhira* if *Arjuna* were by. The *Trigarta* king said that *Arjuna* had always injured them, and took an oath that either *Arjuna* or the *Trigartas* should be slain. This oath was taken by the five brothers *Satyarthā*, etc., (a) with their 10,000 chariots, and by the *Mālava* king, etc. (β). Then they summoned *Arjuna* towards the southern part of the field. *Arjuna* told *Satyajit* to guard *Yudhisṭhira*, and went out against the *Trigartas* (VII, 17).—§ 592: THE TWELFTH DAY'S BATTLE. The *Samçaptakas* rejoiced at the prospect of fighting *Arjuna*, who addressed *Kṛṣṇa* about this ill-timed joy, and terrified them with the sound of *Devadatta*, and attacked them. *Subāhu* & *Arjuna*; *Suçarman*, etc. (a) & *Arjuna*; they fled to *Duryodhana*; but urged by the *Trigarta* king, they once more returned to the field with the *Nārāyaṇa* cowherds (VII, 18). *Kṛṣṇa* conveyed *Arjuna* to the *Samçaptakas*. The *Nārāyaṇas* & *Arjuna* (+ *Kṛṣṇa*); *Arjuna* blew *Devadatta* and employed the *Tvāṣṭra* weapon, that confounded the foes, who began to fight each other; *Arjuna* crushed the *Lalitthas*, etc. (β), and with the *Vāyavya* weapon he dispersed the arrows shot by his foes, and *Vāyu* blew away crowds of *Samçaptakas* with their steeds, etc. Meanwhile *Droṇa* attacked *Yudhisṭhira* (VII, 19). *Droṇa* had arrayed his troops in the shape of a *garuḍa*: *Droṇa* in the mouth; *Duryodhana* and his brothers = the head; *Kṛtāarman* and *Kṛpa* = the two eyes. *Bhūtaçarman*, etc. (γ), in its neck; *Bhūriçravas*, etc. (δ), in the right wing; *Vinda*, etc. (ε), in the left wing before *Açratthāman*; in the back the *Kāliṅgas*, etc. (ζ); in the tail *Karna* with his sons, etc.; *Jayadratha*, etc. (η), in the bosom; in the midst the *Prāgyjyotiṣa* king. *Yudhisṭhira* disposed his troops in the shape of a semicircle. *Dhṛṣṭadyumna* & *Droṇa* + *Durmukha* *Dhṛtarāṣṭra*; *Droṇa* dispersed *Yudhisṭhira's* host (VII, 20). *Droṇa* & *Yudhisṭhira* + *Satyajit* + *Vṛka*; *Satyajit* was slain by *Droṇa*; *Yudhisṭhira* fled. The *Pāñcālas*, etc. (θ), attacked *Droṇa*, and were consumed; *Çatānika* (younger brother of the *Matsya* king) & *Droṇa*, who slew him; the *Matsyas* fled. *Droṇa* defeated the *Cedis*, etc. (ι). *Yudhisṭhira* & *Droṇa*; *Çikhaṇḍin*, etc. (κ); & *Droṇa*; *Droṇa* slew *Kṣhama*. *Yudhisṭhira* fled away. *Droṇa* slew *Pāñcālya* (*Pāñcālyanamna*, Nil.). *Droṇa* crushed the *Pāñcālas*, etc. (λ), and, supported by the *Kurus*, he vanquished *Sātyaki*, etc. (μ). The *Pāñdavas* fled away in all directions (VII, 21). *Duryodhana* addressed *Karna* in joy, beholding the *Pāñcālas*, etc. (ν), broken by *Droṇa*, and *Bhīmasena* abandoned by the *Pāñdavas* and the *Srñjayas*. *Karna* said that *Bhīmasena*, followed by *Sātyaki*, etc. (ξ), would never leave the fight; *Duryodhana* proceeded to *Droṇa's* chariot,

where a deafening noise was heard of *Pāṇḍava* warriors returning to the fight (VII, 22). At the request of *Dhṛtarāṣṭra*, *Sanjaya* described the steeds of *Bhīmasena*, etc. (o), especially mentioning *Bṛhanta* (b); the standards of *Droṇa*, etc. (π), and the bows of *Yudhisṭhira*, etc. (ρ) (VII, 23). The despondency of *Dhṛtarāṣṭra*, mentioning *Bhīma*, etc. (σ) (VII, 24). When the *Pāṇḍavas* returned to fight and attacked *Droṇa*, the *Kurus* were afraid. *Duryodhana* urged his troops against them. *Durmaharāja Dhārtarāṣṭra* & *Bhīma*; *Kṛtavarman* & *Yuyudhāna*; the *Sindhu* king & *Kaṭavarman*; *Subāhu* & *Yuyutsu*, who cut off the two arms of *Subāhu*; *Chālyā* & *Yudhisṭhira*; *Bāhlīka* & *Drupada*; *Vinda* and *Anurinda* & *Virāṭa*; that encounter between the *Matayas* and the *Kekayas* resembled that between D. and As. in days of old; *Bhūtakarman* *Sabhāpati* & *Nakula*'s son *Chātānika*; *Bhūtakarman* was slain by *Chātānika*; *Tarīmṇatī* & *Sutasoma*; *Bhīmaratha* (*Dhārtarāṣṭra*) slew *Chātra*; *Citra-sena*'s son & *Chrutakarman*; *Pratirindhya* & *Acratthāman*; the son of *Duhśāsana* & *Chrutakīrti* (the son of *Arjuna* by *Drupadi*); *Lakshmaṇa* (son of *Duryodhana*) & *Pañcaccāhan*; *Vikarṇa* (*Dhārtarāṣṭra*) & *Chikhaṇḍin*; *Angada* & *Uttamanyu*; *Durmukha* & *Puruṣit*; *Karṇa* & the five *Kekaya* brothers; *Durjaya* + *Jaya* + *Fijaya* (*Dhārtarāṣṭra*) & *Nila* + the *Kāci* king + *Jayatsena*; *Kohemudhūrti* + *Bṛhanta* & *Sātyaki*; the *Cedi* king & *Ambashṭha*; *Kṛpa* & *Vardhakshemi*; *Soma-datta*'s son & *Manimat*; *Vṛshasena* (the son of *Karṇa*) & *Pāṇḍya*; *Ghaṭotkaca* & *Alambusha* VII, 25; *Duryodhana* & *Bhīmasena*; the *Anga* king (*Mleccha* king) & do.; *Bhīma* slew him, and his divisions fled; the *Prāgyyotiṣa* king (upon his elephant *Supratika*) & *Bhīma* (who knew the *aṅgalikāredha*); *Bhīma* escaped from the elephant, but was supposed to have been slain; *Yudhisṭhira* (+ the *Pāñcālas*) & *Bhagadatta* (upon *Supratika*); the *Daśarṇa* king (upon his elephant) & *Bhagadatta*; *Bhagadatta* & *Yuyudhāna*; *Bhagadatta* destroyed the *Pāṇḍava* troops; *Bhīma* & *Bhagadatta*, whose elephant frightened *Bhīma*'s steeds, that bore *Bhīma* away; *Ruciparvan* (*Kṛti-sutah*) & *Bhagadatta*, who slew him; *Abhimanyu*, etc. (τ), & *Bhagadatta*'s elephant; *Yuyutsu* had his steeds and charioteer trod down and fled; *Duryodhana* (?) & *Abhimanyu*; *Arjuna*, etc. (v) & *Bhagadatta*; the *Pāṇḍava* troops fled (VII, 26). Urged by *Arjuna*, *Kṛṣṇa* began to proceed against *Bhagadatta*; the *Samcāptakas* (10,000 *Triyantas* and 4,000 *Nārāyaṇāḥ* (*Vāsudevasyāṇṇagāḥ*)) challenged *Arjuna*, and he encountered them, shot the *Brahma* weapon, defeated and slew them, and then turned against *Bhagadatta* (VII, 27); but as *Suçarman* with his brothers followed him from behind, he again attacked *Suçarman*, and then again *Bhagadatta* (VII, 28); *Bhagadatta*, at last, by means of *mantras* changed his hook into the *Vaiṣṇava* weapon, which, received by *Kṛṣṇa* on his breast, became a garland. As *Arjuna* taxed *Kṛṣṇa* for his taking part in the battle, *Kṛṣṇa* related the history of the *Vaiṣṇavāstra* (c). "The great *Asura* has now been divested of that supreme weapon; now slay *Bhagadatta*, that enemy of the gods, even as I formerly for the benefit of the worlds slew the *Asura Nalaka*." *Arjuna* then slew both *Bhagadatta* (who was ever the favourite and friend of *Indra*, v. 1302), and the elephant (VII, 29). Then *Arjuna* slew the two brothers *Vṛṣaṅka* and *Acala* (sons of the *Gāndhāra* king *Subala*). *Dhṛtarāṣṭra*'s sons attacked *Arjuna*, and *Çakuni* created illusions in order to confound him and *Kṛṣṇa*: clubs, etc., and asses, etc., which *Arjuna* slew with celestial weapons; then darkness, whence proceeded harsh voices; this *Arjuna* dispelled with the weapon

Jyotiṣhka; then waves of water, dried up with the *Āditya* weapon; *Çakuni* fled. *Arjuna* slaughtered the *Kuru* army: one stream proceeded towards *Droṇa*, one towards *Duryodhana*; a fierce battle took place on the southern side between *Arjuna* and the *Kurus*. The various divisions of *Yudhisṭhira*'s force smote the foe on every part of the field (VII, 30). *Droṇa* + the *Kurus* & *Yudhisṭhira*, etc. (φ), + the *Pāṇḍavas*; *Nila* & *Acratthāman*, who slew him; the *Pāṇḍavas* regretted that *Arjuna* was engaged in the southern part of the field in slaughtering the *Samcāptakas* and the *Nārāyaṇa* force (VII, 31). *Bhīmasena* & *Bāhlīka* + *Karṇa*; *Droṇa*, etc. (χ) & *Bhīma*; *Yudhisṭhira* despatched *Nakula*, etc. (ψ), to the rescue of *Bhīma*; *Bhīma*, etc., & *Droṇa*; the *Pāṇḍavas*, etc. (ω) & *Droṇa*, etc. (aa). *Arjuna*, having slain the *Samcāptakas*, & *Droṇa* + the *Kurus* + *Arjuna*, who employed the *Agneya* weapon; *Dhṛṣṭadyumna*, etc. (ββ) & *Karṇa*; *Arjuna* slew three of *Karṇa*'s brothers (γγ); *Bhīma* slew fifteen of *Karṇa*'s combatants; *Dhṛṣṭadyumna* slew *Candrarman*, etc. (δδ); *Duryodhana*, etc. (εε) & *Sātyaki*, rescuing *Karṇa*; *Dhṛṣṭadyumna*, etc. (ζζ) protected *Sātyaki*. At sunset the armies retired (VII, 32).

Samedī, a matr. § 615u (Skanda): IX, 46θ, 2631.

Samgraha, etc., see below under **Sanḡ**°.

Samhanana, son of *Manasyu*. § 150 (*Pūruvamp*): I, 94, 3697 (third son of *Manasyu*).

Samhatāpana, a serpent. § 65 (*Sarpasattra*): I, 57, 2152 (of *Airāvata*'s race).

***Samhitā** ("vedic text"): I, 2883 (*padakramāyutām*), 6363 (*ādhyāyane*); III, 13425; XII, 7166, 7167, 7203, 7279, 7314, 7320 (*ādhyāyān*).

Samhlāda, an Asura (*Samhrāda*, B.). § 89 (*Aṃçāvat*): I, 65, 2526 (second son of *Hiranyakaçipu*).—§ 130 (do.): I, 67, 2642 (*Prahlādayānijaḥ*, incarnate as king *Chālyā*). Cf. next.

Samhrāda, an Asura. § 268 (*Varuṇasabdhāv*): II, 9, 365 (among the *Dātyas* and *Dānavas* in the palace of *Varuṇa*); 367 (do., the same?). Cf. the prec.

Samhr̥ṣṭa = *Çiva* (1000 names¹).

Samici, an Apsaras. § 250 (*Arjunavanavāsap*): I, 216, 7858 (one of the five Apsaras who were delivered by *Arjuna*).—§ 269 (*Vaiçravaṇasabdhāv*): II, 10, 394 (in the palace of *Kuberā*).

Samihana = *Vishṇu* (1000 names).

Samika, v. *Çamika*.

Samira, pl. (*āḥ*), a people. § 574 (*Jambūkh*): VI, 9u, 360 (only C., B. has *Mastrāḥ*).

Samirana¹ = *Vāyu* (the wind), q.v. — Do.² = *Vishṇu* (1000 names).

Samitiñjaya¹, a *Vṛṣṇi*. § 273 (*Rājāsūyārambhap*): II, 14, 623 (one of the seven *mahārathas* of the *Vṛṣṇis*).—Do.² = *Vishṇu* (1000 names).

Samkalpa, etc., see below under **Sanḡ**°.

Sammita = *Vishṇu* (1000 names).

Sammohana, name of a weapon. § 552 (*Goharūp*): IV, 66, 2112 (*astram*, employed by *Arjuna*).

Samnyāsakṛt = *Vishṇu* (1000 names).

Sampauna = *Çiva* (1000 names²).

Sampāti¹, a vulture, brother of *Jaṭāyus*. § 128 (*Aṃçāvat*): I, 66, 2634 (with *Jaṭāyus* son of *Aruṇa* and *Çyēti*).—§ 425 (*Hanūmad-Bhīmasamv*): III, 148, 11205 (all. to § 534).—§ 530 (*Viçvāvasumokṣhaṇa*): III, 279, 16045 (brother of *Jaṭāyus*).—§ 534 (*Hanūmatpratyūg*): III, 282, 16245, 16248 (directed *Hanūmat*, etc., to *Lankā*).

Sampāti, a Kuru warrior. § 592 (Samṣaptakavadhap.): VII, 20, 804 (in the bosom of Droṇa's gāruḍa vyūha).

Sampratardana = Viṣṇu (1000 names).

Sampravartaka = Īva (1000 names¹).

Samprīyā, Mādhavi, a princess. § 156 (Pūruvaṃṣ.): I, 95, 3793 (wife of Vidūratha (B., Vidura), and mother of Anuṣṭan).

Samrāj = Kṛṣṇa: XII, 1509.

Samrddha, a serpent. § 67 (Sarpasattra): I, 57, 2159 (°Paṭharāsaka, of Dhṛtarāṣṭra's race).

Samsaptaka, pl., **Samsaptakavadha**, v. Samṣṇ.

Samskṛti = Kṛṣṇa: XII, 1507.

Samsthāna, pl. (°āḥ), a people. § 578 (Bhīṣṇavadhap.): VII, 51, 2097 (in the army of Duryodhana).

Samsthāna = Viṣṇu (1000 names).

***Samudra** ("the Ocean") (selected passages, mostly personif.). § 28 (Amṛtamanthana): I, 18, 1120, 1139, 1145 (the churning of the Ocean).—§ 30b (cf. Kadrū): The Ocean is the home of *Varuṇa*, the charming abode of the Serpents (*Nāginām alayaṃ ramyaṃ*), of the subterranean fire (i.e. *Vāḍavāgnih*, Nil.) (*Patālayalanārāsaṃ*), the asylum of the *Asuras* (*Asurāṇāṃ ca bāndhavaṃ*, i.e. *ṣaraṇaṃ*, Nil.), the parent of *Pāṇḍajanya*; formerly it was agitated by *Govinda* (*gāṃ vindatā Govindena*) in the shape of a wild boar; *Atri* could not fathom its bottom in 100 years, it is the bed of Viṣṇu at the dawn of every yuga and the refuge of the mountain *Maināka* under the fear of the falling thunderbolt, it offers waters as sacrificial butter to the fire issuing from the mouth of *Vaḍavā*: I, 21, 1207.—§ 31b (Samudradarṣana): I, 22, 1217 (repetition from § 30b).—§ 615u (Skanda): IX, 45, 2552 (gave two companions to Skanda).—§ 638b (Rāmo-pāḥyāna): XII, 49, 1798 (protected the descendants of Marutta).—§ 639 (Rājadh.): XII, 50, 1808 (all. to § 638b). (cf. Sāgaru, Udadhi.—Do.² = Īva (1000 names²)).

Samudra, pl. (°āḥ) ("Oceans," personif.). § 615u (Skanda): IX, 45, 2514 (came to see Skanda).—§ 716 (Çukābhīpatana): XII, 333, 12606.—Do.² = Īva (1000 names¹).

Sāmudra = Citrasena³: VIII, 165 (C°).

[**Samudradarṣana**(m)] ("the seeing of the Ocean"). § 31b (cf. Kadrū): Repetition from I, 21 (§ 30b (Samudra)) (I, 22).

Samudrādhivāsa = Mahāpuruṣa (Mahāpuruṣastava).

Sāmudraka, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8019.

Samudrāmbarasannibha = Īva (1000 names¹).

Samudramahishī ("the spouse of the ocean") = Gaṅgā: III, 8648.

Sāmudranishkuṭa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 356.

Samudrasena, a king. § 130 (Amṣāvāt.): I, 67, 2690 (incarnation of the seventh of the Kāleyas).—§ 280 (Bhīmasena): II, 30, 1098 (in the east, with Candrasena vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, 4, 85 (*rājā . . . saha putreṇa*).—§ 604 (Karnap.): VIII, 6, 166 (in the army of Duryodhana, had slain Citrasena Sāmudra).

Samudrasenaputra ("the son of Samudrasena") = Candrasena: I, 6991 (C°); VII, 1007 (C°).

Samudravega, a warrior of Skanda. § 615u (Skanda): IX, 45, 2565.

Samudronnādana, a warrior of Skanda. § 615u (Skanda): IX, 45, 2570.

Samvaha, name of a wind. § 714k (Çukakṛtya): "The wind which supports the clouds and divides them into diverse

portions, which melts them for pouring rain, and once more solidifies them, which is perceived as the sound of the roaring clouds, etc., this fourth wind is called *S.*": XII, 329, 12407.

Samvarana (Samb° C.), a king, son of Rksha, husband of Tapatī, and father of Kuru. § 152 (Pūruvaṃṣ.): I, 94, 3724 (son of Rksha).—§ 153 (cf. do.): During the reign of *S.* the kingdom suffered much from famine, pestilence, drought, and disease. The king of the *Pāṇḍalas* invaded the *Bhāratas* with ten *akshauhīnīs* and defeated them. *S.* with his relatives took shelter in the forests on the banks of the *Sindhu*, where the *Bhāratas* lived for 1,000 years within their fort. Then they made Vasishṭha their *purohita*, who appointed *S.* to be sovereign (*sāmraṇye*) of the whole kshatriya race. *S.* then retook the ancient capital of Bharata and once more made the monarchs pay tribute to him: I, 94, 3725 (*Ārkshe*), 3728, 3729 (*rājā*).—§ 154 (Pūruvaṃṣ.): I, 94, 3738 (husband of Tapatī, the daughter of the Sun (*Saurī*), and father of Kuru).—§ 156 (do.): I, 95, 37790 (son of Ajamidha), 37791 (husband of Tapatī Vaivasvatī and father of Kuru).—§ 222 (Tapatyup.): I, 171, 6527 (*Rkshaputraḥ*), 6530, 6532, 6533, 6548; 173, 6596, 6605, 6606, 6608, 6609, 6615, 6633 (*S.* fell in love with Tapatī and with the assistance of Vasishṭha got her for his wife. *S.* begat Kuru).—§ 775 (Ānuṣāsanik.): XIII, 166, 7679.—§ 787 (Āgramavāsap.): XV, 10, 325 (*Kuru-S°adinam*). Cf. Ajamidha, Ārksa (v. additions), Paurava, Pauravanandana, Rkshaputra.

Samvarta¹ (C. Sambartta or Samvartta), a Brahmarshi, son of Āngiras. § 110 (Amṣāvāt.): I, 66, 2569 (third son of Āngiras).—§ 266 (Çakrasubhāv.): II, 7, 300 (in the palace of Indra).—§ 270 (Brahmasubhāv.): II, 11, 440 (in the palace of Brahman).—§ 370 (Tīrthayātrāp.): III, 85, 8174 (*°sya tu viprasheṣe rūpīm*, a tīrtha).—§ 409 (Plakṣhāvatarāṇa): III, 129, 10529 (*atraiva . . . Maruttaḥ sattram uttamam | prāpa caivarshimukhyena S°enābhīpālitaḥ*, cf. § 778b).—§ 595 (Shoḍaṣarāj., v. Marutta): VII, 55, 2171 (read *Samvarto* with B., performed sacrifices for Marutta, cf. § 778b).—§ 632b (Shoḍaṣarāj., cf. § 595): XII, 29, 913 (younger brother of Bhṛhaspati, performed sacrifices for Marutta, cf. § 778b).—§ 637 (Rājadh.): XII, 47, 1596 (among the ṛṣhis who surrounded Bhīṣma).—§ 734 (Ānuṣāsanik.): XIII, 26a, 1762 (among the ṛṣhis who came to see Bhīṣma).—§ 747b (Suvāṇṇapatti): XIII, 850, 4148 (the seventh of Āngiras' eight sons).—§ 770 (Ānuṣāsanik.): XIII, 151, 7122.—§ 778b (Samvartta-Maruttiya): XIV, 5, 95 (son of Āngiras and brother of Bhṛhaspati), 96; 6, 137 (*Āngirasaḥ putraḥ*), 138, 139 (*Sav° C.* by error), 142, 144, 149, 151, 152; 7, (153), (156), 158, 165, (171), (176); 8, (180), 217; 9, 222, 223, 225, 234, (237), 240, 243, 255; 10, 257, 262, 264, (267), (272), (274), (277), (280), 287 (*S.* performed a sacrifice for Marutta). Cf. Āngirasa, Viprasahi.

Samvarta² (C. °rta) = Īva (1000 names¹).

Samvartāgni (C. Sambartāgni), the fire of dissolution: VIII, 2317.

Samvartaka¹ (C. mostly Sambarttaka), adj. ("relating to the dissolution"): III, 12873 (*vahnīḥ*), 12877 (*analah*), 12966 (*vahnīḥ . . . anilah*), 12967 (*sāryaḥ*); VI, 4290 (*analah*); VII, 6880 (*analah*), 9422 (*analah*); VIII, 1482 (*°balūhakan*): XIII, 838 (*analah*), 942 (*analah*), 6974 (*vahnīḥ*; *Samvartta*° C.).—Do.² subst. ("the fire of dissolution"): III, 13607 (*pāvakam . . . S°samam*); VI, 281

(*°o nāma kālāgnih*); XII, 10338 (*°opamaḥ*, sc. *Çiva*).—Do. ²: *Sūrya* (the Sun): III, 153.—Do. ⁴, a serpent. § 47 (*Sarpanāmiak.*): I, 35, 1555 (read with B. *Vṛttasamvartakay*; C. has *°samvartako*).

Samvartakāgni (*Sambartta*[°], C.) = *Sūrya* (the Sun): III, 187.

Sām̐vartakāgni (*Sambartta*[°], C.) ("the fire of dissolution"): IX, 907 (*°pratimam*).

Samvartabalāhaka (*Sambartta*[°], C.) = *Çiva* (1000 names¹).

Samvarta-Maruttiya (*Sambartta*[°], C.), adj. ("relating to Samvarta and Marutta").—§ 11 (*Parvasaṅgr.*): I, 2, 606 (*ākhyānam*, i.e. *Samvarta-Maruttiya*).

Samvartavāta, the wind of dissolution: II, 1418 (only B.).

[**Samvar(t)ta-Maruttiya**] ("the tale of Samvarta and Marutta"): § 778b (*Açvamedh.*).** *Vyāsa* said: In the *Kṛta* age *Manu* was the ruler; > *Prasandhi* > *Kshupa* > *Ikshvāku* > *Vim̐sa* (the model bowman, the eldest of 100 brothers, all kings) > *Vim̐sa* > *Khanineta* (c) > *Suvarcas* (d) *Karandhama* > *Avikshit* (e) *Karandhama* > *Marutta* (who surpassed his father, had the strength of 10,000 elephants, and was equal to *Fishnu*). Desirous of performing a sacrifice, *Marutta*, coming to *Meru*, on the northern side of *Himavat*, caused thousands of gold vessels to be forged; there on a huge golden hill he performed the rites along with other princes (XIV, 4). Asked by *Yudhishtira*, *Vyāsa* said: As the offspring of *Prajāpati Dakṣa*, D. and As., challenged each other, so did *Angiras'* sons *Brhaspati* and *Samvarta*; troubled by his elder brother *Samvarta* went naked to the woods. *Indra*, having vanquished the As., appointed Bṛh. as his priest. Formerly (read *pūrvam* with B.) *Angiras* was the family priest of king *Karandhama* (see d); so also of his son *Avikshit* (equal to *Yayāti*). His son *Marutta* used to defy *Indra*, and *Indra* used to defy *Marutta*, but could not prevail over him. Then *Indra* took the promise from Bṛh. that he would not perform priestly offices for *Marutta* ("thou hast destroyed *Namuci*, *Viçvarāpa*, and *Bala*," said Bṛh.). *Vaiçampāyana* said: Then *Indra* was cured for his envy and went home (XIV, 5). *Vyāsa* said: The ancient tale of the discourse between Bṛh. and *Marutta* is cited in this connection. *Marutta* in vain tried to persuade Bṛh. to officiate at his sacrifice (which Bṛh. had himself formerly proposed); D. r. (M. r.) *Nārada* told him to apply to *Samvarta*, who now, desirous of seeing *Maheçvara*, wandered about in *Vāṇasī* in the garb of a madman; "having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou know that man to be *Samvarta*; if he should ask thee to follow me," said *Nārada*, "thou mayst even tell him without hesitation that I have ascended the pyre." *Vyāsa* said: "By acting thus, *Marutta* found *Samvarta* in a lonely place; *Samvarta* covered him with mud and ashes and phlegm and spittle. At last he sat down under a *nyagrodha* tree" (XIV, 6). *Marutta* told him the matter (also that *Nārada* had mounted the pyre); *Samvarta* then, as a lunatic, scolding *Marutta* repeatedly with harsh words, told him to go to Bṛh. first (as his elder brother), and taking Bṛh.'s permission he might come back. As *Marutta* said that he had already been repulsed by Bṛh., and that he now desired to sacrifice even with all his goods in order to outstrip *Indra*, *Samvarta* consented, if *Marutta* would agree to do all that *Samvarta* would ask him to do, as Bṛh. and *Indra* were certain to do all they could to injure *Marutta*. *Marutta* took an oath to this. *Samvarta* said that *Marutta* would surpass

Indra, D., and G.; he himself had no desire for wealth, but would only do what was disagreeable to *Indra* and Bṛh. (XIV, 7). *Samvarta* said: There is a peak *Muñjavat* (f) on the *Himalaya*, where *Çiva* is constantly engaged in austerities; go thither and appease *Çiva*, whose names are *Çarva*, etc. (a); then thou shalt acquire that gold. *Marutta* acted accordingly; Bṛh. became sick from envy; *Indra* with D. came (XIV, 8) and was told about the matter ("prosperity of a rival is always painful, and for this reason thou with D. persecutest As. and kills them"). He despatched *Agni* (g) to *Marutta*, asking him to let Bṛh. officiate as his priest instead of *Samvarta*, promising him the greatest rewards ("such as the highest regions created by *Prajāpati* and even the whole kingdom of the gods"); *Samvarta* threatened to burn *Agni* with his fearful eye, if he ever came again on such an errand. *Agni* was frightened and returned to *Indra* and Bṛh. and said that *Marutta* had refused and did not care for his promises. *Indra* asked *Agni* to return to *Marutta*, and threatened him with *Indra's* thunderbolt if he did not obey; *Agni*, afraid of *Samvarta*, suggested that the G. king should go; *Indra* said that nobody could burn *Agni*; *Agni* asked why then *Vṛtra* could deprive *Indra* of the sovereignty of Heaven; *Indra*, mentioning his victories over the *Kālakeyas*, Dā., and *Prahlāda*, said that it was because he did not accept soma from a foe, nor strike the weak with his thunderbolt; *Agni* reminded him of *Cyavana* at *Çaryāti's* sacrifice and the creation of *Mada* (description): "the might of brahmins is greater than that of kshatriyas" (XIV, 9). Then *Indra* sent G. *Dhṛtarāṣṭra* on the same errand, but in vain. *Vyāsa* said: As the clouds indicated that *Indra* must be near, *Marutta* repaired to *Samvarta*, who comforted him, saying that *Agni* would protect him, and that he would himself dispel the thunder by the winds, and granted him the boon that *Indra* should come in person to his sacrifice and accept the oblations offered to him, and so should all the gods. And so it happened by the power of *Samvarta's* incantations. Requested by *Samvarta*, *Indra* himself gave directions to all the gods to erect a hall of assembly: 1,000 well-furnished rooms with a durable staircase for the ascent of G. and Aps., and to furnish that portion of the sacrificial ground reserved for the dance of Aps., like unto the palace of *Indra* in heaven; *Indra* said that *Marutta's* ancestors and the gods had been highly pleased, and told him to offer a red bull to *Agni*, and a blue bull with a variegated skin to V.-D. Then *Indra* and the gods returned home. *Marutta* placed heaps of gold on various spots and distributed immense wealth to the brahmins.

Samvatsara¹ = Skanda: III, 14639.—Do. ² = *Çiva* (1000 names¹⁻²).—Do. ³ = *Vishnu* (1000 names).

Samvatsarakara = *Çiva* (1000 names³).

Samvatsarakaro 'çvattha(h) = *Sūrya* (the Sun): III, 151.

Samvedya, a tirtha. § 370 (*Tīrthayātrāp.*): III, 85, 8143.

Samvibhāgapriya = *Çiva* (1000 names⁴).

Samvṛta = *Vishnu* (1000 names).

Samvṛtta, a serpent. § 564 (*Mātalyop.*): V, 103, 8630.

Samvṛtti, a goddess. § 270 (*Brahmasambhāv.*): II, 11, 459 (in the palace of Brahman).

Samyamana, the abode of Yama. § 439 (*Yakṣayuddhap.*): III, 163, 11849 (*Preṭarājasya bhavanam*). Cf. *Samyamani*.

Sāmyamani, a Kuru warrior. § 581 (*Bhīṣmavadhap.*): VI, 61, 2680 (*putraḥ S°eḥ*, attacked *Abhimanyu*), 2687 (*dhojam S°eḥ*), 2690 (*Çalāḥ?*) 2700 (*°eḥ putraḥ*), 2703

(*putraṃ S'eh*), 2708 (Dhṛṣṭadyumna smashed the head of [the son of] S. (*Sāmyamanēh*, C., B. has *senāpatih*), 2712 (enraged at the slaughter of his son), 2714.

Samyamani, the residence of Yama. § 596 (Pratijñāp.): VII, 72, 2520 (*śaḍa sukrītinām gatiḥ*).—§ 599 (Jayadrutha-vadhāp.): VII, 119, 4725 (*im gantum*); 142, 5888 (*im yātā . . . nihataḥ*).—§ 757c (Yamaloka): XIII, 102, †4858 (*Vaivasvatī S'ri janānām*). Cf. *Samyamana*.

Samyata = Īva (1000 names²).

Samyāti¹, son of Nahusha. § 143 (Nahusha): I, 75, 3155 (third son of Nahusha).

Samyāti², a king § 156 (Pūrvaṃṣṭ): I, 95, ††3766 (son of Prācinvat and Aṣṃakti), ††3767 (husband of Varāṅgi and father of Ahamyāti).

Samyoga, Samyugāpīdāvāhana = Īva (1000 names²).

Sana, a mind-born son of Brahmān. § 717b (Nārāyaṇīya): XII, 341o, 13078.

Sanaka, a mind-born son of Brahmān. § 717b (Nārāyaṇīya): XII, 341o, 13078.

Sanandana, a mind-born son of Brahmān. § 717b (Nārāyaṇīya): XII, 341o, 13078.

Sanātana¹, a muni. § 264 (Sabhākriyāp.): II, 4a, 111 (waited upon Yudhishtira).

Sanātana², a mind-born son of Brahmān. § 717b (Nārāyaṇīya): XII, 341o, 13078.

Sanātana³ = Sūrya (the Sun): III, 151.

Sanātana⁴ = Mahāpurusha (Mahāpurushastava).

Sanātana⁵ = Kṛṣṇa (Vishṇu): XII, 1624, 7630 (etymology), 7651, 13350 (*Paramātmā*), 13402 (do.); XIII, 7743.

Sanātana⁶ = Hiranyagarbha (i.e. Brahmān): XII, 13471.

Sanātananām api cācṛvataḥ = Skanda: III, 14644.

Sanatkumāra, a ṛṣi, son of Brahmān. § 132 (Amṣāvāt.): I, 67, 2786 (incarnate as Pradyumna).—§ 140 (Pūrūravas): I, 75, 3146 (came from Brahmāloka to give Pūrūravas counsel which was rejected).—§ 270 (Brahmasabhāv.): II, 11, 441 (*yogācāryaḥ*, in the palace of Brahmān).—§ 367 (Prthūdaka): III, 83, 7017 (had praised the tīrtha Prthūdaka).—§ 373 (Prayāga): III, 85, 8213 (*°pramukhah . . . paramarshayaḥ*, in Prayāga).—§ 377 (Dhaumyatīrthak.): III, 90, 8393 (praises Gaṅgādvāra).—§ 413 (Tīrthayātrāp.): III, 135, 10697 (had obtained success on the Gaṅgā).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12700 (12702) (instructed some munis).—§ 581 (Bhishmavadhāp.): VI, 68p, 3046 (*°pramukhaiḥ*, praise Hari, i.e. Kṛṣṇa).—§ 615u (Skanda): IX, 46, 2716 (*Pitāmahasutaṃ prabhūṃ S'ṃ sarveshām Brahmayonim tam agrajāṃ*, by some identified with Skanda).—§ 617b (Brahmaçiras): X, 12, 636 (incarnate as Pradyumna).—§ 637 (Rājadh.): XII, 47, 1595 (among the ṛṣhis who surrounded Bhishma).—§ 692 (Mokshadh.): XII, 281, 10027 (*mahāmuniḥ*), 10030, 10086 (discourse with Vṛtra about emancipation and Vishṇu).—§ 694b (Jvarotpatti): XII, 284a, 10217 (*°pramukhah . . . maharshayaḥ*).—§ 707 (Mokshadh.): XII, 319β, 11784 (had instructed Viçvāvasu).—§ 715 (Çuka-Nāradasamv.): XII, 330, 12426 (a saying of his quoted).—§ 717b (Nārāyaṇīya): XII, 340, 12901 (*°tvam labhet*, sc. Pradyumna (= manas)); 341o, 13078 (the fifth of the mind-born sons of Brahmān); 343, 13200 (*°glāḥ ślokāḥ*, some ślokas of his are quoted) and 349, V, 13587 (studied the religion [of Nārāyaṇa] and communicated it to Viraṇa).—§ 730g (Upamanyu): XIII, 14χ, 916 (*°o yoginām asi*, sc. Īva).—§ 730 (Ānuçāsanik.): XIII, 14ββ, 990.—§ 749 (do.): XIII, 88, 4250 (*gāthāḥ . . . S'°o mayyapi abhāḥata*, some verses sung by him are

quoted).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6850 (*°pramukhah*, sc. ṛṣayaḥ).—§ 795 (Svargārohanap.): XVIII, 5μ, 160 (after death Pradyumna entered S.). Cf. *Brahmayoni*, *Kumāra*, *Pitāmahasuta*.

Sanāt sanātanatama(h) = Vishṇu (1000 names).

Sanatsujāta, a ṛṣi. § 11 (Purvasaṅgr.): I, 2, 504 (cf. § 560).—§ 560 (Sanatsujātap.): V, 41, 1566 (*kumāro vai yaḥ purāṇaḥ sanātanaḥ*); 42, †1578, (†1579), (†1593), (†1595), (†1598), (1602), 43, (†1622), (†1624), (†1627), (1632), 1634, (1635), (1663); 44, †1684, (†1685), (†1687), (†1689), (†1709); 45, (1715), 46, (1737) (instructed Dhṛtarāṣṭra).—§ 561 (Yānasandhip.): V, 47, 1791 (all. to § 560): § 717b (Nārāyaṇīya): XII, 341o, 13078 (the second of the mind-born sons of Brahmān).

Sānatsujāta, adj. ("relating to Sanatsujāta"). § 10 (Purvasaṅgr.): I, 2, 330 (*parva S'ṃ*, i.e. Sanatsujātaparvan).

[**Sanatsujātaparvan(°va)**] ("the section relating to Sanatsujāta," the 60th of the minor parvas of the Mbhr.; cf. *Sānatsujāta*). § 560: As *Dhṛtarāṣṭra* wished to hear more, *Vidura*, as he was born in the Çūdra order, did not venture to say more himself, but he thought of that ancient and eternal *Ṛṣi* who, leading a life of perpetual celibacy, had said that there is no death. The *Ṛṣi* came (V, 41), was questioned by *Dhṛtarāṣṭra*, and discoursed upon death, the efficacy of religious acts, etc. (V, 42-46).

Sañcāraka, a warrior of Skanda. § 615u (Skanda): IX, 45, 2576.

Sanḍa, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only B., C. has *Shañḍāḥ*).

Sandhātṛ¹ = Īva (1000 names¹).—Do.² = Vishṇu (1000 names).

Sandhimat = Vishṇu (1000 names).

Sandhiparvan = Kṛṣṇa: XII, 1634.

Sandhyā¹, a river. § 268 (Varuṇasabhāv.): II, 9, 375 (present in the palace of Varuṇa).

Sandhyā² ("twilight," personif.). § 565 (Gālavacarita): V, 117, 3970 (wife of Pulastya).

Sandhyārāga = Īva (1000 names¹).

Sāṅgarevasa (I, 2046), v. Çārṅgarava.

Saṅgraha¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2552 (given to Skanda by the Ocean).—Do.² = Īva (1000 names¹).—Do.³ = Vishṇu (1000 names).

Saṅgrahādhyāya(h) ("outline chapter") = Parvasaṅgraha: § 4 (Anukram.): I, 1, 88 (*°bijah*, sc. *Bhāratadrumaḥ*).

Saṅgrāmajit¹, a prince. § 264 (Sabhākriyāp.): II, 4β, 116 (waited upon Yudhishtira).

Saṅgrāmajit², brother of Karna. § 552 (Goharaṇap.): IV, 54, 1666, 1678 (slain by Arjuna).

Saniya, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9ν, 371 (in the south, only C., B. has *Sanipāḥ*).

Sañjaya¹, a Sūta, son of Gavalgaṇa. § 4 (Anukram.): I, 1, 81, 140, 146, 148-212, 217, 218 (Dhṛtarāṣṭra's complaint to S.).—§ 5 (do.): I, 1, (220) (comforted Dhṛtarāṣṭra). § 11 (Purvasaṅgr.): I, 2, 501, 505, 520, 615 (*Gāvalgaṇih*).—§ 81 (Ādivaṃçāvatāraṇa): The muni-like Sūta S. was born of Gavalgaṇa: I, 63, 2426.—§ 288 (Rājasūyikap.): II, 35, 129 (present at the rājasūya).—§ 305 (Anudyūtap.): II, 78, 2562.—§ 307 (do.): II, 81, 2673, (2674), (2676), 2689, 2696 (rebuked Dhṛtarāṣṭra).—§ 313 (Āraṇyakap.): III, 6, 265, 268, 269, 271, 272, 275, 276, (277) (sent by Dhṛtarāṣṭra to bring Vidura back).—§ 327 (Draupadīparitāpav.): III, 29, 1111 (*Ḳṛpaç ca S'ç caiva çamam eva vadishyataḥ*).—§ 340 (Indralokābhigamanap.): III, 48,

1915; **49**, (1932), 1952 (discourse with Dhṛtarāṣṭra).—§ 342 (do.): **III**, **51**, 1968 (*Sātam*), 1974, 1981 (told Dhṛtarāṣṭra how the princes promised to assist Yudhiṣṭhira).—§ 512 (Ghoshayātrāp.): **III**, **249**, 15084.—§ 556 (Saṅjayayānap.): **V**, **21**, 643, 644; **22**, †645, †646, †647, †674 (*Gāvalgaṇa*), †676, †680, †684; **23**, 685, †687 (*Gāvalgaṇik* . . . *Sātah*), †690, †691, †695, †699, †709, †712; **24**, (†713); **25**, (†721); **26**, †738, †739, †748, †752, †753, †764, †765; **27**, (†767); **28**, †794, †796, †797, †798, †799, †802; **29**, †809, †810, †811, †812, †816, †825, †830, †839, †841, †843, †855, †862, 864; **30**, (†867), †869, †870, †873, †880, †882, †883, †884, †885, †887, †898, †899, †900, †902, †903, †914; **31**, 916, 922, 935, 938; **32**, 939, 941, †943, †944, (†946), †948, (†949) (*S.* was sent as an ambassador to the Pāṇḍavas).—§ 557 (Prajāgarap.): **V**, **33**, 979, †982 (*S.* returned).—§ 561 (Yānasandhip.): **V**, **47**, (1806); **48**, †1809, (†1810); **49**, 1963; **50**, (1970), 1975, 1978, 1979, 1980, (1981); **51**, 2032, 2034, 2053, 2054, 2059, 2067, 2070, 2081; **52**, 2098; **53**, 2112; **54**, (2121); **55**, 2212; **56**, 2214, (2215), 2218, (2220); **57**, 2232, (2233), 2266, 2274, 2276, (2278); **58**, 2300, (v) 2304, 2323; **59**, (2324), 2345; **60**, 2359; **61**, 2410; **66**, 2498, 2499, (2500), 2501, †2506, †2507; **67**, 2514, †2517, (†2518), 2521, †2522; **68**, (2523); **69**, 2538, (2540), (2543), 2544, 2549, 2554, (2555); **70**, 2560, (2561); **71**, †2574 (*S.* gave an account of his embassy and praised Kṛṣṇa).—§ 562 (Bhagavad-yānap.): **V**, **72**, 2581, 2586; **73**, 2675; **82**, 2876; **85**, 3023.—§ 567 (do.): **V**, **124**, 4138; **131**, 4432.—§ 569 (do.): **V**, **140**, 4726, 4728, (4729); **142**, (4813); **143**, (4833), (4882) (related the discourse of Karna and Kṛṣṇa).—§ 570 (Sainyanir-yānap.): **V**, **159**, 5392, 5393, 5397, (5398) (Dhṛtarāṣṭra asked *S.* to tell all what happened).—§ 571 (Ulūkadutāgamanap.): **V**, **160**, (5407), 5414, 5465; **161**, (5535); **162**, (5578); **163**, (5643); **164**, (5702).—§ 572 (Rathātirathasāṅkhyānap.): **V**, **165**, 5718, (5719).—§ 573 (Ambopākhyānap.): **V**, **193**, (7558), (7572).—§ 574 (Jambūkh.): **VI**, **2**, 43, 44, 45 (*Vyāsa* bestowed celestial vision upon *S.*, that he might relate all events of the battle to Dhṛtarāṣṭra); **4**, 156, 157, 159, 161, (163); **5**, 176, 177, (178); **6**, 194, 196, (197); **7**, 253, (254); **8**, 287, (288), 305; **9**, (311); **10**, 386, (387) (*S.* described the earth, etc., to Dhṛtarāṣṭra).—§ 575 (Bhūmip.): **VI**, **11**, 401, 402, (404), 413 (only *B.*), (414), 421, (422); **12**, (442), 480, (481), (continuation).—§ 576 (Bhagavadgītāp.): **VI**, **13**, (497) (*S.* began his narration of the events of the battle (ad *X*, *9* incl.)); **14**, 509, 512, 516, 525, 529, 530, 531, 540, 543, 544, 546, 547, 560, 562, 564, 568, 569, 570, 573, 576, 580, 582, 584, 585; **15**, (588); **16**, (608); **17**, (636); **18**, (676); **19**, 696, (697); **20**, †741, (†743); **21**, (760); **22**, (777); **23**, (793), (795), (809); **24**, 822, 823, (825); **25**, 830, (831), (854), (878); **26**, (879), (887); **35**, (1255), (†1281), (†1296); **42**, (1528), —§ 577 (Bhīṣmavadhap.): **VI**, **43**, (1533), (1547), (1595), (1602), (1616), (1621) (only *B.*), (1628).—§ 578 (do.): **VI**, **44**, (1639); **45**, (1670); **46**, (1757); **47**, (1808); **48**, 1868, (1870); **49**, 1987, 1991, 1993, 1995, 1997, 2003, 2006, (2007); **50**, (2033); **51**, (2091).—§ 579 (do.): **VI**, **52**, (2122); **53**, 2194, 2195, 2196, (2197); **54**, (2237); **55**, (2359).—§ 580 (do.): **VI**, **56**, (2402); **57**, (2423); **58**, (2462); **59**, 2509, (2510).—§ 581 (do.): **VI**, **60**, (†2651); **61**, (2680); **62**, 2716, 2718, 2721, (2722); **63**, (2780); **64**, (2813); **65**, 2898, 2899, 2900, 2905, 2908, 2911, (2912); **68**, (3048).—§ 582 (do.): **VI**, **69**, (3056);

70, (3090); **71**, (3119); **72**, (3162); **73**, (3197); **74**, (3240).—§ 583 (do.): **VI**, **75**, (3277); **76**, 3314, 3332, 3333, 3336; **77**, (3337); **78**, (3413), (3430) (only *C.*); **79**, (3450); **80**, (3512).—§ 584 (do.): **VI**, **81**, (3531); **82**, (3577); **83**, 3639, 3640, (3642); **84**, (3696); **85**, (†3751); **86**, (3791).—§ 585 (do.): **VI**, **87**, (3847); **88**, (3887), (3925); **89**, 3931, 3932, (3939); **90**, (3971); **91**, 4064, (4065); **92**, (4096); **93**, (4139); **94**, (4182); **95**, (4232); **96**, (4323); **97**, (4404); **98**, (4448).—§ 586 (do.): **VI**, **99**, (4500); **100**, (4530); **101**, 4584 (only *B.*, *C.* has by error *Bhārata*), 4587, (4588); **102**, 4644, (4646); **103**, (4682); **104**, (4729); **105**, (4767); **106**, (4802), 4836 (all. to Saṅjayayānaparvan); **107**, (4886), (4937), (4975).—§ 587 (do.): **VI**, **108**, 4994, (4995), 5017, (5019), (5043); **109**, (5059); **110**, (5094); **111**, (5140); **112**, (5198); **113**, (5239); **114**, (5291); **115**, 5335, (5337); **116**, (5378); **117**, (5452); **118**, (5515); **119**, (5569); **120**, 5692, (5696), (5728), (5745).—§ 588 (do.): **VI**, **121**, (5762), †5797 (*°endpi cōkṭam*), (5817); **122**, (5818), (5856).—§ 589 (Droṇābhishekap.): **VII**, **1**, 8, 12, 13, (14), 47; **2**, (†52), (†59), (†85); **3**, (89); **5**, (134); **6**, (155), (166); **7**, (173), (178); **8**, (224); **9**, 269, 297, 303, 305; **10**, 378; **11**, 382, 383, 398, 405, 407, 413, 414, 427.—§ 590 (do.): **VII**, **12**, (434), (462); **13**, (465), (480); **15**, 582, (585); **16**, (619).—§ 591 (Samcāptakavadhap.): **VII**, **17**, (673), (683), (718).—§ 592 (do.): **VII**, **18**, (722); **19**, (753); **20**, (792), (816); **21**, (856); **22**, 925, (926), (948); **23**, 950, (951); **24**, 1060, 1064; **25**, (1066); **26**, 1130, (1131); **27**, (1195); **28**, (1226); **29**, (1257); **30**, (1302); **31**, 1344, 1345, (1346); **32**, (1373).—§ 593 (Abhimanyuvadhap.): **VII**, **33**, (1453), 1475, 1478, (1479); **34**, (1482), (1493); **35**, (1507), (1537); **36**, (1538); **37**, (1585); **38**, (1624); **39**, 1646, (1648); **40**, (1677); **41**, (1714); **42**, (1743); 1749, (1752); **43**, (1763); **44**, (1782); **46**, (1836); **47**, (1863); **48**, (1885); **49**, (1927); **50**, (1967); **51**, (1982).—§ 594 (do.): **VII**, **52**, (2003), (2010), (2022).—§ 595 (do.): **VII**, **55**, (2134).—§ 596 (Pratijñāp.): **VII**, **72**, (2477), (2484), (2494), (2542); **74**, (2613), (2633); **75**, (2648); **76**, (2704); **77**, (2706); **78**, (2732); **79**, (2775); **80**, (2820), (2885); **81**, (2886).—§ 597 (do.): **VII**, **82**, (2911); **83**, (2946); **84**, (2974).—§ 598 (Jayadrathavadhap.): **VII**, **85**, 3014, 3018, 3037, 3058, 3061, 3063; **86**, (3064); **87**, (3087); **88**, (3121).—§ 599 (do.): **VII**, **89**, (3151); **90**, (3185); **91**, (3217), (3223), (3251); **92**, (3261); **93**, (3338); **94**, (3409), (3447), (3478); **95**, (3486); **96**, (3542); **97**, (3573); **98**, 3609, (3611); **99**, (3666), (3706); **100**, (3726); **101**, (3763); **102**, (3823); **103**, (3843), (3864); **104**, (3891); **105**, 3926, (3927); **106**, 3965, (3966); **107**, (4013); **108**, (4053); **109**, (4097); **110**, 4134, (4135); **111**, (4239); **112**, (4291), (4344); **113**, (4372), (4406); **114**, 4440, 4456, 4460, 4463, 4466, 4482, 4485, (4486); **115**, (4543); **116**, (4602); **117**, (4648); **118**, (†4684); **119**, (4702), (4739); **120**, (4758); **121**, 4806, 4809, 4812, (4816); **122**, (4864); **123**, (4935); **124**, 4975, (4976), (4998); **125**, (5017); **126**, (5096); **127**, (5146); **128**, (5219); **129**, 5273, 5280, (5281); **130**, (5311); **131**, (5355), 5362, 5372, (5373); **132**, 5413, (5416); **133**, 5457, 5461, 5469, (5470); **134**, (5500); **135**, 5542, 5547, 5552, 5554, (5559); **136**, (5575); **137**, (5615); **138**, 5667, 5668, 5669, (5670); **139**, (5696); **140**, 5817, 5822, 5824, (†5825); **141**, (5842); **142**, (5879); **143**, (5951), (5984), (6001), (6021); **144**, (6027); **145**, 6055, (6056); **146**, (†6153); **147**, 6297, (6298), 6335, (6336),

6377, (6378); **148**, 6388, (6389), (6450); **149**, (6451); **150**, (6494); **151**, 6530, (6531); **152**, (6570), 6603.—§ 600 (Ghaṭotkacavadhap.): VII, **153**, (6605); **154**, (6648); **155**, 6694, (6695); **156**, (6729), (6824), (6848), 6851 (the same?); **157**, (6922); **158**, (6970), (6981), (7019); **159**, (7042), (7051), (7057), (7060), (7093); **160**, (7143); **161**, (7204); **162**, (7224); **163**, (7279), 7288, (7289); **164**, (7317), 7334, (7336); **165**, (7355); **166**, (7397); **167**, (7462), (7484); **168**, (7512); **169**, (7559); **170**, (7609); **171**, (7680); **172**, (7735), (7766); **173**, (7774), (7834), (7841); **174**, (7844); **175**, 7893, (7894); **176**, (8004); **177**, (8026); **178**, (8074); **179**, (8115), (8132), (8134), (†8135); **180**, (8178); **182**, 8250, (8257), (8266), (8279), (8293); **183**, 8296, (8297), 8310, (8312).—§ 601 (Droṇavadhap.): VII, **184**, (8362); **185**, (8419), (8427), (8440).—§ 602 (do.): VII, **186**, (8457), (8468); **187**, (8518); **188**, (8574); **189**, (8628), (8657); **190**, (8694); **191**, (8755); **192**, (8809).—§ 603 (Nārāyaṇāstramokṣhap.): VII, **193**, (8893), (8961); **194**, 8970; **195**, (8979); **196**, (9029), 9036, (9037); **197**, (9082); **198**, 9130, (9131), (9171); **199**, (9195); **200**, (9258), (9277), (9291); **201**, (9390), 9398, (9400), (9490); **202**, (9495), (9645).—§ 604 (Karnap.): VIII, **1**, 17; **2**, 29, 34, 46, (48), 50; **3**, (51), (68); **4**, 78, 85, 86; **5**, 90 (*Satam*), (93); **6**, 151, (152); **7**, 190, 193, (†195), 215; **8**, 227, 246, 249; **9**, (250), 256, 259, 261, 263, 277, 278, 282, 285, 289, 315, 329, 333, 334, 335, 339, 342.—§ 605 (do.): VIII, **10**, (344), (353), (381), (385); **11**, 401, (402); **12**, (441); **13**, (487); **14**, (526); **15**, (566); **16**, 611, (612); **17**, (661); **18**, (687); **19**, (711); **20**, 770, (772); **21**, 821, 823, (824); **22**, (862); **23**, (893); **24**, (915); **25**, (993); **26**, (1037); **27**, (1076); **28**, (1119); **29**, 1169, 1172, (1173); **30**, (1205); **31**, (1254), 1267, 1274, 1275, (1278), (1320), (1323); **32**, (1324), (1354), (1376), (1390).—§ 606 (do.): VIII, **35**, (1632), (1651), (1661).—§ 607 (do.): VIII, **36**, (1673), (1703); **37**, (1704), (†1738), (†1747), (1749); **38**, (1752); **39**, (1793); **40**, (1816); **41**, (1873); **42**, (†1962); **43**, (2014); **44**, (2025); **45**, (2119).—§ 608 (do.): VIII, **46**, (2122), 2126, 2127, (2132), (2159); **47**, 2210, (2212); **48**, 2234, (2236); **49**, (2301); **50**, (2391), (2408), (2422); **51**, 2440, (2443); **52**, (2520); **53**, (2563); **54**, (2610); **55**, (2652); **56**, (2692); **57**, (2840); **58**, (2857); **59**, (2909); **60**, (2976), (3063); **61**, 3068, (3069); **62**, (3142); **63**, (3176); **64**, (3215); **65**, (†3285), (†3299), (†3306); **67**, (†3357); **68**, (†3380); **69**, (3403), (3418); **70**, (†3492), (†3513), (†3529); **71**, (3552), (3584), (†3591); **72**, (3593); **73**, (3634); **74**, (3751); **75**, (†3805); **76**, (†3821); **77**, (3861); **78**, 3940, 3944, (3946); **79**, (4004); **80**, (4091); **81**, (4123); **82**, (†4180); **83**, (†4216); **84**, (4261); **85**, (†4305); **86**, (4348); **87**, (4372), (4476); **88**, (†4490); **89**, (†4524); **90**, (†4622), (†4682); **91**, (†4748), (4763); **92**, (†4818); **93**, (4835), (4894); **94**, (†4895); **95**, (4964); **96**, (4982), (5005), (5028), 5037 (C. has *Srñ*).—§ 609 (Çalyap.): IX, **1**, 14, 18, 25, 50, 55; **2**, 61, 98, 101, 104, 121, 125.—§ 610 (do.): IX, **3**, (126); **4**, (187); **5**, (239); **6**, (292); **7**, (321), (341).—§ 611 (do.): IX, **8**, (367), 381, (382), 403, (404); **9**, (413); **10**, (460); **11**, (529); **12**, (593); **13**, (656); **14**, (705); **15**, (753); **16**, (796); **17**, (864); **18**, (955); **19**, (996); **20**, (1066); **21**, (1093); **22**, (1130); **23**, (1179), (1238); **24**, (1272); (1322); **25**, (1338); **26**, (1401); **27**, (1443), 1445; **28**, (1501).—§ 612 (Hradapraveçap.): IX, **29**, (1566), 1587, (1589), 1606 (set free by *Sātyaki*), 1607, 1616, 1617, 1624,

1625; **30**, 1673, (1675), (1692); **31**, (1742), (1758), (1779), (1796).—§ 613 (Gadāyuddhap.): IX, **32**, 1820, 1822, (1823), (1852), (1864), (1879); **33**, (1889), (1910).—§ 614 (do.): IX, **34**, (1947).—§ 615 (do.): IX, **55**, 3078, (3079); **56**, 3133, (3134); **57**, (3175); **58**, (3246); **59**, (3309), (3341); **60**, 3343, (3344), (3365), (3378); **61**, 3388, (3389), (3442); **62**, (3460); **64**, 3582, (3584), 3598, 3599, 3600; **65**, (3626).—§ 616 (Sauptikap.): X, **1**, (1), 7, 8, 10, 12, 13, 14, 15, 16, (17); **3**, (105); **5**, (205); **6**, 216, (217); **7**, (251); **8**, 322, (323), (472); **9**, (479), (497), (526) (having lost his celestial vision at the death of Duryodhana, S. here concluded his narrative).—§ 618 (Jalaprādānikap.): XI, **1**, 3, 5, 18, 23, 45 (comforted Dhṛtarāṣṭra); **8**, 195; **9**, 248, 249 (*vigataprājñah*), (250), 253 (related to Dhṛtarāṣṭra that the Kurus had been slain); **13**, 346.—§ 620 (Çrūddhap.): XI, **20**, 779 (*Sātah*), 782 (do.).—§ 637 (Rājadh.): XII, **40**, 1448; **41**, 1477, 1483 (appointed supervisor of finances); **44**, 1529; **47**, 1695 (*Sātah*).—§ 639 (do.): XII, **52**, 1889.—§ 640 (do.): XII, **58**, 2116.—§ 785 (Anugītāp.): XIV, **60**, 1806.—§ 787 (Āçramavāsap.): XV, **1**, 5, 12; **3**, 80, 119; **4**, 168; **5**, 172 (*Sātah*); **8**, 259; **15**, †435; **16**, 444 (*Sūto Gāvalgaṇi*); **18**, 513; **19**, 537; **20**, 557 (*aragam avāpyati*; S. accompanied Dhṛtarāṣṭra, etc., when he retired to the forest).—§ 788 (do.): XV, **25**, 659 (*Sātah*), (†) (660) (shows the Pāṇḍavas and their wives to the ascetics); **26**, 690.—§ 792 (Nārādāgamanap.): XV, **37**, 1017 (*Sātaputrāh*), 1021 (*Sātana*), 1024, 1026, 1027, 1033 (*Satam*), 1034, 1036, 1038, 1039, 1042, 1044 (after the death of Dhṛtarāṣṭra, etc., S. went to the Himavat).

Cf. also the following synonyms:—

Gāvalgaṇi ("the son of Gavalgaṇa"): I, 220, 245 (*Sātah*), 615 (*S°*); II, 2709; V, †674 (*S°*), †687 (*S°*), †690 (*S°*), †723, †755 (*Sātā*), 919, †1914, 1976, †2516, 2542 VI, 46, 403, 495; VII, 7, 311 (*Satam*), 1477, 1647, 8265 VIII, 25, 47, 84 (*Sātam* . . . *S°m*); IX, 110 (*Satam*), 118 X, 9; XI, 332 (*Sātah*), XV, 444 (*Sātah*), 581.

Sauti, Sūta, Sūtanandana, Sūtaputra, q.v.

Sañjaya¹, an ancient king. § 6 (Anukram.): I, **1a**, 223 (in Sañjaya's enumeration).

Sañjaya², one of the standard-bearers of Jayadratha. § 522 (Draupadiharanap.): III, **265**, †15597 (only B., C. has *Srñjayah*).

Sañjaya³, a Sauvira king, son of Vidulā. § 568 (Vidulā-putraçāsana): V, **133**, 4523, 4536; **134**, 4545, 4549, 4554, 4578; **135**, 4584, 4586, 4592; **136**, 4629, 4631 (S. was defeated by the Sindhu king, Vidulā by her exhortations prevailed upon him to exert himself to regain his kingdom).

Sañjayanti, a city. § 284 (Sahadeva): II, **31**, 1173 (*nagarīm*, in the south, conquered by Sahadeva).

Sañjayayāna(m) ("the mission of Sañjaya"). § 10 (Parvasaṅgr.): I, **2**, 329 (*°akhyam parva*, i.e. Sañjayayānaparvan).

[**Sañjayayānaparvan(°va)**] ("the section relating to the mission of Sañjaya," the 58th of the minor parvas of Mbhr.; cf. Sañjayayāna). § 556: *Drupada's purohita* was honoured by Dhṛtarāṣṭra, Bhīṣma, and Vidura. He mentioned the eternal duties of kings; the Pāṇḍavas had not obtained their share of the paternal wealth; the murderous contrivances of the Dhṛtarāṣṭras; the deceitful game; the indignities in the council-hall; the exile for thirteen years; the Pāṇḍavas desired nothing but a peaceful settlement; the Pāṇḍavas were more powerful; men like *Sātyaki*, *Bhīmasena*,

and the twins were equal in might to 1,000 *akṣauhīnī*; *Arjuna* and *Kṛṣṇa* nobody could fight (V, 20). *Bhīṣma* approved of his speech; but *Karna* wrathfully interrupted him. *Dhṛtarāṣṭra* pacified *Bhīṣma*, rebuked *Karna*, sent *Drupada*'s *purohita* back to the *Pāṇḍavas*, and summoned *Saṁjaya* to the council-hall (V, 21). *Dhṛtarāṣṭra* gave instructions to *Saṁjaya*, praising the *Pāṇḍavas* (a) and *Kṛṣṇa* and some of their adherents (β), mentioning the killing of *Çiçupāla* (b), blaming *Duryodhana* and *Karna*, and ordered him to go to *Upaplavya* to salute them and the five sons of *Draupadī*, and tell them that *Dhṛtarāṣṭra* was desirous of peace with the *Pāṇḍavas* (V, 22). *Saṁjaya* came to *Upaplavya* and saluted *Yudhishtira* and enquired about *Bhīmasena*, etc. (γ). *Yudhishtira* inquired about *Dhṛtarāṣṭra*, etc. (δ), and mentioned the prowess of *Arjuna* (c), *Sahadewa* (d), *Nakula* (e), and the *Ghoshayātrā* (V, 23). *Saṁjaya* delivered his message and answered *Yudhishtira*'s questions (V, 24). In the presence of the *Pāṇḍavas*, etc. (e), *Saṁjaya* greeted *Yudhishtira*, etc. (ζ), and recommended peace, "for what, in sooth, is life after having killed all your kinsfolk?" ; he mentioned *Kṛṣṇa*, etc. (η) on the side of the *Pāṇḍavas*, and *Drona*, etc. (θ), on the side of the *Kauravas* (V, 25). *Yudhishtira* said that peace was preferable to war, but complained that *Duryodhana* had disregarded the words of *Vidura*, and *Dhṛtarāṣṭra* had been desirous solely of satisfying his sons; that *Duryodhana*'s counsellors were now *Duhçāsana*, *Çakuni*, and *Karna*. He compared *Arjuna*, *Bhīma*, *Nakula*, and *Sahadewa* with *Karna* and *Duryodhana*. He claimed *Indraprastha* for his kingdom (V, 26). *Saṁjaya* declared that if, without war, the *Kurus* would not yield his share to *Yudhishtira*, then it would be far better for him to live upon alms in the kingdom of the *Andhakas* and the *Yṣhnīs* than to obtain sovereignty by war (V, 27). *Yudhishtira* said that virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress; he would not seek even what belongs to *Prajāpati*, or heaven, or *Brahmaloka* (*Prājāpatyaṁ tridivam Brahmalokeyam*) by unrighteous means; but he would be guided by *Kṛṣṇa*, as did *Satyaki*, etc. (i); *Kṛṣṇa* was the great judge of the propriety or otherwise of all acts (V, 28). *Kṛṣṇa* said he wished prosperity for both the *Pāṇḍavas* and *Dhṛtarāṣṭra*; therefore he desired peace; but when *Dhṛtarāṣṭra* and his sons were so covetous, war was inevitable; "some say that work should be shunned and that salvation is attainable by knowledge; but the brahmins know this, that though one may have a knowledge of eatable things, yet the hunger will not be appeased unless one actually eats; such branches of knowledge as are of use in doing works bear fruit, but not the other ones. In the other world it is by virtue of work that the gods, etc. (κ) flourish. *Yudhishtira* is constantly engaged in the study of the *Veda*; he is bent on the horse-sacrifice and the *rājasūya*; he rides horses and elephants, etc.; if the *Pāṇḍavas* could see a course of action not involving the slaughter of the sons of *Kuru*, they would adopt it. But we must take into consideration the division into four castes and the respective duties allotted to each (specification). War and weapons were invented by *Indra* for putting the *Dasyus* to death." *Kṛṣṇa* alluded to the game and the role of *Çakuni* there, to the indignities undergone by *Kṛṣṇa* from *Duhçāsana* and *Karna*, while the *Kurus* with *Bhīṣma* at their head did not interfere, and only *Vidura* took her part; and that *Duhçāsana* had called the *Pāṇḍavas* eunuchs at their departure. He

would go in person to the *Kurus*. He compared the evil passions of *Duryodhana*, etc. (λ), with the righteousness of *Yudhishtira*, etc. (μ). "King *Dhṛtarāṣṭra* with his sons constitute a forest, while the *Pāṇḍavas* are its tigers; do not cut down the forest with its tigers, and let not the tigers be driven away from the forest; the tiger out of the wood is easily slain; the wood also that is without a tiger is easily cut down." Similarly the *Dhṛtarāṣṭras* are as creepers, the *Pāṇḍavas* are *Çala*-trees, and the creepers cannot dispense with a large tree round which it can twine (V, 29). *Saṁjaya* then bade farewell to *Yudhishtira*, etc. (ν). *Yudhishtira* spoke approvingly of *Saṁjaya*'s agreeable speech and excellent conduct as an ambassador, and compared him to *Vidura*, and declared him to be as dear to them as *Dhananjaya* (i.e. *Arjuna*). He recommended the *brahmins* to him, and told him to salute *Drona*, etc. (ξ), and the aged, middle-aged, and young ladies, "the daughters of our house," and the maidservants and manservants, and the many humpbacked and lame ones among them, and those that were defective in limb, or imbecile, and the dwarfs to whom *Dhṛtarāṣṭra* gave food and raiment from motives of humanity, the blind, the aged, the many that had the use only of their hands, being destitute of legs, the masterless and weak, those that vainly strived to earn a living, the ignorant, in fact, all those that were in pitiable circumstances, all the ambassadors arrived from all sides, etc. He concluded with this message to *Duryodhana*: "give me back my own *Indraprastha* (*Çakrapurīm*), or fight with me" (V, 30). *Yudhishtira* said that the Creator (*Dhātṛ*) gives and takes according to his will. He told *Saṁjaya* especially to salute *Dhṛtarāṣṭra*, *Bhīṣma*, and *Vidura*, and recommend the *Pāṇḍavas* to them, that they might counsel peace; and to say to *Duryodhana* that the *Pāṇḍavas* were willing to forgive his insults to *Draupadī* (*Kṛṣṇā*) and *Duhçāsana*'s dragging her, disregarding *Kuntī*; but they must have their proper share of the kingdom; "give us even a single province of the empire; give us even *Kuçasthala* (B. *Avi*°), *Vṛkasthala*, *Makundī*, *Vāraṇasī*, and in the fifth place any other village that thou likest; even this will end the quarrel." He said that to see the *Kurus* and the *Pāṇḍavas* live happily united was what he desired (V, 31). Having returned to *Hāstinapura*, *Saṁjaya* addressed *Dhṛtarāṣṭra* at night; he praised *Yudhishtira*, "who shines in his natural perfection, leaving his load of sins to be borne by thee," while *Dhṛtarāṣṭra*'s acts were contrary to both religion and profit. In delivering the message from *Yudhishtira* he did not mention the alternative of giving them the five villages. He alluded to *Arjuna*'s ascending to the very heavens and being honoured there. King *Bali*, not finding a primary cause (*pāraṇi*), regarded time (*kālāḥ*) to be the cause of everything. "To-morrow morning the *Kurus*, assembled together in the council-hall, will hear the words of *Ajātaçatru* (i.e. *Yudhishtira*)" (V, 32).

Saṁjivana ("making alive"), name of a jewel. § 785 (*Anuṣṭup*): XIV, 80, 2382 (*manim Pannagānām parāyaṇam*, *Ulupī* revived *Arjuna* by means of the S.).

Saṁjivini (do.), name of a science. § 145 (*Kaca*): I, 76, 3192 (*vidyām*), 3215 (*vidyām*, C. has °ca°), †3253 (obtained by *Kaca* from *Çakra*).

Saṁjñā = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Saṁjñā, wife of *Vivasvat* and mother of the *Açvins*. § 770 (*Anuçāsanik*): XIII, 161, 7096 (°*nānāviringatau*, sc. *Açvinau*).

Sāṅkalpa ("the Will," personif.). § 775 (Ānuśāsanik.): XIII, 186a, 7638.

Sāṅkalpaja = Kāma: I, †7007.

Sāṅkāçya, a rājarshi. § 267 (Çakrasubhāv.): II, 8, 321 (in the palace of Indra).

Sāṅkarshana¹ = Balarāma (q.v.), identified with Çesha, and as jīva (the soul) considered as a form of Kṛṣṇa (Puruṣhottama). § 210b (Bhīmasena): I, 139, 5520 (preceptor of Bhīmasena).—§ 232 (Svayaṃvarap.): I, 186a, 6997 (present at the svayaṃvara of Draupadī).—§ 233 (do.): I, 189, 7080.—§ 273 (Rājāsūyārambhap.): II, 14, 598 (°advītyena, sc. Kṛṣṇa).—§ 290 (Çiçupālavadhap.): II, 43, 1508 (°Yādava).—§ 420 (Gandhamādanapr.): III, 141, 10890.—§ 549f (Durgā): IV, 6, 187 (°samānana, sc. Durgā, C. has by error Ç).—§ 561 (Yānasandhip.): V, 55, 2177.—§ 567 (Bhagavadyanap.): V, 131a, 4425.—§ 581 (Bhīshma-vadhap.): VI, 65ç, 2967 (dṛṣṭvā [read with B. dṛṣṭvā], S°mī dṛṣṭvā, sc. Kṛṣṇa); 66, 3012 (gītā S°ena, sc. Kṛṣṇa); 67, 3023 (agrajāṃ sarvabhūtānāṃ, created by Kṛṣṇa).—§ 599 (Jayadrathavadhap.): VII, 110, 4227 (°samo bale, sc. Sātyaki).—§ 637 (Rājadh.): XII, 47θ, 1620 (kashaya S°mī proklam, sc. Kṛṣṇa).—§ 641 (do.): XII, 81, 3030 (balam S°e).—§ 664 (Mokshadh.): XII, 207, 7529 (nagrajāṃ sarvabhūtānāṃ, created by Kṛṣṇa (Puruṣhottama)).—§ 717b (Nārāyaṇīya): XII, 340, 12900, 12904 (i.e. Vāsudeva (Kṛṣṇa) in the form of jīva), 12905 (from S. sprang Pradyumna [i.e. the Mind]), 12937 (= Çesha, creates Pradyumna); 345, 13386 (= jīva).—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, 7392 (i.e. Vāsudeva (Kṛṣṇa) in the form of jīva).—Do.² = Viṣṇu (1000 names).

Sāṅkarshanānuja ("the younger brother of Sāṅkarshana") = Kṛṣṇa: II, 2206; V, 5329.

Sāṅkoca, a Daitya (?). § 673b (Bali-Vāsavaṣamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Sāṅkhya(m), a system of philosophy, propounded by Kapila. § 138 (Dakṣha Prācetaṇa): I, 75, 3132 (°jñānam, Nārada taught the sons of Dakṣha the S.).—§ 265 (Loka-pālasubhākriyāp.): II, 5, 141 (°Yogavibhāgajñāh, sc. Nārada).—§ 308 (Ārunyakap.): III, 2, 61 (Yogo S°e ca kuçalāh, sc. Çuunaka).—§ 493 (Āngirasap.): III, 221, 14197 (°Yoga-pravartakāh, sc. Kapila).—§ 576 (Bhagavadgītāp.): VI, 26, 917; 29, 1039 (°Yogau); 37, 1345; 42, 1467.—§ 602 (Droṇavadhap.): VII, 192, 8857 (paramaṃ S°m āsthitāh).—§ 639 (Rājadh.): XII, 50, 1838 (Yogo S°e ca niyatā ye ca dharmāh).—§ 661 (Mokshadh.): XII, 196, 7154 (°Yoga-kriyāvidhih); 7157 (°Yogau), 7158 (do.).—§ 668b (Pañca-çikhavākya): XII, 219, 7990 (abravīt paramaṃ mokṣam yat tat S°e'bhīdhiyate, sc. Pañcaçikha).—§ 677 (Mokshadh.): XII, 237, 8673, 8674 (Yogo S°e pi ca); 240, 8736; 241, 8768 (°jñānena).—§ 688 (do.): XII, 276, 9912 (°jñānam).—§ 696b (Dakṣhaprokta-Çivasaahasranāmastotra): XII, 285, 10467 (°Yogāt).—§ 704 (Mokshadh.): XII, 301, 11037 (°e Yogo ca), 11038, 11041; 302, 11099, 11110 (°jñāno), 11198, (°jñānam, adj. ?), 11203, †11206, †11207, †11209, †11211 (the doctrines of the S. briefly expounded).—§ 705 (do.): XII, 303, 11232 (çistṛe, adj. ?); 306, 11347 (ekam S°n ca Yogān ca), 11361 (°Yogo ca kuçalāh); 307, 11372 11393 (°jñānam), 11397, 11409 (°darçanam); 308, 11418 (°darçanam), 11420, 11461 (°Yogau); 309, 11483 (°çrutini-darçanāt).—§ 707 (do.): [314, 11610 (sāṅkhyānadarçināh)]; 315, 11653 (°jñānam); 316, 11673 (°darçanam); 317, 11675 (°jñānam), 11676 (°samam), 11678; 318, 11722 (sa-S°dhāranam); 319, 11735 (°Yogepitam), 11790 (°jñānam),

11810 (°dharma), 11822 (°jñānam).—§ 709b (Sulabhā-Janakasamv.): XII, 321, 11876 (°jñāno), 11931 (°kramau).—§ 717b (Nārāyaṇīya): XII, 340, 12932 (°niçcitaniçcayāh), 12976 (°Yogakṛtāṃ . . . Pañcarātrānuçabdītaṃ); 341, 13080 (°jñānaviçārādāh); 342, 13187; 348u, 13530, 13537; 349, 13621 (°Yogena), 13629 (°Yogam); 350, 13637 (°Yogam), 13702, 13703 (°aya vaktā Kapilāh), †13711; 351, 13714 (°Yogavicāraṇa).—§ 717d (Brahma-Rudrasamv.): XII, 352, 13746 (vidhinā, adj. ?), 13763 (°jñāno).—§ 726 (Ānuśāsanik.): XIII, 10a, 470.—§ 730g (Upamanyu): XIII, 14, 789 (°Yogānthadam, sc. Çiva), 910 (°e Puruṣha ucyate, sc. Çiva).—§ 730 (Ānuśāsanik.): XIII, 18, †1374.—§ 732 (do.): XIII, 22, 1542.—§ 746 (do.): XIII, 75, 3645 (°çurāh).—§ 769 (do.): XIII, 149, 7075.—§ 771 (do.): XIII, 151, 7132.—§ 795b (Junamejaya): XVIII, 5, 185 (°Yogavātā, sc. Vyāsu).

Sāṅkhya, pl. (°āh), the followers of the Sāṅkhya system. § 310b (Sūrya): III, 3, 167 (tram gatiḥ sarva-S°ānām, sc. Sūrya).—§ 576 (Bhagavadgītāp.): VI, 27, 953; 29, 1040.—§ 637 (Rājadh.): XII, 47θ, 1612 (yam prāhuḥ saptaçaçam S°āh, sc. Kṛṣṇa).—§ 668b (Pañcaçikhavākya): XII, 218, 7889 (yam āhur Kapilam S°āh paramarṣiṃ Prajāpatiṃ).—§ 677 (Mokshadh.): XII, 237, 8679, 8685 (ag.).—§ 704 (do.): XII, 301, 11038, 11040, 11043; 302, 11100, 11133, 11151 (Kāpilāh), 11158, 11169, 11197, 11202, †11205 (?), †11208, 11209.—§ 705 (do.): XII, 306, 11346, 11347, 11359 (°Yogāh); 307, 11409, 11410, 11462, 11464.—§ 707 (do.): XII, 311, 11550; 316, 11673, 11678; 319, 11780, 11794 (°Yogāh), 11802, 11810, 11825.—§ 709b (Sulabhā-Janakasamv.): XII, 321, 11878 (°mukhyena, i.e. Pañcaçikha).—§ 717b (Nārāyaṇīya): XII, 341, 13034; 344, 13254 (niçcitaniçcayāh); 345, 13387; 347, 13448 (°Yogibhih); 348ηη, 13187 (°Yoganidha, sc. Viṣṇu), 13541.—§ 730g (Upamanyu): XIII, 14, 916 (°ānām Kapilo hy asi, sc. Çiva).—§ 730 (Ānuśāsanik.): XIII, 18ηη, 1040, 1062 (gatiḥ S°-Yogānām), 1079 (°āh . . . S°çāstraviçārādāh); 17, 1286 (gatiḥ S°-Yogānām).—Do.² ag. = Çiva: XII, 10388 (1000 names¹), XIII, 901.—Do.³, a ṛshi.—§ 770 (Ānuśāsanik.): XIII, 151λ, 7123 (read Sāṅkhya-Yogau with B. C. has Sāṅkhyayogāh).

Sāṅkhyamukhya = Çiva (1000 names¹).

Sāṅkhyamūrti = Mahāpuruṣa (Mahāpuruṣastava).

Sāṅkhyaprasāda, **Sāṅkhyāsamāpana** = Çiva (1000 names²).

Sāṅkhyayoga¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.², a ṛshi, v. Sāṅkhya³.

Sāṅkhyayoganidhi = Viṣṇu: XII, 13487.

Sāṅkhyayogapravartin = Çiva (1000 names¹).

Sāṅkhyātman = Kṛṣṇa: XII, 1642.

Sāṅkhyārshi = Kapila: XIII, 1299.

Sāṅkrama, a companion of Skanda. § 615u (Skanda): IX, 45e, 2539 (given to Skanda by Viṣṇu).

Sāṅkr̥ti, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).

Sāṅkr̥ti¹, one or more ṛshis. § 677 (Mokshadh.): XII, 235, 8596 (Ātreyaḥ, but cf. XIII, 6247, where we have sāṅkr̥tāḥ instead of Sāṅkr̥tiḥ); 245β, 8900.

Sāṅkr̥ti² ("the son of Sāṅkr̥ti") = Rantidova: II, 321 (?); III, 16674 (R°); VII, 2356 (R°), 2371 (R°); XII, 1020 (R°), 8596, 8900.

Sāṅkr̥tya (do.) = Rantidova: XII, 1013 (R°), 8591 (R°); XIII, 6250 (R°).

Sāṅksheptr = Viṣṇu (1000 names).

Sannateyu, son of Raudrācva. § 150 (Pūruvaṃṣ.: I, 94, 3701 (tenth son of Raudrācva).
Sannihata, name of a fire. § 493 (Āṅgīrasa): III, 221, 14195.
Sannihatī or **Sannihityā**, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7061, 7062, 7065, 7066.
Sannivāsa = Vishṇu (1000 names).
Sannyastapāda, pl. (°aḥ), a people. § 273 (Rājāsūyārambhap.): II, 14, 592 (so B., C. has *Sanya*°, fled from fear of Jarāsandha).
Santa, a brahman. § 736b (Vīṭahavyop.): XIII, 30, 2001 (son of Satya and father of Çravas).
Santāna, name of a weapon. § 563 (Bhagavadgītā): V, 96φ, 3491 (will be employed by Arjuna).
santānaka, adj. ("like to the Santāna tree of Indra's heaven"): III, 14536 (°vanaiḥ); V, 3833 (nagāḥ), XIII, 3825 (°vanaiḥ).
Santānikā, a mātṛ. § 615u (Skanda): IX, 460, 2627.
Santāpitṛ = Çiva (1000 names').
Santarjana, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2620.
Sanyastapāda, pl. v. Sannyastapāda.
Saphalodaya = Çiva (1000 names').
Saptacarū, a tīrtha (= Vādavā). § 359 (Vādavā): III, 82, 5040 (origin of the name).
Saptadaça = Kṛṣṇa: XII, 1642 (yam prāhuḥ s°am Sāṅkhyāḥ).
Saptagaṅga, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8007.—§ 733g (Ānuçāsanik.): By giving oblations of water to one's pitṛs at *S.* and *Trigaṅga* and *Indramārga* one obtains *amṛta*, etc.: XIII, 25, 1703.
Saptagodāvāra, a tīrtha. § 370 (Tīrthayātrāp.): III, 85, 8186.
Saptaidhas, **Saptajihva** = Vishṇu (1000 names).
Saptakṛt, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361 (enumeration).
Saptamahābhāga = Mahāpuruṣa (Mahāpuruṣastava).
Saptapālā, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (only B., C. has *Satyapālāḥ*).
Saptarāva, a Suparṇa, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3596 (so B., C. has *Saptavārāḥ*).
Saptārcis = Agni, q.v. (add. XVII, 36).
Saptarshi, pl. (°ayaḥ) ("the seven ṛshis," also name of a constellation (Ursa major), sometimes confounded with the seven mindborn sons of Brahmān). [§ 191 (Arjuna): I, 123a, 4807 (*sapta* . . . *maharshayaḥ*, i.e. Bharadvāja, Kaçyapa, Gautama, Viçvāmitra, Jamadagni, Vasishṭha, and Atri)].—§ 259b (Arundhatī): I, 233, 8457 (°madhyagam, i.e. Vasishṭha).—§ 266 (Çakrasabhāva): II, 7, 309 (in the palace of Indra).—§ 296 (Dyūtap.): II, 53, 1919 (*Mahendram iva Devendram divi S°ayo yathā*, sc. *abhijagmuḥ*).—§ 323 (Dvāitavanapr.): III, 25, †958 (*divi prabhānti*).—§ 412 (Aṣṭāvakra): III, 134, †10664 (*sapta*).—[§ 439 (Yakshayuddhap.): III, 163, 11855 (*sapta devarshayaḥ* . . . *Vasishṭhapramukhāḥ*).—§ 457 (Vaiṣvasatop.): III, 187, 12776 (ascend the ship together with Manu Vaiṣvasata), 12791.—§ 496 (Skandotpatti): III, 224, 14297 (°patnīndm); 225, 14303 (°inām priyāḥ striyaḥ), 14312 (*saptāndm*) (Agni fell in love with the wives of the *S.*, Svāhā assumed the form of the six of the wives and cohabited with Agni).—§ 497 (do.): III, 226, 14343 (*patnībhiḥ S°inām*), 14346 (dismissed their wives), 14347, 14348.—§ 502 (Manushyagrahuk.): III, 230, 14464 (*°patnyaḥ shat*, the six dismissed

wives (i.e. the seven with exception of Arundhatī) became the Kṛttikāḥ).—§ 543 (Rāmābhisheka): III, 291a, 16548.—§ 555 (Indravijaya): V, 15, 466.—§ 561d (Nara-Nārāyaṇau): V, 49, 1919.—§ 565 (Gālavacarita): V, 106, 3722 (°inām anyatamam vesham [sc. Vasishṭha's] *āsthaya*, sc. Dharma).—§ 574 (Jambūkh.): VI, 3, 94 (°inām . . . *prabhā*, omens); 6, 215 (repair to Meru on every *parvan*).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, 69, 2403, 2416 (milked *brāhman*, i.e. the Vedas from the earth, Brhspati was their calf).—§ 606 (Tripurākhyāna): VIII, 34, 1477 (°maṇḍalam, became the parishkara of Çiva's chariot).—§ 615z (Arundhatī): IX, 48, 2795, 2811 (°samśadi), 2814.—§ 641 (Rājadh.): XII, 100, 3700 (°in prashṭataḥ kṛtvā); 127, 4685 (°aya iva Dhruvam, sc. *updviçan*).—§ 665 (Mokshadh.): XII, 208e, 7594 (? in the east?).—[§ 677 (do.): XII, 245β, 8899 (*sapta rshayaḥ*).—§ 702 (do.): XII, 295, 10809 (installed Vāsava as king of the gods), 10810 (ruled over mankind, and were succeeded by Vipṛthu, etc.).—§ 704 (do.): XII, 302γ, 11126.—[§ 717b (Nārāyaṇi): XII, 336, 12722 (*rshayaḥ* . . . *sapta Citraçikhaṇḍināḥ*, i.e. the [mindborn] sons of Brahmān: Marici, Atri, Āṅgīras, Pulaha, Kratu, Pulastya, Vasishṭha; probably referring to their position as the seven ṛshis of the first Manvantara (cf. Harivamṣa v. 413)?); 340θ, 12917 (*sapta rshin*).—§ 730 (Ānuçāsanik.): XIII, 16, 1089 (identified with Çiva); [18λλ, †1370 (*munayaç ca sapta*).—§ 750b (Bisastanyop.): XIII, 93, 4415 (*Vṛshādarbheç ca samvādam S°inām ca*; their names are: Kaçyapa, Atri, Vasishṭha, Bharadvāja, Gautama, Viçvāmitra, and Jamadagni), [4455 (*rshinām* . . . *saptāndm*).—§ 759 (Ānuçāsanik.): XIII, 107e, 5222 (°inām . . . *loke*).—§ 761 (do.): XIII, 115a, 5604.—[§ 766 (do.): XIII, 126, 6046 (*sapta* . . . *rshayo* . . . *Vasishṭhapramukhāḥ*).—§ 770 (Ānuçāsanik.): XIII, 151, 7156.—[§ 773b (Kṛṣṇa Vāsudeva): XIII, 159β, 7387 (*rshayaç caiva sapta*).—§ 782b (Brāhmaṇagītā): XIV, 26, †748 (*divi prabhānti*); 27, 781 (? *sapta saptarshayaḥ siddhā Vasishṭhapramukhāḥ saha*; read °pramukhāḥ tathā?).—§ 785 (Anugītāp.): XIV, 77, 2237, 2244; 88, 2633 (*Mahendranugatā devā yathā S°bhir divi*). Cf. Mahārshi, pl., Ṛshi, pl.
Saptarshi, sg. ("one of the seven ṛshis"). § 730 (Ānuçāsanik.): XIII, 18κκ, 1339 (in the manvantara of Manu Sāvārṇa, Kṛṣṇa [i.e. Vyāsa] will become one of the *S.*).
Saptarshikūṇḍa, pl. (°āni), a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6042.
Saptasapti = Sūrya (the Sun): III, 193; VIII, 473.
Saptasārasvata, a tīrtha on the Sarasvatī. § 365 (Maṅkanaka): III, 85, 6085 (there Maṅkanaka won ascetic success), 7003.—§ 615 (Buladevatīrthayātrā): IX, 37, 2184 (*tīrtham*, visited by Balarāma); 38, 2186 (*tīrtham*).—§ 615i (do.): The seven *Sarasvatīs* cover this universe. Whithersoever the *Sarasvatī* was summoned, thither she made her appearance. Her seven forms are *Suprabhā*, etc. (a). I) *Pitāmaha* [i.e. Brahmān] was once performing a sacrifice at *Pushkara*; whatever he thought of, immediately appeared, the *Gandharvas* sung, the *Apsarases* danced. The *ṛshis* missed *Sarasvatī*, *Brahmān* thought of her and she appeared there at *Pushkara* under the name of *Suprabhā*. II) At *Naimisha* many *munis* were assembled, performing sacrifices and talking about the *Vedas*, they thought of *Sarasvatī*, who made her appearance and came to be called *Kāñcanākṣī*. III) Similarly she came to the sacrifice of *Gaya* in the country of the *Gayas* (*Gayashu*), where she flowed from the slopes of

Himavat and was called *Viśālā*. IV) At the sacrifice of *Auddalaki* in the northern part of *Kosala* (*uttare Kośalabhūge*), having been previously thought of by *Uddalaka* when sacrificing, she was mentally called *Manorama* by the *ṛṣhis*. V) At *Kuru's* sacrifice at *Kurukṣetra*, she was summoned by *Vasishtha*, and named *Oghavati*. VI) At *Dakṣa's* sacrifice at *Gāṅgādvāra* she appeared under the name of *Surenu* (see the note of PCR. pag. 154). VII) At *Brahmān's* sacrifice on the *Himavat*, as *Vimalodā*. All these seven forms then came and mingled together in the tīrtha, which from this is known by the name of *Saptasārasvatā*. "Thus I have told thee of the seven *Sarasvatīs* by their names and of the tīrtha *S.*; listen now to a great feat of *Maṅkanaka*": IX, 38, 2216, 2217.—§ 615j (*Maṅkanaka*): IX, 38, 2243 (there *Maṅkanaka* dwelt, from his seed which fell in the *Sarasvatī* seven *ṛṣhis* were born; the ascetic success of *Maṅkanaka*, cf. § 365).

Saptatantu = *Kṛṣṇa*: XII, 1631.

Saptavāhana = *Vishṇu* (1000 names).

Saptavāra, v. *Saptarāva*.

Sāragrīva = *Īva* (1000 names').

Saraka, a tīrtha. § 364 (*Tīrthayātrāp.*): III, 83, 6045, 6046, 6051. Cf. III, 10518.

Saramā, the bitch of the gods. § 12 (*Paushyap.*): I, 3, ††668, ††671 (*devaṇyā*, cursed *Janamejaya* and his brothers).—§ 270 (*Brahmasabhāv.*): II, 11, 457 (in the palace of *Brahmān*).—§ 502 (*Manuṣyagrāhak.*): III, 230, 14487 (*mātā ṣunām*, a demon).

Sārameya, mostly pl. (*°āḥ*) ("sons of *Saramā*," i.e. dogs): I, ††662 (sg.); XI, 109 (*upagacchanti s°ā ivāmisham*); XII, 4223 (*rārjyam s°āmisham yathā*), 4489 (*vilumpanti s°ā yathamisham*).

Sarāmsi (pl.) = *Īva* (1000 names').

Sārana, a *Vṛṣṇi*, son of *Vasudeva*. § 252 (*Subhadrā-haraṇap.*): I, 219, 7915, 7922 (*°śya sahodarā*, i.e. *Subhadrā*).—§ 253 (*Haraṇāharaṇap.*): I, 221, 7992 (came to the wedding of *Arjuna* and *Subhadrā*).—§ 264 (*Sabdhakriyāp.*): II, 4β, 125 (waited upon *Yudhishtira*).—§ 287 (*Rājasūyikap.*): II, 34, 1274 (*saha-s°āḥ*, came to the *rājasūya*).—§ 320 (*Saubhavadhōp.*): III, 18, 736 (*Gadā-S°au*).—§ 402 (*Tīrthayātrāp.*): III, 120, ††10277 (*°-Cārudeshṇau*).—§ 589 (*Dronābhishekap.*): VII, 115, 408 (*sa-S°āḥ*).—§ 599 (*Jayadrathavadhōp.*): VII, 110α, 4191.—§ 785 (*Anugītāp.*): XIV, 66θ, 1939.—§ 793 (*Mausalap.*): XVI, 1, 15 (*°pramukhā vīrāḥ*, tried to deceive *Viśvāmitra*, etc., and were cursed by them).

Sārana', a counsellor of *Rāvaṇa*. § 535 (*Setubandhana*): III, 283, 16320 (*Ravaṇamatyau mantriṇau Ćuka-S°au*).

Sāraṅga = *Īva* (1000 names').

Sāraṅgadhvaṇa = *Pāṇḍya*: VII, 1019 (only C., B. has *Sāgaradhvaṇaḥ*).

Sārasa, a *Suparṇa*, son of *Garuḍa*. § 564 (*Mātalyop.*): V, 101β, 3596.

Sārasvata, a *ṛṣhi*, son of *Dadhīca* and *Sarasvatī*. § 368 (*Tīrthayātrāp.*): III, 83, 7058 (*yatra*—i.e. in *Dadhīca's* tīrtha—*S°o yataḥ* [read *jataḥ* with PCR.] so 'ngirās tapaso nidhiḥ, cf. § 615gg).—§ 371 (*Tuṅgaka*): III, 85, 8189 (*Āṅgirasāḥ sulaḥ*, when the *Vedas* had been lost, *S.* taught them to the ascetics, cf. § 615gg).—§ 615 (*Baladevatīrthayātrā*): IX, 51, 2926 (*°śya munes tīrtham*), 2927 (*muniḥ*, during a drought of twelve years he taught the *Vedas* to the brahmins), 2928 (*muniḥ*).—§ 615gg (do.): In days of yore the *muni* *Dadhīca*, living as a *brahmaśrīn*, had by his

austerities afflicted *Indra* with fear. As he could not be turned away even by diverse kinds of rewards, *Indra* despatched to him the *Apsaras Alambushā* on the banks of the *Sarasvatī*. At the sight of her his seed fell into the *Sarasvatī*, the river held it in her womb and brought forth a son whom she brought to the *ṛṣhis*, who granted her a boon, saying that the *Viśvadevas*, the *ṛṣhis*, the *Gandharvas*, and the *Apsarases* would henceforth derive great happiness when oblations of her water were presented to them, and praised her as having sprung from the lake of *Brahmān*, etc., and said that the child should be named *S.*, and during a drought of twelve years teach the *Vedas* to many brahmins, and that she should become the foremost of all sacred rivers. The river took the child with her. Meanwhile, on the occasion of a war between the gods and the *Dānavas*, *Indra* wandered through the three worlds in search of weapons, but failed to find such weapons as were fit to slay the enemies of the gods, until *Dadhīca* (*hh*), solicited by the gods, gave up his life (and obtained many regions of inexhaustible merit) and *Indra* from his bones caused many kinds of weapons (thunderbolts, discs, maces, clubs, and bludgeons) to be made. With the thunderbolt born of *Brāhma* energy and inspired with *mantras*, *Indra* made a loud noise when he hurled it and slew ninety-nine heroes among the *Dāityas*. After a long time a twelve years' drought occurred, and the *ṛṣhis* fled away; only *S.* was retained by the *Sarasvatī*, who supplied him with food, giving him large fishes, and he offered oblations to the *ṛṣhis* and the gods. While wandering with famished stomachs, the *ṛṣhis* had lost the knowledge of the *Vedas* and solicited one another to lecture on the *Vedas*. Then they learnt them from *S.*, becoming his disciples, 60,000 in number, though he was but a boy: IX, 51, 2945, 2946, 2947, 2962, 2967, 2968, 2970 (*muniṣṛṣṭhām*), 2976 (*viprarāḥḥ*).

Sārasvata', a *ṛṣhi*, son of *Atri*. § 665 (*Mokṣadh.*): XII, 208θ, 7597 (one of the *ṛṣhis* of the west, *Atreḥ putrah*).—§ 770 (*Ānuṣṭupnik.*): XIII, 151θ, 7115 (*Atreḥ putrah*, one of seven *Varuṇasya r̥vijah* in the west).—§ 775 (do.): XIII, 166ε, 7669 (*Atreḥ putrah*, one of the *ṛṣhis* of the west).

Sārasvata' ("son of *Sarasvatī*" = *Apāntaratama*(s): XII, 13675 (*A°*), 13695 (*A°*).

Sārasvata', adj. ("belonging to *Sarasvatī*" = *1-2*). § 365 (*Maṅkanaka*): III, 83, 7004 (*lokaṃ*).—§ 370 (*Tīrthayātrāp.*): III, 84, 8044 (*lokashu*).—§ 377 (*Dharmayātrāp.*): III, 90, 8375 (*avabhṛtaiḥ*).—§ 409 (*Plakṣhāvatarāṇag.*): III, 129, 10526 (*yajñaiḥ*), 10534 (do.).—§ 561 (*Yūnasandhip.*): V, 57, 2254 (*gaṇāḥ*, follow *Ulūka*?).—§ 615 (*Gudāyuddhap.*): IX, 35, 2006 (*tīrthānām*).—§ 615j (*Maṅkanaka*): IX, 38, 2244 (*lokaṃ*).—§ 615p (*Vasishthāpavāha*): IX, 42, 2365 (*tīrthe*, i.e. *Sthānūtīrtha*).

Sārasvata(m) parva ("the section treating of the *Sarasvatī*"). § 10 (*Parvasaṅgr.*): I, 2, 347 (i.e. *Baladevatīrthayātrā*).

Sarasvatī', a sacred river. § 11 (*Parvasaṅgr.*): I, 2, 557 (*°śya tīrthānām puṇyāḥ*, cf. *Baladevatīrthayātrā*).—§ 156 (*Pūruvaṃc.*): I, 95, ††3779 (wife of *Matināra* and mother of *Tapsu*), 3780 (do.).—§ 166 (*Citrāṅgadōp.*): I, 101, 4074 (*nadyās tīre S°yāḥ*).—§ 221b (*Gaṅgā*): I, 170, 6455 (*plakṣhajātām*?).—§ 247 (*Arjunavanavāsap.*): I, 213, 7745 (*paramapritā nāgair iva S°i*).—§ 268 (*Varuṇasabhāv.*): II, 9, 371 (present in the palace of *Varuṇa*).—§ 285 (*Nakula*): II, 32, 1192 (*Ādrābhīraganāc caiva yo cācṛitya S°im*, in the

west).—§ 312 (Āraṇyakap.): III, 5, 241 (°*Dr̥ṣṭvadyau*), 242 (°*tīre*).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 474 (Kṛṣṇa performed a sacrifice on the S.).—§ 323 (Dvaitavānapr.): III, 25, †943 (°*śālacaneshu*, the Pāṇḍavas dwelt [in Dvaitavana] on the S.).—§ 329 (Kāmyakavanapr.): III, 36, 1451 (°*kāle*, there the Kāmyaka forest is situated).—§ 358 (Tīrthayātrāp.): III, 82, 5002 (°*yāḥ sāgarasya ca saṅgamā*).—§ 360 (do.): III, 82, 5053 (*Vinaṣaṇam* . . . *gacchaty antarihita Meruprakṣhe* (!) S°i | *Camasa ca Čivodbheda Nāgodbhede ca dr̥ṣyate*), 5056 (with the tīrtha Čaṣayāna), 5067 (*saṅgamam* . . . S°yāḥ).—§ 361 (Kurukshetra): III, 83, 5074 (*dakṣiṇena S°yā Dr̥ṣṭvadyuttareṇa ca* . . . *Kurukshetre*), 5075 —§ 364 (Tīrthayātrāp.): III, 83, 6022 (with the tīrtha [of] Arantuka (Taranduka)), 6078 (with the tīrtha Črikunja), 6080 (with the tīrtha Naimishakunja).—§ 367 (Pṛthūdaka): III, 83, 7015–7016 (*puṇyam āhuḥ Kurukshetram Kurukshetrāt S°i | S°yāḥ ca tīrthāni tīrthobhyaḥ ca Pṛthūdakam*).—§ 368 (Tīrthayātrāp.): III, 83, 7021 (°*tyārunāyāḥ ca saṅgamah*).—§ 369 (Kurukshetra): III, 83, 7075 (*uttareṇa Dr̥ṣṭvadyau dakṣiṇena S°im*, sc. Kurukshetra).—§ 370 (Tīrthayātrāp.): III, 84, 7085 (*Plakṣā devī smṛtā*), 8016 (*Gaṅgāyāḥ ca* . . . S°yāḥ *ca saṅgame*), 8044, 8139 (the same?, near Rshabhadvīpa).—§ 377 (Dhaumyatīrthak.): III, 90, 8374 (in the north), 8381 (there the Vālukkilyas performed sacrifices).—§ 384 (Agastyp.): III, 100, 8701 (the hermitage of Dadhīca was situated on the bank of the S.).—§ 409 (Plakṣāvataraṇap.): III, 129, 10533.—§ 410 (do.): III, 130, 10538, 10539, 10540 (disappears at Vinaṣaṇa from hatred of the Nishādas, but reappears at Camasodbheda).—§ 434 (Saugandhikāharaṇap.): III, 156, 11437.—§ 449 (Ājagarap.): III, 177, †12359, †12361 (°*tīra*°), †12362 (*d*: pleasing to *Yakṣas*, *Gaṇḍharvas*, and *maharṣis*).—§ 451 (Mārkaṇḍeya): III, 182, 12552 (*puṇyatīrtham*), 12553.—§ 459 (do.): III, 188a, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14229 (among the rivers who are mothers of fires).—§ 570 (Sainyanir-yūṇap.): V, 157, 5347 (*tīrthāni S°yāḥ*, Balarāma set out to visit the tīrthas of the S., cf. § 615).—§ 574f (Bindusaras): VI, 6n, 243 (among the seven streams into which the Gaṅgā divided herself), 245 (*dr̥ṣyā eādr̥ṣyā*).—§ 574 (Jambūkh.): VI, 9a, 321, 343 (the same?).—§ 595 (Shoḍaṇarj., v. Bharata): VII, 68, 2384 (Bharata performed sacrifices on the S.).—§ 606 (Tripurākhyāna): VIII, 34, 1477.—§ 607 (Karnap.): VIII, 44n, 2029 (*bahishkṛtāḥ* . . . S°yāḥ, sc. the Bālīkas).—§ 610 (Čalyap.): IX, 5, 289 (*aruṇam*, read *aruṇam* with B.).—§ 615 (Gadāyuddhap.): IX, 35, 1981 (*tīrthayātrām* . . . S°yāḥ), 1987, 1989 (°*im pralīrotas*), 2005 (°*tīrthavareṣu*, Baladeva's journey to the tīrthas of the S. with tales of the different tīrthas, their holiness and origins (ch. 35–54)).—§ 615 (Prabhāṣotputtik.): IX, 35, 2048, 2050 (°*abdhisaṅgamam*), 2054 (with the tīrtha Prabhāsa).—§ 615b (Udāpāna): IX, 35, 2063 (*naṣṭam*); 36, 2088, 2111 (appeared at Udāpāna).—§ 615 (Baladeva-tīrthayātrā): IX, 37, 2119 (disappears at Vinaṣaṇa from contempt of the Čūdras and the Ābhīras), 2120.—§ 615c (Subhūmika): IX, 37, 2121, 2126 (with the tīrtha Subhūmika).—§ 615e (Gargasrotas): IX, 37, 2134 (with the tīrtha Gargasrotas).—§ 615f (Čaṅkhatīrtha): IX, 37, 2139, 2143 (with the Čaṅkhatīrtha).—§ 615 (Baladeva-tīrthayātrā): IX, 37, 2147, 2154 (*yatra bhūyāḥ S°i prāṇmukham vai nivartte*).—§ 615h (Naimishu): IX, 37, 2157, 2162, 2171, 2173, 2176 (for the sake of the ṛṣis

the S. turned her course and made many *kūñjas*, then she again flowed in a westerly direction).—§ 615 (Baladeva-tīrthayātrā): IX, 37, 2179 (°*tīrthavaram*, i.e. Saptasārasvata), 2180.—§ 615i (Saptasārasvata): IX, 38, 2188, 2189 (?), 2197, 2198, 2199, 2200, 2202, 2204, 2209, 2212, 2213 (invoked at sacrifices the S. appeared at seven different places under various names).—§ 615j (Maṅkaṇaka): IX, 38, 2219 (Maṅkaṇaka's seed fell into the S., from that seed was born seven ṛṣis).—§ 615k (Mahodaru): IX, 39, 2262 (°*yās tīrthavaram* . . . *Auṣaṇasam*).—§ 615l (Rushaṅgu): IX, 39, 2276, 2279 (°*uttare tīre* . . . *Pṛthūdake*).—§ 615n (Viçvāmitra): IX, 40, 2307 (*tīrthavare S°yāḥ*).—§ 615o (Buka): IX, 41, 2329 (°*yās tīrthe*), 2339.—§ 615 (Baladeva-tīrthayātrā): IX, 41, 2350 (at the sacrifice of Yayāti the S. produced milk and clarified butter [in the Yāyāta tīrtha]).—§ 615p (Vasishṭhāpavāha): IX, 42, 2363, 2368, 2372, 2384, 2386, 2387 (*q*: Vasishṭha's praise of the S.: "From the *Mānasa* lake (*Pitāmahasya sarasah*) thou hast taken thy rise; the whole universe is filled with thy waters. Going through the firmament thou impartest thy waters to the clouds. Through thee we read the Vedas (*adhīmahi*). Thou art *Pushṭi* (growth), *Dyuti* (splendour), *Kīrti* (fame), *Siddhi* (success), *Buddhi* (intellect), *Uṃā*, *Vāṇi* (speech), and *Swāha*. This whole universe is dependent upon thee. It is thou who dwellest in all creatures in four forms"), 2390, 2392, 2396, 2398; 43, 2403, 2406, 2407, 2412, 2414, 2415, 2416 (according to the curse of Viçvāmitra, the waters of the S. became mixed with blood, but she was delivered from the curse by some munis and then formed the river Aruṇā).—§ 615t (Aruṇā): IX, 43, 2441 (°*yārunāyāḥ ca* . . . *saṅgamah*), 2443.—§ 615 (Baladevatīrthayātrā): IX, 44, 2450.—§ 615u (Skanda): IX, 44, 2501 (*Haimavatīm devīm*), 2502; 45, 2522; 46, 2719 (°*yās tīrthavaryasya*).—§ 615ee (Ādityatīrtha): IX, 49, 2850 (*tīrthe S°yāḥ*, sc. Ādityatīrtha).—§ 615gg (Sārasvata): IX, 51, 2932, 2933, 2941, 2948, 2963 (from Dadhīca S. became the mother of Sārasvata).—§ 615 (Baladevatīrthayātrā): IX, 54, 3045 (*prabhāvam* (!) *ca S°yāḥ Plakṣāprasaṇam*), †3073, †3074, 3075.—§ 615 (Gadāyuddhap.): IX, 55, 3094 (*dakṣiṇena S°yāḥ*, there Bhīmasena and Duryodhana fought with each other).—§ 632b (Shoḍaṇarj. v. Bharata, cf. § 595): XII, 29, 939.—§ 652b (Indrota-Pārikṣitīya): XII, 152a, 5645 (= III, 7015b–7016a, but with °*im* instead of °*i*), 5647 (°*Dr̥ṣṭvadyau saṅgamah*).—§ 702 (Mokṣadhī): XII, 298a, 10937.—§ 717b (Nārāyaṇīya): XII, 348d, 13500 (Gaṅgā and S. became the hips of Nārāyaṇa).—§ 730 (Ānuṣāsanik.): XIII, 18xx, 1334 (°*yās taḥ*, there Čiva was gratified with Garga, cf. Gargasrotas).—§ 755b (Nahushop.): XIII, 100, 4786 (°*kalat*).—§ 757m (Goloka): XIII, 102, 4889 (°*Dr̥ṣṭvadyau*).—§ 768b (Uṃā-Maheçvarasamv.): XIII, 148a, 6763 (*nadinām uttamā*).—§ 772j (Utathya): XIII, 155, 7258 (at the injunction of Utathya the S. became invisible (*adr̥ṣyā*) and went into the desert).—§ 776 (Ānuṣāsanik.): XIII, 166a, 7645, 7654 (the same?).—§ 793 (Mausalap.): XVI, 7, 247 (the son of Sātyaki was established on the S.).—§ 795 (Svargārohanap.): XVIII, 5, 172 (the 16,000 wives of Kṛṣṇa plunged into the S.). Cf. Plakṣā, plakṣajātā, Plakṣavati(?).

Sarasvatī¹, the goddess of Speech. § 1 (Anukram.): I, 1 (introductory śloka).—§ 11 (Parvasaṅgr.): I, 2, 467 (*saṃvadaḥ S°yās Tārksyareṣaḥ*, i.e. Sarasvatī-Tārksya-saṃvāda).—§ 282 (Sabhākriyāp.): II, 1 (introductory śloka).—§ 266 (Čakrasabhāv.): II, 7, 300 (in the palace of Indra).

—§ 308 (Āraṇyakap.): III, 1 (introductory śloka).—§ 330 (Indradarṣana): III, 37, 1488 (mentioned in a blessing on Arjuna).—§ 400 (Tīrthayātrāp.): III, 118, †10226 (°yāḥ, sc. *ayatanam*).—§ 412 (Aṣṭāvakraīya): III, 132, 10598 (Çvetaketu saw *S.* in a human form).—§ 456 (Sarasvatī-Tārkskhyasamv.): III, 186, †12715 (°yā *gilam*), †12718, (†12719), (†12732), (†12736), (†12738), (†12741) (discourse between *S.* and Tārkskhyā).—§ 549 (Pāṇḍavapraveçap.): IV, 1 (introductory śloka).—§ 554 (Sainyodyogap.): V, 1 (do.).—§ 565 (Gālavacaritū): V, 117, 3973 (*remo . . . S°yām yathā Manuḥ*).—§ 574 (Jambūkh.): VI, 1, 1 (introductory śloka).—§ 576 (Bhagavadgītāp.): VI, 23, 804 (identified with Durgā).—§ 581 (Bhīṣmavadhap.): VI, 65f, 2958 (*devī jihvā S°i*, sc. Kṛṣṇa's), 67, 3019.—§ 589 (Dronābhishokap.): VII, 1, 1 (introductory śloka).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 201, 9438 (°yā *vāsam Vyāsam*).—§ 604 (Karpap.): VIII, 1 (introductory śloka).—§ 606 (Tripurārkhyāna): VIII, 34, 1487 (became the *parirathyā* of Çiva's chariot).—§ 609 (Çalyap.): IX, 1 (introductory śloka).—§ 615u (Skanda): IX, 45r, 2515.—§ 616 (Sauptikap.): X, 1 (introductory śloka).—§ 618 (Julupradānikap.): XI, 1 (do.).—§ 621 (Rājadh.): XII, 1 (do.).—§ 641 (Rājadh.): XII, 120p, †4397; 121s, 4432 (= Lakṣmī), 4493 (from Viṣṇu in the form of chastisement *S.* created the *daṇḍanīti*).—§ 662b (Jāpakap.): XII, 199, 7268; 200, 7340.—§ 667 (Mokṣadh.): XII, 240, 8741 (*jihvāyām vāk S°i*).—§ 707 (do.): XII, 319, 11729 (*vāg bhūtā*), 11730, 11736, 11737 (*devī*), 11738, 11745 (*devīm*), 11756 (do.).—§ 717e (Uparicara): XII, 336, 12730 (*devī*).—§ 717b (Nārāyaṇīya): XII, 340θ, 12920 (*Vedānam mātarām . . . devīm*), 343φ, 13234 (*Rtā Brahmasutā devī*); 350, 13675 (from the speech (*S.*) of Nārāyaṇa arose Apāntaratamas).—§ 719 (Ānuçāsanik.): XIII, 1 (introductory śloka).—§ 737 (do.): XIII, 31a, 2014.—§ 746 (do.): XIII, 69, 3433, 3434 (*Brāhmīm*).—§ 778 (Açvamedhikap.): XIV, 1 (introductory śloka).—§ 782b (Brāhmunagītā): XIV, 21, 642 (*vāg*), 645, 652.—§ 787 (Āçramavāsup.): XV, 1 (introductory śloka).—§ 793 (Mausalap.): XVI, 1 (do.).—§ 794 (Mahāprasthānikap.): XVII, 1 (do.).—§ 795 (Svargārohanap.): XVIII, 1 (do.).—§ 795c (Mahābhārata): XVIII, 6a, 232 (= the introductory śloka of books I–XVIII), 299. Cf. Vāc, Vāṇī.—Do.³ = Çiva (1000 names¹).—Do.⁴, appellative ("speech, voice"): III, †10628; XII, 2197 (*navanīlam s°yāḥ*), 2764, 6811 (*vāṇī*), 6944 (*Brāhmī*), 12999; XIII, 4045 (*bahuvīdhām*), 5237.

Sarasvatī, pl. (rivers named *S.*).—§ 615i (Saptasārasvata): IX, 38, 2188 (*sapta*), 2216 (do.).—§ 680b (Tulādhāra-Jājalīsamv.): XII, 264, 9439 (*sarvā nadyaḥ S°yāḥ*).—§ 746 (Ānuçāsanik.): XIII, 76, †3676 (*nadyaḥ iva, Nil*).

[**Sarasvatī-Tārkskhyā-samvāda(h)**] ("conversation between Sarasvatī and Tārkskhyā"). § 456 (Mārk.): *Mārkaṇḍeya* related how *Sarasvatī* instructed *Tārkskhyā* about the celestial regions, and especially about the efficiency of different presents to *brahmins*. Then she spoke of the *agnihotra*; she said she had come from the *agnihotra* to clear away the doubts of the *brahmarshis*, and that she was nourished by sacrifice. *Tārkskhyā* asked her about the salvation (*mokṣa*) taught by *Sāṅkhya* and *Yoga*; she again mentioned the *Vedic* sacrifice; [this (v. 12732–12745) is wanting in PCR.] (III, 186).

Sārasvatya, adj. ("belonging to Sarasvatī"). § 641f (Pṛthu Vainya): XII, 59, 2232 (°o *gaṇaḥ*, among the mantrins of Pṛthu Vainya).

Sārathi = Mahāpuruṣa (Mahāpuruṣastava).

Sarayū, a river (the present Sarju). § 221b (Gaṅgā): I, 170, 6455 (C. has Ç°).—§ 268 (Varuṇasabhāva): II, 9, 374 (present in the palace of Varuṇa).—§ 276 (Jarāsandhavadhāp.): II, 20, 795 (crossed by Kṛṣṇa, etc., on their way from Indraprastha to Girivraja).—§ 370 (Tīrthayātrāp.): III, 84, 8048 (with the Tīrtha Gopratāra).—§ 490 (Āṅgīrasa): III, 219, 14140 (wife of the five Kumbharetas, C. Ç°).—§ 494 (do.): III, 222, 14230 (among the rivers who are mothers of fires, Ç°).—§ 574 (Jambūkh.): VI, 9, 326.—§ 591 (Saṃçaptakavadhap.): VII, 17, 721 (*Gaṅgā-S°rau regena pravṛkṣivolanodake*).—§ 640 (Rājadh.): XII, 57, 2055 (Āsmanījus drowned children in the *S.*).—§ 758 (Ānuçāsanik.): XIII, 103β, 4944.—§ 772b (Vasīṣṭha): XIII, 156, 7288 (origin of the *S.*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7647.

Sarga¹ = Çiva (1000 names²).—Do.² = Viṣṇu (1000 names).

Sariddvīpa, v. Paridvīpa.

Saridvarāsuta ("son of the best of rivers (Gaṅgā)") = Bhīṣma: XII, 6263.

Sārīka, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (waited upon Yudhiṣṭhira).

Sārisṛkka (B.) or **Sārisṛkva** (C.), a çāṅgaka, son of Mandapāla. § 259 (Çāṅgakup.): I, 230, 8372; 232, (8406), (8412); 233, 8131.

Saritaḥ (pl.)¹ ("rivers," personif.): IX, 2513 (*mūrti-matyah*), 2556; XII, 4197 foll., 12175, 12606.—Do.² = Çiva (1000 names¹).

Sarīpatī ("lord of rivers") = Samudra (the Ocean): I, 1220.

Sarpa, one of the Rudras. § 108 (Amçvāt.): I, 66, 2566 (son of Sthānu).—§ 191 (Arjuna): I, 123, 4825.

***Sarpa**, mostly pl. (°āḥ) ("serpents"): I, 369; 797 (*Airavatarāyānaḥ*), 800, 957 (sg.), 959, 998 (sg.), 1012, 1014, 1020, 1063, 1198, 1202, 1204, 1286, 1306, 1315, 1316, 1317, 1319, 1320, 1349, 1536, 1539, 1540, 1541, 1542, †1543, 1596, 1622, 1675 (sg.), 1699 (sg.), 1742 (sg.), 1962 (sg.), 1963 (sg.), 1967 (sg.), 1973 (sg.), 1981 (sg.), 2034, 2035, 2142, 2188, 2190 (sg.), 2191 (sg.), 2194, 2243, 3381 (sg.), 5019; II, 363, 1958 (sg.); III, 544, 545, 1016, 1049 (sg.), †10267, 12384, 12924, 13584, 14660 (sg.). †14753 (sg. *iva*), 15913; IV, 42, 1355, 1509 (°tām), 1767, 1807 (sg. *iva*); V, 536, †953 (sg. *iva*), 1023 (sg.), 1390, 1392 (sg.) †1776 (*iva*), 2701 (sg.), 4273, 4617 (sg. *iva*), 7156, 7274; VI, 246 (on the mountain Nishāḍha), 814, 1232 (°āṇām aṣmī Vāsukīḥ, says Kṛṣṇa), 4126 (*iva*), 4632 (°çīçur yathā), 5473; VII, 3627 (*iva*), 5032 (*kṛṣṇa-°o yathā*), 5052 (*iva*), 5129 (*kṛṣṇa-°a iva*), 5784 (sg.), 8972, 9172 (sg. *yathā*), 9191 (°vat), 9442; VIII, 899 (sg. *iva*), 1801 (*kṛṣṇa-°ni*), 3411 (sg. *iva*), 4036 (sg. *yathā*), †4295 (sg. *iva*), 4415, 4416, †4687 (sg. *iva*), †4708; IX, 2511; X, 33 (sg. *iva*), 220 (*mahā°*), 280, 281 (*mahā°*); XI, 544 (sg. *iva*); XII, 665 (sg.), 2049 (sg.), 4224 (sg. *iva*), 6707 (sg.), 6749, 9456 (sg. *iva*), 11187 (sg. *iva*); XIII, 734; XIV, 754, 756; XV, 951.—Do. sg. said of Karkotaka: I, 4828 (K°).—Do., said of Nahusha: III, 12396, 12397 (*mahā°*), 12406 (°rūpaṃ), 12419 (°yonīm), 12420 (*mahā°*), 12450, (12455), (12460), 12467, (12469), 12471, (12472), 12476, 12478, 12479, (12480), 12481 (*mahā°*), 12487 (do.), (12488), (12490), 12491, (12492), 12496, (12497), 12504, (12506), (12513), (12518), 12525 (?); V, 543; XII, †13216; XIII, 4796.—Do. said of Sumukha: V, 3704. Cf. Nāga, Pannaga.

Sarpaçiranivāsana = Çiva (1000 names¹).

Sarpadevī, name of a tīrtha. § 362 (Tīrthayātrāp.): III, 83, 5084 (*nāgānām tīrtham uttamam*).

Sarpamālin, a muni. § 264 (Sabhākriyāp.): II, 4a, 105 (so C., B. has *Sarpim*^o).

Sarpamātr ("the mother of the serpents") = Kadrū: I, 1283.

[**Sarpanāmakathana**] ("enumeration of the names of the snakes"). § 47 (Āstikāp.): Questioned by Çaunaka, Sauti enumerated the names of the principal snakes: Çesha, etc. (I, 35).

Sarpānta, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3597.

Sarparāja ("king of the serpents") = Nahusha: III, 12469.—Do.² = Vāsuki: I, 1637 (V^o); IV, 41.

Sarparājan (do.) = Vāsuki: I, 5022.

Sarpasattra ("snake sacrifice"): I, 9, 366, 845, 1013, 1020, 1022, 1031, 1062, 1196, 1603, 1605, 1915, 2015, 2020, 2027, 2032, 2041, 2042, 2043, 2051, 2056, 2142, 2177, 2189, 2193, 2200, 2208; XVIII, 182.

Sarpasattra(m) ("the snake-sacrifice"). — § 58b (cf. Āstikāp. and Janam.). Compelled by the *mantras* innumerable snakes fell into the fire (I, 52).—§ 59: *Caṇḍabhārgava* (of the race of *Cyavana*) was the *hotṛ* at the snake sacrifice, the old *Kautsa* (*Jaimini*) the *udgātṛ*, *Çarṅgarava* (C. *Sāṅgarava*) the brahman, and *Pīṅgala* the *adhvaryu*. *Iyāsa*, etc. (a), were the *Sadasyas*.—§ 60: *Takshaka* repaid to *Indra*, who comforted him saying: "*Brahmān* was pacified by me for thy sake." *Vāsuki* summoned his sister (I, 53), who told the matter to *Āstika*; *Āstika* comforted *Vāsuki* and went to the Snake-Sacrifice, but was not at first admitted by the door-keepers, wherefore he gratified them; then he began to adore the king, etc. (I, 54).—§ 61: Comparing his sacrifice to *Soma's*, *Varuṇa's*, and *Prajāpati's* in *Frayāga* of old, and to *Indra's*, etc. (a), he praised *Janamejaya's* protection of his subjects, and his abstinence, and said that he was either *Varuṇa* or *Yama*, and compared him with *Indra*, *Khaṭvāṅga* (a king, R.R.; = Çiva?), etc. (β) (I, 55).—§ 62: *Janamejaya* was inclined to confer a boon on *Āstika*; but the *hotṛ* declared that *Takshaka* was not yet burnt, and the *ṛtvij's* declared from the *çāstras*, and the *Sūta Lohitāksha* (v. § 58) confirmed it from the *Purāṇas*, that *Takshaka* was now hiding in the dwelling of *Indra*. As the *hotṛ* with *mantras* begun to pour clarified butter into the fire, *Indra* appeared in his *vimāna* with the gods, *Iḍyādharas* and *Asvases*, and *Takshaka* hid himself in the upper garment of *Indra*. *Janamejaya* ordered to throw *Indra* himself into the fire together with *Takshaka*. Shaking off *Takshaka*, *Indra* quickly returned to his own abode. *Takshaka* was now falling from heaven, and *Janamejaya* promised to grant to *Āstika* what he might desire. *Āstika* said: "Let no more snakes fall into the fire," and refused to ask for any other boon (I, 56).—§ 63: Enumeration of the principal snakes of *Vāsuki's* race that fell into the fire; (§ 64) of *Takshaka's* race; (§ 65) of *Airāvata's* race; (§ 66) of *Kauravya's* race; (§ 67) of *Dhṛtarāṣṭra's* race (I, 57).—§ 68: *Janamejaya* let the sacrifice come to an end; he bestowed wealth unto *Lohitāksha*, etc.

Sarpī ("female serpent"), sg.: I, 677.

Sarpimālin, v. *Sarpamālin*.

Sarva¹ = Çiva, q.v.—Do.² = Kṛṣṇa (Vishṇu): VI, †1286; XII, 1616; XIII, 6953 (Vishṇu's 1000 names).

Sarvā, a river. § 574 (Jambūkh.): VI, 9λ, 344 (only B., C. has *Sarvagāṅgam*).

Sarvabandhavimocana = Çiva (1000 names¹).

Sarvabhaksha (C. *°kshya*) = Çiva (1000 names¹).

Sarvabhauma, a prince. § 156 (Pūruvamp.): I, 95, ††3768 (son of *Ahaṃyāti* and *Bhānumati*), ††3769 (husband of *Sunandā* and father of *Jayatsena*).

Sarvabhāvākara = Çiva (1000 names¹).

Sarvabhāvana¹ = Kṛṣṇa: XII, 1616.—Do.² = Çiva (1000 names¹).

Sarvabhūtabhavodbhava = Vishṇu (1000 names).

Sarvabhūtāçraya = Çiva: X, 309.

Sarvabhūtādi = Kṛṣṇa: XII, 7640.

Sarvabhūtaguru = Çiva: XIII, 790.

Sarvabhūtahara = Çiva (1000 names¹).

Sarvabhūtakara = Çiva (1000 names¹).

Sarvabhūtamaheçvara = Çiva: III, 1629; V, 3558 (*Bhūtapatiḥ*).

Sarvabhūtānām antarātman = Vishṇu: XII, 13488.

Sarvabhūtāntarātman = Çiva: XII, 10 63 (1000 names¹), 10457.

Sarvabhūtapati = Çiva: XII, 10457.

Sarvabhūtapitāmaha¹ = Brahmān, q.v.—Do.² = Kṛṣṇa (Vishṇu): I, 2432, XII, 10019.

Sarvabhūtātman ("the soul of all beings"): I, 8295 (= Kṛṣṇa); III, 13963 (*purushaḥ sa sanātanaḥ*, sc. *prāṇa*); X, 681 (= *Nārada*); XII, 1670 (*°bhūtāya*, sc. Kṛṣṇa), 6780 (*°bhūtakṛt* = Brahmān), 6785 (*°bhūtasthaḥ* = Vishṇu), 6869 (= III, 13963), 7112 (*°bhūḥ*), 7552 (= Kṛṣṇa), 7677 (*°bhūtastham*), 7766 (*°bhūtāḥ*), 7835 (*°bhūtastham*), 8756 (*°bhūtasya*), 9018 (do.), 9372 (do.), 9657 (do.), 9668 (*°bhūtāḥ*), 12897 (do. = *Vāsudeva*), 13318 (*°bhūvanah* = *Nārāyaṇa*); XIII, 1149 (= Çiva, 1000 names), 2031 (*°yonin*), 5570 (*°bhūtasya*), 5660 (*°bhūtasthaiḥ*), 6533 (*°bhūtāḥ*), †7390 (*°yonih* = Kṛṣṇa).

Sarvabhūteça¹ = Brahmān, q.v. (add III, 12818).—Do.² = Çiva: VII, 3465; XIII, 6378, 6409, 6525, 6624.—Do.³ = *Dharma*: IV, 14.—Do.⁴ = Kṛṣṇa: XII, 7655.

Sarvabhūteçvara¹ = Dhātṛ: V, 3677.—Do.² = Kṛṣṇa (Vishṇu): XII, 2394 (*Nārāyaṇam*), 7526, 7636.

Sarvacārīn = Çiva (1000 names¹).

Sarvacchandaka = Mahāpurusha (*Mahāpurushastava*).

Sarvaçastrabhṛtām vara(h) = Vishṇu (1000 names).

Sarvāçaya = Çiva (1000 names¹).

Sarvaçilpapravartaka = Çiva (1000 names¹).

Sarvāçraya, **Sarvaçubhaṅkara** = Çiva (1000 names¹).

Sarvada = Çiva (1000 names¹⁻²).

Sarvadāçārhabhartṛ = Kṛṣṇa: VI, †2591.

Sarvadamana = *Bharata*: I, 2995.

Sarvadānavasūdana = *Indra*: X, 156.

Sarvadaṇḍadhara = Çiva: XIV, 196.

Sarvadarçana = Vishṇu (1000 names).

Sarvadarçin = Mahāpurusha (*Mahāpurushastava*).—Do.² = Vishṇu (1000 names).

Sarvadeva = Çiva: XII, 4502 (*Çalapāṇih*); XIII, 1262 (1000 names¹).

Sarvadevamaya = Çiva (1000 names¹).

Sarvadevānām tīrtha(m), name of a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6058.

Sarvadevānām tīrthāni (pl.), name of certain tīrthas. § 368 (Tīrthayātrāp.): III, 83, 7044.

Sarvadeveça¹ = *Indra*: I, 1285.—Do.² = Çiva: III, 1624, 1936; VII, 9452 (*Īçvaram*, only C.).—Do.³ = Vishṇu: V, 296.

Sarvadeveçvara = Çiva: XII, 10253.

Sarvadhārīn = Çiva (1000 names¹).

Sarvadharmajña = Viṣṇu (1000 names).
Sarvadhātuniśhecitr = Sūrya (the Sun): III, 154.
Sarvādi, Sarvadṛṣ = Viṣṇu (1000 names).
Sarvaga¹, § 159 (Pūruvamp.): I, 95, ††3829 (son of Bhīmasena Pāṇḍava and Balandharā).
Sarvaga² = (1000 names²).—Do.³ = Viṣṇu (1000 names).
Sarvagandhasukhāvaha = Īva (1000 names²).
Sarvagati = Mahāpuruṣa (Mahāpuruṣastava).
Sarvaghna = Īva (1000 names²).
Sarvahrada, a tīrtha. § 370 (Tūṅgaka): III, 85, 8182.
Sarvajña¹ = Kṛṣṇa (Viṣṇu): XII, 1616; XIII, 6997, 7036 (1000 names).—Do.² = Īva (1000 names²).
Sarvakāñiṣa ("lord of all Kāñis") = Yayāti: V, 3918.
Sarvakālaprasāda, Sarvakāma = Īva (1000 names²).
Sarvakāmada¹ = Kṛṣṇa (Viṣṇu): XII, 1621; XIII, 7040 (Viṣṇu's 1000 names).—Do.² = Īva (1000 names²).
Sarvakāmadughā, name of a cow. § 564 (Mātalyop.): V, 102, 3611 (°ā nāma dhenur dhārayato diṣam uttarām).
Sarvakāmaguṇāvaha, Sarvakāmavara, Sarvakāra = Īva (1000 names²).
Sarvakarman¹, a prince. § 6386 (Rāmop.): XII, 49, 1793 (son of Sundās, protected by Parācāra).
Sarvakarman² = Īva (1000 names²).
Sarvakurūttama ("the foremost of all Kurus") = Arjuna: VIII, †4701.—Do.² (do.) = Bhīṣma: II, 1434.
Sarvalakṣaṇalakṣaṇya = Viṣṇu (1000 names).
Sarvalakṣaṇalakṣita, Sarvalāsa, Sarvalocana = Īva (1000 names²).
Sarvalokaguru = Kṛṣṇa: VII, 6458; VIII, 4364.
Sarvalokakṛt¹ = Brahmān, q.v. = Do.² = Kṛṣṇa (Viṣṇu): XII, 13253.—Do.³ = Īva (1000 names²).
Sarvalokamaheçvara = Kṛṣṇa (Viṣṇu): III, 13556 (Viṣṇu); V, 2538; VI, 1064, 2985; XIII, 6941 (1000 names).
Sarvalokāmara = Indra: XIV, †748 (Çakro gataḥ S'tam).
Sarvalokanamaskṛta = Sūrya (the Sun): III, 153.
Sarvalokānām pati(h) = Īva: XIII, 6377.
Sarvalokapati = Manu Svārociṣu: XII, 13583.
Sarvalokapitāmaha¹ = Brahmān, q.v.—Do.² = Īva: XIII, 6321.—Do.³ = Kṛṣṇa: VI, 3031; XIII, 6858.
Sarvalokaprajāpati = Īva (1000 names²).
Sarvalokeçvara¹ = Balarāma: XIII, 6862.—Do.² = Brahmān: VI, 546; VIII, 1401; XII, 10169.—Do.³ = Īva: VII, 9502, 9577, 9585; XIII, 762.—Do.⁴ = Kṛṣṇa (Viṣṇu): VI, 3017; VII, 4492, 7702; XII, 13380.
Sarvalokeçvareçvara = Īva: VII, 9508.
Sarvam āvṛtya tishṭhasi = Īva (1000 names²).
***sarvamedha**, a sacrifice: IX, 2890; XII, 241, 359, 704; XIII, 1775, 4942, 5260; XIV, 48.
Sarvanāgaripudhva = Kṛṣṇa: XIII, 6820.
Sarvāṅga, Sarvāṅgarūpa, Sarvapārçvamukha, Sarvapāvana = Īva (1000 names²).
Sarvapitr = Kṛṣṇa: VII, 413.
Sarvapraharanāyudha = Viṣṇu (1000 names).
Sarvapṛāṇishu nityastha(h) = Agni (q.v.).
Sarvapūjita, Sarvaratnavid, Sarvasādhana, Sarvasādhunishevita = Īva (1000 names²).
Sarvasaha = Viṣṇu (1000 names).
Sarvasaṅgā, a river. § 574 (Jambūkh.): VI, 9, 344 (only C., B. has Sarvām Gaṅgām).
Sarvasāraṅga, a serpent. § 67 (Sarpasattva): I, 57, 2159 (of Dhṛtarāṣṭra's race).

Sārvasenī ("daughter of Sarvasena") = Sunandā, wife of Bharata: I, ††3785.
Sarvasūkṣma = Kṛṣṇa: XII, 1512.
Sarvāsūnilaya(h) = Viṣṇu (1000 names).
Sarvasurapravira = Skanda: III, 14646.
Sarvasureça = Īva: XIII, 903 (B. *Surāsūreçaya*).
Sarvasyādi(h) = Sūrya (the Sun): III, 153.
Sarvataçcakṣus = Viṣṇu (1000 names).
Sarvataḥ çrutimāmi loke, Sarvataḥpāṇipādānta = Īva (1000 names²).
Sarvātman¹ = Īva: VIII, 1438; XIII, 1145 (1000 names²).—Do.² = Kṛṣṇa (Viṣṇu): XII, 1605, 1616, 1672, 13426, 13754 (*Nārāyaṇa*).
sarvatobhadra, name of a battle array. § 586 (Bhīṣma-vadhap.): VI, 99, 4500 (*vyaham*, formed by Bhīṣma).—§ 611 (Çalyap.): IX, 8, 387 (*vyaham*, formed by Çalya).
Sarvātodyaparigraha = Īva (1000 names²).
Sarvato 'kṣiçīromukha = Īva (1000 names²).
Sarvatomukha¹ = Kṛṣṇa (Viṣṇu): III, 15534; XII, 13496 (*Purusha*); XIII, 7036 (1000 names).—Do.² = Īva (1000 names²).—Do.³ = Sūrya: III, 154 (so B., °su °C.).
Sarvato vṛtta(h) = Mahāpuruṣa (Mahāpuruṣastava).
Sarvatūryaninādin = Īva (1000 names²).
Sarvavāc = Viṣṇu (1000 names).
Sarvavarishṭha = Īva (1000 names²).
Sarvavāsa¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Īva (1000 names²).
Sarvavāsin = Īva (1000 names²).
Sarvavid¹ = Īva: VII, 9594; XIII, 7498.—Do.² = Kṛṣṇa (Viṣṇu): XII, 1616; XIII, 6963 (1000 names), 7034 (do.).
Sarvavigraha, Sarvavikhyāta = Īva (1000 names²).
Sarvayādavanandana = Kṛṣṇa: V, 3344, 4673; X, 647; XII, 1704.
***sarvayajña**, name of a sacrifice: XII, †612.
Sarvayogeçvareçvara = Īva: XII, 10240.
Sarvayogaviniṣṭa = Viṣṇu (1000 names).
Sarvayogin, Sarvāyudha = Īva (1000 names²).
Sarveça = Kṛṣṇa: VII, 2957.—Do.² = Īva: VII, 9519 (only B.); XIV, 198 (do.).
Sarveçvara = Viṣṇu (Kṛṣṇa): VI, 4462; XIII, 6960 (1000 names).
Sarveshām pṛāṇinām pati(h) = Īva (1000 names²).
Saryāti, v. Çaryāti.
Sat¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Satām gatiḥ = Viṣṇu (1000 names).
Satīrtha = Īva: XIV, 195 (read with B. *Sutīrthāya*).
Satkarṭṭ, Satkīrti = Viṣṇu (1000 names).
Satkṛta = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Satkṛti, Satparāyana, Satpathācāra = Viṣṇu (1000 names).
Satrājīti, a Vṛṣṇi prince. § 793 (Mausalap.): XVI, 3, 79 (had owned the jewel Syamantaka).
Satrājīti ("daughter of Satrajit") = Satyabhāmā, wife of Kṛṣṇa: III, 14652; XVI, 145 (*Satyā*).
Sattā, Sattrā = Viṣṇu (1000 names).
Sattva, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranāmaka): I, 117, 4543.
Sattva(m) = Īva (1000 names).
Sattvastha = Kṛṣṇa (Viṣṇu): XII, 1614; XIII, 7001 (Viṣṇu's 1000 names).
Sattvat, Sāttvat, Sāttvata, v. Satva°, Sātra°.
Sattvavat, Sāttvika = Viṣṇu (1000 names).
Satuṅga, v. Sutuṅga.

Satvan, v. *Satvāvṛhattvā*.

Satvat (C. *Satt°*), pl., a people = *Sātvata*, pl.: VII, 7662 (*°āṇi varāḥ*, i.e. *Sātyaki*); XII, 13237 (the worshippers of *Kṛṣṇa*).

Sātvat (C. often *Satt°*), pl. = *Sātvata*, pl.: V, 2581 (*ṛṣhabham sarva-S°ām* i.e. *Kṛṣṇa*), 3041 (*purogah sarva-S°ām*, i.e. *Kṛṣṇa*), 3334 (*ṛṣhabha sarva-S°ām*, i.e. *Kṛṣṇa*), 3360 (do., do.), 4370 (*ṛṣhabhe sarva S°ām*, do.); VII, 3649 (*°ām vare*, i.e. *Sātyaki*); VIII, 1639 (*Sātyakiḥ S°ām varāḥ*), 2208 (do.); IX, 3502 (*°ām varāḥ*, i.e. *Kṛṣṇa*), 3532 (*°ām greshṭha*, do.); X, 726 (*°ām pravaram*, do.); XII, 1502 (*°ām gatiḥ*, do.), 1614 (*°ām patiḥ*, do.), 7533 (*ṛṣhabham sarva-S°ām*, = do.).

Sātvata (C. often *Satt°*), adj. ("belonging to the *Sātvatas* or to *Sātvata* = *Kṛṣṇa*"). § 581 (*Bhishmavadhap.*): VI, 66, 3012 (*vidhiṃ*).—§ 602 (*Dronavadhap.*): VII, 191, 8793 (*sampātām?*).—§ 641 (*Rājadh.*): XII, 64, †2412 (*dharmāḥ*, only C., B. has *gāṇvatāḥ*).—§ 717c (*Uparicāra*): XII, 336, 12714 (*vidhiṃ*), 12719 (*vidhiṃ*).—§ 717b (*Nārāyaṇīya*): XII, 349, IV, 13575 (*dharmāḥ*; only B., C. has *gāṇvatām*), 13580 (*dharmam*), 13632 (*dharmāḥ*).

Sātvata (C. often *Satt°*), pl. (*°āḥ*), a people (a tribe of the *Yādavas*; sometimes it designates the worshippers of *Sātvata*, i.e. *Kṛṣṇa*). § 253 (*Haraṇūharaṇap.*): I, 221, 7965.—§ 291 (*Çiçupālavadhap.*): II, 45, 1566 (*°ānām nṛçamādmā*, sc. *Çiçupāla*).—§ 402 (*Tirthayātrāp.*): III, 120, †10278 (*sa-Vṛṣṇi - Bhojāndhakayodhamukhya . . . S°çarasēnā*).—§ 555 (*Sainyodyogap.*): V, 19, 570 (*Yuyudhānaḥ . . . S°āndam mahārathah*).—§ 598 (*Jayadrathavadhap.*): VII, 85a, 3023 (*Kuru-Pāṇḍu-S°aiḥ*).—§ 599 (do.): VII, 121, 4853 (*°ānām mahārathah*), i.e. *Sātyaki*; 140, †5839 (*pravaraḥ S°ānām*, i.e. *Sātyaki*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 157, 6967.—§ 604 (*Kurṇap.*): VIII, 7, †197 (*°ānām varishṭhah*, sc. *Kṛtavarman*); 9, 326 (*Kṛtavarmā . . . S°āndam mahārathah*).—§ 606 (do.): VIII, 35, 1644.—§ 717b (*Nārāyaṇīya*): XII, 340, 12965 (*sarva-S°amukhyānām*); 343, 13237 (*°jānāḥ*, the worshippers of *Kṛṣṇa*); 349, 13602 (= do.). Cf. *Satvat*, pl., *Sātvat*, pl.

Sātvata = *Balarāma*; LX, 3035.

Sātvata (C. *Satt°*) = *Cekitāna*: VI, 3718, 3720.

Sātvata (C. sometimes *Satt°*) = *Kṛṣṇa*: I, 7896, 8083 (*Vāsudevam*); III, 1954 (do.); V, 2563 (*K°*), 2565 (etymology), †2576; IX, 124 (*°au* = *Sātyaki* and *Kṛṣṇa*); XII, 12968 (ninth avatāra of *Vishṇu*), 13237 (etymology); XIV, 381, 1526.

Sātvata (C. sometimes *Satt°*) = *Kṛtavarman*: I, 7991 (*K°*); V, 4874 (*K°*); VI, 623 (*K°*), 2109 (*K°*), 2404 (*K°*), 3532 (*K°*), 3634, 3838 (*K°*), 3972 (*Ḥardikyaḥ*), 4244 (*K°*), 5270; VII, 3253 (*K°*), 3279, 4520; VIII, 2133 (*K°*); IX, 293 (*K°*), 1095, 1097, 1102 (*°au*, i.e. *Sātyaki* and *Kṛtavarman*), 1377, 1398 (*K°*), 1459 (*K°*), 1681 (*K°*), 3609 (*K°*), 3627 (*K°*); X, 143 (*K°*), 150, 213 (*K°*), 485 (*K°*).

Sātvata (C. often *Satt°*) = *Sātyaki*: II, 50 (so PCR.); VI, †2592, †2593, 4058 (only C., B. has *Sātyakasya*), 4694 (*S°*), 5387; VII, 343, 1110, 3006, 3608, 3624, 4050, 4142, 4174, 4227, 4238, 4378, 4391, 4420, 4456, 4471, 4480, 4558, 4562, 4567, 4586, 4593, 4595, 4600, 4614, 4635, 4642, 4649, 4658, 4680, 4751, 4788, 4811, 4839, 4876, 4964, 5016, 5107, 5111, 5118, 5119, 5120, 5136, 5138, 5143, 5151, 5168, 5279, 5311 (?), 5317 (?), 5459 (*sa-S°ān*), 5868, 5879, 5887, 5926, 5939, 5941, 5978, 6045 (*na ca çakyo raṇe jetum S°o manujar-shabhah*), 6094, 6115, 6328, 6332, 6365, 6386, 6496, 6628, 6730, 6732, 6735, 6755, 6784, 6926, 6927, 6930, 6933, 6998 (*saha-S°ān*), 7001 (*sa-S°ān*), 7228, 7243, 7247, 7248, 7256,

7281, 7405, 7406, 7639, 7651, 7676, 7681, 7837, 8290, 8653, 8657, 8663, 8807, 8811, 9150, 9169, 9307, 9323; VIII, 518, 2983 (?); IX, 124 (*°au* i.e. *Sātyaki* and *Kṛṣṇa*), 351, 787, †1092, 1102 (*°au*, i.e. *Sātyaki* and *Kṛtavarman*), 1116.

Sātvataçreshṭha = *Kṛṣṇa*: VI, 4865.—Do.² = *Sātyaki*: VII, 5945.

Sātvatāgrya = *Sātyaki*: VI, 780.

Sātvatām patiḥ = *Vishṇu* (1000 names).

Sātvatāmukhya = *Kṛṣṇa*: II, 1686.—Do.² = *Pradyumna*: III, 754.—Do.³ = *Sātyaki*: VII, †4691 (C. *Satt°*).

Sātvatapravara = *Kṛṣṇa*: II, 1626 (*K°*).—Do.² = *Sātyaki*: VII, 5937 (C. *Satt°*).

Sātvatapūṅgava = *Sātyaki*: VII, 5924 (C. *Satt°*).

Sātvatarshabha = *Sātyaki*: VII, 6330 (C. *Satt°*).

Sātvatātma-jā = *Subhadrā*: I, 7978.

Sātvatī = *Subhadrā*: I, 8028 (C. *Satt°*); XIV, 2020; XV, 23, 348, 437, 778.

Sātvatīputra = *Abhimanyu*: VI, 3228; VII, 1665, 2573.

Sātvatīputra = *Kṛṣṇa*: II, 1376.

Sātvatisuta = *Çiçupāla*: II, 1566.

satvāvṛhattvā: I, 4813 (so C., B. reads *rtvāvṛhattvā*, the text is presumably corrupted, one or two names [of *Deva-gandharvas*] are expected here (perhaps *Satvan* (or *Rtvān*) and *Brhatvan*); cf. I, 2554, where is read *Siddhaḥ Parnaçca*).

Satya, name of one or more brahmins. § 261 (*Subhākriyāp.*): II, 4a, 105 (waited upon *Yudhisṭhira*).—§ 686 (*Mokshadh.*): XII, 273, 9816, 9819, 9823.—§ 736b (*Vitahavyop.*): XIII, 30, 2001 (son of *Vitatya* and father of *Santa*).

Satya, name of a fire. § 490 (*Āṅgīrasa*): III, 219, 14142 (= *Nishkṛti*, son of the fire *Niçeyavana*).

Satya, a Kuru warrior. § 579 (*Bhishmavadhap.*): VI, 54¹², 2309 (a *Kaliṅga*?, slain by *Bhīmasena*).

Satya = *Çiva*: VII, 2877.—Do.² = *Kṛṣṇa* (*Vishṇu*): XII, 1507, 1614; XIII, 6961 (*Vishṇu's* 1000 names), 6972 (do.), 7042 (do.).

Satya(m) = *Çiva* (1000 names¹).

Satyā = *Satyavati*: I, 4287, 4292.

Satyā = *Satyabhāmā*: III, 14658, 14706, 14708, †14711, †14716, 14723; V, 2329; XVI, 145 (*Sātrājiti*).

Satyā, wife of the fire *Çamyu*. § 490 (*Āṅgīrasa*): III, 219, 14133.

Satyabhāmā, daughter of *Sātrājiti*, wife of *Kṛṣṇa Vāsudava*. § 10 (*Parvasaṅgr.*): I, 2, 324 (*samvādas talah parva Draupadi-S°yoh*, i.e. *Draupadi-Satyabhāmasamv.*).—§ 11 (do.): I, 2, 469 (*Draupadyāḥ . . . samvādah S°ayā*, do.).—§ 452 (*Mārkaṇḍeyas.*): III, 183, 12563 (*sahitah S°ayā*, sc. *Kṛṣṇa*), 12567.—§ 453 (do.): III, 183, 12602.—§ 510 (*Draupadi-Satyabhāmasamv.*): III, 233, 14649, 14651, 14657, 14666 (conversation between *Draupadi* and *Satyabhāmā*).—§ 511 (do.): III, 235, 14724, 14739 (do.).—§ 549 (*Pāṇḍava-praveçap.*): IV, 9, 262 (*Kṛṣṇasya mahishṭm priyçm*).—§ 561 (*Yānasandhip.*): V, 59, 2326.—§ 793 (*Mausalap.*): XVI, 3, 80; 7, 250 (after the death of *Kṛṣṇa*, S., etc. entered the forest). Cf. *Sātrājiti*, *Satyā*.

Satyaçravas, a Kuru warrior. § 572 (*Rathātīritha-saṅkhyānap.*): V, 167, 5790 (*brhadbalaḥ*, a ratha in the army of *Duryodhana*, Nil. takes *satyaçravāḥ* as an adj. and *Brhadbala* as the name, but *Brhadbala* is mentioned v. 5765).—§ 693 (*Abhimanyuvadhap.*): VII, 45, 1805, 1806 (seized by *Abhimanyu*).

Satyadeva, a Kuru warrior. § 579 (*Bhishmavadhap.*): VI, 54¹², 2309 (a *Kaliṅga*?, slain by *Bhīmasena*).

Satyadharman, a *Pāṇḍava* prince. § 569 (*Bhaga-*

vadyānap.): V, 141γ, 4779 (*Saumakīh*, PCR. takes *satya-dharmā* as an adj. to *Saumakīh* = Yudhāmanyu).

Satyadharman² = Viṣṇu (1000 names).

Satyadharmaparākrama, **Satyadharmaparāyana** = Viṣṇu (1000 names).

Satyadhr̥ti, one or more princes. § 232 (*Svayamvarap.*): I, 186, 6990 (present at the *svayamvara* of Draupadī).—§ 572 (*Rathātirathasaukhyānap.*): V, 171, 5910 (among the mahārathas of the Pāṇḍavas).—§ 573 (*Ambopākhyānap.*): V, 196μ, 7649 (*Sauoitīh*, in the army of Yudhishtīra).—§ 585 (*Bhīṣmavadhap.*): VI, 93ψ, 4151 (*Sauoitīh*): 95δδ, 4254.—§ 592 (*Samcāptakavadhap.*): VII, 23o, 988, 990 (*Sauoitīh*).—§ 604 (*Karṇap.*): VIII, 6, 181 (has been slain), 184.

Satyajit, a Pāṇcāla, son of Drupada. § 209 (*Drupadaśāsana*): I, 138, 5480, 5483, 5485, 5487, 5488, 5491 (took part in the battle when Droṇa, etc., assailed Drupada).—§ 561 (*Yānasandhip.*): V, 57ζ, 2235 (*°pramukhāih*, sc. the sons of Drupada).—§ 572 (*Rathātirathasaukhyānap.*): V, 171, 5903 (among the Pāṇcālas in the army of Yudhishtīra), 5916 (*Drupadātmapajh*).—§ 591 (*Samcāptakavadhap.*): VII, 17, 716, 717 (protected Yudhishtīra).—§ 592 (do.): VII, 21, 858, 860, 865, 867, 870, 871, 875 (do., slain by Droṇa).—§ 603 (*Nārāyaṇāstrumokṣhap.*): VII, 199χ, 9228 (*yena*, i.e. by Droṇa, *Pāṇcālāh S°mukhāh* . . . *vinipātītāh*).—§ 604 (*Karṇap.*): VIII, 6, 154 (had been slain by Droṇa).—§ 795 (*Svargārohanap.*): XVIII, 5λ, 149. Cf. Pāṇcāla, Pāṇcālyā.

Satyaka, a Vṛṣṇi, son of Āṇi and father of Sātyaki (*Yuyudhāna*). § 83 (*Ādivamcāvatāraṇa*): I, 63, 2434 (father of Sātyaki).—§ 252 (*Subhadrāharanap.*): I, 219, 7916 (*S°ah Sātyakiḥ caiva*).—§ 253 (*Harāṇāharanap.*): I, 221, 7991 (do.).—§ 264 (*Sabhākriyāp.*): II, 4β, 125 (*Čineh sulaḥ*).—§ 785 (*Anugītāp.*): XIV, 62ε, 1855. Cf. Čineh suta(h) (II, 125).

Sātyaka = Sātyaki, q.v.

Satyakarman¹, a Trigarta prince. § 591 (*Samcāptakavadhap.*): VII, 17a, 689 (among five Trigarta brothers who belonged to the *Samcāptakas*).—§ 611 (*Čalyap.*): IX, 27, 1480 (slain by Arjuna).

Satyakarman² = Kṛṣṇa: XII, 1614.

Sātyaki ("the son of Satyaka"), a Vṛṣṇi, properly named Yuyudhāna, son of Satyaka and grandson of Āṇi. [§ 4 (*Anukram.*): I, 1, †194 (*Yuyudhānam*).—§ 11 (*Parvasaṅgr.*): I, 2, 534, 571.—§ 83 (*Ādivamcāvatāraṇa*): I, 63, 2433 (*S°h Kṛtavarmā ca Nārāyaṇam anuvratāu*, son of Satyaka).—§ 130 (*Amcāvat.*): I, 67, 2714 (*Vṛṣṇikulodvahaḥ*, born from the pakṣha of the Maruts).—§ 232 (*Svayamvarap.*): I, 186, 6998 (present at the *svayamvara* of Draupadī).—§ 243 (*Vidurāgamanap.*): I, 205, 7507 (partisan of the Pāṇḍavas).—§ 252 (*Subhadrāharanap.*): I, 219, 7916.—§ 253 (*Harāṇāharanap.*): I, 221, 7991 (came to the wedding of Arjuna and Subhadrā).—§ 264 (*Sabhākriyāp.*): II, 4, 129 (*Yuyudhānaḥ*, instructed by Arjuna in the science of arms).—§ 273 (*Rājāsūyārambhap.*): II, 14, 621 (among the seven *atirathas* of the Vṛṣṇis).—§ 296 (*Dyūtap.*): II, 53, 1920 (held the umbrella for Yudhishtīra at the *rājasūya*), 1926.—[§ 318 (*Arjunābhigamanap.*): III, 13, 611 (*Yuyudhānaḥ*, told Kṛṣṇa of the gambling)].—§ 320 (*Saubhavadhap.*): III, 18 [735 (*Činer naptā*)], 744 (*°m Baladevaḥ ca ye cānya 'ndhaka-Vṛṣṇayāh*); 21, 833, 836.—[§ 342 (*Indralokābhigamanap.*): III, 51, 2009 (*Yuyudhāna-Bhīmau*).—§ 343 (*Nalopākhyānap.*): III, 52, 2019.—§ 400 (*Tīrthayātrāp.*): III, 118, †10233 (*Čineh* . . . *pautraṃ*, came to Yudhishtīra

in Prabhāsa)].—§ 402 (do.): III, 120 (†10259). [†10286 (*Činipravāra*).—[§ 448 (*Ājagarap.*): III, 176, †12330 (*Čineh* . . . *naptā*).—§ 553 (*Vaiṣṇīkīp.*): IV, 72, 2357 (*Yuyudhānaḥ*, came to the wedding of Abhimanyu and Uitarā).—§ 554 (*Sainyodyogap.*): V, [1, †4 (*Činipravāraḥ*), †40 (do.)]; 2, (41) (only B.). [55 (*Yuyudhānasya*).—[§ 555 (do.): V, 19γ, 570 (*Yuyudhānaḥ*, came to Yudhishtīra with an army)].—§ 556 (*Saṅjayayānap.*): V, 20, 619 (in the army of Yudhishtīra); 22, [†653 (*Sātyakāh*), †668; 25η, 732; [27, †783 (*Yuyudhānaḥ*); 28ι, †804 (*Čameyāh*); 30ν, †868.—§ 561 (*Yānasandhip.*): V, 48, [1817 (*Čaine-yena*), †1852 (*Činer naptāram*), †1858 (*Mādhavasya*); [50, 2006 (*Yuyudhānena Vṛṣṇivirena*); 53, 2109; 55, 2204; 57ε, 2233 (*Yuyudhānam*), [2252 (*Yuyudhānaḥ*, will fight with Kṛtavarman); 58φ, 2315 (*Yuyudhānena*); 61ψ, 2406; 65γγ, 2488 (*sammato 'ndhaka-Vṛṣṇinām*).—§ 562 (*Bhagavadāyānap.*): V, 80ε, 2856; 81, (2866), 82, 2872; 83, 2930 (*Činer naptāram*), 2941 (accompanied Kṛṣṇa); 94, 3347, 3362, 3377; 95ν, 3404.—§ 567 (do.): V, 130, 4373, 4380 (discovered the plan of seizing Kṛṣṇa); 131, 4441.—§ 569 (do.): V, 137, 4669; 141γ, 4779, 4797; 143ι, 4871, 4884 (*Kṛṣṇarāh saha-S°ih*).—§ 570 (*Sainyanir-yānap.*): V, 151a, 5101 (among the seven leaders of Yudhishtīra's troops), [5143 (*Yuyudhānavṛtīyam Dhr̥ṣṭadyumnam*), (ζ), 5161; 152η, 5175 (*Yuyudhānaḥ*); [157, 5324 (*Činipūṅgavam*).—§ 571 (*Ulūkādūtāgamanap.*): V, 162, 5591; [164ε, 5708 (*Vṛṣṇeyam Yuyudhānam*, pitted against Jayadratha).—§ 572 (*Rathātirathasaukhyānap.*): V, 170, 5882 (*Mādhavaḥ*, among the heroes in the army of Yudhishtīra).—§ 573 (*Ambopākhyānap.*): V, [194γ, 7598 (*Yuyudhānaḥ*), 7600 (*Čameyāh*); 196, [(η), 7622 (*Yuyudhānam*), 7630 (do.), (λ), 7645 (*Vṛṣṇinām pravaraḥ*).—§ 576 (*Bhagavadpītāp.*): VI, [19ε, 714 (*Yuyudhānaḥ*); 22, 780 (*Yuyudhānena*); 250, [833 (*Yuyudhānaḥ*), (κ), 846.—§ 578 (*Bhīṣmavadhap.*): VI, 45², 1680 (attacked Kṛtavarman), 1681; 47ε, 1837, 1838 (pierced by Bhīṣma), [1865 (*Sātyake*); 48κ, 1962, 1972 (pierced by Bhīṣma); 50ν, 2060, (π), 2082; 51aa, 2117.—§ 579 (do.): VI, 52ζ, 2149; 54¹, 2333, 2340, 2352, 2353 (assisted Bhīma and Dhr̥ṣṭadyumna).—§ 580 (do.): VI, 560, 2417; 57κ, 2454, 2460; 58, 2468, 2470 (fought with the Gāndhāras), 2499; [59, †2587 (*Činipravāraḥ*), †2589 (do., came to the aid of Arjuna), †2592 (*Čameyāṃ, Činipravāra*), †2594 (*Čameyā*).—§ 581 (do.): VI, 63³, †2806 (*Činipravāraḥ*, attacked Bhīṣma), †2812 (attacked by Bhūriçravas); 64, 2813, 2814, 2816 (encounter with Bhūriçravas).—§ 582 (do.): VI, 69a, 3064, (²), 3076 (checked Droṇa), (¹), 3079; 71ε, 3140; 72η, 3169, 3187 (the charioteer of S. slain by Bhīṣma); 74¹, 3240, 3245, 3249, 3250, 3266 (encounter with Bhūriçravas who slew ten sons of S.).—§ 583 (do.): VI, 75a, 3284.—§ 584 (do.): VI, 81, 3560 (attacked by Alambusha); 82, 3615, 3621, 3623 (encounter with Alambusha); 86², 3819, (¹), 3825, (ζ), 3839.—§ 585 (do.): VI, 87, 3864 (at the horn of the *çṛṅgātaka vyūha*); 89ν, 3946; 96, 4340 (attacked by Kṛtavarman and Bāhlika).—§ 586 (do.): VI, 99ζ, 4509; 1010, 4586, 4623 (pierced Kṛpa), 4637 (fought with Droṇa), 4640 (fought with Droṇa); 103ν, 4694 (*Sātvataḥ*, attacked Bhīṣma); 104, 4744 (pierced Kṛtavarman), 4755, 4763 (pierced by Bhīṣma); 106σ, 4803, 4806 (pierced by Droṇa).—§ 587 (do.): VI, 108, 4999, (β), 5013; 109ε, 5074; 110, 5107 (fought with Duryodhana); 111, 5140, 5144, 5152 (fought with Alambusha and Bhagadatta); 1120, 5234; [115, 5361 (*Činer naptā*, fought with Açvatthāman)]; 116,

5384, 5386 (fought with Aṣvatthāman); **118v**, 5554, 5558; **119x**, 5577, (w), 5587.—§ 589 (Droṇābhishekap.): VII, **2a**, †68, †82; **8η**, 228, [†248 (Çineḥ . . . naptā), †251 (Çaineya)]; [10, 339 (Yuyudhāna; δ: Having crushed the host of the Sauwtra king, Yuyudhāna took for his wife the beautiful Bhoja maiden (Bhojāṃ kanyāṃ). In battle he is equal to Vāsudeva, and has, through the instruction of Arjuna, become foremost in the use of arrows and equal to Arjuna himself in weapons; he is equal to Rāma in prowess, etc., and in knowledge of the *Brahmāstra*)]—§ 590 (do.): VII, **14**, 529 (pierced Kṛtavarma), (a), 577; **16**, [(β), 633 (°-Sātyakaiḥ)], (γ), 646 (pierced by Droṇa), (δ), 650.—§ 592 (Samçaptakavadhap): VII, **21x**, 904, 911, (μ), 916; **22**, 942 (°pramukhā rathāḥ); [**23o**, 951 (Çaineyah, description of his horses); **25**, 1073 (Çineḥ paṇṭam, checked by Kṛtavarma)]; **26**, 1171 (attacked by Bhagadatta); **31φ**, 1348; **32**, [(φ), 1380 (Yuyudhānaprabhṛtayah)], (ββ), 1427, [1439 (Çaineyah, pierced Karna), 1441 (Sātyakārṇavāt)], 1443.—§ 593 (Abhimanyuvadhap.): VII, **35δ**, 1508, (ζ), 1528; **40o**, 1695; **42π**, 1743; **43p**, 1769, 1776.—§ 597 (Pratiñāp): VII, **83a**, 2949; **84**, 3008 (Arjuna exhorted S. to protect Yudhishtira).—§ 598 (Jayadrthavadhap.): VII, **85δ**, 3047 (Vṛshnirtrah), [3056 (Çaineyena)]; **86**, 3082, 3083.—§ 599 (do.): VII, **95**, 3530 (attacked by Duḥśāsana); **96**, 3555, 3556 (fought with Duḥśāsana); **97**, 3603, 3605 (Çinipungavah, rescued Dhrṣṭadyumna); **98**, 3644, 3646, 3653, 3655, 3661 (encounter with Droṇa); **106**, 3978 (attacked by Vyāghradatta); **107**, 4017 (slew Vyāghradatta, the son of the Māgudha king), 4052; **110**, 4136 (Yuyudhānena), 4137, 4141, 4143, 4147 (Vṛshnivarah), 4148, 4152, 4177, 4186, 4229 (fought with Droṇa and was rescued by Yudhishtira, etc.); **111**, 4240 (Çinipungavah); **112**, 4293, 4360 (read *sa S°iḥ* with B.), 4361, 4364, 4370 (at the injunction of Yudhishtira S. set out to assist Arjuna); **113**, 4375, 4382, 4392, 4393 (Yuyudhānah), 4395, 4397, (4404), 4416, 4417, 4418, 4419, 4421, 4424, 4425, 4426, 4427, 4431, 4433 (encounter with Kṛtavarma, etc.); **114**, 4468, 4476; **115**, 4516, 4549, 4550 (fought with Kṛtavarma and the elephant division headed by Rukmarutha), 4574, 4577, 4583, 4584, 4590, 4592 (slew Jalasandha), 4600; **116**, 4610, 4613, 4618, 4620, 4627, 4639, 4643, 4644 (fought with Droṇa, etc.; vanquished Kṛtavarma); **117**, 4659, 4663, 4665, 4672, 4675, 4679 (encounter with Droṇa); **118**, †4689, †4692, †4694 (slew Sudarçana); **119**, 4702 (Vṛshnipungavah), (4728), 4741, 4742, 4745, 4755 (praised by his charioteer, vanquished the Yavanas, the Kāmbojas, etc.); **120**, 4767, 4769, 4776, 4778, 4782, 4787, 4789, 4791, 4796, 4797, 4799, 4802, 4804 (fought with Duryodhana, etc.); **121**, 4808, 4823, 4832, 4835, 4837, 4841, 4845, 4847, 4860 (vanquished the Samçaptakas, Mlecchas, etc.); **122**, 4869, 4879, 4886, 4887, 4888 (continuation); **123**, 4936, 4938, 4941, 4942, 4957, 4960, 4961, 4962, 4963; 4970 (encounter with Duḥśāsana, whom he defeated but did not slay); **124**, 4972, 4974, 4991; **126**, 5102 (Vṛshnīnam pravaraṇ), 5105 (Çaineyah), 5106, 5109 (Vṛshneyam), 5121, 5140, 5141, 5143 (Sātvatam); **128oo**, 5243, 5255; **130**, 5314, 5316, [5326 (Yuyudhāna-Vṛkodarau)]; **134**, 5557 (Kṛṣṇa-S°i); **136ψψ**, 5613; **137ωω**, 5629; **139**, 5806; **140γγγ**, †5828, †5831 (slew Alambusha), [†5839 (Çaineyam)], **141**, 5845, 5856, 5857, 5858, 5859, 5860, 5861, 5862, 5863, 5864, 5865, 5866, 5867, 5871, 5874, 5876, 5877 (defeated the Trigartas and proceeded to where Arjuna was); **142**, 5899, 5901, 5903, 5908, 5929, 5932, 5936, 5943 (Vṛshneyam), 5946 (pravaraṇ Vṛshnītrāṇam) (defeated by Bhūriçravas);

143, 5953, 5971, 5974, 5980, 5982, 6002, 6006, 6007, 6011, (6012) (slew Bhūriçravas when the latter was sitting in prāya); [144, 6027 (Çaineyasya)].—[§ 599a (Çini): VII, **144**, 6041 (Çineḥ sutam), 6043 (do.)].—§ 599 (Jayadrthavadhap.): VII, **147**, 6325 (rushed at Karna), 6327, 6335, 6337, 6341, 6354 (Yuyudhānah), 6364, 6368, 6371, 6373, 6375, 6376 (fought with Karna, etc.); **149**, 6482, 6484 (Bhīma-S°i), [6492 (Yuyudhāna-Vṛkodarau)]; **150**, 6514 (had slain Jalasandha, cf. chap. 115).—§ 600 (tihatōtkacavadhap.): VII, **154β**, 6618; **156**, 6729, 6731 (only B.), 6738, 6753, 6756, (θ), 6762, (ι), 6782, 6783 (encounter with Somadatta, etc.); **157**, 6924, 6929 (encounter with Somadatta); **162**, 7224, 7230, 7231, 7240, 7241, 7245, 7246, 7251 (encounter with Somadatta, whom he slew); [165, 7361 (Çaineyam, attacked by Bhūri)]; **166**, 7398, 7406, 7407, 7410 (encounter with Bhūri, whom he slew); **170**, 7638, 7640, 7641, 7642, 7643, 7646, 7647, 7649, 7662 (Sātvatām varah), 7664, 7666, 7667, 7677 (encounter with Karna, etc.); **171**, 7683, 7685 (encounter with Duryodhana), [(ξξ), 7732 (Yuyudhānah)]; **172**, [7743 (Çaineyapramukhān), (π), 7745 (Çinipungavam), 7747 (Çaineyam)], (σ), 7758; **173**, 7835, 7836 (protected Ghatōtkaca); [177ψψ, 8060 (Yuyudhānah)]; **178**, (ωω), 8080 (Yuyudhānah), (aaa), 8084; **179βββ**, 8119; **182**, 8279, 8293 (questioned Kṛṣṇa about the dart of Karna).—§ 601 (Droṇavadhap.): VII, **184a**, 8368.—§ 602 (do.): VII, **187ι**, 8544; **189**, 8646, 8649, 8660, 8664, 8665, 8667, 8668, 8670, 8671 (encounter with Duryodhana); **191**, 8801, 8805, 8806 (rescued Dhrṣṭadyumna); [192, 8809 (Çaineyasya), 8810 (Çaineyam), 8812 (do.), 8813 (Çaineyasya)].—§ 603 (Nūrāṇanāstrāmokṣap.): VII, **195o**, 9008; **198**, 9133, 9150, 9156, 9165, 9171, 9176, 9191 (quarrelled with Dhrṣṭadyumna); **199**, 9220; **200**, 9310, 9314, 9315, 9317 (encounter with Aṣvatthāman); **201cc**, 9401.—§ 604 (Karnap.): VIII, **5ζ**, 106 (had slain Bhūriçravas), 134 (had slain Jalasandha).—§ 605 (do.): VIII, **12ββ**, 454; **13**, 492, 497, 499, 500, 506, 510, 511, 513, 519, 524 (slew the Kaikeya princes Viṇḍa and Anuvinda); [**21cc**, 845 (Yuyudhānah, proceeded against Karna)]; **22ηη**, 870, 873, 875 (killed the elephant of the Aṅga king and its rider), [(κκ), 888 (Pāñcāla-Çaineyau)]; **30**, [†1211 (Çiniputram), †1213 (Çinipravaraṇ), †1214 (Çinivṛshabhah), †1215 (Çinivṛshabha, fought with Karna, etc.)], (νν), 1227, 1229.—§ 606 (do.): VIII, **35**, 1639 (Sātvatām varah, had been vanquished by Karna).—§ 607 (do.): VIII, **37γ**, †1728.—§ 608 (do.): VIII, **46**, [2167 (Çinipungavah, shall proceed against Kṛtavarma)], (η), 2208 (Sātvatām varah); [**47μ**, 2229 (Sātyakena)]; **48ξ**, 2253, 2274, 2277 (defeated Vṛshasena and fought with Duḥśāsana), (σ), 2296; **49τ**, 2304, (χ), 2333, (ω), 2359, 2387 (°pramukhāḥ); **50**, 2398 (protected Yudhishtira); **51**, 2502 (attacked Karna); **55**, 2659, (κκ), 2662, 2663 (λλ), 2666, 2673 (fought with Aṣvatthāman); **56**, 2728 (defeated by Karna), [(ππ), 2756 (Çiner naptā)]; **59**, 2924 (fought with Karna), (ψψ), 2946; **60ββ**, 3001, [3034 (Çaineyena)]; **61**, 3079 (proceeded against Çukuni), 3111, 3113 (encounter with Çukuni whom he defeated), 3116; **63ηηη**, 3200; [**66iii**, 3318 (Yuyudhānasya)]; **67κκκ**, 3373 (Çaineyah); **73vvv**, 3732; [**74**, φφφ, 3794 (Çaineyasya), 3796 (Sātyakasya)]; **75xxx**, †3811; **78γ**, 3955, 3956, 3961 (fought with Karna); **79**, 4028, [(ι), 4087 (°Çaineya-)]; **82**, †4182 (his horses slain by Karna), [†4185 (Çaineya°, slew Prasena)], †4205; [**83π'**, †4306 (Çaineya°)]; **93**, 4864, 4872; **96**, [4991 (Yuyudhānam)], (βa'), 5030 (Vṛshnīnam pravara rathāḥ).—§ 609 (Çalyap.): IX, **1δ**, 36 (among the seven

who are left of Yudhishtīra's army after the nightly encounter); 2ζ, 79.—§ 610 (do.): IX, 3, 156 (attacked Çakuni), 164; 4μ, 223 (°eh . . . vegah); 7τ, 335.—§ 611 (do.): IX, 8ζ, 396; 10κ, 516, [11λ, 550 (Çaineyam)]; 12ο, 646, 652; 13, 656, (ο), 660, 663, 667, 673, 674, 675, 679, 683, 688 (fought with Çalya); 15, 761, (ρ), 768, 771, 775, 776, 778, 781, 784, 785, 786 (do.); 16, [σ, 819 (Çaineyah)], (ν), 832; 17χ, 866 [†871 (Çineh . . . naptā), †894 (do.)], 931 (Çiner naptā), 935, 937 (defeated Kṛtavarman); 18ββ, 962, [967 (Çaineyah), 969 (Yuyudhānāh)]; 19εδ, 1020, (ε), 1026, (ηη), 1064; [20θθ, †1084 (Çineh . . . naptā), †1091 (Çinipravārah, slew Çālva)]; 21, 1099 (Çiner naptā, slew Kshemakīrti), 1109, 1118 (fought with Kṛtavarman); 22λλ, 1139, 1143 [1160 (Çaineyah, do.)]; 25, 1391, 1394 (made Sañjaya captive); [27σσ, 1445 (Çinipūṅgarah, do.)].—§ 612 (Hradapraṇṇap.): IX, 29, 1603 (at the injunction of Vṛāsa S. set Sañjaya free); 30ε, 1726.—§ 613 (Gadāyuddhap.): IX, [32β, 1831 (Yuyudhānāt)]; 33θ, 1917.—§ 614 (do.): IX, 34α, 1962.—§ 615 (do.): IX, [35, 1983 (Yuyudhānena, had sided the Pāṇḍavas)]; 61, 3422 (Çaineyena, had slain Bhūriçravas); 62ψ, 3461, 3496, 3497 (the Pāṇḍavas and S. passed the night outside the camp).—§ 616 (Sauptikap.): X, [5, 197 (Yuyudhānena, had slain Bhūriçravas)]; 8, 473 (absent when the nightly encounter took place); 9, 528 (among the seven survivors of the Pāṇḍava army).—§ 617 (Aishikap.): X, 10, 550.—[§ 618 (Jalupradānikap.): XI, 12κ, 315 (Yuyudhānena)].—§ 619 (Strīvilāp.): XI, 23θ, 660 (ācāryam S°eh . . . Droṇam); 24ι, [677 (Yuyudhānena, had slain Bhūriçravas), 678 (Yuyudhānena)], 687 (had slain Bhūriçravas), 690.—§ 635 (Rājadh.): XII, 37, 1382 (accompanied Kṛṣṇa).—§ 637 (do.): XII, 40α, 1444; 44δ, 1530; 46, 1583, 1584, 1585; 47, 1694 (in the same chariot as Kṛṣṇa).—§ 639 (do.): XII, 50, 1815; 52ε, 1889; 53, 1904, 1906, (ο), 1921.—§ 640 (do.): XII, 58γ, 2116.—[§ 777 (Svargārohanik. p.): XIII, 168, 7715 (Yuyudhānena, accompanied Yudhishtīra)].—§ 783 (Anugītāp.): XIV, 52, †1533, †1534 (accompanied Kṛṣṇa).—§ 785 (do.): XIV, 59, 1752 (do.), 1767; [60, 1804 (Yuyudhānasahāyena, sc. Kṛṣṇa)]; 61, 1840; 62ε, 1855; [66θ, 1938 (Yuyudhānena, accompanied Kṛṣṇa), 1946 (Yuyudhānadvītyena, sc. Kṛṣṇa); 83τ, 2557 (Yuyudhānena, accompanied Kṛṣṇa)].—[§ 787 (Āçramavāsap.): XV, 10ν, 332 (Yuyudhānena)].—§ 793 (Mausalap.): XVI, 3, ιι, 90 (slew Kṛtavarman and was himself slain); [6κ, 155 (Yuyudhānāh), 157 (Çaineyam)]; 7, 247 (Yayudhāntm . . . putram S°eh).—§ 795 (Svargārohanap.): XVIII, 1δ, 24; 4, 142 (°pramukhān vīrān, after death among the Sādhyas, etc.).

Cf. also the following synonyms:—

Ānartta ("belonging to the Ānartta tribe"): IX, 947.

Çaineya ("grandson of Çini"): V, †804, †1817, 2109, 2316, 2870, 7600; VI, 2334, 2486 (*Kurupūṅgavau*, i.e. Sātyaki and Abhimanyu), †2592, †2594, 3078, 3617, 3622, 4625, 4627, 4632, 4636, 4638, 5143, 5147, 5157, 5385; VII, †251 (°-Bhīmārjunavāhīṇīçam), 530, 951 (C. Sai°), 1073 (only B.), 1439, 3056, 3616, 3620 (*Droṇa-Ç°au*), 3624 (*Droṇa-Ç°yoh*), 4175, 4176, 4183, 4195, 4199, 4203, 4205, 4232, 4289, 4406, 4465, 4545, 4546, 4547, 4550, 4574, 4580, 4587, 4599, 4605, 4625, 4633, 4648, 4668, 4682, 4748, 4783 (°valāp), 4793, 4806, 4807, 4809 (C. by error Sai°), 4820, 4822, 4824, 4833, 4838, 4861, 4935, 4951, 4958, 4968, 4975, 5104, 5105, †5839, 5847, 5854, 5870, 5900, 6001, 6027 (*utpatīṣṇ Ç°eya*), 6348, 6353 (*Karṇa-Ç°yoh*), 6356, 6363, 6374, 6381, 6784, 7229, 7242, 7255, 7361, 7397, 7399, 7403, 7409, 7411, 7644,

7684, 7695, 7697, 7699, 7700, 7703, 7743 (°pramukhān *Pārthān*), 7747, 8809, 8810, 8812, 8813, 9185, 9302, 9318, 9320; VIII, 501, 509, 521, 522, 888 (*Pāñcala-Ç°au*), 2277, 2283, 2652, 2675, 2676, 2729, 2923, 2925, 2927 (*Karṇa-Ç°yoh*), 3034, 3115, 3117, †3373, 3794, †4087 (*Çikhandi-Ç°-Yamāh*), †4185, †4186, †4306 (*Drupadasutavarishthāh . . . Ç°shashthāh*); IX, 550, 682, 819, 967, 1110 (*Çinipūṅgarah*), 1122, 1160, 3122 (had slain Bhūriçravas); XII, 1905, 1915; XIV, 86, 89, 91 (slain), 157.

Çaineyanandana ("delighter of the Çaineyas"): VII, 5111.

Çauri, q.v.

Çineh putra(h) ("grandson of Çini"): III, †10233; VII, 1073, 1170, 3606, 3610, 4576, 4636, 4650, 4669, 4780, 4787, 6344, 6355, 6359, 9186.

Çineh putra(h) ("son of Çini"): VII, 4378.

Çineh suta(h) ("son of Çini"): VII, 6041, 6043; XVI, 89.

Çiner naptā ("grandson of Çini"): III, 735, †12330; V, †1852 (S°), †1853, 2930 (S°); VI, 2356, 2808, 5361; VII, †218, †4696, 4815, †5833, †5840; VIII, 2756; IX, †871, †894, 933 (S°), †1084, 1099 (S°), 1604, 1606.

Çinīnām adhipa(h), Çinīnām pravaro ratha(h), Çinīnām rshabha(h), v. Çini, pl.

Çinipravara ("the hero of the Çini race"): VII, 4949.

Çinipravīra (do.): III, †10286; V, †4, †40; VI, †2587, †2589, †2592, †2806 (S°); VII, †4684, †4697, †5825; VIII, †1213, †4185, †4206; IX, †1091; XIV, †1535.

Çinipūṅgava (do.): V, 5324; VI, 2485, 5142; VII, 3001, 3605, 4175, 4177, 4233, 4240, 4291, 4646, 4654, †4686, †4691, 4770, 4790, 4795, 4842, †5830, 5875, 5880, 5902, 7253 (only B.), 7745, 8285, 8651, 8655, 8799, 9177, 9183; VIII, 2157; IX, 938, 1101, 1105 (*Hārdikya-Ç°au*), 1110, 1113, 1115, 1121, 1445.

Çiniputra ("son of Çini"): VIII, †1211.

Çinivīra ("the hero of the Çini race"): VII, 4563.

Çinivṛshabha (do.): VIII, †1214, 1215.

Dāçārha ("belonging to the Dāçārhas"): VII, 4233 (v. Dāçārha, pl.), 5882, 7638 (C. *Dās°*), 8671.

Mādhava, Mādhavāgrya, Mādhavasīmha, Mādhavottama, Madhūdvaḥa, q.v.

Sātvata, Sātvataçreshṭha, Sātvatāgrya, Sātvatamukhya, Sātvatapravara, Sātvatarshabha, q.v.

Sātyaka ("son of Sātyaka"): V, †653; VI, 1865, 2328, 2348, 4058 (only B.), 4635, 5155; VII, 633, 1441 (*°ārṇavat*), 7281 (only B.); VIII, 2229, 3796.

Vārshṇeya, Vṛshṇi, Vṛshṇiçārdūla, Vṛshṇikulodvaḥa, Vṛshṇipravira, Vṛshṇipūṅgava, Vṛshṇisīmha, Vṛshṇivara, Vṛshṇivīra, Vṛshṇy - Andhakapavīra, Vṛshṇy - Andhakavyāghra, q.v.

Yādava, Yadūdvaḥa, Yadūttama, Yaduvīra, Yaduvyāghra, q.v.

Yuyudhāna, the proper name of Sātyaki: I, †194 (*Vārshṇeyam*); II, 129 (S°); III, 611, 2009 (*-Bhīmau*); IV, 2357 (S°); V, 55, 570 (*Sātvatānām mahārathah*), †683, †723, †724, †783, 2006 (*Vṛshṇivīreṇa*), 2233 (S°), 2252, 2315, 2869, 4887 (°-Yamāh), 5143 (*°dvītiyam*, sc. Dīrghadyumna), 5175 (S°), 5708 (*Vārshṇeyam*), 7598, 7624, 7630; VI, 714, 780, 833, 3192 (*°ratham*), 3247, 3251 (*°yāḍ sutāh*); VII, 339, 1169 (*°ratham*), 1170, 1380 (*°prabhṛtayaḥ*), 2953, 2982, 2983 (°-Janārdanau), 2991 (do.), 3000, 3609, 3612,

3641, 3648, 3651, 3657, 4045, 4049, 4134, 4135 (*°purogamaiḥ*), 4136, 4138, 4141, 4144, 4150, 4151 (*°ratham*), 4153, 4192, 4372, 4373, 4377 (*°ratham*), 4393 (*S°*), 4394, 4396, 4398, 4400, 4415, 4432, 4434, 4435, 4455, 4568, 4599, 4602, 4630, 4651, 4655, 4657, 4660, 4673, 4740, 4752, 4758, 4786, 4812, 4814, 4839, 4851 (*°ratham*), 4854, 4861, 4945 (*°ratham*), 4946, 4952, 5108, 5326 (*°-Fṛkodarau*), 5853, 5892, 5984, 6354 (*S°*), 6397, 6492 (*°-Fṛkodarau*), 6758, 6923, 7227, 7257, 7645 (*Fṛshṇināṃ pravaraḥ*), 7650, 7652, 7680 (*°ratham*), 7688, 7690, 7692 (*°ratham*), 7693, 7732, 8060, 8080, 8291, 8798, 9319; VIII, 845, 2276, 2280, 2286, 3318, †3813 (only C., read *yuvā yuvāṇam* with B.), 4991; IX, 969, 1117, 1831, 1983; X, 197; XI, 315, 677 (had slain Bhūriçravas), 678; XIII, 7715; XIV, 1754 (*°anugah*, sc. Kṛṣṇa), 1804 (*°sahāyena*, do.), 1938, 1946 (*°dvitīyaḥ*, sc. Kṛṣṇa), 2557; XV, 332; XVI, 72, 73, 75, 85, 88, 155.

Satyaloka ("the world of truth"): XIII, 1073 (*satya-kāmānām S°aḥ*, said of Çiva).

Satyamedhas = Vishṇu (1000 names).

Satyapāla, a muni. § 264 (*Sabhākriyāp.*): II, 4a, 109 (only C., B. has *Saptapālāḥ*).

Satyaparākrama = Vishṇu (1000 names).

Satyaratha, a Trigarta prince. § 572 (*Rathātīrathasaukhyānap.*): V, 166, 5758 (the leader among five brothers of the Trigarta race, among the rathas of Duryodhana).—§ 591 (*Samçaptakavadhap.*): VII, 17a, 689 (with his four brothers among the Samçaptakas).

Satyaśandha¹, son of Dhṛtarāṣṭra. § 130 (*Aṃçāvat.*): I, 67, 2735 (enumeration).—§ 182 (*Dhṛtarāṣṭraputranāmak.*): I, 117, 4548.

Satyaśandha², a Kuru warrior. § 556 (*Sanjayayānap.*): V, 230, 694 (= Bhūri?).

Satyaśandha³ = Bhīṣma, q.v.

Satyaśandha⁴, son of Karṇa (if not a mere adj.?). § 604 (*Karṇap.*): VIII, 7, †210 (*Karṇātmajaḥ*).

Satyaśandha⁵, a companion of Skanda. § 615u (*Skanda*): IX, 45, 2543 (given to Skanda by Mitra).

Satyaśandha⁶ = Vishṇu (1000 names).

Satyaśena¹, various Kuru warriors. § 604 (*Karṇap.*): VIII, 7, †206 (the son of Dhṛtarāṣṭra?, or the son of Karṇa?).—§ 605 (do.): VIII, 27aa, 1078, 1083, 1086, 1090, 1094, 1096, 1097 (among the Samçaptakas, slain by Arjuna).

Satyaśena², a son of Karṇa. § 608 (*Karṇap.*): VIII, 48, 2251 (*Karṇasya putrau*, sc. S. and Sushoṇa, guarded the wheels of Karṇa); 49, 2329 (pierced by Yudhiṣṭhira).—§ 611 (*Çalyap.*): IX, 10, 481 (*Karṇaputrau . . . Sushoṇa S°aḥ ca*), 487, 488, 489, 492, 495, 496, 499 (together with Sushoṇa slain by Nakula).

Satyātman = Kṛṣṇa: XII, 1638.

Satyavāc¹, a Devagandharva. § 100 (*Aṃçāvat.*): I, 65, 2551 (the eighth of the sons of Muni).

Satyavāc² = Çāntanu: I, 3968.—Do.³ = Skanda: III, 14631.

Satyavādin ("speaking the truth") = Kauçika⁴: VIII, 3449.

Satyavarman, a Kuru warrior (a Trigarta prince). § 591 (*Samçaptakavadhap.*): VII, 17a, 689 (among five brothers among the Samçaptakas).

Satyavat¹, son of Dyumatsena and husband of Sāvitrī. § 545 (*Pativratoḥ*): III, 294, 16667, 16668, 16669, 16671, 16673, 16680, 16687; 295, 16697, 16702 (*bhāryām S°aḥ*, sc. Sāvitrī), 16707; 296, 16714, (16733), (16735), 16741,

16744; 297, (16749), 16755, 16759, 16763, †16778, †16784, †16792, †16799, †16801, 16805, (16812), 16815, (16824), (16829), (16846), 16849, (16853); 298, 16861, 16868, 16871, 16872, 16873, 16874, 16875, 16876, 16877, 16878, 16883, (16887), 16898 (married Sāvitrī; when Yama came to fetch S., Sāvitrī followed him and obtained several boons, among these the life of S.).—§ 551 (*Kricakavadhap.*): IV, 21, 655 (*Dyumatsenasutaṃ viraṃ S°ntam aninditā Sāvitrī anucāraikā Yamalokaṃ manasvinī*, cf. § 545).—§ 565 (*Gālavacarita*): V, 117, 3971 (*remo . . . Sāvitrīyām S°an yathā*).—§ 652b (*Indrota-Pārikṣitīya*): XII, 152, 5649 (some gāthās of his are quoted).—§ 683 (*Mokṣadh.*): XII, 268, 9560 (*Dyumatsenasya saṃvādaṃ rūjñā S°tā saha*), 9561, 9563, (9565), (9582), 9594 (!) (discourse between Dyumatsena and S.).—§ 744 (*Ānuçāsanik.*): XIII, 44, 2451, 2454 (some çlokas of his in answer of a question about marriage are quoted).—§ 775 (do.): XIII, 166η, 7675 (enumeration). Cf. Citrāçva, Dyumatsenasuta.

Satyavat², a Kuru warrior. § 572 (*Rathātīrathasaukhyānap.*): V, 167, 5799 (*senāpatīḥ*, a mahāratha in the army of Duryodhana).

Satyavati¹, daughter of Vasu and Adrikā, by Parāçara mother of Vyāsa, wife of Çāntanu and mother of Citrāṅgada and Vicitravīrya. — § 61 (*Sarpasattra*): I, 55, †2103 (*Kṛṣṇasya . . . S°yāḥ sutasya*, i.e. Vyāsa).—§ 76 (*Mataya*): I, 63, 2398 (*Mataya* and S. were born by Adrikā from the seed of Vasu, S. had a fishy smell and was reared by a fisherman).—§ 77 (*Vyāsa*): I, 63, (2405), 2413, 2415 (by Parāçara mother of Vyāsa, by the grace of Parāçara she remained a virgin and emitted a sweet scent extending over a yojana, thence she was named Gandhavatī or Yojanagandhā (v. 2411–12)).—§ 156 (*Pūruvaṃç.*): I, 95, 3801 (by Çāntanu mother of Citrāṅgada and Vicitravīrya, formerly she had born Vyāsa).—§ 157 (do.): I, 95, 3805 (appointed Vyāsa to begot children, cf. § 171).—§ 165 (*Satyavatilābhop.*): I, 100, 4043, 4044, 4045, 4055 (Çāntanu's receiving S. as his wife).—§ 166 (*Citrāṅgadop.*): I, 101, 4069, 4071 (mother of Citrāṅgada and Vicitravīrya).—§ 167 (*Vicitravīryop.*): I, 102, †4132, 4145.—§ 168 (*Bhīṣma-Satyavati-saṃv.*): I, 103, 4146, 4159, 4164 (*Bhīṣhma consulted with S.*).—§ 171 (*Vicitravīryasutotpatti*): I, 105, 4225, 4251, 4258, (4262), 4267; 106, 4274, 4302 (asked by S. Vyāsa begot children on the widows of Vicitravīrya).—§ 174 (*Dhṛtarāṣṭravivāha*): I, 110, 4365.—§ 178 (*Pāṇḍu*): I, 114, 4469, 4471.—§ 184 (do.): I, 119, 4614.—§ 194 (do.): I, 126, 4912.—§ 196 (*Vyāsa*): I, 128, 4975 (retired to the forest with her daughters-in-law).—§ 238 (*Pāñcendrop.*): I, 197, 7318 (*°yāḥ sutah*, i.e. Vyāsa).—§ 573 (*Ambopākhyānap.*): V, 173, 5947, 5965; 174, 5968, 5969; 176, 6072, 6075 (repetition from § 166 foll.); 178, 7099; 186, 7339.—§ 602 (*Droṇavadhap.*): VII, 192, 8881 (*raheḥ . . . Kṛṣṇasya S°yāḥ sutasya*).—§ 717b (*Nārāyaṇīya*): XII, 350, 18639 (bore Vyāsa from Parāçara).—§ 778 (*Açvamedhikap.*): XIV, 10, †292 (*°yāḥ sutasya*, i.e. Vyāsa). Cf. Dāçeyī, Gandhakālī, Gandhavatī (I, 2411; V, 5976; XII, 8835 (*°yāḥ sutah*, i.e. Vyāsa)), Kālī, Satyā, Vāsavi, Yojanagandhā.

Satyavati², daughter of Gādhi and wife of Rēika. § 395 (*Jamadagni*): III, 115, 10153 (married to Rēika), 10163 (mother of Jamadagni).—§ 565 (*Gālavacarita*): V, 117, 3973 (*remo . . . yathā . . . Rēikah S°yāḥ ca*), 119, 4005 (*Gādheḥ sutam*, married to Rēika).—§ 638b (*Rāmopākhyāna*): XII, 49, 1721, 1728, 1730, 1735, (1739), 1742, 1744 (married to Rēika, birth of Jamadagni).—§ 721b (*Viçvāmitrop.*): XIII,

4, 206, 228, 229, 234, 235, 241 (do., do.). Cf. Gādhya, Gādhisutā.

Satyavati¹, wife of Nārada. § 565 (Gālavacarita): V, 117, 3974 (remo . . . yathā S'ogāu ca Nāradaḥ).

[**Satyavatilābhopākhyāna(m)**] ("the episode relating how Čāntanu got Satyavati"). § 165 (cf. Āpavop.): Description of Čāntanu, the prince anointed him as "King of Kings" (*rājardjya*, v. 3974); he ruled the earth from *Hastinapura*, the town (*puṭabhedana*) of the *Kurus* (v. 3978); there was no killing of deer, boars, etc., under his reign (cf. § 162!) except for the sacrifices to the gods, *ṛshis*, and *pitṛs*. For thirty-six years he, without enjoying the love of women, roamed about in the woods, and his son, *Gāṅgeya Devavrata*, the *Vasu*, was equal to him. One day, when pursuing a deer he had wounded along the banks of the *Gāṅgā*, he saw a youth who, with a heavenly weapon, checked the flow of the *Gāṅgā*. It was his son who, knowing him, but not known by him, and clouding his perception by illusion (*māyā*), suddenly disappeared. On Čāntanu's prayer, *Gāṅgā* appeared holding the boy, and having told him that he was his son, and that he had studied all the *Vedas* and their *Āṅgas* with *Vasiṣṭha* and knew all *śāstras* that were known by *Ucānas* and *Bṛhaspati* (adored by the gods and *Asuras*), and by the *ṛshi Rāma Jāmadagnya*, and also the *rājadharmas*, she let him take him to his capital, where he was installed as heir-apparent. After four years Čāntanu met with *Satyavati* in the wood on the banks of *Yamunā*, and demanded her hand from her father, the king of the fishermen (*dācarāja*), who would not consent unless Čāntanu would promise that his son by *Satyavati* should become his successor on the throne. Čāntanu would not grant the boon, but returned to *Hastinapura* and passed his time in sorrow until *Devavrata*, having learned from the old minister the cause of his grief, by declaring that he would adopt the vow of *brahmacharya* (including celibacy), prevailed upon the fisherman (who had formerly rejected the *Devārshi Asita*, because *Parācara* had pointed out to him Čāntanu as a suitable husband for her), that he gave *Satyavati* to Čāntanu, while the gods and *ṛshis* showered flowers upon *Devavrata*, calling him *Bhīshma*. *Bhīshma* then took the maiden to *Hastinapura* on his chariot, and Čāntanu bestowed upon him the boon of death at choice (I, 100). (For continuation v. Citrāṅgadop.)

Satyavatiputra, Satyavatisuta, Satyavatyāt-maja = Vyāsa, q.v.

Satyavrata¹, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sūnjaya's enumeration).

Satyavrata², a son of Dhṛtarāṣṭra. § 130 (Amṇavat.): I, 67, 2448 (enumeration). — § 298 (Dyūtap.): II, 58, †2004. — § 561 (Yānasandhip.): V, 587, 2301, (v), 2305. — § 576 (Bhagavadgītā): VI, 188, 687. — § 581 (Bhīshma-vadhap.): VI, 625, 2732 (protected Čalya), 2743 (pierced by Abhimanyu). — § 582 (do.): VI, 730, 3221 (do.), 3222 (pierced Abhimanyu). — § 596 (Pratijñāp.): VII, 74β, 2628. — § 599 (Jayadrathavadhap.): VII, 116aa, 4609 (pierced by Sātyaki). — § 604 (Karnap.): VIII, 7, †208.

Satyavrata³, a Trigarta prince. § 591 (Samṇaptakavadhap.): VII, 17a, 689 (with four brothers among the Samṇaptakas).

Satyavrata⁴ = Čiva (1000 names).

Satyapsu, an Asura (?). § 673b (Bali-Vāsavaṣṇv.): XII, 227a, 8263 (B. *oeshu*, among the ancient rulers of the earth).

Satyeshu, a Trigarta prince. § 591 (Samṇaptakavadhap.): VII, 17a, 689 (with his four brothers among the Samṇaptakas). — § 611 (Čalyap.): IX, 27, 1482 (only B., slain by Arjuna).

Satyeyu, a prince. § 150 (Pūrnvaṃṣ): I, 94, 3701 (eighth son of Raudrācva).

Saubala¹ = Čakuni, q.v.

Saubala², pl. (°āḥ) ("the sons of Subala"). § 585 (Bhīshma-vadhap.): VI, 90, 4010 (i.e. Guja, etc.; cf. v. 3997), 4012. Cf. Subalalātmaja, pl.

Saubala³, adj. ("belonging to Saubala [i.e. Čakuni]"). § 580 (Bhīshma-vadhap.): VI, 58, 2485 (°iṣṇu senūṇa).

Saubalaka = Čakuni, q.v.

Saubalaka, pl. (°āḥ), the followers of Čakuni. § 580 (Bhīshma-vadhap.): VI, 58, 2469 (*śārāḥ*, attacked Sātyaki; cf. *Gāndhārāḥ*, v. 2468).

Saubaleya = Čakuni, q.v.

Saubaleyi, Saubali = Gāndhārī, q.v.

Saubalya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 347 (only C., B. has *Saučalyāḥ*).

Saubha, the aerial city of Čālva². § 317b (Kṛṣṇa): III, 12, 491 (*pātitaṃ*, sc. by Kṛṣṇa; cf. § 319). — § 319 (Saubha-vadhap.): III, 14, 615 (*Čalvasya nagaram*), 619 (*kāmagam*), 628 (*kāmagena*); 16, 685 (do.), 688, 690; 17, 695 (°nivāsināḥ); 19, 776; 20, 786 (°nagarām), 792, 793, 802, 805 (°madhye); 21, 835, 840, †847; 22, 849, 851, 857 (*kāmagam*), 875, 880, 882 (*nagarām*), 883 (destroyed by Kṛṣṇa), 884, 889. — § 561c (Kṛṣṇa Vāsudeva): V, 48, 1886 (°drāṇi pratyagrṇhāc chataghnūṇa dorbhyaṃ, sc. Kṛṣṇa). — § 567 (Bhagavadgītā): V, 130, 4405 (°drāṇi, there the monkey Drivida covered Kṛṣṇa with a shower of stones). — § 589 (Dronābhishekap.): VII, 11, 395 (*Daityāpuram kṣastham Čalvaguptam*, destroyed by Kṛṣṇa; cf. § 319). — § 717b (Nārāyaṇīya): XII, 340, 12959 (°nivāsināḥ, will be destroyed by Kṛṣṇa, in a prophecy).

Saubha³ ("lord of the Saubha") = Čālva²: III, 632, 636, 654; V, †1886 (*Čalvarājam*).

Saubhādhipati (do.) = Čālva²: III, †12590.

Saubhadra ("the son of Subhadra") = Abhimanyu: I, †188, 489 (°), 1947 (°yātmajaḥ, i.e. Parikṣhit), 8025, 8034; II, 1609; IV, 2369, 2371; V, 59, †1841 (*Indrapratimam*), 2231 (°adīn), 2250 (selected Brhadbala as his match in the battle), 4737, 4787, 5152, 5710 (pitted against Vyāsasena, etc.); VI, 835, 847, 1655, 1684 (B. *Abhimanyor*), 1685, 1832, 1833, 1835, 1865, 2128, 2363, 2366, 2367, 2370, 2375, 2485, †2675, 2680, 2685, 2755, 2761, 2762, 2771 (°pramukhā rathāḥ), 3066, 3169, 3220, 3227, 3230, 3231, 3232, 3283, 3391 (°pramukhā virāḥ), 3472, 3477, 3480 (°pramukhān rathān), 3735, 4361, 4362, 4363, 4364, 4531, 4534, 4537, 4544, 4554, 4585, 4588, 4604, 4614, 4749, 4998, 5097, 5365 (*Karṇikūradhvajam*), 5383, 5405, 5407, 5554; VII, 227, †251, 355, 544, 546, 547, 550, 566, 571, 575, 579, 581, 584, 587, 588, 1042 (Balarāma gave him the bow Raudra), 1179, 1443, 1473, 1474 (*nihata*), 1478, 1479, 1492 (°), 1518, 1535, 1538, 1580, 1585, 1586, 1590, 1592, 1596, 1608, 1619, 1625, 1635, 1646, 1652, 1653, 1656, 1668, 1669, 1672, 1674 (°), 1690, 1693, 1700, 1702, 1705, 1707, 1712, 1713, 1719, 1724, 1727, 1735, 1779, 1784, 1791, 1793, 1813, 1816, 1819, 1829, 1834, 1835, 1839, 1845, 1848, 1857, 1866, 1867, 1883, 1889, 1906, 1907, 1932, 1939, 1940, 1954, 1960, 1982 (*nihata*), 1983, 1989, 2005 (*nihataḥ*), 2006, 2492, 2495, 2497, 2499, 2555, 2570, 2575, 6403 (*nihataḥ*), 7665 (°vat), 8338, 9167 (*vinipātitaḥ*), 9225 (*ghātitaḥ*); VIII, 102 (had slain the son of Duryodhana), 110 (had slain Brhadbala), 112 (had slain the son of Čalya), 120 (had slain the Māgadha king Jayatsena), 160 (slain by Dauḥṣāsani), 296, 3705 (*nihataṃ*), 3709, 3711; X, 584; XI, 418 (*āryaputrāḥ* . . .

S°sahitāh), 573, 595; XII, 15; XIV, 1812 (*°vadhān*), 1960; XV, 807 (*°radha-*), 844, 856 (incarnation of Soma), 875, 892; XVII, 143 (*°*).

Saubhadra², name of a tīrtha. § 250 (*Arjunavanavāsap.*): I, 216, 7811, 7817 (*maharāṣeṣ tīrtham ullamap*, one of the five Nārītīrthāni, q.v.).

Saubhapati ("lord of the Saubha") = *Çālva*³: III, 491 (*Ç°*), 659, 689, 711, 808 (C. by error *Çan°*), 869 (*Ç°*).—Do.² = *Çālva*⁴: I, 4133 (chosen by Ambū to become her husband); V, 6076 (*Ç°*), 6084.

Saubhara, name of a fire, son of Varcas. § 491 (*Āṅgīrasa*): III, 220, 14161 (*putro Varcasya*).

Saubharāj¹ ("king of the Saubha") = *Çālva*³: III, 624, 690, 706, 761, 763, 765.—Do.² = *Çālva*⁴: V, 7018.

Saubhavadhākhyāna ("the story of the destruction of Saubha"). § 71 (*Parvasaṅgr.*): I, 2, 428 (i.e. Saubhavadhōpākhyāna).

[**Saubhavadhōpākhyāna(m)**] ("the episode relating to the destruction of Saubha"; cf. Saubhavadhākhyāna). § 319 (cf. *Arjunabh.*). *Kṛṣṇa* related: When *Çiçupāla*, the son of *Damaghosha*, had been slain, his brother, the *Mārttikātata*-king *Çālva*, in order to avenge him, came to *Drārakā* in the *Saubha*, who moved at will and slew many of the *Vṛṣṇis*, and sought for *Kṛṣṇa* desiring to kill him. *Kṛṣṇa* was in *Indraprastha* at the *rājasūya* of *Yudhishtira*, and when he learnt this on returning home, he set out to slay him, and found him in an island in the ocean (see *Nīl.* and *PCR.*; *BR.* "a bay"), and blowing his conch *Pāñcajanya*, slew numerous *Dānavas*. Then, as soon as he heard of the game at dice, he had come to the *Pāṇḍavas* (III, 14)—§ 320. Copious description of the combats with *Çālva*: When *Çālva* attacked *Drārakā* it was well furnished and strongly fortified (description of fortifications and measures taken to defend the city by *Ugrasena*, *Uddhara*, etc.) and defended by *Gada*, *Çāmba*, etc. (III, 15). *Cārudeśha* (son of *Kṛṣṇa* and *Rukmiṇī*), *Çāmba* (son of *Kṛṣṇa* and *Jāmbavati*), and *Pradyumna* (son of *Kṛṣṇa* and *Rukmiṇī*) rushed out against him. They on both sides fought by means of *śmāyā*. *Çāmba* put *Kāshemaryddhi*, the commander of *Çālva*'s troops, to flight by a shower of arrows, and slew a *Daitya* named *Vegarat* with his mace. *Cārudeśha* slew the *Dānava* *Vivindhya* with a consecrated arrow. Then *Çālva*, riding on *Saubha*, encountered *Pradyumna* (III, 16). Riding on his chariot with a gaping *makara* in its standard, *Pradyumna* with showers of arrows slew the *Dānavas* and pierced the heart of *Çālva* so that he fell in a swoon, but he rose again and wounded *Pradyumna* about his throat so that he became senseless (III, 17). *Pradyumna*'s charioteer *Dāruki*, a *sūta*, carried him off the field by the help of his fleet steeds, but when *Pradyumna* had regained his senses, he ordered him to turn the chariot, reminding him of the customs of the *Vṛṣṇis* in battle, and saying that he had restrained *Kṛtavarma*, the son of *Ilṛdika*, from sallying out, as he would himself resist *Çālva* (III, 18). As *Çālva* used his *māyā* of the *Auras*, *Pradyumna* shot him down with the *Brahmāstra*, and was about to aim another arrow at him, capable of killing any person, when all the hosts of the gods, with *Indra* and *Dhanecvara* (i.e. *Kubera*), sent *Nārada* and *Çrasana* (i.e. the Wind), who ordered him to desist as the creator (*Dhātṛ*) had destined *Kṛṣṇa*, the son of *Devaki*, to slay him. *Çālva* then mounted *Saubha* and went away through the skies leaving *Drārakā* (III, 19). When *Çālva* had left *Drārakā*, *Kṛṣṇa* returned from the *rājasūya*, and found *Drārakā* deprived of its splendour, etc.

He learnt from *Ilṛdikya* (i.e. *Kṛtavarma*) about the invasion of *Çālva*, committed the city to the charge of king *Āhuka* and *Ānakadundubhi* (i.e. *Vasudeva*), etc., bowed to *Bhava* (i.e. *Çiva*), and set out on his chariot yoked with *Çaibya* and *Sugriva* and with *Dāruka* for his charioteer, blowing the *Pāñcajanya*, till he arrived at *Mārttikārata*, and pursued *Çālva* (*Daiteyāpasadaḥ*, v. 796), who, staying in *Saubha*, remained in the sky above the midst of the ocean a *kroça* off, so that *Kṛṣṇa*'s soldiers could not see it, but were obliged to stand as mere spectators. After a long battle with arrows, in which *Kṛṣṇa* killed numerous *Dānavas*, they took to flight by means of illusion, whirling maces, ploughshares, etc., and then mountain peaks. As none could ascertain whether it was day or night, or distinguish the points of the horizon, *Kṛṣṇa*, becoming bewildered, made use of the *Prajñāstra*, by which he regained light (III, 20). *Dāruka* was covered all over with shafts. Then a messenger of *Āhuka* came from *Drārakā*, saying that *Çālva* had come to *Drārakā* and had slain *Vasudeva*. *Kṛṣṇa* thought that then *Sātyaki*, *Baladera*, *Pradyumna*, *Cārudeśha*, *Çāmba*, etc., must necessarily have been killed first. Now he saw *Vasudeva* falling from *Saubha*, and swooned away; but, as he, after regaining consciousness, saw neither *Saubha*, nor *Çālva*, nor *Vasudeva*, he concluded that it was illusion (III, 21). Though *Kṛṣṇa* could not see *Saubha*, which had vanished through illusion, he discharged many arrows from the *Çārīga*. The *Dānavas* set up a loud howl, and when *Kṛṣṇa*, making use of a weapon that pierced the foe following the sound, killed them at one place, the yell ceased at that place and started from another quarter. Then *Saubha* reappeared at *Prāgyotisha*. *Kṛṣṇa*, *Dāruka*, and the horses were covered by torrents of rocks that concealed them, and the *Vṛṣṇis* fled in all directions. *Kṛṣṇa* then destroyed the crags with *Indra*'s thunderbolt, *Dāruka* pointed at *Çālva* and exhorted *Kṛṣṇa* to slay him. *Kṛṣṇa* made use of his *Āgneya* weapon and hurled his discus *Sudarçana* (*b*) against the city of *Saubha*, that fell cut in twain like the city of *Tripura* by the shafts of *Maheçvara*. Then the discus came back into his hands and was hurled against *Çālva* and cut him in twain. The remaining *Dānavas* fled in fear. *Kṛṣṇa* returned to the *Ānarttas*. It was for this reason that he could not come to *Māstīnapura* and prevent the gambling.—§ 321: Then *Kṛṣṇa* took leave of *Yudhishtira*, etc., and set out for *Drārakā* in his chariot yoked with *Çaibya* and *Sugriva*, taking with him *Subhadra* and *Abhimanyu*. Then *Dhṛṣṭadyumna* set out for his own city, taking with him the *Draupadeyas*. And the *Cedi* king, *Dhṛṣṭaketu* (*Çiçupāla*'s son, *Nīl.*), set out for his beautiful city of *Çuktimati*, taking with him his sister [*Kareṇumatī*, the wife of *Nakula*; *Nīl.*, v. I, 3831]. Also the *Kaīkeyas* (*R. Kekayāḥ*; *Sahadevacyālāḥ*, *Nīl.*) went away. But the brahmins, *raçyās*, and inhabitants of the country would not leave the *Pāṇḍavas*. *Yudhishtira* in due time ordered his men to make the chariots ready (III, 22). (For continuation v. *Dvaitavanaprav.*).

Saucitti, a prince (probably patron. of *Satyadhṛti*). § 573 (*Ambopākhyānap.*): V, 196^μ, 7649 (*Satyadhṛtiḥ*).—§ 585 (*Bhishmavadhap.*): VI, 93^ψ, 4151 (*Satyadhṛtiḥ*).—§ 592 (*Samçaptakavadhap.*): VII, 23^o, 986 (different from *Satyadhṛti*), 990 (*Satyadhṛtiḥ*).

Sauçalya, pl., v. *Saubalya*, pl.

Sauçruti, a Kuru warrior. § 605 (*Karnap.*): VIII, 27^{λλ}, 1078, 1084, 1086, 1088 (among the *Samçaptakas*, slain by *Arjuna*).

Saudāsa ("the son of *Sudāsa*") = *Kalmāshapāda* (*Mitrasaha*):

I, 4736, 6774; III, 13817; XII, 1792 (*dayadaḥ Śṛya . . . Sarvakarma*); XIII, 326 (*Koṣaladhikāḥ*), 3732 (*Ishvaku-vaṇṇaḥ rājā*), 3734; XIV, 1654, 1656 (*purushadama*), (1672), (1674), (1679), 1681, (1691), (1694), (1700), (1704).

Saudeva ("the son of Sudeva") = Divodāsa: XIII, 1954 (*D°*), 1967.

Saudyumni ("the son of Sudyumna") = Yuvanāṣva: III, 10432, 10435.

saugandha, name of a caste: XIII, 2584.

[**Saugandhikāharanāṃ**] ("the bringing of the fragrant lotuses"; cf. Tīrthayātrāp.). § 431: When *Bhīma* was embraced by *Hanumat* his fatigue went off. *Hanumat* asked him not to tell anyone that he dwelt there; this was the time of the arrival of the gods and of the *Gandharvas* (cf. v. 11220); he declared himself willing if *Bhīma* might wish it to go to *Hastinapura* and slay the *Dhātaraśṭras*, etc., and dive into the army of his foes, giving leonine roars and remaining on the flagstaff of *Arjuna's* chariot. Then *Hanumat* vanished (III, 151).—§ 432: Description of the proceeding of *Bhīma* along the *Gandhamādana* till he found the lotuses (III, 152). Description of the lotus-lake, near *Kailāsa*, guarded by hundreds of thousands of *Rākshasas* (called *Krodhavaṇṇas*), sprung from a cascade near the abode of *Kubera*, the sporting place of *Kubera*, frequented by *Gandharvas*, *Apsarases*, gods, divine *rishis*, *Yakshas*, *Kimpuru-shas*, *Rākshasas*, and *Kinnaras*. *Bhīma* drank of the water (III, 153). The *Krodhavaṇṇas* ordered *Bhīma* to ask the permission of *Kubera* before he entered the lake; but *Bhīma* plunged into the water, and as the *Rākshasas* attacked him, he slew 100 of them with his mace, inlaid with golden plates, and then drank of the water, by which his strength was fully restored, and gathered *saugandhika*-lotuses, while the *Krodhavaṇṇas* fled through the sky to the peaks of *Kailāsa* and gave account to *Kubera*, who said: "Let *Bhīma* take as many lotuses as he likes." The *Rākshasas* then returned to *Bhīma* (III, 154).—§ 433: As there arose a violent wind with gravel, meteors, thunder, darkness, earthquake, dust, and evil omens, *Yudhishtira*, having learned from *Kṛṣṇa* the depart of *Bhīma*, and alleging that *Bhīma* had not formerly done any wrong to the *Siddhas* (*siddhānām brahma-vādinām*, v. 11415), resolved to find out *Bhīma* and let *Ghaṭotkaca* carry *Kṛṣṇa*, while other *Rākshasas* carried the *Pāṇḍavas* and the brahmins, and so they proceeded with *Lomaṣa* to the lake, where the slaughtered *Yakshas* were lying, and *Yudhishtira* entreated *Bhīma* never again to offend the gods; the *Pāṇḍavas* began to sport in the lake, and the murders (i.e. the *Rākshasas*), with rocks for weapons, bowed down in humility. There they dwelt for a short time on the slopes of *Gandhamādana*, expecting *Arjuna* (III, 155).—§ 434: One day when *Yudhishtira*, remembering the tīrthas, rivers (*Ilā*, etc.), etc., that they had visited, consulted with *Bhīma* how they should repair to the abode of *Vaiṣṇava* (b), a voice from the sky said that they must first return to *Badarī* and thence to the hermitage of *Vṛṣhapaṇvan* (c) and that of *Ārṣṭishena*. There came a shower of blossoms. According to the counsel of *Dhaumya*, they all returned to the hermitage of *Nara* and *Narāyaṇa* (III, 156).

Saugandhikavana, name of a place. § 370 (Tīrthayātrāp.): III, 84, 7082 (a tīrtha).—§ 430 (*Hanumat-Bhīma-samv.*): III, 150, 11286.—§ 432 (*Saugandhikāharanā*): III, 152, 11339, 11349.—§ 565 (*Gālavacarita*): V, 111, 3832 (in the north, guarded by *Nairṛtas*).

Sauhrda, pl. (°aḥ), a people. § 574 (*Jambūkh.*): VI, 9, 367 (in the south).

Saukanya(m) ākhyāna(m) ("the episode relating to Sukanyā"). § 11 (*Parvasaṅgr.*): I, 2, 445 (i.e. *Sukanyo-pākhyāna*).

Saumatattī ("the son of Somadatta") = *Bhūrigravas*: I, 536 (C. by error *So°*); II, 1713; III, 15084; V, 791, 7887, 4171 (*Bh°*), 5530 (*°timingilam*, sc. *purushodadhīm*, i.e. the army of *Duryodhana*), 5573 (do.), 5742 (*Bh°*); VI, 837, 1653, 1705, 2092, 2108 (only B., C. has *Somadattaḥ*), 72672, 2688, 72811 (*Bh°*), 2815, 3261, 3298, 3730, 3731, 3934, 4244, 4407, 5052, 5103, 5184 (*Bh°*), 5187, 5188; VII, 537 (*°-Çikhaṇḍinau*), 539, 1116, 1117, 1650, 3027, 3098, 3540 (*°purogamāḥ*), 3921, 3947 (*°eh punar yūpo yajñaçāstasya dhīmataḥ / dhvajah sūrya irābhātī somaç cātra pradṛçyate*), 3948, 4329, 5900, 5901, 5908, 5931, 5942, 6001, 6043, 6328, 6337 (only B.), 6526 (*hataḥ*), 6783 (*°vadhāt*), 8307 (*°er vadhāt*), 9158 (*hataḥ*); VIII, 3646; XI, 686 (*Yapaketoḥ*).

Saumatattī² (do.) = *Çula*(?) : VII, 3979, 4053, 4055, 4056, 4060, 4064 (fought against the *Draupadeyas* and was slain by the son of *Sahadeva*).

Saumaki¹ ("king of the Somakas" or "descendant of Somaka") = *Drupada*: I, 5192, 7198 (*rājā*), 7345; II, 126 (*Yajñasenah*), 72523 (do.).

Saumaki² ("descendant of Somaka") = *Satyadharman*: V, 4779 (*S°*).

Saumaki³ (do.) = *Dhṛṣṭadyumna* or *Çikhaṇḍin*: V, 5162 (*Yajñasenih*).

Saumaki⁴ (do.) = *Kshatradharman*: VII, 3049 (*K°*).

Saumitri = *Lakshmana*,¹ q.v.

Saumya¹, a *rishi*. § 265 (*Lokapālasabhākhyānap.*): II, 5, 145 (accompanied *Nārada*).

Saumya² = *Kṛṣṇa*: VI, 2946; XI, 556.

***Saumya**, adj. ("belonging to Soma (the Moon)"). § 305 (*Dyūtap.*): II, 78, 2578 (*ātmapradānam saumyam tvam*, B. *saumyatvam*).—§ 440 (*Yakshayuddhap.*): III, 164, 11900 (sc. *astram*).—§ 512 (*Ghoshayātrāp.*): III, 245, 14995 (do.).—§ 588 (*Bhishmavadhap.*): VI, 1218, 5801 (do.).—§ 603b (*Nārāyaṇa*): VII, 2018, 9466 (*karma*).—§ 615u (*Skanda*): IX, 46, 2654 (sc. *mātarah*).—§ 616 (*Sauptikap.*): X, 7, 304 (*mantrēna*).—§ 746 (*Ānuçāsanik.*): XIII, 76, 73675 (*gavaḥ*).

saupāka, name of a caste: XIII, 2589 (read with B. *saupākah*).

Sauparna, adj. ("belonging to *Suparna*, i.e. *Garuḍa*"). § 585 (*Bhishmavadhap.*): VI, 90, 4045 (*rūpam*).—§ 608 (*Kurup.*): VIII, 53, 2592 (*astram*).

Sauptika(m) ("the nightly encounter"). § 10 (*Parvasaṅgr.*): I, 2, 347 (*°m parva*, i.e. *Sauptikaparvan*).—§ 11 (do.): I, 2, 561 (do., do.), 579 (*parva*, i.e. the tenth book of *Mbhhr.*), 581 (*°-Aishikasambaddhe parvaṇi*).—§ 793 (*Mausalap.*): XVI, 3, 82 (all. to § 616).

[**Sauptikaparvan(°va)**] ("the section including the nightly attack": (a) the 10th of the greater parvas of *Mbhhr.*, including the 83rd and the 84th of the minor parvas; (b) the 83rd of the minor parvas; cf. *Sauptika*). § 616: *Açvatthāman*, etc. proceeded towards the south. At the hour of sunset they reached a spot near the encampment. Hearing the shouts in the *Pāṇḍava* camp, they proceeded farther and reached a dense forest. *Dhātaraśṭra* interrupted *Sañjaya* by expressing his grief for *Duryodhana*, and then inquired about the acts of the three survivors (a). *Sañjaya* continued: *Açvatthāman*, etc., laid themselves down for rest under a huge banyan; *Kṛpa* and *Kṛtavarma* fell asleep;

Açvatthāman was kept awake by wrath and the desire of vengeance. He saw a fierce owl coming to that banyan and slaying a large number of crows roosting on its branches; at this sight he formed the resolution of slaying the *Pāṇḍava* army while buried in sleep; he roused *Kṛpa* and *Kṛtavarma*, unfolded his project before them, and asked for their advice (X, 1); *Kṛpa* dissuaded him from executing his wicked design; "Let us repair to *Dhṛtarāṣṭra*, *Gāndhārī*, and *Vidura*, and ask them as to what we should do" (X, 2); *Açvatthāman* tried to refute *Kṛpa*'s arguments (β) (X, 3). *Kṛpa* promised to aid *Açvatthāman* if the latter would fight the foe the next morning during daylight (γ); *Açvatthāman*'s answer: he would not desist (δ) (X, 4). *Kṛpa* earnestly remonstrated with *Açvatthāman*, who declared his resolution to be unaltered (ε), yoked his steeds to his chariot, and proceeded alone, saying that he would avenge his father (ζ); *Kṛpa* and *Kṛtavarma* followed him. Approaching the *Pāṇḍava* camp, *Açvatthāman* stopped at the gate (X, 5). He beheld a being of gigantic frame (description; hundreds and thousands of *Hṛshīkeṣas* issued from its flames) ready to resist him, and fearlessly fought it; it devoured all the weapons of *Açvatthāman*, who repented of his rash deed, and resolved to seek the protection of *Mahādeva* (X, 6), to whom he recited a hymn (η). A golden altar appeared before him with a blazing fire on it; many mighty beings of extraordinary appearance came there (description), worshippers of *Mahādeva*. *Açvatthāman* felt no fear at the sight; he offered himself to *Mahādeva* as a libation on the fire; *Mahādeva* appeared and declared that the period of life of everybody in the camp had run out; he gave a sword to *Açvatthāman* and filled him with his own energy; many invisible beings and *Rā.* proceeded to his right and left as he set out (X, 7). He asked *Kṛpa* and *Kṛtavarma* to stand at the gate and slay everybody who would seek to escape; he entered the *Pāṇḍava* camp like a thief and slew *Dhṛṣṭadyumna*, etc. (θ) (description; he employed the *Rudra* weapon); *Rā.* uttered loud roars in joy; also *Y.* came there; *Kṛpa* and *Kṛtavarma* set fire to the *Pāṇḍava* camp in three places; "*Arjuna* is incapable of being vanquished by *D.*, *A.*, *G.*, *Y.*, and *Rā.*" Before midnight the vast host of the *Pāṇḍavas* was slain by *Açvatthāman*; the camp was invaded by *Rā.* and *Pç.* that gorge upon blood and flesh. *Açvatthāman* forgot his grief for his father; when morning dawned he issued from the camp and joined *Kṛpa* and *Kṛtavarma*. *Dhṛtarāṣṭra* asked why *Açvatthāman* did not achieve such a feat before; *Sanjaya* answered that the absence of the *Pāṇḍavas* with *Kṛṣṇa*, as also the sleep, was the cause of *Açvatthāman*'s success. They congratulated each other and resolved to give notice of the slaughter to *Duryodhana* (X, 8). They beheld *Duryodhana* still living, surrounded by wolves, hyenas, etc. They lamented and informed him (ι); *Açvatthāman* asked him, when he came to heaven, to inform *Droṇa* and embrace *Bāhlīka*, etc. (κ), and informed him who were yet alive (λ) and who had been slain (μ). *Duryodhana* regained his senses and praised *Açvatthāman*, etc. (ν). Saying "we shall all meet again in heaven", he gave up his life-breaths; his soul ascended to heaven. At early dawn *Sanjaya* came to the city and lost his spiritual sight. *Açvatthāman*, etc., ascended their chariots. *Dhṛtarāṣṭra* breathed long and hot sighs (X, 9).

***Saura**, adj. ("belonging to *Sūrya* (the Sun)"). § 417 (*Yavakṛitop.*): III, 138, 10812 (*vedasya*, learnt by *Arvāvasu*).—§ 512 (*Ghoṣayātrāp.*): III, 245, 14995 (sc. *astram*, employed

by *Arjuna*).—§ 586 (*Bhīṣmavādhap.*): VI, 101, 4608 (*astram*, employed by *Abhimanyu*, only C.).—§ 615u (*Skanda*): IX, 46, 2656 (sc. *mātarah*).—Do.³, pl. ("worshippers of the sun"): VII, 2926.

Saurabheya, mostly pl. (°āḥ) ("sons of *Surabhi*," i.e. cattle, eg. bull): I, 4195 (ag.) = *Kāmādhenuputrah*, Nil.; V, 5262 (°ā *ivarahbham*); VII, 163 (do.); VIII, 4416 (pl.); XII, 10261 (*khorakah S°ānam*), 13866 (*nāgaḥ*, read *Saurasayāḥ*); XIII, 842 (°*gataṃ*, sc. *Çiva*).

Saurabheyī, an *Apsaras*. § 250 (*Arjunavanavāsap.*): I, 213, 7858 (among the five *Apsaras* who were delivered from a curse by *Arjuna*).—§ 269 (*Varuṇasabhāv.*): II, 10, 394 (in the palace of *Varuṇa*).

Saurabheyī, mostly pl. (°*yyaḥ*) ("daughters of *Surabhi*," i.e. kine): XIII, 1370 (ag.), 3713, 3754.

Saurabhi ("daughter of *Surabhi*," i.e. cow): I, 6120 (*iva*); V, 3609 (*Surāpā nāma*).

Sauratha, pl. (°āḥ), a tribe or family among the *Çibis*. § 466 (*Çibi*): III, 197, ††13300 (*Kapotaromāṇam . . . ṛshabham S°ānam*).

Sauratheya = *Çibi*': III, †13297.

Saurī ("daughter of *Sūrya* (the Sun)") = *Tapatī*: I, 3738 (*T°*).

Saurya, adj. (= *Saura*): XIII, †3675 (*gārah*).

Sauti¹ ("son of the *Sūta* [i.e. *Lomaharṣhaṇa*]") = *Ugrāçravas*, the reciter of the *Mhbhr.*—§ 1 (*Anukram.*): I, 1, 1 (*Lomaharṣhaṇaputra Ugrāçravāḥ*), 7. (9).—§ 2 (do.): I, 1, (22).—§ 4 (do.): I, 1, (74), (93) (only B., C. has *Sātaḥ*), (217).—§ 5 (do.): I, 1, (219).—§ 7 (do.): I, 1, (245).—§ 8 (*Parvasaṅgr.*): I, 2, (271).—§ 9 (do.): I, 2, (289).—§ 12 (*Paushyap.*): I, 3, (661).—§ 17 (do., *Uttan̄ka*): I, 3, (837), (839), (848).—§ 18 (*Paulomāp.*): I, 4, ††851 (*Lomaharṣhaṇaputra Ugrāçravāḥ*), 856, (859).—§ 20 (do., *Pulomā*): I, 5, (875), (888); 6, (897) (only B.); 7, (911), (922), (935).—§ 23 (do., *Pramadvarā*): I, 9, (964), (978).—§ 24 (do., *Sahasrapad*): I, 10, (991).—§ 25 (do., do.): I, 12, (1017).—§ 26 (*Āstikap.*, *Jaratkāru*): I, 13, 1021, (1023), (1025); 14, (1051); 15, (1058).—§ 27 (do., *Kaçyapa*): I, 16, 1069, (1072), (1082).—§ 28 (do., *Anṛtamanthana*): I, 17, (1098).—§ 29, (1112), (1117); 19, (1158).—§ 29 (do., *Kadrū*): I, 20, (1189), (1193).—§ 30 (do., do.): I, 21, (1205).—§ 31 (do., do.): I, 22, (1223).—§ 34 (do., *Guruḍa*): I, 24, (1263).—§ 36 (do., *Kadrū*): I, 25, (1279).—§ 38 (do., do.): I, 26, (1296).—§ 39 (do., *Ramaṇīyuka*): I, 27, (1304).—§ 40 (do., *Guruḍa*): I, 27, (1318); 28, (1320). (†1335); 29, (1340), (1344).—§ 42 (do., do.): I, 29, (1371).—§ 43 (do., do.): I, 30, (1384), (1399), (1401).—§ 44 (do., do.): I, 30, (1426).—§ 45 (do., *Vālakhilya*): I, 31, (1439), (1458).—§ 46 (do., *Guruḍa*): I, 32, (1471); 33, (1496); 34, (1525), (1531).—§ 47 (do., *Sarpanāmakathana*): I, 35, (1549).—§ 48 (do., *Çeha*): I, 36, (1585), (1587).—§ 49 (do., *Vāsuki*): I, 37, (1589) (C. by error *So°*), (1597); 38, (1622); 39, (1641), (1652).—§ 50 (do., *Jaratkāru*): I, 40, (1657).—§ 51 (do., *Parikshit*): I, 40, (1661); 41, (1690), (1701), (1706); 42, (1737); 43, (1769), (1772), (1783), (1787) (only B., C. has *Sātaḥ*), (1790).—§ 53 (do., *Jaratkāru*): I, 46, (1846); 47, (1869), (1872).—§ 55 (do., *Āstika*): I, 48, (1912), (1924).—§ 56 (do., *Parikshit*): I, 49, (1934), (1937), (1953).—§ 57 (do., *Junamejaya*): I, 50, (1992).—§ 58 (do., do.): I, 51, (2016), (2022).—§ 58 bis (do., *Narpatatra*): I, 52, (2032).—§ 59 (do., do.): I, 53, (2044).—§ 60 (do., do.): I, 53, (2058); 54, (2067), (2070), (2083), (2092).—§ 61 (do., do.): I, 55, (†2113).—§ 62 (do., do.): I, 56, (†2116), (2126), (2134), (2139) (C. by error *So°*).—

§ 63 (do., do.): I, 57, (2143).—§ 68 (do., *Āstika*): I, 58, (2166), (2170), (†2184), (2192) (only B., C. has *Satāh*).—§ 70 (*Ādivamṣāvātāranap.*): I, 59, 2198, 2201, (2202), (2206); 60, (2208), (2227).—§ 294 (*Dyūtap.*): II, 50, 1788/89 (only B.).—§ 717b (*Nārāyaṇīya*): XII, 341, (13011); 344, 13304, 13305; 347, (13441).—§ 790 (*Putradarṣanap.*): XV, 34, (920); 35, (944), (955).—§ 795 (*Svargārohanap.*): XVIII, 5, (154).—§ 795b (*Janamejaya*): XVIII, 5, (178). Cf. *Sūta* (instead of which B. generally reads *Sauti*).

Sauti = *Sañjaya*: I, 147.

Sauti = *Dārūki*: III, 721, 722, (723), 728, 732, 745, 747.

Sauti = *Bandin*: III, 10888.

Sauti ("the son of the *Sūta*" [i.e. *Adhiratha*]) = *Karna*: V, 215; VII, †1869, 8275; VIII, 3630, †4571, †4573; XIV, 1793.

sautrāmaṇi, name of a sacrifice: IX, 2890; XIII, 5381.

Sauvira ("king of the *Sauvīras*"). § 211 (*Sambhavanap.*): I, 139, 5534.

Sauvira (do.) = *Vipula* (C. *Vitula*): I, 5536 (*V°*).

Sauvira (do.) = *Sumitra*: I, 5537 (*S°*).

Sauvira (do.) = *Jayadratha*: III, 15617, 15723.

Sauvira (do.) = *Chāya*: VIII, 331 (*Madrāṇam adhipaḥ*).

Sauvira, pl. (*°āh*), a people = *Suvira*, pl. § 291 (*Çiçupūlavadhap.*): II, 45, 1569.—§ 522 (*Draupadīharanap.*): III, 265, †15600 (*°virāh*); 267, 15617 (*°abhimukhaḥ*), 15618 (*patiḥ S°-Sindhānām*, i.e. *Jayadratha*), 15621, 15635 (*Sindhu-S°ān*); 271, 15718 (*Çibi-S°-Sindhānām*), 15742 (*dvādaçānām*, i.e. the twelve standard-bearers of *Jayadratha*; slain by *Arjuna*), 15765 (*Sindhu-S°ān*).—§ 555 (*Sainyodyogap.*): V, 198, 588 (*Sindhu-S°vāsinaḥ*, followed *Jayadratha*).—§ 568 (*Vidulāputraçāṇau*): V, 134, 4570 (*°kanyābhīḥ*).—§ 574 (*Jambūkh.*): VI, 9μ, 361 (*Sindhu-S°āh*, among the peoples of *Bhāratavarsha*).—§ 576 (*Bhugavudgitāp.*): VI, 188, 689 (in the army of *Duryodhana*, protect *Bhīṣma*); 20ζ, †750 (do.).—§ 578 (*Bhīṣmavadhap.*): VI, 51σ, 2104 (*Sindhu-S°āh*, follow *Bhīṣma*).—§ 579 (do.): V, 52γ, 2141 (*Prāçya-S°-Kekayaiḥ*).—§ 580 (do.): VI, 58β, 2406 (*Sindhu-S°āh*, in the neck of *Bhīṣma*'s *guruḍavyūha*); 59μ, †2584 (*°gaṇāḥ*, attack *Arjuna*) (σ), †2646 (do., *slaip*).—§ 582 (do.): VI, 71γ, 3132 (*Madra-S°-Gāndhārāḥ*).—§ 583 (do.): VI, 75δ, 3295 (*Madra-S°-Kekayaiḥ*, follow *Bhagadatta*).—§ 586 (do.): VI, 108τ, 4808.—§ 587 (do.): VI, 117ρ, 5484 (attack *Arjuna*); 119aa, 5648.—§ 589 (*Dronābhīṣhekap.*): VII, 7ζ, 184.—§ 596 (*Pratijñāp.*): VII, 75, 2658 (*Sauvira-Sindhānām içvaraḥ*, i.e. *Jayadratha*).—§ 599 (*Jayadrathavadhap.*): VII, 95, 3535 (follow *Āvantiya*); 110, 4208 (*Sindhu-S°aij nakharaḥprāsayodhibhīḥ*); 138, 5677 (*sainyam Sindhu-S°-Kauravaṇi*); 139, 5714 (*sa-Kuru-S°-Sindhuvirabalakshayaṇi*).—§ 607 (*Karnap.*): VIII, 40, 1857 (*Sindhu-S°āh*, do not know *dharma*); 44λ, 2070 (*Vasāti-Sindhu-S°āh*, blameable in their practises).—§ 641 (*Rājadh.*): XII, 101ρ, 3735 (*Sindhu-S°āh*).—§ 649b (*Kanikopadeça*): XII, 142, 5250 (*rājā Cutruñjaya nāma S°eshu mahārathaḥ*).

Sauviraka = *Jayadratha*: III, 15612.

Sauviraka, adj. ("belonging to the *Sauvīras*"). § 522 (*Draupadīharanap.*): III, 265, †15596 (*°a dvādaça rājaputrāḥ*, i.e. the standard-bearers of *Jayadratha*).—§ 599 (*Jayadrathavadhap.*): VII, 111, 4266 (*°a yodhāḥ*).

Sauvirarāja ("the king of the *Sauvīras*"). § 589b (*Sātyaki*): VII, 10, 338 (*°sya . . . mahatīm camūḥ*, had been vanquished by *Sātyaki*).—Do.³ (*Jayadratha*): III, †15599 (*J°*), †15650, †15651.

Sauvīrī ("daughter of the *Sauvīra* king"). § 150 (*Pūruvaṃç.*): I, 94, 3697 (*°tanayās trayah*, wife of *Manasyu*).

Sava = *Vishṇu* (1000 names).

Savana, a son of *Bhṛgu*. § 747b (*Suvarṇotpatti*): XIII, 85η, 4146 (seventh son of *Bhṛgu*).

Sāvarna, a *ṛahi* or a *Manu*. § 264 (*Sabhākriyāp.*): II, 4a, 110 (waited upon *Yudhishtīra*).—§ 730 (*Ānuçāsanik.*): XIII, 18κκ, 1339 (*°sya Manor sarge*, then *Vyāsa* will be one of the *Saptarshis*). Cf. next.

Sāvarnī, a *ṛahi* or a *Manu*. § 266 (*Çakrasabhāv.*): II, 7, 292 (in the palace of *Indra*), 293 (the same?, do.).—§ 565 (*Gālavacarita*): V, 109, 3789 (*atra*—i.e. in the south—*S°nā caiva Yavakṛitāmajena ca maryādū sthāpitā, brahman, yām sūryo nālivartate*).—§ 730 (*Ānuçāsanik.*): XIII, 14ζ, 692 (*ṛahiḥ*, gratified *Çiva* in the *Kṛta* age). Cf. the prec.

Sāvitra ("the son of *Savitṛ* [i.e. *Sūrya*"]) = *Karna*: I, 5386; XIII, 6253 (*°h kuṇḍalaṃ deryaṃ . . . dattvā gato lokān anuṭṭamān*, cf. XII, 8598). Cf. *Sāvitrin*.

Sāvitra, a *Rudra*. § 665 (*Mokshadh.*): XII, 208δ, 7586 (enumeration).

Sāvitra, a *Vasu*. § 775 (*Ānuçāsanik.*): XIII, 151ε, 7094 (enumeration).

Sāvitra, adj. ("belonging to *Savitṛ*"). § 600 (*Ghaṭotkacavadhap.*): VII, 157, 6954 (sc. *astram*, employed by *Droṇa*). § 694b (*Jvarotpatti*): XII, 284, 10212 (*Mexoh çṛṅgaṃ . . . Jyotishkam nāma S°m*).—§ 759 (*Ānuçāsanik.*): XIII, 104, 5014 (*°āpi*, sc. *mantrāṇi*?).

Sāvitra(m), name of a *nakshatra* ("belonging to *Savitṛ*") = *Hasta*. § 208 (*Astradarṣana*): I, 135, 5376 (*pañcatāreṇa samyuktaḥ S°çena candramāh*).

Sāvitra(m), (sc. *upākhyāna(m)*). § 10 (*Parvasaṅgr.*): I, 2, 332 (in the enumeration of *parvas*, entered among the *parvas* of the fifth book, but not found there).

Sāvitri, daughter of *Açvapati* and wife of *Satyavat*. § 10 (*Parvasaṅgr.*): I, 2, 326 (*pativratāyā mahātmyaṃ S°yāḥ*, i.e. *Pativratāmāhātmyaparvan*).—§ 11 (do.): I, 2, 476 (*°yāç çāpy upākhyānaṃ*, do.).—§ 545 (*Pativratop.*): III, 293, 16640 (named *S*. because she was bestowed by the goddess *Sāvitri*): 294, (16664), 16668, 16681, (16683), 16686, 16689; 295, 16698, 16713; 296, 16715, 16717, (16719), 16721, 16722, 16725, 16726, (16730), 16731, 16732, (16734), 16740, 16744; 297, 16750, 16752, (16757), 16758, (16760), 16765, 16766, (16767), (†16774), (†16776), (†16779), (†16781), (†16785), (†16787), (†16792), (†16794), (†16799), 16802, 16808, 16809, 16811, (16813), 16820, (16825), 16843, 16846, 16848, 16850; 298, 16861, 16867, 16872, 16873, 16874, 16878, 16880, 16883, 16887, 16891, 16892, (16893); 299, 16903, 16911, 16913, 16916, 16918 (*°ākhyānaṃ*) (*S*. chooses *Satyavat* for her husband; when *Yama* came to fetch *Satyavat*, *S*. followed him and obtained several boons, among these the life of *Satyavat*).—§ 551 (*Kicakavadhap.*): IV, 21, 656 (*Satyavantaṃ . . . S°y anucārāikā Yamalokaṃ*, all. to § 545).—§ 565 (*Gālavacarita*): V, 117, 3971 (*reme . . . S°yām Satyavān yathā*).—§ 744 (*Ānuçāsanik.*): XIII, 45, 2464 (*svayaṃ vṛttena S°i pitṛā vai pratyapadyata*, all. to § 545, but the text of B. runs: *svayaṃvṛttena sājñaptā pitṛā*, etc.).

Sāvitri, name of a certain mantra (named after *Savitṛ*), also a goddess (daughter of *Savitṛ*), wife of *Brahmān*. § 270 (*Brahmasabhāv.*): II, 11, 471 (in the palace of *Brahmān*)—§ 356 (*Tīrthayātrāp.*): III, 81, 4025 (*yathā ca Vedān S°i*, sc. *na jahau*).—§ 370 (do.): III, 84, 8071 (*°yās tu padam*

atla dṛṣyate, sc. on the mountain Udyanta; 85, 8173 (*abrahmaṇasya S°im paṭhataḥ*).—§ 390 (do.): III, 110, 9994 (*dadau . . . S°im Savitā yathā*).—§ 450 (Ājagarap.): III, 180, 12484 (*mātā S°i . . . ucyate*).—§ 506 (Skandayuddha): III, 231, 14562 (followed Umā).—§ 545 (Pativratāmāhātmyap.): III, 293, 16624, 16625, (16627), (16631), 16634, 16635, 16639 (Açvapati performed sacrifices to S., who bestowed the daughter Sāvitrī upon him).—§ 565 (Gālavacarita): V, 108, 3770 (*atraivoktā*—sc. in the east—*Savitṛast S°i*).—§ 576 (Bhagavadgītāp.): VI, 23, 804 (*Vedamātā*, identified with Durgā), 807 (identified with Durgā).—§ 603d (Tripura): VII, 202, 9567 (Çiva made Gāyatrī and S. his reins).—§ 606 (Tripurākhyāna): VIII, 34, 1490 (became the bow-string of Çiva).—§ 635 (Rājadh.): XII, 35, 1277 (*°im . . . adhīyāta*).—§ 662b (Jāpakop.): XII, 200, (7208).—§ 680b (Tuladhāra-Jājalisaṃv.): XII, 265, 9449 (*Çraddhā Paivavati seyam Sūryasya duhitā . . . Sāvitrī* (sū avatrī, Nil.)).—§ 686 (Mokshadh.): XII, 273, 9821 (*°i sākshāt tam samnyamantrayat*).—§ 717b (Nārāyaṇīya): XII, 340, 12871 (*udgiran . . . S°im*, sc. Nārāyaṇa).—§ 730 (Ānuçāsānik.): XIII, 14β, 627.—§ 732 (do.): XIII, 23, 1595 (*°jñāḥ*), 1598 (*°im jāpet*).—§ 746 (do.): XIII, 67, 3381 (*°yāḥ . . . vacanam*).—§ 747b (Suvarṇputti): XIII, 85e, 4109.—§ 749 (Ānuçāsānik.): XIII, 92, 4385 (*brūyāc çraddhe S°im*).—§ 767 (do.): XIII, 136, 6223, 6228, 6236, 6242.—§ 768b (Umā-Mahēcvaraṣṇv.): XIII, 146γ, 6750 (*Brahmaṇaḥ*, sc. *satī*).—§ 770 (Ānuçāsānik.): XIII, 151, 7082 (*mantram . . . S°yā rihitam*), 7146 (*°im . . . paṭhan*), 7147 (*°i yatra paṭhyate*), 7149 (*°im . . . paṭhan*), 7155 (*paṭhanti . . . S°im*), 7158 (*°im adhigamya*), 7161 (*Brahma*).—§ 773d (Çiva): XIII, 161, 7486 (became the bow-string of Çiva).—§ 775 (Ānuçāsānik.): XIII, 166a, 7635 (*Brahmaṇaḥ satī*).—§ 782g (Guruçishyasamv.): XIV, 44, 1216 (*sarva-vidyānam*, sc. *ādīḥ*), 1217 (*yud asmin niyatam loka sarvaṃ S°ir* [sic! perhaps a wrong reading instead of *sāvitrām*, adj.] *ucyate*).—§ 795c (Mahābhārata): XVIII, 5, 208 (*Bhārata-s°im*). Cf. Devī.

Sāvitṛin ("the son of Savitr [i.e. Sūrya]") = Karṇa: XII, 8598 (*°i kuṇḍale divye . . . brahmaṇārthe parityajya jagmatuḥ lokam uttamam*, cf. XIII, 6253). Cf. Sāvitra.

Sāvitṛiputraka, pl. (*°āḥ*), a people. § 604 (Karṇap.): VIII, 5ζ, 138 (had been slain in the battle).

Sāvitrīyavarajā ("the younger sister of Sāvitrī") = Tapatī: I, 6522, 6605 (2°).

Savitr ("impeller"), one of the Ādityas, sometimes identical with Vivasvat (Sūrya, the Sun, personified). § 3 (Anukram.): I, 1, 42 (a son or form of Vivasvat, cf. Āçāvaha).—§ 35 (Arūpa): I, 24, 1277 (got Arūpa for his charioteer).—§ 88 (Amçāvat.): I, 65, 2523 (the tenth of the Ādityas).—§ 119 (do.): I, 68, 2599 (husband of Trāshtrī and father of the Açvins).—§ 191 (Arjuna): I, 123, 4824 (the tenth of the Ādityas).—§ 222 (Tapatyup.): I, 172, 6583 (father of Tapatī).—§ 258 (Khāṇḍavadahanap.): I, 227, 8268 (fought against Kṛṣṇa and Arjuna).—§ 266 (Çakrasabhūv.): II, 7, 302 (in the palace of Çakra).—§ 310b (Sūrya): III, 3, 135 (i.e. Sūrya).—§ 310 (Āraṇyakap.): III, 3, 146 (among the 108 names of Sūrya).—§ 310b (Sūrya): III, 3, 191 (identified with Sūrya).—§ 390 (Tīrthayātrāp.): III, 110, 9994 (*dadau . . . Sāvitrīm S°a yathā*).—§ 400 (Tīrthayātrāp.): III, 118, 10224 (*°uḥ*, sc. *ayatanam*).—§ 439 (Yakshayuddhap.): III, 163, 11850 (i.e. Sūrya), 11871 (do., description of the course of the Sun), 11880 (do.).—§ 440 (do.): III, 164, 11901 (*°uḥ*, sc. *astram*).—§ 522 (Draupadīharaṇap.): III, 264,

†15591 (*°uḥ*, sc. *sadanāt*).—§ 565 (Gālavacarita): V, 108, 3770 (*atraivoktā*—sc. in the east—*S°trast Savitrī*).—§ 588 (Bhishmavadhap.): VII, 121β, 5802 (*°uḥ*, sc. *astram*).—§ 617 (Aishikap.): X, 18, 801, 807 (Rudra broke the arms of S.).—§ 665 (Mokshadh.): XII, 208β, 7581 (the sixth of the Ādityas).—§ 717b (Nārāyaṇīya): XII, 349, VII, 13597 (*Āditye S°ur jyeshṭhe*).—§ 730 (Ānuçāsānik.): XIII, 14β, 626; 16, 1058 (Çiva identified with S.).—§ 772m (Atri): XIII, 157, 7297, 7302.—§ 773b (Kṛṣṇa Vāsudeva): XIII, 159, †7373 (*raçmivān*, Kṛṣṇa identified with S.).—§ 777 (Svargārohaṇik. p.): XIII, 168, 7743 (Kṛṣṇa identified with S.).—Do.³ (a mere appellative designing the sun): I, 1797, 1883, 8411; III, 1334, 2933, 10052 (*ira*), †10639; V, 772 (*ira*), 1741, 2751, 3763; VI, 1899, 3818; VII, 1639, 2835, 9241; VIII, 1750 (*yathā*), 2342, 4943; IX, †1069 (*yathā*); XII, 2119, 6340, 7425, 7452; XIII, 428 (*anhasrakiraṇasya*), 7357; XIV, 190 (*raçmayo s°ur yathā*).

Savitr³ = Çiva (1000 names²).—Do.⁴ = Viṣṇu (1000 names). **Savyacārīn** = Arjuna: XIII, 6901 (only C., read with B. *Savyasācīn*).

Savyasācin = Arjuna, q.v.

Sayana, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257 (B. *Seyanaḥ*).

Seduka, name of a king. § 465 (Mārkaṇḍeyas.): III, 196, ††13262 (*Irshadarbha-S°nāmānavajānau*), ††13263, ††13264, ††13265, ††13271.

Seka, pl. (*°āḥ*), a people. § 281 (Sahadeva): II, 31, 1113 (*S°ān apara-S°ān ca*, in the south, vanquished by Sahadeva).

Senābindu¹ (C. Senāvindu), one or more kings. § 130 (Amçāvat.): I, 67, 2656 (incarnation of the Asura Tuhunda).—§ 232 (Svayamvarap.): I, 186, 6989 (present at the svayamvara of Draupadī).—§ 279 (Arjuna): II, 27, 1019, 1022 (*Devaprastham . . . S°oh puram*, vanquished by Arjuna).—§ 554 (Sainyodyogap.): V, 4γ, 76.—§ 572 (Rathātrirathasāṅkhyānap.): V, 171, 5912 (*Krodhahantā ca nāmataḥ*, a ratha among the Pāṇḍavas).—§ 592 (Samçaptakavadhap.): VII, 21μ, 916; 23o, 975 (description of his horses).—§ 604 (Karṇap.): VIII, 7, 179 (*°sūtaḥ çreshṭhaḥ*, so both B. and C., but PCR. seems to have read *°ḥ sūtaçreshṭhaḥ*, had been slain by Bāhlika), 182 (*Kuruçreshṭhaḥ* (!), the half-çloka omitted by PCR.).

Senābindu², a Pāṇḍula prince. § 608 (Karṇap.): VIII, 48ν, 2248 (slain by Karṇa).

Senādhipati = Skanda: III, 14641.

Senājī, name of one or more kings. § 554 (Sainyodyogap.): V, 4γ, 76 (at the time of Yudhisṭhira).—§ 629 (Rājadh.): XII, 25, 744 (*itihāsam purāṇam . . . gītam rājā S°ta*, some çlokas of his quoted), 760.—§ 659 (Mokshadh.): XII, 174, 6464, (6468), 6521 (*S°s* discourse with a brahman on account of the loss of a son).

Senākālpa = Çiva (1000 names²).

Senānī¹, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4548. Cf. Senāpati.¹

Senānī² = Çiva: XIV, 199.—Do.³ = Skanda: V, 5720.

Senāpati¹, a son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2732.—§ 581 (Bhishmavadhap.): VI, 64κ, 2837, 2841 (slain by Bhīmasena). Cf. Senānī.¹

Senāpati² = Çiva (1000 names²).

Setubandhana(m) ("the building of the bridge"). § 535 (cf. Rāmopākhyānap.): The monkey chiefs (*a*) began to flock together to Rāma and Sugrīva on *Malyavat*. On a lucky day the army set out. *Hanumat* was in the van, *Lakshmaṇa* in the rear, the army was protected by *Nala*, etc. (*β*).

Arriving at the shore of the milky ocean (*kāśiroḍaṃ* . . . *śḍgarāṃ*, v. 16289), *Rāma* thought of means of crossing it. He and *Lakṣmaṇa* lay down on the seashore, the Ocean appeared to him in a vision and said: "I also have sprung from the race of *Ikṣhvāku*; the monkey *Nala* is a son of *Tvaṣṭr*, whatever he will throw into my waters I will support." *Nala* then built a bridge, which to this day is known as *Nalasetu*. At this time *Vibhishana* with four of his counsellors came to *Rāma*. *Sugrīva* suspected him to be a spy, but *Rāma* installed him in the sovereignty of all the *Rākṣhasas* and made him his own counsellor and the friend of *Lakṣmaṇa*. It was under the guidance of *Vibhishana* that the army crossed the bridge in a month. *Rāma* then caused the gardens of *Laṅkā* to be devastated by his monkeys. *Rāvaṇa*'s counsellors *Čuka* and *Sārṇa* came as spies and were seized by *Vibhishana*, but dismissed by *Rāma*. *Rāma* then sent *Āṅgada* as his envoy to *Rāvaṇa* (III, 283).

Seyana, see *Sayana*.

Shaḍānana ("six-faced") = Skanda: III, 14637; XII, †11094; XIII, 4203.

Shaḍaṅganidhāna = Mahāpuruṣa (Mahāpuruṣastava).

Shaḍarcis = Skanda: III, 14639.

Shaḍvaktra ("six-faced") = Skanda: III, 14352.

Shaṇḍa, a son of Dhṛtarāṣṭra. § 608 (Kāṇap.): VIII, 845, 4263 (attacked Bhīmasena).

Shaṇḍa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only C., B. has *Sanḍāḥ*).

Shanmukha ("six-faced") = Skanda: III, †14643; VII, 3454, 7412 (*Mahisham S°o yathā*, sc. *nihanishyāmi*, C. has by error °mū°).

Shashtī, a goddess. § 270 (Brahmasambhāv.): II, 11, 458 (in the palace of Brahman).—§ 501 (Skandop.): III, 229, 14451 (among the names of Devasenā).

Shashtībhāga = Čiva (1000 names²).

Shashtīhrada, a tirtha. § 733p (Gaṅgā-Yamunayos tirtham): XIII, 25, 1722.

Shashtīpriya ("dear to Shashtī") = Skanda: III, 14633.

Shatkarmatushta = Čiva (1000 names¹).

Shoḍaçarājaka(m) parva. § 10 (Purvaśaṅgr.): I, 2, 332 (p°). S°m, i.e. Shoḍaçarājika, in the enumeration of parvas erroneously entered among those of the fifth book).

[**Shoḍaçarājika(m)**] ("the section relating to the sixteen kings"). § 595 (cf. Sṛṇjaya). Nārada told Sṛṇjaya the stories of the following kings: 1) *Marutta* (q.v.) (VII, 55); 2) *Suhotra* (q.v.) (VII, 56); 3) *Paurava* (q.v.) (VII, 57); 4) *Čibi* (q.v.) (VII, 58); 5) *Rāma Dāçarathi* (q.v.) (VII, 59); 6) *Bhagīratha* (q.v.) (VII, 60); 7) *Dilīpa* (q.v.) (VII, 61); 8) *Māndhātṛ* (q.v.) (VII, 62); 9) *Yayāti* (q.v.) (VII, 63); 10) *Ambarisha* (q.v.) (VII, 64); 11) *Čačobindu* (q.v.) (VII, 65); 12) *Gaya* (q.v.) (VII, 66); 13) *Rantideva* (q.v.) (VII, 67); 14) *Bharata Daushmanti* (q.v.) (VII, 68); 15) *Prthu Vainya* (q.v.) (VII, 69); 16) *Rāma Jāmadagnya* (q.v.) (VII, 70).

[**Shoḍaçarājopākhyāna(m)**] ("the episode relating to the sixteen kings," XII, 29). § 632b (Rājadh.). The histories of the same sixteen kings as in Shoḍaçarājika (§ 595), except that *Paurava* is here named *Brhadratha* ("the Āṅga king") and *Rāma Jāmadagnya* is replaced by *Sagara* (q.v.).

Siddha¹, a Devagandharva. § 102 (Amṣāvat.): I, 65, 2554 (son of Prādhā).

Siddha², an ancient king. § 267 (Yamasambhāv.): II, 8, 320 (in the palace of Yama).

Siddha³ = Čiva: XIV, 196.—Do.⁴ = Viṣṇu (1000 names).

***Siddha⁴**, pl. (°āḥ) ("the perfect ones," i.e. who have acquired supernatural powers by penances), a class of beings, commonly occurring together with the *Čaraṇas*, etc.: I, 2396, 2400, 2858, †3577 (*śurasiddharṣhīlokat*), 3889, 4640, 4931, †7017 (*suparna-nāgāsura-siddhajushṭam*, sc. *antarikṣam*); II, 289 (in the palace of Indra), 340 (in the palace of Yama); III, 159 (*Asura-niṣācara-siddharanditam*, sc. the Sun), 170, 174 (*Valakhilyādayaḥ*), †938 (°rshiganān), †940, 1530, 1756, 1786, 1830, 1841, 1891, 5023, 5024, 6036, 6075, 6038, 7083, 8024, 8035, 8037, 8094, 8168, 8176, 8214, 8357 (°rshi-Čaraṇaiḥ), 8369, 8402, 10226 (°gaṇasya, sc. *āyatanam*), 10968 (*rehi-siddhāmarayutam* . . . *giriṇ*), 11022 (°mārgena), 11190 (sg.), 11231, 11415 (*brahmarādinam*), 11439, 11441, 11444, 11465, 11561, 11655 (*deva-Dānava-siddhānam*), 11847, 12101, †12347, 12368, 14503 (*avamanyati yaḥ Siddhān kruddhā; cāpi cāpanti yaṃ / unmādyati sa tu kṣhipraṃ jñeyaḥ Siddhagrahas tu saḥ*); IV, †2176 (*devāsura-siddha - Yakṣān*); V, 2471, 3826 (*Gandharva-Yakṣa-S°aḥ*), 3833 (*svairacūriṇam*), 4052 (°āc cūparasāḥ), 5126, 7095, 7351; VI, 199, 254, 269, 273, 407, 429, 464, 808, †1267, †1268, †1282, 1536, 1753, 5704; VII, †1622, 2843, 3118, 3642, 3652, 3728, 4025, 5692, 5746, 6008, 6132, 6340, †6921, 7138 (?), 7188, †7312, †7313, 8611, 8614, 8807; VIII, 592, 598, 599, 626, 1018, 2817, 3098, 3970, 4128 (*apatanta . . . savimānā yathā S°āḥ svargāt puṇyakhaye*), 4400, 4413, †4490; IX, 337, 658, 990 (*gaganāt pracyutāḥ S°āḥ puṇyānām iva saṃkṣhaye*), 1157, 1269 (*vimānebhyo divo bhrashtāḥ S°āḥ puṇyakhayād iva*, sc. *petuḥ*), 1315, 2140, 2479, 2481 (*Brhaspatīpurogamāḥ*), 2762, 2812, 2879, 2898, 2902 (*brahmasatṛiṇām*), 2903, 2905, 3050, 3307, 3444; X, 11, 1607 (°mahoragāḥ), 1623, †2395, 5587 (*Yakṣa-Gandharva-S°ānām madhye*), 6142, 6788 (*ākāṣam S°daivata-sevitam*), 6797, 7341; 7588 (°-Sādhyayoh), 8221 (accompanied Indra), †10097 (*saṃyāsi S°saṃkhyām*), 10114 (riding in vimānas), 10220, 10275 (*daṣe rahi-S°nisevite*), 10838, 12176, 12314 (*Ilmarantaṃ S°-Čaraṇasevite*), 12576, 12982, 13028 (*Merau . . . S°-Čaraṇasevite*), 13366; XIII, 439, 741 (°-Čaraṇarāpadhṛk, sc. Čiva), 800 (°-Gandharva-devaiḥ), 813 (*rshi-Gandharva-S°aḥ*), 958, 1396, 1407, 1748, 6111, 6339, 6350 (*ārḍhavarasāḥ*), 7766; XIV, 402, 429 (*antarikṣaiḥ*), 958; XV, 575 (°gatim āsthitāḥ), 655, 848 (had been incarnate); XVI, †129, †131; XVII, 96 (riding in vimānas), 106; XVIII, 88, 216.

Siddha⁴, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 364.

Siddhabhūtārtha = Čiva (1000 names²).

Siddhagraha, name of a demon. § 502 (Manuṣhyagrahak.): III, 230, 14503 (v. Siddha, pl.).

Siddhakṣetra ("the blessed land," said of sacred regions): III, 8270 (*Gaṅgāttrasamācṛitam*).

Siddhaloka ("the world of the Siddhas"): XII, 10078 (*cyutāḥ S°āt*).

Siddhamantra = Čiva: XIV, 197, 198.

***siddhānta** ("scientific result or treatise"): I, 2887; XII, 8676.

Siddhapātra, a warrior of Skanda. § 615u (Skanda): IX, 45, 2568.

Siddhārtha¹, a king. § 130 (Amṣāvat.): I, 67, 2696 (among the incarnations from the Krodharaṇa gṇa).

Siddhārtha², a warrior of Skanda. § 615u (Skanda): IX, 45, 2566.

Siddhārtha³ = Čiva (1000 names²).—Do.⁴ = Viṣṇu (1000 names).

Siddhārthakārin, **Siddhasādhaka** = Īiva (1000 names²).

Siddhasaṅkalpa = Viṣṇu (1000 names).

Siddhasenānī = Durgā (Umā): VI, 796.

Siddhayogin = Īiva (1000 names²).

Siddhi¹ ("success," personif.). § 132 (Amṣāvat.): I, 67, 2794 (incarnate as Kuntī).—§ 615g (Sarasvatī): IX, 42, 2389 (the river Sarasvatī is identified with S.).—§ 615u (Skanda): IX, 46κ, 2689.—§ 704 (Mokshadh.): XII, 301a, †11095 (*devīm Varuṇasya patnīm*).

Siddhi², a fire. § 490 (Āṅgīrasa): III, 219, 14140.

Siddhi³ = Īiva (1000 names²).—Do.⁴ = Viṣṇu (1000 names).

Siddhida = Viṣṇu (1000 names).

***siddhikshetra** ("field of success," said of a tīrtha): IX, 2262 (*Kapilamocanam*).

Siddhisādhana = Viṣṇu (1000 names).

Sikata, pl. (°āḥ), a class of ṛshis. § 602 (Droṇavadhap.): VII, 190ν, 8728.—§ 630 (Rājadh.): XII, 26a, 774.—§ 656 (Khadgotpattik.): XII, 166β, 6143.

Sikātāksha, name of a place. § 406 (Tīrthayātrāp.): III, 125, 10407.

Silibāka, a muni. § 264 (Sabhākriyāp.): II, 4a, 109 (so C., B. has *Sinivākāḥ*).

Simha ("lion") = Viṣṇu (Kṛṣṇa): VI, 3027; XIII, 6971 (1000 names), 7001 (do.).

***simha**, pl. (°āḥ) ("lions"). § 113 (Amṣāvat.): I, 66, 2572 (among the offspring of Pulaha).—§ 127 (do.): I, 66, 2629 (among the offspring of Ārḍulī).

Simhacandra, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7009.

Simhaçārdūlarūpa, **Simhadamskhtra**, **Simhaga** = Īiva (1000 names²).

Simhagrīva = Açvatthāman: V, 5780.

Simhaketu¹ ("having a lion in his banner") = Bṛhadbala: VI, 5365 (read S°r with B.).

Simhaketu², a Pāṇḍava warrior. § 608 (Karna): VIII, 56νν, 2740 (slain by Karna).

Simhala, pl. (°āḥ), a-people. § 223 (Vāsishtha): I, 176, 6684 (among the barbarous people who arose from the cow of Vāsishtha).—§ 287 (Rājasūyikāp.): II, 34, 1271 (present at the rājasūya).—§ 295 (Dyūtap.): II, 52, 1894 (brought tribute to Yudhishtira).—§ 342 (Indralokābhigamanap.): III, 51, 1989 (had been present at the rājasūya).—§ 592 (Samçaptakavadhap.): VII, 20γ, 798 (in Droṇa's gāruḍavyūha).

Simhalāṅgūlaketana, **Simhalāṅgūlaketu**, **Simhalāṅgūlalakshman** ("having a lion's tail [or an ape (?), cf. VII, 3928 foll.] in his banner") = Açvatthāman: VII, 9291, 9393; VII, 6102; VII, 1094.

Simhanāda = Īiva (1000 names²).

Simhapura, a city. § 279 (Arjuna): II, 27, 1028 (in the north, vanquished by Arjuna).

Simhasena¹, a Pāṇḍava warrior. § 590 (Droṇābhishekap.): VII, 16κ, 650, 653, 655 (slain by Droṇa).

Simhasena², a Pāṇḍava. § 592 (Samçaptakavadhap.): VII, 23o, 997 (*Pāṇḍavyam Gopateḥ putram*, proceeded against Droṇa, description of his horses).—§ 608 (Karna): VIII, 56νν, 2736 (fought with Karna).

Simhavāhana = Īiva (1000 names²).

Simhikā, daughter of Dakṣha. § 87 (Amṣāvat.): I, 65, 2520 (wife of Kaçyapa).—§ 94 (do.): I, 65, 2539 (mother of four sons, viz. Rāhu, etc.).—§ 130 (do.): I, 67, 2676 (mother of Gṛaha, i.e. Rāhu).

Simhikātanaya, pl. (°āḥ) ("the sons of Simhikā"), a

family of Asuras. § 459 (Mārkaṇḍeya): III, 188, 12926 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Sindhu, the river Indus (sometimes another river seems to be meant). § 153 (Pūruvaṃç.): I, 94, 3730 (*nadasya mahato nikuñje*, there Samvarana dwelt when defeated).—§ 268 (Varuṇasabhāv.): II, 9, 372 (among the rivers in the palace of Varuṇa).—§ 285 (Nakula): II, 32, 1191 (*°kalāçrītā yo na grāmaṇtyāḥ*, vanquished by Nakula).—§ 295 (Dyūtap.): II, 51, 1831 (*pāre-Sindhu*).—§ 298 (do.): II, 65, 2146 (*yaḥ kimoid anu Parnāçām prak Sindhor api*).—§ 358 (Tīrthayātrāp.): III, 82, 4095 (*dakṣhiṇam*, in the south), 5010 (*°sagarasya ca S°oç ca saṅgamam*).—§ 370 (do.): III, 84, 8024 (*°oç ca prabhavam*, a tīrtha).—§ 401 (Balarāma): III, 119, †10254 (*yaḥ S°kūle vyajayan nṛdevīm samagātām Dakṣhiṇāyām mahīpām*, so. Sahadeva; in the south?).—§ 410 (Plakṣhāvataranag.): III, 130, 10541 (*°or mahātīrtham*, in the south?; d: there *Lopāmudrā* accepted *Agastya* as her lord).—§ 459 (Mārkaṇḍeya): III, 188a, 12908 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrasa): III, 222, 14229 (among the rivers who are mothers of fires).—§ 496 (Skandotpatti): III, 224, 14274 (*°r apīyam tu praty-açgvāhīni bhṛçam*, omens).—§ 562 (Bhagavadyaunap.): V, 84, 2998 (*pratyag āhur mahānadyaḥ prāṇmukhāḥ S°eaplamāḥ*).—§ 574f (Bindusaras): VI, 6γ, 243 (among the seven streams into which the *Gangā* divides herself).—§ 574 (Jambūkh.): VI, 9λ, 321, 329 (the same?).—§ 599 (Jaya-drathavadhap.): VII, 101, 3790 (*bāhubhyām iva saṃtīrṇau S°shashṭāḥ samudragāḥ*).—§ 606 (Tripurākhyāna): VIII, 34, 1477.—§ 607 (Karna): VIII, 44, 2030 (*pañcānām S°shashṭānām nadīnām*), 2055 (*°shushṭāḥ*).—§ 733b (Candra-bhāgā): XIII, 25, 1695.—§ 768b (Umā-Maheçvarasamv.): XIII, 146δ, 6764 (among the rivers who came to Umā).—§ 775 (Ānuçāsanik.): XIII, 166a, 7645.

Sindhu², the country of the Sindhus on the river Indus. § 555 (Sainyodyogap.): V, 19δ, 588 (*Jayadrathamukhāḥ . . . S°-Sauvīravāsīnaḥ*).—§ 576 (Bhagavadgītāp.): VI, 20, †750 (*yo ca S°oḥ*).

Sindhu³ = Kṛṣṇa: XII, 1508.

Sindhu, pl. (°avaḥ), a people = Saindhava, pl. § 522 (Draupadiharanap.): III, 264, 15576 (*rājā S°ānām Vāddhakshatriḥ*, i.e. Jayadratha). 15581 (*rājā S°ānām Vāddhakshatriḥ Jayadrathāḥ*); 267, 15618 (*patiḥ Sauvīra-S°ānām . . . Jayadrathāḥ*), 15621, 15635 (*°-Sauvīrān*); 271, 15718 (*Çibi-Sauvīra-S°ānām*), 15765 (*°-Sauvīrān*).—§ 574 (Jambūkh.): VI, 9μ, 348 (*°-Pulindakāḥ*), 361 (*°-Saurīrāḥ*).—§ 578 (Bhishmavadhap.): VI, 51σ, 2104 (*°-Sauvīrāḥ*, follow Bhishma).—§ 580 (do.): VI, 56β, 2406 (*°-Sauvīrāḥ*, in the neck of Bhishma's gāruḍavyūha).—§ 583 (do.): VI, 79, 3466 (*rājā S°ānām*, i.e. Jayadratha).—§ 596 (Pratiñāp.): VII, 75, 2658 (*Sauvīra-S°ānām içvaraḥ*, do.).—§ 599 (Jayadrathavadhap.): VII, 110, 4208 (*°-Sauvīrair nakharaprāçayodhibhiḥ*); 138, 5677 (*sainyam S°-Sauvīra-Kauravam*); 139, 5714 (*sa - Kuru - Sauvīra - S°vīrabala-kīyam*).—§ 604 (Karna): VIII, 5ζ, 100 (*°rāshṭramukhāni daça rāshṭrāni*, ruled by Jayadratha).—§ 607 (do.): VIII, 40, 1857 (*°-Sauvīrāḥ*, do not know dharma).—§ 641 (Rājadh.): XII, 101ν, 3735.

Sindhuvipa, an ancient king, son of Jahnu. § 615 (Baladevatīrthayātrā): IX, 39, 2282 (*rājaraṣiḥ*, became a brahman); 40, 2285, 2294 (in the Kṛta age, do.).—§ 721δ (Viçvāmitrop.): XIII, 4, 203 (son of Jahnu, from him sprang Balākṣva).—§ 786 (Anugītāp.): XIV, 91a, 2843 (obtained high success).

Sindhuja, adj. ("born in the country of the Sindhus"). § 351 (Nalopākhyānap.): III, 71, 3784 (sc. *aṣṭān*).—§ 585 (Bhishmavadhap.): VI, 90_p, 3973 (*vājinaṃ*).

Sindhupati¹ ("king of the Sindhus") = Jayadratha: III, 15825; VI, 667; VII, 1074, 3423, 3424, 6224, 6268; IX, 3060 (sc. *hataḥ*).

Sindhupati² (do.) = Vṛddhakshatra: VII, 1755 (*ośa eulam*, i.e. Jayadratha).

Sindhurāj (do.) = Jayadratha: VII, 2675, 6217.

Sindhurāja¹ (do.). § 568 (Vidulāputraśāsana): V, 133, 4497 (vanquished Sañjaya, the son of Vidulā); 134, 4542.

Sindhurāja² (do.) = Jayadratha: I, 2744 (married Duḥṣalā); III, 15636, †15694, 15747 (*J°*); V, 1988 (only B., C. has by error *Sindhurājño*), 2186 (*J°*), 5743 (*dviguṇo rathah*); VI, †3784, 5261; VII, 567, 571, 1503, 1505, 1756 (*J°*), 1763, 1777, 2548 (*°vadhe*), 2652 (do.), 2681, 2684, †2731, 2785 (*°aya vadho Gūṇḍivadhanvanā*), 2790, 3102 (*J°*), 3107, 3217, 3409, 3753, 3773, 3776, 3780, 3794, 3798, 3803, 3945, 4329, 4457, 4485 (*°vadhāṃ*), 5315, 5321, 5821, 6141, 6213 (*varāhaḥ S°aya*), 6223, 6247, 6263, 6275 (only B.), 6279, 6285 (*vinikate*), 6286 (*J°*, only C.), 6474 (only B.), 6529 (*kate*), 6549, 6551, 6555, 6558, 6578 (only B.), 6580, 8311 (*°vadhena*), 9637 (*°vadhā°*); XIV, 2231 (*vadhāṃ . . . S°aya*).

Sindhurājan (do.) = Jayadratha: V, 1988 (only C., read with B. *Sindhurājo*); VI, 4134; VII, 3222.

Sindhu-Sauvīrabharṭṛ = Jayadratha: XI, 625 (*J°*), 627.

Sindhūttama, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5021.—§ 775 (Ānuśāsaniḥ): XIII, 166_a, 7650.

Sinivāka v. Silibāka.

Sinivālī, a goddess (the first day of new moon). § 489 (Āṅgīrasa): III, 218, 14126 (*Kapardīnuta*, third daughter of Āṅgīrasa).—§ 500 (Skandopākhyāna): III, 229, 14451 (Devasenā identified with S.).—§ 606 (Tripurākhyāna): VIII, 34, 1486 (among the auspicious days who became the *yoktrāni* of Īva's chariot).—§ 615_u (Skanda): IX, 45_γ, 2515 (came to the investiture of Skanda).

Sirabhrṭ ("plough-holder") = Balarāma: IX, 3359.

Sita¹, a warrior of Skanda. § 615_u (Skanda): IX, 45_η, 2571.

Sita² ("white") = Balarāma: IX, 3351 (*°asītau*, i.e. Balarāma and Kṛṣṇa).

Sitā¹, daughter of Janaka, the Videha king and wife of Rāma Dācarathi. § 425 (Hanūmad-Bhīmasamv.): III, 148, 11203 (had been carried away by Rāvaṇa, cf. § 529), 11205, 11207 (*sutām Janakārājāya*), 11218 (*°prasāddo ca mām-ikastham, arindama, upatiśṭhanti me divyā bhogā, Bhīma, yathepsitāḥ*, says Hanūmat).—§ 430 (do.): III, 150, 11285 (*anilā svapurīm*, sc. by Rāma, cf. § 542).—§ 431 (Saugandhikāharana): III, 151, 11324 (*°vaktrāravindarkam*, sc. Rāma).—§ 525 (Rāmopākhyānap.): III, 274, 15880 (daughter of Janaka and wife of Rāma), 15881.—§ 527 (do.): III, 277, 15973 (*Vaidēhī Janakātmajā*, followed Rāma to the forest).—§ 529 (Sitāharana): III, 278, 16011, 16012, 16013, 16023, 16036 (carried away by Rāvaṇa).—§ 530 (Viśvāvasumokshana): III, 279, 16046, 16051, 16056 (taken to Laṅkā), 16066, 16087 (*Rāvaṇena hṛtā*).—§ 531 (Rāmopākhyānap.): III, 280, 16093 (*°haraṇaduḥkṛtāḥ*, sc. Rāma).—§ 532 (Sitasāntvana): III, 280, 16133, 16138, 16147, 16149, 16163 (comforted by Trijaṭā).—§ 533 (Sitā-Rāvaṇasamv.): III, 281, 16173, 16189, 16192 (conversation between S. and Rāvaṇa).—§ 534 (Hanūmatpratyāg.): III, 282, 16200 (*ruddhām . . . Rākshasaveśmani*), 16213, 16228, 16249, 16256, 16257, 16258, 16260, 16262, 16264 (found out by Hanūmat).—§ 536 (Laṅkāpraveśa): III, 284, 16334 (*°m aharatā balāt*, sc.

Rāvaṇa), 16338 (*Janakī*).—§ 538 (Kumbhakarnaṇapag.): III, 286, 16402 (*mayā tv apahrta bhūrya S°a nāmasya Janakī*, says Rāvaṇa).—§ 542 (Rāmābhisheka): III, 291, 16536 (after the death of Rāvaṇa, S. was given back to Rāma), 16538, 16563 (Rāma did not accept her until the gods attested her innocence), 16574 (granted Hanūmat boon), 16581.—§ 551 (Kicakavadhap.): IV, 21, 653 (*duhitā Janakasyāpi Vaidēhī yadi te grūtā / patim anvacarat S°a mahāranyanivāsinaṃ / Rakshasā nigrahaṃ prāpya Rāmasya mahishī priyā / klicyamānāpi sugrohī Rāmam evānvapadyata*).

Cf. also the following synonyms:—

Janakātmajā ("the daughter of Janaku"): III, 15973, 16033, 16231.

Jānakī (do.): III, 15872, 16037, 16091, 16233, 16265, 16338 (*S°*), 16402 (*S°*), 16537, 16577.

Maithilī ("daughter of the king of Mithilā"): III, 15946, 16047, 16226, 16543, 16557, 16558, 16559.

Vaidēhī, q.v.

Sitā², a goddess (the goddess presiding of corn, PCR.). § 599_b (Çalya): VII, 105_v, 3945 (*sitā bhrajate . . . sarva-bhjaviruddhava yatha Sitā Çriyā vṛtā*).

Sitā³, one or more rivers. § 423 (Gandhamādanapr.): III, 145, 11063 (only B., C. has *çitā* as an adj. to Bhūgīrathī, "cool" PCR.).—§ 459 (Mārkaṇḍeyas.): III, 188_a, 12907 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574_f (Bindusaras): VI, 6_η, 243 (among the seven streams into which Gaṅgā divides herself).—§ 575_b (Çākadvīpa): VI, 11_γ, 432 (in Çākadvīpa; reading of B: *Çitāçi Venikā* or *Çitā Çivenikā?*).—§ 641 (Rājadh.): XII, 82, 3099 (*°ā nāma nadi, rājan, yatra plavo nimajjati*).

Sitāçva ("having white horses") = Arjuna: III, †11898.

Sitāharana(m) ("the carrying away of Sitā"). § 529 (cf. Rāmopākhyānap.). Rāvaṇa caused Mārīca to entice away Rāma by assuming the shape of a deer with golden horns and a golden skin. Seeing this deer Rāma pursued it, like Rudra pursuing the stellar deer (*tīrāmrgam*) in days of yore; struck with Rāma's arrow Mārīca, imitating Rāma's voice cried out, calling upon Sitā and Lakshmaṇa. Lakshmaṇa, thinking that nobody was able to slay Rāma, at first inclined to stay there and protect Sitā, but as she suspected him, he set out on the track of Rāma. Then Rāvaṇa, in the guise of an ascetic, with shaven head and with a *kuṇḍalā* and a triple staff, came to the hermitage and began to carry away Sitā to Laṅkā; on his way he was seen by the vulture Jāṭayu (III, 278).

Sitāṅga = Çiva (1000 names¹).

Sitā-Rāvaṇasamvāda ("discourse between Sitā and Rāvaṇa"). § 533 (cf. Rāmopākhyānap.). While Sitā in Laṅkā was grieving for Rāma and was waited on by Rākshasas, Rāvaṇa, afflicted by the shafts of Kāma, asked her to accept him as her lord, but was rejected. Sitā continued to dwell there, treated with tenderness by Trijaṭā (III, 281).

Sitasāntvana ("the consoling of Sitā"). § 532 (cf. Rāmopākhyānap.). In Laṅkā Rāvaṇa placed Sitā in an abode equal to Nandana and caused Rākshasas and Piçācis to guard her. The Rākshasi Trijaṭā told her of the Rākshasa Avindhya who had told her of Rāma's and Lakshmaṇa's meeting with Sugrīva and of the curse of Nalakūbara (b) which prevented Rāvaṇa from violating Sitā, and of a dream of evil omens about Rāvaṇa, Kumbhakarna, etc., running towards a southern direction, but of good omens about Vibhishana and his four counsellors (ascending the mountain Çveta), and Rāma,

Lakṣmaṇa, and *Sītā* (running to a northern direction) (III, 280).

Sītavana, name of a tirtha. § 361 (Tirthayātrāp.): III, 83, 6029 (so B., C. has *Ṣī*°).

Skanda¹, the senāpati of the gods, son of Agni and Svāhā, reared by the Kṛttikās, armed with a dart (*śakti*) and having a peacock (*mayūra*) for his device. [§ 72 (Ādivaṃṣāvataranap.): I, 62, 2316 (*anekajanano yatra*—i.e. in the Mhbhr.—*Kārttikeyasya sambhavaḥ*).—[§ 116b (Vasu, pl.): *Kumāra* (i.e. S.), the son of *Agni* (*Anala*) was born in the forest of reeds (*śaravanālayaḥ*), and was called *Kārttikeya* because he was reared by the *Kṛttikāḥ*. He was father of *Çakha*, *Viçakha*, *Naigameya* and *Prāhaja* (v. 2588, cf. BR. s.v. *prāhaja*, PCR. translates differently): I, 66, 2587 (*Agneḥ putraḥ Kumāras tu çrīmān śaravanālayaḥ*), 2588 (*Kārttikeyaḥ*).—[§ 208 (Astradarçana): I, 137, 5431 (*Āgneyaḥ Kṛttikāputro Raudro Gāṅgeya ity api çrūyate bhagavān devaḥ sarvaṅguhya-mayo Guhaḥ*).—§ 258 (Khāṇḍavaduhana): I, 227, 8265 (*çaktim samādāya tathau Morur ivācalaḥ*, in the encounter between the gods and Arjuna and Kṛṣṇa).—[§ 368 (Tirthayātrāp.): III, 83, 7036 (*Guhaḥ*, anointed as senāpati of the gods in the tirtha *Taijasa*).—[§ 488 (Āngirasa): III, 217, 14103 (*Kumāraç ca yatholpanno yathā cāgneḥ suto 'bhavat / yathā Rudrāc ca sambhūto Gāṅgāyām Kṛttikāsu ca*, cf. §§ 495 foll.).—[§ 495 (Skandoputti): III, 223, 14241 (*janma . . . Kārttikeyasya*).—§ 496 (do.): III, 14315 (*ōlām*, etymology), 14337–8 (assuming the forms of six of the wives of the seven pśhis Svāhā cohabited with Agni; the semen of Agni she threw on the mountain Çveta, where it developed to S. with six heads, etc. The seats of S.: his rending asunder the mountain *Krauñca*, etc.).—§ 497 (do.): III, 226, 14345 (*Viçvāmitra* performed the rites of childhood to S.).—§ 498 (do.): III, 226, 14355, 14356, 14359, 14365 (the mothers of the worlds adopted S. as their son).—§ 499 (Skanda-Çakrasamāgama): III, 227, 14370, 14381, 14382, 14383, 14385 (defeated the gods headed by *Indra*; from his side *Viçukha* sprang forth).—§ 500 (Skandopākhyāna): III, 228, 14387, 14391 (*tataḥ Kumāraṃ Pitarāṃ Skandam āhur janā bhuvī: Kumārāpitaraṃ, B.*), 14393, 14395, 14397 (*prasaḍajāḥ putraḥ, i.e. Çiçu*), 14398 (*viśaṣṭakāḥ . . . S°mātrganodbhavaḥ = do.*), 14399 (*śaṣṭaṃ çhagamayaṃ vaktraṃ S°eya*) (the followers (*pāriṣadāḥ*) and the different forms (sons) of S.).—§ 501 (do.): III, 229, 14402, 14406, (14409), (14415), (14420), 14422, (14423), 14431 (*Rudra-sūnuḥ*, why he was so called), 14432 (do., do.), 14438, 14445, 14447, 14450, 14452, 14453 (as S. refused to become *Indra*, he was anointed as senāpati of the gods and married *Devasenā*).—§ 502 (Manuṣhyagraha): III, 230, (14459), 14460, 14462, 14465, (14466), 14467, (14468), (14471), (14473), 14474, 14475, (14475), (the *Kṛttikās* and *Vinatā* considered as mothers of *Skanda*), 14477, 14479 (*Skandāpa-smara* sprang from S.), 14484 (*kumārāç ca kumāryaç ca . . . S°sambhavaḥ*), 14494 (*Lohitasyodadheḥ kanyā dhātṛi S°eya*), [14495 (*Āryā mātā Kumārasya*), 14497 (*°grahāḥ*), 14498.—§ 503 (Skandayuddha): III, 231, 14514, 14515, (14518), 14520.—[§ 504 (do.): III, 231, 14521 (*Mahāsenam*, considered as son of *Rudra* and *Umā*).—§ 505 (do.): III, 231, 14532 (description), 14541.—§ 506 (do.): III, 231, (14570) (took the command of the seventh army corps of the gods).—§ 507 (do.): III, 231, 14572, 14604, 14613, 14614 (*°pariṣadāḥ*), 14616, 14618, 14619, 14625 (in the battle with the *Daityas* S. slew *Mahisha*, etc.), 14627 (*°śalokyātāṇ*).—§ 508 (*Kārttikeyastava*): III, 232, 14630 (the 51 names

names of S. v. below).—§ 509 (do.): III, 232, 14648 (*°śalokyam*) (praised by *Mārkaṇḍeya*; for the names enumerated v. below).—§ 576 (*Bhagavadgītāp.*): VI, 34, 1228 (*senāntinām ahaṃ S°ḥ*, sc. *asmi*, says *Kṛṣṇa*).—§ 587 (*Bhishmavudhap.*): VI, 111, 5186 (*°çaktyā yathā Krauñcaḥ purā*, sc. *babhuu*).—§ 589 (*Droṇābhishhekap.*): VII, 7, 174 (*saināpatyaḥ yathā S°m Çakramukhāḥ surāḥ*, sc. *abhiṣhishicūḥ*).—§ 593 (*Abhimanyuvadhap.*): VII, 36, 1581 (*°enerāsurim camūm*, sc. *viprahātām*); 39, 1647 (*°eyevāsuraḥ saha*, sc. *vikṛīḍitām*).—§ 599 (*Jayadrathavadhap.*): VII, 105v, 3943 (*yathā S°eya, rājendra, mayāreṇa virajātaḥ*, sc. *raṭhaḥ*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 173, 7837 (*yathendras Tārakam pūrām Skandena saha jaghnivān*).—§ 604 (*Karnap.*): VIII, 5ç, 146 (*yathā S°ena Mahishaḥ*, sc. *hataḥ*).—§ 605 (do.): VIII, 10, 376 (*devatānām yathā S°ḥ senāntiḥ*), 386 (*senā-patyena* [read *sai*° with B.] *S°m ivāmarāḥ*, sc. *abhiṣhishicūḥ*), 399 (*devair api yathā S°ḥ saigrāme Tārakāmayaḥ*, sc. *vṛtaḥ*).—§ 610 (*Çalyap.*): IX, 6, 312 (*devaiḥ S°m ivajitam*), 319 (*°o devān ivāhavaḥ*, sc. *pāhi*).—§ 611 (do.): IX, 17, 7914 (*Krauñco yathā S°hato mahādriḥ*).—§ 615p (*Vasisthā-pavāha*): IX, 42, 2364 (*aurārinibārhaṇam*, in *Sthānputritha* installed as senāpati).—§ 615 (Buladevatirthayātrā): IX, 43, 2448 (*yatra*—i.e. in *Somasya tirtham*—*Tārakākhyam jaghāna*), [2449 (*Mahāsenah, Kārttikeyah, Kumārāḥ*, was anointed in the *Somasya tirtham*, there he always dwells)]; 44, 2452.—§ 615u (do.): In days of yore the seed of *Maheçvara* dropped and fell into a blazing fire; *Agni* could not burn it, and at the command of *Brahmān* threw it into the *Gāṅgā*, who, unable to bear it, washed it away on Mount *Himavat*, where it, on a clump of reeds, developed into S. (*Kārttikeya*, *Gāṅgeya*), who was seen by the *Kṛttikāḥ*, and having assumed six mouths, sucked them all. *Himavat* was transformed into gold, and from this reason mountains became producers of gold. Lying on that golden clump of reeds he was praised by G., etc. *Gāṅgā* waited upon him, and Earth held him; the celestial priest *Brhaspati* performed the usual rites (*jātakarmādikāḥ kriyāḥ*); the *Veda* in a fourfold form (*caturmūrtiḥ*) and the fourfold (*caturpādah*) *Dhanurveda* and all weapons (*çastragrāmāḥ asaṅgrahaḥ*) approached him. One day he saw *Çiva* and *Umā* amid a swarm of ghastly creatures (description). Also the seven *Mātṛs* were present there, and S., V.-D., M., V., P., R., Ā., Si., Serpents, Dū., the birds, *Brahmān* with his two sons, and *Vishnu* and *Indra*, and D.-G. headed by *Nārada* and D.-ç., and Si. headed by *Brhaspati*, and the fathers of the universe who are the gods of even the gods, and the *Yāmas* and *Dhāmas*. *Çiva*, *Umā*, *Gāṅgā*, and *Agni* each thought: "he will come to me," therefore he by his yoga power assumed four forms; *Skanda* went to *Rudra*, *Viçakha* to *Umā*, *Çakha* (which is his *Yāyū*-form) to *Agni*, *Naigameya* to *Gāṅgā*. D., Dū., and Rā. made a loud noise. *Rudra*, *Umā*, *Agni*, and *Gāṅgā* prevailed upon *Brahmān*, who had formerly given away the sovereignties of D., G., Rā., Bh., Y., birds, and Pn., that he gave him the state of a generalissimo (*saināpatya*) among all creatures; and *Brahmān* ordered the kings of the hosts of the gods to wait upon him. Then the gods headed by *Brahmān*, taking *Skanda* with them, came together to *Himavat* for his installment on the bank of the *Sarasvatī* (*puṇyam Haimavatīm devīm*), which at *Samantapañcaka* is celebrated over the three worlds; there D. and G. cheerfully took their seats (IX, 44). Collecting all articles for the investiture according to the scriptures, *Brhaspati* duly poured libations into the fire; *Himavat* gave a seat adorned with gems, on which *Kārttikeya*

was seated; *Indra*, etc. (γ) there came together; *Brahmān*, *Kāśyapa*, etc., poured water from the *Sarasvatī* upon *Skanda*, even as the gods had poured water on the head of *Varuṇa*, the lord of the waters, in order to invest him with sovereignty. *Brahmān* gave to *Skanda* four mighty companions (*mahāpūrishadān*) with speed like the wind, and crowned with ascetic success (*siddhān*): *Nandisena*, *Lohitākṣa*, *Ghaṇṭakarna*, and *Kumudamālin*. *Sihaṇu* gave to *Skanda* a mighty companion (*pāriśhadan*) capable of producing 100 illusions, and who, in the great battle between the gods and the Asuras, slew with his hands alone 14 millions (*prayutāni caturdaśa*). Then the gods made over to *Skanda* an army consisting of *Nairṛtas* of a form like that of *Viṣṇu*. Then D. with Ī., G., Y., Rā., Mu. and P. shouted "victory" (*jayaśabdān*). Then *Yama* gave him two companions (*anucarau*), both of whom resembled Death (read *Yamaḥ Kālopanau* with C., B. has *Yama-Kālopanau*): *Unmātha* and *Prāmātha*. *Sarya* gave him two of his followers, *Sudhṛaja* and *Bhāṣvara*; *Soma* gave him two companions (*anucarau*): *Maṇi* and *Sumaṇi*, both like summits of *Kailāsa*, with white garlands and white unguents. *Agni* gave to his son (i.e. *Skanda*) the heroic *Jvalājihva* and *Jyotiḥ*. *Aṃṣa* gave him five companions: *Parigṛha*, etc. (δ). *Indra* gave him two companions: *Utkroṣa* and *Pañcaka*, armed with thunderbolt and club respectively, and who had in battle slain innumerable enemies of *Indra*. *Viṣṇu* gave him three companions: *Cakra*, etc. (ε). The *Āpṛis* gave him *Vardhana* and *Nandana*, who had mastered all the sciences. *Dhātṛ* gave him five companions: *Kunda*, etc. (ζ). *Tvaṣṭṛ* gave him *Cakra* and *Anucakra*, both capable of producing illusions (*mahāmāyau*), etc. *Mitra* gave him *Suvrata* and *Satyasandha* of great learning and ascetic merits (*tapovidyā-dharau*), and capable of granting boons. *Vidhātṛ* gave him *Suprabha* and *Ḍubhakarman*. *Pāśan* gave him two companions (*pārshadāu*): *Pāṇṭaka* and *Kālaka*, with great powers of illusion (*mahāmāyavinau*). *Gayu* gave him *Bala* and *Atibala*, with great mouths. *Varuṇa* gave him *Yama* and *Atiyama* (PCR.: *Ghasa* and *Atighasa*), with mouths like that of the *timī*. *Himavat* gave him *Sucarcas* and *Ativarcas*. *Maru* gave him *Kāncana* and *Meghamālin*. *Manu* gave him *Sthira* and *Atisthira*. *Vindhya* gave him *Ucchrīṅga* and *Atiṣṭṛṅga* (PCR.: *Ucchrīṭa* and *Agniṣṭṛṅga*) who fought with large stones. *Samudra* (the ocean) gave him *Saṅgraha* and *Vigraha*, armed with maces. *Pārvatī* gave him *Unmāda*, *Ḍaṅkukarna*, and *Pushpadanta*. *Vāsuki* gave him the snakes *Jaya* and *Mahājaya*. Similarly S., R., V., P., etc. gave commanders of forces armed with lances, etc. Moreover, there were several other combatants: *Ḍaṅkukarna*, etc. (η). Besides, *Brahmān* gave him thousands upon thousands of mighty companions, devoted to ascetic austerities and regardful of brahmans, of different ages and with different kinds of faces (*extremely fanciful description*; the faces of some resembled that of *Garuḍa*, etc.), they spoke various kinds of languages (*nānābhāṣāḥ*; *kuṣala dāḍabhāṣāu*) (IX, 45). Also the large bands of the Mothers (*Mātṛgaṇān*), those slayers of foes, by whom the universe is pervaded, became the companions of *Kumāra*; the names of the *Mātṛs* are: *Prabhāvatī*, etc. (θ) (description), some of them partook of the nature of *Yama*, some of that of *Rudra*, etc. (i); they were beautiful like *Āps*, in voice they resembled the *kokila*, in prosperity *Kubera*, in battle their energy resembled that of *Indra*, etc., they have their abodes on trees and open spots and crossings of four roads, also in caves, crematoriums, mountains, and springs; they speak different languages.

Indra gave to *Guhā* (i.e. *Skanda*) a dart for the destruction of the enemies of the gods (description), and a banner. *Śiva* gave him a large army named *Dhananājaya*, protected by 30,000 warriors equal to *Rudra* himself. *Viṣṇu* gave him a triumphal garland that enhanced the power of the wearer. *Uma* gave him two pieces of cloth, of effulgence like that of the sun. *Gaṅgā* a celestial waterpot produced from amṛta. *Garuḍa* gave him his favourite son *Citrabārahin*, a peacock. *Aruṇa* gave a cock of sharp talons. *Varuṇa* gave a snake of great energy. *Brahmān* gave him, as devoted to the *Brāhmaṇ* (*brahmanyaya*), a black deerskin and (*Lokabhāvanah*, presumably = *Brahmān*) victory in all battles. (Description of *Skanda's* army.) The gods with *Indra* praised *Kumāra*. The D-G. sung, and *Āps* danced. *Skanda* granted a boon to all the gods, saying: "I shall slay all your foes." He then, with that vast host, set out for the destruction of the *Dāityas*, having Exertion (*Vyavasāya*), etc. (κ) in the van. All Dai., Rā., and Dā. fled, pursued by the gods. Millions of darts issued from *Skanda's* dart. He at last slew *Tūraka* (the chief of the *Dāityas*), etc. (λ); the foes were consumed with flames, produced by *Skanda*; many were killed by his roars alone, etc. (description). *Bali's* son, the *Dāitya Bāṇa*, took shelter within the *Krauñca* mountain (named after its sound, resembling the cry of a *krauñca* bird) which *Kārttikeya* (i.e. *Skanda*) pierced with that dart given to him by *Agni* (! v. the note of PCR., page 186) (description); Vd. soared into the air; K. became very anxious; Dui. came out and were slain together with that son of the *Dāitya* chief and his younger brother. Repeatedly hurled from *Skanda's* hand, the dart repeatedly came back to him. The gods, G. and M-ṛ (*yajñānaḥ*) honoured *Skanda* (*yoginām īṣṭvaram*), the celestial ladies showered plenty of flowers upon him. Some speak of him as *Sanātkumāra* (the eldest son of *Brahmān*), some as the son of *Maheṣvara*, and some as that of *Agni*, or of *Uma*, or of the *Kṛttikā*, or of *Gaṅgā*. That tirtha on the *Sarasvatī* then became a second heaven; staying there *Skanda* gave to everybody various kinds of dominion and bestowed the three worlds on the foremost of the *Nairṛtas* (*Nairṛtamukhyebhyaḥ*, so both B. and C.; "the foremost ones of the celestials," PCR.): IX, 44, 2488; 45, 2628, 2537, 2539, 2540, 2542, 2557 (*śya sainikāḥ*), 2617 (*śyānucaraḥ*); 46, 2671, 2686, 2688, 2697.—§ 615 (*Baladevatīrthayātrā*): IX, 46, 2724, 2727 (*abhiṣikṭaḥ*, all. to § 615u).—§ 619 (*Strīvilāp*): XI, 23, 652 (*śto . . . S°ḥ śaravanam yatha*).—§ 623 (*Rājadh*): XII, 15β, 439 (among those who are slaughterers).—§ 641 (do.): XII, 122, 4500 (*Kumāraṃ dvādaśabhinjam*, made the chief of the *Bhūtas*).—[§ 653b (*Gṛdhragomāyusamv*): XII, 153a, 5752 (*Kumāraḥ*)].—[§ 696b (*Dakṣaprokta-Śiva-sahasranāmastotra*): XII, 285, 10481 (*Guhāya*)].—[§ 704 (*Mokṣadh*): XII, 301a, 11094 (*Shāḍānanam*)].—§ 714d (*Himavat*): *Skanda* (*Kumāra*) threw his dart on the *Himavat* and challenged all beings to draw it up or at least to shake it: XII, 328, [12319 (*Kumārena*)], 12320.—[§ 714e (*Viṣṇu*): XII, 328, 12324 (*Pārakim*), 12327 (*Skandarājasya*, C. has by error *Skandha*) (from respect of *Skanda* *Viṣṇu* only shook that dart though he was capable of drawing it up)].—[§ 714f (*Prahlāda*): XII, 328, 12328 (*vīryam Kumārasya*)].—[§ 717b (*Nārāyaṇya*): XII, 340, 12957 (*Maheṣvara-Mahāsenau Bānapriyāhitaishīṇau*, will be defeated by *Kṛṣṇa*)].—§ 730g (*Upamanyu*): XIII, 14v, 871 (*°o mayāram dāhāya śhīto Devyāḥ samīpataḥ śaktighaṇṭe* (C. °o) *śamādaya devītya iṣa Pāvakaḥ*).—§ 730

(Ānuśānik.): XIII, 16, 1058 (°*andra*, Īra identified with S., etc.).—§ 737 (do.): XIII, 31a, 2013 (C. has by error *Skā°*).—§ 747b (Svarṇaputti): XIII, 85, [4027 (*Pārakī*), 4098 (*Kārttikeyatva*, origin of the name *Kārttikeya*), 4099 (°*lām*, etymology), [4179 (*Kārttikeyanya*), 4180 (*Kārttikeya*)] (Skanda arose from the semen of Rudra which had fallen into fire and was reared by the Kṛttikās and became the generalissimo of the gods).—§ 748b (Tāraka-vadhōp.): XIII, 86, 4199 (°*lām*, origin of the name; *Kārttikeya*, origin of the name), 4216 (*senāpati*) (the birth of S., the different gifts bestowed on him by the gods; S. slew Tāraka).—§ 766 (Ānuśānik.): XIII, 134, (6182).—§ 770 (do.): XIII, 151a, 7106.—§ 775 (do.): XIII, 166a, 7636 (*senāpati*).

Cf. also the following synonyms:—

Āgneya, q.v.

Agnidāyāda ("the son of Agni"): III, 14323.

Agnija (do.): VIII, †4696.

Agniputra, **Agnisuta** (do.), q.v.

Analaputra (do.): IX, 2538.

Analasūnu (do.): IX, 2690.

Analātmaja (do.): IX, 2460.

Bhadraçākha, **Brahmaṇya**, **Chāgavakra**,

Çākha, **Çaktidhara**, q.v.

Çaktidhṛk: III, 14383.

Çaktipāni: V, 5720.

Çaravanālaya, **Devasenāpati**, **Gāṅgeya**, q.v.

Guha: I, 5431; III, 7036 (invested in Taijasa), 8055 (to be worshipped in Koṭitriha), 8203 (*Mahāsenā*, in Bhartṛsthāna), †12569 (*bābhau yathā Bhūtapatih . . . sametya . . . G°ena*), 14317, 14376, 14430 (*Rudrasūnuṃ talaḥ prāhur G°e*), 14532, †14637; IX, 2663, 2684; XII, 10481; XIII, †1850, 4099 (etymology, identified with gold), 4199 (etymology), 4214.

Hutāçanasuta ("the son of Agni"), **Jvalanasūnu** (do.), **Jvalanātmaja** (do.), q.v.

Kārttikeya ("the [adopted] son of the Kṛttikās"): I, 2316 (*anekujanano . . . K°ya sambharah*), 2588, †7083 (*yau tau Kumārau iva K°au*); II, 1186 (°*ya dayitam . . . Rohitam*); III, 7006 (present in the tirtha Açuçāna), 7012 (*Prthudakam . . . K°ya*), 14241 (*janma . . . K°ya*), 14375, 14533 (*patākā K°ya*), 14636; V, 5768 (°*a ivājeyah çarastambāt suto 'bhavat*); VI, 2066 (°*a yathā nityam devāndam abhavat purā*, sc. *senāpati*), 5820 (*çaratālpagataṃ . . . janma-çuyūgataṃ citram K°m iva*); VII, 154 (*senāpatim kuru / jigishanto 'surān sunkhye K°m irāmarāh*), 3454 (*Shāṇmukha*), 7084 (°*samuddhātām Anurim ira tām samāṇam*), 8191 (°*m ivāhara*); IX, †2449 (dwells in Somanya tirtha(m)), 2465, 2493, 2533, 2545, 2546, 2547, 2548, 2616, 2649 (°*anuyāyinyah*, sc. *mātarah*), 2699, 2701, 2702, 2719; XIII, 4098 (°*tva*, origin of the name), 4179, 4180, 4199 (origin of the name), 4218 (*svarṇam . . . sahajam K°ya Viśṇos tejah param*).

Kṛttikāputra (do.): I, 5431; III, 14617.

Kṛttikāsuta (do.): III, 14568.

Kumāra: I, 2587; III, 8123 (*Vīraçramacāsinam*), 14103, 14316, 14350 (?), 14353, 14373, 14495 (*Ārya mātā K°ya*); V, 5290 (°*a iva Bhūtānām*, sc. *senāpati*), 5720 (*senānye Çaktipānyae*); IX, †2449 (*Kārttikeyah*, dwells in Somanya tirtham), 2450 (°*syābhisheka*), 2454, 2465 (*Kārttikeyah*), [2480 (*kumāraramam*)], 2489 (*Naigameyah* ?), 2500, 2520 (°*abhishekartham*), 2523 (read *Kumāram* with B., C. has *k°au*), 2543, 2580, 2619 (*mātrgaṇān K°anucārān*), 2668,

2677, 2695 (°*anucārāh*), 2708 (do.), 2720, 2728 (*abhishekam K°ya*), 2730 (do.); XII, 4500 (*dvaḍaçabhujam Skandam*), 5752, 12319, 12328; XIII, 4202 (*Jvalanātmajam*), 4203 (*Shāḍānanam*), 4215, 4217 (*Pārakih*).

Kumārapiṭr, q.v.

Mahāsena: II, 467 (in the palace of Brahmān), 1486 (*jaḡrāha . . . M°m iṣṭvarah*); III, 8203 (*Guha*), 14326, 14339, 14350, 14363, 14364, 14366, 14369, 14371, 14442, 14454 (*Devasenāpatim*), 14521, 14526, 14534, 14569, 14606, 14609, 14613, 14618, 14624; IX, 311 (*iva*), †2449, 2678, 2681, 2682, 2691, 2701; XII, 12957.

Naigameya, **Pāvakātmaja** ("the son of Agni"), **Pāvaki** (do.), **Prsthaja**, **Raudra** ("the son of Rudra"), **Rudrasūnu** (do.), **Senāni**, **Shāḍānana**, **Shāḍvakra**, **Shāṇmukha**, **Skandarāja**, **Vahninandana** ("the son of Agni"), **Vibudhasattama**, **Viçākha**, q.v.

Skanda, names of, found in the **Kārttikeyastava** (III, 232): a) The fifty-one names of Skanda (vv. 14630–14636a):

Āgneya, 14630, *Amogha*, 14632, *Anagha*, 14632, *Anāmaya*, 14630, *Balakriḍanapriya*, 14634, *Bhadrakṛt*, 14632, *Bhūteça*, 14630, *Bhuvaneçvara*, 14631, *Brahmacārin*, 14635, *Caṇḍa*, 14631, *Candrānana*, 14632, *Çaravanodbhava*, 14635, *Çiçu*, 14631, *Çighra*, 14631, *Çubhānana*, 14631, *Çuci*, 14631, *Çara*, 14635, *Devasenāpriya*, 14635, *Dharmātman*, 14630, 14633, *Diptaçakti*, 14632, *Diptakṛti*, 14630, *Diptavarṇa*, 14631, *Kāmada*, 14631, *Kāmajit*, 14631, *Kānta*, 14631, *Kanyābharī*, 14633, *Khaçārin*, 14635, *Kāṣamohana*, 14632, *Lalita*, 14634, *Mahishārḍana*, 14630, *Mātrvatsala*, 14633, *Mayāraçetu*, 14630, *Naigameya*, 14634, *Netr*, 14634, *Pavitra(h)*, 14633, *Prabhu*, 14634, *Praçāntātman*, 14632, *Priya*, 14632, 14636, *Priyakṛt*, 14636, *Raudra*, 14632, *Revātanta*, 14633, *Satyarāc*, 14631, *Shashṭipriya*, 14633, *Skanda*, 14630, *Suduçara*, 14634, *Suvrata*, 14634, *Sāhaya*, 14633, *Vāsudevapriya*, 14636, *Vibhakta*, 14633, *Viçākha*, 14634, *Viçāmitrapriya*, 14635.—b) The names occurring in Mārkaṇḍeya's praise of Skanda (v. †14637–†14646): *Acalandra*, 14643, *Anantarūpa*, 14642, *Aprameya*, 14637, *Arāhamāsa*, 14639, *Aravindavakra*, 14640, *Ayana(m)*, 14639, *Bhāçana*, 14640, *Brahmaja*, 14638, *Brahmajña*, 14638, *Brahmaṇḍam netr*, 14638; *Brahmaṇasavratin*, 14638, *Brahmaṇya*, 14638, *Brahmapriya*, 14638, *Brahmacatām varishṭha(h)*, 14638, *Brahmaavid*, 14638, *Brahmeçaya*, 14638, *Çaktidhara*, 14637, *Çatrujeṭr*, 14641, *Dakṣha*, 14643, *Dharaṇi*, 14641, *Dharma*, 14643, *Diçah* (pl.), 14639, *Ditijāntaka*, 14644, *Dvāḍaçanetra-bāhu*, 14646, *Gaṇḍāsuta*, 14642, *Guruçaktidhārin*, 14642, *Indra*, 14643, *Jeṭr ripūnām*, 14644, *Lokanātha*, 14646, *Lokapāla*, 14640, *Mantrastuta*, 14639, *Māsa*, 14639, *Parama(m)* *havi*, 14640, *Parama(m)* *pavitra(m)*, 14639, *Parāçara*, 14645, *Parāvarajña*, 14645, *Prabhu*, 14641, *Prabhu(h)* *prabhūnām*, 14644, *Pracāṇḍa*, 14641, *Pravara(h)* *surānām*, 14644, *Puṣhka-rākṣha*, 14640, *Rāçya kartṛ*, 14644, *Rāvaṇa shaf*, 14639, *Sahasrabāhu*, 14640, *Sahasrabāh*, 14641, *Sahasrabhuj*, 14641, *Sahasraçakra*, 14642, *Sahasrapad*, 14642, *Sahasratuṣṭi*, 14641, *Sahasravakra*, 14640, *Saṇvatsara*, 14639, *Sarvasura-pravṛta*, 14646, *Senādhipati*, 14641, *Shāḍānana*, 14637, *Shāḍarois*, 14639 (*prathita*), *Shāṇmukha*, 14643, *Soma*, 14643, *Sakṣhmaṇ tapas tatparam*, 14645, *Switra*, 14637, *Swadhā*, 14639, *Soçāh*, 14639, *Soçāsuta*, 14632, *Ugradhancan*, 14644, *Vāyu*, 14643, *Vidhu*, 14641.

Skanda = Sūrya (the Sun): III, 148.—Do.³ = Īra (1000 names³). Do.⁴ = Viṣṇu (1000 names).

Skānda (XIII, 2013), v. Skanda'.

[**Skanda-Çakra-samāgama(h)**] ("meeting of Skanda with Indra").—§ 499 (cf. Skandotp.). The planets (*grahāḥ*) and *apagrahas* (see BR.), *Mātṛs* and the *ganas* of the *parishads* preceded by Fire and other terrible gods waited on *Skanda*. *Indra*, with the hosts of the gods approached, mounted on *Airāvata*, in order to kill him. But *Skanda* defeated them by flames, and when *Indra* pierced his right side with his thunderbolt, thence sprang forth an armed youth *Viçākha* (*vajra-viçandā jāto*, v. 14384), and *Indra* and the gods sought and obtained the protection of *Skanda* (III, 227).

Skandadhara = *Vishṇu* (1000 names).

Skandamātr ("the mother of Skanda") = *Durgā* (*Umā*): VI, 803.

Skandāpasmara, name of a demon. § 502 (*Manushyagrahuk*): III, 230, 14479.

Skandarāja = *Skanda*: XII, 12327 (C. has *Skandha*°).

Skandaviçākha = *Çiva*: XIII, 907 (C. has *Skandha*°).

[**Skandayuddha(m)**] ("the combat of Skanda"). § 503 (cf. *Manushyagr.*). Then *Scāho*, the daughter of *Dakṣha*, who had in vain loved *Agni* from her childhood, prevailed upon *Skanda* that she should live for ever with *Agni*, in so far as offerings with *mantras* to the gods and *pitṛs* (*havyam kavyāṇ ca*) should always be coupled with the name of *Scāha*.—§ 504. Then *Skanda* was sent by *Brahmān* to his father *Rudra*: for *Rudra* and *Umā* had entered *Agni* and *Scāha*, and from this combination *Skanda* had sprung; *Rudra's* semen had been thrown back upon the hill, whence sprang forth *Miñjika* and *Miñjika*, and portions of it fell into the Blood Sea, into the rays of the sun, upon the earth, and upon the trees, whence sprang forth the various troops of his *parishadas*, living on flesh. These five classes of spirits should be honoured with sun-flowers (*arkapushpāḥ*: *Calotropis gigantea*) for the sake of wealth and healing of diseases; *Miñjika* and *Miñjika* must be honoured for the welfare of children; the females, named *Pradhikas*, who were produced in the trees and live on human flesh, must be worshipped by persons who desire to have children. These are the innumerable *ganas* of *Piçācas*.—§ 505. *Airāvata* had two bells named *Vajrayanti*; *Indra* gave one of them to *Viçākha* and the other one to *Skanda*; the standards of *Skanda* and *Viçākha* were red. *Skanda*, surrounded by troops of *Piçācas* and gods, sat on the golden mountain with the toys that had been given to him by the gods. Description of the *Çeta* mountain.—§ 506. Then *Çiva*, with *Pārvatī*, rode in their shining chariot, yoked with 1,000 lions and managed by *Kāla*, to *Bhadravata*; they were preceded by *Kubera* (riding in *Pushpaka*) with the *Guhyakas*, and followed by *Indra* (riding on *Airāvata*) and the gods; in the right wing of his army was the great *Yakṣa Amogha*, with the *Jrmbhikas*, *Yakṣas*, *Rakṣasas*, *Vasus*, *Rudras*, etc.; there was also *Yama*, with *Mṛtyu*, surrounded by hundreds of terrible diseases; behind *Yama* the trident of *Çiva*, named *Vajaya*, surrounded by *Varuṇa*, with various aquatic animals; the *passiça* of *Rudra* surrounded by clubs, etc., and followed by the umbrellas of *Rudra*, and after this the water-vessel, worshipped by the troops and maharshis, and on the right side of this the sceptre (*danḍāḥ*), with *Bhṛgu*, *Angirases*, and gods. Behind these rode *Rudra* in his white chariot, followed by rivers, etc.; *Apsarasas*, *nakṣatras*, planets, the children of the gods, etc., and *Parjanya*. *Soma* held a white umbrella over his head, and *Agni* and *Vayu* held the two fans. Behind him came *Indra* and the *rājarehis*, and *Gauri*, *Vidyā*, etc., and the

sciences (*vidyāgaṇāḥ*). In the front the *Rakṣas graha* advanced, holding the standard. The foremost of *Yakṣas*, *Piṅgala*, the friend of *Rudra*, who is always busy in places where corpses are burned, at one time was ahead of the army and at another behind it. *Rudra* is worshipped by mortals with virtuous actions in various forms. At the request of *Çiva*, *Skanda* took the command of the seventh army corps (*skandhasya*) and was advised always to look up to *Çiva*, then he should attain great welfare.—§ 507. Omens frightened *Çiva*, *Pārvatī*, the gods, and the *Dānavas* (*Aśuras*, *Dailyas*); *Indra* encouraged the gods when about to flee; the *Dānava Mahisha* crushed 10,000 of the gods with a mountain, put *Indra* and the gods to flight, and seized the pole of *Rudra's* chariot, while heaven and earth groaned, etc., and the *maharshis* lost their senses, but (as *Rudra* did not choose to kill him himself) *Skanda* killed him, cutting off his head that barred the entrance of sixteen *yojanas* [to the *Uttara-Kurus*, Nil.], though the *Uttara-Kurus* at present pass easily by that gate. The *Dānavas* fell in large numbers from the lance and arrows of *Skanda*; the lance always returned to his hand again after killing thousands of enemies; the *parishadas* of *Skanda* devoured them and drank their blood. When the *Dānavas* were defeated, *Skanda* went to *Çiva* and was embraced and praised by *Indra*. Then *Indra*, with the gods, took leave from *Çiva* and left the place, and *Rudra* returned to *Bhadravata*, after having recommended to the gods to render allegiance to *Skanda* just as to himself. In one day *Skanda* had killed the *Dānavas* and conquered the three worlds* (ch. 231).

Skandākṣa, a warrior of Skanda. § 616u (*Skanda*): IX, 467, 2562.

Skandha, a serpent. § 67 (*Sarpasattra*): I, 57, 2160 (only B., C. has *Maniskandhaḥ* instead of *Mañiḥ Skandhaḥ*).

Skandharāja, v. *Skandarāja*.

Skandhaviçākha, v. *Skandaviçākha*.

[**Skandopākhyāna(m)**] ("episode of Skanda").—§ 500 (cf. *Skanda-Çakra-samāg.*). The *Parishadas* of *Skanda*: When *Skanda* was struck with the thunderbolt, a number of male children were produced, who steal little children, whether born or in the womb, as also a number of female children. They adopted *Viçākha* as their father. *Bhadraçākha* (form of *Skanda*, cf. v. 14400), with a face like that of a goat, in the battle protected his sons and daughters, in the presence of the mothers. Therefore they call *Skanda Kumārapiṭṛ* (so B., C. has *Kumāram pīṭaram*), and those who desire to have sons worship *Rudra* as *Agni*, and *Umā* as *Scāha* (so C., B. has *Agnimukhāṁ* instead of *Agnim Umām*). The daughters of the *Tapa* fire obtained from *Skanda* that they became the mothers of the whole world; some of them should be good (*çirāḥ*) and some evil (*acirāḥ*). Having adopted *Skanda* as their son, the host of the mothers departed. *Kākī*, *Ilalimā*, etc. (in all seven) (a) had, by the grace of *Skanda*, a terrible son *Çiçu*, who is named *virāṣṭhaka* (i.e. consisting of eight men) or, when the goat's head is included, *naraka* (i.e. consisting of nine). The sixth face of *Skanda* is that of a goat, the best of the six, honoured by the mothers, that by which *Bhadraçākha* created the divine energy (*çaktim yendrajāḥ divyam*). This happened on the fifth day of the bright half of the month, and on the sixth a terrific battle took place (III, 228).—§ 501. Description of *Skanda*. *Çrī*, embodied and looking like a lotus, rendered her allegiance to him. The *brahmanas* and *maharshis* praised him, saying: "*Hiranyagarbha!* thou who wast born only six nights ago,

do thou become *Indra*," and at his request they explained to him the offices of *Indra* (b). Even *Indra* besought him to become the lord of the gods. But, at the request of *Skanda*, *Indra* retained his sovereignty, and, with all the gods, anointed *Skanda* as the leader of the celestial forces, and fastened the celestial wreath of gold, of *Viṣṇu*'s manufacture, round his neck. *Rudra* came with *Pārvatī* and honoured him. *Skanda* is called the son of *Rudra* because *Agni* is called *Rudra* by *brahmins*, and because he was produced by *Rudra* entering Fire, and because he was honoured by *Rudra* before all the gods, and because the *Çveta* mountain, where he was reared by the *Kṛttikās*, was formed of *Rudra*'s semen virile. The red cock, given him by *Agni*, formed the ensign of *Skanda*, perched on the top of his chariot. The power (*çakti*) which conduces to the victory of the gods, advanced before him. An innate armour entered into his body, and always manifests itself on the battle-field. Under the recitation of holy texts he was honoured by D., G., Aps., Pç., etc. Then he married *Devasenā* (names v. 14451), Bṛh. performing the necessary prayers and oblations. Then *Lakṣmī* began to serve him. Therefore the fifth lunar day is called *Çrī-pañcamī*, and the sixth "a great tithi" (*mahatithi*) (III, 229).

[Skandotpatti(h)] ("origin of *Skanda*").—§ 495 (Mār.).

Mārkaṇḍeya promised to tell the story of *Kṛttikāya*, the son of *Adbhuta*, begotten of the wives of the *Brahmarṣhis*. Formerly, when the *Asuras* always defeated the gods, *Indra*, anxious to find out a leader for the celestial host, repaired to the *Mānasa* mountain, and, hearing a woman crying for protection, rescued her from the *Asura* *Kēçin*, whom he wounded and put to flight (III, 223). She told *Indra* that she was *Devasenā*, daughter of *Prajāpati*, and that her sister *Daityasenā* had let herself be taken away by *Kēçin* from the *Mānasa* mountain, where they used to sport with their female friends with the permission of *Prajāpati*. *Indra* said that she was a sister's daughter of his mother *Dakṣāyaṇī*. She asked *Indra* to select a husband for her, who was able to conquer the gods, *Dānavas*, *Yakṣas*, *Kinnaras*, *Uragas*, *Rakṣasas*, and *Daityas*. *Indra* was grieved, thinking there was no such husband for her.—§ 496. Then *Indra* perceived the Sun rising from the *Udaya* hill, and *Soma* (the Moon) entering the Sun on the *amāvasyā* (new-moon day) at the *Raudra* *muhūrta*, and the gods and *Asuras* fighting on the *Udaya* mountain, the morning twilight tinged with red clouds, the Sea blood-red; *Bṛhas* and *Angīrasas* offered oblations, and *Agni* took the oblations and entered the Sun, whilst the Sun was entering the twenty-fourth *parvan*, and *Sindhu* was flowing with a current of fresh blood, etc. *Indra* thought that, if now *Soma* or *Agni* gave birth to a son, this son might become the husband of *Devasenā*. Then he repaired with *Devasenā* to the world of *Brahmān*, who promised that it should be as *Indra* had thought. Then *Indra*, with *Devasenā*, repaired to the place where the *Āvarikṣas* *Vasishṭha*, etc. lived, and the gods also came thither to drink *soma* and receive their shares of offerings, and the *Adbhuta* fire came from the solar disc to the *āhavanīya* and made over the offerings to the gods. He, (*Adbhuta*), then saw the wives of the *ṛshis* sleeping in their *ācramas* and fell in love. In order to look at them daily, he entered the *gārhapatya* fire, and dwelt there for a long time, and at last, from despair, repaired to a forest in order to do away with himself. *Svāhā*, daughter of *Dakṣa*, who had in vain loved *Adbhuta*, now resolved upon assuming the guise of the wives of the seven *ṛshis* (III, 224). *Svāhā* first gratified

her desire in the guise of *Çivā*, the wife of *Angīras*, and then, lest somebody should unduly suspect the *brāhmana* ladies, she went out of the forest in the guise of a bird (*garuḍī*, *suparṇī*), and on the *Çveta* mountain, that was covered with clumps of reeds and guarded with seven-headed poisonous serpents, *rākṣasas*, *Piṣācas*, etc., she threw the semen, which she held in her hand, into a golden basin. Then, assuming successively the form of five of the others, she did the same on the first lunar day (*pratipadi*). Only the form of *Arundhatī* she was unable to assume because of her ascetic merit and devotion to her husband. The semen produced a child, whom the *ṛshis* called *Skanda* (etymology v. 14315), with six heads, etc. On the second day it first assumed a form, on the 3rd it looked like a little child, on the fourth the limbs were developed. Seizing the bow used by the destroyer of *Tripura*, *Skanda* uttered a terrible roar, so that the great *nāgas* *Çitra* and *Airāvata* sprang up. But *Skanda* seized them with two of his hands, and holding a dart in one hand, a cock in another, etc., and blowing a conch-shell, he terrified the creatures with his roars. The persons of various orders, who they sought the protection of *Skanda*, are called his followers by the *brahmins* (*gāriṣṭhādān brahmanān*, read *brahmanāḥ*). Discharging his arrows in the direction of the *Çveta* mountain, he rent asunder the mountain *Krauñca*, the son of *Himavat*; therefore the swans and vultures go to the mountain *Meru*. The other mountains also screamed aloud. Then, with his lance, he rent in twain one of the peaks of the *Çveta* mountain. Mount *Çveta* and the other mountains left the Earth and fled; the Earth was torn asunder on all sides; she went to *Skanda* and regained her power; the mountains bowed down to *Skanda* and came back to the Earth, and all creatures worshipped *Skanda* on the fifth day of the lunar month (III, 225).—§ 497. Terrific prodigies were seen everywhere. The *ṛshis* tried to restore tranquillity to the universe. The inhabitants of the *Çaitra-ratha* forest accused the wives of the six *ṛshis*, other ones the fowl (*garuḍī*) of being the cause thereof; but nobody suspected *Svāhā*. The seven *ṛshis* divorced their wives with the exception of *Arundhatī*, though *Svāhā* claimed the child as hers. *Viṣvāmītra*, having concluded the sacrifice of the seven *ṛshis*, had secretly followed the god of fire, and knew everything as it had happened. He sought the protection of *Skanda*, and performed for him the thirteen auspicious rites of childhood (*māṅgalāni kaumārāṇi*): the *jātakarman*, etc., etc. Though *Viṣvāmītra* informed the seven *ṛshis* of the innocence of their wives, yet they abandoned them unconditionally.—§ 498. The gods asked *Indra* to kill *Skanda*, but he dared not attack him, saying that *Skanda* was able to destroy even the Creator of the world. Then they let the Mothers of the world approach in order to kill *Skanda*, but they adopted him as their son and let him suck their breasts, especially the daughter of *Krodha* with a spike in her hand, and the daughter of the Red Sea, who lived on blood; and his father *Agni* came and, transformed into *Naigameya* (see BR.) with a goat's mouth, gratified him with toys (III, 226).

**Smara* = *Kāma*: VII, 18410.

Smṛti ("tradition," personif.). § 616* (*Skanda*): IX, 46*, 2682.

Snehana = *Çiva* (1000 names*).

Sodha, pl. (°dh), a people. § 574 (*Jambūkh.*): VI, 9*, 349 (only C., B. has *Godhāḥ*).

**Soma*, originally the 'soma juice,' generally identified with the Moon. § 28 (*Amṛtamanthana*): I, 18, 1145 (*Çatasahas-*

rdmguh, *Çitdmguh*, arose at the churning of the ocean), 1148; [19, 1162 (*Candra-Sāryabhyāṃ*, 1166 (do.)) (*S.* and *Sūrya* discovered *Rāhu* drinking *amṛta*; *Rāhu* was slain but his head yet swallows *S.* and *Sūrya* at the eclipses)]. — § 37 (*Indra*): I, 265, 1291 (*Indra* identified with *S.*). — § 61 (*Sarpasattra*): I, 66, †2097 (*°śya yajñāḥ*). — § 115 (*Amṣāvat*): I, 66, [2577 (*Indave*, *Dakṣha* gave twenty-seven of his daughters as wives to *Soma*)], 2580 (*saptaviṃśatīḥ S°śya patnyāḥ kṛlasya nayane yuktaḥ S°patnyāḥ*). — § 116 (*Vasū pl.*): I, 66, 2582 (among the *Vasus*), [2583 (*Candramāḥ*, do., son of *Munasyini*)], 2586 (father of *Varca*). — § 130g (*Abhimanyu*): I, 67, 2748, 2759 (let his son *Vurcas* become incarnate as *Abhimanyu*). — § 134 (*Viçvāmitra*): I, 71, 2933 (fears *Viçvāmitra*). — [§ 138 (*Dakṣha Prācetaṃ*): I, 75, 3134 (*Indave*, *Dakṣha* gave twenty-seven of his daughters (*kṛlasya nayane yuktaḥ*) as wives to *S.*)] — § 147 (*Devayāni*): I, 82, 3408 (*°śya . . . gr̥ho . . . striyaṃ*). — § 221b (*Cākshuṣī*): I, 170, 6478 (learnt the science *Cākshuṣī* from *Manu* and communicated it to *Viçvānu*). — § 238 (*Pañcendrop*): I, 197, †7277. — § 240 (*Vaiçāhikap*): I, 199, 7351 (*Rohiṇī ca yathā S° tvam bhava bhartṛaku*). — [§ 246 (*Sundopasundop*): I, 211, 7682 (*Candrāditya*, in the abode of *Brahmān*)]. — § 257c (*Gāṇḍīva*): I, 225, 8177 (*rājā*, had-possessed the bow (i.e. *Gāṇḍīva*), the quivers, and the chariot which *Varuṇa* gave to *Arjuna*). — § 267 (*Khāṇḍavādhanap*): I, 225, 8186 (*yam ama S°ḥ samāruhya Danavān ajayat prabhūḥ*, sc. the chariot of *Arjuna*). — § 259 (*Çāṇḍakop*): I, 229, 8360 (*Agni* identified with *S.*). — § 263 (*Subhākrīyāp*): II, 3, 80 (*°śya ca yathā sabhā*). — § 270 (*Brahmasaḍbhā*): II, 11, 464 (*clair*, i.e. the *pitṛs*, *āpyāyitaiḥ pūrvaṃ S°a āpyāyate punaḥ*). — [§ 310b (*Sūrya*): III, 3, 137 (*Ośadhīpatīḥ . . . janayāmasa*, sc. *ośadhīḥ*), 138 (*Candra°*). — § 317b (*Kṛṣṇa Vāsudeva*): III, 12, 480 (*Kṛṣṇa* becomes *S.*, etc.). — [§ 350 (*Nalopākhyānap*): III, 68, 2676 (*bhartuḥ samāgamāt sādhet Rohiṇī Çaçino yathā*). — § 391 (*Rāhyacūṛga*): III, 114, †10091 (*kho Rohiṇī S°m ivānukūla*). — [§ 400 (*Tīrthayātrāp*): III, 118, †10225 (*Candranya*, sc. *āyatanaṃ*, visited by *Yudhiṣṭhira*, etc.). — [§ 421c (*Ākāça-Gaṅgā*): III, 142, 10906 (*Candramāḥ*, among the luminous bodies which resort to the *Ākāça-Gaṅgā*). — § 439 (*Yukahayuddhap*): III, 163, [11867 (*Sūrya - Candramasau*, go round *Meru*)], 11872 (*nakṣatrainiḥ saha*). — § 450 (*Ājagarap*): III, 180, 12461 (*pañcamāḥ Somād Ayoḥ putraḥ*, i.e. *Nahusha*). — § 459 (*Mārkaṇḍeyas*): III, 189, 12955 (identified with *Nārāyaṇa*). — § 474b (*Dhūndhumūrop*): III, 201, 13498 (*Indra-S°agni-Varuṇāḥ*, worship *Viṣṇu*). — § 490 (*Āṅgīrasa*): III, 219, 14138, 14139 (*Somena saha yujyate*, sc. the fire *Vīra*, so *Nil*). — § 493 (do.): III, 221, 14190 (*Agni-Shomau*, sons of *Niçū*). — § 496 (*Skandotputti*): III, 224, 14267, 14271, 14275 (*°śya Vahnī-Sūryabhyāṃ . . . samāgamāḥ*), 14276. — § 508 (*Skandayuddha*): III, 231, 14560 (hold a white umbrella over the head of *Skanda*). — § 509 (*Kārttikeyast*): III, 232, †14643 (*Skanda* identified with *S.*). — § 512 (*Ghoshayātrāp*): III, 247, 15015 (*upaplutaṃ yathā S°m Rāhuṇā*). — § 522 (*Draupadīharanap*): III, 266, †15590 (*°śya*, sc. *patni*). — § 552a (*Gāṇḍīva*): IV, 43, 1348 (held *Gāṇḍīva* for 500 years). — § 552 (*Goharūp*): IV, 56, 1770 (*°śya*, sc. *pimāṇaṃ*). — § 555 (*Indruvijaya*): V, 16, †511 (*purvāṇo devaḥ?*). — § 560 (*Sannataujātap*): V, 46, 1757. — § 565 (*Gālavacarita*): V, 108, 3771 (*atra*—i.e. in the east—*labdhavarāḥ S°ḥ suraiḥ kratubhiḥ piyate*), [111, 3828 (*atra*—i.e. in the north—*rājyena viprāṇāṃ Candramāḥ adhyashcata*); 117, 3968 (*reme . . . yathā Candrac ca Rohiṇyam*)]. — § 569b

(*Yayāti*): V, 149, 5042 (*°ḥ Prajāpatīḥ pūrvaṃ Kurāṇḍaṃ raṃçacardhanāḥ / S°ad babhāva shakṣo 'yam Yayātiḥ*). — [§ 575 (*Bhūmip*): VI, 11, 403 (*°ārkayoh*)]. — [§ 575c (do.): the diameter of the moon is 11,000 *yojanas*, its circumference 38,900 *yojanas*; VI, 12, 484 (*Candramāḥ*), 485 (*Çitaracmaḥ*)]. — § 576 (*Bhagavadgītāp*): VI, 17, 637 (*Alaghāviśayagaḥ S°ḥ*); 39, 1395 (*pushnāmi caushadhīḥ sarvāḥ S°o bhātra rasālmakāḥ*, says *Kṛṣṇa*). — § 592 (*Samçaptakavādhap*): VII, 23c, 977 (*Sutasomā tu yaṃ Pārthāḥ, S°ad* — *B. saumyam*—*putram ayācata*—*B. ajjanat*). — § 595 (*Shoḍaçarāj*, v. *Gaya*): VII, 66, 2343 (*tje . . . yathā S°ḥ*); (do. v. *Pṛthu Vainya*): VII, 69, 2416 (*°rāt*, acted as calf when the *Saptarṣis* milked the earth). — § 599 (*Jayadrathavādhap*): VII, 98, 3641 (*devā Brahma-S°purogamāḥ*, came to see the encounter between *Droṇa* and *Sātyaki*); 116, 4627 (*grasya-mānam . . . kḥo S°m iva Rāhuṇā*); 137, 5636 (*prajā-samharāṇa . . . S°m saptā grahā iva*, sc. *apīdayan*). — § 599c (*Çini*): VII, 144, 6028 (son of *Atri* and father of *Budha*). — § 603d (*Tripura*): VII, 202, 9574 (*çaram . . . Viṣṇu-S°amāyutam*, employed by *Çiva*). — § 603 (*Nārāyaṇāstramokṣhap*): VII, 202cc, 9632 (*Somārddhaṃ, B. Somo'rddhaṃ*, sc. the one half of the body of *Çiva*). — § 606 (*Tripurākhyāna*): VIII, 34, 1471 (became the *bhalla* of *Çiva*'s chariot), 1502, 1503 (*agni-Somam jagat*, so *C.*, *B.* has *Agni-Shomau jagat*), 1510 (*° Viṣṇuvagnisambhavam*, sc. *bāṇam*), 1533 (*iṣum . . . Viṣṇu-S°agnisambhavam*), 1555 (*°agni-Viṣṇuānam*). — § 607 (*Karṇap*): VIII, 42, 2005 (*°rājānaḥ*, having *S.* for their king, scil. the *brāhmanas*; differently *PCR*); 45c, 2103 (with the *brāhmanas* he protects the north). — [§ 608b (*Arjuna*): VIII, 46, 2160 (*Induḥ*, had been one of the horses of the chariot of *Arjuna*). — § 608 (*Karṇap*): VIII, 87a, 4418 (aided with *Arjuna*); [89, †4595 (*Atrisutodbhara°*); 94, †4943 (*grahaḥ S°śya putraḥ*, i.e. *Budha*); [96, 5042 (*Agnyanilendubhānavāḥ*). — § 615 (*Baladevatīrthayātrā*): IX, 35, [2009 (*Uḍura*)], 2011. — § 615 (*Prabhāṣotputtik*): IX, 35, 2013, 2014, 2017, 2018, 2020, 2022, 2024, 2025, 2027, 2029, 2030, 2032, 2039, 2043, 2049, 2051, 2053, 2054 (*S.* married twenty-seven daughters of *Dakṣha*, on account of his predilection for *Rohiṇī*, the other wives complained to *Dakṣha* who cursed *S.* so that he was affected by phthisis. *Soma* bathed in *Prabhāsa* and thus recovered his effulgence, and so he does on every new-moon day). — § 615 (*Baladevatīrthayātrā*): IX, 43, †2446 (*°śya mahat sutīrtham*), 2447 (performed a *rājasūya*). — § 615a (*Skanda*): IX, 45 [(v) 2506 (*Sūrya - Candramasau*)], 2534 (gave two companions to *Skanda*). — § 615v (*Varuṇa*): IX, 47v, 2735 (*°ena sardham hanirṛddhi*). — § 615 (*Baladevatīrthayātrā*): IX, 50, 2924 (*°śya mahat sutīrtham*, there *S.* performed a *rājasūya*, cf. v. 2447); [51, 2925 (*Uḍupatīḥ*, do., do.)]. — § 641 (*Rājadh*): XII, 122, [4199 (*Niçākaraṃ*, made lord of the *nakṣatras*)], 4517. — § 660b (*Bhṛgu-Bharadvājasamv*): XII, 182, 6783 (*Agni-Shomau*). — § 664 (*Mokṣadh*): XII, 207c, 7541 (married twenty-seven daughters of *Dakṣha*). — § 665 (do.): XII, 208, 7575 (*rājā*, son of *Atri*). — § 693b (*Vṛtravādh*): XII, 282a, 10120. — § 700 (*Mokṣadh*): XII, 289, 10644 (*Agni-Shomau*). — [§ 707 (do.): XII, 314, 11617 (*Candramāḥ*, the *adhidaivata* of *manas*)]. — [§ 712 (*Çukotputti*): XII, 324, 12175 (*Divākara-Niçākaraṃ*, on the *Meru*)]. — § 717b (*Nārāyaṇīya*): XII, 335a, 12686 (among the twenty-one *Prajāpatīs*); [341a, 13017 (*Tūrādhipaḥ*); 342, 13186 (*Agni-Shomāmayam . . . jagat*), †13187 (*Agni-Shomau*); 343, 13188 (do.), †13194 (do.), XI, †13219 (*rājānam*), †13220, †13221 (repetition from § 615), 13225 (*Agni-*

Shomakṛtaiḥ . . . *karmabhiḥ*; 349, I, 13561 (obtained the religion of Nārāyaṇa from the Vāikhānaśa); II, 13562 (imparted it to Brahman).—§ 730g (Upamanyu): XIII, 14, 889 (identified with Īva).—§ 730 (Ānuṣās.): XIII, 14aa, 991.—§ 739 (do.): XIII, 34, 2110 (°rājānaḥ, scil. brāhmaṇāḥ).—§ 740 (do.): XIII, 36, (2177), 2182 (discouraged on siddhi).—§ 746 (do.): XIII, 62β, 3150 (applauds the giver of earth); 63, 3239 (*Agni-Shoman*); 67, 3386 (*nirajātaḥ* . . . *S°o grahaganeṣṭarāḥ*); 82, 3857.—§ 747b (Suvarṇotpatti): XIII, 84, 3977 (*Agni-Shomatmakam surarṇam*); 85, 4103 (*Agni-Shomatmakam jatarāpan*), 4173 (*Brahma-Vāyve Agni-Somatnam salokyam*).—[§ 748b (Tārakavadhop.): XIII, 86, 4208 (*Candramāḥ*, gave a sheep to Skanda)].—§ 749 (Ānuṣāsaniḥ): XIII, 91β, 4348, 4351; 92, 4375, 4376, 4377, 4378 (questioned about grādhas), 4386.—§ 753 (do.): XIII, 97, 4662 (to *S.* buli is to be offered in the north).—§ 757a (Somaloka): XIII, 102, †4871 (°sya rājāḥ sadano).—§ 757o (Somapithin, pl.): XIII, 102, 4896 (°rūṭhiṃ, differently B.).—§ 759 (Ānuṣāsaniḥ): XIII, 107, 5279 (°kanyānirvāseṣu).—[§ 764 (do.): XIII, 123, 5861 (*suta Tārādhiparyeṣu*)].—[§ 768b (Umā-Mahēṣvarasamv.): XIII, 146γ, 6751 (*Rohiṇi Čaṣinaḥ sādhet*)].—§ 770 (Ānuṣāsaniḥ): XIII, 151δ, 7094 (the third of the Vusus), 7155 (°adityān-vayāḥ).—§ 772j (Utathya): XIII, 155, 7241 (*Bhadra S°aya duhita*), 7250 (had bestowed his daughter Bhadrā on Utathya, then she was ravished by Varuṇa).—§ 772m (Ati): XII, 157, 7292 (°-Bhāskaraṇa, pierced by Rāhu), 7299.—§ 773b (Kṛāṇa Vāsudeva): XIII, 159, 7366 (identified with Kṛāṇa).—§ 773 (Ānuṣās.): XIII, 160, 7408 (°rājānaḥ, scil. brāhmaṇāḥ).—§ 782b (Brāhmaṇagītā): XIV, 20, 608 (°o sahāgninā, in the abode of the soul).—§ 782g (Guruṣishya-samv.): XIV, 43ε, 1178 (*auśadhitiṇam patih*), 1179 (*viprāṇam rājā*).—§ 789 (Putradarṣaṇap.): XV, 31η, 856 (°a iva (!) *Saubhadrah*).—§ 795 (Svargārōṇap.): XVIII, 4, 143 (°enu *sahitaṃ* . . . *Abhimanyuṃ*); 5, 166 (after death Abhimanyu entered *S.*).

Cf. also the following synonyms:—

Atrisuta ("the son of Atri"): VIII, 4594 (*Nāṭatya-Darātrisutodbhavādyaṭr aṣṭāṅgaridyāsanam uśahadhiḥ*).

Amṣumat: I, 5531 (*sāṅāraka iva °au*); XII, 4500 (*vīrudhām A°ntam*, sc. *īṣam*).

***Candra**: I, 1162 (°-*Saryābhyam*), 1166 (do.). 7682; III, 138 (°*tejubhiḥ*), †10225 (°sya, sc. *āyatanam*); V, 3968 (*remo* . . . *yathā C°o ca Rohiṇyam*); VII, 9594 (identified with Īva); IX, 2011; XII, 10438 (°adityau *cakshuṣi to*, sc. Īva's, 1000 names¹); XIII, 3682 (*Vaiśṇavāḥ C°lokāḥ*), 7295 (°adityau), 7636 (do.).

***Candramas**: I, 2535 (*derāṇam Sarya-C°au*), 2583 (son of Munasviri), 5876 (*pañcatāreṇa samyuktāḥ Savitṛeṇa C°aḥ*), 8234 (*ica*); III, 5024 (*nirmalaḥ C°a yathā*), 10906; V, 3828 (was anointed), 4763 (*nakṣatrain iva C°aḥ*, sc. *pariṣṭaḥ*); VI, 484, 4567 (*pṛṣṭaḥ* . . . *yathā yugakṣhaye ghore C°aḥ pañcābhīr grahaiḥ*); VII, 9593 (identified with Īva), 9600 (do.); IX, 302 (*kāntirāpamukhaicaryayais tribhiḥ C°aḥ samam*), 805 (°so 'bhyāso Čunaicāra iva grahaḥ), 2021, 2028, 2043, 2059, 2506 (*Sarya-C°au*); XII, 11617 (*adhi-daivatam*, sc. of the *manas*), 12864 (= Mahāpuruṣa, Mahā-purushastava); XIII, 2014, 4208 (gave a sheep to Skanda), 5968 (*mucyato* . . . *Rāhuṇ C°a yathā*), 7497 (identified with Īva).

***Čačalakahana** ("here-marked"): III, 16198 (C. has by error °*lakṣhaṇam*); VI, 195 (?); IX, 2041, 2046, 2058.

***Čačāṅka** (do.): VI, 1283 (identified with Kṛāṇa); VII, 3392 (*kāntya Č°sya*).

***Čačin** (do.): III, 2676 (*sādhet Rohiṇi Č°no yathā*); VII, 161 (*nakṣatrapāṇi iva Č°i*, sc. *senāpatih*), 2993 (*tamo vighnaṇ yathā Č°i*); IX, 2012, 2026, 2030, 2047; XII, 318 (*Aditya-Č°-tārakam*); XIII, 6751 (*Rohiṇi Č°naḥ sādhet*).

***Čatasahasrāmçu** ("having 100,000 rays"): I, 1145 (S°).

***Čitāmçu** ("cool-rayed"): I, 1145 (S°), 4162 (°*lām*); III, 3008, 15100 (°*tām*); IX, 2022, 2052.

***Čitaraṣmi** (do.): VI, 485; XIII, 2645 (*ica*).

Grahaganeṣvara, Grahapati, q.v.

***Indu**: I, 2577 (married twenty-seven daughters of Dukṣu), 3134 (do.); VIII, 2160 (*saptilām gataḥ*), †5042 (*Agny-anilendu-Bhānaraḥ*); XII, 13219; XIII, 1059 (*Varuṇendū*, identified with Īva).

Kumudanātha ("lord of the lotuses"): VII, †8408.

Nakṣatrapati, Nakṣatrarāj, Nakṣatra-rāja, q.v.

***Ničākara** ("night-maker"): III, 2667 (*ničām Rāhu-grastan °am*), 2704 (*ica*); VI, 5130 (*pṛdayamāna . . . parvanātra samakṛuddho Rāhuḥ purnam N°m*); IX, 1967 (*diatra nakṣatragāṇaiḥ parikṛto N°h*), 2016, 2031, 2039, 2057, 3128 (*nakṣatrain iva sampūrṇo vṛto niči N°aḥ*); XII, 4499 (*nakṣatranām īcaḥ*), 12175 (*Divākara-N°au*); XIII, 2176.

Ośadhīpati ("lord of herbs"): III, 137.

Prajāpati, Tārādhipa, Tārakārāja, Tārāpati, Udupa, Udupati, Uḍurāj, Virocana, q.v.

Soma² = Sūrya: III, 147.—Do.³ = Skanda: III, 14643.—

Do.⁴ = Čiṇu (1000 names¹⁻²).—Do.⁵ = Viṣṇu (1000 names).

Somā, an Apsaras. § 191 (Arjuna): I, 123, 4817 (danced at the birth of Arjuna).

Somabhojana, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3597.

Somācrama ("the hermitage of Soma"), a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8135.

Somaçravas, a brahman, son of Črutaçravas. § 13 (Paushyap.): I, 3, 674 (born by a serpent, became the purohita of Janamejaya Pārikṣhita).

Somāçrāyāyana, a tīrtha. § 221 (Caitrañāthap.): I, 170, 6438 (visited by the Pāṇḍavas).

Somadatta, a prince (according to Harivaṃṣa v. 1821, son of Bālīku and father of Bhūri, Bhūriçravas, and Čulu). § 194 (Pāṇḍu): I, 126, 4911.—§ 208 (Astradurçana): I, 134, 5313.—§ 213 (Jatugṛhap.): I, 143, 5707 (*Kauravaṃ*).—§ 232 (Svayamvurap.): I, 186, 6994 (*Kauravyaḥ* . . . *putraç cāya*, present at the svayamvara of Draupadi).—§ 287 (Rājasūyikap.): II, 34, 1267 (*Kauravyaḥ*).—§ 288 (do.): II, 35, 1293.—§ 298 (Dyūtap.): II, 58, 2015.—§ 302 (Anudyūtap.): II, 74, 2476.—§ 305 (do.): II, 78, 2560 (*rājānam*).—§ 307 (do.): II, 81, 2697.—§ 327 (Draupadi-paritāpav.): III, 29, 1112.—§ 402 (Tīrthayātrāp.): III, 120, †10274 (*sutair vṛtam*).—§ 514 (Ghoṣayātrāp.): III, 252, 15205.—§ 552 (Goharāp.): IV, 38, 1243.—§ 556 (Sañjayayānap.): V, 30, †886.—§ 561 (Yānasandhip.): V, 47, 1796; 55γ, 2206; 57, 2252 (Cekitāna will fight with *S.*), 2268; 58γ, 2301; 66aa, 2502.—§ 562 (Bhagaya-dyānap.): V, 63a, 2966; 69, 3114, (μ), 3117; 90p, 3180; 95, 3402.—§ 567 (do.): V, 124β, 4138; 128ε, 4284.—§ 578 (Bhishmavadhap.): VI, 51x, 2108 (on the right flank of Bhishma's array, B. has *Saumadattih*).—§ 581 (do.): VI, 63, †2611 (°sya *putram*, i.e. Bhūriçravas).—§ 584 (do.):

VI, 51a, 3532 (followed by the Śaindhavas, only C., B. has *Bhagadatto 'tha Saubalah*).—§ 585 (do.): VI, 92x, 4118, 4128 (his standard is overthrown by Ghaṭotkaca): 94, 4193 (*°purogamah*, attacked the Pāṇḍavas).—§ 586 (do.): VI, 99γ, 4504 (on the left wing of the sarvatobhadra array).—§ 592 (Sampaktakavadhap.): VII, 20a, 800 (in Droṇa's gāruḍavyūha).—§ 593 (Abhimanyuvadhap.): VII, 37x, 1609.—§ 598 (Jayadrathavadhap.): VII, 85, 3018 (*°saya* (γ), 3042.—§ 599a (Çini): VII, 144, 6035, 6037, 6039, 6042 (S. had formerly been defeated by Çini, who then struck him with his foot. Çira granted S. that he should have a son who should in like manner strike the son of Çini; this also happened in the encounter between Bhūriçravas and Sātyaki).—§ 600 (Ghaṭotkacavadhap.): VII, 155a, 6720; 156, 6729, 6737, 6738, 6750, 6752, 6755, 6758 (enraged at the slaughter of his son Bhūriçravas, S. attacked Sātyaki and was defeated); 157, 6924 (only B., C. has by error *°satah*), 6926, 6929, 6930, 6931 (fought once more with Sātyaki); 158ψ, 7031; 162, 7224, 7228, 7231, 7238, 7240, 7242, 7243, 7245, 7246, 7247, 7248, 7251, 7256, 7267 (fought once more with Sātyaki and was slain by him).—§ 604 (Karnap.): VIII, 1, 22 (had been slain).—§ 609 (Çalyap.): IX, 2ξ, 72 (among those who had sided with Duryodhana), 88 (*hatah*).—§ 611 (do.): IX, 24vv, 1299 (*hate*).—§ 615 (Gadāyuddhap.): IX, 63ββ, 3548; 64αα, 3614.—§ 616 (Sauptikap.): X, 9x, 524 (had been slain).—§ 619 (Strivilāp.): XI, 24i, 678 (*°putraçokābhishantapāh*, all. to VII, ch. 156), 679; 25x, 736.—§ 620 (Çrāddhap.): XI, 26β, 788 (his body is burnt).—§ 787 (Āçramavāṣap.): XV, 11o, 360 (his çrāddha), (x), 372 (do.), 378; 14o, 414 (do.).—§ 789 (Putradarçanap.): XV, 29, 809 (*°mihatah* . . . *pitṛa saha*), 813 (*°prabhṛtayaḥ*); 32δ, 879 (among those who, summoned by Vyāsa, arose from the Guṇḍā). Cf. Bāhika, Bāhikātmaṇja, Kaurava, Kauraveya, Kauravya, Kurupuṇḍava.

Somadattasuta = Bhūyicravas: XI, 677. Cf. Somadatta, VII, 6924.

Somadatti (I, 536) v. Saumadatti.

Somadheya, pl. (°ah), a people. § 280 (Bhīmasena): II, 30, 1084 (in the east, vanquished by Bhīmasena).

Somagiri, a mountain. § 775 (Ānuçāsanik.): XIII, 166a, 7659.

Somaka, an ancient king (of the Pāṇḍavas), son of Sahadeva. § 11 (Partisaṅgr.): I, 2, 447 (*yatra putreṣa S°ah putrārtam ayaḥ*, cf. § 408).—§ 267 (Yamasabdhāv.): II, 8, 319 (in the palace of Yama).—§ 406 (Tirthayātrāp.): III, 125, 10422 (*Sahadeviḥ*, performed sacrifices on the Yamunā).—§ 407 (do.): III, 126, 10469.—§ 408 (Jantūp.): III, 127, 10470, 10471 (*°npatih*), 10479, 10481, 10486, (10487); 128, (10491), 10497, 10500 (*°aya guruḥ*), (10505) (in order to get 100 sons S. caused his son Jantu to be sacrificed; on account of this his purohita was grilled in hell. *Somaka* then wished to be tormented in the same manner).—§ 574 (Jambūkh.): VI, 9aa, 316.—§ 746 (Ānuçāsanik.): XIII, 76i, 13689 (among the kings who attained to heaven by means of gifts of kine).—§ 761 (do.): XIII, 115δ, 6665 (among the kings who did not eat meat during the month of Kārttika). Cf. Sāhadevi.

Somaka, pl. (°ah), a tribe or family of the Pāṇḍavas, often used synonymous with these, but also mentioned together with them. § 4 (Ānuçāsanik.): I, 1, 183.—§ 190d (Arjuna): I, 123, 4798 (Arjuna will bring the Kurus and the Somakas, etc. under his sway).—§ 231 (Svayamvarap.): I, 185, 6975 (*°purohitaḥ S°anām*).—§ 237 (Vairāhikap.): I, 193, 7174 (*Dhṛtadyumnaḥ S°anām prabarhaḥ*).—§ 554 (Sainyo-

dyogap.): V, 5, 90 (*°ānām dhurandhara*, sc. Drupada).—§ 566 (Sañjayaṅnap.): V, 22, 1662 (*°ānām prabarhaḥ*, i.e. Dhṛtadyumna).—§ 561 (Yānasandhip.): V, 48, 1851 (do., do. ?); 50, 1976 (*°ānām balena*).—§ 567 (Bhagavad-yānap.): V, 130, 4371 (*Pāṇḍavāḥ S°aiḥ saha*).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5412 (*Pāṇḍavān saha-S°an*), 5417.—§ 573 (Ambopākhyānap.): V, 173, 5943 (*Pāṇḍavān saha-S°aiḥ*).—§ 574 (do.): VI, 1, 2 (*Kuru-Pāṇḍava-S°ah*), 3 (do.), 4 (*Pāṇḍavāḥ saha-S°ah*), 27 (*Kuru-Pāṇḍava-S°ah*), 34 (do.).—§ 576 (Bhagavadgītāp.): VI, 15, 601 (*Somakāṃç sa-S°rñjayān*).—§ 577 (Bhishmavadhap.): VI, 43, 1634 (only B., C. has *Srñjayāḥ*).—§ 579 (do.): VI, 52°, 2151 (*Pāṇḍavāḥ saha S°aiḥ*).—§ 580 (do.): VI, 59, 2577.—§ 582 (do.): VI, 72, 3193 (*Pāṇḍavāḥ S°aiḥ saha*, slain by Bhīshma).—§ 583 (do.): VI, 75β, 3288 (*Çikhaṇḍī . . . S°aiḥ samerṭaḥ*); 77, 3385 (*sarva-S°ah*).—§ 585 (do.): VI, 88, 3889 (*°an saha-Srñjayān*), 3890 (*Pāṇḍavāḥ S°aiḥ saha*); 89v, 3947 (*Drupadaḥ . . . sahiṭaḥ sarva-S°aiḥ*), 3952 (*°an Srñjayaiḥ saha*); 97, 4412 (*Parthān . . . sahitān sarva-S°aiḥ*), (λλ), 4442 (Bhīshma had promised to slay the S.), 4444; 98μμ, 4466, 4474.—§ 586 (do.): VI, 103, 4682 (*saṅgrāmaḥ . . . Bhīshmasya saha-S°aiḥ*); 107, 4889 (*jitān*).—§ 587 (do.): 108, 5018 (*vinighnaṇ S°an*, sc. Bhīshma); 116, 5439 (slain by Bhīshma), 5448; 118, 5532 (attacked Bhīshma); 119, 5683 (*sa-Pāṇḍavāḥ*).—§ 589 (Droṇābhishhekap.): VII, 7, 172 (*sarva-S°an*).—§ 599 (Jayadrathavadhap.): VII, 110, 4168 (*Droṇaṃ nighnantaṃ S°an*); 118, 4690; 125, 5017 (*saṅgrāmaḥ . . . Droṇasya S°aiḥ*); 126, 5096 (*Pāṇḍavāḥ saha S°aiḥ*); 127, 5175 (*Pāṇḍavāḥ saha-S°ah*); 146, 6292 (*Droṇasya S°aiḥ sārḍhaṃ saṅgrāmaḥ*); 151, 6563.—§ 600 (Ghaṭotkacavadhap.): VII, 155γ, 6695 (*Pāṇḍavāḥ saha S°aiḥ*); 159, 7133, 7134, 7140 (do.); 160δδ, 7155, 7157, 7158 (*Pāṇḍavān saha S°aiḥ*), 7165, 7166 (do.); 161γγ, 7218; 164, 7341 (*Parthān sa-S°an*), 7344; 165, 7356 (*Pāṇḍavān sa-S°an*), 7358 (*Pāṇḍavāḥ S°ah tathā*); 166, 7354 (*sarva°*), 7541 (*Pāṇḍavāḥ S°aiḥ saha*), 7544; 169, 7592; 172ππ, 7748, 7763 (*Bhīmaḥ . . . vṛtaḥ Pāṇḍava-S°aiḥ*); 173, 7784 (*Pāṇḍavāḥ saha S°aiḥ*).—§ 602 (Droṇavadhap.): VII, 186, 8461 (*°-Pāṇḍavān*); 190, 8719 (*Droṇaṃ vinighnaṇ sarva-S°an*).—§ 603 (Nārāyaṇāstrumokṣhap.): VII, 193δ, 8931 (*Kuru-S°ah*); 200ββ, 9322; 201, 9392 (follow Arjuna).—§ 605 (Karnap.): VIII, 22π, 884 (*Pāṇḍu-Pāṇḍava-S°aiḥ*); 24, 939 (fought with Karṇa).—§ 608 (do.): VIII, 74, 3793 (*°ānām maharathāḥ*); 78, 3946 (are slain by Karṇa), 3997 (*°an hatra* sc. Karṇa); 79ξ, 4013; 82, 4194 (slain by Karṇa); 89, 4453, 4455, 4460 (*Parthānugān*); 90, 4462 (*Kuravaḥ S°ah caira*), 4463; 91, 4472 (read *sa-Somakāḥ*, sc. Pāṇḍavāḥ—with B.), 4480, 4482.—§ 609 (Çalyap.): IX, 1, 13 (*Pāṇḍava-Somakān*, only B., C. has *Pāṇḍavasāsinikān*).—§ 610 (Çalyap.): IX, 7p, 324, 332 (*°-Srñjayāḥ*), 363.—§ 611 (do.): IX, 8γ, 399; 11λ, 552, (ν), 576 (*Çalyaḥ . . . nighnaṇ S°-Pāṇḍavān*); 16τ, 822, 17ψ, 870 (*Pāṇḍu-Pāṇḍava-S°ah*); 18ββ, 962; 20, 11072; 21κκ, 1126.—§ 612 (Hradpraveçap.): IX, 30δ, 1693 (*Āçvatthāman* had promised to slay the S.), 1722.—§ 615 (Gadāyuddhap.): IX, 56p, 3170; 57, 3209 (*Pāṇḍav sa-S°an*), 3226 (*°-Pāṇḍavāḥ*); 59, 3310, 13321 (*°ānām prabarhaḥ*).—§ 616 (Sauptikap.): X, 8, 321 (*°-Pāṇḍavān*), 365, 468 (*°ānām janakṣaya*), 477 (are slain by Āçvatthāman).

Somaka, sg. = Junamejaya the Pāṇḍava (so PCR.): VIII, 4200 (*°-Parshatāmajau*).

Somakirti, a son of Dhṛtarāṣṭra. § 130 (Amṛvat.): I, 67, 2784.—§ 182 (Dhṛtarāṣṭraputrānuk.): I, 117, 4547.

Somakula ("the race of Soma"). § 407 (Māndhātṛap.): III, 126, 10465 (*otpanno Gūndhārādhīpatiḥ*).

Somaloka ("the world of Soma"). § 364 (Tīrthayātrāp.): III, 83, 6085.—§ 368 (do.): III, 83, 7056.—§ 370 (do.): III, 84, 8021, 8066, 8090.—§ 615 ff (Asita Devala): IX, 50 μ. 2882.—§ 733 n (Marudgaṇa): XIII, 25, 1726.—§ 746 (Ānuçāsanik.): XIII, 79 x, 3767.—[§ 757 ā (Hastikūṭa): *Gautama* said: Next [to *Uttarāḥ Kuravaḥ*] blaze the eternal redolent regions (*lokaḥ*) in the abode of king *Soma*, which are free from passions and sorrow. *Dhṛtarāṣṭra* said: This region (*lokaḥ*) is for those who always make gifts and never receive gifts, who never take anything from others, who give away all their wealth to a deserving person, who are hospitable to everybody, inclined to grace and forgiving, who never speak ill of others, who feed others (*sattvibhūtāḥ*, so BR., otherwise Nil. and PCR.), and who always are of righteous behaviour (*puṇyaçilāḥ*): XIII, 102, 4871 (*lokaḥ* . . . *Somasya rājñāḥ sadane*)].—§ 759 (Ānuçāsanik.): XIII, 109, 5375, 5377.—§ 766 (do.): XIII, 125, 5999 (*pitaraḥ* . . . *gacchanti S°m*).—§ 768 b (Umā-Maheçvarasamv.): XIII, 141, 6493; 142, 6523.

Somānvaya ("the race of Soma"). § 565 (Gālavacarita): V, 114, 3902 (*° . . . jātaḥ*, sc. *Yayāti*).—§ 718 b (Uñcha-vṛṭtyup.): XII, 354, 13776. Cf. *Somakula*, *Somavamça*.

Somapa¹, a warrior of Skanda. § 615 n (Skanda): IX, 45 η, 2572.

Somapa², a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91 γ, 4359.

Somapa³ = Viṣṇu (1000 names).

Somapā = Çiva (1000 names¹).

***Somapāḥ** (pl.) ("soma-drinkers"), a class of pitṛs or ṛshis. § 270 (Brahmasabhāv.): II, 11, 463 (a class of pitṛs).—§ 656 (Khadgotpattik.): XII, 166 β, 6143 (sc. *ṛshayaḥ*, only C., B. reads *Somavāyavyāḥ*).—§ 695 b (Dakṣhayajñavināçu): XII, 285 a, 10280.—§ 717 b (Nārāyaṇiya): XII, 348 εδ, 13501 (*pitaraḥ*).—§ 730 (Ānuçāsanik.): XIII, 18 λλ, †1371.—§ 768 b (Umā-Maheçvarasamv.): XIII, 141, 6495.

Somapada, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8097.

Somapithin ("drinker of soma"). § 757 o (Hastikūṭa): *Gautama* said: There where [the sāmāna] *Rahantara* and *Brhat* are sung, where one strows the altar [C. *vedīm*, B. *vedi*] for *puṇḍarikas* (sacrifices? so PCR.), where the drinker of soma comes (so B.) with [golden-hued] steeds (*haribhiḥ*): XIII, 102, †4896 (only B., instead of *upayāti* . . . *somapithi*, C. reads *upayānti* . . . *Somavithim*).

Somapura ("the city of Soma"). § 565 (Gālavacarita): V, 119, 4021 (*puram* . . . *S° prabham*).

Somaputra ("the son of Soma (the Moon)") = Varcas: I, 2747 (F°); XVIII, 165 (F°).

Somaputrī ("the daughter of Soma (the Moon)") = Jyotnākālī: V, 3533.

Somasūnu ("the son of Soma (the Moon)") = Abhimanyu: VII, 2132.

Somatīrtha, name of various tīrthas. § 362 (Tīrthayātrāp.): III, 83, 5089.—§ 364 (do.): III, 83, 6084.—§ 368 (do.): III, 83, 7056.

Somātman = Kṛṣṇa: XII, 1628.

Somavaktra = Çiva; XIV, 197 (C. by error *Voma*°).

Somavamça ("the race of Soma (the Moon)"). § 717 b (Nārāyaṇiya): XII, 343, VII ††13214 (*°odbhavaḥ*, sc. *Nahusha*).

Somavamçiya ("belonging to the lunar-race") = Bhima-sena: III, 11169.

Somavarcas, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91 γ, 4358, 4361 (C. by error *°āḥ* instead of *°āḥ*).

Somavāyavyāḥ, pl. (*°āḥ*), a class of ṛshis: XII, 166 β, 6143 (only B., C. has *somapa yavyāḥ*).

Somavithi, v. *Somapithin*.

Sparça ("touch", personif.). § 270 (Brahmasabhāv.): II, 11, 438 (*Çabda-S°au*, in the palace of *Brahmán*).

Sparçāçana, pl. (*°āḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, 18 λλ, †1372.

Spashtākshara = Viṣṇu (1000 names).

Sphotana = Çiva (1000 names¹).

Sragvin = Viṣṇu (1000 names).

Sraja, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91 γ, 4358.

Srashtṛ¹ = Sūrya: III, 153.—Do.² = Kṛṣṇa (Viṣṇu): III, 481; XIII, 70 f2 (1000 names), 7055 (do.).

Sruvabhasta = Çiva: XIII, 1157 (1000 names¹); XIV, 200.

Sṛñjaya¹, one or more ancient kings. § 5 (Anukram.): I, 1a, 223 (in *Nārada*'s enumeration).—§ 267 (Yamasabhāv.): II, 8, 326 (in the palace of *Yama*). Cf. *Sṛñjaya*.

Sṛñjaya², one of the standard bearers of *Jayadratha*. § 522 (*Draupadīharanap*): III, 265, †15597 (*°-Sapraçddhau*, only C., B. has *Sañjaya*°).

Sṛñjaya³, father of *Suvarṇashthivīn*. § 595 (Abhimanyuvadhap.): There was a king of the name *Çaibya* (C. *°vya*), his son was *S*.; the ṛshis *Nārada* and *Parvata* were the friends of *S*. Seeing the daughter of *S*, *Parvata* asked if she was *Çrī*, etc. (*a*). *Nārada* obtained her as his wife. *Parvata* cursed *Nārada*, saying that he should not go to heaven at his will, and *Nārada* (enumerating what constitutes a marriage) cursed *Parvata*, saying that he should not go to heaven without him. Meanwhile, king *S*, desirous of a son, prevailed upon the brahmins to ask *Nārada* on his behalf, and, urged by *Nārada*, he prayed for a son possessed of every accomplishment, and whose urine, etc. should be of gold. This son was named *Suvarṇashthivīn* ("gold-spitter"), and increased the wealth [of his father] beyond all limits (description). Some robbers seized the prince and slew him, and cut his body into fragments but without finding any gold. The robbers then slew one another and sank into an unimaginably awful hell. To *Sṛñjaya*, who was afflicted with deep sorrow, the D-ṛ. *Nārada* told the *Shoḍaçarājika* (q.v.), i.e., the histories of sixteen kings who had died (except the last, viz. *Rāma Jāmadagnya*), ending each narrative with the words: "as he died who was superior to thee and to thy son, thou shouldst not grieve for the latter who performed no sacrifice and made no sacrificial present." (Each narrative then ends with the words: *Çvairityeti vyāharan* [read *vyāharat*]; Nil. takes *Çvaitya* (i.e. son of *Çvitya*) as a name of *S*, cf. also XII, 1052) (VII, 55-70). The grief of *Sṛñjaya* was dispelled and *Nārada* restored his son to life: VII, 55, 2138 (*Çaibya* . . . *putrah*). 2140. 2141 (*nṛpatiḥ*), 2146, 2154, 2169, 2170, 2182; 56, 2184, 2194; 57, 2196, 2207; 58, 2209, 2222; 59, 2224, 2247; 60, 2249, 2261; 61, 2263, 2270; 62, 2272, 2290; 63, 2292, 2301; 64, 2303, 2319; 65, 2321, 2332; 66, 2334, 2354; 67, 2356, 2375; 68, 2377, 2392; 69, 2394, 2425; 70, 2450; 71, 2451 (2457), 2459.—§ 595 (Abhimanyuvadhap.): VII, 71, 2472 (*°sya putrah*, i.e. *Suvarṇashthivīn*).—§ 618 (*Jalapradānikap*): XI, 1 γ, 25 (*putraçakārti*, all. to § 595).—§ 632 (*Rājadh*): XII, 29, 906 (*°m putraçakārtam*), 910, 916, 917, 922, 924, 931, 932, 935, 937, 938, 943, 944, 953, 956, 963, 964, 973, 974, 986, 987, 992, 993, 997, 998, 1003, 1004, 1012, 1013, 1022, 1023,

1029, 1030, 1037, †1038 (†1039) (Nārada told Śrījaya the Shodācarājopākhyāna, cf. § 595).—§ 633 (do.): XII, 30, 1043 (*Kāñcanashthīrī S°aya sutaḥ*), 1044 (*S°aya sutaḥ* = do).—§ 633b (Nārada-Parvatākhyāna): XII, 30, 1052 (*Qvaityaṃ*), 1072 (*Qadmañam*, Nārada married the daughter of S., cf. § 595).—§ 634b (Suvārṇashthīrisambhāvop.): XII, 31, 1091, 1097, (1100), (1102), 1105, 1109, 1110 (*vājarsheḥ*), 1115 (*S°aya sutaḥ*, i.e. Suvārṇashthīvin), 1117, 1125 (*vāja*) (the birth of Suvārṇashthīvin, cf. § 595).—§ 761 (Anuśāsanik.): XIII, 1158, 5665 (among the kings who abstained from meat during the month of Kārttika). Cf. Qvaitya.

Śrījaya ("king of the Śrījayas"?) = Hotravāhana: V, 6059 (*H°*), 6064, 6080 (*II°*), 6086, 6099 (*urpam*), 7002, 7008.

Śrījaya = Uttamañjas: VIII, †3812 (*U°*).

Śrījaya (VIII, 5037), vide Sañjaya (so B.).

Śrījaya, pl. (*°āḥ*), a tribe or family among the Pāñcālas, often used synonymously with those, but also mentioned together with them. § 327 (Draupadīparitāpav.): III, 33, 1275, 1352; 35, 1390.—§ 556 (Sañjayayānap.): V, 22, †653, †683; 24, †721; 25e, †723, †736 (*Kuru-S°ānam*); 26, †756 (do.); 28e, †804.—§ 561 (Yānasandhip.): V, 48, †1814, †1849 (*dr̥ṣṭvā S°ānam antike Dhṛṣṭadyumnam*), †1906 (*kṣhayam* . . . *Kuru-S°ānam*); 57o, 2264 (among the allies of Yudhishtīra); 71, †2575.—§ 562 (Bhagavadīyanap.): V, 72, 2662 (*Kuru-S°ānam*); 82, 2881 (*Pāñḍavāḥ S°aiḥ saha*), 2884 (*Pāñḍavaiḥ saha S°aiḥ*), 2889 (*sainikāiḥ*); 93, 3315 (*Kurūṇām S°ānān ca saṅgrāme*).—§ 567 (do.): V, 127, 4243 (*Pāñḍavāḥ S°aiḥ saha*).—§ 571 (Ulūkādūtāg.): V, 161, 5538; 162, 5585; 163, †5652 (*Qnam anikam*).—§ 572 (Rathātīrathasānkhyañap.): V, 167, 5784.—§ 576 (Bhagavadgītāp.): VI, 14, 535 (*Kaunteyān* . . . *sa-S°ānam*), 543; 15, 601 (*Somakāñca sa-S°ānam*); 16, 631 (*Dhṛṣṭadyumnapurogamāḥ*).—§ 577 (Bhīṣmavādhap.): VI, 43, 1534 (B. *Somakāḥ*).—§ 578 (do.): VI, 45, 1671 (*Kurūṇām S°ānān ca saṅgrāme*).—§ 580 (do.): VI, 59, 2530 (*Pāñḍavāḥ S°aiḥ saha*).—§ 581 (do.): VI, 60, †2679 (*Kuru-S°āḥ*).—§ 582 (do.): VI, 72, 3176 (*°āḥ Kurubhīḥ saha*); 73, 3237 (do.); 74, 3276 (*Pāñḍavāḥ S°aiḥ sardham*).—§ 583 (do.): VI, 75, 3309 (*°āḥ Kaikayaiḥ saha*).—§ 584 (do.): VI, 86, 3793, 3816, 3817.—§ 585 (do.): VI, 88, 3889 (*Somakān sa-S°ānam*); 89, 3952 (*Somakān S°aiḥ saha*), 3953; 91, 4053; 95, †4321; 98, 4465 (*Pāñḍavaiḥ saha S°aiḥ*).—§ 586 (do.): VI, 107, 4893 (*Pāñḍavān saha-S°ānam*), 4895.—§ 587 (do.): VI, 108, 5016 (*Pāñḍavaiḥ saha-S°aiḥ*), 5019 (*Pāñḍava-S°aiḥ*), (γ), 5022; 109, 5057 (*Pāñḍavaiḥ saha S°aiḥ*), 5091; 114, 5328 (*Parthāḥ* . . . *sahitāḥ sarva-S°aiḥ*); 115, 5335 (*Pāñḍavaiḥ saha S°aiḥ*), (ν), 5349, 5350, 5354; 118, 5532 (*Somakāḥ S°āc ca*), 5534; 119, 5572 (*sarva-S°āḥ*) (ββ), 5676.—§ 589 (Droṇābhīṣekap.): VII, 2a, †82; 7, 212 (*Pāñḍavāḥ saha S°aiḥ*), 214 (*Pāñḍava-S°ānam*), 220 (*Pāñḍava-S°āḥ*); 9, 261 (do.).—§ 590 (do.): VII, 12, 434 (*Pāñḍu-S°aiḥ*, attack Droṇa); 13, 485, 489 (*Pāñḍu-S°āḥ*); 14, 496; 16, 629, 669 (*Pāñḍu-S°āḥ*).—§ 592 (Saṃcāptakavādhap.): VII, 21, 883, 884, 995 (*Kuru-S°avahinīm*), (λ), 915; 22ν, †926, 935 (*Pāñḍava-S°āḥ*).—§ 593 (Abhimanyuvādhap.): VII, 35δ, 1511, 1516 (*Pāñcālāḥ S°aiḥ saha*); 40o, 1695 (*Matsya-Pāñcāla-S°āḥ*).—§ 596 (Pratijñāp.): VII, 78e, 2744.—§ 599 (Jayadrathavādhap.): VII, 95, 3513 (*Pāñḍu-S°aiḥ*); 97, 3606; 108o, 4087 (*Cedi-Pāñcāla-S°ānam*); 110, 4154, 4160, (ρ), 4165; 111ν, 4281; 114ω, 4539; 122, 4932; 125μ, 5069, 5088 (*Cedi-Pāñcāla-S°ānam*); 130, 5335 (*Pāñḍu-S°aiḥ*); 151, 6561, 6568 (*Kuru-S°āḥ*), 6569 (*Pāñḍava-S°ānam*).—§ 600 (Ghaṭotkacavādhap.): VII, 154,

6662, 6679 (*Pāñḍu-S°āḥ*); 155γ, 6682; 156i, 6779; 157σ, 6967; 160, 7200 (*Pāñcālāḥ saha S°aiḥ*); 161ηη, 7217; 164, 7344, 7345 (*nihatashu*), 7351; 166, 7430, (u), 7459; 173, 7792 (*Pāñcālāḥ S°aiḥ saha*); 177, 8056; 182see, 8248 (*°-Pāñḍavāḥ*), (ηηη), 8284 (*Pāñḍavāḥ S°aiḥ saha*); 183ηηη, 8306 (*°āḥ saha Pāñcālāḥ*), 8308 (*Pāñḍu-S°āḥ*).—§ 602 (Droṇavādhap.): VII, 186γ, 8490 (*Cedi-Kaikiya-S°ānam*); 190, 8696, 8725; 192, 8823, 8882 (*Kuru-Pāñḍava-S°āḥ*).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 199, 9214 (*Pāñḍu-Pāñcāla-S°āḥ*).—§ 604 (Karnap.): VIII, 3, 70 (*Qandam* . . . *kadanam*); 5ζ, 92.—§ 605 (do.): VIII, 10, 379 (*Pāñcālāḥ S°āc ca*); 21, 825 (*hataḥ Karnena*), 844 (*Pāñḍu-S°-Pāñcālān*); 24, 988 (*vadhyamānāḥ samare Sata-putreṇa*); 25, 1004; 31π, 1268 (*Parthān sa-S°ānam*); 32, 1349 (*Kaunteyāḥ* . . . *sa-Srījayāḥ*).—§ 606 (do.): VIII, 35, 1640 (*Dhṛṣṭadyumnapurogamāḥ*).—§ 607 (do.): VIII, 37, †1728, †1729.—§ 608 (do.): VIII, 47δ, 2224, 2233 (*saṅgrāmaḥ* . . . *Kuru-S°ānam*, C. has by error Q°); 51γγ, 2441 (*Pāñḍavān S°aiḥ saha*); 54θθ, 2613, 2625; 56μμ, 2693, 2695, (oo), 2751 (*dagdhāḥ*), 2776; 57, †2851 (*jana-kṣhayāḥ* . . . *Kuru-S°ānam*); 58, 2864 (*mahārathāḥ*) (χχ), 2902 (*Pāñcāla-S°ānam*), 2905; 59, 2909 (*Kuru-S°āḥ*); 60γγγ, 3010 (*Pāñḍu-S°ānam*), 3012, 3014, 3034 (*°sainyena*); 61δδδ, 3067 (*Pāñḍu-S°aiḥ*); 64, 3271 (*vadhyamānāḥ samare Sataputreṇa*); 66, †3318 (*saṃgama S°-Kauravānāḥ*); 67κκκ, †3373; 73, 3638, 3671, 3672, 3745, 3746; 75, †3804 (*Pāñḍava-S°ānam*); 79, 4016, †4088; 85, †4313 (*Pāñḍu-S°aiḥ*), †4325 (do.); 92αμ, 4825; 93, 4834 (*Kuru-S°ānam*); 94, 4905 (do.); 96, 5031 (*Pāñḍu-Pāñcāla-S°āḥ*).—§ 610 (Qulyap.): IX, 6σ, 332 (*Somaka-S°ānam*).—§ 611 (do.): IX, 9, 413 (*yuddham Kurūṇām* . . . *S°aiḥ saha*), 444 (*Kuru-S°sainikula*, sc. *nadī*); 13, 686 (*nihatān*); 20, †1076 (*saṃpatḥ Pāñḍava-S°ānam*, i.e. *Dhṛṣṭadyumna*), †1087; 21κκ, 1126.—§ 612 (Hradapraveṣap.): IX, 29, 1581 (*Pāñḍu-S°aiḥ*).—§ 613 (Gadāyudhāp.): IX, 32, 1848; 33, 1919 (follow Yudhishtīra), 1944 (*Pāñḍavāḥ saha-S°āḥ*).—§ 614 (do.): IX, 34, 1960.—§ 615 (do.): IX, 55π, 3122; 57, 3232; 59, †3318; 61, 3388, 3390, 3407 (so both C. and B., PCR. has Sañjaya, which seems to be the correct reading).—§ 616 (Sauptikap.): X, 8, 398 (*Pāñḍu-S°ānam*), 467 (aro slain by Aśvatthāman).—§ 620 (Qṛūdḥap.): XI, 26β, 788 (their bodies are burnt).

Sṛṣṭi ("procreation"), a goddess. § 270 (Brahmasabdhāv.): II, 11, 459 (in the palace of Brahman).

Sṛṣṭikṛt ("creator") = Brahman: I, 1204.

Stambamitra, a cārṅgaka, son of Mandapāla and Jaritā. § 259 (Cārṅgakup.): I, 230, 8373; 232, (8407), (8415); 233, 8434.

Stanakupḍa, sg. and pl., name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8130.

Stanaposhika (so B.) or **Stanayoshika** (so C.), pl. (*°āḥ*), a people. § 574 (Jambūkl.): VI, 9o, 376 (in the north-east).

Stavapriya = Vishṇu (1000 names).

stavarāja ("chief-hymn"): XIII, 1135 (i.e. the 1000 names of Qiva), 1136 (do.), 1379.

Stavya = Vishṇu (1000 names).

Stena, pl. (*°āḥ*) ("thieves"), name of a caste: XII, 10868 (C. has by error *tenāḥ*).

Sthānada = Vishṇu (1000 names).

Sthāṇḍileyu, a prince. § 150 (Pūruvāp.): I, 94, 3700 (fourth son of Raudrācva).

Sthānu¹, name of a Rudra. § 108 (Amṣāvāt.): I, 66, 2567

(among the Rudras, sons of Sthānu, i.e. Īva).—§ 191 (Arjuna): I, 123, 4826.

Sthānu = Īva, q.v.—Do.² = Vishṇu (1000 names).

Sthānutīrtha, name of a tīrtha. § 615^p (Vasisthāpavāha): IX, 42, 2361 (the residence of Vasistha; there Sthānu had performed austerities), 2363.

Sthānuvata, a tīrtha. § 368 (Tīrthayātrap.): III, 83, 7049.

Sthāvara = Vishṇu (1000 names).

Sthāvarāpām patih = Īva (1000 names¹).

Sthavira = Īva (1000 names¹).—Do.² = Vishṇu (1000 names).

Sthavishtha = Vishṇu (1000 names).

Sthavishthah sthaviyasām = Kṛṣṇa: XII, 1612.

Sthira¹, a companion of Skanda. § 615^u (Skanda): IX, 45, 2550 (given to Skanda by Meru).

Sthira² = Īva (1000 names¹⁻²).—Do.³ = Vishṇu (1000 names).

Sthita = Īva (1000 names¹).

Sthūla¹ = Īva (1000 names¹).—Do.² = Vishṇu (1000 names).

Sthūlabāluka v. Sthūlavāluka.

Sthūlaśiras, a rshi. § 264 (Sabbākriyāp.): II, 4a, 106 (waited upon Yudhishtira).—§ 413 (Tīrthayātrap.): III, 135, 10699 (ācramah S^oah, a tīrtha).—§ 717^b (Nārāyaṇīya): 343, XII) ††13221 (maharshih, cursed the trees, saying that they should not put forth flowers at all times).—§ 734 (Ānuśāsanik.): XIII, 26a, 1762 (v.l. Sthūlagirāh, B.; came to see Bhishma).

Sthūlajirṇāṅgajaṭila = Īva (1000 names¹).

Sthūlakarṇa, **Sthūlākarna**, v. Sthān^o.

Sthūlakeṣa, a rshi. § 21 (Pramadvarā): I, 8, 942 (rshih), 944 (°ācramam), 947, 949 (rshih), 952 (reared Pramadvarā).

Sthūlāksha, a rshi. § 734 (Ānuśāsanik.): XIII, 26a, 1764 (came to see Bhishma).

Sthūlavāluka (C., °bā^o), a river. § 574 (Jambukh.): VI, 9a, 323.—§ 757^m (Goloka): XIII, 102a, 4888 (a tīrtha).

Sthūna¹, name of a Yaksha. § 83 (Ādivamçāvatāraṇa): I, 63, 2453 (Yakshah, all. to § 573).—§ 573 (Ambopākhyānap.): V, 191, 7477 (°bhavanam), 7479 (Yakshah); 192, 7495, 7520, †7521 (Yakshasya), 7525, 7529, 7535, 7537 (Yakshah), 7539, 7540, 7544 (°yaksheṇa) (S. gave his manhood to Çikhaṇḍini). Cf. Sthūnākarna.

Sthūna², a son of Viçvāmitra. § 721^b (Viçvāmitrop.): XIII, 4β, 250.

Sthūnākarna (Sthūla^o, C.), a brahman. § 324 (Dvaitavannapraveçap.): III, 26a, 986 (worshipped Yudhishtira).

Sthūnākarna, name of a weapon. § 442 (Nivātakavacyuddhap.): III, 167, 11967 (employed by Arjuna; cf. the explanation of Nil.).—§ 512 (Ghoṣayātrap.): III, 245, 14995 (employed by Arjuna, C. has Sthūla^o).—§ 569 (Bhagavadānap.): V, 141b, 4786 (employed by Arjuna).—§ 600 (Ghaṭotkacavudhap.): VII, 181, 8222 (employed by Balarama), 8226.—§ 608 (Karnap.): VIII, 60aaa, 2998 (°endrajālena, employed by the Dhartarāshtras).

Sthūnākarna³ = Sthūna¹: V, 7476, 7482.

Stobha, name of a certain sacrificial exclamation: II, 304 (pl. °ah, personified, only B., C. has tārāh; cf. graha¹ (v. additions)); XII, 7268, 7340, 9632; XIII, 625, 4108 (only B.).

Stotra(m) = Vishṇu (1000 names).

Stotrātman = Kṛṣṇa: XII, 1633.

Stotr = Vishṇu (1000 names).

Stri = Īva (1000 names¹).

Striparvan, the 11th book of the Mbhr. § 4 (Ānukram.): I, 1, 90. (°aishikaviçramah, so. Bhāratadrumah).—§ 11 (Parvasaṅgr.): I, 2, 581.—§ 795^c (Mahābharata): XVIII, 6, 276.

Strirājya, sg. (B.) name of a country ("the kingdom of females"), or pl. (aḥ) (C.) a people ("the inhabitants of do.").—§ 342 (Indralokābhigamanap.): III, 51, 1991.

Strirājyādhipati ("king of Strirājya") = Çṛgāla (?): XII, 114 (Ç^o).

Strivilāpa ("the lament of the women"). § 10 (Parvasaṅgr.): I, 2, 348 (i.e. Strivilāpaparvan).

[**Strivilāpaparvan**(°va)] ("the section containing the lament of the women", the 86th of the minor parvas of the Mbhr.; cf. Strivilāpa). § 619: Aided by the spiritual sight granted by Vyāsa, Gandhārī beheld the field of battle, though distant, from the spot where she stood (description), with Rā., Pç., jackals, etc. Dhrtarāshtra, at the command of Vyāsa, with the Paṇḍavas (headed by Yudhishtira), with Kṛṣṇa and all the Kuru ladies, proceeded to the field of battle. The Pāṇḍava and the Kuru ladies were plunged into unutterable distress (description), described by the daughter of Subala, i.e. Gandhārī, to Kṛṣṇa, mentioning Bhishma, etc. (a); then her eyes fell upon Duryodhana (XI, 16). Gandhārī's lament at the sight of Duryodhana (β) (XI, 17); do. of her sons and daughters-in-law, etc., especially Duḥçāsana (γ) (XI, 18); do. of Vikarna, etc. (δ) (XI, 19); do. of Abhimanyu, etc., directing Kṛṣṇa's attention to the laments of Uttarā (e) (XI, 20); do. of Karṇa (ζ) (XI, 21); do. of the lord of the Avantī, etc. (η), Jayadratha, and Duḥçala (XI, 22); do. of Çalya, Bhishma, etc., (θ) and Droṇa, whose disciples, with Kṛpī, were burning his body on the bank of the Gaṅgā (XI, 23); do. of Somadatta and Bhāriçravas, and the mother and wives of Bhāriçravas, and Çakuni (i) (XI, 24); do. of the Kāmboja-king, etc. (κ). Then Gandhārī cursed Kṛṣṇa for not having prevented the slaughter of the Kurus and the Paṇḍavas, saying: "on the thirty-sixth year from this thou shalt, after causing the slaughter of thy kinemen, etc., perish in a disgraceful way within the wilderness, etc." Kṛṣṇa said: "there is none in the world, save myself, who is capable of exterminating the Vṛshnis; I am endeavouring to bring it about; in proclaiming this curse, thou hast aided me in the accomplishment of that task." The Paṇḍavas became stupefied (XI, 25).

Stubha, name of a fire. § 493 (Āṅgīrasa): III, 221, 14190 (only B., C. has Tubbah, which seems to suggest a reading *anvayas tu sah*).

Stuta = Īva: X, 256; XII, 10363 (1000 names¹); XIII, 1174 (1000 names²).

Stuti = Vishṇu (1000 names).

***stutiçāstra**, pl. (°aṣṭi): II, 452 (read with B. *stutiçāstrāṇi*, "praise and invocations").

Stutya = Īva: X, 256; XII, 10363 (1000 names¹).

Stūyamāna = Īva: X, 256; XII, 10363 (1000 names¹).

Subabhrū = Kṛṣṇa: XII, 1611.

Subāhu¹, a serpent. § 47 (Sarpasattra): I, 35, 1559 (enumeration).—§ 564 (Mātaliyop.): V, 103 γ, 3632 (do.).

Subāhu², an Apsaras. § 103 (Amçāvat.): I, 65, 2558 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4819 (among the Apsarases who danced at the birth of Arjuna).

Subāhu³, various kings at the time of Yudhishtira. § 130 (Amçāvat.): I, 67, 2660 (incarnation of the Asura Hara),

2696 (among the incarnations from the Krodhavaṇa gopa).—§ 554 (Sainyodyogap.): V, 4γ, 77. Cf. Subāhu⁴, Subāhu⁵.
Subāhu⁴, son of Dhṛtarāṣṭra. § 130 (Amṣavat.): I, 67, 2729.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4542.—§ 209 (Dṛupadaśāsana): I, 138, 5461.—§ 585 (Bhīṣma-vadhap.): VI, 9600, 4349 (among other sons of Dhṛtarāṣṭra defeated by Bhīmasena).—§ 592 (Samṣaptakavadhap.): VII, 25, 1077 (protected Drona against his brother Yuyutsu).—§ 596 (Pratijñāp.): VII, 74β, 2629 (?).—§ 600 (Ghaṭotkaca-vadhap.): VII, 170μμ, 7671.—§ 608 (Karnap.): VIII, 5132, 2447 (among twenty sons of Dhṛtarāṣṭra who attacked Bhīmasena).

Subāhu⁵, a Kāci king. § 280 (Bhīmasena): II, 30, 1080 (*Kācīrājā*, vanquished by Bhīmasena on his digvijaya).

Subāhu⁶, a Cedi king at the time of Nala. § 347 (Nalopākhyānap.): III, 64, 2531 (*Cedīrājasya*); 65, 2576 (do.). Cf. Cedipati, Cedirāja.

Subāhu⁷, king of the Kulindas. § 419 (Gandhamādanapr.): III, 140, 10863 (*viśhayaṃ*, on Himavat, description), 10865 (*Kulindānam iṣṭavarāḥ*).—§ 449 (Ājagarap.): III, 177, †12349 (*Kirātārjho viśhayaṃ S'oh*), †12351 (*viśhaye*), †12352. Cf. Kirātārjjan, Kulindādhipati.

Subāhu⁸, a Kuru warrior. § 592 (Samṣaptakavadhap.): VII, 19, 738, 740, 741 (among the Samṣaptakas, fought with Arjuna).—§ 609 (Çalyap.): IX, 25, 76 (had aided with Duryodhana).

Subāhu⁹, a Pāṇḍava warrior. § 597 (Pratijñāp.): VII, 83α, 2951.

Subāhu¹⁰, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2575.

Subāhu¹¹, an ancient king. § 761 (Ānuçāsanik.): XIII, 115δ, 5668 (among the kings who abstained from meat during the month of Kārttika).

Subandhanavimocana, **Subāndhava** = Çiva (1000 names³).

Subala¹, an ancient king. § 6 (Anukram.): I, 1α, 229 (in Sañjaya's enumeration).

Subala², king of the Gāndhāras and father of Çakuni and Gāndhārī. § 83 (Ādivamṣavatārāna): I, 63, 2439 (*Nagnajit*?, disciple of Prhrāda).—§ 174 (Dhṛtarāṣṭravivāha): I, 110, 4367 (*Çyātma*, i.e. Gāndhārī), 4373 (*Gāndhārārājasya*, gave his daughter Gāndhārī in marriage to Dhṛtarāṣṭra).—§ 287 (Rājasūyikap.): II, 34, 1265 (*Gāndhārārājāḥ*, came to the rājasūya of Yudhishṭhira).—§ 292 (do.): II, 45α, 1608 (accompanied by Nakula).—§ 327 (Draupadīparitāpav.): III, 34, †1356 (*Çya putrāḥ*, i.e. Çakuni).—§ 589 (Bhagavadyanap.): V, 148, †5031 (*Çya putri*, i.e. Gāndhārī).—§ 585 (Bhīṣmavadhap.): VI, 90, 4004 (*Çyātma*, i.e. Gaja, etc.), 4009 (*Çyātma* = do.).—§ 611 (Çalyap.): IX, 22, 1153 (*Çya sutāḥ*, i.e. Çakuni); 28, 1558 (*Çya putrāḥ*, i.e. Çakuni), †1561 (do., do.).—§ 612 (Hradapraveçap.): IX, 29, 1600 (*Çya hato putre*, i.e. Çakuni). Cf. Gāndhārārāja.

Subala³, a king. § 522 (Draupadīharānap.): III, 265, †15596 (*Ikshvākurājāḥ S' Çya putrāḥ*, followed Jayadratha, only C., B. has *Subhacasya*).

Subala⁴, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101α, 3588 (enumeration).

Subala⁵ = Çiva (1000 names³).

Subaladāyāda ("the son of Subala") = Kālikeya: VII, 1933 (X°).

Subalaja = Çakuni, q.v.

Subalajā = Gāndhārī, q.v.

Subalaputra, **Subalātmaja** = Çakuni, q.v.

Subalātmajā = Gāndhārī, q.v.

Subalātmaja, pl. (°āḥ) ("the sons of Subala²"). § 585 (*Bhīṣmavadhap.*): VI, 90, 4011 (i.e. Gaja, Gavākaka, Vṛshabhā, Carmavat, Ārjava, and Çuka), 4013 (do., except Vṛshabhā they are slain by Irāvāt).

Subhā, wife of Āngiras. § 489 (Āngirasa): III, 218, 14122 (only B., C. has *Çubhā*).

Subhadra, name of a place. § 607 (Karnap.): VIII, 44, 2013 (*Çm nāma catvaram*, in the country of the Bāhikas; Nil. explains: *S'cm catvaram surābhāṇḍāçrayabhūtam*).

Subhadrā¹, daughter of Vasudeva, wife of Arjuna, and mother of Abhimanyu. § 4 (Anukram.): I, 1, †149.—§ 11 (Parvasaṅgr.): I, 2, 400, 401, 428.—§ 71 (Ādivamṣavatārānap.): I, 61, 2273 (*anujām Vasudevasya*), 2274 (all. to § 252).—§ 83 (Ādivamṣavatārāna): I, 63, 2449 (*Abhimanyuḥ S'ayam Arjunaḥ abhyajāyata*, cf. § 253).—§ 159 (Pūruvāçç.): I, 95, ††3830 (*bhagintm Vasudevasya*, by Arjuna, mother of Abhimanyu).—§ 252 (Subhadrāharānap.): I, 219, 7919 (only C., B. has *Bhadram*), 7922 (*Sāraṇasya sahodarā*); 220, 7936, 7938, 7939, 7959 (*S.* is ravished by Arjuna).—§ 253 (Harānāharānap.): I, 221, 7968, 7980, 8004 (the nuptials of Arjuna and *S.*), 8025 (*Kṣavasya priyā svasā*, mother of Abhimanyu (*Saubhadram*)), 8026.—§ 254 (Khāṇḍavadahanap.): I, 222, 8072.—§ 262 (Bhagavadyanā): II, 2, 25 (*Bhadram*).—§ 277 (Jārāsandhavadhap.): II, 24, 977.—§ 292 (Rājasūyikap.): II, 45, 1618.—§ 321 (Saubhavadhap.): III, 22, 895 (Kṛṣṇa brought *S.* and Abhimanyu to Dvārakā).—§ 356 (Tirthayātrāp.): III, 80, 4018 (all. to § 252).—§ 452 (Mārkaṇḍeyas.): III, 183, †12570, †12583.—§ 511 (Draupadī-Satyabhāmāsmv.): III, 235, 14733.—§ 552 (Arjuna): IV, 49ε, 1536 (all. to § 252).—§ 593 (Abhimanyuvadhap.): VII, 35, 1533 (*jātaḥ S'aya*, sc. Abhimanyu); 51, 1989, 1991 (Abhimanyu is slain).—§ 596 (Pratijñāp.): VII, 72, 2501 (*Çyāḥ priyam putram*, i.e. Abhimanyu), 2528 (*Çyāḥ ca sambhūtaḥ* = do.), 2532, 2533; 77, 2714 (consoled by Kṛṣṇu); 78, 2732, 2766, 2770 (do.).—§ 599 (Jayadrathavadhap.): VII, 127, 5167; 143, 6013 (*Çyāḥ sutāḥ*, i.e. Abhimanyu).—§ 619 (Strivilāp.): XI, 20ε, 582.—§ 783 (Anugītāp.): XIV, 52η, 1505 (*Çadayaḥ . . . Bharatānam striyaḥ*), †1532 (accompanied Kṛṣṇa to Dvārakā).—§ 785 (do.): XIV, 61, 1812, 1818, 1832 (*svasā mama*), 1840, 1848 (*S.'s* grief); 660, 1939 (accompanied Kṛṣṇa) (λ), 1948, (μ), 1953; 67, 1965; 70ε, 2038; 88φ, 2605, 2606.—§ 787 (Āçramavāsap.): XV, 1, 9.—§ 788 (do.): XV, 21, 590 (*hataputra*).—§ 789 (Putradarçapāp.): XV, 29γ, 784 (*Kṛṣṇabhagini*), (δ), 801, (ε), 807 (*Kṛṣṇasya bhagini*).—§ 794 (Mahāprasthānikap.): XVII, 1, 7.

Cf. also the following synonyms:—

Abhimanyujanani (the mother of Abhimanyu): VII, 4488.

Bhadrā: I, 7919 (only B., C. has *Subhadram*), 7982 (read °a with B.), 7983, 7985; II, 25 (S°); VIII, 1250 (all. to § 252); XV, 471.

Mādhavī, **Sātvatātma**, **Sātvatī**, **Vārahneyī**, **Vāsudevāsahodarā**, **Vasudevāsūtā**, **Yādavī**, **Yadunandanī**, q.v.

Subhadrā², name of a cow. § 564 (Mātaliyop.): V, 102, 3610 (*paçcimā Vāruṇī dik ca dhāryate vai S'ayā*).

Subhadrāharapa(m) ("the carrying away of Subhadrā")

§ 10 (Parrasaṅgr.): I, 2, 315 (i.e. Subhadrāharanaparvan), 316 (do.).—§ 11 (do.): I, 2, 363 (do.).

[Subhadrāharanaparvan(°va)] ("Arjuna's carrying away Subhadrā", the 17th of the minor parvans of Mbhr.). (Cf. Subhadrāharana.) § 252: Some days afterwards a mountain festival of the *Bhojas*, *Vṛshnis*, and *Andhakas* was held on the *Raivataka* mountain; there *Maladhara* (i.e. Balarāma) with *Revati*, followed by *Gandharvas*, king *Ugrasena*, with his 1000 wives, *Raukmiṇya*, *Çamba*, *Akrūra*, *Sarāṇa*, *Gada*, *Babhrū*, *Vidūratha*, *Niçattha*, *Cārudeśha*, *Prthu*, *Piprthu*, *Satyaka*, *Sātyaki*, *Bhaṅgākūra*, *Mahārava*, *Hārdikya*, *Uddhava*, etc., were present; *Arjuna* fell in love with *Subhadrā*, the favourite daughter of *Vasudeva*, the sister of *Kṛṣṇa*, and uterine sister of *Sarāṇa*. *Kṛṣṇa* told him to carry her away by force, as the result of a *svayamvara* was doubtful. They sent a courier to *Yudhishtira* at *Indraprastha*, and obtained his assent (I, 219). *Arjuna* set out as for a hunting expedition in his chariot, yoked with *Çaibya* and *Sugṛita*, and carried away *Subhadrā* towards *Indraprastha*. The soldiers ran to *Draṇakū* to the *sabha*, named *Sudharmā*, and informed the *sābhāpala*, who, by blowing the drum of alarm (*bheriṃ sannāhikīṃ*) caused the *Vṛshnis*, *Andhakas*, and *Bhojas* to assemble at the *sabha*. While they made a loud uproar, *Baladeva* restored silence by saying that they ought first to hear what *Kṛṣṇa* purposed. Then, seeing *Kṛṣṇa* sitting silent, he spoke angrily about this deed of *Arjuna* (I, 220).

Subhaga, brother of Çakuni. § 600 (Ghaṭotkacavadhap.): VII, 157, v. 24b (a half çloka inserted in B. between v. 6944 and 6945).

Subhagā, an Apsaras, daughter of *Prādhā*. § 102 (Amçāvat.): I, 65, 2554.

Subhagā, a mātṛ. § 615u (Skanda): IX, 460, 2636.

Subhava, a king. § 522 (Draupadiharanap.): III, 265, †15596 (*Ishvākurājñāḥ S'ya putrah*, followed *Jayadratha*, only B., C. has *Subalaṅga*).

Subhima, a god. § 492 (Āṅgiraṣa): III, 220, 14166 (one of the fifteen *yañnamushaḥ*).

Subhrāj. § 3 (Anukram.): I, 1β, 43 (son of *Devabhṛāj*), 44 (father of *Daçajyotis*, *Çatajyotis*, and *Sahasrajyotis*).

Subhrāja, a companion of *Skanda*. § 615u (Skanda): IX, 45, 2533 (given to *Skanda* by *Sūrya*).

Subhrū, a mātṛ. § 615u (Skanda): IX, 460, 2626.

Subhuja = *Vishṇu* (1000 names).

Subhūmika(m), a tirtha on the *Sarasvatī*. § 615c (Baladevatirthayātrā): In that tirtha many Aps. are sporting (therefore it is called *S.*); D. and G. repair thither every month; it is the resort of *Brahma* himself; G. and diverse tribes of Aps. are to be seen there, passing the time happily; D. and P. sport there in joy, sacred flowers being strewn over them; *Baladeva* heard the sound of those celestial songs and musical instruments, and saw many shadows of D., G., and Rā.; IX, 37, 2121.

Subhūmikā = *Subhūmika*: IX, 2126 (°eti vikhyata).

Subija = *Çiva* (1000 names²).

Sucakra, a warrior of *Skanda*. § 615u (Skanda): IX, 45, 2561.

Sucandra¹, an Asura. § 94 (Amçāvat.): I, 65, 2539 (son of *Siphikā*).

Sucandra², a Devagandharva. § 102 (Amçāvat.): I, 66, 2555 (tenth son of *Prādhā*).—§ 191 (*Arjuna*): I, 123, 4814 (present at the birth of *Arjuna*).

Sucāru¹, son of *Kṛṣṇa* and *Rukmiṇī*. § 730 (Ānuçāsanik.): XIII, 14a, 621.

Sucāru², son of *Dhṛtarāṣṭra* (?). § 583 (Bhīshmavadhap.): VI, 79, 3470/71 (only B.).

Sucetas, a brahman, son of *Grtsamada*. § 736b (Vīṭahavyap.): XIII, 30, 2000 (*Grtsamadanya putrah*, in the second half-çloka the name is read *Sutejas*).

Suchattra = *Çiva* (1000 names²).

sūci ("needle"), name of a vyūha: VII, 2674, 3110 (ç°, C.), 3111 (do.), 3114 (do.).

sūcīmukha ("pointed as a needle"), name of a vyūha: VI, 699, 3395; XII, 3729 (*anikam*).

Sūciroman = *Çiva* (1000 names¹).

Sucitra¹, a serpent. § 66 (Sarpasattra): I, 57, 2159 (of *Dhṛtarāṣṭra*'s race).

Sucitra², one or more kings. § 232 (Svayamvarap.): I, 186, 6990 (present at the *svayamvara* of *Draupadī*).—§ 604 (Karnap.): VIII, 6, 1771 (°ç *Citravarmā ca pitāputrau*, slain by *Droṇa*).

Sucitra³, son of *Dhṛtarāṣṭra* (?). § 583 (Bhīshmavadhap.): VI, 79, 3470/71 (only B.).

Sūcivakra, a warrior of *Skanda*. § 615u (Skanda): IX, 45, 2574.

Suçānta = *Çiva*: VII, 9524.

Suçārada = *Çiva* (1000 names²).

Suçarman¹, king of the *Trigartas*. § 232 (Svayamvarap.): I, 186, 6989 (present at the *svayamvara* of *Draupadī*).—§ 552 (Uoharanap.): IV, 30, 971 (*rājā Trigartānām*), 984, 992, 998; 31, 1003; 32, 1059 (*rukmarathah*), 1060 (*rājā Trigartānām*), 1063, 1064; 33, 1070 (*Trigartah*), †1073 (*Trigartādhipatiḥ*), 1075, 1078 (*Trigartena*), 1089, 1090, 1092 (*bhrātṛbhiḥ saha*), 1094, 1096, 1101, 1102, 1103, 1105, 1107, 1111, 1112, 1114, 1118, 1123, 1124; 34, 1129, 1130, 1131 (headed by *S.*, the *Trigartas* carry away the cattle of *Virāṭa*; a great battle ensues; at last *S.* is defeated and made captive by *Bhīmasena*, but set free by *Yudhishtira*).—§ 554 (Suinyodyogap.): V, 4, 83.—§ 578 (Bhīshmavadhap.): VI, 45¹⁷, 1728, 1729, 1730 (fought with *Cekitāna*); 51, 2108 (in the army of *Duryodhana*).—§ 583 (do.): VI, 75, 3296 (*Prasthalādhipah*, in the krauñcavyūha of *Bhīshma*).—§ 584 (do.): VI, 82², 3577, 3580; 84, 3744, 3747 (engaged in battle with *Arjuna*); 86, 3834 (*ādin rājñah*, defeated by *Arjuna*).—§ 585 (do.): VI, 96, 4339 (attacked *Arjuna*).—§ 586 (do.): VI, 102, 4651; 104, 4730, 4731, 4736 (pierced *Arjuna* and *Kṛṣṇa*).—§ 587 (do.): VI, 108a, 5008 (*°pramukhā nṛpāḥ*, in the rear of *Duryodhana*'s army); 113, 5287, 5288 (attacked *Bhīmasena* and *Arjuna*); 114, 5292, 5299, 5324 (defeated by *Arjuna*).—§ 590 (Droṇūbbhishekap.): VI, 14, 531 (fought with *Senāpati* [i.e. *Dhṛṣṭadyumna* ?]).—§ 591 (Samçaptakavadhap.): VII, 17β, 691 (*Trigartah Prasthalādhipah*, with his brothers among the *Samçaptakas* who swore either to slay *Arjuna* or die themselves), 712 (*bhrātṛbhiḥ sardham*).—§ 592 (do.): VII, 28, 1227 (do.), 1228 (do.), 1232, 1234, 1235 (encounter with *Arjuna*).—§ 603 (Nārāyaṇāstramokshap.): VII, 193a, 8910 (when *Droṇa* had fallen *S.* fled with the *Samçaptakas*).—§ 605 (Karnap.): VIII, 27, 1079 (*Trigartarājah*), 1085, 1087, 1101 (among the *Samçaptakas*, fought with *Arjuna* and was wounded).—§ 608 (do.): VIII, 53, 2567, 2569, 2592 (employed the *Sauparṇa* weapon), 2597 (*Arjuna*'s encounter with the *Samçaptakas*); 95av, 4972 (*Samçaptakāraçishṭena balena mahatā vṛtaḥ*).—§ 611 (Çulyap.): IX, 27, 1473, 1483, 1487, 1488, 1489 (is slain by *Arjuna*). Cf. *Prasthalādhipa*, *Prasthalādhipati*, *Rukmaratha*, *Trigarta*, *Trigarta*, *Trigartādhipati*, *Trigartarāj*, *Trigartarāja*, *Trigartarājan*.

Suçarman¹, a Pāṇḍava warrior. § 570 (Sainyaniryaṇap.): V, 151^a, 5163 (in the army of Yudhiṣṭhira, B. has *Sudharma*). — § 587 (Bhishmavadhap.): VI, 116, 5402, 5403 (fought with Citrasena); 118^v, 5555. Cf. next.

Suçarman², a Pāṇḍava prince. § 608 (Karnap.): VIII, 56^{vv}, 2735 (attacked by Karna).

Suḡobhanā, daughter of the frog king Ayu(s) and wife of king Purikshit of Ayodhyā. § 461 (Vāmadacarita): III, 162, ††13173.

Suḡravā, daughter of a Vidarbha king. § 156 (Pūruvaṃṣ.): I, 95, ††3770 (*Vaidarbhiṃ*, wife of Jayatsena).

Suḡruta, a son of Viçrāmītra. § 721^b (Viçrāmītrop.): XIII, 4^a, 254.

Sudakṣhiṇa¹, a Kāmboja prince. § 23^o (Svayamvarap.): I, 186, 6995 (*Kāmbojaḥ*, present at the svayamvara of Draupadī). — § 555 (Sainyodyogap.): V, 19^d, 590 (*Kāmbojaḥ*, accompanied by Yavanas and Çakas S. came to Duryodhana with one akshauhiṇī of troops). — § 562 (Bhagavadgītāp.): V, 95^v, 3403 (*Kāmbojaḥ*, in the army of Duryodhana). — § 570 (Sainyaniryaṇap.): V, 155^o, 5274 (*Kāmbojaḥ*, do.). — § 572 (Rathātirathasāṅkhyānap.): V, 166, 5748 (*Kāmbojaḥ*, a ratha in the army of Duryodhana). — § 576 (Bhagavadgītāp.): VI, 16^a, 622 (*Kāmbojaḥ*, had an akshauhiṇī of troops); 17, 622 (*Kāmbojaḥ sa-S^oḥ*). — § 578 (Bhishmavadhap.): VI, 45^u, 1734 (*Kāmbojānām mahāratham*), 1735 (fought with Çrutakarman the son of Suhadeva); 51^x, 2108 (*Kāmbojaḥ*, on the right flank of Bhishma's krauñcavyūha). — § 580 (do.): VI, 59^u, †2584. — § 581 (do.): VI, 65^v, 2928 (*Kāmbojaḥ*). — § 586 (do.): VI, 99^a, 4501 (do., in the van of Bhishma's sarvatobhadra army); 102ⁱ, 4666 (*Kāmbojaḥ*). — § 587 (do.): VI, 108^a, 5007 (*Kāmbojarājaḥ*), (d), 5051 (*Kāmbojaḥ*); 110, 5108 (*Kāmbojaḥ*, resisted Abhimanyu); 111, 5159. — § 589 (Droṇābhishekap.): VII, 7^ç, 182 (*Kāmbojaḥ S^opurāṣarūḥ*). — § 592 (Samçaptakavadhap.): VII, 20^e, 801 (*Kāmbojaḥ*, in the left wing of Droṇa's gāruḍavyūha). — § 596 (Pratiñāp.): VII, 74^β, 2628 (*Kāmbojaḥ*, will protect Jayadratha). — § 599 (Jayadrathavadhap.): VII, 92, 3277 (*Kāmbojaḥ*), 3321 (*Kāmbojarājasya putrah*), 3326, 3330, 3334, 3337 (*Kāmbojaḥ*, is slain by Arjuna); 93, 3338 (*hato*); 94, 3410 (*Kāmbojasya dāyāde hate*), 3438 (*nihatāḥ*, sc. by Arjuna). — § 600 (Ghaṭotkacavadhap.): VII, 158^w, 7036 (among the slain). — § 604 (Karnap.): VIII, 5^ç, 109 (*nihatāḥ Savyasācinā*). — § 608 (do.): VIII, 56, 2802 (*ād acarajaḥ*), 2804 (*ād acarajaḥ Kāmbojaḥ*, the younger brother of S. attacked Arjuna but was slain by him); 72^{vvv}, 3612 (*Kāmbojaḥ*). — § 609 (Çalyap.): IX, 2, 74 (*Kāmbojaḥ*, had sided with Duryodhana), 90 (*hataḥ*). — § 611 (do.): IX, 24^{vv}, 1300 (*Kāmboje*, sc. *hato*). — § 619 (Strivilāp.): XI, 20, 601 (*Kāmbojaḥ*). Cf. *Kāmboja*, *Kāmbojarāja*.

Sudakṣhiṇa², a Pāṇḍava warrior. § 592 (Samçaptakavadhap.): VII, 21^κ, 910 (pierced by Droṇa).

Sudāmā, name of two mātṛa. § 615^u (Skanda): IX, 46^o, 2623 (only C., B. has *Dāmā*), 2628.

Sudāman¹, a king. § 279 (Arjuna): II, 27, 1020 (in the north, vanquished by Arjuna on his digvijaya). — § 592 (Samçaptakavadhap.): VII, 23^o, 996/7 (only B.).

Sudāman², king of the Daçārṇava. § 350 (Nalopākhyānap.): III, 69, 2707 (*sule Daçārṇādhipateḥ S^onaḥ*, i.e. the wives of the Vidarbha king Bhīma and the Cedi king Virabāhu).

Sūdāman, pl. (*o mānaḥ*), a people. § 574 (Jambūkh.): VI, 9^u, 362.

Sudarça¹, a Kuru warrior. § 604 (Karnap.): VIII, 7, †207 (? adj. ? among those who were still alive). Cf. next.

Sudarça², a son of Dhṛtarāṣṭra (= Sudarçana). § 611 (Çalyap.): IX, 27, 1443 (only B., C. has *Durdharaha*; S. and Duryodhana were the only two of Dhṛtarāṣṭra's sons who were yet unslain). Cf. the prec.

Sudarçana¹, the discus (*cakra*) of Viṣṇu (Kṛṣṇa). § 28 (Amṛtamanthana): I, 19, †1178, †1186 (employed by Nārāyaṇa). — [§ 257 (Khāṇḍavadahanap.): I, 225, 8196 (*cakraṃ*), given to Kṛṣṇa by Agni, d: having a hard nave (? *onjranābham*), and being a fiery weapon (*Āgneyam astram*), through it Kṛṣṇa should be superior in battle to men, gods, Rākṣasas, Piçācas, Daityas, and Nāgas, and it would always return into his hand.] — § 320 (Saubhavadhop.): III, 22, 881 (b: S. burns Yakṣas, Rākṣasas, and Dānavas), 883 (Kṛṣṇa cut Saubha in twain by means of the S.). — § 561 (Yānasandhip.): V, 54, 2132 (*cakrānām*, sc. *varām*). — § 580 (Bhishmavadhap.): VI, 59, †2599 (in the hand of Kṛṣṇa). — § 589 (Droṇābhishekap.): VII, 7, 197 (*cakrānām*, sc. *varām*). — § 600 (Ghaṭotkacavadhap.): VII, 175^{ææ}, 8195 (*cakraṃ*, held by Kṛṣṇa) — § 608 (Karnap.): VIII, 89^ç, †4569. — § 730^d (Mandāru): Kṛṣṇa's discus was given to him by *Mahādara* (i.e. Çiva) when the latter had slain a Daitya who lived in the water. Originally it was created by *Vṛṣhaṅka* (i.e. Çiva). Only *Pinākin* (i.e. Çiva) can gaze at it. *Bhava* (i.e. Çiva) gave it the name *Sudarçana*: XIII, 14, 668. Cf. *Cakra* (add the foll.: III, 178 (*sunābham*); V, 2524 (*Vāsudevasya*); VI, 2596 (*sunābham*); X, 625 (do.)).

Sudarçana², a prince. § 264 (Sablākriyāp.): II, 4^β, 123 (? PCK. takes this as an adj. ("handsome") to *Kramajit*).

Sudarçana³, the chariot (?) of Indra. § 552 (Goharaṇap.): IV, 56, 1761 (*Çakraḥ . . . samāruhya S^om*).

Sudarçana⁴, a prince (so Nil.). § 561^o (Kṛṣṇa Vāsudeva): V, 48, †1882 (having vanquished the Gāndhāras and the sons of Nagnajit Kṛṣṇa liberated S., *devatānām lalāmaṃ*).

Sudarçana⁵, name of a dvīpa = Jambudvīpa. § 574 (Jambūkh.): VI, 5, 188 (*dvīpaṃ*), 191 (*dvīpaḥ*).

Sudarçana⁶, the Jambu tree on Meru. § 574ⁱ (Jambū): VI, 7, 273 (*jambavṛkṣaḥ*). Cf. *Sudarçanā*².

Sudarçana⁷, son of Dhṛtarāṣṭra. § 583 (Bhishmavadhap.): VI, 77^κ, 3313. — § 599 (Jayadrathavadhap.): VII, 127^{vv}, 5177 (among several sons of Dhṛtarāṣṭra who attacked Bhīmasena), (çç), 5210 (slain by Bhīmasena). — § 600 (Ghaṭotkacavadhap.): VII, 158^κ, 6852 (the same?).

Sudarçana⁸, a Kuru warrior. § 599 (Jayadrathavadhap.): VII, 118, †4689 (*rājaparaḥ*), †4691, †4692, †4693, †4696, †4697 (slain by Sātyaki); 119, 4702 (*oṃ nihatya*).

Sudarçana⁹, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158^x, 7011 (brother of Virāṭa?).

Sudarçana¹⁰, a Mālava king. § 603 (Nārāyaṇāstramokṣhap.): VII, 200^{γγ}, 9330 (*Mālavaḥ*, attacked Açvatthāman), †9340 (Açvatthāman cut off his head); 201, 9400 (*ishvastravidhi-sampanno Mālavo*, sc. *hato*). Cf. *Mālava*.

Sudarçana¹¹, son of Agni and Sudarçanā. § 720^b (Sudarçanop.): XIII, 2, 120 (*Āgneyaḥ*), 123 (married Ughavati), 131, 132 (*Āgniputra*), 145, 147, 151, 180 (*o caritaṃ*), (in the shape of a brahman Dharma put S. to the test). Cf. *Āgneya*, *Āgniputra*, *Pāvakaṣuta*, *Pāvaki*.

Sudarçana¹² = Çiva (1000 names). — Do.¹² = Viṣṇu (1000 names).

Sudarçanā¹, daughter of king Duryodhana of Māhiṣmati and the river Narmadā. § 720^b (Sudarçanop.): XIII, 2, 104 (*rājakanyāṃ*), 106, 118 (married to Agni to whom she bore *Sudarçana*¹², cf. II, 30). Cf. *Duryodhanasūtā*.

Sudarçanā = Sudarçana (the Jambu tree): XIII, †4662 (Jambāḥ).

[**Sudarçanopākhyāna**(m)] ("the episode relating to Sudarçana"). § 720b (Ānuṣāsanik.). *Bṛāhma* said: *Prajāpati Manu* > *Ikshvāku* > 100 sons; the tenth of those, *Daśarṇa*, became the king of *Māhiśmati*; *Daśarṇa*'s son was the pious *Madhira* > *Dyutimat* > *Suṅvira* > *Sudurjaya* > *R-ṛ Duryodhana*, in whose kingdom there was no miser, etc., and who was learned in the *Vedas* and *Vedānta*. *Duryodhana* begat the beautiful *Sudarçanā* upon the river *Narmadā*; *Agni*, taking the shape of a brahman, demanded her hand from the king, who would not give her to him; then *Agni* vanished from his great sacrifice. *Duryodhana* repaired to the brahmana, who became informed of the matter by *Agni*; then the king consented, and *Agni* gave, as a marriage-dower, the boon to the king that he would always remain there, and *Agni* has always been present there to this day, and was seen by *Sahadeva* on his digvijaya. She bore to *Agni* the beautiful *Sudarçana*, who, even in his childhood, knew *Bṛāhma*. *Sudarçana* married *Oghavati*, the daughter of king *Oghavati* and the sister of *Ogharatha*, and dwelt in *Karukshetra*; he took the vow of conquering death by leading the life of a householder. He instructed *Oghavati* that, for pleasing a guest, she must not spare even her own person. One day, when *Sudarçana* went out to fetch firewood, a graceful brahman came to *Oghavati* and required and obtained her own person. *Mṛtyu*, with his iron club, was always at the side of *Sudarçana*, watching him in order to find out his flaws. When *Sudarçana* came home he showed no anger. The brahman turned out to be *Dharma*, who was pleased with *Sudarçana*, and said: "you have conquered *Mṛtyu*"; *Oghavati* has been protected from defilement by your virtue and by her own chastity; you will attain to all the worlds in this your body, and, as *yoga* is in the control of *Oghavati*, she will follow you with half her corporeal self, being with the other half [the river] *Oghavati*. Then *Indra* came, riding in a fine chariot, and approached that brahman.

Sudāsa, king of the Koçalas [in Ayodhyā]. § 775 (Ānuṣāsanik.): XIII, 1667, 7682 (*Koçaleçvarah*).

Sudella, pl., v. *Sudeshna*, pl.

Sudeshna, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 94, 354 (only B., C. has *Sudellāḥ*).

Sudeshpā, wife of the Āṅga king Bali. § 170 (Dīrghatamas): I, 104, 4211, 4216, 4217 (by Dīrghatamas, mother of Āṅga, Vaṅga, Kaliṅga, Puṇḍra, and Suhma).

Sudeshpā, wife of Virāṭa. § 549 (Pāṇḍavapraveçap.): IV, 3, 80 (*rajabhāryam*); 9, (252), 264, (265), (278) (*Draupadī* served S. as a *sairindhri*).—§ 551 (*Kicakavadhap.*): IV, 14, 374, 375, 378, †383; 15, 431, 432, 434, (435), 439, (440), (446); 16, 491, 497, (499), (501); 20, 604, 630, 631; 24, 836, 855 (how *Kicaka* (the brother of S., v. 437), fell in love with *Draupadī* and was slain).—§ 553 (*Vaiāhikap.*); IV, 72, 2365. Cf. *Kaikiyī*.

Sudeshṭa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 94, 358 (only C., B. has *Sudreṣṭāḥ*).

Sudeva, a brahman. § 350 (Nalopākhyānap.): III, 68, 2660 (*deijāḥ*), (2663), 2681, 2684, 2686, 2687, 2689, 2692; 69, (2694), 2703, 2720 (discovered *Damayanti*).—§ 351 (do.): III, 70, 2758 (*deijasattamam*), 2760, 2765, 2766, 2770 (sent to Ayodhyā to invite *Rtuparṇa* to Kuṇḍina); 71, 2771.

Sudeva, the generalissimo of Ambarisha. § 641 (Rājadh.): XII, 98, 3617, 3622 (*senāpatīḥ*), 3623.

Sudeva, king of the Kāçin. § 736b (Vitatavyop.): XIII, 30, 1952 (*Kāçirājaḥ*, son of *Haryaçva* and father of *Divodāsa*). Cf. *Kāçinandana*, *Kāçirāja*.

Sudevā, an Āṅga princess. § 156 (Pūruvaṃç.): I, 95, ††3777 (*Āṅgeyīm*, wife of *Ariha*).

Sudevā, a Dāçārha princess. § 156 (Pūruvaṃç.): I, 95, ††3789 (*Dāçārhiṃ*, wife of *Vikunṭhana*).

Sudevatanaya ("the son of *Sudeva*") = *Divodāsa*: XIII, 1974.

***sudhā**, a delicious drink of nectarlike substance: I, 8322; III, ††13158, ††13161; V, 3614; XIII, 1704, 1807 (*nāgānām*), 2030, 3387, 3388 (*nāgānām*), 5287, 5302, 5313, 5332.

Sudhanus, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18, 741 (among the Samçaptakas who attacked *Arjuna*).

Sudhanvan, a brahman of Āṅgiras' race. § 300 (Prahāda): II, 68, 2315 (*Āṅgirasam*), 2318, 2320, 2335, (2336) (his rivalry with *Virocana* [on account of *Keçinī*], cf. § 558).—§ 557 (Prajāgarap.): V, 33, 1073 (*itihāsam purātanaṃ putrārtham Aurendreṇa* (i.e. Prahāda) *gitaḥ caiva S°nā*, cf. § 558).—§ 558 (*Virocana*): V, 35, 1185 (*Virocanasya samvādam Keçinyarthe S°nā*), 1188, 1190, 1191, 1192, 1193, (1195), 1196, 1197, 1199, (1200), (1202), 1203 (*Virocana-S°nā*), 1205, 1206, 1207 (*brahman*), (1208), (1211), 1212, (1213), 1217, 1218, (1219), (his rivalry with *Virocana* on account of *Keçinī*, cf. § 300).—§ 734 (Ānuṣāsanik.): XIII, 26a, 1764 (the same?, among the *rahis* who came to see *Bhīshma*).—§ 747b (*Suvarṇotputti*): XIII, 85b, 4148 (the eighth of the eight sons of Āṅgiras).—§ 748b (*Tārakavadhap.*): XIII, 86, 4209 (the same?, gave to *Skanda* a car and a chariot). Cf. *Āṅgirasa*.

Sudhanvan, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18, 743 (among the Samçaptakas, slain by *Arjuna*). Cf. *Sudhanus*.

Sudhanvan, a Pāṇçāla prince. § 592 (Samçaptakavadhap.): VII, 23a, 1002 (*Pāṇçālyam*, proceeded against *Droṇa*, description of his horses).—§ 599 (*Jayadrathavadhap.*): VII, 122a, 4903 (among the brothers of the Pāṇçāla prince *Viraketu*; attacked *Droṇa*). Cf. *Pāṇçālyā*.

Sudhanvan, an ancient king. § 595 (*Shoḍaçarāj. v. Māndhātṛ*): VII, 62a, 2281 (vanquished by *Māndhātṛ*).

Sudhanvan = *Vishnu* (1000 names).

Sudharmā, the sabhā of the Dāçārhas (*Yādavas*), [originally belonging to the gods, but given to *Kṛṣṇa*, v. *Hurivaṃça v. 6565* foll.]. § 252 (*Subhadraharanap.*): I, 220, 7940 (*sabhām*).—§ 263 (*Sabhāḥkriyāp.*): II, 3, 84 (*Dāçārhi*).—§ 793 (*Mausalap.*): XVI, 7, 183 (*Yādaviṃ sabhām*).

Sudharmā, wife of *Mātali*. § 564 (*Mātaliyop.*): V, 97, 3519, 3521.

Sudharman, a Vṛshṇi prince. § 264 (*Sabhāḥkriyāp.*): II, 4a, 123 (waited upon *Yudhishtira*), 130 (do., among the Vṛshṇi princes who received instruction in the use of weapons from *Arjuna*).

Sudharman, king of the Dāçārhas. § 280 (*Bhīmasena*): II, 29, 1063 (*Dāçārṇako rājā*, in the east, vanquished by *Bhīmasena* on his digvijaya).

Sudharman, a Kuru warrior. § 592 (Samçaptakavadhap.): VII, 18a, 741 (among the Samçaptakas).

Sudharman, a Pāṇḍava warrior. § 608 (*Karṇap.*): VII, 73, 3732.

Sudharman (according to *Nīl.* the purohita of *Duryodhana*). § 620 (*Çrāddhap.*): XI, 26a, 779, 782.—§ 637 (*Rājadh.*): XII, 40, 1447; 44, 1629.

Sudharman, v. *Suçarman*.

Sudhāvat, v. Svadhāvat.

Sudina, a tīrtha. § 364 (Tīrthayātrāp.): III, 63, 6070.

Sudivātandī, a rshi. § 677 (Mokshadh.): XII, 245β, 8900 (has proceeded to heaven).

Sudrahta, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 358 (only B., C. has *Sudrahtāḥ*).

Suduçara = Skanda: III, 14634.

Sudurjaya, king of Māhishmati, (= Durjaya). § 720b (Sudarçanop.): XIII, 2, 95 (son of Śuvīra and father of Duryodhana). Cf. Durjaya.

Sudyumna, an ancient king, son of Manu Vaivasvata. § 267 (Yamasabhāv.): II, 8, 327 (in the palace of Yama), 333 (the same? do.).—§ 628 (Rājadh.): XII, 23, 666 (*rajarāṣiḥ*), 667, 678, 679, 681 (683) (his justice, punishment of Likhita).—§ 767 (Ānuçāsanik.): XIII, 137a, 6263 (*Manoḥ putraḥ S°o Likhitāya mahātmano daṇḍam uddhṛtya dharmena gato lokān anuttamān*, cf. § 628).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6831 (*Manoç ca vaṃçajā Ilā S°o ca bhaviṣhyati*; Ilā was changed into a man, viz. Sudyumna, cf. Harivamṣa, v. 630).

Suganā, a mātṛ. § 615u (Skanda): IX, 46θ, 2645.

Sugandha, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8014.

Sugandhā, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Sugandhā, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 7088.

Sugāndhāra = Īva (1000 names²).

Sughosha, the conch of Nakula. § 576 (Bhagavadgītāp.): VI, 25κ, 845.—§ 578 (Bhishmavadhap.): VI, 51α, 2116.

Sughosha = Viṣṇu (1000 names).

Sugoptr, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4362 (enumeration).

Sugrīva, one of Kṛṣṇa's horses. § 252 (Subhadraharṇap.): I, 220, 7933 (*Çaibya-S°yuktana*, sc. *rathena*).—§ 320 (Saubhavadhap.): III, 20, 789 (*Çaibya-S°yuktana rathena*).—§ 321 (do.): III, 22, 896 (do.).—§ 452 (Mārkaṇḍeyas.): III, 183, 12562 (do.).—§ 552 (Goharṇap.): IV, 45, 1413 (*Çamaḥ*, sc. one of the horses of Uttara).—§ 556 (Sañjaya-yānap.): V, 22, 1672 (*Çyuktana rathena*).—§ 561 (Yāna-sandhip.): V, 48, 1876 (do.).—§ 562 (Bhagavad-yānap.): V, 83, 2938 (*Çaibya-S°-Meghapushpa-Balāhakaiḥ*).—§ 567 (do.): V, 131, 4446 (*Çaibya-S°yuktana*, sc. *rathena*).—§ 596 (Pratijñāp.): VII, 79ξ, 2812.—§ 599 (Jayadrathavadhap.): VII, 147, 6344 (*Çaibya-S°-Meghapushpa-Balāhakaiḥ / hayo-dagraiḥ*).—§ 617 (Aishikp.): X, 13, 649 (description of Kṛṣṇa's chariot).—§ 635 (Rājadh.): XII, 37, 1382 (*Çaibya-S°yojitaṃ*, sc. *ratham*).—§ 637 (do.): XII, 46, 1587 (*Çaibya-pramukhair varāçvaiḥ*).—§ 639 (do.): XII, 53η, 1917.—§ 641 (do.): XII, 101, 3749 (cf. Nīl.). Cf. also *Çaibya-Sugrīva-vāhana* (= Kṛṣṇa).

Sugrīva, a monkey chief in Kishkindhā, brother of Vālin. § 316 (Kirmīravadhāp.): III, 11, 432 (*Vāli-S°yor bhrātṛor yathā strikākṣaiḥ purā*).—§ 425 (Hanūmad-Bhīmasena-samv.): III, 147, 11194 (*Saryoputram*), 11195, 11196; 148, 11201, 11202, 11203 (short repetition from Rāmopākhyānaparvan).—§ 435 (Jaṭāsauravadhap.): III, 157, 11510 (*Vāli-S°yor bhrātṛor purā strikākṣaiḥ yathā*).—§ 525 (Rāmopākhyānap.): III, 274, 15874 (*°balaṃ āçritāḥ*, sc. *Ramaḥ*).—§ 530 (Viçvāvasumokṣhaṇa): III, 279, 16087, 16089 (*bhrātā vānararājasya Vālināḥ*, had taken his abode at Pampā).—§ 531 (Rāmopākhyānap.): III, 280, 16098 (*haripuṃgavaṃ*), 16102, 16103, 16105 (*plavagādhipaṃ*), 16106,

16108, 16109, 16113, 16115 (*°sacirāḥ*), 16117, 16118, 16120, 16122 (*Vāli-S°ow*), 16125, 16127, 16131, 16132 (Vālin had deprived S. of his kingdom and his wife Tārā; S. made friends with Rāma Dāçarathi; S. and Vālin engaged in an encounter under which Rāma killed Vālin with an arrow; S. thus regained his kingdom and his wife).—§ 532 (Sītāsāntvana): III, 281, 16153.—§ 534 (Hanūmatpratyāgamana): III, 282, 16197, 16210 (*plavagādhipaḥ*), 16212 (*vānarādhipaḥ*), 16217 (*vānarendrena*), 16218, 16222, 16229, 16260 (*sarvaçakḥamrgendrena*), 16261, 16264 (S. despatched spies to find Sītā).—§ 535 (Sotubandhana): III, 283, 16269, 16281, 16283, 16291, 16315 (followed by a great many of monkeys S. accompanied Rāma on his expedition to Lāṅkā).—§ 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fo ght with Virūpākṣa).—§ 539 (Kumbhakarnādivadha): III, 287, 16416, 16418, 16419 (fought with Kumbhakarna).—§ 540 (Indrajidyuddha): III, 288, 16439, 16442 (*Rāma-Lakṣmaṇa-S°āḥ*).—§ 541 (Indrajidvadhā): III, 289, 16467, 16470, 16477 (*°Jambavantaṃ*).—§ 543 (Rāmābhisheka): III, 291δ, 16582 (*°pramukhaiḥ sarvaçānaraiḥ*), 16587, 16597 (*kapiçreṣṭhaṃ*).—§ 551 (Kicakavadhap.): IV, 22, 752 (*Vāli-S°yor bhrātṛor pureva kapiçimphayoh*, sc. *bahuyuddham*).—§ 600 (Ghaṭotkacavadhap.): VII, 178, 8102 (*yuddham . . . harindrayor yathā, rājan, Vāli-S°yoḥ purā*).—§ 615 (Gadāyuddhap.): IX, 55, 3107 (*sadṛçakarmānau . . . Vāli-S°yor yathā*, sc. Bhīmasena and Duryodhana). Cf. Sūryaputra.

Suhanu, an Asura. § 268 (Varuṇasabhāv.): II, 9, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Suhara, an Asura. § 130 (Amçāvat.): I, 67, 2660 (only C., B. has *Aharaḥ*, incarnate as king Bāhika).

Suhasta, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2737.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4549.—§ 599 (Jayadrathavadhap.): VII, 197π, 5178 (among several sons of Dhṛtarāṣṭra who attacked Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 157σ, 6938 (among ten sons of Dhṛtarāṣṭra who were slain by Bhīmasena).

Suhavis, son of Bhumanyu. § 152 (Pūruvaṃç.): I, 94, 3714 (son of Bhumanyu and Pushkariṇī).

Suhāla (I, 4541), v. Duḥçala.

Suhma, a prince. § 170 (Dīrghatamas): I, 104, 4219 (son of Dīrghatamas and king Bali's wife Sudeshṇā), 4221 (the Suhmas are named after S.).

Suhma, pl. (°āḥ), a people. § 170 (Dīrghatamas): I, 104, 4221 (named after Suhma).—§ 177 (Pāṇḍudigvijaya): I, 113, 4453 (vanquished by Pāṇḍu on his digvijaya).—§ 279 (Arjuna): II, 27, 1029 (only B., C. has *Sahmaṃ* su for *Suhmāṃç* ea).—§ 280 (Bhīmasena): II, 30, 1090 (*°an Prasuhmāṃç* ea, in the east, vanquished by Bhīmasena), 1099 (*°anām adhipaṃ*, vanquished by Bhīmasena).—§ 604 (Karna): VIII, 8, 236 (had been caused by Karna to pay tribute to Duryodhana).

Suhotra, an ancient king, son of Bhumanyu. § 5 (Anukram.): I, 1a, 224 (in Nārada's enumeration).—§ 152 (Pūruvaṃç.): I, 94, 3714 (son of Bhumanyu and Pushkariṇī), 3715, 3716, 3718, 3719 (husband of Aikṣvākī and father of Ajamīdha, Sumīdha, and Purumīdha).—§ 156 (do.): I, 95, 13786 (son of Bhumanyu and Vijayā), 13787 (husband of Suvarṇā, the daughter of Ikṣvāku, and father of Hastin).—§ 595 (Shoçaçarāj.): King S. was invincible in battle, etc., the very gods used to come to see him; he freed the earth from Mlecchas and forest thieves (*rasumatim Mlecchājavikavarjitam*); Parjanya showered gold to him from year's end to year's end; the rivers were gold in those olden

days and were open to the use of everybody (see the note of PCR., p. 167); his tanks (*rāpyaḥ*) were a kroṣa in extension; that unlimited wealth of gold the rājārshi *S.* gave away to the brahmins at a sacrifice at Kurujāṅgala; he performed 100 horse-sacrifices, 100 *rājasūyas*, many *kshatriya* sacrifices, etc., and attained to a desirable end (*iśhlām gatim*) (VII, 56): VII, 56, 2184, 2186.—§ 632b (Shoḍaṇārj., cf. § 595): XII, 29, 917 (*Atithinam*, repetition from § 595). Cf. Atithin.

Suhotra¹, son of Sahadeva Pāṇḍava. § 159 (Pūruvaṃṣ.): I, 95, ††3832 (son of Sahadeva and Vijayā, daughter of the Madra king Dyutimat).

Suhotra², a brahmin. § 324 (Dvaitavanaprav.): III, 26a, 987 (waited upon Yudhishtira).

Suhotra³, a Kuru king. § 463 (Çibi): III, 194, ††13249 (*Kurāṇām anyatamah*, meeting with Çibi). Cf. Kaurava, Kauravya.

Suhotra⁴, a Daitya (?). § 673b (Bali-Vāsavaśamv.): XII, 227a, 8263 (among the ancient rulers of the earth).

Suhotr, son of Bhumanyu. § 152 (Pūruvaṃṣ.): I, 94, 3714 (son of Bhumanyu and Pushkarinī).

Suhr̥d = Vishnu (1000 names).

Suhr̥da = Çiva (1000 names²).

Sujāta, son of Dhṛtarāṣṭra. § 611 (Çalyap.): IX, 26pp, 1405 (among 11 sons of Dhṛtarāṣṭra who attacked Bhīmasena), 1418 (slain by Bhīmasena).

Sujātā, daughter of Uddālaka, wife of Kuṇḍa, and mother of Aśtāvakra. § 412 (Aśtāvakraīya): III, 132, †10605, †10609, †10613, †10617.

Sukandaka, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9μ, 360.

Sukanyā¹, daughter of Çaryāti and wife of Cyavana. § 21 (Pramadvārā): I, 8, 939 (by Cyavana, mother of Pramati).—§ 404 (Tīrthayātrāp.): III, 121, 10313 (all. to § 405).—§ 405 (Sukanyop.): III, 122, 10321, 10327, 10335, 10343; 123, 10345, 10348, 10355, 10370; 124, 10372; 125, 10401, 10406.—§ 547 (Karna): III, 304, 17035 (*Cyavano yadvat S°yāḥ kṛte*, all. to § 405).—§ 551 (Kīcakavadhap.): IV, 21, 650 (*purā S°ā bhāryā ca Dhṛgavāṃ Cyavanam vane / valmīkabhūtam cāmyantam anupadyata*, cf. § 405).—§ 565 (Gālavacarita): V, 117, 3970 (*reme . . . yathā . . . Cyavanaḥ ca S°āyām*). Cf. Çaryātitanayā.

Sukanyā², wife of Mātariçvan. § 615j (Mañkanaka): IX, 38, 2245 (mother of Mañkanaka).

[**Sukanyopākhyāna(m)**] ("the episode relating to Sukanyā"). § 405 (Tīrthay.). *Lomaça* related: When *Cyavana*, the son of the mahārshi *Bhṛgu* practised austerities by the side of this lake, and, assuming the posture *cirasthāna*, had been enveloped by an anthill, king *Çaryāti* came to the lake with his 4,000 wives and his only daughter *Sukanyā*. The *viprārshi Cyavana*, seeing *Sukanyā*, was gladdened and spoke to her, but she did not hear him. Then *Sukanyā*, seeing his eyes in the anthill, pierced them with thorns from curiosity. He, becoming very angry, obstructed the excrements and urine of *Çaryāti's* soldiers, and *Çaryāti* at last discovered the cause of their distress, and only obtained deliverance therefrom by bestowing *Sukanyā* upon *Cyavana*. Then *Çaryāti*, with his troops, went to his city, and *Sukanyā* remained with *Cyavana* (III, 122). Once, when the *Açvins* had seen *Sukanyā*, after she had bathed, they asked her to choose one of them for her husband, and as she refused, they entered the water together with *Cyavana*, and when they all came out of the tank young and beautiful they asked her to choose one of them and she choose *Cyavana*. *Cyavana*

promised them to make them drinkers of *soma* in the presence of *Indra*. Then the *Açvins*, highly delighted, ascended to heaven (III, 123). When *Çaryāti* heard that *Cyavana* had been turned into a youth, he came with his wife and troops to see him, and became very glad. *Cyavana* caused him to perform a sacrifice with *Cyavana* as his priest. When *Cyavana* was about to take up *soma* in order to offer it to the *Açvins*, *Indra* forbade it, saying, that they were physicians and servants, assumed forms at pleasure, and roamed about in the world of mortals, and as *Cyavana* did not obey he prepared to hurl his thunderbolt at him, but *Cyavana* paralysed his arm and fulfilled his intention. Then he created a *kṛtyā*, a great *Asura* named *Mada* (description); this rushed forth to devour *Indra* (III, 124), who only was delivered when he had sanctioned that the *Açvins* should henceforth be entitled to the *soma* juice, saying that he had only intended to spread the fume of *Cyavana* and *Çaryāti*. *Cyavana* distributed *Mada* (who had been created repeatedly before) in drinks, women, gambling, and hunting.

Sukarman, a prince. § 264 (Subhākriyāp.): II, 4a, 122 (waited upon Yudhishtira).

Sukeçī, an Apsaras. § 731b (Aśtāvakra-Dikṣamv.): XIII, 19p, 1425 (in the abode of Kubera).

Suketu¹, a prince. § 232 (Svayamvarap.): I, 186, 6989 (with his sons Sunāman and Suvarcas present at the svayamvara of Draupadī).

Suketu², son of Çiçupāla. § 604 (Karnap.): VIII, 6, 183 (*Çiçupālasya sutaḥ*, had been slain by Droṇa).

Suketu³, son of Citraketu. § 608 (Karnap.): VIII, 54, 2630 (*Citraketusutaḥ*), 2633, 2635 (slain by Kṛpa).

Sukhada = Vishnu (1000 names).

Sukhadā, a mātṛ. § 615u (Skanda): IX, 46θ, 2646.

Sukhājāta = Çiva (1000 names²).

Sukhaprada = Mahāpuruṣa (Mahāpuruṣastava).

Sukhapradā = Devasenā: III, 14451.

Sukhāsakta = Çiva (1000 names²).

Sukhasecaka, a serpent. § 67 (Sarpasattra): I, 57, 2156 (B. *Mukha*°; of Dhṛtarāṣṭra's race).

Sukratu¹, an ancient king. § 6 (Anukram.): I, 1a, 229 (in Sañjaya's enumeration).

Sukratu², a prince. § 744 (Ānuçāsanik.): XIII, 45, 2466 (*napta Videharājasya Janakasya*, some çlokas of his are quoted).

Sukshatra, son of the Kosala king. § 592 (Samçaptakavadhap.): VII, 23o, 1004 (*Koçalādhipateḥ putram*, proceeded against Droṇa; description of his horses).

Sūkshma¹, an Asura. § 92 (Amçāvāt.): I, 65, 2533 (son of Danu).—§ 130 (dō.): I, 67, 2654 (incarnate as king Bṛhadratha).

Sūkshma² = Çiva (1000 names²).—Do.³ = Vishnu (1000 names).

Sūkehmaṃ tapas tatparamam = Skanda: III, †14645.

Sūkehmātman¹ = Sūrya: III, 157.—Do.² = Kṛṣṇa: XII, 1653.—Do.³ = Çiva (1000 names²).

Sukumāra¹, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Sukumāra², one or more princes. § 232 (Svayamvarap.): I, 186, 6990 (present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 29, 1069 (vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1108 (vanquished by Sahadeva on his digvijaya).

Sukumāra³, a Kāçi prince (cf. Harivamça, v. 1595 and

v. 1751). § 572 (Rathātīrathasāṅkhyānap.): V, 171, 5907 (*Kāṣṭhaka*?, a ratha in the army of Yudhishtira).—§ 592 (Samcāptakavadhap.): VII, 230, 476 (*Kāṣṭhasyābhimukham*—*abhiḥbhavaḥ*, B.—*putram* S^om, PCR. takes it as an adj.).

Sukumāra¹, a varaha (?) in Ākadvīpa. § 575b (Ākadvīpa): VI, 11β, 426.

Sukumāri¹, a river in Ākadvīpa. § 575b (Ākadvīpa): VI, 11γ, 432.

Sukumāri¹, daughter of Sṛñjaya. § 633b (Nārada-Parratop.): XII, 30, 1056, 1065, 1067, 1073, 1074, 1082 (married Nārada, cf. VII, 55).

Sukundala, a son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2733.

Sukusumā, a mātṛ. § 615u (Skanda): IX, 46θ, 2642.

Sukutṭa, pl. (°āḥ), a people. § 273 (Rājāsūyārambhap.): II, 14, 590 (only B., C. has *Mu*^o).

Sukutya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 347 (only C., B. has *Kuṣalyāḥ*).

Sulabha = Viśṇu (1000 names).

Sulabhā, a female mendicant. § 709b (Sulabhā-Janakasamv.): XII, 321, 11854 (*Janakasya samvādam S^odyāc ca*), 11858 (*bhikṣukī*), 11867, 11928, 11929, (11930), 12034 (discourse between S. and Janaka).

Sulabhā - Janaka - samvāda(h) ("the conversation between Sulabhā and Janaka"). § 709b (Mokshadh.). Bhīṣma related the old narrative of the discourse in days of yore, in *Dharma-yuga*, between king *Janaka Mithila Dharmadhva* (devoted to renunciation, conversant with the Veda, the *moksha-gātra*, etc.), whom many wise men desired to imitate, and the female mendicant *Sulabhā*, who practised *Yoga* and wandered over the Earth, and had heard from many *tridāṇḍins* about *Janaka*. By her *Yoga*-power she assumed a beautiful form and instantly repaired to *Mithila*, and, on pretence of begging alms, presented herself before the king, who was surrounded by his ministers and learned scholars. By *Yoga* she entered the king's consciousness by her own consciousness (*sattvaṃ sattvena*). Then they conversed upon emancipation. The king said he was a disciple of the *bhikṣu Pañcaśikṣā* of *Parācāra*'s race, and fully conversant with *Sāṅkhya* and *Yoga*, etc.; *Pañcaśikṣā* had dwelt with him for four months in the rainy season. *Sulabhā* enumerated thirty principles. *Sulabhā* was the daughter of R-ṛ *Pradhāna*; in the sacrifices of her ancestors *Indra* used to come with *Droṇa*, etc. (a); no suitable husband could be obtained for her; therefore, she wandered over the earth alone, observant of the practices of asceticism. *Sulabhā* dwelt this one night in his person like a mendicant in an empty house (XII, 321).

Suloosana¹, a son of Dhṛtarāṣṭra. § 130 (Amṛāvat.): I, 67, 2729.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4543.—§ 209 (Drupadaśāsana): I, 138, 5449.—§ 581 (Bhīṣma-vadhap.): VI, 64κ, 2837 (among 14 sons of Dhṛtarāṣṭra who attacked Bhīmasena), (λ), 2846 (slain by Bhīmasena).

Sulocana¹ = Viśṇu (1000 names).

Sumahābala, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

Sumahāsvana = Īva (1000 names).

Sumāla, pl. (°āḥ), a people. § 279 (Arjuna): II, 27, 1029 (only C., B. has *Colān*, vanquished by Arjuna on his digvijaya).

Sumallika, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 362 (in Bhāratavareha).

Sumana, a Gandharva (?). § 266 (Ākrasabhāv.): II, 7, 303 (in the palace of Indra).

Sumanā, a Kaikeyī. § 764 (Ānuśāsanik.): XIII, 123, 5859 (*Kaikeyī*), 5864, 5878 (discourse with Āṇḍīlī).

Sumanas¹, a king. § 264 (Sabhākriyāp.): II, 4β, 120 (*Kirātardajā*?, waited upon Yudhishtira).

Sumanas², an ancient king. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama).

Sumanas³, an Asura. § 268 (Varuṇasabhāv.): II, 9, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Sumaṇḍala, a king. § 279 (Arjuna): II, 26, 997 (in the north, vanquished by Arjuna on his digvijaya).

Sumaṅgalā, a mātṛ. § 615u (Skanda): IX, 46θ, 2630.

Sumani, a companion of Skanda. § 615u (Skanda): IX, 45, 2534 (given to Skanda by Soma).

Sumanomukha, a serpent. § 564 (Mātaliyop.): V, 103γ, 3628.

Sumantu, a ṛṣi, disciple of Vyāsa. § 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples the Vedas and the Mbhr. as the fifth).—§ 264 (Sabhākriyāp.): II, 4α, 106 (among the munis who waited upon Yudhishtira).—§ 637 (Rājadh.): XII, 47γ, 1592 (*Aṣṇaka-S^ound*!), among the ṛṣis who surrounded Bhīṣma on his arrow-bed).—§ 707 (Mokshadh.): XII, 319, 11743.—§ 714 (Āṇḍakṛtya): XII, 328, 12337.—§ 717b (Nārāyaṇīya): XII, 341μ, 13025; 350μμ, 13647.

Sumanyu¹, a Devagandharva. § 191 (Arjuna): I, 123α, 4814 (present at the birth of Arjuna; only C., B. has *Bhumanyuk*).

Sumanyu² (XIII, 6266), v. Bhūmanyu.

Sumatī¹, an Asura. § 268 (Varuṇasabhāv.): II, 9, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Sumatī², a ṛṣi. § 734 (Ānuśāsanik.): XIII, 26α, 1761 (came to see Bhīṣma).

Sumedhas = Viśṇu (1000 names).

Sumeru = Meru: VI, 2078 (°r *iva* *śhānūnā*, see *paramopataḥ*, only B., C. has *Svayambhur*).

Sumidha, a prince. § 152 (Pūruvaṃc.): I, 94, 3720 (second son of Suhotra).

Sumitra¹, an ancient king. § 6 (Anukram.): I, 1α, 229 (in Sāñjaya's enumeration).

Sumitra², one or more kings at the time of Yudhishtira. § 130 (Amṛāvat.): I, 67, 2699 (among the incarnations from the Krodhavaṇa gaṇa).—§ 211 (Sambhavap.): I, 139, 5537 (*Sauvraṇ*, also named Dattāmitra, vanquished by Arjuna).—§ 264 (Sabhākriyāp.): II, 4β, 120 (waited upon Yudhishtira).—§ 280 (Bhīmasena): II, 29, 1069 (vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, 31, 1108 (vanquished by Sahadeva on his digvijaya).

Sumitra³, a muni. § 264 (Sabhākriyāp.): II, 4α, 105 (waited upon Yudhishtira).

Sumitra⁴, a god. § 492 (Āṅgīrasa): III, 220, 14167 (among the 15 yājñamushaḥ).

Sumitra⁵, the charioteer of Abhimanyu. § 593 (Abhimanyu-vadhap.): VII, 35, 1537; 36, 1547. Cf. Sūtaja.

Sumitra⁶, a Haihaya king. § 641 (Rājadh.): XII, 125, 4629 (*śhādam S^oya nirvṛttam Rāhabhasya ca*), 4630 (*rajareṣir Haihayaḥ*); 126, 4648 (*Haihayānam kula-jātaḥ*); 128, 4713 (instructed by Rāhabha).

Sumitrā, wife of Daśaratha. § 525 (Rāmopākhyānap.): III, 274, 15879 (mother of Lakṣmaṇa and Jatrughna).—§ 527 (do.): III, 277, 15980.

Sumukha¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1559.—§ 564 (Mātaliyop.): V, 103, 3639 (*Nāgarāṭ*, of Airāvata's race, grandson of Āryaka, daughter's son of Vāmana, and son of Cikura); 104, 3648, 3653, 3659, 3664, 3665, 3668 (married

Guṇakeṣṭ; on account of his being destined to be eaten by Garuḍa, Indra bestowed on him length of days); 105, 3704 (Viṣṇu threw S. upon the breast of Garuḍa).

Sumukha², one or more Suparṇas, sons (grandsons) of Garuḍa. § 564 (Mātaliyop.): V, 101a, 3587; (β), 3597.—§ 574b (Jambūkh.): The bird S., the son of Suparṇa (i.e. Garuḍa) beholding that all the birds on *Meru* were of golden plumage, resolved to leave that mountain as there was no difference there between good, middling, and bad birds: VI, 6, 208 (*Suparṇasūyātmajāḥ*).

Sumukha³, a rshi. § 265 (Iokapālasabhākyānap.): II, 6, 145 (accompanied Nārada).

Sumukha⁴, son of Dhṛtarāṣṭra. § 599 (Jayadrathavadhap.): VII, 127^{vv}, 6177.

Sumukha⁵ = Īva (1000 names¹⁻²).—Do.³ = Viṣṇu (1000 names).

Sumukhī, an Apsaras. § 731b (Ashtāvakra-Dikṣapṛāda): XIII, 19β, 1425 (danced in the abode of Kubera).

Sunābha¹, a son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputrānamak.): I, 117, 4544.—§ 585 (Bhishmavadhap.): VI, 88, 3899 (slain by Bhīmasena).

Sunābha², a counsellor of Varuṇa. § 268 (Varuṇasabhāv.): II, 9, 380 (*Varuṇaḥ ca tathā mantri*, in the palace of Varuṇa).

Sunābha³, a mountain. § 269 (Vaiṣṇavasabhāv.): II, 10, 413 (*Indrakīlāḥ S°c ca tathā divyau ca parvatau*, in the palace of Kubera).

Sunakṣatrā, a mātṛ. § 615u (Skanda): IX, 46θ, 2627.

Sunāman¹, son of Suketu. § 232 (Svayamvarap.): I, 186, 6989 (*Suketuḥ saha putreṇa S°nā*, present at the svayamvara of Draupadī).

Sunāman², brother of Kāṁsa. § 273 (Jarāsandhavadhap.): II, 14, 598 (*hatau Kāṁsa-S°au mayā*, i.e. by Kṛṣṇa, *Rāmena oḍpy uta*).—§ 589 (Droṇābhishekap.): VII, 11, 388 (°a . . . *Bhojarājasya madhyastho bhrātā Kāṁsasya . . . Baladevadivītyena Kṛṣṇena . . . dagdhaḥ . . . Īrasenarāḥ*).

Sunāman³, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101a, 3587.

Sunāman⁴, a warrior of Skanda. § 615u (Skanda): IX, 46ⁿ, 2561.

Sunandā¹, wife of Sarvabhauma. § 156 (Pūruvaṁṣ.): I, 95, ††3769 (*Kaikēyīm*).

Sunandā², daughter of Sarvasena, wife of Bharata. § 156 (Pūruvaṁṣ.): I, 95, ††3785 (*Kācēyīm . . . Sarvasenīm*).

Sunandā³, wife of Pratīpa. § 156 (Pūruvaṁṣ.): I, 95, ††3797 (*Caibyām*). Cf. Caibyā.

Sunandā⁴, sister of the Cedi king Subāhu. § 347 (Nalopā-khyānap.): III, 65, 2604, 2606.—§ 350 (do.): III, 68, 2661, 2686; 69, 2705.

Sunasā, a river. § 574 (Jambūkh.): VI, 9λ, 338.

Sanaya, pl. (°aḥ), a people. § 574 (Jambūkh.): VI, 9^v, 371 (in the south).

Sunda¹, an Asura, brother of Upasunda. § 11 (Parvasaṅgr.): I, 2, 395 (°opasundayoḥ . . . akhyānam, i.e. Sundopasundopākhyāna).—§ 245 (Rājyalābhap.): I, 208, 7613 (°opasundau bhrātaraṁ), 7616 (°opasundau Asurau).—§ 246 (Sundopasundop.): I, 209, 7621 (°opasundau Daityendrau, sons of Nikumbha), 7636 (°opasundau bhrātaraṁ), (7642) (°opasundau); 210, 7677 (°opasundayoḥ); 211, 7684 (do.), 7698 (°opasundā-bhyām Asurābhyām); 212, 7723, 7726 (the story of S. and Upasunda).—§ 612 (Hradapṛaveṇap.): IX, 31ζ, 1755 (°opasundau Asurau kriyayaiva nisādītau, cf. § 246).—§ 615 (Gadāyuddhap.): IX, 55, 3107 (*sadr̥ṣakarmāṇau tathā*

S°opasundayoḥ, so. Bhīmasena and Duryodhana). Cf. Asura, Daitya (dual), Daityendra (dual).

Sunda² = Viṣṇu (1000 names).

Sundara = Viṣṇu (1000 names).

Sundaravaṁṣa, pl. (°aḥ), a people. § 562 (Bhagavadyānap.): V, 74γ, 2731 (*Bahuh S°anām*).

Sundarikāhrada, a tīrtha. § 773i (Devikā): XIII, 25, 1707. Cf. next.

Sundarikātīrtha, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8035.

[**Sundopasundopākhyāna**(m)] ("the episode relating to Sunda and Upasunda"). § 246 (Rājyalābhap.). *Nārada* related: In days of yore the *Daitya Nikumbha* of the race of *Hiranyakaśipu* had two sons, *Sunda* and *Upasunda*, who always shared with each other happiness as well as woe, and never went anywhere unless together. Desirous of subjugating the three worlds, they practised terrible penances on the mountain *Vindhya*, which, by the power of their austerities at last began to emit vapour. In vain the gods repeatedly tempted them by means of every precious possession and beautiful girls, and by illusion, causing their sisters, mothers, wives, etc., to appear pursued by a *rākṣasa* and imploring their help. When *Brahmān* granted them a boon, they asked to become immortal, which he refused, granting them instead that they should not need to be afraid of anything except each other, etc. They now desisted from their asceticism and returned to their abode, where they lived happy, causing even the moon to rise over their city every night, even out of season (I, 209). They set out to conquer the three worlds in the night under the constellation of *Maghāḥ*, with a large *Daitya* force cased in mail, etc. The gods sought refuge in *Brahmaloka*, and the *Daityas* subjugated *Indraloka*, and vanquished the tribes of the *Yakṣas* and *Rakṣasas*, and the *Khecaras*, and the *Nāgas* in the earth, and the tribes of the *Mlecchas* dwelling in the ocean. In order to extinguish the sacrifices that strengthened the gods, they slew those that were performing sacrifices and the assistant *brahmins*, etc. Then they took up their abode in *Kurukṣetra* (I, 210). The *Devarṣis* and *Siddhas* and *rṣis* were affected with great grief, and went to the abode of *Pitāmaha*, seated with the gods, the *Siddhas*, and the *Brahmarshis*, *Mahādeva*, *Agni*, *Vāyu*, the sun and moon, *Čakra*, the *Paramaśeṭhya rṣis*, the *Vaikāṇasas*, the *Vālakhilyas*, the *Vānaprasthas*, the *Marteipās*, the *Ajas*, the *Avimāḍhas*, etc. *Brahmān* sent *Tilottamā* (b) to them (I, 211). She came to *Sunda* and *Upasunda* as they were sporting in the *Vindhya* mountains, and from jealousy they struck each other to death with their maces. And *Pitāmaha* then came there with the gods and the great *rṣis*, and granted to *Tilottamā* that she should room in the region of the *Ādityas*. Then, bestowing the three worlds on *Indra* as before, he returned to his own region.

Sunetra¹, a prince. § 155 (Pūruvaṁṣ.): I, 94, 3749 (son of the elder Dhṛtarāṣṭra (so B.) or of Dhṛtarāṣṭra's son [Kundika] (so C.)).

Sunetra², a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): VI, 101a, 3537.

Sunīcala = Īva (1000 names³).

Sunītha¹, name of a mantra (according to Nil.). § 68 (Āstikap.): I, 58, 2188 (*Asītaṁ cārttimantraṁ ca Sunīthaṁ oḍpy yaḥ smarati divā vā yadi [vā] rātrau nāya sarpaḥayanā bhṛṣṭaḥ*).

Sunītha² = Čiçupāla. I, †7019, †7051; II, 1410, 1413 (°pramukhā gaṇāḥ), 1913 (P).

Sunītha¹, an ancient ṛshi. § 266 (Cukrasabhāv.): II, 7, 297 (in the palace of Indra).

Sunītha⁴, name of two ancient kings. § 267 (Yamasabhāv.): II, 8, 322 (in the palace of Yama), 326 (do.).

Sunītha⁵, son of Kṛṣṇa and Jāmbavatī (according to Hariv. v. 9186). § 452 (Mārkaṇḍeyas.): III, 183, †12584 (*yathā S^oya*).

Sunīthā, daughter of Mṛtyu. § 641 (Rājadh.): XII, 59, 2214 (S. was the spiritual daughter of Mṛtyu and celebrated over the three worlds; S. became the wife of Atibala).

Supārṣva¹, one or more kings at the time of Yudhisṭhira. § 130 (Amṣvat.): I, 67, 2665 (incarnation of the Asura Kupatha).—§ 280 (Bhīmasena): II, 30, 1081 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 554 (Sainyodyogap.): V, 47, 77.

Supārṣva², son of Dhṛtarāṣṭra. § 600 (Ghaṭotkacavadhap.): VII, 16488, 7337.

Suparna¹ ("having beautiful wings") = Garuḍa: I, †724 (*grastūṃ S^oya balena varttikam*), 1260 (C. by error *Sup^o*), 1261, (1262), 1304, 1306, 1313 (*patageṣvaram*), 1502, 1518 (origin of the name) 1535, †1544, 1588, 8252 (P^oadyāḥ *patatrinah*, fight with Kṛṣṇa and Arjuna); III, 10574 (*pakshirāt*), 10958 (P), 11676 (*mahāndgam . . . sahasāharat*), 11680 (*ānilacogena*), †15671 (*sarāḥ S^oena hṛtoragam yathā*); V, †2578 (*Garuḍam*, identified with Kṛṣṇa), 3660, 3663, 3675, (3761), (3779), (3801), (3821), 3850, 3874, 3876, 3880, 3884, 3894, 3896, 3917, 4004, 4112, 4022, 4025 (*pannagācānam*), 5290 (P^o *pakshinām yathā*, sc. *śanāpatir bhava*); VI, 152 (G^o), 208 (*Sumukhaḥ . . . S^oyaśtmajah*), 3978, 3991 (*patane yathā*, sc. *śabdah*); VII, 2572 (P^o *iva sāgarāṃ*, sc. *praviṣat*), 2683, 5229 (P^o *iva vegena pakshirāt*), 5532 (*vegaiḥ . . . patatiribhiḥ*), 6343 (*ratham . . . S^oochritaketanam*, i.e. Kṛṣṇa's); VIII, 1803 (P^o *patagācreshṭham Vainateyam . . . bhogivāhvayaso pāte*), 1938 (P^oat), †3657 (*mahācānānīva S^ovāyundā*, sc. *patanti*), †4327 (*śālaprahata yathoragūḥ*); X, 38 (P^o *iva vegitām*); XII, 8345 (*ārkaracitam . . . Vaiṣṇavam padam*); XIII, 682 (*somaharitarām*), 4206 (*ya putram*, but read with B. *S^oya putram*, and cf. IX, 2689), 6864 (*Kaṣyapātmajah*), 7104 (*pannagācvarah*, but read *patagācvarah* with B.); XVI, †62 (the banner (*dhwaja*) of Kṛṣṇa).

Suparna², name of two Devagandharvas. § 101 (Amṣvat.): I, 65, 2550 (son of Muni).—§ 102 (do.): I, 65, 2555 (son of Prādhā).

Suparna³, an Asura. § 130 (Amṣvat.): I, 67, 2672 (incarnate as king Kālukīrti).

Suparna⁴ = Sūrya: III, 155.

Suparna⁵, name of a yajus. § 637 (Rājadh.): XII, 470, 1632 (P^o *yajur nāma*, identified with Kṛṣṇa; otherwise Nil. and PCR.).

Suparna⁶, a ṛshi. § 7176 (Nārāyaṇya): XII, 349, III, 13566 (*ṛshiḥ*), 13567, 13568 (learnt the religion (*dharma*) [of Nārāyaṇa] from Nārāyaṇa himself, and recited it thrice a day, hence it was named *trisauparna*).

Suparna⁷ = Viṣṇu (1000 names).

Suparna⁸, name of a vyūha. VII, 795 (*vyūḍham*), 796. Cf. Garuḍa¹.

***Suparna**, pl. (P^oah), birds of Garuḍa's race. I, †722 (dual, said of the Aṣvins), 2562, †7011, †7017 (P^o *nāgāsurasiddha-jushtam*, sc. *antariksham*), 8252 (P^o *adyāḥ patatrinah*, fought with Kṛṣṇa and Arjuna); II, 466 (in the palace of Brahman), 472 (do.); III, 8214, 10831, 11646, 12924; V, 3586 (*lokaḥ S^oandam pakshidam pannagācīnam*, enumeration of the S.,

sons of Garuḍa); VII, 5641 (P^o *iva kṛṣṇarāḥ*), †6921, †9465, 9475; VIII, 2593 (*bhakhayanto bhujāṅgamān*), †4490 (*Brahmarshi-rājarsi-S^ojushtam*, sc. *viyat*); XI, 453, 778; XII, †1892 (*hayaiḥ S^oair iva oḍḍugāmibhiḥ*), 13366; XIII, †1373 (P^o *Gandharva-Piṇḍa-Dānavah*), 3886 (*devāsura-S^oah*). Cf. Garuḍa, pl.

Suparnaketu ("having Garuḍa in his banner") = Kṛṣṇa: III, †12330.

suparnī, said of Svāhā: III, 14308, 14345.

Suparvana = Īva: XIII, 1233 (*divi*, 1300 names²).

Suprabhā¹, a river, one of the seven Sarasvatīs. § 615i (Saptasārasvata): IX, 38a, 2189, 2198 (summoned by Brahman, the Sarasvatī appeared in Pushkara as S.).

Suprabhā², a mātṛ. § 615u (Skanda): IX, 460, 2628.

Suprabhā³, daughter of Vudānya. § 731b (Aśtāvakra-Diks.): XIII, 19, 1392 (married to Aśtāvakra when he had made a journey to the north).

Suprajā, wife of the fire Bhānu. § 493 (Āṅgīrasa): III, 221, 14184 (*Bhānor bhāryā*).

Suprajāpati = Mahāpuruṣa (Mahāpurushastava).

Suprasāda¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2573.

Suprasāda² = Viṣṇu (1000 names).

Suprasādā, a mātṛ. § 615 (Skanda): IX, 468, 2631.

Supratardana, an ancient king. § 552 (Goharaṇap.): IV, 568, 1768 (came from heaven to see the encounter, BR. proposes to read *sa-Pratardanaḥ*).

Supratika¹, an ancient king. § 61 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration).

Supratika², the elephant of Bhagadatta. § 11 (Parvasaṅgr.): I, 2, 531.—§ 585 (Bhishmavadhap.): VI, 95, 4255, 4265, 4276.—§ 592 (Saṃcāptakavadhap.): VII, 26, 1152.

Supratika³, a ṛshi, brother of Vibhāvasu. § 41b (Garuḍa): When the ṛshi S. wished to separate from his elder brother Vibhāvasu and make a partition of their patrimony he was cursed by Vibhāvasu, who said: "Thou shalt become an elephant," and he himself cursed Vibhāvasu, saying: "Thou shalt become a tortoise." In these forms they continued their hostilities in a lake; the elephant being 6' yojanas in height and 12 in circumference, and the tortoise 3 and 10 respectively (I, 29); I, 29, 1354 (*mahatapaḥ*), 1355, 1356, 1361, 1362 (P^o *Vibhāvasu*).—§ 42-43 (do.): I, 29-30 (both the elephant and the tortoise were seized and afterwards eaten by Garuḍa).

Supratika⁴, one of the elephants of the quarters. § 564 (Mātaliyop.): V, 99, 3561 (Airāvata, Vāmana, Kumuda, and Añjana were born in the race of S.).—§ 575e (Samā): VI, 12, 475 (description).—§ 599 (Jayadrathavadhap.): VII, 121, 4830 (P^o *kula-jātaḥ*, sc. elephants).

Supratima, an ancient king. § 6 (Anukram.): I, 1a, 228 (in Sañjaya's enumeration).

Supratishṭhā, a mātṛ. § 615u (Skanda): IX, 468, 2647.

Supravṛddha, one of the standard-bearers of Jayadratha. § 522 (Draupadīharanap.): III, 265, †15597.

Suprayogā, a river. § 494 (Āṅgīrasa): III, 222, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9a, 328.

Supriyā, an Apsaras. § 104 (Amṣvat.): I, 65, 2559 (daughter of Prādhā).—§ 191 (Arjuna): I, 123, 4819 (among the Apsaras who danced at the birth of Arjuna).

Supunḍraka, v. Puṇḍraka.

Supunṣā, v. Puṇṣā.

sura, mostly pl. (°āḥ) ("gods"). I, 17, 264, 534, 639 (°gaṇaiḥ), 1107, 1109, 1120, 1122 (°āsurāḥ), 1128, 1129 (°āsuragāṇān), 1130 (°āsuraiḥ), 1138, 1162, 1168, †1182, †1187, †1188, †1256, 1267, 1431 (°ottamāḥ), 1433 (°gaṇāḥ), 1434, 1435, 1472, 1480 (°gaṇaiḥ), 1484, 1915, 2076, 2077, 2498 (sa-s°āsurā-lokānām), 2609, 2517, 2546, 2598 (°āsurāḥ), 2607, 2616 (°-nandinī, sc. Surā), 2748, 2750, 2754, 3004 (°opamāḥ), 3187, 3190, 3191, 3577, †3597, 3845, 3847 (°gaṇāḥ), 3895 (°garbhābhe), 4002, 4003 (°āsurā°), 4073, 4256 (°eulopamā), 4297 (°eulopamā), 4580 (°saṅkṣa), 4935 (°eulopamāḥ), 6009 (°garbhābhe), 6403, 6882, 7657, 8202 (°āsuraiḥ), 8262, 8263, 8274, 8297, 8304 (°āsuraiḥ), 8305, 8310; II, 136 (°gaṇā°), 141 (°āsurān), 769 (°āsuraiḥ), 1323; III, †159 (°gaṇā°), †949 (°rahi-mānavārcitām), 1442, 1590 (sg.), 1677 (°gaṇaiḥ), 1845, 1890, 1894, 1950, 2116, 2159 (°sattamāiḥ), 2166 (°ottamān), 2187 (°ottamāḥ), 2188, 2946 (°eulopamān), 4010, 4076, 6089, 6091, 6099, 7000, 8424, 8492, 8692, 8694, 8708, †8709 (°ottamān), 8710, †8730, 8768, 8777 (°aiçvaryaḥ), †8788, 8791, 8796, †8811, 8822, 8857, †10051, 10153, 10156 (°gaṇā-), †10216, †10222, †10257, 10355 (dual), 10370 (do., *iva*), 10390 (°āsuraiḥ), 10506 (°ālaye), †10656 (yathā Mahendraḥ pravaraḥ surāṇām), 10710 (°gaṇā°), 10739 (°ottamāḥ), 11089 (Yaksha-Gandharva-s°-Brahmarahigāṇa-), 11207 (°eulopamāṇ), 11530 (°āsurā-), 11784, †11915, 11990 (°-Dānava-Rākṣasaiḥ), 12007, 12008 (°rābhān), 12039, 12040 (?°voçmani), 12054 (°gaṇaiḥ), 12148 (°āṇām Asurāṇān oṣ saṅgrāmāḥ), 12189, 12193, 12205 (°-Rākṣasa-pannagāiḥ), 12212 (°āsuraiḥ), 12256 (do.), 12257 (do.), 12307, 12308, †12347 (°siddhajushāṇ, sc. nalinīṇ), 12642 (°ālayam), †12649, 12977 (°sattamāiḥ), 12995 (°āsuraiḥ), 13494 (sa-s°āsurā-mānavāḥ), 14226, 14262 (°āsurā-), 14376, 14547, 14599, 14623, †14640 (bhāvanaḥ sarva-s°āsurānām, sc. Skanda), †14644 (pravaraḥ s°āṇām, sc. Skanda), †14646 (sarva-s°pravāra, sc. Skanda), 15017 (°ālayam), 15939 (°sattamāḥ), 16604 (sandrā api s°āsurāḥ), 17089 (°gaṇān), 17140; IV, 321 (°opama, sc. Nakula), 1295 (°āsuraiḥ), 1350, 1761 (°gaṇaiḥ), 1777, 2206 (sa-s°āsuramānavān), †2305 (°devatva), V, †14 284, 303 (°ottamāḥ), 385 (do.), 390 (°çreṣṭhāḥ), 393, 398 (°aiçvaryaṇ), 417 (°gaṇāḥ), 1800 (yathā), 1936 (°āsuraiḥ), 2095, 2808 (°āṇām Asurāṇān oṣ . . . Prajāpatiḥ, sc. suhṛt), 3535, 3537, 3550, 3756 (°āsurān), 3767, 3768, 3771, 3790, 3853, 3927 (°eulaprakhyā), 4172 (°āsuraiḥ), 5297 (sa-s°āsurā-Rākṣasam); VI, 774 (°āsurāṇām), 775, †886, 1206 (°gaṇāḥ), †1267 (°saṅghāḥ), †2653 (*iva*), 2939, 2956, 2986 (°sattamāḥ), 2090 (°āsuraiḥ), 2995 (°ottamāḥ), †3013 (°marīyalokam), 3643 (°nadi), †3780, 4440 (°āsurān), 4960 (°āsuraiḥ), 4961 (do.), 5801 (do.); VII, 174 (yathā), 461 (°āsuraiḥ), 634 (yathā), 891 (°āsuranamāskṛtāḥ, sc. Viṣṇu), 1277 (sa-s°āsuramānushān), 1463 (sa-s°āsurā-Gandharvāḥ), †1622 (pitṛ-s°-cūṛaṇa-siddha-saṅghaiḥ), 1915 (°āsuraiḥ), 1928, †2002, 2229 (°āsuraiḥ), 2257 (°gaṇaiḥ), †2607 (asura-sura-manushyāḥ), 2731 (°āsurāḥ), 3444 (s°āsuras°āḥ), 3457 (°sattamāḥ), 3460 (°sattamān), 3813 (sa-s°āsuramānushāḥ), 4218, 4268 (prthivī . . . sa-s°āsurā-mānushā), 5818, 5999 (°rābhābhāiḥ), 6518, †6726 (yathā), 6761 (*iva*), †6921, 7033, 7048 (°āsurāḥ), †7312 (°-siddha-saṅghāḥ), †7314 (°āsuravyūhasamam), 7814 (°parākramaḥ), 7988, 8219 (°adhiniṇ), 8234 (°āsuraiḥ), 8284 (*iva*), 8425 (sa-s°āsurā-Gandharvān . . . lokān), 8437, †9465 (°āsurān), 9543, 9545, 9547 (°āsurāḥ), 9553, 9555, 9558, 9571, 9576, 9578, 9582 (°ottamān), 9592; VIII, †1211 (°sannusannibhāḥ), 1319 (°āsurāḥ), 1414, 1422, 1476 (°ottamāḥ, C. by error °ottamāḥ), †1573, †1742 (Asurā-s°-mahoragān), †1978 (°āsurān), 2103, 2199 (°āsuraiḥ), †3629 (do.), 3641 (sa-s°āsuramānushān),

†3800, †4207 (yathā), 4348, †4494 (yathā), †4498 (°āsurāḥ), †4507, †4578, †4661 (°ottamāiḥ), 4776, †4947; IX, 276 (°saṃsadi), 323 (prthivī . . . sa-s°āsuramānavān), 331 (sa-s°āsuramānavān), 2103, 2226, 2228, 2239, 2314 (°opamāḥ) 2364, 2598 (°sattamāiḥ), 2673 (°puṇḡgavān), 2722, 2723 (°gaṇaiḥ), 2731, 2742, 2757 (°tvam), 2951, 2952 (°sattamāḥ), 3023, †3031 (°rābhāḥ); X, 800; XII, 1623 (°āsurā-Gandharvāḥ), 2149 (°rābhāḥ), †2404, 4411 (lokam . . . sa-s°āsurā-mānusham), 4466 (lokānām . . . sa-s°āsurā-Rākṣasām), †5667 (°āsurāḥ), 6162 (maharāhi-s°-Gandharvān), 6331 (°grhaprakhyam), 6446 (°gaṇaiḥ), 6791 (api), 7584, 7587, 7618 (°sattamāḥ), 7638 (do.), 7693 (°āsurāḥ), 7773, 8421, 10234, 10235, 10253, 10320 (°sainyān), 10321 (°yoshitāḥ), 10660, 10661 (°sattamāiḥ), 10665, 12565 (°gaṇaiḥ), 12661 (api), 12666, 12767, 12808, 12833 (°pakṣaḥ), 12916 (°ottamān), 12927 (°āsuragāṇānām), 12929, 12943, 12952, 12989, 12992 (°āsuraiḥ), 13013 (lokāḥ sa-s°āsuramānavāḥ), 13067, 13087 (°ottamāḥ), 13089, 13095 (°ottamāḥ), 13103, †13205 (°āsurā-), †13249, 13307, 13319, 13391, 13408, 13668 (°gaṇāḥ), 13732 (°āsuraiḥ), 13868 (°āsuragāṇānām); XIII, 190, 871 (°sandrān), 708 (°nandinī, sc. gauḥ), 804, 814 (°āsuraiḥ), 822, 823, 875, 929, 931, 1001, 1020 (°āsurāḥ), 1066 (only C., B. munāḥ), 1121, 1807, 1823, 3333 (°rābhāḥ), 3606, 4006, 4015, 4018 (°sattamāḥ), 4022 (°ottamāḥ), 4034, 4041, 4065, 4377, 4806, 6302, 6492, 6624 (only C.), 6757, 6778 (°sundarī), 6815, 6857 (°sattamāḥ), 6890, 6894, 7071 (°āsurā-), 7275, 7309 (dual=the Açvins), 7313, †7365, †7372, 7467, 7470, 7471 (°āsurāḥ), 7493, 7655, 7742; XIV, 46, 47, 110; XV, 664 (°devatva), 847; XVIII, 14 (°samāḥ), 33, 38 (°sattamāḥ). Cf. Suracatu, etc.

Sūra, pl., v. Çūra°.

Surā ("spirituous liquor", personif.), a goddess. § 28 (Amṛtamanthana): I, 18, 1146 (°devī, arose at the churning of the ocean), 1148. — § 124 (Amṛtāvat.): I, 66, 2616 (suranandinī, daughter of Varuṇa and Devī, the daughter of Çukra).—§ 270 (Brahmasabhāv.): II, 11, 459 (devī, in the palace of Brahmān).

Surabhi or Surabhī, the celestial cow, mother of kine. § 127 (Amṛtāvat.): I, 66, 2625 (daughter of Krodhavaçā), 2631 (mother of Rohiṇī, Gandharvī, Vimalā, and Analā).— § 164 (Āpavop.): I, 99, 3927 (Dakṣasya duhitā . . . devī, by Kaçyapa, mother of Nandinī, the *homa* cow of Vasishṭha, (°i)).—§ 270 (Brahmasabhāv.): II, 11, 457 (devī?, in the palace of Brahmān, (°i)).—§ 314 (Āraṇyakap.): III, 9, 327, 328, (331), (338), 339 (°i) (discourse between S. and Indra).—§ 502 (Manushyagrāh.): III, 230, 14486 (gavān mātā, a sickness demon (?) mounted by the demon Çakuni).— § 564 (Mātaliyop.): V, 102, 3602 (mātā gavān amṛta-sambhava, in Pītāla), 3614 (°i kṣharatō payaḥ).— § 565 (Gālavac.): V, 110, 3810 (°i kṣharatō payaḥ, in the west).— § 668b (Kṛtaghnop.): XII, 173, 6432 (devī Dakṣāyaṇī . . . pyasvinī).— § 730g (Upamanyu): XIII, 14, 715 (°igotravarjite, sc. aranyo).— § 746 (Ānuçāsanik.): XIII, 77, 3712 (mukhajān sūtām, sc. Dakṣa's, (°i)), 3713 (mother of the surabhēys (cows)); 83, 3906 (Dakṣasya duhitā devī, (°i)), (3912) (°i), 3913 (°i) (S. performed austerities).— § 751b (Çapathavidhi): XIII, 94, (4567).— § 768b (Umā-Mahēçvarasamv.): XIII, 141, 6399 (devadhenuḥ, created by Brahmān, (°i)).— § 775 (Ānuçāsanik.): XIII, 166a, 7638 (saumya gauḥ S°ir devī). Cf. Dakṣāyaṇī.—Do. pl. ("cows"): XIII, 3754, 3902.

Surabhi = Çiva (1000 names°).

Surabhimat, name of a fire. § 493 (Āṅgīrasa): III, 221, 14204 (only B., C. has *Suramat*).

Surabhipaṭṭana, a city. § 284 (Sahadeva): II, 31, 1171 (in the south, conquered by Sahadeva on his digvijaya).

Surabhyākhyāna ("the history of Surabhi"). § 11 (Parvaśaṅgr.): I, 2, 423 (i.e. § 314: III, ch. 9).

Suraçatru, pl. (*°avaṣ*) ("enemies of the gods") = Asura, pl.: I, 460; III, 12926; VIII, 1553; IX, 2720; XIII, 4024. — Do. sg.: III, 13614 (i.e. Dhundhu); IX, 2701 (i.e. Bāṇa).

Suraçreshtha = Brahman: VII, 3459; XII, 13074 (only C., B. had *Suracreshthāḥ*).

Suraçreshtha = Īva: XII, 10399 (1000 names¹), 10435 (do.); XIV, 1889 (*Mahacvaram*).

Suraçreshthā = Indra: I, 2932; III, 8422, 10905 (*samarudgaṇaḥ*); IX, 2791; XIII, 3180.

Suraçreshthā = Nārāyaṇa (Viṣṇu): XII, 13159 (*N^om Hariṇ*).

Suraçreshthā = Skanda: III, 14432 (*S^o*).

Suraçreshthā = Sūrya: III, 16986.

Suraçreshthā = Durgā (Umā): IV, 193.

Surādevī, v. Surā.

Surādhipa = Indra, q.v.—Do.² = Nahusha, q.v.—Do.³ pl.: XII, 8251.

Surādhyaksha = Īva (1000 names²). — Do.³ = Viṣṇu (1000 names).

***Suradvish**¹, pl. (*°aḥ*) ("enemies of the gods") = Asura, pl.: I, †3230; III, 12214, 12246; VII, 8234, 9560; VIII, 1432 (*Asurāḥ*), 1459; IX, 2663, 2697, 2699; XII, 6163, 6356.—Do.² sg.: III, 16531 (i.e. Rāvaṇa); VII, 1291 (i.e. Bhagadatta).

Suragaṇa = Īva (1000 names²).

Suragaṇaçreshtha = Viṣṇu: V, 413.

Suragaṇeçvara = Indra, q.v.

Suraghātin ("slayer of the gods") = Vṛtra: VII, 3472 (only B.).

Suraguru¹ = Brahman: I, 32 (?), 2504.

Suraguru² = Bṛhaspati: VII, 5648 (only B.); XIII, 5574.

Suraguru³ = Viṣṇu (Kṛṣṇa): III, 15808 (*V^o*); VII, 6468 (?).

Surajā, an Apsaras. § 103 (Amṛtāvāt.): I, 65, 2558 (daughter of Prādhā).

Sūrakṛt (B., Su^o), son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 256.

Suraloka ("the gods' world"): [I, †3577 (*surasiddharshilokāt*); VI, 3013 (*suramartyalokam*); XII, 3615 (*°etham*); XIII, 3336 (*°ethaḥ*), †4556, 4910, 6262.

Suramat, name of a fire. § 493 (Āṅgīrasa): III, 221, 14204 (only C., B. has *Surabhimat*).

Surāmukha, a serpent. § 47 (Sarpanāmak.): I, 35, 1553.

Suranadī ("river of the gods") = Gaṅgā: VI, 3643 (*G^o*).

Surāpām hantr, a god. § 492 (Āṅgīrasa): III, 220, 14168 (among the 15 yajñamushaḥ).

[Surāpām pati(h)] = Indra: VIII, 1485 (*Surāmbupretavittānām patiṇ*).

Surānanda = Viṣṇu (1000 names).

Suranātha = Viṣṇu (Nārāyaṇa): I, 2507.

Surapati¹ = Indra, q.v.—Do.² = Nahusha, q.v.—Do.³ = Viṣṇu: XII, 12848.

Surapavira, a god. § 492 (Āṅgīrasa): III, 220, 14168 (among the 15 yajñamushaḥ).

Surapuṅgava = Indra, q.v.

Surapura ("city of the gods"). § 639 (Rājadh.): XII, 52, †1895 (*puram S^oammitadyutiṇ*).

Surarāj = Indra, q.v. (add VII, †88 (*iva*)).

Surarāja¹ = Indra, q.v.—Do.² = Kṛṣṇa: XII, 1509.

Surarājaputra = Arjuna: VIII, †3514.

Surārī, a king. § 554 (Sainyodyogap.): V, 4γ, 78.

Surārī, pl. (*°ayaḥ*) ("enemies of the gods") = Asura, pl. III, 14319; IX, 2364 (*°nibarhaṇa*, said of Skanda), 2528 (do., said of Kāma); XII, 4198 (*°nilayaḥ*, i.e. the ocean), 13674; XIII, 905 (*°mālaya*, i.e. Īva).—Do., sg.: III, †8712 (i.e. Vṛtra), 15834 (i.e. Hiranyakaçipu).

Surārighṇa = Viṣṇu (Nārāyaṇa): I, 2506; III, 10139 (*Devadevam . . . Viṣṇum*).

Surārīhan¹ = Indra, q.v.—Do.² = Īva (1000 names²).—Do.³ = Viṣṇu (1000 names).

Surarsharbha¹ = Indra: XII, 4572, 8421.—Do.² = Īva: XII, 10137.—Do.³ = Skanda: III, 14470.

Surarshi, pl. (*°ayaḥ*) = Devarshi, pl.: I, †3567 (*°Gandharva-narācamānāt*, sc. Yayāti's); III, 10534, 12034, †13299; V, 2231 (*°gaṇasevitaḥ*, sc. Rāma Dācarathi), †7292 (*devarshi-Gandharva-surarshisaṅghaḥ*); VIII, †4924 (*°saṅghaḥ*); XII, 6148 (*aparādhāmānāḥ s^obhiḥ*), 10225, 11126, 13044; XIII, 1054 (*Purāṇajñaiḥ*), 1109, 1572 (*vihitaṃ yat s^obhiḥ*), 1972, 4017 (*°gaṇabādhitā*, sc. Tāraka), 5530 (*°īdām çrutam*); XIV, 2774 (*°devagandharvaḥ*). — Do.² sg. = Nārada: I, 223 bis (*N^o*), 462 (do.); III, ††13303 (do.); XII, 1592 (do.), 3025 (do.), 13313 (do.).

Surasa, a serpent. § 564 (Mātaliyop.): V, 103γ, 3632.

Surasā¹, the mother of the serpents. § 127 (Amṛtāvāt.): I, 66, 2625 (daughter of Krodhavaçā).—§ 129 (do.): I, 66, 2634 (mother of the nāgas).—§ 270 (Brahmasabhaḥ): II, 11, 456 (in the palace of Brahman).—§ 564 (Mātaliyop.): V, 103, 3620 (*°āyāḥ suta nāgaḥ*).

Surasā², an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Surasattama¹ = Brahman: XIV, 1361.

Surasattama² = Īva: XII, 10668; XIII, 946, 1338, 4001.

Surasattama³ = Garuḍa: I, 1251 (*°a*, C., but read with B. *°aḥ* = Viṣṇu).

Surasattama⁴ = Indra: V, 432; XII, 957 (*Pakaçāsanah*), 3845; XIII, 799 (Īva in the shape of I.), 3902.

Surasattama⁵ = Viṣṇu: I, 1251 (*°aḥ*, only B., C. has *°a* = Garuḍa), III, 13577.

Sūrasena, pl., v. Çūrasena.

Surāshṭra, pl. (*°aḥ*), a people. § 284 (Sahadeva): II, 31, 1166 (*°vishayasthaḥ*, sc. Sahadeva, the king of the S. had been vanquished by Sahadeva).—§ 377 (Dhaumyatīrthak.): III, 88, 8344 (Dhaumya describes the tīrthas in the country of the S.).—§ 549 (Pāṇḍavapraveçap.): IV, 1a, 12 (*°avantayaḥ*). — § 562 (Bhagavadyanap.): V, 74γ, 2730 (*°āṇām Rukhaddhikaḥ*). — § 607 (Karpap.): VIII, 45ν, †2098 (*°anikarāḥ*).—§ 785 (Anugītāp.): XIV, 85, 2477.

Surāshṭrādhipati ("the Surāshṭra king") = Ākṛti: II, 1165.

Surāshṭraka, pl. = Surāshṭra, pl.: VI, 20, 753–54 (only B.).

Surasūnu = Arjuna: III, 8282.

Surāsura, adj. ("belonging to gods and Asuras"): III, 6097 (*jagataḥ*); IX, 2236 (do.); XVIII, 218 (*jagat*). Cf. Devāsura.

Surāsūraguru¹ = Īva: XIII, 589 (*Çankara*), 773, 807, 936.—Do.² = Kṛṣṇa (Viṣṇu): XII, 12839 (i.e. Nārāyaṇa); XIII, 606.

Surāsurapati = Brahmān (?): V, 2984 (°ś *sukhā*, i.e. Rāma Jāmadagnya).
Surāsura = Īva: XIII, 903 (only B, C. *sarvasura*).
Suratā, an Apsaras. § 103 (Amṣāvat.): I, 65, 2558 (daughter of Prādhā).
Suratha¹, a prince. § 130 (Amṣāvat.): I, 67, 2697 (among the incarnations from the Krodhavaṇa gaṇa).
Suratha², an ancient king. § 267 (Yamasabhāva): II, 8, 322 (in the palace of Yama).
Suratha³, the father of Koṭikāśya. § 522 (Draupadīharanap.): III, 265, †15593 (°śya *putrah*, i.e. Koṭikāśya), †15605 (°śya *putram*).
Suratha⁴, a Trigarta king, follower of Jayadratha. § 522 (Draupadīharanap.): III, 271, 15733 (*Trigartarājah*), 15735 (fought with Nakula and was slain).
Suratha⁵, a Kuru warrior. § 592 (Samṣaptakavadhap.): VII, 18a, 741 (among the Samṣaptakas, fought with Arjuna).
Suratha⁶, a son of Drupada. § 600 (Ghaṭotkacavadhap.): VII, 15b, 6910 (*Drupadasya sutaṃ* . . . *Çatruñjayaṃ S°syā-nujam*, slain by Aśvatthāman).
Suratha⁷, a Pāṇḍula prince. § 611 (Çalyap.): IX, 14, 740, 741 (*Pāṇḍulānam mahārathah*), 743, 745 (slain by Aśvatthāman).
Suratha⁸, son of Jayadratha. § 785 (Anugītāp.): XIV, 78, 2276 (°śya *sutaṃ*, i.e. the grandson of Jayadratha and Duḥṣālā), 2288 (had died when he heard of the arrival of Arjuna).
Surathākāra, a varsha in Kuṣadvīpa. § 575 (Bhūmip.): VI, 12c, 454.
Surāva, name of a horse. § 382 (Agastyop.): III, 99, 8631 (given to Agastya by Ilvā).
Suravara = Īva: VII, 9537.
Suravarcas, a god. § 492 (Āṅgīrasa): III, 220, 14168 (among the 15 yñāmushah).
Suravarottama = Viṣṇu: III, 13576.
Suravidvish, pl. (°ah) ("enemies of the gods") = Asura, pl.: III, †8798 (*Kāleṣasāññān*).
Suravithī ("way of the gods"). § 336 (Indralokābhig.): III, 43, 1767 (*nakshatraghāṇam vipulam S°ti viçrutam*).
Sureṣa¹ = Agni: II, 1147.
Sureṣa² = Brahmān: XIII, †4941.
Sureṣa³ = Īva: VII, 9535; XII, 10245.
Sureṣa⁴ = Indra: III, 1848; VII, 2233 (?), †4665 (°ātma-samudbhavena, i.e. Arjuna), 6464 (°tvaṃ *gataḥ Çakraḥ*); VIII, †4528 (°-*Vairocanaḥ yathā*, sc. *sannipātah*), †4594 (*yathā S° Ditiyaiḥ khatāṅgah*), †4963 (*Baliṃ (Balam, B.) niyamyeva S°-Keçavaṃ*); XIII, 591, 819 (Īva in the shape of I.).
Sureṣa⁵ = Viṣṇu: III, 10928; XIII, 6959 (1000 names).
Sureṣa⁶ = Yama: III, 16776.
Sureṣa⁷, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4360 (enumeration).
Sureṣa⁸, v. *Suveṣa*.
Sureṣvara¹ = Agni: II, 1150.
Sureṣvara² = Īva: I, 8123; XIII, 790 (?), 945, 6339 (*Vṛshabhāṅkah*).
Sureṣvara³ = Indra: I, 2927, 5076, 8228 (*pravavarsha*); III, 1526 (*Çakram*), 8411, 12257, 13597 (*tacaraḥ*), 14370, 14409, 14410, 14971, 15014, 16971; V, 4058, 4982 (*na va-varsha*); VI, 213 (*Çakraḥ*); VII, 3472, 8433; VIII, †4660; XII, 2432, 6440, 8192, 8257, 10133, 10135; XIII, 532 (I°), 2269, 3569, 7309; XVII, 75.
Sureṣvara⁴ = Nahusha: V, 370, 376, 404; XIII, 4751.

Sureṣvara⁵ = Nara: III, 15805 (N°).
Sureṣvara⁶ = Viṣṇu: V, 420 (?); XIII, 6980 (1000 names).
Sureṣvara⁷, a Rudra. § 665 (Mokshadh.): XII, 208, 7585.
Sureṣvari = Durga (Umā): IV, 202.
Surendra¹ = Indra, q.v.—Do.² = Nahusha, q.v.—Do.³ = Īva: XIII, 887.
Surendraloka = Indraloka: VI, †1190.
Sureṇu, a river, one of the seven Sarasvatīs. § 615 (Saptasārasvata): IX, 38a, 2189, 2211, 2214 (arose at the sacrifice of Dakṣa at Gaṅgādvāra).
Suretara, pl. (°ah) ("others than Suras") = Asura, pl.: VIII, 1429, 1435 (C. by error 's°).
Surocanā, a mātṛ. § 615u (Skanda): IX, 460, 2647.
Suroman, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of Takshak's race).
Surottama¹ = Brahmān: VII, 2077; VIII, 1334.
Surottama² = Indra: I, 1290; XII, 3575, 3817, 3825; XIII, 283 (B. *Surādhipa*).
Surottama³ = Kṛṣṇa (Viṣṇu): III, 13570; XII, 1686, 1852; XIII, 723.
Surottama⁴ = Skanda: III, 14408, 14447.
Surottama⁵ = Vāyu: I, 4771.
Surottama, dual (°au) = the Aśvins: III, 10348.
Suruc, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101a, 3588.
Suruci = Viṣṇu (1000 names).
Surūpa = Īva: XIII, 1157 (1000 names); XIV, 192 (B. *Purushāya*).
Surūpā, name of a cow. § 564 (Mātaliyop.): V, 102, 3609 (*Saurabhi*, supporting the eastern quarter).
***Sūrya**¹ (the sun), identified with Savitr and Vivasvat, and = Āditya. [§ 3 (Anukram.): I, 1, 42 (the twelve forms (sons) of Vivasvat (cf. *Āçāvaha*) seem to be forms of the sun)].—§ 4 (do.): I, 1, †185 (*yadā Vāyuh Çakra-Sūryau ca yuktau Kaunteyānam anulomā jayāya*).—[§ 11 (Parvasaṅg.): I, 2, 419 (*Raveḥ*), 420 (*Tigmāṇṣum*), (all. to § 310)].—§ 28 (Amṛtamanthana): I, 19, 1162 (*Candra-S°abhyām*), 1166 (do., Rāhu swallows up the sun and the moon [at the eclipses] because they discovered him drinking amṛta).—§ 33 (Garuḍa): I, 23, 1249 (*Thapanah*, Garuḍa is identified with S.).—§ 34 (do.): I, 24, 1264 (S. would burn the world).—§ 35 (Aruṇa): I, 24, 1270 (Aruṇa was placed before S. as his charioteer and took away his energy (*tejah*)).—§ 81 (Karna): I, 63, 2427 (father of Karna, cf. § 131, etc.).—§ 92 (Amṣāvat.): I, 65, 2535 (*dovānam Sūrya-Candra-masau*, different from the Dānavas of the same names).—[§ 131 (Kuntī): I, 67, 2771 (*Arkam*, begat Karna on Kuntī, cf. § 175 and § 547)].—[§ 131b (Karna): I, 67, 2784 (*Divakarasya* . . . *aṇṣam*, sc. Karna)].—§ 175 (Karna-sambhava): I, 111, (4393) (begat Karna on Kuntī, cf. § 131 and § 547).—[§ 208 (Astradarçana): I, 136, 5381 (*Bhāskarasya* . . . *aṇṣah Karnaḥ*), 5383 (*Bhāskarasyātmāsambhavaḥ* = do.), 5402 (*Bhāskarah*, assisted Karna by dispersing the clouds)].—§ 222 (Tapatyup.): I, 171, 6527, 6530; 173, 6595 (bestowed his daughter Tapatī on Samvarana).—[§ 246 (Sundopasundop.): I, 211, 7682 (*Candrādityau*)].—§ 270 (Brahmasabhāva): II, 11, 429 (took Nārada with him to the palace of Brahmān).—§ 310 (Āranyakap.): III, 8, 146 (having described the activity of the sun (S. from compassion with the hungry creatures the sun during his northern course draws up water, and during his southern course he enters

the earth with his heat. The moon, the lord of the plants (*Ośadhīpatiḥ*) converts that water into clouds of rain, which he pours down; thus [from the combination of water and heat] the plants are produced. Thus, the vegetables of the six tastes (*ṣaṣṭrasāh*) which constitute the food of all creatures, have their origin from the sun) *Dhaumya* then enumerated the 108 names of *Sūrya* (a). 158.—§ 310b (do.): *Yudhishtīra* praised *S.* saying: "Thou art the eye of the universe, and the soul of all corporeal existences. Thou art the origin of all creatures, and the embodiment of acts of religious men. Thou art the goal of all the *Sāṅkhyas* and the final end of the *Yogins*. Thou art a door not fastened through bolts and the goal of those who desire emancipation. Thou sustainest, discoverest, sanctifiest, and supportest the world. *Brahmans* versed in the *Vedas* adore thee with different hymns. Thou art adored by the *ṛshis*. *Siddhas*, *Cāraṇas*, *Gandharvas*, *Yakṣas*, *Guhyas*, and *Pannagas* follow thy chariot through the sky, the thirty-three gods, the hosts of *Vaimānikas*, with *Upendra* (i.e. *Vishṇu*) and *Mahendra*, the principal *Vidyādharas*, the *Guhyas*, the seven divine and human *Pitṛganas*, the *Vasus*, the *Maruts*, the *Rudras*, the *Sādhyas*, the *Murcīpas*, the *Vālakhilyas*, and other *Siddhas*, have obtained success by adoring thee. *Čarṇagadhanvan's* discus by which he humbles the *Asuras*, has been forged by *Viçvakarman* through thy energy. Thou illuminest the whole earth with her 13 *dīpas*; thou art the beginning and the end of the day of *Brahmān*, which consists of 1000 *yugas*; thou art the lord of the *Manus* and of their sons, of the *manvantaras* and of their lords; at the time of universal destruction the *Saṃvartaka* fire is born from thy wrath; then clouds, begotten of thy rays, bring about the appointed deluge; dividing thyself into twelve suns thou then drikest up the ocean with thy rays. Thou art *Indra*, *Vishṇu*, *Brahmān*, *Prajāpati*, *Agni*, the subtle mind, etc.; he who adores thee on the sixth and seventh lunar day with humility and tranquillity of mind obtains the grace of *Lakṣmī*; I bow also to thy followers: *Māthara*, *Aruṇa*, *Danḍa*, etc., who whirl thunderbolts (so *Nil.*), and to the celestial *mātrās*: *Kaṣubhā*, *Maitrī*, etc. (enumerated by *Nil.*). (He who recites this hymn, concentrating his mind, obtains from the sun what he asks for, etc.; *Brahmān* had communicated it to *Čakra*, and *Čakra* to *Nārada*, and *Nārada* to *Dhaumya*, and *Dhaumya* to *Yudhishtīra*; it leads the reciter to the *Sūryaloka* (v. 206-10)): III, 3, 192.—[§ 310 (do.): III, 3, 200 (*Bhāskarāḥ*), (201) (*Vivastān*), 216 (*Divākaraṭ*), (gave to *Yudhishtīra* a copper vessel, the food cooked in which became inexhaustible)].—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 480 (*Kṛṣṇa* becomes *S.*, etc.).—§ 332 (*Mahādevastava*): III, 39, 1628 (among the names of *Čiva*).—[§ 373 (*Prayāga*): III, 85, 8217 (*Tapanasya sūta* . . . *Yamunā*).—[§ 384 (*Agastyop.*): III, 103, 8778 (*Bhāskarasya nagottamaḥ*, i.e. *Vindhya*).—§ 385 (*Vindhya*): III, 104, 8783, 8784 (*Bhāskara*, 8786 (*ā-Candramasor mārgaṃ*), 8789 (do.), (*Vindhya's* asking *S.* to circumambulate it).—[§ 400 (*Tīrthayātrāp.*): III, 118, †10225 (*Divākarasya*, sc. *dyatanam*).—§ 417 (*Yavakṛtop.*): III, 138, 10808 (*rahasyavedam* . . . *Sōya*, applied by *Arvāsasu*).—§ 421 (*Gandhamādanapr.*): III, 142, 10906.—§ 439 (*Yakṣayuddhap.*): III, 163, 11867 (*ā-Candramasau*, go round *Meru*).—§ 473 (*Mārkaṇḍeyas*): III, 200, †13479 (*śeṭāṣ ca gāvaḥ*).—[§ 493 (*Āṅgīrasa*): III, 221, 14182 (*Gavām patiḥ*).—§ 521 (*Draupadīharanap.*): III, 262, 15493 (*ā-dattakṣhayānnena*, cf. § 310); [263, 15541 (*śihāyām Bhāskaradattāyām*, do.)].—§ 546 (*Kuṇḍalā-*

haranap.): III, 300, 16924, 16927 (*yogarddhīraparān*); 301, (16958); 302, (16987), 16994, 16996 (*S.* appeared to *Kaṛṇa* in a dream and warned him against *Indra*, and advised him at any rate to ask for the *čakti* of *Indra*).—§ 547 (*Kaṛṇa*): III, 303, 17013; 306, (17082), 17083, †17091, (†17094); 307, (17109), (17115), (17118), 17121, (17122), 17123; 309, 17173, [310, 17195 (*Karṣṇ*)] (the story of *Kaṛṇa's* birth, etc., cf. § 131 and § 175).—§ 551 (*Kienka-vudhap.*): IV, 15, 449 (appointed a *Rākṣasa* to protect *Draupadī*); [16, 462 (*Arkena*, do.)].—§ 565 (*Gālavacarita*): V, 108, 3771 (*atra*—i.e. in the east—*dattāni Sōya yajāṃṣi*, *S.* gave the *Yajurveda* [to *Yajñavalkya*]); 109, 3789 (*Sāvarni* and the son of *Yavakṛta* set in the south a limit which *S.* cannot overstep), 3795 (the *ṛshi Cakradhanus* was born from *S.*); 110, 3813 (ordered *Dhrujavatī* to stop in the sky); [117, 3967 (*reme* . . . *Prabhāvatyāṃ yathā Ravīḥ*)].—§ 569 (*Bhagavadīyanap.*): V, [141, 4757 (*Bhāskarāt*, father of *Kaṛṇa*); 145, 4920 (*Tapanaḥ*, do.)]; 146, 4929 (*S.* declared that he was the father of *Kaṛṇa*).—[§ 575 (*Bhūmip.*): VI, 11, 403 (*Somārkaṇḍ*)].—§ 575f (do.): The diameter of *Sūrya* (the Sun) is 10,000 *yojanas*, his circumference 35,800 *yojanas*; VI, 12, 485.—§ 603a (*Čiva*): VII, 201, †9457 (*ā-Candrau*, identified with *Čiva*).—§ 603 (*Nārāyaṇāstramokṣap.*): VII, 202a, 9595 (identified with *Čiva*).—§ 605 (*Kaṛṇap.*): VIII, 32, 1347 (*Arūṇaṇā yathā sardham tamaḥ Sōya ryapohati*), 1348 (dual, *yathā*), 1349 (*āArūṇau yathā*).—§ 608 (do.): VIII, 68, †3392 (*ōya bhāṣā*); 87, 4430, 4431 (wished that *Kaṛṇa* might vanquish *Arjuna*).—§ 615a (*Skanda*): IX, 45γ, 2506 (came to the investiture of *Skanda*), 2533 (gave two companions to *Skanda*).—[§ 620 (*Čṛaddhap.*): XI, 27γ, 811 (*Bhāskarāt*, father of *Kaṛṇa*).—[§ 621 (*Rājadh.*): XII, 6, 148 (*Bhāskarena*, all. to § 569), 149 (*Divākarena*, do.), 150 (*Bhānuḥ*)].—§ 641 (do.): XII, 78, 2922 (identified with the horse); [122, 4499 (*Bhāskaraṃ*, was made lord of all luminous bodies (*tejasām*))].—§ 680b (*Tulādhāra-Jāulisamv.*): XII, 265, 9449 (*Čṛaddhā Vairavati* . . . *Sōya duhita*).—[§ 702 (*Mokṣadh.*): XII, 293, 10754 (*na-Mātharam*, gratified by *Čaibya*)].—§ 707 (do.): XII, 314, 11612 (the *adhidaivata* of the eye); 319, 11726, 11745 (*Yajñavalkya* obtained the *Yajurveda*, the *Čatapatha Brāhmaṇa*, etc. from *S.*) (a), 11752.—[§ 712 (*Čukotpatti*): XII, 324, 12175 (*Divākara-Niçakarau*).—§ 717c (*Uparicara*): XII, 336, 12714 (*Satvatam vidhiṃ* . . . *prāk Sūryamukhamiṣṭam*).—§ 717b (*Nārāyaṇīya*): XII, 340, 12983, 12985, 12986 (*ānugamibhiḥ*, *S.* repeated the description of the glory of *Nārāyaṇa* to the *ṛshis* who followed him); 341λ, 13017.—§ 718b (*Uñchavṛttiyup.*): XII, 363, 13916, 13917 (*ā ira-parāḥ*); 364, (13918), 13924.—[§ 731b (*Aṣṭārakra-Diksamv.*): XIII, 20, 1492 (*Sahasrāmṣuṃ*, worshipped by *Aṣṭāvakra*).—§ 747 (*Ānuçāsanik.*): XIII, 84γ, 3978 (identified with the horse).—§ 752b (*Čattropānahotpatti*): XIII, 95, 4606 (*Jamadagnē ca saṃvādam Sōya ca*), 4618-21, 4628; 96, 4631, 4632, 4634 (4635), 4636, 4641, (4642) (when *Renukā* was afflicted by the rays of the sun, *Jamadagni* would pierce *S.*, who then, disguised as a *brahman*, gave him an umbrella and a pair of sandals).—§ 768b (*Umā-Maheçvara-samv.*): XIII, 146γ, 6751 (*ōya ca Suvarāla*, sc. *sādhvī*).—[§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6831 (*Dakṣahayanyāḥ* . . . *Ādityaḥ*, father of *Manu*)].—§ 772m (*Ātri*): XIII, 157, 7299 (*Svarbhānu* pierced the Sun and Moon, then *Atri* assumed their forms).—§ 773d (*Čiva*): XIII, 161λ, 7497 (identified with *Čiva*).—[§ 789 (*Putradarçā-*

nap.): XV, 30, 826 (*Dicākaraṃ*), 827 (*Sahasrāṃcuḥ*), 830 (*Tigmāṃcuḥ*) (*S. begot Karṇa*).

Cf. Savitr, Vivasvat, and the following synonyms:—
Āditya, q.v.

***Amṣumat** ("radiant"): I, 6529; III, 2234 (? *iva*); VII, 18131 (? *Rāhu-A°loḥ*).

***Arka**, q.v. (add. I, 3572, 4396; II, 80 (*°sya*, sc. *sabha*); III, 175; IV, 462; V, 4909).

***Bhānu**, q.v. (add. III, 166, 1664, 8782, 16996, 17074, 17141; V, 4931; VIII, 15042).

***Bhānumat**, q.v. (add. I, 6604; III, 17175).

***Bhāskara**, q.v. (add. I, 1469 (*Arunaḥ* . . . *Bh°sya puraḥsaraḥ*), 4389, 5402, 6600; III, 159, 437 (*paryadhāvata* . . . *Svarbhānur iva Bh°m*), 486, 8778, 8784, 10641, 15541, 16979, 16984; V, 4757, 4929; VII, 1502, 9600 (identified with *Çiva*)).

Çukra, q.v.

Dākshāyanya, ***Dīptāṃcu**, q.v.

***Divākara** ("day-maker"): I, 1254, 2784 (*°sya* . . . *aṃcam*, sc. *Karṇa*), 6607; II, 427; III, 163, 193, 200, 216, 7062 (*Rāhugraṣṭe*), 10225, 10808, 13945, 17077, 17175; IX, 1173 (*°patham*); X, 24; XII, 149, 12175; XV, 826.

Gavām patih ("lord of rays"): III, 192, 14182.

Gopati, **Lokeçvara**, **Maricīn**, **Pataṅga**, q.v.

Prakāçakarma ("light-maker"): V, 4920 (*Tapanah*).

Prakāçakartr (do.): I, 2772, 4398.

***Raçmivat** ("radiant"): III, 16926.

***Ravi**: I, 42, 419, 1274, 1246; III, 192, 205, 2132, 8437, 17195; V, 3967 (*reṇa* . . . *Prabhāvatyaṃ yathā R°iḥ*); XVIII, 167.

***Sahasrakirana** ("thousand-rayed"): XIII, 428.

***Sahasrāṃcu** (do.): I, 6601; II, 427; III, 16940, 16994, 17098; XIII, 1492; XV, 827.

Suraçreshtha, **Svarbhānuçatru**, **Svarbhānu-sūdana**, **Tamoghna**, q.v.

***Tapana** ("warming"): I, 1249, 4398, 6635, 6609; III, 192, 8217 (*°sya sūtā* . . . *Yamunā*), 17138; V, 4920.

Tapishnu, **Tigmāṃcu**, **Ushnaraçmi**, **Vibhāvasu**, **Vibudhaçreshtha**, **Vihāṅgama**, **Virocana**, q.v.

[*Remark*.—Besides the above synonyms, other epithets of the Sun are found in hymns, esp. III, 166–199.]

Sūrya's 108 names (III, 146–157). The names are the following (according to Nil.): *Açrattha* (v. *Sampvatsarakaro* 'çvatthah'), *Ādidēvo* 'diteḥ sūtaḥ', 155; *Aindhana*, 149; *Aja*, 146; *Ālolupa*, 156; *Amça*, 152; *Ananta*, 154; *Āṅāraka*, 147; *Āpaḥ*, 147; *Aravindāksha*, 156; *Arihan*, 152; *Arka*, 146; *Aryaman*, 146; *Bhaga*, 146; *Bhānu*, 154; *Bhātadi*, 155; *Bhātapati*, 153; *Bhātāçraya*, 153; *Brahmān*, 148; *Brhaspati*, 147; *Budha*, 147; *Carācarātman*, 157; *Çāçvata*, 151; *Çanaicçara*, 148; *Çauri*, 148; *Çaya* (B., *Jaya*, C.), 154; *Çighraga*, 155; *Çuci*, 148; *Çukra*, 147; *Dehakartṛ*, 159; *Dhauvantari*, 155; *Dharmadhvaḥ*, 149; *Dhātṛ*, 146; *Dhāmaketu*, 155; *Dīptāṃcu*, 148; *Drādaçātman*, 156; *Dvāpara*, 150; *Gabhasmat*, 146; *Indra*, 148; *Jāḥaro* 'gniḥ', 149; *Jaya* (C., *Çaya*, B.), 154; *Jimūta*, 152; *Jivana*, 152; *Kalā*, 150; *Kālā*, 146; *Kalacakra vibhāvāsuh*, 151; *Kalādhyaksha*, 152; *Kaliḥ sarvomalāçrayaḥ*, 150; *Kāmada*, 154; *Kapila*, 154; *Karūṇavita*, 157; *Kāshṭha*, 150; *Kha*(m), 147; *Kṛta*(m), 150; *Kohapa*, 150; *Kohāpa*, 150; *Maitreya*, 157; *Manah*

suparnaḥ, 155; *Mokshadāraṃ Trivishṭapa*(m), 156; *Mṛtyu*, 146; *Muhūrtāḥ*, 150; *Parāyana*(m), 147; *Pitā*, *matā*, *pitā-mahāḥ*, 156; *Prabhākara*, 146; *Prāçāntāman*, 157; *Prājā-dhyaksha*, 152; *Prāṇadhārana*, 155; *Prthivī*, 147; *Puruṣa*, 151; *Puṣan*, 146; *Ravi*, 146; *Rudra*, 148; *Sāgara*, 152; *Sandana*, 151; *Sampvatsaro vahnih*, 153; *Sampvatsarakaro* 'çvatthah', 151; *Sarvadātunishocitṛ*, 154; *Sarvalokana-maskṛta*, 153; *Sarvasyādi*(h), 153; *Sarvatomukha* (*°su* C.), 154; *Savitr*, 146; *Skanda*, 148; *Soma*, 147; *Sraṣṭṛ*, 153; *Sukhmātman*, 157; *Sūrya*, 146; *Sevargadvāraṃ prajādvāraṃ*, 156; *Tamonuda*, 152; *Tejas*, 147; *Tejasāṃ patih*, 149; *Tretā*, 150; *Tvaṣṭṛ*, 146; *Vaidyuto* 'gniḥ', 149; *Varada*, 154; *Varuṇa*, 148, 152; *Vāyu*, 147; *Vedakartr*, 149; *Vedāṅga*, 149; *Vedacāhana*, 149; *Viçāla*, 154; *Viçvakarma*, 152; *Viçvātman*, 157; *Viçvatomukha*, 157; *Vishnu*, 148; *Vivasvat*, 148; *Vyaktāvyakta*(h), 151; *Yama*, 148; *Yama*, 150; *Yogin*, 151.

Sūrya¹, an Asura. § 92 (*Amçāvat*): I, 65, 2534 (*°a-Candra-masau*, sons of Danu), 2535 (do., not to be confounded with the gods of the same name).—§ 130 (do.): I, 67, 2694 (*mahāsuvaḥ*, incarnate as king Daradu). Cf. Asura.

Sūrya² = Mahāpuruṣa (Mahāpurushastava).—Do.⁴ = Çiva (1000 names¹⁻²).—Do.³ = Vishnu (1000 names).

Sūryabhāsa, a Kuru warrior: § 593 (*Abhimanyuvadhap*): VII, 48_x, 1900 (slain by Abhimanyu).

Sūryaçrī, a Viçvadeva. § 749 (*Ānuçāsanik*): XIII, 91_γ, 4358.

Sūryāda ("devourer of the sun") = Rāhu (?): XII, 11752.

Sūryadatta, a follower of Virāṭa. § 552 (*Goharaṇap*): IV, 31, 1014 (description of his coat of mail); 32, 1057.—§ 561 (*Yānasandhip*): V, 57_E, 2237 (*°adibhir viraiḥ*, follow Virāṭa).—§ 572 (*Rathātirathasāṅkhyānap*): V, 171, 5907 (a ratha in the army of Yudhisṭhira).—§ 600 (*Ghaṭotkaca-vadhap*): VII, 158_x, 7011 (only B.).—§ 604 (*Karṇep*): VIII, 6, 184 (had been slain by Droṇa).

Sūryadhvaḥ, a prince. § 232 (*Svayamvarap*): I, 186, 6990 (present at the svayamvara of Draupadī).

Sūryadhvajapatākin = Çiva (1000 names¹).

Sūryaja ("the son of Sūrya (the Sun)") = Karṇa: VI, 5826 (only B.); XII, 22, 64, 82; XV, 452, 453, 454; XVIII, 35.

Sūryajā ("the daughter of Sūrya (the Sun)") = Bhadrāḥ: III, 14184 (*B°*).

Sūryāksha, a king. § 130 (*Amçāvat*): I, 67, 2693 (incarnation of the Asura Kṛathana).

Sūryaloka ("the world of Sūrya"). § 310_b (*Sūrya*): III, 3, 210 (*°m sa gaoçhati*, sc. by reciting the hymn to the Sun).—§ 364 (*Tīrthayātrāp*): III, 83, 6019 (*°n ca gaoçhati*), 6070 (*°m avāpnuyāt*).—§ 370 (do.): III, 84, 8091 (*°n ca gaoçhati*).—§ 456 (*Sarasvatī-Tūrkaḥyasaṃp*): III, 186, 12722.—§ 746 (*Ānuçāsanik*): XIII, 79_κ, 3766 (*°o mahiyate*).—[§ 757 (*Hastikūṭa*): *Gautama* said: Next (read *tato* with B.) [to Somaloka] other eternal regions (*lokāḥ*) blaze free from passion and darkness and sorrow, the place of the sungod (*Ādityadevasya*). *Dhṛtarāṣṭra* said: This region is for those who are attentive to the study of the *Vedas*; devoted to the service of their preceptors, observant of penances and excellent vows, firm in truth, never gainsaying their preceptors, always alert, ever ready in the service of their gurus, pure, of restrained speech, well versed in the *Vedas*: XIII, 102, 4874 (*lokāḥ* (C. has by error *kolāḥ*) . . . *Ādityadevasya pado* (B., *°am*)).]

Sūryamāla = Çiva (1000 names¹).

Sūryanetra, a Suparna, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3598.

Sūryaputra¹ ("the son of Sūrya (the Sun)") = Çanaicçara (the planet Saturn): VI, 81 (*Bhagaṇa nakṣhatram ākranya S'ena piḍyate*, omens); XII, 13692 (Ç°).

Sūryaputra² (do.) = Karna: XVIII, 140 (*Kaunītyaḥ . . . Rādheyāḥ*, only C., B. has *Sataputragrajaḥ*).

Sūryaputra³ (do.) = Manu Vairasvata: XII, 4510 (M°), 6187 (M°).

Sūryaputra⁴ (do.) = Sugrīva (the monkey king): III, 11194 (S°).

Sūryaputra⁵ (do.) = Yama: XII, 7199, 7231.

Sūryaputra, dual (°au) = the Aṣvins: XIII, 7309 (*Aṣvinau*).

Sūryasambhava ("the son of Sūrya (the Sun)") = Karna: III, 17173 (K°).

Sūryasāvitra, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359.

Sūryatīrtha, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6018.

Sūryavarcas, a Devagandharva. § 101 (Amçāvat.): I, 65, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (present at the birth of Arjuna).

Sūryavarman, a Trigarta king. § 785 (Anugītāp.): XIV, 74, 2149 (*Trigartarājānam*), 2151 (vanquished by Arjuna).

Susaha = Çiva (1000 names²).

Susāman, a brahman. § 286 (Rājasūyikāp.): II, 33, 1238 (*Dhanañjayānām rahabhāḥ*, acted as sāmaga at the rājasūya of Yudhishtira).

Susankṣhepa = Çiva (1000 names²).

Susankula, a king. § 279 (Arjuna): II, 27, 1020 (vanquished by Arjuna on his digvijaya).

Susarana, **Sushādha** = Çiva (1000 names²).

Sushena¹, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāṣṭra's race).

Sushena², a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2732.—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117α, 4546.—§ 571 (Ulūkādūtāgamanap.): V, 160, †5531 (the same?, °*Çitrāyudhanāganakram*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); 161, †5574-75 (repetition of v. 5531, omitted in C.).—§ 581 (Bhīṣmayadhāp.): VI, 64κ, 2837 (among fourteen sons of Dhṛtarāṣṭra who attacked Bhīmasena), 2813 (slain by Bhīmasena).—§ 599 (Jayadrathavadhāp.): VII, 127ν, 5178 (attacked Bhīmasena), 5204 (slain by Bhīmasena).—§ 604 (Karna): VIII, 7, †206 (*tavātmapajāḥ*, i.e. Dhṛtarāṣṭra's, still alive). Cf. Sushena¹.

Sushena³, son of the elder Parikshit. § 154 (Pūruvaṃç.): I, 94, 3744.

Sushena⁴, a prince. § 232 (Svayamvarap.): I, 166, 6996 (present at the svayamvara of Draupadī).

Sushena⁵, son of Jamadagni. § 396 (Jamadagni): III, 116, 10180.

Sushena⁶, a monkey. § 535 (Setubandhana): III, 263α, 16270 (the father-in-law of Vālin, came to Rāma with a crore of monkeys).—§ 541 (Indrajidvadhā): III, 269α, 16468.

Sushena⁷, various Kuru warriors. § 593 (Abhimanyuvadhāp.): VII, 37α, 1610, 1614 (slain by Abhimanyu).—§ 605 (Karna): VIII, 11ν, 419 (in the makar-avyūha of Karna).—§ 610 (Çalyap.): IX, 6ξ, 294.

Sushena⁸, son of Karna. § 608 (Karna): VIII, 48, 2251 (*Karṇasya putrau . . . S'ḥ Satyasenaḥ ca*), 2257, 2264, 2265, 2267, 2269, 2270, 2271, 2272 (fought with Bhīmasena and

Nakula); 49, 2329 (°*ṇ Satyasenaḥ ca*, pierced by Yudhishtira); 66α, 3311 (protected Karna); 76, †8812 (*Karṇasya putrau*), †8817 (Uttamaufas cut off the head of S.).—§ 611 (Çalyap.): IX, 10, 481 (*Karṇaputrau . . . S'ḥ Satyasenaḥ ca*), 489, 490, 492, 495, 500, 504, 506 (fought with Nakula who slew him). Cf. Karna putra, Karnaṭmaja.

Sushena⁹ = Kṛṣṇa: XII, 1511. — Do.¹⁰ = Viṣṇu (1000 names).

Sushenamātr ("the mother of Sushena⁹"). § 619 (Strivilāpāp.): XI, 21, †614 (i.e. the wife of Karna).

Susnāta = Mahāpuruṣa (Mahāpuruṣastava).

Susthala, pl. (°āḥ), a people. § 273 (Rājasūyārambhāp.): II, 14, 590 (among the people who fled from fear of Jarāsandha).

Susvapna = Çiva (1000 names²).

Susvara, a Suparna, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3599.

Sūta¹, the ancestor of the Sūtas. § 641 (Pṛthu Vainya): XII, 59, 2233 (°*Māgadhaḥ*, the eulogists of Pṛthu Vainya), 2234 (Pṛthu Vainya gave S. Anūpadeçu).

Sūta², a ṛṣi. § 637 (Rājadh.): XII, 47η, 1599 (among those who surrounded Bhīṣma).

Sūta³, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 256.

Sūta⁴ ("belonging to the Sūta caste or tribe") = Adhiratha: III, 17151 (°*vishayam*), 17153 (A°), 17157 (A°), 17160, 17167; V, 4762 (A°); VI, 5841.

Sūta⁵ (do.) = Bandir: III, †10613.

Sūta⁶ (do.) = Karna: I, †7026, †7027; IV, 1567; VII, 7047 (°*ādharma*), 7049; VIII, 1784, †1968 (?), †1969, 2010, 3170, †3528 (°*mātā*), 3881 (°*ānikam*), 4760; XII, 100.

Sūta⁷ (do.) = Kicaka: IV, 451, 764, 767, 880, 972.

Sūta⁸ (do.) = Lohitāksha: I, 2119 (L°), 2173, 2177 (L°).

Sūta⁹ (do.) = Lomaharṣhaṇa: I, 1026 (L°).

Sūta¹⁰ (do.) = Sañjaya: I, †166, †205, 216, 245 (*Gāvalganiḥ*), 2426 (*jajñe S'ḥ Gāvalganāt*); III, 1916, 1945, 1968 (S°), 1969, †2012; V, †679, †682, †691, †698, †738, †754, †755, †763, †764, †809, †824, †871, †888, †890, †895, †912, 1792, †1812, †1834, †1915, 1968, 1977, 2094 (only C., but read with B. *samāhaya* instead of *samāḥ Sata*), 2289, 2346; VI, 385, 2717, 2908, 3641; VII, 311 (*Gāvalganiḥ*), 429, 1053, 1057, 1492, 1833, 3023, 3051, 3046, 4995, 5366, 5459, 5538, 5558, 5667, 6686, 6694, 7090, 7092, 8264; VIII, 84 (*Gāvalganiḥ*), 85, 87, 90 (S°), 248, 261, 271, 1170, 1253, 1265, 2441; IX, 15, 21, 25, 59, 84, 98, 110, 1586; XI, 332 (*Gāvalganiḥ*), 779 (S°), 782 (S°); XII, 1695 (S°); XV, 444 (*Gāvalganiḥ*).

Sūta¹¹ (do.) = Ugraçravas (B. has generally Sauti): I, (93), (866), (892), (910), (939), (975), (1094), (1144), (1235), (1566), 1660 (also B.), (1747), (1787), (1802), (1813), (1856), (2004), 2169 (also B.), (2192); XII, (13003), 13010 (also B.), (13311), (13457).

***Sūta**, mostly pl. (°āḥ), name of a caste [or tribe]: I, 2029 (sg. *Paurāṇikāḥ*), 2783 (°*kule*, sc. Karna), 6940 (°*māgadhaḥ*), 7056 (°*māgadhasaṅghāḥ*), 7777 (*Paurāṇikāḥ*); II, 102, †2200 (sg. = the prātikāmin), 2208 (do., do.), 2210 (do., do.), †2214 (do., do.), †2219 (do., do.), †2220 (do., do.); III, †14750 (*māgadha-s'pagaiḥ*), 15325, 17173 (°*kule*, sc. Karna); IV, 541 (°*māgadhaḥ*), †2189, 2279, 2365; V, †1314, 3144 (*bandinūgadhasūtaiḥ*), 3333 (°*māgadhaḥ*), 4768 (a people), 4918 (°*kule*, sc. Karna), 7620 (°*māgadhabandināḥ*); VI, 4433; VII, 176 (°*māgadhabandinām*), 177 (only C.), 2517 (°*māgadhabandinīḥ*), 2739 (do.), 2912, 2938 (only B.),

2996, 3016; VIII, 12 (°māgadhābandibhīḥ), 1372, 1615 (°kule, sc. Karna), 1616 (°kulodbhavaḥ, sc. Karna), 4419; XII, 100 (brahmakṣatrantare jātaṃ s°ṃ, sc. Karna), 1386 (°air Māgadhāiḥ ca), 3202 (sg., Paurāṇikam), 10878 (°māgadhāiḥ); XIII, 2571 (sg. son of a brāhmaṇi and a kṣatriya), 5768; XV, 624.—Do. pl. = Kīcaka, pl.; IV, 800, 812, 815, 817, 827 (°śaṭṣatani), 830, 834, 848.

Sūtaja¹ ("son of the Sūta") = Karna: III, 307, 15247, 15248, 15289, 15278, 17202; V, 5838, 5839, 7594; VI, 5840; VII, 5296, 5364, 5468, 5545, 5747, 6364, 6400, 6988, 7003, 7017, 7842, 8084, 8271; VIII, 300 (only B.), 310 (all. to Dyūtap.), 922, 955, 1267, 1669, 1746, 1921, 2303, 2330, 3106, 3187, 3395/96 (only B.), 3546, 3625, 3798, 4167, 4332, 4345, 4358, 4505, 4658, 4697, 4700; XII, 46.

Sūtaja² (do.) = Ugraçravas: I, 1436, 2043, 2142, 2205; XII, 13308.

sūtaja (do.), said of various charioteers (sūtāḥ) [of the Sūta caste?]: III, 741 (i.e. Dārūki); VII, 1544 (i.e. Sumitra).—Do., said of the prātikāmin: II, 2204, 2205. Cf. Sūta, pl.

Sūtanandana¹ (do.) = Adhiratha: I, 4403.

Sūtanandana² (do.) = Karna: I, 7438; III, 14893, 15252, 15257; VI, 5828/29 (only B.); VII, 5477, 5592, 5782, 6984, 7473, 7978, 8354; VIII, 919, 969, 2438, 4038, 5031 (nihate).

Sūtanandana³ (do.) = Sañjaya: III, 1977.

Sūtanandana⁴ (do.) = Ugraçravas: I, 2, 270, 286, 1546, 1555, 2199.

Sutañjaya, a Kuru warrior. § 605 (Karna): VIII, 27λλ, 1078. Cf. Çatruñjaya.

Sutanu, daughter of Āhuka (cf. Harivaṃṣa v. 2029). § 273 (Rājasūyārambhap.): II, 14, 597 (Āhukasūtāṃ, given in marriage to Akrūru).

Sutantu, **Sutapas** = Viṣṇu (1000 names).

Sūtaputra¹ = Baudin: III, 10671.

Sūtaputra² = Karna: I, 1198, 5221 (Rādheyaḥ), 5222, 5423, 5424; II, 1712 (Rādheyaḥ), 12386; III, 1233, 1430, 1648, 8285 (K°), 110280, 114761, 14894, 14909, 14911, 15214, 15215, 15273, 15333, 15346, 15350 (K°), 15374, 17166 (°tvam), 117217, 17244; IV, 1629 (K°), 11664, 11678 (Faikartanaḥ), 11694, 2244; V, 131, 217, 222, 1755, 1850, 1812, 1944, 1953, 1958, 2290, 12425, 2829, 4357, 4727, 4928, 5301, 5502, 5547, 5599, 5663, 5706, 7577; VI, 11272, 1614, 4404, 4406, 4410, 4455 (Rādheya); VII, 34 (Rādheyaṃ), 48 (do.), 152, 184, 533, 1434, 1439, 3539, 4412 (°purogamāḥ), 5298, 5361, 5363, 5365, 5369, 5371, 5378, 5382, 5387, 5392, 5408, 5436, 5451, 5479, 5508, 5510, 5517, 5524, 5525, 5531, 5573, 5580, 5586, 5589, 5600, 5601, 5627, 5633, 5697, 5700, 5702, 5703, 5712, 5713, 5716, 5717, 5737, 5742, 5749, 5753, 5759, 5762, 5780, 5803, 6116, 6118, 6120, 6125, 6395 (K°), 6981, 6989, 7042, 7054, 7066, 7069, 7070, 7076, 7085, 7086, 7087, 7097, 7100, 7643, 7654, 7676, 7761, 7784, 7793, 7811, 7812, 7825, 7826, 7839, 7844, 7932, 7934, 7935, 7939, 7946, 7949, 7956, 7957, 7965, 7984, 7985, 7990, 18137, 18158, 18167, 8217, 8249, 18256, 8280, 8332, 8341 (sānugaḥ), 8342, 8343, 8348, 8350, 8355, 8363, 8682, 8889, 8902; VIII, 5, 33, 136 (Rādheyaḥ), 1199 (radham S°ya), 262 (hate), 335, 362, 408, 431, 491, 829 (°mukhāḥ), 923, 944, 945, 948, 965, 966, 983, 988, 991, 1264, 1374, 1629, 1697, 1713, 1775, 1781, 1795, 1798, 1799, 1961, 2138, 2288, 2300 (°mukhāḥ), 2311, 2315, 2316, 2320, 2404, 2418, 2428, 2430, 2433, 2437, 2443 (Rādheyaṃ), 2459, 2610, 2695, 2738, 2746, 2763, 2772, 2779, 2909 (°mukhāḥ), 2945, 3007 (hastikakeḥam . . . S°ya kotam), 3030, 3069, 3085, 3158, 3159, 3161, 3185, 3251, 3259, 3270, 3271, 3275, 3330, 13338, 13339, 13340, 13352,

13353, 13356, 13371, 13375, 13376, 13382, 13479, 13491 (K°), 13526, 13532, 3559 (°ratham), 3593, 3596, 13628, 13629, 3678 (°mukhāṇ), 3769, 3770, 3774 (K°), 3948, 3967, 3968, 3995, 4004, 4010, 4013, 4014 (°ratham), 4092, 4179, 4180, 4182, 4267, 4410, 4473, 4524 (Faikartanaḥ), 4536, 4539, 4552, 4553, 4554, 4565, 4570, 4599, 4602, 4603, 4646, 4649, 4673, 4711, 4773, 4776, 4787, 4813, 4820 (balam . . . hate-S°m), 4839 (hate), 4841 (do.), 4846 (do.), 4929, 4931, 5001 (Faikartanaḥ), 5002; IX, 6 (°vadham), 111 (pātitaṃ), 114 (K°), 127 (nihate), 131 (hate), 134 (do.), 139 (nihate), 216, 340, 366 (°sya nidhane), 383 (pātite), 1001 (nihate), 1296 (pātite); XI, 807 (Rādheyaṃ); XII, 23 (Rādheyaṃ), 50 (°tvam agatāḥ).

Sūtaputra³ = Kīcaka: IV, 412, 425, 456, 473, 474, 475, 476, 477, 479, 503, 671, 673, 720 (K°), 721, 738, 798.

Sūtaputra⁴ = Sañjaya: V, 686, 1693, 1723, 1911, 1945, 1970, 1803; VI, 306, 421; VII, 306; VIII, 33.

Sūtaputra⁵ = Ugraçravas: I, 359 (Laumakaraṣaṇinā), 861, 874.

Sūtaputra⁶, said of various charioteers (sūtas) [of the Sūta caste?]: III, 748 (i.e. Dārūki), 750 (do.); III, 2885 (i.e. Vāraṇeya); VII, 177 (i.e. the charioteer of Karna).—Do.⁷ = the prātikāmin: II, 12221, 2678 (prātikāminam).

Sūtaputra, pl. (dā) = Kīcaka pl.: IV, 796, 803, 804, 806, 808, 829, 839.—Do. = the brothers of Karna: VIII, 88.

Sutasoma, son of Bhīmasena (Pāṇḍava) and Draupadī. § 83 (Ādivaṃçāvatarana): I, 63, 2451 (enumeration of the sons of the Pāṇḍavas, C. has by error Sā°).—§ 130 (Amçāvata): I, 67, 2763 (do., C. has by error Sūtā°).—§ 159 (Pūruvaṃç.): I, 95, 13827 (do.).—§ 253 (Harañāharanap.): I, 221, 8039 (do.), 8042 (origin of the name).—§ 317 (Arjunābhigamanap.): III, 12, 533 (enumeration of the sons of Draupadī).—§ 511 (Draupadī-Satyabhāmasamv.): III, 235, 14731.—§ 578 (Bhīṣmavadhap.): VI, 45¹⁴, 1726 (C. has by error Çruta°, fights with Vikarna), 1727 (do., do.), 1728 (do., do.).—§ 583 (do.): VI, 79, 3486 (rescued Çrutakarman).—§ 592 (Samçaptakavadhap.): VII, 23°, 977 (born in the city Udayendu, description of his horses), 979 (origin of the name); 25, 1087, 1088 (fights with Vivimçati).—§ 600 (Ghaṭotkacavadhap.): VII, 168, 7556 (C. has Çruta°).—§ 605 (Karna): VIII, 25, 1010, 1011, 1013, 1019, 1022, 1026, 1030, 1032 (fights with Çakuni).—§ 608 (do.): VIII, 55λλ, 2665, 2667 (fights with Açvathāman); 82, 14181, 14188.—§ 611 (Çalyap.): IX, 10, 503 (Draupadasyaḥ), 506.—§ 616 (Sauptikap.): X, 8, 373, 374 (slain by Açvathāman). Cf. Draupadeya, sg. and pl.

Sutasomamātr ("the mother of Sutasoma") = Draupadī: III, 11913 (C. has by error °motra instead of °mātre).

Sūtasūnu¹ = Karna: VII, 6369; VIII, 13367.—Do.² = Sañjaya: V, 1687.

Sūtasuta (do.) = Karna: VIII, 3765, 14201, 14509, 14542.

Sūtatanaya (do.) = Karna: VII, 5359, 5368, 5370.

Sūtātmaja (do.) = Karna: VII, 7053, 7059, 8247; VIII, 14560, 14563, 14630, 14825.

Sutejana, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7009.

Sutejas = Sucetas. § 736 (Vīṭahavyop.): XIII, 30, 2000 (father of Varas).

Sūti, son of Viçvāmītra. § 7216 (Viçvāmītrop.): XIII, 4β, 256 (so C., B. has Bhātīḥ).

Sutikṣhṇadaçana = Çiva (1000 names°).

Sutīrtha = Çiva: VII, 9523; XIII, 1158 (1000 names°); XIV, 198 (so B., C. has Sa°).

Sutirthaka, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6024, 6026 (on the Ambumatī?).

Sutunga, a mountain. § 596 (Pratijñāp.): VII, 80, 2851 (only C., B. has *Satunga*).

Suvāc¹, v. Sadahsuva.

Suvāc², a brahman. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhishtira).

Suvāha, a warrior of Skanda. § 615u (Skanda): IX, 457, 2568.

Suvāhu, v. Subāhu.

Suvaktra¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2575.

Suvaktra² = Īva: XIII, 1158 (1000 names¹); XIV, 195.

Suvāmā, a river. § 574 (Jambūkh.): VI, 9a, 336.

Suvasus = Īva: XIV, 206.

Suvarcalā, the wife of Sūrya (the Sun). § 768b (Umā-Māheçvarasampr.): XIII, 1467, 6751 (*Sūryasya*, sc. *sādho*).

Suvarcas¹, son of Dhrtarāshtra. § 130 (Amçavat.): I, 67, 2737 (*Vātavoga-S^oau*).—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4549 (do.).—§ 232 (Svayamvarap.): I, 186, 6983 (present at the svayamvara of Draupadī).—§ 608 (Karnap.): VIII, 5188, 2447 (*Vātavoga-S^oau*, attacked Bhīmasena); 84, 4263 (do., slain by Bhīmasena).

Suvarcas², a prince. § 232 (Svayamvarap.): I, 186, 6989 (son of Suketu², present at the svayamvara of Draupadī).

Suvarcas³, a brahman. § 545 (Pativratāmāhātmyap.): III, 298, (16867).

Suvarcas⁴, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101a, 3587.

Suvarcas⁵, a Pāṇḍava warrior. § 592 (Samçaptakavadhap.): VII, 21μ, 916.

Suvarcas⁶, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, 48x, 1899 (slain by Abhimanyu).

Suvarcas⁷, a companion of Skanda. § 615u (Skanda): IX, 45, 2548 (given to Skanda by Himavat).

Suvarcas⁸ = Karandhama, son of Khaninetra. § 778d (Samvartta-Maruttiya). Seeing the reverses sustained by his father (Khaninetra) S. devoted all his energy to increase the welfare of the people. He was pious, and his subjects were well pleased with him; but as he was constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced, and the feudatory princes troubled him, so that he came in great distress, but they could not slay him, for his power was established in righteousness; at last he blew into his hand (*pradadhmau karaṁ*), and from that there appeared a supply of forces (read *balam* with B.); then he vanquished all his foes and was called *Karandhama*. His son *Avikshit* lived in the beginning of the *Tretayuga*: XIV, 4, 72; [5, 99, *Karandhamah*, d: Formerly (read *pūrvam* with B. instead of *putram*) *Angiras* was the family priest of *Karandhama*. S. was powerful as *Indra*, etc.; he had a chariot, and warriors, and friends, and costly bedsteads, etc., produced through meditation by the breath of his mouth; he had brought all the princes under his sway, and having lived as long as he desired he ascended heaven with his body]. Cf. *Karandhama*.

Suvarcas⁹ = Īva: XIV, 192.

Suvarcasa, **Suvarcasin** = Īva (1000 names¹).

Suvarman¹, son of Dhrtarāshtra. § 130 (Amçavat.): I, 67, 2732.—§ 182 (Dhrtarāshtraputranāmak.): I, 117, 4545.—§ 585 (Bhishmavadhap.): VI, 77x, 3344.—§ 599 (Jayadrathavadhap.): VII, 127v, 5178, 5209 (slain by Bhīmasena).

Suvarman², a Kuru warrior. § 605 (Karnap.): VIII, 27λ, 1079 (attacked Arjuna).

Suvarna¹, a Devagandharva. § 191 (Arjuna): I, 123, 4814 (present at the birth of Arjuna). Cf. *Suparna*².

Suvarna², a rshi. § 754 (Anuçāsanik.): XIII, 98, 4678 (*Manoh Prajāpater vādam S^oasya ca*), 4679, 4684, 4741 (discourse between Manu and S.).

Suvarna³ = Īva (1000 names¹⁻²).

Suvarnā, daughter of Ikshvāku. § 156 (Pāruvamç.): I, 95, †3787 (*Ikshvākukanyā*, wife of Suhotra). Cf. *Aikshvāki*.

Suvarnābha, son of Çankhapada. § 717b (Nārāyaṇiya): XII, 349, IV, 13584 (*diçam palam*), learnt the religion of Nārāyaṇa from Çankhapada).

Suvarnabindu = Vishnu (1000 names).

Suvarnacūda, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3594.

Suvarnaçiras, a rshi. § 565 (Gālavncarita): V, 110, 3812 (*so 'py atra*—i.e. in the west—*harivromnah pragdyatah*).

Suvarnadhārin = Kapila: XIII, 7221.

Suvarnākhyā¹ ("named Suvarna"), a tirtha. § 370 (Tirthayātrāp.): III, 84, 7096 (*atra Vishnuh prasādartham Rudram adhārayat purā*).—Do.², name of a locality. § 564 (Mātaliyop.): V, 99, 3551 (*atra* (i.e. in Pātāla) *Adityo Hayaçirāh* (i.e. Vishnu) *kālo parvaṇi parvaṇi / uttiçhātī S^om vāgbhir apūrayaṇ jagat*, cf. Nil.).

Suvarnakoshaprāpti ("discovery of the gold-treasure"). § 11 (Parvasaṅgr.): I, 2, 606 (i.e. XIV, ch. 63-65, see Anugītāp.).

Suvarnāksha = Īva: XIII, 599, 1326.

Suvarnamukuta = Īva: XIV, 202.

Suvarnanāma, **Suvarnapriya** = Īva (1000 names¹).

Suvarnaretas = Īva (1000 names¹).

Suvarnashthivīn, son of Sṛñjaya. § 595 (Sṛñjaya): VII, 55, 2157, 2163 (Sṛñjaya from the grace of Nārada obtained a son whose excreta were gold; S. was slain by some robbers but afterwards revived by Nārada).—[§ 632 (Rājadh.): XII, 29, †1042 (*Suvarnashthivī*, S's death and revival).—§ 633 (do.): XII, 30, [1043 (*Kāñcana-shthivī*), 1045.—§ 634b (*Suvarnashthivīsambhavop.*): XII, 31, 1088, 1089, 1104 (the story of S.'s birth, death, and revival, cf. § 595). Cf. *Kāñcanashthivīn*, *Svarnashthivīn*.]

[**Suvarnashthivī-sambhavopākhyāna(m)**] ("the episode relating to the origin of Suvarnashthivīn"). § 634b (Rājadh.): *Parvata*, after having taken counsel with *Nārada*, granted a boon to *Sṛñjaya* in the form of a son (*Suvarnashthivīn*), but *Indra* would not let him be long-lived, and *Parvata* would not destine otherwise from partiality to *Indra*, but *Nārada* told *Sṛñjaya* to think of him. *Nārada* and *Parvata* left *Sṛñjaya*'s presence. *Indra* slew *Suvarnashthivīn*, causing his *vajra* to assume the form of a tiger, on the shores of the *Bhagirathi*. *Sṛñjaya*, in his distress, thought of *Nārada*, who recited to him the *Shoçarājop.* (§ 632b), and brought the child back to life, with *Indra*'s permission; *Suvarnashthivīn* ruled for 1100 years, gratifying D. and P., and procreated many sons ere he died (XII, 31).

Suvarnavarman, a Kāçi king. § 52 (Janamejaya): I, 44, †1809 (*Kāçipam*, father of Vapushtamā, the wife of Janamejaya Pārikshita).

Suvarnavarna = Vishnu (1000 names).

[**Suvarnotpatti**] ("the origin of gold"). § 747b (Anuçāsanik.). *Vasishtha* told to *Rāma Jamadagnya* (and again *Bhishma* to *Yudhishtira*): After the wedding of *Rudra* and *Devi* on *Himavat*, all the gods, fearing that *Rudra*'s offspring

would consume the worlds, prevailed upon him to withdraw his vital seed (whence he is called *Ūrahvaretas*); *Uma* cursed the gods, saying that they should become sonless; but *Agni* was not present. A small quantity of *Rudra's* seed, however, leaped into fire and began to develop; meanwhile, the gods, with *Indra*, were scorched by *As. Tāraka*; *Ā., V., R., M., A.,* and *Sā.* all became afflicted; all the regions of the deities, etc., and the retreats of *R.* were snatched away by *As.*; *D.* and *R.* repaired to *Brahmān* (XIII, 84), who had granted *Tāraka* the boon that he should not be killed by *D., As.,* or *Rā.,* and *Uma* had cursed *D.*; *Brahmān* said that *Agni* was not there; therefore his offspring, transcending *D., Dā., Rā.,* even *G., N.,* and birds, will with his dart destroy *Tāraka*; *Kāma* is eternal, and in order to slay the enemies of the gods *Agni* will throw *Rudra's* seed into the *Gangā.* The gods failed to find out *Agni*; a frog, having been scorched by the energy of *Agni*, appeared on the surface of the water, and said to the gods that *Agni* was now under the water; *Agni*, leaving the spot, cursed the frogs, saying that they should be without taste; the gods granted them boons (enumeration). An elephant revealed to the gods that *Agni* was now residing within a certain *açvattha* tree; *Agni*, entering the heart of the *çami* tree, cursed all the elephants, saying that their tongues should be bent back; the gods granted that they should be able to eat everything and utter indistinct cries. *Agni* was then revealed by a parrot, and cursed the parrots, saying that they should be deprived of the power of speech; the gods granted them to speak the letter *k*, and made *çami*-wood a sacred resting-place of fire. The waters in the nethermost regions had come into contact with *Agni*, and those heated waters were vomited forth by the mountain springs. The gods asked *Agni* to rescue *D., Prajāpatī,* and *R.* from *Tāraka* by begetting a heroic son. *Agni* united himself spiritually with *Gangā*; an *Asura* uttered a frightful roar; *Gangā* became agitated and unable to bear the seed, and threw it off on *Meru*; the foetus had the complexion of gold, etc.; therefore *R.* and *D.* called *Agni* by the name of *Hiranyaretas* ("having gold for his vital seed"), and the earth *Vasumatī* ("endued with wealth"). That foetus, having fallen in a thicket of reeds, assumed a wonderful form; the *Kṛttikāḥ* reared it as their son, whence it came to be called *Kṛttikēya*; he was also called *Skanda* and *Guha* (etymology). It was in this way that gold came into existence as the offspring of *Agni* (*Jātavedas*), and hence gold was called *jātārūpa*; gold is truly the illustrious *Agni*, the lord of all things, and the foremost of all *Prajāpatīs*; the most sacred of all sacred things is gold; it has for its essence *Agni* and *Soma.*—*Vasiṣṭha* continued: This tale (*Brahmadarçana*) was also heard by me in days of yore about *Brahmān Paramātman* ("the Supreme Soul"): In days of yore (*lokādaṁ*, v. 4163), *Rudra*, who is *Brahmān*, etc. (*ḥ*), having assumed the form of *Varuṇa* (cf. v. 4133, *Varuṇaḥ Pāvanātmakāḥ*), performed a sacrifice, to which came the *munis* and all the deities with *Agni*, etc. (*e*); *Çiva* (i.e. *Rudra*) then himself poured libations into his own self. At the sight of the celestial damsels the seed (endued with *sattva, rajas,* and *taṁas*) of *Brahmān* fell upon the Earth; *Puṣan* took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence *Brahmān* caused the orders of beings to spring into existence; further *Bhṛgu*, etc. (*ḥ*); for this reason *Agni* is said to be all the deities. *Bhṛgu* was reckoned the offspring of *Varuṇa, Angiras* that of *Agni, Kavi* that of *Brahmān*; *Bhṛgu, Angiras,* and *Kavi* were all of them *prajānāṁ patayaḥ*; their

offspring (v. 4144–4152) (*Bhṛgu's: ṛ; Angiras': ḥ; Kavi's: i*) are called *Varuṇaḥ*, and *Kavi* and *Bhṛgu Varuṇau.* *Agni* is *Brahmān, Paçupati,* etc. (*ḥ*); gold is the offspring of *Agni* (v. 4146); when fire is not obtainable gold is used as a substitute, oh *Jāmadagnya!* (B. and C. wrongly read *Jāmadagnyaḥ*, which PCR. translates "one that knows the identity of gold with fire") by one who is conversant with the vedic authorities (v. 4165), etc. (v. 4166–7); *Agni* sprang from *Brahmān*, and from *Agni* sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to residence with (*adlokyaṁ*) *Brahmān, Vāyu, Agni,* and *Soma* (v. 4173), and to the regions of *Indra* (v. 4174), etc.; he has never to fall down from the regions to which he attains (v. 4176). After a long time *Kṛttikēya* grew up, and was chosen as generalissimo by all the gods with *Indra*; he slew *Dai. Tāraka* and many other *Asuras.* *Bhishma* continued: "Thus addressed by *Vasiṣṭha* [*Rāma*] *Jāmadagnya* made gifts of gold to the brahmins and became cleansed of his sins" (XIII, 85). [For continuation v. *Tārakavadhopākhyāna* (§ 748).]

Suvāsa = Çiva (1000 names²).

Suvāsas = Çiva: VII, 9535.

Suvāstu (*Suvastrā*, B.), a river. § 574 (*Jambūkh.*): VI, 9λ, 333.

Suvāstuka, a prince. § 554 (*Sainyodyogap.*): V, 4γ, 76.

Suveça, a god (B. probably more correctly *Sureça*). § 492 (*Āngirasa*): III, 220, 14168 (among the 15 *yajñamushaḥ*).

Suveṇā, a river. § 459 (*Mārkaṇḍeyas.*): III, 188a, 12909 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*).

Suviçālā, a mātṛ. § 615u (*Skanda*): IX, 46θ, 2646.

Suvijñeya = Çiva (1000 names²).

Suvira, pl. (*°aḥ*), a people. § 522 (*Draupadiharanap.*): III, 271, 15724 (*°āṇḍaṁ . . . çatām*, followers of *Jayadratha*).—§ 562 (*Bhagavadyanap.*): V, 74γ, 2730 (*Ajabinduḥ S°āṇḍam*). Cf. *Sauvira* pl.

Suvira¹ ("king of the *Suviras*"?), a prince. § 130 (*Amçavat.*): I, 67, 2696 (among the incarnations from the *Krodhavaça gaṇa*).

Suvira² (do.) = *Jayadratha*: III, †15641. Cf. *Suvira*, etc.

Suvira³, a prince. § 720b (*Sudarçanop.*): XIII, 2, 93 (son of *Dyutimat*), 94 (father of *Sudurjaya*).

Suvira⁴ = *Skanda*: III, 14637.—Do.⁴ = *Vishṇu* (1000 names).

Suvirarāshṭrapa¹ ("king of the *Suviras*") = *Jayadratha*: III, †15639.—Do.² = *Çatruñjaya*: XII, †5318.

Suvrata¹, name of two warriors of *Skanda*. § 615u (*Skanda*): IX, 46γ, 2543, 2544.

Suvrata² = *Skanda*: III, 14634.—Do.³ = *Çiva*: VII, 9535.—Do.⁴ = *Vishṇu* (1000 names).

Suyaçā, a princess. § 156 (*Pūruvaṁç.*): I, 95, ††3795 (*Bahudām*, wife of the elder *Parikshit*).

Suyajñā, a princess, daughter of *Prasenajit*. § 156 (*Pūruvaṁç.*): I, 95, ††3773 (*Prasenajitīm*, wife of *Mahābhāuma*).

Suyajus, son of *Bhumanyu*. § 152 (*Pūruvaṁç.*): I, 94, 3714.

Suyāma, pl. (*°aḥ*), a class of gods. § 730 (*Ānuçāsanik.*): XIII, 16λλ, †1371.

Suyāmuna = *Vishṇu* (1000 names).

Suyodhana = *Duryodhana*, q.v.

Suyukta = *Çiva* (1000 names²).

Svāpāhavya = *Vishṇu* (1000 names).

*svadhā¹, the food offered to the pitṛs: I, 923, 4964; III,

1127 (pl.); V, 3614, 4483; VII, 2241, 2419, 3452 (personif.); VIII, 1819, 4426; XII, 364 (*piṭṭh*), 1009 (pl.), 3372, 3620, 9630, 10602; XIII, 1807, 3387, 3389, 5620, 7266; XIV, 22, 1296 (*°ṛṭṭh*).—Different deities identified with the s.: Īva: XII, 10423 (1000 names¹); Īri: XII, 8355; Durgā (Umā): VI, 804; Kṛṣṇa: VI, 1186; XII, 1513; Skanda: III, 14639.—Do.², a ritual exclamation: XIII, 1606; XIV, 1032 (*°kara*), 1326 (do.).

Svadhāsvarūpa = Īva: XIV, 205 (only B., C. has *Tripuravighnāya*).

Svadhāvat (B., *Sudhā*^o) pl. (*°antaḥ*), a class of pitṛa. § 267 (Yamasabhāv.): II, 8, 341 (in the palace of Yama).

Svadhṛta = Viṣṇu (1000 names).

Svādukāra, name of a caste: XIII, 2584 (sg.).

Svāhā (originally a ritual exclamation: I, 923; III, 14518; V, 4483; XII, 9630, 10602; XIII, 5620), personified as a daughter of Dakṣa, wife of Agni. § 240 (Vaivāhikāp.): I, 199, 7351 (*yathā . . . S^oa caiva Vīdhavasau*).—§ 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahman).—§ 490 (Āgīrasa): III, 219, 14152 (a fire = Manyantī?, according to Nil. daughter of Bṛhaspati).—§ 496 (Skandopatti): III, 224, 14295 (*Dakṣaduhita*); 225, 14314 (S. assumed the form of the six wives of the Saptarṣhis and cohabited with Agni; then she, in the shape of a bird (suparṇī), carried away the semen of Agni, from which Skanda arose).—§ 497 (do.): III, 226, 14344, 14347, 14354.—§ 500 (Skandop.): III, 228, 14391 (*Rudram Agnim Umān* (B., *Agnimukhām*) *S^oām . . . yajanti putrakāmāc ca putrināc ca sadā janāḥ*).—§ 501 (do.): III, 229, 14432.—§ 503 (Skandayuddhap.): III, 231, 14514, 14516, 14520, 14522 (Skanda granted S. companionship with Agni, so far as offerings should be performed with her name (*svāhety uktvā*, v. 14518)).—§ 509 (Kārttikeyastava): III, 232, 14642 (*°Mahī-Kṛttikānam*, sc. *sutaḥ*, i.e. Skanda).—§ 565 (Gālavacarita): V, 117, 3967 (*romo . . . Svāhāyān ca yathā Vahnīḥ*).—§ 599 (Jayadrathavadhap.): VII, 94c, 3452 (mentioned in a benediction to Duryodhana).—§ 615u (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).—§ 768b (Umā-Maheśvarasamv.): XIII, 146γ, 6751 (*Vīdhavasoh*, sc. *sādhvī*).—Different deities identified with the s.: Īva: XII, 10423 (1000 names¹); Īri: XII, 8355; Kṛṣṇa: XII, 1513; Sarasvatī: IX, 2389; Skanda: III, 14639.

Svāhākāra¹, the exclamation *svāhā*: III, 1127; XII, 2305; XIII, 2696, 3738; XIV, 1030.—Do.² = Durgā (Umā): VI, 804.

Svāheya ("the son of Svāhā") = Skanda: III, 14633.

Svaksha, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 353.

Svaksha = Viṣṇu (1000 names).

Svana, name of a fire. § 490 (Āgīrasa): III, 219, 14144.

Svānga, **Svānga**, **Svāpana** = Viṣṇu (1000 names).

***Svar**¹ ("heaven"): XIV, 2840 (*svar yānti dhārmikāḥ*); mostly occurring in compounds, e.g. *°gamana* (VIII, 14088), *°gata* (I, 355), *°gati* (I, 263), *°natr* (III, 12705), *°nivāsa* (I, 3537), *°yāta* (I, 3807).—Do.² = Īva (1000 names¹).—Do.³ = Viṣṇu (1000 names).

Svarāj = Kṛṣṇa: XII, 1509.

Svarāshtra, a people. § 574 (Jambūkh.): VI, 9μ, 356.

Svaravyāñjanabhūṣana = Kṛṣṇa: XII, 1634.

Svarbhānavī ("the daughter of Svarbhānu"), wife of Āyus. § 141 (Purūrasa): I, 75, 3150 (*°sutan*, i.e. *Nahusha*, etc.).

Svarbhānu, an Asura, commonly the demon who causes

eclipses (= Rāhu). § 92 (Amṣvāt.): I, 65, 2532 (son of Danu, different from Rāhu (son of Sindhikā, v. 2539)).—§ 130 (do.): I, 67, 2648 (do., incarnate as king Ugrasena).—§ 316 (Kirmiravadhap.): III, 11, 437 (*°r iva Bhāskaram*, sc. *paryadhārata*).—§ 565 (Gālavacarita): V, 110, 3811 (*kabandhaḥ . . . S^ooh Sāryakalpasya Soma-Sāryau jigham-sataḥ*).—§ 573 (Ambopākhyānap.): V, 182, 7239 (*Arkam . . . S^or abhisamvṛnot*).—§ 575d (Rāhu): VI, 12, 481, 482.—§ 586 (Bhīṣmavadhap.): VI, 101, 4619 (*°r iva Bhāskaram*, sc. *āsāda*).—§ 600 (Ihaṭotkacavadhap.): VII, 156, 6808 (*°r iva Bhāskaram*, sc. *prāochādayad bānaiḥ*); 174, 7874 (*°Bhāskarau*); 175, 7938 (*°r iva Bhāskaram*, sc. *prāochā-dayad bānaiḥ*).—§ 673b (Bali-Vāsavasamv.): XII, 227a, 8262 (among the ancient rulers of the earth).—§ 696b (Dakṣaprokta-Īva-sahasranāmast.): XII, 285, 10448 (*grasty arkam S^or bhūtva*, sc. Īva).—§ 772m (Atri): XIII, 157, 7292 (*avidhyat . . . Soma-Bhāskarau*). Cf. Asura, Rāhu.—Do.³ = Īva (1000 names¹⁻³).

Svarbhānuçatru ("enemy of Rāhu") = Sūrya (the Sun): III, 17120.

Svarbhānusūdāna ("destroyer of Rāhu") = Sūrya (the Sun): III, 16996.

***Svarga** ("heaven", or "heavenly bliss"): I, 437, etc.; II, 685, etc.; III, 841, etc.; IV, 2247; V, 1387, etc.; VI, 126, etc.; VII, 40, etc.; VIII, 447, etc.; IX, 182, etc.; X, 159, etc.; XI, 59, etc.; XII, 49, etc.; XIII, 307, etc., 1057 (identified with Īva), 6628 (*°gamināḥ*), etc.; XIV, 26, etc., 1274 (only B., C. has *sarram*), etc.; XV, 253, etc.; XVII, 75, etc.; XVIII, 1, etc., passim.

Svargadvāra¹, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7038.

Svargadvāra² = Īva (1000 names³).

Svargadvāram prajādvāram = Sūrya (the Sun): III, 156.

Svargadvāraspr̥ca = Agni, q.v.

***Svargaloka** ("the celestial world") = Svarga: I, 13589; II, 1890; III, 1755, 5003, etc.; V, 1184, 1381; VI, 1191; VII, 2130, 2581; XII, 330, 1722, 2746 (pl.), etc.; XIII, 327, etc.; XIV, 421; XVIII, 255.

Svargamārga, a tīrtha. § 733z (Kālodaka). XIII, 25, 1747.

Svargaparvan ("the section relating to heaven") = Svargārohanaparvan. § 11 (Parvasaṅgr.): I, 2, 634.—§ 795a (Mahābhārata): XVIII, 6, 280.

[**Svargārohanaparvan** or **°hanikap**^o] ("the section relating to the ascension to heaven", the 18th of the greater and the 100th of the minor parvas of Mbhr.; cf. Svargaparvan, Svargārohanika(m)[parva(n)]. § 795. *Janamejaya* said: "Having attained to Heaven, what regions were respectively reached by my grandfathers, the *Pāṇḍavas* and the *Dhārtarāṣṭras*? Thou hast been taught everything by M-γ *Vyāsa*." *Vaiṣampāyana* said: "Having arrived in Heaven, *Yudhiṣṭhira* beheld *Duryodhana* blazing with effulgence and seated in the midst of Sā.; he expressed his indignation (α) and wished to come to his brothers; *Nārada* solicited him to desist from his wrath (β); *Yudhiṣṭhira* indignantly (γ) asked for his brothers and *Karna*, etc. (δ) (XVIII, 1); *Karna* especially lay to him at heart, since his mother had ordered him to offer oblations of water unto *Karna*, and he had noticed the resemblance between the feet of his mother and those of *Karna*; he would not stay in Heaven if his brothers were not there. The gods ordered a celestial messenger to lead *Yudhiṣṭhira* to the region reached by his brothers. The

path was enveloped in darkness and stench, etc. (description); as he was about to turn back, he heard voices uttering piteous lamentations, calling him by name, and giving evidence to the happiness felt by his presence, and they turned out to come from *Karna* and his brothers, etc. (ε); he could not understand this perverse order of things (ζ); he censured the gods and *Dharma*, and declared that he would stay in Hell in order to comfort his relatives. The messenger returned and represented this to *Indra* (XVIII, 2). All the gods: M. with *Indra*, V., A., Sā., R., Ā., Si., M-r. and *Dharma* came to *Yudhishtira*; the illusions of Hell (the river *Vaitaraṇī*, etc.) disappeared; *Indra* informed him that Hell should be seen by every king; he who first endures Hell must afterwards enjoy Heaven, and vice versa; *Yudhishtira* must see Hell because he had deceived *Droṇa* in the matter of his son; similarly *Rhima*, etc. (η) had been shown Hell; but they have all been cleansed of their sins, and they had, as also *Karna*, attained to regions of felicity; D., G., and Aps. should wait upon *Yudhishtira*; his regions are far above those of kings and equal to those of *Haricandra*, etc. (θ). *Dharma* said that this was the third test to which he had put him (ι). Having bathed in the celestial *Gaṅgā*, he left his human body and assumed a celestial form, and became divested of all his enmities and grief. Accompanied by *Dharma* and praised by M-r, he reached that place where the *Pāṇḍavas* and the *Dhṛtarāṣṭras*, freed from wrath, were enjoying each his respective status (XVIII, 3). *Yudhishtira*, praised by D., M., and R., proceeded to that place where the foremost ones of the *Kurus* were; he beheld *Govinda* (*Kṛṣṇa*) in his *Brāhma*-form (description), adored by *Arjuna*; in another place *Karna* in the company of *Sārya*, etc. (κ); as *Yudhishtira* wished to question *Draupadī*, *Indra* declared that she was *Çrī*, created for the *Pāṇḍavas* by *Çiva*; her five sons are G.; G-king *Dhṛtarāṣṭra* was his uncle *Dhṛtarāṣṭra*; *Pāṇḍu* frequently comes to *Indra* in his excellent chariot; *Bhishma* is now in the midst of V.; others walk with G. and Y., etc., or Gh. (XVIII, 4). *Janamejaya* asked for what period *Bhishma*, etc. (λ) remained in Heaven, and what became of them when the effect of their actions were exhausted. *Sauti* said: Thus questioned B-r *Vaiçampāyana* with the permission of *Vyāsa* said: Everyone is not capable of returning to his own nature [i.e. final Emancipation, PCR.] when his deeds cease to work [the meaning seems to be that some persons lose their individuality by being absorbed into some deity before final Emancipation, but the text itself is corrupt]; this is a mystery of the gods, explained by *Vyāsa*, who is omniscient; *Bhishma* attained to the state of V. [absorbed in V., not as a separate individual: *śayujya*, not *śālokya*, PCR.]; therefore, now eight *Vasus* are seen; etc. (μ). *Sauti* then related the conclusion of *Janamejaya's* (b) snake-sacrifice. "I have now told thee everything that *Vaiçampāyana* narrated, at the command of *Vyāsa*, unto the king at his snake-sacrifice. It is a sacred tale, etc., composed by *Vyāsa*" (eulogy of *Vyāsa*) (ν), *; eulogy, etc., of *Mahābhārata* (ς) (XVIII, 5-6).

Svargārohanika(m) [parva] ("[the section] relating to the ascension to heaven"). § 10 (Pārvasaṅg.): I, 2, 356 (°ap, sc. *parva*, i.e. *Svargārohanaparvan*).

Svargārohanika(m) parva(n) ("Bhishma's ascension to Heaven"), the 92nd of the minor parvas of *Mhbhr.* § 10 (Pārvas.): I, 2, 353.—§ 777. *Vaiçampāyana* said: When *Yudhishtira* had taken leave of the citizens, etc., he comforted the widows, whose husbands had been slain, with

abundant gifts, and being duly installed on the throne, he reassured all his subjects [by acts of goodwill], etc. After fifty days, seeing that the sun had begun its northern course, he set out to see *Bhishma*, taking with him what was necessary for the latter's cremation, accompanied by *Dhṛtarāṣṭra*, *Gāndhārī*, *Kuntī*, his brothers, *Kṛṣṇa*, *Vidura*, *Yuyutsu*, *Yuyudhāna*, and his other relatives and a great retinue, and his priests. He beheld *Bhishma* surrounded by R *Vyāsa*, *Nārada*, *Asita Devala*, and by the remnant of unslain kings from various parts of the country, guarded by the warriors appointed for that duty; all the inhabitants of *Kurujāṅgala* were also there. When *Yudhishtira* had told his errand, *Bhishma* opened his eyes and saw all the *Bharatas* assembled. He seized the hand of *Yudhishtira* and welcomed him; he had now been lying there for fifty-eight nights, which he had felt to be as long as a century; now it was the bright fortnight of *Māgha*, and of this one-fourth had passed away. Then he reminded *Dhṛtarāṣṭra* of the instructions he had received from *Vyāsa*, and that he should regard the *Pāṇḍavas* and especially *Yudhishtira* as his own sons. Then he praised *Kṛṣṇa* as the Supreme God, and asked him to grant him leave to die, and that he should ever protect the *Pāṇḍavas*; he complained that *Duryodhana* had never been willing to follow his counsels; he said that he knew from *Nārada* and *Vyāsa*, that *Kṛṣṇa* and *Arjuna* were R *Nārāyaṇa* and *Nara*, who had lived for a long time in *Badarī*. *Kṛṣṇa* then gave *Bhishma* leave to die and come to the *Vasus*, comparing him to *Mārkaṇḍeya*. Having given some few admonitions to *Dhṛtarāṣṭra*, etc. (XIII, 168), *Bhishma* successively caused his life-breaths to leave his body, and the parts of his body became successively free from wounds and arrows, at which the bystanders became filled with wonder. His soul passed through the crown of his head, ascended to heaven like a meteor, and soon became invisible, while the celestial kettle-drums began to play, a rain of flowers fell down, and Si. and B-r. applauded. Then the *Pāṇḍavas*, etc. (α) cremated the corpse. Then, accompanied by R., etc. (β), they proceeded to *Bhāgīrathī* (*Gaṅgā*), where they offered oblations of water to *Bhishma*. Then *Bhāgīrathī* appeared and, weeping, praised *Bhishma* (γ). *Kṛṣṇa* comforted her, mentioning the present felicity of *Bhishma* as one of the *Vasus*, and declared that he had not been slain by *Çikhaṇḍin*, but by *Arjuna*. *Gaṅgā* gave up her grief; all the kings, headed by *Kṛṣṇa*, obtained her permission to depart, and all returned [to the city] (XIII, 169).

[**Svargārohanikaparvan**] = [**Svargārohanaparvan**], q.v. **Svargatīrtha**, name of a tīrtha. § 733n (*Matanga-vāpi*): XIII, 25, 1719.

Svarloka ("the world of heaven"): III, 8777, 15442; XII, 8599, 10277 (°vāsinaḥ); XIII, 3547 (°vāsinaṁ), 3663, 4170.

Svarṇagrīva, a warrior of Skanda. § 615u (Skanda): IX, 457, 2577.

Svarṇakeça = *Çiva*: VII, 9541.

Svarṇashthīvin = *Suvarṇashthīvin*: XII, †1042, 1129.

Svarṇabindu (C., °vī°), a tīrtha. § 733o (*Pushkara*): XIII, 25, 1696.

Svārocīsha = *Manu*°: XII, 13582 (M°), 13583 (*sarva-lokapatiḥ*).

Svarūpa, an Asura. § 268 (*Varuṇasabhāṇ*): II, 9, 266 (among the *Daityas* and *Dānavas* in the palace of *Varuṇa*).

Svargāti: VII, 2991 (v. *Çaryāti*).

Svasti = *Vishnu* (1000-names).

Svastibhāva = Īiva (1000 names³).

Svastibhuj = Viṣṇu (1000 names).

Svastida¹ = Īiva (1000 names³).—Do.² = Viṣṇu (1000 names).

Svastidakṣiṇa = Viṣṇu (1000 names).

Svastika¹, a serpent. § 277 (Jarāsandhavadhāp.): II, 21, 806 (°śyalayaḥ cātra—i.e. near Girivraja).

Svastika², a warrior of Skanda. § 615u (Skanda): IX, 457, 2567.

Svastikṛt = Viṣṇu (1000 names).

Svastimatī, a mātṛ. § 615u (Skanda): IX, 460, 2630.

Svastipura, a tirtha. § 368 (Tirthayātrāp.): III, 83, 7045.

Svastyātreya, a rāsi. § 22 (Pramadvarā): I, 8a, 961.—§ 665 (Mokṣadh.): XII, 2087, 7594 (one of the rāsis of the south).—§ 770 (Ānuṣāṇik.): XIII, 1517, 7112 (among the rāvijes of Dharmarāja—i.e. Yama).—§ 775 (do.): XIII, 1663, 7665 (among the rāsis of the south).

Svāśya = Viṣṇu (1000 names).

Svāti, name of a nakṣatra (v. Sū. Si.). § 565 (Gālavacarita): V, 111, 3835 (atra—i.e. in the north—*tiśṭhātī vai S°r atrāyā udayaḥ smṛtaḥ*).—§ 574 (Jambūkh.): VI, 3, 85 (*Citra-Svātyantare caiva dhiṣṭhitāḥ parushagrahaḥ*, omens).—§ 746 (Ānuṣāṇik.): XIII, 64, 3269 (merit of gifts under the constellation S.).—§ 749 (do.): XIII, 89a, 4261 (°yoge, merit of performing a çrāddha under the constellation S.).—§ 759 (do.): XIII, 110, 5393 (description of the cāndra-vrata).

Svayaḥ = Viṣṇu (1000 names).

Svayambhū or **Svayambhu** ("self-existent") = Brahman: I, 869 (B°), 2458, 2497, 2517, 2579 (*vihitāni S°vā*), 2607 (°vā niyuktāḥ), 3026 (*proktaḥ svayam eva S°vā*, quotation), 3316 (*tvaṣṭenoktaḥ S°vā*, sc. *īcvaraḥ*, i.e. Çukra), 4436 (*dharmaḥ . . . svayam uktaḥ S°vā*), 4646, †7328 (*śreṣṭha devapatni svayam S°vā*, i.e. Çrī reborn as Draupadī); II, 422 (*śabbhaṃ . . . S°vāḥ*), 474 (*Viçātmā*), 730 (*Gṛhadoviti nāmna purā śreṣṭha S°vā*, sc. Jarā); III, 158 (told the 108 names of Sūrya), 1152 (*Propitāmahaḥ*), 10112 (= Viçvakarman), 12191, 12204, 12890 (*Padmālayaḥ* = Viṣṇu?), 13108 (*maryādāḥ S°vihitāḥ*), 14448 (*niridhāḥ tava*—i.e. Skanda's—*patni S°vā*, sc. *Devasamā*), 15882 (*Prajāpatiḥ S°vā*, grandfather of Rāvaṇa), 16632 (°vuhitāt); IV, 1557 (*caturvarṇyasya karmāni vihitāni S°vā*); V, 2172 (B°), 2441 (*kehatraṃ śreṣṭhaṃ S°vā*), 4465 (*yathā śreṣṭhaḥ S°vā*), 7309 (*Bhāṣamāṣṭyuk . . . vihitā vai S°vā*); VI, 2078 (*paramo-gataḥ S°r iva Bhānundā*, only C., B. has *Sumerur*); VIII, 1629 (°ar iva *Rudrasya*, sc. *sārathīḥ*), 3446 (*kṛtam andhaṃ* (so B.) *S°vā*), 4435 (*Prajāpatiḥ*), 4437 (°o), 4438 (°o), †4659 (*svayam kṛtam S°vā*, sc. the kirīṭa of Indra and Arjuna), †5044 (?); IX, 2479 (*Brahma S°vāḥ*); XI, 126; XII, 2149, 2151, 2181 (*proktāntiḥ S°vā*, sc. *vyasanāni*), 2820 (*brahma kehatram idam śreṣṭhaṃ ekayoni S°vā*), 3380 (*dharmaḥ śreṣṭhaḥ S°vā*), †6275 (*uvāca*, quotation), 7356, †7517 (?), 7569, 7570, 7615, 7661 (*anuyūktāḥ S°vā*), 7990 (*rāja śreṣṭhaḥ S°vā*), 8183 (*śāhāpito hy aśya*—i.e. the Sun's—*samayo . . . S°vā*), 8220, †8423 (*Pitāmahasyāyatane S°vāḥ*), 8534 (*vāg utreṣṭha S°vā*), 8712 (pl., i.e. the emancipated), 8739 (*śiddhīḥ S°vāḥ*), 10171 (B°), 10779 (? father of Dhātṛ), †12073 (*maryādā niyātā S°vā*), 12361 (*Vedāḥ śreṣṭhaḥ S°vā*), 13735 (*bahavaḥ puruṣaḥ . . . śreṣṭhaḥ S°vā*); XIII, 2558 (*dāyavidhiḥ . . . uktaḥ S°vā*), 3315 (*Pitṛāṇaṃ paramam bhojyaṃ tilāḥ śreṣṭhaḥ S°vā*), 3225 (B°), 3706 (*ādishṭhaḥ . . . Dakṣaḥ S°vā*), 4115 (°vāḥ . . . rotaḥ), 4346 (°vuhitā dharmaḥ), 4347 (°vuhitām), 4349 (*samkalpitā bhagāḥ svayam eva S°vā*), 4352 (*pitāro . . .*

nirmīḍa yo S°vā), 4353 (*saptakāḥ pitṛvaṃśas tu pūrvadrṣṭaḥ S°vā*), 4377 (°śadanam), 4380, 5371 (*gītām svayam eva S°vā*), 5981 (*gāvaḥ śreṣṭhaḥ S°vā*), 6453 (*śreṣṭhaḥ S°vā*), 6586 (*catur-varṇyam . . . śreṣṭhaṃ S°vā*); XIV, 2832 (*Prajāpatiḥ*); XVIII, 216.—Do.³ = Īiva: VII, 9507.—Do.³ = Viṣṇu (Kṛṣṇa, Nārāyaṇa): II, 1324 (i.e. Kṛṣṇa); III, 11864 (i.e. Nārāyaṇa), 12821; XII, 6779 (*padmaṃ śreṣṭhaṃ S°vā*?), 13489; XIII, 6954 (1000 names); XIV, 1095 (V°), 1223 (V°).

Svayambhubhavana ("the abode of Brahman"). § 757n (Hastikūṭa): *Gautama* said: [S.] where there is no fear of cold or heat, no hunger, thirst, pain, sorrow, joy, no one that is agreeable or disagreeable, no friend and no enemy, no decrepitude and death, neither righteousness nor sin; which is free from passion, happy (*sphīṭa*), and where there is wisdom and *saṁtva* . . . *Dhṛtarāṣṭra* said: They who are freed from every attachment, possessed of purified souls (*kṛtātmānaḥ*), steady in their vow, devoted to *yoga* (*adhyātma-yogasaṁsthāne yuktaḥ*), who have attained [in this life, PCR.] to the happiness of heaven, and consist of *sattva* (*sattvikāḥ*), attain to the sacred abode of *Brahman*: XIII, 102, 4893.

Svayambhūta = Īiva (1000 names³).

Svayambhuva¹ (= *Svayambhū*) = Brahman: XII, 11229(?).—Do.² = Īiva: XIII, 1011, 1248 (1000 names³).—Do.³ = Viṣṇu (Kṛṣṇa): XII, 12658 (i.e. Kṛṣṇa), 13494.

Svāyambhuva¹ ("son of *Svayambhū* [i.e. Brahman]") = *Manu*¹: I, 2963 (M°), 4675 (M°); III, 12485 (M°); V, 1334 (M°); VII, 2414 (M°); XII, 626 (M°), 1296 (M°), 3548 (quotation), 9595 (M°), 12725, 12740 (M°), 13040 (M°); XIII, 873 (°ādyo *Manavaḥ*), 4684 (M°), 5605 (M°).

Svāyambhuva² (do.) = *Atri*: XIII, 4329 (A°).

Svāyambhuva, adj. 1) ("relating to *Svayambhū* [i.e. Brahman]"): XII, 12741 (*dharmaṣhu*); XIII, 677 (*kratuh*), 1809 (*śthānam*), 3366 (*mahāśthānam*), 5256 (*vimānam*); 2) ("relating to *Manu Svāyambhuva*"): XII, 12658 (*antare*), †13206 (*pūrve Manvantare*), 13678 (*Manoḥ S°e 'ntare*).

Svayambhuvo vana(m). § 392e (Tirthayātrāp.): In the S. v. *Viçvakarman* (= *Svayambhū*, v. 10112) on the occasion of a sacrifice had given the earth to *Kaçyapa* as *dakṣiṇā*. Angry because she had been given to a mortal the earth sank to *Rasātala*, but appeased by *Kaçyapa* rose again from within the water in the form of an altar (*vedirāpa*). As soon as this altar is touched by a mortal it enters (into) the sea: III, 114, 10111.

Svayamçreshtha = Īiva (1000 names³).

Svayamprabhā, an *Apsaras*. § 336 (Indralokābhigamanap.): III, 43a, 1784 (in the abode of *Indra*).

Svayamvara(h) ("a maiden's—i.e. Kṛṣṇā's—choosing a husband for herself"). § 10 (Purvusaṅgr.): I, 2, 314 (°o *devyāḥ Pāñcālyāḥ parva*, i.e. *Svayamvaraparva*).—§ 11 (do.): I, 2, 362 (*devyāḥ Pāñcālyāḥ*, = do.).

[**Svayamvaraparvan(°va)**] ("the section relating how *Draupadī* chose herself a husband", the 12th of the minor parvans of *Mbhhr.*). (Cf. *Svayamvara*). § 231. The *Pāñḍavas* went to the *Pāñcāla* land in the company of *brahmanas*, who told them of the *svayamvara*, and of *Dhṛṣṭadyumna*, and *Kṛṣṇa* (I, 184). On their way they beheld *Dvapīdyana*. They took up their quarters in the house of a potter, and adopting the brahmanical profession, they began to lead a mendicant life. *Yajñasena* (= *Drupada*) always cherished the wish of bestowing his daughter on *Kṛtiṣin* (i.e. *Arjuna*), but never spoke of this wish to anybody. He therefore caused a very stiff bow to be made, which was

incapable of being bent by anybody except *Arjuna*; and causing some machinery to be erected in the sky, he set up a mark attached to that machinery, and said: "He who with this bow and these arrows hits the mark shall obtain my daughter." Among the kings that came were *Duryodhana* and the *Kurus* and *Karnas*. The princes entered the arena by the north-eastern gate (*çiṣumdraçiraḥ prāg*). The arena was situated to the north-east of the capital (description of it). On the 16th day *Draupadī*, having bathed, entered the arena. Then the *purohita* of the *Somakas* gratified *Agni*. *Dhr̥ṣṭadyumna*, possessing a voice deep as that of a kettle-drum or of the clouds, taking hold of his sister's arm, stood in the midst of the arena, and said: "Hit the mark by means of these five arrows." Then he addressed his sister, reciting to her the names, etc. of the assembled princes (I, 185).—§ 232. Enumeration (a) of the assembled princes (I, 186).—§ 233. There came also the *devagaṇas* on their chariots; the *Rudras* and the *Ādityas*, the *Vasus* and the *Açvins*, the *Sādhyas* and all the *Muruts*, with *Yama* and *Dhaneçvara* (i.e. *Kubera*) walking ahead; and also the *Daityas* and *Suparnas*, the *mahoragas*, the *Devarshis*, the *Guhyakas* and the *Cārakas*, *Viçr̥vaseu*, *Nārada* and *Parvata*, the principal *Gandharvas* with the *Apsarasas*, and the *Asuras* and *Siddhas* (v. 7017), and *Bālāyudha* (i.e. *Balarāma*), and *Janārdana* (i.e. *Kṛṣṇa*), and the chiefs of the *Vṛshnis*, *Andhakas*, and *Yadus*, always obedient to *Kṛṣṇa*. *Kṛṣṇa* pointed out the *Pāṇḍavas* to his brother *Rāma*. When *Duryodhana*, the Cedi-king *Çiçupāla* (son of *Damaghosha*), *Jardāandha*, the *Madraking Çalya*, etc. had in vain tried to string the bow, and *Karna*, though having succeeded in stringing it, had, as a *sūta*, been rejected by *Kṛṣṇa*, *Jishṇu* (i.e. *Arjuna*) came forward (I, 187). Some of the brahmins spoke reproachingly of *Arjuna's* daring undertaking, some approved of it (citing *Paraçurāma* and *Agastya's* drinking out of the Sea). *Arjuna*, bending his head to *Īçāna* and remembering *Kṛṣṇa*, accomplished the task. The gods showered celestial flowers. *Drupada* was filled with joy. *Yudhiṣṭhira* with the twins returned home. *Kṛṣṇa* approached *Arjuna*, who soon afterwards left the lists followed by her (I, 188).—§ 234. When *Drupada* expressed his desire of bestowing his daughter on that brahmin, the kings resolved to slay *Drupada* and burn *Kṛṣṇa*, but spare *Arjuna*, whom they took for a brahmin. They rushed at *Drupada*, who was defended by *Arjuna* with the bow and by *Bhīma* with a tree torn up by the root. *Kṛṣṇa* then knew, and said to *Balarāma* that they must be the *Pāṇḍavas*, who had escaped from the fire (I, 189). *Karna* was defeated by *Arjuna* ("accomplished in the *Brahma* and the *Paurandara* weapons", v. 7105), and the *Madraking Çalya* by *Bhīma*; then *Duryodhana*, etc., who had been engaged with the brahmins, desisted from the combat, because brahmins, though offending, should yet always be protected. *Kṛṣṇa* said to them that those brahmins had justly acquired the maiden. The kings returned to their respective kingdoms. *Bhīma* and *Arjuna*, with difficulty, escaped from the throng, followed by *Kṛṣṇa*.—§ 235. *Kuntī* was filled with anxiety, seeing that her sons were late in returning from their begging tour. Then, in the late afternoon, *Jishṇu* (i.e. *Arjuna*), accompanied by a body of brahmins, entered the abode of the *Bhārgava* (i.e. the potter, *Nil*) (I, 190). *Bhīma* and *Arjuna* presented *Kṛṣṇa* as their "alms", and *Kuntī*, not yet seeing them, said: "enjoy ye all." Afterwards, she was alarmed at what she had said. *Yudhiṣṭhira* declared that *Arjuna* should wed her; but *Arjuna* replied that it was a sin for the

younger brother to marry before the elder. Meanwhile, they all fell in love with *Kṛṣṇa*. Then *Yudhiṣṭhira* recollected the words of *Vyāsa*, and, from fear of a division amongst the brothers, said that she should be the common wife of them all. *Kṛṣṇa* and *Balarāma* then paid them a visit, and again went away (I, 191).—§ 236. When *Bhīma* and *Arjuna* were turning towards the abode of the *Bhārgava*, *Dhr̥ṣṭadyumna* followed them and concealed himself in some part of the house. Then *Bhīma* and *Arjuna* and the twins returning from their begging tour in the evening, gave everything to *Yudhiṣṭhira*. *Kuntī* caused *Kṛṣṇa* to distribute it, giving to *Bhīma* alone as much as to all the others, because he always ate much. Then they laid down for the night, and *Dhr̥ṣṭadyumna* overheard their conversations. In the morning *Dhr̥ṣṭadyumna* set out to report it to *Drupada*, who was sad, because he did not know, if perhaps a man of mean descent had taken away his daughter, though he thought it possible that it was *Arjuna* (I, 192).

Svayañjāta = Vishṇu (1000 names).

Svedajāh = Çiva (1000 names ').

Sviṣṭakṛt, a fire. § 490 (*Āngirasa*): III, 219, 14150.—§ 493 (do.): III, 221, 14193 (cf. *Rohiṇī* ').

Sviṣṭakṛt = *Kṛṣṇa*: XII, 1510.

Syamantaka, a jewel. § 793 (*Mausalap.*): XVI, 3, 79 (had been owned by *Satrājit*).

Syamantapañcaka, v. Sa°.

Syūmaracmi, a rahi. § 684 (*Mokshadh.*): XII, 269, 9604 (*rahi*), (9613); 270, (9640), (9674), (9676), 9676, (9694); 271, (9740), (9743) (discourse between *Kapila* and *S.*).

T

Tad (or **Yat-tad**) = Vishṇu (1000 names).

Tāḍakāyana, a son of *Viçvāmitra*. § 721b (*Viçvāmitrop.*): XIII, 4β, 255.

Taditprabhā, a mātr. § 615u (*Skanda*): IX, 46θ, 2635.

Taijasa, name of a tirtha. § 368 (*Tirthayātrāp.*): III, 83, 7035 (*Vārūṇaṁ tirtham*), 7036.—§ 615 (*Baladevatirthayātrā*): IX, 46, 2723 (*tirtham*, there *Varuṇa* was installed as the lord of the waters).

Takshaçilā, name of a city. § 13 (*Paushap.*): I, 3, ††682 (conquered by *Janamejaya*).—§ 17 (*Uttānka*): I, 3, 834 (*°saṁstham*, sc. *Janamejaya*).—§ 795b (*Janamejaya*): XVIII, 5, 181 (after the snake-sacrifice *Janamejaya* returned from *T.* to *Hāstinapura*).

Takahaka, name of a serpent-king. § 17 (*Uttānka*): I, 3, ††774 (*nāgarājah*), ††775 (do.), ††792, ††793, 802 (*yasya vāsah Kurukshetre Khāṇḍave cābhavat purā / tam nāgarājānam*), 803 (*°aç adhvaseṇaç ca nityam sahacaranu*, dwell on the *Ikehumati*, in *Kurukshetra*), 804 (*jaghanyaças T°ças* (read *°ças*) *Çrutasoneti yaç sutah*), ††815, ††823 (*nāgarājena*), ††832, 840 (had bitten *Parikshit*, cf. § 51), 843 (*pañnagādhamah*), 848 (in the shape of a beggar—*khapanaka*—*T.* deprived *Uttānka* of a pair of earrings but was forced to give them back).—§ 47 (*Sarpanāmak.*): I, 35, 1550 (enumeration).—§ 51 (*Parikshit*): I, 41, 1704 (*pañnagaçvaraḥ*), 1709 (*pañnagottimah*); 42, 1744, 1758 (*pañnagaçvashṭah*), 1760, 1762 (*pañnagaçvashṭah*), (1764); 43, (1766), 1776, (1782), 1783, 1785, 1786, 1789, 1790, 1798, 1800, 1801 (in accordance to the curse of *Çṛṅgini T.* bit *Parikshit*, having first prevailed upon *Kāçyapa* not to

help Parikshit).—§ 52 (Janamejaya): I, 44, 1804 (*pannaga-grasāṅgha*), †1806 (continuation).—§ 56 (Parikshit): I, 50, 1973 (*nāgaḥ*), 1977, 1978 (*pannagottamāt*), 1979 (*pannagendrah*), 1980 (*bhujāṅgena*), (1982), 1984, 1985, 1987, 1988 (repetition from § 51).—§ 57 (Janamejaya): I, 50, 1994, 1996, 2003, 2008, 2013 (Janamejaya, the son of Parikshit, wished to avenge himself on T).—§ 58 (do.): I, 51, 2017, 2019, 2022 (Janamejaya then prepared a snake-sacrifice).—§ 60 (Sarpasattra): I, 53, 2054 (*nāgendrah*), 2056 (took his refuge to the palace of Indra).—§ 62 (do.): I, 56, †2115, †2116, †2117, †2118, †2124, 2125 (*nāgaḥ*), 2126 (*pannagani*), 2127, 2128, 2129, 2132, 2134 (*nāgendre*, by means of mantras T. was brought near to the sacrificial fire).—§ 64 (do.): I, 57, 2149 (*śya kule*, enumeration of the serpents of T's race who fell into the fire), 2151 (*śjā nāgaḥ*).—§ 68 (Āstika): I, 58, 2168, 2169 (Āstika said thrice "stay", and T. remained in the air between the wolkin and earth).—§ 100 (Amṣavat.): I, 65, 2549 (*bhujāṅgamaḥ*, enumeration of the sons of Kadrū—*Kādraveyāḥ*).—§ 156 (Pūruvamp.): I, 95, 3778 (*ōdhitaram Jvalāni*, wife of Riksha).—§ 254 (Khāṇḍavadahanap.): I, 223, 8089 (*pannagaḥ*, friend of Indra, dwells in Khāṇḍava).—§ 258 (do.): I, 227, 8236 (*nāgarājah*, had gone to Kurukshetra), 8237 (*Aśvasenah . . . T'śya sulaḥ*); 228, 8300 (*bhujagottamah*, had gone to Kurukshetra), 8323 (*śya nireṣant*, i.e. Khāṇḍava).—§ 268 (Varuṇasabhāv.): II, 9, 360 (in the palace of Varuṇa).—§ 358 (Tirthayātrāp.): III, 82, 5032 (*Kācānīreshv eva nāgasya dhavanam T'śya Vīstākhyam*).—§ 564 (Mātalyop.): V, 103, 3625 (enumeration of serpents).—§ 565 (Gālavacarita): V, 109, 3798 (*nāgaḥ*, in Bhogavati).—§ 586 (Bhishmavadhap.): VI, 107, 4900 (*yathā mahānāgas T'ōḥ*).—§ 595 (Shoḍacarāj. v. Prthu Vainya): VII, 69, 2415 (when the serpents milked the earth, T. was their calf).—§ 600 (Ghaṭotkacavadhap.): VII, 174, 7873 (*Garuda-T'au*).—§ 603d (Tripura): VII, 202, 9565 (became the avanāha (C. by error *mava*) of Īva's chariot).—§ 608 (Karnap.): VIII, 79, †4078 (*ōbhogavarasam karmukam*); 87, 4414 (sided with Arjuna).—§ 790 (Putradarṣanap.): XV, 35, 952 (*muktaḥ*, all. to Sarpasattra).—§ 793 (Mausalap.): XVI, 4, †119. Cf. Nāga, Nāgarāja, Nāgendra, Pannaga, Pannageṣvara, Pannagendra.

Takshakaputra ("the son of Takshaka") = Aśvasena: VIII, †1614.

Tala, Tāla = Īva (1000 names*).

tāla ("palmyra palm"): XI, 721 (*tāladhvajarathasrajah*, sc. the five Kaikasas); XVI, †62 (the device of Balarāma). Cf. Tāladhvaja, Tālaketu.

Tālacara, pl. (*āḥ*), a people. § 569 (Bhagavadyānap.): V, 140, 4451. Cf. Tālajaṅgha pl.

Tāladhvaja ("whose banner shows the palmyra palm") = Bhishma, q.v.—Do.³ (do.) = Balarāma: IX, 1948 (*Rāmaḥ*), 2139, 3044.

Tālajaṅgha ("the king of the Tālajaṅghas?"). § 547 (Karna): III, 303, 17014 (had been destroyed by the curse of a brahman (*brahmadandena*)).—§ 736b (Vītahavyop.): XIII, 30, 1946 (Haihaya and T. were the sons of Vatsa).—§ 772g (Aurva): XIII, 154, 7223 (*ōmahākshatram Aurovānikena nācītam*).

Tālajaṅgha, pl. (*āḥ*), a people. § 387 (Sagara): III, 106, 8832 (the Haihayas and the T. were vanquished by Sagarā).—§ 562 (Bhagavadyānap.): V, 74, 2729 (*Bakulas T'ānām*).—§ 739 (Ānuṣāsani): XIII, 34, 2126 (vanquished by the Bhrgus, cf. XIII, 7223).

Tālākata, name of a city (?). § 284 (Sahadeva): II, 31, 1169 (in the south, conquered by Sahadeva).

Tālaketu¹, a prince. § 317b (Kṛṣṇa Vāsudeva): III, 12, 492 (had been slain by Kṛṣṇa).

Tālaketu² ("whose banner shows the palmyra palm") = Balarāma: IX, †2367.—Do.³ = Bhishma: V, 5081; VI, 1816.

Tālavana, pl. (*āḥ*), a people. § 284 (Sahadeva): II, 31, 1175 (in the south, vanquished by Sahadeva).

Tālin = Īva (1000 names*).

Tamas¹, a brahman. § 736b (Vītahavyop.): XIII, 30, 2002 (son of Īraṇas and father of Prakāṣa).

Tamas² = Īva (1000 names*).

Tamasā, a river. § 491 (Āṅgīrasa): III, 222, 14231 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9, 338.

Tamasī, a river. § 574 (Jambūkh.): VI, 9, 339 (only C., B. has *Mānasī*).

***Tamoghna** ("destroying darkness") = Sūrya (the Sun): III, 193; VII, 6296.

Tamontakṛt, a warrior of Skanda. § 615u (Skanda): IX, 45, 2560.

***Tamonuda** ("dispersing darkness") = Sūrya (the Sun): III, 152, 11892, 17099; VI, 5765.

Tāmrā¹, wife of Kaṣyapa (?). § 126 (Amṣavat.): I, 166, 2620 (mother of five daughters: Kākī, Īyoni, Bhāṣī, Dhṛtarāṣṭri, and Āukī).

Tāmrā², a river. § 459 (Mārkaṇḍeya): III, 188, 12909 (seen in the body of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9, 335.

Tāmracūda, a companion of Skanda. § 615u (Skanda): IX, 46, 2669 (given to Skanda by Aruṇa; "a cock" PCR.).

Tāmracūdā, a mātṛ. § 615u (Skanda): IX, 46, 2636.

Tāmrāhvaya, name of a dvīpa. § 284 (Sahadeva): II, 31, 1172 (*dvīpam*, in the south, conquered by Sahadeva).

Tāmrālipta ("the king of the Tāmrāliptas"). § 232 (Svayamvarap.): I, 186, 6993 (present at the svayamvara of Draupadī).—§ 280 (Bhīmasena): II, 30, 1098 (*rājānam*, in the east, conquered by Bhīmasena).

Tāmrālipta, pl. (*āḥ*), a people. § 295 (Dyūtap.): II, 52, 1874 (brought tribute to Yudhisṭhira). Cf. next.

Tāmrāliptaka, pl. (*āḥ*), a people (= the prec.). § 574 (Jambūkh.): VI, 9, 364.—§ 595 (Shoḍacarāj., v. Rāma Jāmadagnya): VII, 70, 2436 (slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, 119, 4716, (ββ), 4722 (have been vanquished by Sātyaki).—§ 605 (Karnap.): VIII, 22, 863 (attacked the Pāñcālas), (θθ), 882 (attacked Nakula).

Tāmrāparṇī¹, a tirtha. § 377 (Dharmyatīrthak.): III, 88, 8340 (in the south).—Do.², a mountain (= Malaya). § 574 (Jambūkh.): VI, 6, 252 (C. has *T'ī cīlā*, but B. reads *tāmrāparṇācīlā*, sc. *Malayaparvatāḥ*).

Tāmrārūna, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8132. Cf. next.

Tāmrārūpā, a river. § 775 (Ānuṣāsani): XIII, 166, 7647. Cf. the prec.

Tāmrāushtha, a Yaksha. § 269 (Vaiṣṇavasabhāv.): II, 10, 398 (in the palace of Kubera).

Tāmravati, a river. § 494 (Āṅgīrasa): III, 222, 14231 (among the rivers who are mothers of fires).

Tāmrāshṭha = Īva (1000 names*).

Tamsu, an ancient king. § 150 (Pūruvamp.): I, 94, 3704 (son of Matināra), 3705, 3706 (father of Ilina).—§ 156 (do.):

- I, 95, ††3779 (son of Matināra and Sarasvatī), 3780 (do., husband of Kālingī and father of Ilina).
- Tanabāla**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 371 (in the south).
- Tanaya**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 371 (in the south).
- Tandī**, a ṛshi. § 730 (Ānuṣāsanik.): XIII, 14, 607 (*Brahmayoninā*, recited the 1000 names of Īva); 16, 1037 (*ṛshih*, in Kṛtayuga, worshipped Īva), (1049), 1103, 1104, 1111, 1113 (taught Upamanyu the 1000 names of Īva); 17, 1116 (*ṛshinā*), 1136 (°kṛtāḥ, obtained the 1000 names of Īva from heaven), 1137, 1283 (praised Īva with the 1000 names), 1288, 1289 (communicated them to Çukra). Cf. Brahmayoni.
- Tandūlikāçrama** (*Tandū*°, B.), a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 4084.
- Tāṇḍya**, one or more ṛshis. § 266 (Çukrasabhāva): II, 7, 294 (in the palace of Indra).—§ 677 (Mokshadh.): XII, 245β, 8900.—§ 702 (do.): XII, 293a, 1076 (praised Viṣṇu); 297δ, 10874.—§ 717c (Uparicara): XII, 337+, 12758 (*mūḥān ṛshih*, among the sadasyas at the sacrifice of Vasu Uparicara).
- Taṅgana**, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1859 (*T°āḥ para-T°āḥ*, brought tribute to Yudhisṭhira).—§ 342 (Indralokābhigamanap.): III, 51, 1991 (had been present at the rājasūya).—§ 419 (Gandhamādanap.): III, 140, 10864 (*Kirāta-T°aktirṇam*, sc. *Subāhuvishayam*).—§ 574 (Jambūkh.): VI, 9, 372 (*T°āḥ para-T°āḥ*).—§ 578 (Bhishmavadhap.): VI, 50π. 2083 (do., in the army of Yudhisṭhira).—§ 599 (Jayadrathavadhap.): VII, 121ε, 4819 (°āmbashṭhāḥ, in the army of Duryodhana), (θθ), 4847 (attack Sātṛaki).—§ 604 (Karnap.): VIII, 8, 235 (had formerly been vanquished by Karṇa).—§ 608 (do.): VIII, 73, 3652 (only B., C. has °*Kauṅkanāḥ*; in the army of Duryodhana, had been vanquished by Arjuna).—§ 785 (Anugītāp.): XIV, 83, 2469 (the sacrificial horse went to the country of the T°).
- Tantipāla**, the name which Sahadeva assumed in the palace of Virāṭa. § 549 (Pāṇḍavapraveçap.): IV, 3, 68 (C. by error °*tri*°); 10, 289.
- Tantripāla** v. Tantipāla.
- Tantuvardhana** = Viṣṇu (1000 names).
- Tanu**, a ṛshi. § 641 (Mokshadh.): XII, 127, 4665 (*ṛshim*), 4671, 4677 (*munivarottamaḥ*), 4708 (in the shape of T. Dharma put Viradyumna to the test). Cf. Devārshi.
- Tanuvāsas** = Īva: X, 259.
- Tapahsakta** = Īva (1000 names³).
- Tapahsuta** = Yudhisṭhira: III, 17306.
- Tapana**¹ = Sūrya: I, 1249 (Garuḍa identified with Sūrya), 4398, 6535, 6609; III, 192, 8217 (°*eya sūtā Yamunā*), 17138 (*tapatām varah*); V, 4920.
- Tapana**², a Nāga (?) (according to Nil. a Yaksha).—§ 46 (Garuḍa): I, 32a, 1488.
- Tapana**³, a Pāṇḍava warrior. § 608 (Karnap.): VIII, 48, 2248 (slain by Karṇa).
- Tapana**⁴ = Īva (1000 names¹).
- Tapa(s)**, name of several fires. § 492 (Āṅgīrasa): III, 220, 14166, 14167, 14168 (created the fifteen *yajñamushas*).—§ 493 (do.): III, 220, 14173 (father of Bṛhaduktha), 14174 (father of Rathantara); 221, 14178, 14182 (father of five fires), 14183 (°*eaç ca Manuṃ putram*).—§ 500 (Skandop.): III, 228, 14392 (°*o nāma Hūlāçanaḥ*, father of seven kumārīs who became *mātṛs*).

Tapas¹ = Mahāpuruṣa (Mahāpuruṣastava).—Do.² = Īva (1000 names¹).—Do.³ = Kṛṣṇa (Viṣṇu): XII, 13148.

Tāpasāranya, a tīrtha. § 377 (Dharmayātrīthak.): III, 87, 8316.

Tapasvin = Īva (1000 names³).

Tapatām gati(h) = Īva: X, 257.

Tapatī, daughter of Sūrya (the Sun) and wife of Saṃvaruṇa. § 154 (Pūruvamp.): I, 94, 3738 (*Saurī*, by Saṃvaruṇa, mother of Kuru).—§ 156 (do.): I, 95, ††3791 (*Vaivasvatīm*, do.).—§ 222 (Tapatyup.): I, 171, 6517, 6521, 6530, 6535; 172, 6563 (6578), 6578 (*Savitryavarajā sūtā*); 173, 6598, 6605 (*Savitryavarajā sūtā*), 6608, 6609, 6610, 6612, 6616, 6628, 6631, 6632 (*Vaivasvatī*, the story of Saṃvaruṇa's getting T. as his wife). Cf. Saurī, Sāvitryavarajā, Vaivasvatī.

Tāpatya, pl. ("descendants of Tapatī"). § 222 (Tapatyup.): I, 171, 6517.

Tāpatya, sg. (do.) = Arjuna: I, 6514, 6516, 6632.

Tāpatya, adj. ("relating to Tapatī"). § 11 (Parvasaṅgr.): I, 2, 387 (*akhyānam*, i.e. Tapatyupākhyāna).

Tapatyavardhana = Arjuna: I, 6505.

[**Tapaty-upākhyāna(m)**] ("the episode relating to Tapatī"). § 222 (Caitrarathap.). Arjuna asked why he had called him *Tāpatya*, and *Citraratha* said: "Sūrya had a lovely daughter *Tapatī*, the younger sister of *Savitṛī*. *Rksha*'s son, the king *Samvarana*, duly worshipped *Sūrya*; to him *Sūrya* resolved to bestow his daughter. Once, when *Samvarana* went on a hunting expedition, his steed died from fatigue on the mountain, and he began to wander on foot and saw *Tapatī* alone, and declared her his love. She did not speak a word, but disappeared. He wandered through the whole forest in search of her, and failing to find her, indulged in lamentations (I, 171). He fell down on the earth. Then she appeared again. He asked her to marry him according to the *Gandharva* form of marriage. She said that she loved him, but told him to ask her father *Āditya* for her hand, with worship, ascetic penances, and vows (I, 172). *Tapatī* then ascended to the skies, and *Samvarana* again fell down on the earth. At last his followers found him, and his minister raised him up and sprinkled his head with water, etc. Regaining his consciousness, *Samvarana* sent away all his attendants with the exception of his minister alone, and then began to worship *Sūrya*. He also thought of his *purohita*, the *ṛshi* *Vasishṭha*. After the king had stayed thus on the same spot day and night, the *Vipravarshi* *Vasishṭha* came there on the 12th day. *Vasishṭha* knew at once, by his ascetic power, what had happened and ascended to the sky in order to see *Sūrya*, and asked him to give *Tapatī* to *Samvarana*. *Samvarana*, with due rites, took *Tapatī*'s hand on that mountain resorted to by the gods and the *Gandharvas*. And the king caused *Vasishṭha* to be proclaimed his regent in his capital and kingdom, etc., and sported with his wife in the woods on that mountain for twelve years. Now *Indra* for twelve years poured no rain in his capital and kingdom. Then *Vasishṭha* brought *Samvarana* and his wife back into the city, and then *Indra* poured rain in abundance. *Samvarana*, with *Tapatī*, performed sacrifices for twelve years. Their son was *Kuru*, the ancestor of *Arjuna* (I, 173).

Tapishnu ("burning") = Sūrya (the Sun): XII, 11726.

Tapodāna, a tīrtha. § 775 (Ānuṣāsanik.): XIII, 166a, 7959.

Tapomaya, **Taponidhi** = Īva (1000 names⁴).

Taponishṭha = Īva: X, 257.

Taponitya = Īva (1000 names¹).

Taporata = Īva: VIII, 1449.

Taptatapas = Īva: XIV, 204.

Tapya, Tara = Īva (1000 names¹).

Tāra¹, name of a monkey. § 537 (Itāma-Rāvanayuddha): III, 285, 16372 (fought with Nihharvaṭa).—§ 539 (Kumbha-karnādivadha): III, 287, 16415 (°prabhṛtayaḥ).—§ 541 (Indrajidvadha): III, 289a, 16468.

Tāra² = Viṣṇu (1000 names).

Tārā¹, wife of the monkey Vālin. § 531 (Rāmopākhyāna): III, 280, 16108, 16110 (tārādhīpanānām), 16112 (tārādhīpanprabhā), 16118, 16130, 16131 (tārāpatimukhīm).

Tārā², wife of Brhaspati. § 565 (Gālavacarita): V, 117, 3972 (remo . . . yathā . . . Brhaspatiḥ ca T°āyām).

***Tārādhīpa** ("lord of the stars") = Soma (the Moon): I, 2667 (°opamaḥ), 2760; III, 16110 (°ānanām), 16112 (°prabhā); XI, 563 (°opamam); XII, †11096, 13017; XIII, 5861 (sūta T°syera).

Tāraka¹, an Asura. § 585 (Bhīṣmavadhap.): VI, 95, 4249 (varayasa . . . yathendras T°m purā).—§ 600 (Ghaṭotkacavadhap.): VII, 155, 6718 (yathāmbupatīndraū hi T°m Daityasattamaḥ, sc. dhātām); 173, 7837 (yathendras T°m pūrvaḥ Skandena saha jaghnivān).—§ 606 (Tripurākhyāna): VIII, 33, 1395 (father of Tārāksha, Kamalāksha, and Vidyunmālin).—§ 608 (Karnap.): VIII, 53, 2588 (yathendrah . . . T°sya vadha).—§ 612 (Hradapraveṣap.): IX, 31, 1754 (maha-Daityaḥ, slain).—§ 615 (Baladevatīrthayātrā): IX, 43, 2448 (yamin—i.e. in Somasya tīrtham—yuddham T°ākhyam sūtram yatra Skandas T°ākhyam jaghāna).—§ 615u (Skanda): IX, 48λ, 2691 (Daityendram, slain by Skanda).—§ 747b (Suvarṇopatti): XIII, 84, 4011 (Asuraḥ); 85, 4015 (do.), 4017, 4028 (°vadhōpāyāḥ), 4066 (Asuraḥ), 4181 (Daityam) (T. scorched the gods, then Skanda was born from Agni, that he might slay T.).—§ 748 (Ānuṣāsanik.): XIII, 86, 4187, 4189 (°vadhām).—§ 748b (Tārakavadhop.): XIII, 86, 4212, 4213, 4214 (Dānavam, is slain by Skanda). Cf. Asura, Daiteya, Daitya, Daityasattama, Daityendra, Dānava.

Tāraka² = Īva (1000 names¹).

Tāraka, pl., the sons of Tāraka¹. § 606 (Tripurākhyāna): VII, 34, 1553.

Tārakāksha, an Asura. § 603d (Tripura): VII, 202, 9556 (lord of the silver city).—§ 606 (Tripurākhyāna): VIII, 33, 1411 (lord of the golden city, C. has by error °akhyā). Cf. Tārāksha.

Tārakākshasuta ("the son of Tārakāksha") = Hari²: VIII, 1417 (H°), 1419.

Tārāksha = Tārakāksha: VIII, 1395.

Tārakāmaya¹, adj. ("causing evil to Tāraka"?). § 277 (Jarīsandhavadvap.): II, 24, 939 (Çakra-Viṣṇu hi saṅgrāmaḥ oeratus T°e rathena tena).—§ 279 (Arjuna): II, 27, 1034 (°sankāṣaḥ, sc. saṅgrāmaḥ).—§ 334b (Varuṇa): III, 41, 1694 (saṅgrāma).—§ 444 (Nivātakavacyuddhap.): III, 169, 12102 (astuvam murayaḥ . . . yathendram T°e).—§ 584 (Bhīṣmavadhap.): VI, 83, 3664 (yathā Vajradharaḥ pūrvaḥ saṅgrāma T°e, sc. nāgarājyaḥ samasthitāḥ).—§ 597 (Pratiññāp.): VII, 84, 2994 (sahāmbupati-Mitrābhyām yathendras T°e, sc. prayatāḥ).—§ 599 (Jayadrathavadhap.): VII, 94, 3180 (yathā vai Brahmaṇā baddham saṅgrāma T°e Çakrasya kavacani).—§ 600 (Ghaṭotkacavadhap.): VII, 168, 7540 (yathendra-bhayavitrastā Dānavas T°e).—§ 605 (Karnap.): VIII, 10, 399 (devair api yathā Skandah saṅgrāma T°e, sc. eṭṭaḥ).—§ 606 (Tripurākhyāna): VIII, 33, 1394 (saṅgrāmaḥ).—

§ 616 (Baladevatīrthayātrā): IX, 51, 2925 (saṅgrāmaḥ, took place in Somatīrtha).

Tārakārāya² = Īva (1000 names¹).

Tārakārāja ("king of the stars") = Soma (the Moon): III, 1678.

Tārakavadhopākhyāna ("the episode relating to the destruction of Tāraka"; continuation of Suvarṇopatti, § 747b). § 748b (Ānuṣāsanik.): D. and R., reduced to great distress [by Tāraka's prowess and the conduct of Gaṅgā by throwing away Agni's seed], urged the six Kṛttikāḥ to rear that child [i.e. Skanda]. Amongst the celestial ladies there were none, save these, that could bear the seed of Agni in their wombs. Agni became gratified. His energy was divided into six portions, and a portion was placed in each of the Kṛttikās. All of them were delivered at the same time, and the six portions united into one. The Earth received the child from a heap of gold. He grew up in a celestial forest of reeds, reared by the Kṛttikās (whence he came to be called Kṛttikēya; etymology of Skanda and Guha). The thirty-three gods, etc. (a) came to see him; R. praised him, G. sang in honour of Kumāra, with six faces, etc. (description). The gods gave him various kinds of toys, etc. (β). Rā. and As. began to walk in the train of Skanda. Tāraka in vain sought, by various means, to slay him. The gods made him the commander of their forces, and when he had grown up he slew Tāraka with his irresistible dart as in sport, and re-established Indra in the sovereignty. Skanda became the protector of the gods and [always] did what was agreeable to Çaikara (i.e. Īva). Gold is the powerful energy of Agni and was born [from the same seed] with Kṛttikēya; hence gold is highly auspicious. Thus did Vasishṭha relate to Itāma [Jāmadagnya] in days of old. By making gifts of gold Rāma became purified of all his sins, and [finally] attained to a high place in heaven that is not easily attainable by men (XIII, 86).

Tarala, pl. (°aḥ), a people. § 604 (Karnap.): VIII, 8, 237 (had formerly been vanquished by Karna).

tārāmṛga ("star-antelope"). § 529 (Sītāharana): III, 278, 16020 (anvadhāvan mṛgaḥ Rāmo Rudras t°m yathā). Cf. Mṛgaçiras.

Tārāṇa¹ = Īva (1000 names¹).—Do.² = Viṣṇu (1000 names).

Tarandaka (III, 6022), v. Arantuka.

Tarāṅgāṅkitakeṣa = Īva (1000 names¹).

Tarāṅgavid = Īva (1000 names¹).

Tarantuka, name of a dvārapāla and a tīrtha belonging to him. § 362 (Tīrthayātrā): III, 83, 5085 (dvārapālaḥ).—§ 369 (Kurukshetra): III, 83, †7078 (v. Arantuka).—§ 615kk (Kurukshetrakathā): IX, 53, †3032 (v. Arantuka).

Tārāpati ("lord of the stars") = Soma (the Moon): III, 16131 (°mukhīm), 16638 (iva), 17126 (iva); VI, 4875 (iva); VII, 1766 (iva).

Tārini = Durgā (Umā): VI, 797.

***tarkaçāstra** ("philosophical treatise"): XII, 8968, 9678 (pl.), 9679 (pl.).

Tārkshya¹, one or more ṛshis, especially 2: Ariṣṭanemi. § 11 (Parvasaṅgr.): I, 2, 467 (saṃnādaḥ Sarasvatyaḥ T°arshoh, cf. § 456).—§ 99 (Amçavat.): I, 65, 2548.—§ 191 (Arjuna): I, 123, 4830.—§ 266 (Çakrasaṅbhāv.): II, 7, 299 (in the palace of Indra).—§ 454 (Brāhmaṇa-mūhātmyak.): III, 184, 12660 (Ariṣṭaneminaḥ), 12665.—§ 456 (Sarasvatī-Tārkshyasaṃv.): III, 186, 12715 (munina), (†12716), †12718, †12730, (†12731), †12733, (†12735),

(†12737), (†12740) (discourse between Sarasvatī and T.).—
 § 700 (Mokshadh.): XII, 289, 10615 (= Arishtanemi).
Tārکشya¹ = Garuḍa: I, 1405, 1414, 5886 (*mārutarāṇṣaśaḥ*);
 II, 34 (*ratham T° ketanam*, i.e. Kṛṣṇa's chariot), 1620
 (*ratham . . . T° pravaraketanam*, do.); V, 3691, 3850, 3919,
 3922; VII, 554 (*°s tan nāgam iva cakshipat*), 3675 (*°mārutu-*
ramhobhiḥ), 5769 (*hartum T°a ivoragam*); VIII, †816
 (*°hatāu ivoragau*), 1027 (*°tulyaparākramah*), 1082 (*agacchan*
nilayam sarve T°m dṛṣṭvewa pannagāḥ), †4549 (*°trastā*
dhūmim ivoragāu te, sc. *vivichuk*); XII, 1586 (*°dhvajinam*, sc.
 the chariot of Kṛṣṇa); XIII, 632, 1802 (*bhavantī nirvishāḥ*
sarpā yathā T°sa darṣandī).
Tārکشya² = Īva (1000 names¹⁻²).
Tārکشya, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52,
 1871 (brought tribute to Yudhishtīra).
Tārکشyakapīdhvaja, dual ("the banners of Kṛṣṇa
 and Arjuna"): VIII, 1829.
Tārکشyaketana ("having Garuḍa in his banner") =
 Kṛṣṇa: XII, 1712.
Tārکشyalakṣhaṇa (do.): XII, 1512.
Taru¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).
Taruna, name of a Gandharva (?). § 266 (Çakrasubhāv.):
 II, 7, 303 (in the palace of Indra).
Tarunaka, a serpent. § 67 (Sarpasatru): I, 57, 2160
 (of Dhṛtarāṣṭra's race).
Tasthushām patih = Kṛṣṇa: XII, 1625.
Tata, Tatānām pati(h) = Īva (1000 names¹).
Tatpada = Kṛṣṇa: XII, 1605.
Tattva, Tattvavid = Viṣṇu (1000 names).
Tatya = Īva (1000 names¹).
Tejas¹ ("light", personif.). § 270 (Brahmasabhāv.): II,
 11, 438 (in the palace of Brahmān).
Tejas² = Sūrya (the Sun): III, 147.—Do.³ = Īva (1000
 names²).—Do.⁴ = Viṣṇu (1000 names).
Tejasām patih = Sūrya (the Sun): III, 149.
Tejaskaro nidhi(h) = Īva (1000 names²).
Tejasvin¹, name of one of the five Indras. § 238 (Pañcen-
 drop.): I, 197, 7304.
Tejasvin² = Īva (1000 names¹).
Tejeyu, son of Raudrāçva. § 150 (Pūrvamç.): I, 94, 3701
 (seventh son of Raudrāçva).
Tejopahārin = Īva (1000 names²).
tena, pl. (XII, 10868), v. stena, pl.
Tigmamanyu = Īva (1000 names²).
Tigmāṃçu¹ = Sūrya (the Sun): I, 420; III, 16981,
 †17125; XV, 830.—Do.² = Agni (q.v.).
Tigmatejas = Īva (1000 names²).
Tikṣṇa, Tikṣṇadamshṭra = Īva: XIV, 201.
Tikṣṇatāpa = Īva (1000 names²).
Tilabhāra, pl. (°āḥ), a people. § 574 (Jambūkh.): VI,
 9, 360.
Tilottamā, name of an Apsaras. § 103 (Amçavat.): I,
 65, 2557 (daughter of Prādhā).—§ 191 (Arjuna): I, 123,
 4818 (danced at the birth of Arjuna).—§ 245 (Kājyālābhap.):
 I, 208, 7614, 7617 (*Apsarā devakanyā*, all. to § 246).—
 § 246 (Sundopasundop.): Brahmdn caused Viçvakarman to
 make a celestial maiden from small portions of every kind of
 gem, whence she was called *Tilottamā* (v. 7696). Brahmdn
 was sitting with his face turned eastwards and the *ṛṣhis*
 facing all directions. As T. was walking round them, there
 appeared three other faces on the body of Mahādeva and
 1000 eyes on Indra, while all the other celestials, only
 excepting Pitāmaha, and the *ṛṣhis* gazed at her: I, 211, 7696

(etymology), 7698, 7707, 7710.—§ 246 (do.): I, 212, 7719,
 7723, 7732, 7736 (Sunda and Upasunda quarrelled on account
 of T.).—§ 7686 (Umā-Maheçvarasampv.): XIII, 141, 6390
 (repetition from § 246).—§ 775 (Ānuçāsanik.): XIII,
 166, 7641 (enumeration of Apsarases).
Timiṅgila, a king. § 284 (Sahadeva): II, 31, 1172
 (*nṛpaṇ*, in the south, vanquished by Sahadeva).
Tiragraha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI,
 9, 360.
tirtha, pl. (°āṇi) ("bathing-place", personif.). § 615u
 (Skanda): IX, 45, 2514 (came to the investiture of
 Skanda).
Tirthadeva = Īva (1000 names²).
Tirthakara = Viṣṇu (1000 names).
Tirthamahāhrada, name of a tirtha. § 775 (Ānuçā-
 sanik.): XIII, 166, 7654.
Tirthaseni, a mūtr. § 615u (Skanda): IX, 46, 2625.
Tīrthayātrā ("the pilgrimage to the tirthas", sc. of
 Yudhishtīra, etc.). § 10 (Purvasaṅgr.): I, 2, 322 (*°a*
parva . . . Kuruvāṣya dhīmataḥ, cf. Tīrthayātrāparvan).—
 § 11 (do.): I, 2, 440 (*Pāṇḍavānām*, cf. Tīrthayātrāparvan).
 § 620 (Çrāddhup.): XI, 26, 774 (*°prasaṅgena*, all. to
 Tīrthayātrāparvan).
[Tīrthayātrāparvan(°va)] ("the episode relating to
 the pilgrimage to the tirthas", the 36th of the minor
 parvas of Mbhr. Cf. Tīrthayātrā). § 356: *Draupadī*,
Bhīmasena, *Nakula*, and *Sahadeva* lamented *Arjuna*; *Sahadeva*
 suggested to move from the *Kāmyaka* wood (III, 80). Then
 came the *devarshi Nārada* who, at the request of *Yudhishtīra*,
 told them what the *brahmarshi Pulastya* had formerly said to
Bhīshma about the merits of circumambulating (*pradakṣiṇāṇi*
yaḥ kurute) the earth for the purpose of visiting the *tirthas*,
 when *Bhīshma* was engaged in a *pitṛya vrata* at *Gāṅgādvāra*
 (resorted to by *devarshis*, *Gandharvas*, and gods) in the company
 of *munis*, and made oblations to the *pitṛs*, gods, and *ṛṣhis*
 (III, 81). At *Bhīshma's* request *Pulastya* explained the
 qualities of a person who will acquire merit by visiting *tirthas*;
 he said that the costly sacrifices, which only kings and very
 rich men are capable of affording, are not of greater merit
 than a sojourn in *tirthas*, which even the poorest may accom-
 plish.—§ 357: Then he first described *Pushkara* (q.v.).—
 § 358: Then he enumerated a great many of *tirthas* and the
 merit of visiting them.—§ 359: *Vadavā* (q.v.).—§ 360:
Pulastya's enumeration of *tirthas* continued (III, 82).—
 § 361: *Kurukṣetra* (q.v.).—§ 362: The enumeration con-
 tinued.—§ 363: *Rāmahradaḥ* (q.v.).—§ 364: The enumera-
 tion continued.—§ 365: *Māṅkaṇaka* (q.v.).—§ 366: The
 enumeration continued.—§ 367: *Prthūdaka* (q.v.).—§ 368:
 The enumeration continued.—§ 369: *Kurukṣetra* (q.v.).—
 § 370: The enumeration continued (III, 84).—§ 371:
Tungaka (q.v.).—§ 372: The enumeration continued.—
 § 373: *Prayāga* (q.v.).—§ 374: The enumeration continued.
 —§ 375: *Gāṅgā* is equal to *Kurukṣetra*, wherever one may
 bathe in it, especially in *Kanakhala* and in *Prayāga*, which
 is the most excellent; a bath in the *Gāṅgā* in that place
 removes 100 sins. In the *Kṛtāyuga* all the *tirthas* were
 sacred, in the *Tretāyuga* *Pushkara* alone, in the *Dvāpara*
Kurukṣetra, in the *Kaliyuga* *Gāṅgā*. In *Pushkara* one
 should practise austerities, in *Mahālaya* one should make
 gifts, on the *Malaya* one should ascend the funeral pyre, in
Bhṛgutuṅga one should kill oneself by fasting; bathing in
Pushkara, *Kurukṣetra*, the *Gāṅgā*, and *Magadha* (PCR. seems
 to have had another reading) one purifies seven generations

of one's race upwards and downwards, etc.; as long as one's bones lie in contact with the water of the *Gaṅgā*, so long does one live, honoured in heaven (*Śrargaloke*). *Pitāmaha* has said that no *tīrtha* is equal to the *Gaṅgā*, no God to *Keśava*, and none is superior to brahmins. This truthful description one should recite only to the twice-born, etc. (*). In these *tīrthas* have bathed the *Vasus*, the *Sādhyas* (so B.), the *Ādityas*, the *Maruts*, the *Aśvins*, and the *Rakhs*, who are equal to the gods. Only men of piety and learning are able to visit these *tīrthas* on account of their purified senses, their belief in god (*āstikyāt*), and their acquaintance with the *Vedas* (end of *Pulastya's* discourse, in which *Yudhishtira* sometimes is addressed instead of *Bhishma*).—§ 376: *Nārada* continued: Then *Pulastya* disappeared, and *Bhishma* (who understood the *śāstras*), at the command of *Pulastya*, wandered over the earth and ended his *tīrthayātrā* at *Prayāga*. The man that so walks about the earth is rewarded after death as much as for 100 horse sacrifices. "So wilt thou *Yudhishtira* obtain the eight-fold (*aṣṭaguṇam*) dharma, as *Bhishma* did before, and because thou wilt lead the *ṛshis*, thy merit will be eight-fold; those *tīrthas* are infested by *Rākshasas*, and no king, save thyself, has gone there (*). The foremost of *ṛshis* are always there and expect thee: *Valmiki*, *Kaśyapa*, *Ātreya*, *Kuṇḍajāthara*, *Viśvāmitra*, *Gautama*, *Asita Devala*, *Mārkaṇḍeya*, *Gālava*, *Bharadvāja*, *Vasishtha*, *Uddālaka*, *Çuunaka* with his son, *Vyāsa*, *Duvāsa*, and *Jābali*. With them do thou visit these *tīrthas*. The great *ṛshi* *Lomaça* will come to thee, do thou follow him and me to these *tīrthas*." Then *Nārada* disappeared and *Yudhishtira* spoke to the ascetics of the *tīrthas* (III, 85).—§ 377: *Dhaumya-tīrthakathana* (q.v.).—§ 378: While *Dhaumya* was speaking thus, *Lomaça* arrived and told that *Arjuna* had obtained *Brahmagiras* (b), learnt the *Gāndhārva Veda*, etc. (III, 91). *Lomaça* said that *Arjuna* had asked him to cause *Yudhishtira* to visit all *tīrthas*, like *Manu* and other *rājarsis*, and protect him from the *Rākshasas* as *Dadhica* had protected *Indra* and *Āṅgiras* had protected the *Sun*. *Lomaça* had twice before visited the *tīrthas*. At the command of *Lomaça*, *Yudhishtira* caused the citizens, brahmins, and *Yatis*, who were not able to endure the privations of the journey, to return to *Hastinapura*, where *Dhṛtarāshṭra* gave them their proper allowances from affection for *Yudhishtira*, and *Yudhishtira*, with only a small number of brahmins abode for three nights at *Kāmyaka* cheered by *Lomaça* (III, 92). The brahmins, who dwelt in the wood, prevailed upon *Yudhishtira* that he allowed them to partake of the *tīrthayātrā*. Just when they were about to start, *Vyāsa*, *Parvata*, and *Nārada* came to *Kāmyaka*, and caused them not only to fulfil human vows by purifying the body, but even divine vows by purifying the heart, that it might be free from evil thoughts and harbour only friendly feelings towards everybody. When those celestial and human *ṛshis* had performed the usual propitiatory ceremonies, and when they had worshipped the feet of *Lomaça*, *Dvaipāyana*, *Nārada*, and the *devarshi* *Parvata*, the *Pāṇḍavas* and *Kṛṣṇa* started towards the east with *Dhaumya* and the ascetics on the day following *Mārgaśīrṣi*, when *Pushya* was in ascendance, dressed in bark and hides, with matted locks, cased in mail, and armed with swords, etc., with *Indrasena* and other attendants with some fourteen (*paricaturdaśaiḥ*) chariots and a number of cooks (III, 93). As *Yudhishtira* asked why he who is virtuous is unhappy, and his enemies who are sinful, happy, *Lomaça* said that sinful men often prosper in consequence of their sins, but at last they

are overtaken by destruction, even as in the *devayuga* the *Daityas* and *Dānavas* (*Asuras*), who practised vice (*adharma*) and did not visit the *tīrthas*, for a time prospered by their sin and vanquished the gods, who practised virtue and visited the *tīrthas*; at last, when the good qualities, prosperity, etc., left the *Asuras* and went to the gods, while bad qualities, adversity, etc., came to the *Asuras*, and *Kali* possessed them, they were overtaken by destruction. *Nṛga*, *Çibi* *Auçmāra*, *Bhagīratha*, *Vasumanas*, *Gaya*, *Puru*, and *Pururavas* had by practising ascetic penances and visiting *tīrthas*, etc., obtained fame and wealth, etc., and so would *Yudhishtira*, and as *Iksvaku* with his sons, etc., and *Mucukunda*, *Māndhātṛ*, and *Marutta*, and the gods and *devarshis* obtained fame by the power of asceticism, so would *Yudhishtira*, while the *Dhṛtarāshṭras*, enslaved by sinfulness and ignorance, soon would be exterminated (III, 94).—§ 379: The *Pāṇḍavas* with their followers, proceeding from place to place, at last arrived at *Naimisha*, and thence to the *Gomati*, etc. (enumeration of *tīrthas* visited).—§ 380: *Brahmasaras* (q.v.).—§ 381: *Gaya* (q.v.).—§ 382: Thence they came to the hermitage of *Agastya*, and dwelt in *Durjaya* (i.e. *Manimati*, the city of *Valāpi*, Nil.); there asked by *Yudhishtira* *Lomaça* told: *Agastyopākhyāna* (q.v.).—§ 383: Description of the *Gaṅgā* (b). Then, having at the suggestion of *Lomaça*, with his brothers and *Kṛṣṇa*, bathed in *Bhṛgoḥ tīrtham* (c) and gratified the gods and *Pitṛs*, *Yudhishtira* blazed forth in brighter effulgence and became invincible. At his request *Lomaça* told *Jāmadagnyatejohānikathana* (b) (v. *Rāma*).—§ 384: *Yudhishtira* wished to hear the details of *Agastya*. *Lomaça* related: *Agastyopākhyāna* (q.v.).—§ 385: At the request of *Yudhishtira* *Lomaça* related how *Agastya* had caused *Vindhya* (q.v.) to cease to increase (§ 385), how *Agastya* drank up the Ocean (§ 386, cf. *Agastyopākhyāna*), *Sagara* (§ 387), *Asamañjas* (§ 388), *Gaṅgāvataraṇa* (§ 389).—§ 390: Then *Yudhishtira* proceeded to the rivers *Nandā* and *Aparanandā* and the *Hemakūṭa* (b, cf. *Rakhabhākūṭa*) mountain. Having, at the command of *Lomaça*, bathed in *Nandā*, they proceeded to the river *Kauçiki* (c) with the hermitages of *Viśvāmitra* and of *Kaśyapa*, the father of *Rṣhyaçṛṅga* (d).—§ 391: At the request of *Yudhishtira* *Lomaça* told the history of *Rṣhyaçṛṅga* (q.v.).—§ 392: Starting from *Kauçiki*, *Yudhishtira* in succession repaired to all the sacred shrines (*āyatanāni*) and came to the sea where the *Gaṅgā* falls into it, and bathed in the centre of 500 rivers. Then they proceeded by the shore of the sea towards the *Kalinga* country. *Lomaça* said: "Here is the river *Vaitaraṇi* (b)." When they had all bathed in the *Vaitaraṇi*, *Yudhishtira* felt as if he were carried off from the region of men, and behold all worlds, and heard the reciting of *Vaikhānaśas*, whom *Lomaça* declared to be at the distance of 300,000 *yojanas*. *Lomaça* ordered him to be silent, as this was the divine forest of *Svayambhu* (*Svayambhuvo vanam*) (c); taught by *Lomaça* the words to be recited (*Oṃ namo viçva-guṇāyā*, etc. [a]) *Yudhishtira* mounted the altar of *Kaśyapa* and bathed in the sea; then he went to the *Mahendra* mountain and spent the night there (III, 114).—§ 393: *Lomaça* told *Yudhishtira* the names of the ascetics (*Bhṛguḥ*, *Āṅgiras*, *Vasishtha*, *Kaśyapa*), and he, with his brothers, paid a visit to them. *Akṣatavaraṇa*, a follower of *Rāma* *Jāmadagnya*, told him when *Paraçu-Rāma* (q.v.) appeared, and that the following day was the 14th.—§ 394: At the request of *Yudhishtira*, *Akṣatavaraṇa* (b) related the story of *Arjuna* *Kṛtāvīrya* (q.v.), and *Jāmadagni* (q.v.), and

Paraçurāma (q.v.) (§§ 394-8) — § 399: *Mahendrācala-gamana* (q.v.). — § 400: On their journey to the *tīrthas* they bathed in a holy stream, and thence reached to *Godāvarī* and to the sea (in the *Draviḍa* country); then to *Agastyatīrtha* and the *Nārī-tīrthas*, where they heard of and praised the deed of *Arjuna*, and gave away thousands of cows, and by and by they reached *Çūrpāraka* (C. *Sūrp*°), where they saw the altar of *Ṛcika*'s son surrounded by crowds of ascetics, and the shrines of the *Vasus*, of the hosts of the *Maruts*, of the *Açvins*, *Vairavata*, *Āditya*, *Dhanegcara*, *Indra*, *Vishnu*, *Savitṛ*, *Bhava*, *Candra*, *Divākara*, and of the lord of waters, and of the host of *Sādhyas*, of *Dhātṛ*, of the *Pitṛs*, of *Ṛcitra* with his host, of *Sarasvatī*, of the host of *Siddhas*, etc., and then returned to *Çūrpāraka*, and from this *tīrtha* at the sea they came to *Prabhāsa*, where they offered libations to the *Pitṛs* and gods, and where *Yudhishtīra* practised austerities for twelve days, subsisting upon air and water, and performing ablutions day and night, surrounded by fires kindled on all sides. There came to them *Balarāma*, *Kṛṣṇa*, *Çāmba*, etc., *Kāṛṣṇi*, the grandson of *Çini*, and other *Vṛṣṇis*, and heard what had happened to them, and wept when they saw the *Pāṇḍavas* so exceedingly lean (III, 118). — § 401: *Bala-Rāma* (q.v.). — § 402: *Sātyaki*, citing *Çaibya*, etc., who did the work for *Yayāti*, recommended that *Rāma*, *Kṛṣṇa*, *Pradyumna*, *Çāmba* (b), himself, *Aniruddha*, *Gada*, *Ulmuka*, *Bāhuka*, *Bhānu*, *Nītha*, the young hero *Niçathu*, *Sāranya*, and *Cārudeśhna* should lead the united army of the *Vṛṣṇis*, *Bhojas*, *Andhakas*, *Sāttvatas*, and *Çaras* (C. *Su*°) against the *Dhārtarāshtras* and kill them in battle, and that *Abhimanyu* should rule the earth until *Yudhishtīra* had fulfilled his vow. *Kṛṣṇa* said that the *Pāṇḍavas* would never accept the sovereignty unless it were won by their own prowess, and *Yudhishtīra* assented to the words of *Kṛṣṇa*, saying, that as *Kṛṣṇa* alone knew him, so he alone knew *Kṛṣṇa*, who would perceive when the time had come for bravery, and he and *Sātyaki* would then defeat *Suyodhana*. Then the *Yādus* returned home, and the *Pāṇḍavas* continued their journey accompanied by *Lomaça*, and came to the river *Payoshnī* (c). — § 403: *Lomaça* spoke of sacrifices that had formerly been performed at the *Payoshnī* (b); he who bathed in the *Payoshnī* would obtain the same *lokas* as *Gaya*. — § 404: Having bathed in the *Payoshnī* they went to *Vaidūryaparvata* and *Narmadā*, where they, according to the exposition of *Lomaça*, visited all the *tīrthas* and shrines, giving gifts to the brahmins by 'hundreds. *Lomaça* said that this was the junction between the *Tretā* and *Dvāpara* age, where a person is freed of all his sins, and that here was performed the sacrifice of *Çaryāti* (b). *Yudhishtīra* wished to hear more about it (III, 121). — § 405: *Sukanyopākhyāna* (q.v.). — § 406: *Lomaça* recommended to *Yudhishtīra* to visit the above-named lake, and *Sikatāksha*, and the *Saindhava* wood, and *Pushkara* (reciting the hymns of *Sthānu*, this being the junction of the *Dvāpara* and *Tretā*, etc.), and *Ārcikaparvata* (b). Here the *ṛṣhis* eat rice boiled in milk. Here (?) is the *Yamunā*, where *Kṛṣṇa* performed austerities; there is the holy spring of *Indra*, where *Dhātṛ*, *Vidhātṛ*, and *Varuṇa* rose upwards. In the *Yamunā Māndhātṛ* and *Somaka Sāhadevi* performed sacrifices (III, 125). — § 407: *Māndhātṛupākhyāna* (q.v.). — § 408: *Jantūpākhyāna* (q.v.). — §§ 409-10: *Plakṣāvataraṇa-gamana* (q.v.). — § 411: *Çyenakapotīya* (q.v.). — § 412: When they arrived at the hermitage of *Çvetaketu* (b) (who, with his sister's son *Ashvavakra*, was the best in that *yuga* of those conversant with the sacred lore (*brahmakṛtām*),

where *Çvetaketu* beheld the goddess *Sarasvatī* in her human shape and spoke unto her, "may I be endowed with the gift of speech," *Lomaça* related: *Ashvavakṛīya* (q.v.). — § 413: *Lomaça* pointed out to *Yudhishtīra Samāṅga* [or] *Madhuvila*, where *Indra*, after the slaughter of *Vṛtra*, became purified from all sins, *Kardamila*, *Maināka* (cf. *Āditi*), the *Kanakhala* mountains, *Gaṅgā*, the lake *Punya*, the mountain *Bhṛgutulāga*, *Ushnigāṅga* (PCR. *Tu*°), the hermitage of *Sthūlaçiras*, and that of *Raibhya* (b). — § 414: Questioned by *Yudhishtīra*, *Lomaça* related the *Yavakṛitopākhyāna* (q.v.). — § 418: They had soon passed the mountains *Uçirabija*, *Maināka*, *Çveta*, and *Kālāçaila*, and saw the seven-fold *Gaṅgā* (b). Here was the playground of the gods marked with their footprints (*caranāṅkitam*). Now they should proceed to the mountains *Kālāçaila*, *Çveta*, and *Mandara* (c); protected by *Kubera*, etc., and by *Yātudhānas*, these mountains are difficult to ascend. There are also other followers of *Kubera*, cruel and friendly (*raudra maitṛas ca*) *Rākṣasas*. Description of *Kailāsa* (d). *Lomaça* asked *Varuṇa*, *Yama*, *Gaṅgā* ("the daughter of the mountain", v. 10836), *Yamunā*, the mountain, the *Maruts*, the *Açvins*, the rivers to vouchsafe *Yudhishtīra* safety from gods, *Asuras*, and *Vasus*, and the mountains. *Yudhishtīra* recommended them all to practise here the utmost cleanliness, and asked *Bhīma* to protect *Kṛṣṇa*, who, in times of danger, even if *Arjuna* were present, ever sought protection from *Bhīma* (III, 139). — §§ 419-23: *Gandhamāduna-praveça* (q.v.). — § 424: *Bhīma-kadalī-khaṇḍa-praveça* (q.v.). — §§ 425-6: *Hanūmad-Bhīma-saṃvāda* (q.v.). — § 427: *Tretā-yuga* (q.v.). — § 428: *Dvāpara-yuga* (q.v.). — § 429: *Kali-yuga* (q.v.). — § 430: *Hanūmad-Bhīma-saṃvāda* (q.v.). — §§ 431-4: *Saugandhikāharāṇa* (q.v.).

Tishya¹, name of a nakṣatra (v. Su. Si.) = Pushya. § 460c (Kalki): III, 190, 13099 (*yadā Sūryaḥ ca Candṛaḥ ca tathā T°-Bṛhaspati ekarāçau sameshyanti pravartayati tadā Kṛtām*).

Tishya², name of the fourth yuga = Kali (q.v.). § 574 (Jambūkh.): VI, 10π, 387 (enumeration of the four yugas), 388, 391 (°s'min), 398, 399 (description of the T. age). — § 668b (Pāñcucikhavākya): XII, 218, 7919 (*yathā*). — § 717b (Nārāyaṇīya): XII, 341, 13092 (*tatas T°e 'tha samprāpte yuge Kalipuraskṛte / ekapūdashito dharmo yatra tatra bhaviṣyati*, i.e. only a quarter will remain); 350, 13680 (*punas T°e ca samprāpte*, then the Bhāratas named Kurus will be born from Vyāsa and dissensions will break out among them).

Tittibha, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (in the palace of Varuṇa).

Tittira, pl. (°āḥ), a people. § 578 (Bhīshmadhāp.): VI, 50π, 2084 (in the army of *Yudhishtīra*). — § 585 (do.): VI, 90ρ, 3975 (°jāḥ, sc. *açvāḥ*).

Tittiri¹, a certain breed of horses: II, 1043, 1056, 1824, 2083; III, 4015; VII, 958 (C. has *Tittira*-); XII, 4560 (cf. prec. and V, 2228).

Tittiri², a serpent. § 47 (Sarpauṇmak.): I, 35, 1560 (enumeration). — § 564 (Mātalyop.): V, 103γ, 3629 (do.).

Tittiri³, a brahman, brother of *Vaiçampāyana*. § 264 (Sabbākriyāp.): II, 4α, 107 (waited upon *Yudhishtīra*). — § 717c (Uparicara): XII, 337ε, 12760 (*Vaiçampāyana-pūrrajāḥ*, among the *śaḍasyas* at the sacrifice of *Vasu Uparicara*).

Tomara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9α, 377.

Torana = Çiva (1000 names²).

Toranasphāṭikā, name of a sabhā. § 298 (Dyūtap.): II,

56, †1982 (*°akhyān sabhān*, Dhṛtarāṣṭra caused it to be constructed).

Toyātman¹ = Kṛṣṇa: XII, 1649.—Do.² = Çiva (1000 names¹).

Traibali, a muni. § 264 (*Sabhākriyāp.*): II, 4a, 108 (waited upon Yudhishtira).

Traiṣirsha, adj. ("relating to Triṣiras [i.e. Viçvarūpa]"). § 555 (*Indravijaya*): V, 10, 335 (*°aya . . . brahmahatyayā*).

Traigarta¹ ("king of the Trigartas") = Suçarman: IV, 1070 (*S°*), 1109; VI, 3856 (*Prasthalādhipaḥ*, C. has by error *Tai°*, B. *Tri°*), 3857 (so B., C. *Tri°*), 4736 (*S°*), 5289 (*Prasthalādhipaḥ*); IX, 93 (*narādhipaḥ*, had been slain).

Traigarta², adj. ("belonging to the Trigartas").—§ 552 (*Gocharanap.*): IV, 33, 1117 (*balan*).

Traigarta, pl. (*°āḥ*), a people = Trigarta, pl. § 576 (*Bhagavadgītāp.*): VI, 18, 688 (protected Bhīṣma).—§ 582 (*Bhīṣmavadhap.*): VI, 71, 3132 (supported Çakuni).—§ 592 (*Samçaptakavadhap.*): VII, 18, 727, 746 (fought with Arjuna).—§ 599 (*Jayadrthavadhap.*): VII, 107, 4030 (*°ānām mahārathē*, i.e. Viradhanvan).

Traigartaka, adj. ("belonging to the Trigartas"). § 592 (*Samçaptakavadhap.*): VII, 18, 726 (*bhrātṛn*).—§ 785 (*Anugītāp.*): XIV, 74, 2167 (*°yodhāḥ*), 2171 (*°mahāro'ḥāḥ*, vanquished by Arjuna).

Traigarti ("daughter of the Trigarta king") = Yaçodharā: I, 3788 (*Y°*).

Trailokyagoptr = Çiva (1000 names¹).

Trailokyakartr = Brahman: XII, 10167.—Do.² = Çiva: V, 7414.

Trailokyanātha = Kṛṣṇa (Viṣṇu): III, 1951 (*Harīḥ*).

Trailokyapati = Indra: XII, 8057.

Trailokyārāja = Indra: V, 3682.

Trailokyeça = Indra: III, 13614 (*°a ivāparāḥ*).

Traipura ("the king of Tripurā", BR.). § 284 (*Sahadeva*): II, 31, 1164 (in the south, vanquished by Sahadeva).

Traipura, pl. (*°āḥ*), a people ("the inhabitants of Tripurā"). § 585 (*Bhīṣmavadhap.*): VI, 87, 3855 (followed Brhadbala).

***traividya** ("the three vedas"): III, 13779 (*°vṛddhāḥ*); XII, 545 (*°vṛddhānām*), 8201 (*°vṛddhān*), 9721 (*°vṛddhāḥ*); XIII, 5109 (*°vṛddhebhyaḥ*); cf. trayī.—Do.², adj. ("familiar with the three vedas"); VI, 1190; XII, 2424 (*brāhmaṇānām*), 2469 (*viprashe*), 5972; XIII, 6455 (*brāhmaṇaḥ*).

Traiyaṃbaka, adj. ("belonging to Tryambaka" [i.e. Çiva]). § 589 (*Dronābhishekap.*): VII, 7, 169 (*iṣvastram*, known by Droṇa).—§ 596 (*Pratiññāp.*): VII, 79, 2778 (*balim*).

Trasadasyu, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 319 (in the palace of Yama).—§ 382 (*Agastyop.*): III, 98, 8606 (*Paurukutsam*, Agastya asked him for wealth).—§ 775 (*Ānuçāsanik.*): XIII, 166, 7681 (*rājā*, enumeration). Cf. Paurukutsa.

Trāsana = Çiva (1000 names¹).

***trayī** ("the triple science"): I, 4032 (*vidyā*), 4034; II, 231; III, 11295, 11296 (*°dharmaṃ*), 13725 (*vidyā*), 17361 (*°dharmaḥ*); VI, 1191 (*°dharmaṃ*); XII, 231, 567, 791, 2006, 2154, †2383, 2556, 3341 (*vidyā*), 3410 (do.), 4543 (do.), 4846 (read *°īm vidyām* with B.), 8613 (do.), 13089.

Tretā, name of the second yuga. § 8 (*Parvasaṅgr.*): I, 2, 272 (*°Dvāparayoh sandhau*, then Rāma Jāmadagnya slew the kahatriyas).—§ 375 (*Tirthayātrāp.*): III, 85, 8232 (*sarvaṃ Kṛtayuge puṇyam T°āyām Puṣhkaram*).—§ 403 (do.): III, 121, 10310 (*sandhīr eṣha, naraçreshṭha, T°āyā Dvāparasya ca*, says Lomaça to Yudhishtira).—§ 406 (do.): III, 125, 10409 (do. with *dvayor* for *eṣha*).—§ 426 (*Hanūmad-Bhima-*

samv.): III, 149, 11230.—§ 427 (cf. do.): "In the T. sacrifices are introduced, religion (*dharma*) decreases by a fourth, Nārāyaṇa is red, etc.; III, 149, 11247, 11249.—§ 460 (*Mārkaṇḍeyas.*): III, 190, 13018 (*tribhir amçaiḥ pratishṭhitāḥ T°āyām*, sc. *dharmaḥ*); 191, 13120.—§ 567 (*Bhagavadgītāp.*): V, 132, 4475 (*rājā Kṛtayugasraṣṭā T°āyāḥ*, etc.), 4476.—§ 569 (do.): V, 142, 4819, 4821, 4823, 4825, 4827.—§ 574 (*Jambūkh.*): VI, 10, 387, 390, 395, 396 (only C.) (description).—§ 641 (*Rājadh.*): XII, 69, 2682 (*caturtham amçam uterjya*, sc. *daṇḍanītyām*), 2693 (*rājā Kṛtayugasraṣṭā T°āyāḥ*, etc.), 2694, 91, 3408.—§ 649 (*Āpaddh.*): XII, 141a, 5328, 5331 (*°Dvāparayoh sandhau*, a twelve years' drought occurred), 5332.—§ 664 (*Mokshadh.*): XII, 207, 7562 (*°prabhṛti*).—§ 677 (do.): XII, 232, 8504 (*anyo . . . dharmās T°āyām*), 8505 (*°āyām jñānam ullamam*); 233, 8544, 8545; 239, 8719 (so B., error in C.), 8726 (*°ādan*).—§ 679 (do.): XII, 261, 9262 (*anyo . . . dharmās T°āyām*).—§ 717b (*Nārāyaṇīya*): XII, 340, 12949 (*sandhyamço anuprāpte T°āyām* [read *°āyā* with B.] *Dvāparasya ca*, then Viṣṇu will be incarnate as Rāma Dāçarathi).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, 7363 (*°kāle jñānam upapannāḥ*, sc. Kṛṣṇa). Cf. Tretāyuga.

Tretā¹ = Sūrya (the Sun): III, 150.

Tretāyuga, the second yuga (= Tretā). § 427 (Tretā): III, 149, 11250.—§ 458 (*Mārkaṇḍeyas.*): III, 188, 12827.—§ 459 (do.): III, 189, 12981 (in the T. Nārāyaṇa is yellow).—§ 574 (*Jambūkh.*): VI, 10, 388.—§ 664 (*Mokshadh.*): XII, 207, 7556 (*°e kāle samsparçḥ jayate prajāḥ*).—§ 677 (do.): XII, 232, 8496 (comprises 3,000 [celestial] years), 8502 (*pādaço hratsale vayah*); 233, 8542 (*°e tu vidhis tesha yajñānām*).—§ 683 (do.): XII, 268, 9592 (*pādonena dharmena gacchet*).—§ 717c (*Upāricara*): XII, 337, 12808.—§ 717b (*Nārāyaṇīya*): XII, 340, 12948 (*°e*, Viṣṇu will then be incarnate as Rāma Jāmadagnya); 341, 13089 (*yatra trayī bhaviṣyati*); 349, IV, 13585.—§ 778e (*Avikṣhit*): XIV, 4, 80 (*°mukhe*, then Kūrāndhuma, i.e. Avikṣhit lived). Cf. Tretā.

Tribhuvanaçreshṭha = Viṣṇu: V, 334 (*V°*).

Tribhuvanavibhu = Çiva: VIII, †1741.

Tribhuvaneçvara¹ = Brahman: XII, 2146.

Tribhuvaneçvara² = Indra: III, 15411; IX, 2771 (*Çakraḥ*), 2790; XIII, 3885.

Tribhuvaneçvara³ = Viṣṇu (Kṛṣṇa): II, 2293; V, 3755; XIII, 6811.

Tribhuvaneçvara, dual (*°au*) = Aruṇa and Garuḍa: I, 1461.—Do. pl. (*°āḥ*): XII, 7580 (*dardān*); XIII, 7091 (*Rudrāḥ*).

Tribhuvaneçvari = Durgā (Umā): IV, 178.

Tricakshus = Kṛṣṇa: XII, 1505.

Triçāṅku¹, an ancient king. § 134 (*Viçvāmitra*): I, 71, 2928 (*guruçapahalasyāpi T°oh çaraṇam dadau*, sc. Viçvāmitra, cf. *Harivaṃça*, v. 717 foll.).—§ 721 (*Ānuçāsanik.*): XIII, 3a, 189 (*°r bandhubhir mukta Aikṣvakuḥ prītipūrvakam arākçirā divam nilo dakṣhiṇām āçrīto diçam*, sc. by Viçvāmitra). Cf. Matanga.¹

Triçāṅku² = Çiva (1000 names¹).

Triçiras = Viçvarūpa, the son of Tvashṭṛ: V, 229, 234, 236, 243, 249, 251, 266, 270; IX, 1755 (had been slain).

Triçirsha = Çiva (1000 names¹).

Triçirṅga, a mountain. § 605 (*Karnap.*): VIII, 15, 573 (*yathā*).—§ 611 (*Çalyap.*): IX, 10, 475 (*iva*).

Triçukla = Çiva (1000 names¹).

Triṣūlahasta = Çiva: XIV, 207.

Triṣṭulakhāta, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 7089.

Triṣṭulapāṇi = Īva: VII, 9533.

Triṣṭulapāṇeṣṭhāna(m), a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5045.

Triṣṭulavarapāṇi = Īva (1000 names').

Tridaṇa, pl. (°āḥ) ("the gods"): I, 2592 (°ānāṇ ca vārdhikāḥ, i.e. Viṣṇu akarmān), 2593, 3070, 3255 (°ālayam), 3256 (°ārasam), 3281, 3551, 4784 (°ānām . . . īṣṇarāḥ, i.e. Indra), 7569 (īva), 8162, 8261 (°ānām maheṣṇarāḥ, i.e. Indra); II, 621 (°āvarāḥ); III, 1590, 1725 (°ālayāḥ), 1852 (°ālaye), 8089, 8162, 8346 (Prabhāsam . . . tīrtham īṣṇam), 8693, 8719, 8720, 8731, 8753, 8797, 8799, †8810, †8812, 8813, 8814, 8817, 8823, 8854, 8856, 9963, 10345 (dual, Aṣṇinam), 10412, 11749, 13534, 13615, 14375, 14386, 14586, 14617, 14870 (°ānām . . . ātmajaiḥ), 15853, 16495, 16528, 16533 (°ālayāḥ), 16807 (°opamāḥ), 17090; IV, 50 (°ānām yathā Cakraḥ), 192, 2196 (°opamāḥ), 2265 (°ānām iṣṇarāḥ); V, 304, 552, †801 (devānām), 3754, 4422, 4537 (īva), 5291, 5431 (°ān īva Vajrabhīṣṭ), †5509 (īva), †5554 (do.); VI, 2455 (do.), 4427 (°ā īva īṣṇarāḥ), 4493 (yathā), 4912 (°ānām iṣṇarāḥ), 4924, 5480, 5607; VII, 46 (°ān īva Gorindāḥ), 1466, 1504 (triṣṭull°saunibhāḥ), 2230, 2513, 3437 (°opamāḥ), 5456 (°ān api), 6462 (only C.), 7341, 8207, 9554; IX, 2678, 3168; XI, 582 (°opamāḥ); XII, 1832, 3591, 8417, 8419, 12819, 13802; XIII, 308, 315 (°lokeṣu), 320 (°loke), 778 (°gaṇarājyam), 927, 928, 1472, 3334, 5929, 5940, 5976 (°vargasya), 6045, 7480; XIV, 1570 (°āpyāyanam), 2673 (īva); XIII, 13.—Do. sg. = Īva (1000 names').

Tridaṇa, sg. (°am) ("heaven"): VIII, †1740 (only B., C. has Tridivam); XIII, 3327 (only C., B. has Tridivasya).

Tridaṇaṇḍrūla = Indra: XIII, 569.

Tridaṇaṇḍreshṭha = Īva: VII, 9593.

Tridaṇaḍhipa = Indra, q.v.

Tridaṇaḍhipati = Indra: IX, 2767.

Tridaṇaḍhyaksha = Viṣṇu (1000 names').

Tridaṇaḍvish, pl. (°āḥ) = Asura, pl.: VIII, 1528; IX, 2952; XII, 7629; XIII, 4022.

Tridaṇapati = Indra: VIII, †4647.

Tridaṇapuṅgava = Īva: XII, 10688.

Tridaṇāri, pl. (°ayāḥ) = Asura, pl.: VIII, 1518.

Tridaṇarshi, pl. (°ayāḥ) = Devārshi, pl.: III, 8304.

Tridaṇavarātmaja ("son of Indra") = Arjuna: VII, †67.

Tridaṇavarāvaraja ("younger brother of Indra") = Viṣṇu: VIII, †1213 (°opamam).

Tridaṇeṇa = Brahman: III, 10951.—Do.³ = Indra: I, 3276 (°ālayam); III, 1927 (°samah, sc. Arjuna), 12213 (°dvishah, i.e. the Asuras), 16180 (yathā).—Do.³ = Kṛṣṇa: XII, 1668.

Tridaṇeṇvara = Indra: I, 1534; III, 10730, †11911, 12015, 13226, 17421 (Vajri); VIII, 4440, 4443; IX, 2444; XI, 661; XII, 7338, 9530; XIII, 3913; XIV, 2882.—Do.³ = Īva: III, 11977; XIII, 971, 997.—Do.³ = Kṛṣṇa: VII, 6462 (wanting in B.), 8274.—Do.⁴, pl. (°āḥ): III, 2190 (i.e. Indra, etc.); XIII, 7097.

Tridaṇeṇvaranātha = Kṛṣṇa: VII, 6461 (wanting in B.).

Tridaṇendra = Indra (q.v.).

Tridaṇadadhṛk = Īva (1000 names').

Tridhāman = Kṛṣṇa: XII, 1508.

Tridhātman = Kṛṣṇa: XII, 1641.

Tridhātu = Kṛṣṇa (Viṣṇu): XII, 13246.

Tridiva ("heaven"): I, 161 (°stham Dhanañjayam), †1258, 1539, †1545, 1638, 2829, 3107 (°aukasam), 4180 (do.), 8474;

III, 1662 (°niedainam), 1805, 1809 (rakshita . . . t°m Maghavan īva), †1878 (°gataḥ), 2229, †8713, 8766, 9906, 9913, 9919, 9921, 10947, 10954, 11807 (samprāptas t°e rājyam Vṛtrah), 11932, 12014, 12156 (°aukasam), 12533, 13247, 14152, 14369 (°āsinah), 14464 (°m Kṛttikā gataḥ), 14556 (°aukasah), 16690, 16959; IV, 192; V, 271, 279, 293 (°aukasah), †802, 2352 (pālayat t°ād devān), 3583 (°aukasam), 4180, 4603 (īva), †5533 (do.), †5576 (do.); VII, 1484; VIII, 1530 (°aukasah), 1551 (°aukasam), †1740 (īva), 2201; IX, 1756, 2099 (°aukasam), 2101, 2111 (°aukasah), 2293, 2300, 2444, 2792, 2821, 2983, 3011, 3014, 3022; X, †566; XI, 262 (°angataḥ), XII, 330 (Cakrasya), 1186, 1403 (yathendras t°m, sc. pālaya), 1508 (°ao oyutah, sc. Kṛṣṇa), 3027 (°angama), 7349, 13021 (°aukasah), 13098 (°aukaḥau), 13296 (°aukasah), 13796 (°angataḥ), 13920 (°angataḥ); XIII, 581, †1844, 2951, 3327 (only B.), 3673, 4747, 4748, 4750, 5198, 6262, 6277, 6442 (°ālaye), 7144 (°aukasah), 7289 (do.); XIV, 246, 1053 (°gaḥ); XV, 339, 341; XVII, 106 (°ālayan); XVIII, 120 (°ālayaiḥ).

Tridivā, a river. § 574 (Jambūkh.): VI, 9, 324, 326 (only B.).—§ 775 (Anuṣṇanik.): XIII, 166a, 7654.

Tridiveṇa, pl. (°āḥ) ("lords of heaven"): VIII, 1528.

Tridiveṇvara = Indra, q.v.—Do. pl. (°āḥ): II, 2332; V, 281, 342 (devāḥ).

Trigaṅga, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8007.—§ 733g (Saptagaṅga): XIII, 25a, 1703.

Trigarta¹, an ancient king. § 267 (Yamasabhāva): II, 8, 331 (in the palace of Yama).

Trigarta² ("the king of the Trigartas") = Kshemaṅkara: III, 15277.

Trigarta³ (do.) = Suṣarman: IV, 1078 (S°), 1107; V, 7611 (P); VI, 3856 (so B., C. Trai°), 3857 (B. Trai°), 4664 (P); VII, 691 (Prasthalādhipah). Cf. Traigarta¹.

Trigarta, pl. (°āḥ), a people, especially five brothers, Trigarta princes. § 11 (Parvasaṅgr.): I, 2, 485 (cf. Goharaṇap.).—§ 214 (Hidimbavudhap.): I, 156, 6085 (their country visited by the Pāṇḍavas).—§ 279 (Arjuna): II, 27, 1026 (vanquished by Arjuna on his digvijaya).—§ 285 (Nakula): II, 32, 1189 (vanquished by Nakula on his digvijaya).—§ 295 (Dyūtap.): II, 52, 1870 (Çibi-T°-Yaudheyah, bring tribute to Yudhisṭhira).—§ 522 (Draupadīharaṇap.): III, 271, 15743 (ruled by Kshemaṅkara, they followed Jayadratha).—§ 552 (Goharaṇap.): IV, 25, 868 (mahārāḥaiḥ), 880 (v. Kṛcaka, § 552b); 30, 971 (rāja T°ānām Suṣarmā), 981, 993 (Suṣarmā . . . T°aiḥ sahitaḥ, rob the cattle of Virāṭa); 31, 1007; 32, 1036, 1037, 1055 (C. by error G°), 1056, 1059, 1060 (rāja T°ānām Suṣarmā, encounter between Suṣarman and Virāṭa); 33, 1076, 1097, 1101, 1116 (°ānām mahārāṭhe, i.e. Suṣarman; Suṣarman is made captive); 35, 1149; 38, 1247; 47, 1479; 68, 2161 (jivā T°an), 2170, 2171.—§ 556 (Nakula): V, 23, 709 (Nakula had vanquished the Çibis and the T.).—§ 556 (Sañjayayānap.): V, 30, †889 (in Duryodhana's army).—§ 561 (Yānasandhip.): V, 57, 2249 (°ānāṇ ca vai mukhyau . . . Saṃcāptakau).—§ 571 (Ulūkādūtāgamanap.): V, 164e, 5709 (the Draupadeyas are pitted against the T. (the five brothers?)).—§ 572 (Rathātīrathasāṅkhyānap.): V, 166, 5756 (five brothers who are rathas in Duryodhana's army).—§ 574 (Jambūkh.): VI, 9, 368 (in the south (!)).—§ 576 (Bhagavadgītāp.): VI, 20, †754 (in the army of Duryodhana = Saṃcāptaka, pl. P.).—§ 578 (Bhishmavudhap.): VI, 51e, 2097 (protect Bhishma).—§ 580 (do.): VI, 56a, 2405 (B. Trai°, in the head of Bhishma's garuḍavyūha).—§ 581 (do.): VI, 61a, 2691

(attacked Arjuna and Abhimanyu).—§ 582 (do.): VI, 72^a, 3168 (*°ānām rathodarah*, fought with Nakula).—§ 584 (do.): VI, 82^a, 3589 (follow Bhishma).—§ 586 (do.): VI, 99^a, 4505 (follow Duryodhana); 102, 4660 (Arjuna employed the Vāyavya weapon against the T.).—§ 587 (do.): VI, 114, 5299 (*°ānām mahābalaṃ*, fought with Arjuna and Bhīmasena); 117^p, 5485 (attacked Arjuna); 119^{aa}, 5649 (abandoned Bhishma).—§ 589 (Dronābhisheka): VII, 4^β, 122 (had formerly been vanquished by Karna); 7^ζ, 183 (in the rearguard of Duryodhana's army); 11^ν, 398 (had formerly been vanquished by Kṛṣṇa).—§ 591 (Samcāptakavadhap.): VII, 17, 688 (five brothers Satyaratha, etc., swore to slay Arjuna or themselves die), 719 (attacked by Arjuna).—§ 592 (do.): VII, 18, 728 (*°ānām antikintm*); 19^β, 768 (among the Samcāptakas); 27, 1205 (*°ānām mahārathāḥ*, 10,000 in number).—§ 595 (Shoḍaṣarāj, v. Rāma Jāmadagnya): VII, 70^β, 2436 (had formerly been slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, 94, 3482 (*rathānā ca saharṣeṇa T°ānām*, accompany Duryodhana); 107, 4041 (Nirāmītra, the son of their king, is slain); 115, 4556 (*°ānām rathodarah*), 4558; 123, 4945, 4946 (*°ānām trisahasā rathāḥ*), 4968 (*°ānāpatind*); 141, 5843 (attacked Sātyaki), 5849.—§ 600 (Ghaṭotkacavadhap.): VII, 157^p, 6948 (slain by Yudhishtira); 164, 7339 (in the van of Duryodhana's army).—§ 604 (Karnap.): VIII, 8, 235 (had formerly been vanquished by Karna).—§ 605 (do.): VIII, 11^σ, 417 (accompany Kṛpa); 28, 1166 (are slain by Arjuna).—§ 608 (do.): VIII, 61, 3110 (*°ānām balaṃ*).—§ 611 (Çalyap.): IX, 8^β, 392 (follow Kṛtavarma); 14, 705 (*°ānām mahārathāḥ*, follow Aṣvatthāman); 27^{vv}, 1479 (*°ānām mahārathāḥ*, attack Arjuna and Kṛṣṇa).—§ 620 (Çrāddhap.): XI, 26^β, 791 (*mahārathāḥ*, their bodies cremated, the five brothers?).—§ 785 (Anugītāp.): XIV, 74, 2141 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Traigarta, pl. Traigartaka.

Trigartādhīpati ("king of the Trigartas") = Suçarman: IV, 1073; VI, 4738; VII, 683, 1231, 1233 (*°eḥ . . . bhrātaram*); IX, 74 (had joined Duryodhana), 1459 (still alive).

Trigartarāj (do.) = Suçarman: VI, 4652; VII, 748.

Trigartarāja¹ (do.) = Kṣhemāṅkara: III, 15594 (*K°*, C. has by error *°rājāḥ* instead of *°rājāḥ*).—Do.² = Suçarman: IV, 1113; VI, 3533, 3566, 13754, 13758, 4655, 6052; VII, 4039 (*°eya sulaḥ*, i.e. Nirāmītra); VIII, 1079 (?).—Do.³ = Suratha: III, 15733.

Trigartarājan¹ (do.) (III, 15594), v. Trigartarāja.

Trigartarājan² (do.) = Suçarman: VI, 13760.

Trigartarājan³ (do.) = Sūryavarman: XIV, 2149 (*S°*).

Triguna = Mahāpuruṣa (Mahāpuruṣastava).

Trijaṭa = Çiva (1000 names¹⁻²).

Trijaṭā, a Rākhasī. § 532 (Sītāsāntvana): III, 280, 16146 (*Rākhasī*), 16164, 16165 (consoled Sītā).—§ 533 (Sītā-Rāvaṇasampv.): III, 281, 16196.—§ 543 (Rāmābhisheka): III, 291, 16571 (honoured by Rāma). Cf. Rākhasī.

Trijaṭin = Çiva: XIII, 1161 (1000 names², only B.).

Trikakud¹ = Çiva (1000 names²).

Trikakud² = Kṛṣṇa (Vishṇu): XII, 1508, 13252 (*°tvena*); XIII, 6956 (Vishṇu's 1000 names).

Trikakuda = Kṛṣṇa: XII, 13252.

Trikāladhṛk = Çiva (1000 names¹).

Trikarmarata = Çiva (1000 names¹).

Trikūṭa¹, a mountain. § 290 (Çiçupālavadhap.): II, 42, 1484 (*°sthaṃ Gaṅgāṃ*, in the north?).

Trikūṭa², a mountain near Laṅkā. § 528 (Rāvaṇagamana): III, 277, 15998 (on his way from Laṅkā to Gokarna Rāvaṇa crossed T.).—§ 534d (Laṅkā): III, 282, 16252 (*°girikāndare*, there Laṅkā is situated).

Trikūṭavat, a mountain. § 782g (Guruçishyasampv.): XIV, 43^η, 1173. Cf. Trikūṭa.

Trilocana = Çiva, q.v.

Trilokadhṛk = Vishṇu (1000 names).

Trilokagā = Gaṅgā: I, 3860; XVIII, 119 (*G°*).

Trilokakṛt = Brahmān: XII, 116977 (*B°*), 10190.

Trilokapathagā = Gaṅgā: XII, 962 (*G°*).

Trilokarāja = Indra: V, 3512.

Trilokātman = Vishṇu (1000 names).

Trilokeṣa¹ = Brahmān: VIII, 1528 (*Pilāmahaṃ*); XII, 10182.

Trilokeṣa² = Çiva: XIV, 207.

Trilokeṣa³ = Indra: V, 3662; XII, 8348, 9527 (*Purandarah*).

Trilokeṣa⁴ = Vishṇu: III, 8103 (*F°*); XIII, 7018 (1000 names).

Trilokeṣvara¹ = Vishṇu: XIII, 1510 (*°bhūtakānte*, sc. Çrī).—Do.² = Indra: XII, 1718.

Triṇayana = Çiva, q.v.

Triṇetra = Çiva (1000 names¹⁻²).

Triṇācīketa ("conversant with the three Nācīketa [fires]"): XIII, 4296.—Do.² = Mahāpuruṣa (Mahāpuruṣastava).

Tripada = Vishṇu (1000 names).

Tripādā, a Dāitya. § 615u (Skanda): IX, 46λ, 2693 (slain by Skanda).

Tripāthagā = Gaṅgā: II, 1484 (*G°*); III, 9906, 9965 (*G°*); VI, 242; XII, 1351; XIII, 1835, 1860 (B. has *Tripāthā*); XIV, 1225 (*G°*).

Tripāthagāminī = Gaṅgā: I, 3903 (*G°*).

Tripiṣṭapa¹ ("Indra's heaven"): I, 1468 (B. *Trivishṭapa*), 7580 (*°sāṅkṣaṃ Indraprastham*), 7657; II, 1257 (*Çakrasyeva T°e*), 2054 (*devair iva samavetais T°m*); III, 329 (*gata . . . Surabhi*), 5074 (*yo vasanti Kurukshetre to vasanti T°e*), 707^r (do.), 8706 (*°samaprakhyam*); V, 346, 347, 350, 351, 538, 3616; XII, 18332, 113214, 113217 (*°sthaḥ*), 13792. Cf. Trivishṭapa.

Tripiṣṭapa², a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6054.

Tripura, the triple city of the Asuras. § 11 (Parvasaṅgr.): I, 2, 543 (*°eya nipātanaṃ*, cf. § 606).—§ 320 (Saubhavadhap.): III, 22, 883 (*Maheçvaraçaroddhūlam papāta T°m yathā*).—§ 334c (Antardhāna): III, 41, 1703 (*Çaṅkareṇa T°m nihataṃ yadā*).—§ 600 (Ghaṭotkacavadhap.): VIII, 156, 6864 (*pureva T°m dagdhvā divi devo Maheçvarah*); 175, 7979 (do.).—§ 603d (Nārāyaṇāstramokṣhap.). The Asuras had three cities in heaven: one of iron (belonging to *Vidyumālīn*), one of silver (belonging to *Tārakākṣha*), and one of gold (belonging to *Kamālākṣha*); Indra could not vanquish them; the gods repaired to *Rudra* and promised him the creatures slain in every sacrifice. Çiva then made *Gandhamādana* and *Vindhya* the two bamboo poles of his chariot, the earth his chariot, *Çeṣha* the *akṣha*, the moon and sun the two wheels, *Elāpatra* and *Pushpadanta* the two pins of the yoke, the *Malaya* mountain the yoke, *Takṣaka* the string for tying the yoke to the pole, and the creatures (*sattvāni*) the traces of the steeds, the four *Vedas* his four steeds, the *Upavedas* the bridle bits, *Gāyatrī* and *Sāvitrī* the reins, *om* the whip (*pratoda*), *Brahmān* the driver, *Mandara* the bow, *Vāsuki* the bowstring, *Vishṇu* the shaft, *Agni* the arrow-head, *Vāyu* the wings of the shaft (so Nīl.), *Yama* *Vairavata* the feathers in

its tail, lightning the whetting stone, *Meru* the standard. Adored by gods and *ṛshis* he adopted a posture called after his own name, and stood immovable for 1000 years. When, however, the three cities came together in the firmament he shot that terrible shaft of three knots, inspired with the *Yuga* fire and composed of *Vishṇu* and *Soma*. While the triple city began to burn, *Pārvatī* repaired thither to behold the sight; she had on her lap a child having a bald head with five tufts of hair on it; *Indra* endeavoured to strike the child with the thunderbolt, but *Mahādeva* (i.e. the child) paralysed his arm. *Indra*, with the gods, repaired to *Brahmān*, who, understanding that it was *Çiva*, came with them and recited a hymn (100). *Mahādeva* became gratified, and the arm of *Indra* reassumed its natural state: VII, 202, 9570 (*Çya radhārthāya*).—§ 606 (Tripurākhyāna): VIII, 33, 1415, 1416; 34, 1551, 1562, 1566, 1567, 1569 (the destruction of *T.* by *Çiva* is anew related, cf. § 603d).—§ 730g (Upamanyu): XIII, 140, 798 (*vināśa . . . Tṛṇya*), (p) 855 (*yena tat Tṛṇ dagdhvā*, sc. by *Çiva*). Cf. XIII, 7482 full.

Tripurā, a city. § 515 (Kurnadigvijaya): III, 254, 15246 (conquered by Karna on his digvijaya).

Tripuraghna, Tripuraghātin, Tripuraharta = *Çiva*, q.v.

[**Tripurākhyāna(m)**] ("the episode relating to Tripura"). § 606 (Karnap.). The first combat between the gods and the *Asuras* was about *Tāraka* (*Tārakamayah*). The *Daityas* were defeated. Then the three sons of *Tāraka* (*Tārakāksha*, *Kamalāksha*, and *Vidyumnālin*), by practising austerities, obtained boons from *Pitāmaha* (who refused to give them immunity from death): "residing in three cities, we will rove over the earth; after 1000 years we will come together, and our three cities also will become united into one; that foremost one amongst the gods who will, with one shaft, pierce those three cities united into one will be the cause of our destruction." The great *Asura* *Maya* (*Viçvakarmānam ajaram Daitya-Danara-pūjitaṃ*) constructed the three cities: *Tārakāksha's* of gold in heaven, *Kamalāksha's* of silver in the welkin, and *Vidyumnālin's* of iron on the earth; all in such a way as to revolve in a circle; each 100 *yojanas* in breadth and 100 in length (description). Those three *Daitya* kings (*Dānava*) soon assailed the three worlds, and millions upon millions of flesh-eating *Dānavas*, who had before been defeated by the gods, came to them and settled in the three cities; *Maya* supplied them with everything by his illusive power. *Tārakāksha's* heroic son *Hari*, by penances, obtained from *Brahmān* a boon: a lake in his city capable of reviving the dead when thrown into it. They then exterminated all cities and towns, drove the gods from all places, and roamed over celestial forests, etc., and the asylums of *R.* *Indra*, with the *Maruts*, having tried in vain to pierce the three cities, repaired with the gods (*Ādityas*) to *Brahmān*, complaining of the *Asuras*. *Brahmān* said that no one else, save *Sihānu* (*Īçāna*, *Jishṇu*, i.e. *Çiva*), could pierce the three cities with one shaft. They all, with *Brahmān* and *R.* (devoted to penances and uttering the eternal words of the *Vedas*), sought *Bhava* (*Çaṅkara*, i.e. *Çiva*), who had perfect knowledge of the Soul, beholding in him those diverse forms that each had individually conceived in his own heart, and praised him (α) (VIII, 33). After the fears of P., D., and R. had been dispelled, *Brahmān* explained the matter to him. He said that they should fight united and with half his energy; as they said that they could not bear half his energy, he

promised to slay the foes endued with half of their united energy. From that time *Çaṅkara* came to be called *Mahādeva*. Gathering portions from all forms in the three worlds they let *Viçvakarman* construct him a chariot; they made *Vishṇu* the point, *Soma* the head, and *Agni* the staff of the arrow; Earth the chariot; *Mandara* its axle; *Gangā* its *janghā*; the points of the compass its ornaments; the constellations its shaft; the *Kṛta-nge* its yoke; *Vāsuki* its *kūbara*; *Himavat* and *Vindhya* its *apaskara* and *adhishṭhāna*; the *Udaya* and *Asta* mountains its wheels; the Ocean (the abode of the *Dānavas*) its other axle; the seven *R.'s* its *pariaṅkara*; *Day* and *Night*, etc., its *annakaraha*; the planets and the stars its wooden fence; *dharma*, *artha*, and *kāma* its *triveṇu*; the herbs and the creepers, etc., its bells; the sun and moon were made its [other] wheels; *Day* and *Night* its wings; the ten foremost of Snakes *Dhṛtarāshṭra*, etc., its [other] shaft; the sky its [other] yoke; the clouds *Samvartaka* and *Balāhaka* the leathern strings of the yoke; the twilight, *Dhṛti*, *Medha*, *Sthiti*, *Sannati*, and the firmament with planets and stars its covering-skins; the regents of the world (*Indra*, *Varuṇa*, *Yama*, and *Kubera*) its steeds; the cardinal and subsidiary directions its reins; *Vashaṭkara* the goad; *Gāyatrī* the string attached to the goad; the four auspicious days (v. the note of PCR., p. 112) the traces of its steeds; the P. (*Rohakāḥ*) presiding over them the pins; Action and Truth and Penance and Profit its chords; Mind the ground; Speech the truck; it was resplendent with lightning and *Indra's* bow; that space of time, which, on a former occasion, had, in the sacrifice of *Īçāna*, been fixed as a year, the bow; the goddess *Savitṛī* the bowstring; a celestial coat of mail was made, sprung from the wheel of Time; the golden mountain *Meru* was made its flagstaff; the clouds with flashes of lightning its banners. *Çaṅkara* placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bull; *Brahmadāṇḍa*, *Kūladāṇḍa*, *Rudradāṇḍa*, and *Fever* became the protectors of the sides of the chariot; *Atharvan* and *Āngiras* the protectors of the wheels; the *Rgveda*, the *Sāmaveda*, and the *Purāṇas* stood in front of the chariot; the *itihāsa* and the *Yajurveda* were the protectors of the rear; all sacred Speeches and Sciences stood around it, and all hymns and *Vashaṭkara*; *om* in the van. Having made the year with the six seasons his bow, he made his own shadow (i.e. the Death-night, *Raudrī kalarātri*, *Rudra* being *Kāla*) the bowstring; *Vishṇu*, *Agni*, and *Soma* the arrow (v. supra); the universe is said to consist of *Agni* and *Soma*, and similarly to consist of *Vishṇu*, who is the soul of *Bhava*. *Çaṅkara* placed on that bow his wrath, the unbearable fire of anger, born of the wrath of *Bhṛgu* and *Āngiras*. The Wind (*Çvasana*) was caused to breathe fragrance. The great R., G., D., Aps. praised *Mahādeva* when he was about to ascend the chariot. He asked to get as his driver him who was superior to himself; the gods prevailed upon *Brahmān* to become his driver. The great R., G., D., Aps. praised *Mahādeva* after he had ascended the chariot. His bull uttered tremendous roars, so that many descendants and followers of *Tāraka* breathed their last. Frightful portents appeared. In consequence of the weight of *Soma*, etc. (β), the chariot seemed to sink. Then *Narāyaṇa*, issuing out of the point of the arrow, assumed the form of a bull and raised the chariot. *Rudra*, standing on the head of his bull and the back of his steeds, beholding the *Dānava* city, cut off the teats of the horses and clove the hoofs of the bull; from that date the hoof of the bovine species came to be cloven and the horses to be without teats. He had united

the *Paṇḍata* weapon with the shaft. When the three cities became united, the D., Si., and great R. uttered the word *Jaya* adoring *Mahāvara*. When he had shot his arrow the cities began to fall down, and burning the *Asuras*, he threw them into the western ocean. The fire, born of his wrath, he quenched, lest it should reduce the three worlds to ashes. D., R., and the three worlds gratified *Sthānu*.

Tripuramardana, Tripuranācana, Tripurāntaka, Tripurāntakara, Tripurārdana = Īiva, q.v.

Tripuravāsin, pl. (°āḥ) ("the inhabitants of Tripura"). § 603d (Tripura): VII, 202, 9559.

Tripuravighna = Īiva: XIV, 205 (only C., B. has *Svadhāvarapāya*).

Trirāva, a Suparna, son of Garuda. § 564 (Mātaliyop.): V, 101β, 3596 (only B., C. has *Trivāra*).

Trirvyūha = Viṣṇu: XII, 13604.

Trisāman = Viṣṇu (1000 names).

trisauparna, adj. (see Suparna°): XII, 13567 (*eratam*).

Trisauvarṇa(m) (B. Trisauṇ°) = Īiva (1000 names') (*brahma*).

Trisrotasi, a river. § 268 (Varuṇasabhāv.): II, 9, 375 (present in the palace of Varuṇa).

Tristhāna, a tīrtha belonging to Īiva. § 733f (Gaṅgādvāra): XIII, 25, 1702 (*Mahāvarasaya*).

trisuparna, adj. (familiar with the Trisuparna-verses, RV. X, 114, 3-5): XIII, 4296.

Trisuvarcaka (B. *Trishu*-°), name of a fire (?). § 491 (Āṅgīrasa): III, 220, 14156 (cf. Varca and see the footnotes, p. 40 above).

Trita, a ṛshi, brother of Ekata and Dvita. § 61 (Sarpasattra): I, 55, †2112 (*Aurva-T°ābhyam asi tulyatejāḥ*, sc. Janamejaya). —§ 615b (Udapāna): IX, 36, 2064 (*Udapānam . . . T°aya*), 2066, 2067 (*brāhmaṇasattamaḥ*), 2071, 2076, 2079, 2083, 2084, 2086, 2087, 2089, 2090, 2093, 2100, 2101, 2103, 2104 (*°yājñāḥ*), 2105 (only B.), 2108, 2112 (*T. fell into a hole [at Udapāna] and was deserted by his brothers. Then he performed a mental sacrifice and was delivered, the Sarasvatī appearing in the hole. Then he cursed his brothers.*) —§ 665 (Mokshadh.): XII, 2080, 7597 (with Ekata and Dvita among the ṛshis of the west). —§ 717c (Uparicara): XII, 337, 12757 (*Prajāpatiṣutāḥ . . . Ekataḥ ca Dvitaḥ caiva T° caiva maharshayaḥ*, among the sadasyas at the sacrifice of Vasu Uparicara), 12771 (*Ekata-Dvita-T°āḥ . . . Citra-ḥikhaṇḍinaḥ*), 12812 (*Dvita-T°matena*). —§ 717b (Nārāyaṇiya): XII, 340, 12876 (*Ekataḥ ca Dvitaḥ caiva T° caiva maharshayaḥ*), 12950 (*°opaghātāt*, all. to § 615b); 342, 13174, 13175 (*Brahmaṇaḥ putraḥ*, all. to § 615b). —§ 734 (Ānuśāsanik.): XIII, 26a, 1763 (among the ṛshis who came to see Bhīṣma). —§ 770 (do.): XIII, 1510, 7114 (*Ekataḥ ca Dvitaḥ caiva T° caiva*, among the seven *Varuṇasyartvijāḥ*). —§ 775 (do.): XIII, 166, 7668 (do., among the ṛshis of the west).

Trivāra (V, 3596) v. Trirāva.

Trivargamukhya = Dharma: III, †10257 (father of Yudhisṭhira).

Trivartman = Viṣṇu: III, 12983.

Trivikrama = Viṣṇu (Kṛṣṇa): XIII, 5378, 6815, 6892 (*Viṣṇuḥ*), 7005 (Viṣṇu's 1000 names), 7742 (i.e. Kṛṣṇa). —Do. = Īiva (1000 names').

Trivikramagati = Viṣṇu (Kṛṣṇa): VI, 3027.

Trivishtaṭapa (= Tripishtaṭapa, q.v.): III, †939 (*°m iva Ḥakraḥ*, sc. *viveṣa*), 9951 (Gaṅgā comes from *T.*), 10594 (Ucīnara ascended to *T.*), 10818; V, 1603 (*Svargam*); VI, 3549; IX, 275, 276, 2720 (*°m iva param*), 3028; XII,

†2594, 3922, †10956, 12122; XIII, 4220, 4541; XIV, 916; XVIII, 1 (*Svargam*), 3 (do.), 4 (do.).

Trivishtaṭapa = Sūrya (the Sun): III, 156. —Do. = Īiva (1000 names').

Triyuga = Kṛṣṇa: III, 8280 (dual = K. and Arjuna); V, 2541, 2542; XII, 1504. —Do. = Īiva (1000 names').

Truṭi, a mātṛ. § 615u (Skanda): IX, 460, 2635.

Tryaksha = Īiva, q.v. (add X, 258; XII, 10122, 10344, 10349 (1000 names'); XIII, 1252 (1000 names'), 6542, 6565).

Tryaksha, pl. (°āḥ): I, 7315 (the Pāṇḍavas looked like as many *T.*, i.e. Īivas).

Tryakshan = Īiva: XIV, 193.

Tryambaka = Īiva, q.v. —Do. = a Rudra. § 665 (Mokshadh.): XII, 2080, 7585. —§ 770 (Ānuśāsanik.): XIII, 161β, 7090. —Do. = Kṛṣṇa: XII, 1668.

Tryambikāmbikanātha = Īiva (1000 names').

Tṛṇabindu, a ṛshi. § 522 (Draupadīharanap.): III, 264, 15575 (*°or ajñaya*, the Pāṇḍavas dwelt at the hermitage of *T.* when Jayadratha ravished Draupadī). —§ 550 (Samaya-pālanap.): IV, 13, 327 (*°prasādat*). —§ 615 (Gadāyukṛdhap.): IX, 61, 3433 (*°or ācramam*, all. to § 522). —§ 637 (Rājadh.): XII, 47η, 1596 (*mahāmuniḥ*, among the ṛshis who surrounded Bhīṣma).

Tṛṇabindusaras ("the lake of Tṛṇabindu"). § 518 (Mṛgasvapnodbhāvap.): III, 258, 15365 (the Pāṇḍavas repaired to *T.* in the Kāmyaka forest).

Tṛṇaka, an ancient king. § 267 (Yamasabhāv.): II, 8, 328 (in the palace of Yama).

Tṛṇāni (pl.) = Īiva (1000 names').

Tṛṇapa, a Gandharva. § 191 (Arjuna): I, 123a, 4812 (present at the birth of Arjuna).

Tṛṇasomāṅgiras, a ṛshi. § 770 (Ānuśāsanik.): XIII, 161η, 7112 (among the seven *Dharmarājartvijāḥ*).

Tṛptātṛptavioārin = Īiva (1000 names').

Tṛṭiyā, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (present in the palace of Varuṇa).

Tubha, v. Stubha.

Tuhara, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2573.

Tuhāra, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2573.

Tuhuṇḍa, an Asura. § 92 (Amṇavat.): I, 65, 2533 (son of Daṇu). —§ 130 (do.): I, 67, 2655 (*Asurottamaḥ*, incarnate as king Senābindu).

Tuhuṇḍa, a son of Dhṛtarāṣṭra. § 232 (Svayamvarap.): I, 180, 6983 (present at the svayamvara of Draupadī).

Tuhuṇḍa, pl. (°āḥ), a people. § 578 (Bhīṣmaradhap.): VI, 50π, 2084 (only B.).

Tukhāra, pl. (°āḥ) (II, 1850), v. Tushāra, pl.

Tulādhāra, a merchant. § 680b (Tulādhāra-Jājalīsamv.) —XII, 262, 9277 (*°aya vakyāni*), 9284 (*vaṇigdharmā*), 9285, 9287, 9318, 9319, 9320, 9321, (9323); 263, 9339, 9342, (9344); 264, (9399), (9436), 9441; 265, (9442), 9462, 9463, 9465 (discourse between *T.* and Jājali).

[**Tulādhāra-Jājalī-samvāda(h)**] ("the conversation of Tulādhāra with Jājali"). § 680b (Mokshadh.). *Bhīṣma* said: There was once a brahman *Jājali*, living in a forest; he proceeded to the sea-shore and practised penances (description) for many years. Living within the waters he roamed through all the worlds with the speed of mind. Once, unseen by Ra., he thought: "there is none equal to me"; Pṇ. said to him that even the celebrated *Tulādhāra*

(engaged in buying and selling) was not worthy of saying such words. R. wished to see *Tulādhara*; Ra. raised him from the sea and showed him the road. Arrived at *Vārāṇasī*, he met *Tulādhara* and spoke to him thus (!). Asked by *Yudhishtira*, *Bhishma* described those difficult feats that *Jājali* had performed before; while he stood as a wooden post rapt in *yoga*, a pair of *kūṅga* birds (*catākān*, v. 9317) built their nest on his head, laid their eggs there, their young ones came out, and only when the latter did not come back, even after a month, *Jājali* left that spot. Then he began to slap his armpits and proclaim loudly: "I have won great merit." Then an invisible voice in the sky said: "Thou art not equal to the wise *Tulādhara* at *Vārāṇasī*; even he is not fit to say what thou sayest." *Jājali*, filled with wrath and desirous of meeting with *Tulādhara*, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him. After a considerable time he reached *Vārāṇasī* and saw *Tulādhara* engaged in selling miscellaneous articles (*panyāni*). *Tulādhara* stood up and saluted him, mentioning his dealings with the birds, etc. (XII, 262). Asked by *Jājali*, the *vaigya Tulādhara* discoursed to him upon the ways of morality; "in every creature that is endued with the five senses live all the deities, *Sūrya*, etc. (a); the goat is *Agni*; the sheep is *Varuṇa*; the horse is *Sūrya*; Earth is *Virāj*; the cow and the calf are *Soma*; the man that sells those can never obtain success . . . In days of yore many R. (and *Yatis*) rebuked *Nahusha* for having slain a cow (which is declared in the scriptures to be like unto one's mother) and a bull (which is declared to be like to the Creator himself); in order to purify *Nahusha*, however, they divided that sin in 101 parts, and converting the fragments into diseases, threw them among all creatures, but declared that they should not be able to pour libations in his sacrifice" (XIII, 263). *Jājali* said that *Tulādhara's* doctrines smacked of atheism, which the latter denied, discoursing on sacrifice, saying that brahmins, having given up the sacrifice ordained for them (i.e. *Yoga*), had betaken themselves to the performance of sacrifices that are for *kshatriyas* (i.e. all other sacrifices). "Instead of all animals the rice-ball is a worthy offering in sacrifices; all rivers are as sacred as the *Sarasvatī*, and all mountains are sacred; the soul is itself a *tirtha*; do not wander about on the earth to visit sacred places" (XII, 264). *Tulādhara* caused *Jājali* to summon the birds that had been reared by the latter; they made answer agreeably to the religion of *ahimsā* (Nil.). "Faith is the daughter of *Sūrya*, etc.," quoting a verse sung by *Brahmān*, exalting Faith; "the food of a liberal usurer is acceptable, but not the food of a miser; . . . want of faith is a high sin; faith is a cleanser of sins." After a short while, *Tulādhara* and *Jājali* both ascended to heaven. Many truths of this kind were spoken of by *Tulādhara*; *Jājali*, having heard his words, betook himself to tranquillity (XII, 265).

Tumbavīṇa = *Ḍiva* (1000 names²).

Tumbivīṇapriya = *Ḍiva* (1000 names¹).

Tumbuma, pl. (°āḥ), a people. § 578 (*Bhishmavadhap.*): VI, 50π, 2084 (only C., B. has *Udhasāḥ*, in the army of *Yudhishtira*).

Tumburu, a Gandharva. § 103 (*Amṣāvat.*): I, 65, 2559 (son of *Prādhā*, C. here *Tumbaru*).—§ 191 (*Arjuna*): I, 123, 4810 (*Gandharvāḥ sahitaḥ*, sung at the birth of *Arjuna*).—§ 264 (*Sabhākriyāp.*): II, 4, 130 (*Dhanāñjayasakha* ?), 132.—§ 266 (*Qakrasabhāv.*): II, 7, 296 (in the palace of *Indra*).

—§ 269 (*Vaiçravaṇasabhāv.*): II, 10, 406 (among the Gandharva chiefs in the palace of *Kubera*).—§ 295 (*Dyūtap.*): II, 52, 1881 (*Gandharvāḥ*, had given 100 horses to *Yudhishtira*).—§ 336 (*Indralokābhigamanap.*): III, 43, 1769, 1783 (*Gandharvās T°çreṣṭhāḥ*).—§ 436 (*Yakshayuddhap.*): III, 159, 11656 (entertains *Kubera* during the parvans).—§ 552 (*Goharanap.*): IV, 56ζ, 1771 (*Gandharvasya*, came on a vimāna to see the encounter).—§ 565 (*Gālavac.*): V, 117, 3975 (*remo . . . yathā . . . T°ç caiva Rāmbhayā*).—§ 574 (*Jambūkh.*): VI, 6, 214 (on *Meru*).—§ 592 (*Samṣaptakavadhap.*): VII, 23σ, 969 (*datiās T°nā*, sc. horses, only B.).—§ 593b (*Gandharvāstra*): VII, 45, 1824 (*Gandharvebhyaḥ . . . T°pramukhebhyaḥ*).—§ 608 (*Karṇap.*): VIII, 87χ, 4423 (*°pramukhāḥ . . . Gandharvāḥ*).—§ 637 (*Rājadh.*): XII, 47η, 1595 (? among the ṛshis who surrounded *Bhishma*).—§ 695b (*Dakshayajñavināṣa*): XII, 285, 10278 (*°r Nāradaś tathā*).—§ 712 (*Çukotpatti*): XII, 325, 12201 (*°Nāradau*).—§ 775 (*Ānuçāsanik.*): XIII, 166α, 7640.—§ 785 (*Anu-gītāp.*): XIV, 88ψ, 2641 (present at the *açvamedha* of *Yudhishtira*).—§ 789 (*Putradarçanap.*): XV, 29α, 774. Cf. *Gandharva*.

Tunda¹, a Rākshasa. § 537 (*Rāma-Rāvaṇayuddhu*): III, 285β, 16372 (fought with the monkey *Nula*).

Tunda², a prince. § 554 (*Sainyodyogap.*): V, 4γ, 84 (only B., C. has *Paundrah*).

Tundikera¹, pl. (°āḥ), a people. § 604 (*Karṇap.*): VIII, 5ζ, 138 (slain by *Arjuna* in the great battle).

Tundikera², sg. ("the king of the *Tundikeras*"). § 591 (*Samṣaptakavadhap.*): VII, 17β, 691 (among the *Samṣaptakas*).

Tuṅgaka, a sacred forest. § 371 (cf. *Tirthayātrāp.*). In days of old, when the *Vedas* had been lost, the ṛshi *Sarasvata* of *Angiras'* race seated at ease on the upper garments of the ṛshis in the forest of *T.* made the ṛshis recollect all that they had learned before, only by distinctly pronouncing the syllable *om*. There the ṛshis and the gods, *Varuṇa*, *Agni*, *Prajāpati*, *Hari Nārāyaṇa*, *Muhūdeva*, and *Pitāmaha*, appointed *Bhṛgu* to officiate at a sacrifice, and *Bhṛgu* once more performed the *agnyādadhāna* for all these ṛshis, gratifying *Agni* with a portion of clarified butter according to the ordinance. A visit here destroys all sins, and dwelling there for a month with subdued senses, etc., leads to the *Brahmaloka* and delivers one's race: III, 85, 8195 (*aranyam*).

Tuṅgakāranya = *Tuṅgaka*: III, 8188.

Tuṅgavenā, a river. § 494 (*Āṅgirasā*): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (*Jambūkh.*): VI, 9λ, 335.

***turaga**, pl. (°āḥ) ("horses"). § 123 (*Amṣāvat.*): I, 66, 2615 (*vyomaoḍṛiṇāḥ*, the spiritual sons of *Lakshmi*).

Turvasu, son of *Yayāti* and *Devayānī*. § 143 (*Nahusha*): I, 75, 3159 (enumeration of the sons of *Yayāti*).—§ 144 (*Yayāti*): I, 75, 3162 (all. to § 148).—§ 147 (*Devayānī*): I, 83, 3432 (second son of *Devayānī* by *Yayāti*).—§ 148 (*Yayāti*): I, 84, 3475, (3477) (would not take over the decrepitude of *Yayāti* and was therefore cursed), 3478 (*d*: the race of *Turvasu* should become extinct, he should become king of such whose practices are impure and who are non-aryan), 3481; 85, 3520, 3525, 3533 (*d*: the *Yavanas* are the descendants of *T.*).—§ 156 (*Pūruvaṃç.*): I, 95, †3762 (enumeration of the sons of *Yayāti*).

Tushāra, pl. (°āḥ), a people. § 295 (*Dyūtap.*): II, 51, 1850 (only B., C. has *Tukh*^o, brought tribute to *Yudhishtira*).—§ 342 (*Indralokābhigamanap.*): III, 51, 1991

(had been present at the rājasūya of Yudhishtira).—§ 449 (Ājagarap.): III, 177, †12350 (in the north).—§ 583 (Bhishmavadhap.): VI, 76, 3297 (in the army of Duryodhana).—§ 608 (Karnap.): VIII, 73, 3652 (have been vanquished by Arjuna in the battle); 88, 4506 (only B.).—§ 641 (Rājadh.): XII, 850, 2429 (among the low and barbarous peoples).

Tushāragiri ("snow-mountain") = Himavat (?): XIII, 836 (°kaṣābhāṃ, sc. the bull of Çiva).

Tushita = Mahāpurusha (Mahāpurushastava).

Tushita, pl. (°āḥ), a class of gods. § 730 (Ānuçāsānik.): XIII, 1833, †1371.

Tushta = Vishṇu (1000 names).

Tushtājyapā = Çiva (1000 names').

Tvashtādharma, a son of Çukra. § 98 (Amçāvat. q.v.): I, 65, 2548.

Tvashtṛ, name of a god, one of the Ādityas. § 88 (Sambhāvap.): I, 65, 2524 (the eleventh of the Ādityas).—§ 191 (Arjuna): I, 123a, 4824 (the tenth of the Ādityas).—§ 258 (Khāṇḍavadahanap.): I, 227, 8266 (fought with Kṛṣṇa and Arjuna).—§ 266 (Çakrasabhāṃ): II, 7, 296 (Viçvakarmā?, in the palace of Indra).—§ 384 (Agastyp.): III, 100, 8711, †8713 (made the vajra of Indra).—§ 440 (Yakshayuddhap.): III, 164, 11901 (°uḥ, sc. *astram*, obtained by Arjuna).—§ 535 (Setubandhana): III, 283, 16309 (°ur devasya tanayo balavān Viçvakarmāṇaḥ, i.e. the monkey Nala).—§ 549 (Pāṇḍavapraveçap.): IV, 9, 259 (Sudeshṇū asks Draupadī if she is [the wife] of T.).—§ 555 (Indravijaya): V, 9, 229 (Prajāpatiḥ), 272 (Prajāpatiḥ), (274), 286, 287 (from antipathy of Indra, T. created Viçvarūpa Triçiras whom Indra slew, then T. created Vṛtra).—§ 561a (Arjuna): V, 56, 2220 (Dhātā?, decorated the flagstaff of Arjuna).—§ 588 (Bhishmavadhap.): VI, 121b, 5802 (°uḥ, sc. *astram*, known by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 94, 3461 (°uḥ sudurdharam tejo yena Vṛtro vinirmītaḥ), 3462 (T. performed austerities and then, with the permission of Çiva, got the son Vṛtra); 99, 3724 (°tevadbhutakarmakṛt); 108, 4091 (iva).—§ 608 (Karnap.): VIII, 68333, 3396 (had made the chariot of Arjuna).—§ 611 (Çalyap.): IX, 17, 908, 909 (had for the use of Içānu (i.e. Çiva) forged the weapon which Yudhishtira hurled against Çalya).—§ 615u (Skanda): IX, 45, 2542 (gave to Skanda two companions, Çakra and Anucakra).—§ 635 (Rājadh.): XII, 33a, 1181 (°treva nihitam yantram).—§ 665 (Mokshadh.): XII, 208b, 7582 (the ninth of the Ādityas), 7584 (°uḥ caivātmajāḥ çṛimān Viçvarūpaḥ).—§ 684 (Mokshadh.): XII, 269, 9601 (Nahusha killed a cow in honour of T.).—§ 730 (Ānuçāsānik.): XIII, 14a, 1003 (Çiva identified with T.).—§ 770 (do.): XIII, 151γ, 7093 (the ninth of the Ādityas).—§ 782g (Guruchishyusap.): XIV, 430, 1178 (adhirājo rūpāṇam). Cf. Prajāpati, Viçvakarma.

Tvashtṛ = Sūrya: III, 146.—Do.² = Çiva (1000 names').—Do.⁴ = Vishṇu (1000 names).

Tvashtṛputra ("the son of Tvashtṛ") = Viçvarūpa: V, 235.

Tvāshtra (do.) = Viçvarūpa: V, 504 (mahāsuraḥ); XII, ††13207 (V°), ††13209 (V°), ††13211, ††13213 (°otpāditaṃ Vṛtram).

Tvāshtra (do.) = Vṛtra: V, 512.

Tvāshtra, adj. ("belonging to Tvashtṛ"). § 592 (Samçaptakavadhap.): VII, 19, 763 (*astram*, employed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, 108, 4091 (*astram*, employed by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6954 (sc. *astram*, employed by Droṇa).—§ 602 (Droṇa-

vadhap.): VII, 168λ, 8604 (do., do.).—§ 603b (Nārāyaṇa): VII, 201, †9166 (*karma*).

Tvāshtrī ("the daughter of Tvashtṛ"). § 119 (Amçāvat.): I, 66, 2599 (wife of Savitṛ (i.e. Vivasvat) and in the shape of a mare—*vadavārūpadhāriṇī*—mother of the Açvins). Cf. Sañjñā.

tyāgaçāstra ("the treatise of renunciation"): XII, 7946 (sg.).

U

Uccaiḥçravas¹, a celestial horse. § 11 (Parvasaṅgr.): I, 2, 366 (*janmo °aḥ*).—§ 28 (Amṛtamanthana): I, 17, 1094 (*açvaratnam*); [18, 1146 (*turagaḥ pāṇḍuḥ*, arose at the churning of the ocean)].—§ 29 (Kadrū): I, 20, 1190 (the wager of Kadrū and Vinatā about U.).—§ 30 (do.): I, 21, 1206 (*turagam*, do.).—§ 60 (Sarpasattra): I, 54, 2072 (*açvarājah*, all. to § 29 foll.).—§ 201 (Droṇa): I, 130, 5115 (*vyanadad yathaito °a hayah*, sc. Açvatthūman).—§ 564 (Mātaliyop.): V, 102, 3613 (*açvarājah*, arose at the churning of the ocean, cf. § 28).—§ 576 (Bhagavadgītāp.): VI, 34, 1231 (°am açrāṇam viddhi mām, says Kṛṣṇa).—§ 589 (Dronābhishekap.): VII, 11, 384 (°tulyabalam . . . hayarājānam).—§ 603 (Nārāyaṇāstramokshap.): VII, 196λ, 9058 (°a iva hreshatā, sc. Açvatthūman).—§ 604 (Karnap.): VIII, 8γ, 241 (*varo °çrāṇam*).—§ 615u (Skanda): IX, 45γ, 2518 (*hayaçreshthah*).—§ 677 (Mokshadh.): XII, 235, 8589 (*açvam*).—§ 785 (Anugītāp.): XIV, 87, 2591 (*yathā*). Cf. Açvarāja.

Uccaiḥçravas², son of Avikshit. § 154 (Pūruvaṃç.): I, 94, 3741 (sixth son of Avikshit).

Uchikha, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Tukshaku's race).

Uchṛṅga, a companion of Skanda. § 615u (Skanda): IX, 45, 2551 (given to Skanda by Vindhya).

Uçanas, v. Çukra¹.

Uçāṅgava, an ancient king. § 267 (Yamasabhāṃ): II, 8, 337 (in the palace of Yama).

Uçinara, an ancient king. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 149 (Yayāti): I, 93, †3681 (°asya putrah, i.e. Çibi).—§ 164 (Āpavop.): I, 99, 3941 (°asya rājarsheḥ . . . duhitā, sc. Jitavati).—§ 267 (Yamasabhāṃ): II, 8, 325 (in the palace of Yama).—§ 411 (Çyenakapotiya): III, 130, 10557 (C. has *Uçhi*°); 131, 10584, 10589 (*rājā*), 10594 (Indra in the shape of a hawk, and Agni in that of a pigeon, put U. to the test; cf. the similar stories told of Çibi (§ 466) and of Vṛshadarbha (§ 738b)).—§ 565 (Gālavacarita): V, 118, 3989, 3996, 3997 (resided in Bhojanagara, begat Çibi (Auçinara) on Mādhavi, the daughter of Yayāti).—§ 656 (Khadgotpattik.): XII, 166δ, 6199 (received the sword from Çunaka, from him it passed to Bhoja).—§ 746 (Ānuçāsānik.): XIII, 76i, 3689 (attained to heaven by way of gift). Cf. Auçinara².

Uçinara² (do.) = Vṛshadarbha: XIII, 2065.

Uçinara³, a Vṛshni. § 232 (Svayamvarap.): I, 186, 7000 (present at the svayamvara of Draupadī).

Uçinara, pl. (°āḥ), a people. § 604 (Karnap.): VIII, 5ζ, 137 (have been slain by Arjuna in the great battle).—§ 641 (Rājadh.): XII, 1010, 3736 (*sarvaçastreshu kuçalāḥ satthavanto hy Uçinaraḥ*).—§ 739 (Ānuçāsānik.): XIII, 33a, 2104 (have been degraded to çūdras).

Uçīnārasuta ("the son of Uçīnara") = Çaihya* (= Çibi): VII, 371.

Uçīrabija (*vija, C.), a mountain. § 418 (Tīrthayātrāp.): III, 139, 10820 (in the north, crossed by Yudhishtīra, etc.). —§ 565 (Gālavacarita): V, 111, 3813 (*yatra Jambūnadam sarakḥ*, in the north).

***Udadhi** ("the Ocean", personif.). § 565 (Gālavacarita): V, 117, 3969 (*remo . . . Jāhnyām yatho^oh*).

Udagra = Çiva (1000 names¹).

Udakakridāṇa, name of a place. § 197 (Bhīmasenarasaṇap.): I, 128, 4996.

Udakapati ("lord of waters") = Varuṇa: V, 3531.

***Udāna**, one of the vital breaths. § 485 (Brāhmaṇavyādhasamv., v. Putivratop.): III, 213, 13966 (description), 13970 (*Samāno^oyor madhye*). —§ 660b (Bhṛgu-Bharadvājasamv.): XII, 184, 6845; 185, 6872 (*f*: That single breath that operates in these three (i.e. Prāṇa, Samāna, and Apāna) is called Udāna). —§ 662b (Jāpakop.): XII, 200e, 7346. —§ 667 (Mokshadh.): XII, 213, 7759 (*Vyāno^oau*). —§ 704 (do.): XII, 302, 11124. —§ 714g (Samāna): XII, 329, 12397 (son of Samāna and father of Vyāna). —§ 714j (Udvaha): XII, 329, 12402. —§ 782b (Brāhmaṇagītā): XIV, 20, 612, 614; 21, 653; 23, 685, 688, 692, 696, 699, 705, 706 (the contention of the vital breaths about superiority); 24, 712, 717, 723, 724, 725, 727. —§ 782g (Guruçishyasamv.): XIV, 42, 1109. —Do.² = Çiva (1000 names¹).

Udapāna, one or more tīrthas. § 370 (Tīrthayātrāp.): III, 84, 8088. —§ 615b (Baladevatīrthayātrā): Although the *Sarasvatī* seems to be lost there, yet, owing to the succulence of the herbs and the moistness of the land, holy persons know [that] the river [has an invisible current there] (IX, 35). There the great ascetic *Trīta* had lived and drunk *soma* in a pit where his two brothers had left him, and therefore were cursed by him. Requested by *Janamejaya Vaiçampāyana* related: In a former *yuga* there were three brothers who were ascetics: *Ekata*, *Dvīta*, and *Trīta*, like to *Prajāpati*, having by their tapas won *Brahmaloka* (*Brahmalokajitāḥ*), and being blessed with children. At last their father *Gautama* died, having passed a long life here. Those kings who had been his *yajamānas* continued to pay respect to his sons. Once, thinking of performing a sacrifice and having received animals from their *yajamānas*, those *maharṣis* came towards the east. *Trīta* was walking in front, *Ekata* and *Dvīta* in his rear, bringing up the animals. *Ekata* and *Dvīta* thought of taking the kine away and deserting *Trīta*. In the night they saw a wolf. *Trīta* ran in fright and fell into a deep pit on the bank of the *Sarasvatī*. Though hearing his wails of woe, his brothers deserted him. *Trīta* feared to die because he had not earned the merit of drinking *soma*, and in imagination performed a sacrifice, himself being the *hotṛ* and uttering the *ṛcos*, *yajushes*, and *sūmans* (description). *Brhaspati* prevailed upon the gods to go there lest *Trīta* should become angry and create other gods. *Trīta* duly gave them their shares with proper *mantras*; they granted him boons: that the gods should deliver him [from the well], and that he who bathes in that well shall have the end which is attained by persons who have drunk *soma*. At these words the *Sarasvatī*, with her waves, appeared within that well. Raised aloft by her, *Trīta* emerged and worshipped the gods. Meeting his brothers he cursed them, saying that they should become wolves and have for offspring leopards and bears and apes

(IX, 36): IX, 35, 2062 (on the *Sarasvatī*); 36, 2064, 2068, 2093 (?). —§ 615 (Baladevatīrthayātrā): IX, 36, 2118.

Udāpekshin, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4b, 258.

Udaraçāṇḍilya, a ṛshi. § 266 (Çakrasabhāṇv.): II, 7, 295 (in the palace of Indra).

Udāradhī = Viṣṇu (1000 names).

Udarāksha (B. Udā^o), a warrior of Skanda. § 615n (Skanda): IX, 45g, 2565.

Udāvarta, a king. § 562 (Bhagavadgāṇap.): V, 74g, 2729 (*Haihayānām*, among the wicked kings who annihilated their kinsmen and relatives; B. *Mudā^o*).

Udaya, the mountain where the sun rises. § 595 (Shoḍa-çarāj., v. Pṛthu Vainya): VII, 69, 2411 (*parrataḥ*, when the mountains milked the earth, *U* was their calf). —§ 597 (Pratijñāp.): VII, 84, 2989 (*om Bhāskaro yathā, se. āuroha*). —§ 605 (Karnap.): VIII, 12, 462 (*agrādribhavanam*). —§ 608 (do.); 60, 3016 (*om parvatam yadvat*). —§ 611 (Çalyap.): IX, 16, 827 (*çailav Astodayāv iva*); 20, †1069 (*yathodayasthaḥ Savitā*). —§ 637 (Rājadh.): XII, 45, 1546 (*çailam*). Cf. Udayācala, Udayagiri.

Udayācala = Udaya. § 601 (Droṇavadhap.): VII, 184, †8409 (*samudiyād U^o-keçart*).

Udayagiri = Udaya. § 702 (Mokshadh.): XII, 294, 10773 (*yatho^oau dravyam sannikarṣeṇa dīpyate*).

Udayendu, a city of the Kurus. § 592 (Samçaptakavadhap.): VII, 23o, 971 (*pure Kūrāṇām U^ondmni*, there Sutasoma was born).

Udbhasa, pl. (*āḥ), a people. § 578 (Bhīshmavadhap.): VI, 50π, 2084 (only B, C. has *Tumbumāḥ*).

Udbhava¹, a prince. § 554 (Sainyodyogap.): V, 4γ, 86.

Udbhava² = Viṣṇu (1000 names).

Udbhid = Çiva (1000 names¹).

Udbhijāḥ (i.e. *ijāḥ) = Çiva (1000 names¹).

Uddālaka, a ṛshi. § 14 (Paushyap.): I, 3, 695 (= Āruṇi Pāñcālya, why he was named so). —§ 22 (Pramadvārā): I, 8a, 962. —§ 59 (Sarpasattra): I, 53, 2047 (among the sudasyas at the snake-sacrifice of Janamejaya). —§ 187b (Çvetaketu): I, 122, 4724 (*maharṣiḥ*, father of Çvetaketu), 4735 (*çya putreṇa . . . Çvetaketunā*). —§ 266 (Çakrasabhāṇv.): II, 7, 294 (in the palace of Çakra). —§ 376 (Tīrthayātrāp.): III, 85, 8264 (*muniḥ*, among the ṛshis who expect Yudhishtīra). —§ 412 (Aṣṭāvakraīya): III, 132, †10603 (Kahoḍa was the disciple of *U* and married his daughter Sujātā), †10613, †10614 (father of Çvetaketu). —§ 615i (Saptasūrasvata): IX, 38, 2209 (? *Auddālaki*, v. 2207; at his sacrifice the *Sarasvatī* appeared as the river *Manorumā*). —§ 635 (Rājadh.): XII, 34, 1229 (caused Çvetaketu to be begotten by a disciple of his). —§ 640 (do.): XII, 57, 2056 (expelled his son Çvetaketu).

Uddālaki, a ṛshi. § 746 (Ānuçāsanik.): XIII, 71, 3186 (*ṛshiḥ*), 3487 (do., father of Nāciketa), 3491 (*ṛshiḥ*, ordered Nāciketa to go to Yama).

Uddhava, a Vṛshṇi. § 232 (Svayamvarap.): I, 186, 6998 (*mahāmātiḥ*, came to the svayamvara of Draupadī). —§ 252 (Subhadraharaṇap.): I, 219, 7916. —§ 253 (Haraṇāharaṇap.): I, 221, 7990 (came to the nuptials of Arjuna and Subhadrā). —§ 294 (Dyūtap.): II, 50, 1795 (*o vā mahābuddhir Vṛshṇinām arcitaḥ*). —§ 320 (Saubhavadhop.): III, 15, 644 (*Gada-Çambo^oadibhiḥ*), 647 (*Ugraseno^oadibhiḥ*). —§ 570 (Sainyaniryāṇap.): V, 157π, 5330 (*Gada-Sambo^oadibhiḥ*). —§ 793 (Mausalap.): XVI, 3, 67, 69 (ascends to heaven).

Uḍhra, v. Uḍra.

Udicya, pl. (*°āh*) ("the Northerners"), a people. § 556 (Sañjayayānap.): V, 30, †890 (*Prācyo°āh*, in Duryodhana's army).—§ 571 (Ulūkādūtāgamanap.): V, 160_γ, †5510 (*°Kāmboja-Çakaih*); 161, †5555 (do.).—§ 573 (Ambopākhyānap.): V, 195_ε, 7609 (*Prācyo°āh*, adj.?).—§ 586 (Bhīshmavadhap.): VI, 106_τ, 4808 (*Pratīcyo°-Mālarāh*).—§ 587 (do.): VI, 117_ρ, 5484 (do.); 119_{σα}, 5648 (do.).—§ 589 (Dronābhishhekap.): VII, 7_ζ, 183 (do.).—§ 599 (Jayadrathavadhup.): VII, 111_τ, 4267 (adj.?).—§ 600 (Ghaṭotkacavadhup.): VII, 156_κ, 6850.—§ 604 (Kurnap.): VIII, 5_ζ, 138 (*Prācyo°āh*, have been slain by Arjuna in the battle).—§ 607 (do.): VIII, 45_ν, 2101.—§ 608 (do.): VIII, 70_{πππ}, †3511 (*hatāh*), (opp), †3524 (do.).—§ 609 (Çalyap.): IX, 1_γ, 28 (*nihatāh*).

Udirna = Vishṇu (1000 names).

Udra, pl. (*°āh*), a people. § 284 (Sahadeva): II, 31, 1174 (*°Keralaiḥ*, in the south, vanquished by Sahadeva).—§ 342 (Indralokābhigumanap.): III, 51, 1988 (*sa-Paundro°ān*, had been present at the rūjāsūya of Yudhishtira).—§ 578 (Bhīshmavadhup.): VI, 50_π, 2084 (in the army of Yudhishtira, only C., with the reading *Uḍhrāḥ*, B. has *Colāh*). Cf. Odra.

Udrapāraka, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāshṭra's race).

Udrarāja ("the king of the Udras"). § 264 (Sabhākriyāp.): II, 4_β, 119 (*Pāṇḍyodrarājan*, waited upon Yudhishtira).

Udumbara = Vishṇu (1000 names).

Udupa ("lord of the stars") = Soma (the Moon): III, 1149 (*iva*).

Udupati (do.) = Soma (the Moon): IX, 2030 (*iva*), 2925.

Udurāj (do.) = Soma (the Moon): II, 1322 (*iva*); V, 1149 (*iva*); IX, 2009; XII, 1879 (*iva*); XIII, 837 (*iva*); XIV, 1897 (*iva*).

Udvaha¹, a prince. § 130 (Amṣāvat.): I, 67, 2700 (among the incarnations from the Krodhavaça gaṇa).

Udvaha², name of a wind. § 714_j (Çukakṛtya): The wind which causes Soma (the Moon) and other luminaries to arise (in the body called *Udāna* (ao C.)), and which sucks up the waters in the oceans and imparts them to the clouds and thereafter to *Parjanya*, is called *U*: XII, 329, 12404.

Udyat, a mountain. § 370 (Tirthayātrāp.): III, 84, 8071 (*Udyantam . . . parvatam*).

Udyoga = Udyogaparvan. § 4 (Anukram.): I, 1, 89 (*Vīraṭo°-sāravān . . . Bhārataadrumah*).—§ 10 (Parvasaṅgr.): I, 2, 333 (= Sainyodyogaparvan?).—§ 585 (Bhīshmavadhup.): VI, 98, 4484 (allusion to Ambopākhyānap.).—§ 795_c (Mahābhārata): XVIII, 6_ρ, 278. Cf. VI, 1614.

Udyogaparvan ("the book relating the preparations for war"), the fifth book of the Mhbhr. § 10 (Parvasaṅgr.): I, 2, 329 (= Sainyodyogaparvan?).—§ 11 (do.): I, 2, 492, 517 (said to comprise 6698 ślokas). Cf. Udyoga.

Ugra¹, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2738 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4551 (do.).—§ 581 (Bhīshmavadhup.): VI, 64_κ, 2838, 2843 (slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhup.): VII, 157_ο, 6938 (only B.: *Ugro 'nuydyi*, but C. has *Ugraydyi*).

Ugra², a prince. § 554 (Sainyodyogap.): V, 4_γ, 75.

Ugra³, a son of Kavi. § 747_b (Suvarṇotpatti): XIII, 85_ε, 4150 (eighth son of Kavi).

Ugra⁴ = Çiva, q.v.—Do.⁵ = Vishṇu (1000 names).

ugra, name of a caste: XII, 10868 (pl.); XIII, 2568 (pl.).

Ugraçravas¹, son of Lomaharshaṇa and generally named

Sauti, who recited the Mhbhr. to Çaunnaka. § 1 (Anukram.): I, 1, 1 (*Lomaharshaṇaputra U°āh Sautiḥ*).—§ 18 (Paulomap.): I, 4, †851 (*Lomaharshaṇaputra U°āh Sautiḥ Paurānikaḥ*).—§ 51 (Parikshit, Āstikap.): I, 40, 1659.—§ 775 (Ānuçāsanik.): XIII, 166_ζ, 7673 (among the rshis of the north).

Cf. the following synonyms:—

Laumaharshaṇi ("the son of Lomaharshaṇa"): I, 5, 8, 359, 853, 863.

Lomaharshaṇaputra (do.): I, 1, †851.

Paurānika, q.v.

Sauti, **Sūta**, **Sūtaja**, **Sūtanandana**, **Sūtaputra**, q.v.

Ugraçravas², a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2735 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4518 (do.).

Ugradanda = Çiva (1000 names¹).

Ugradhanvan = Skanda: III, †14644.

Ugraka, a serpent. § 47 (Sarpānāmak.): I, 35, 1552.

Ugrasena¹, brother of Janamejaya. § 12 (Paushyap.): I, 3, †662.

Ugrasena², a Devagandharva. § 101 (Amṣāvat.): I, 66, 2550 (*Bhīmaseno°ān*, among the sons of Muni).—§ 191 (Arjuna): I, 123, 4811 (do., present at the birth of Arjuna).—§ 552 (Goharaṇap.): IV, 56_ζ, 1771 (came to see the encounter).

Ugrasena³, a prince. § 130 (Amṣāvat.): I, 67, 2649 (incarnation of the Asura Svarbhānu).

Ugrasena⁴, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2735 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4518 (do.).

Ugrasena⁵, son of the elder Parikshit. § 154 (Pūruvaṃç.): I, 94, 3743.

Ugrasena⁶ (probably the same as Āhuka), king of the Vṛshnis, father of Kṛṣṇa. § 252 (Subhadrāharaṇap.): I, 219, 7913 (*rājā Vṛshṇinām*).—§ 262 (Bhagavadgītā): II, 2, 54 (*Yaduçroshṭhair U°mukhaiḥ*).—§ 264 (Sabhākriyāp.): II, 4_β, 116 (the same? waited upon Yudhishtira).—§ 320 (Saubhavadhop.): III, 15, 647 (*°oddharādibhiḥ*).—§ 556 (Sañjayayānap.): V, 28, †805 (*°odayaḥ*).—§ 561_c (Kṛṣṇa Vāsudeva): V, 48, †1885 (*°aya sutam*, i.e. Kṛṣṇa; when Kṛṣṇa had slain Kṛṣṇa, *U* was made king).—§ 641 (Rājadh.): XII, 81, 3040 (*Babhrā°yoh*).—§ 676 (Mokshadh.): XII, 231, 8455 (*°aya samvadam Nārada Keçavasya ca*), (8456) (discourse between *U* and Kṛṣṇa).—§ 785 (Anugītāp.): XIV, 83, 2480 (*Vṛshnyandhakapatih*).—§ 795 (Svargārohanap.): XVIII, 6_μ, 163 (among those who after death entered the deities). Cf. Āhuka, Bhojarāja, Kukurādhipa.

Ugrasena⁷ = Janaka: III, †10651.

Ugrasenasuta ("the son of Ugrasena⁶") = Kṛṣṇa: I, 2703 (*K°*); V, 4296.

Ugrasenāni = Kṛṣṇa: XII, 1507.

Ugratejas¹, a serpent. § 793 (Mausalap.): XVI, 4_γ, †120.—Do.² = Çiva (1000 names³).

Ugrātman = Kṛṣṇa: XII, 1670.

Ugrayāyin, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4550 (enumeration).—§ 600 (Ghaṭotkaca): VII, 157_ο, 6938 (only C., B. has *Ugro 'nuydyi*).

Ugrāyudha¹, a son of Dhṛtarāshṭra. § 130 (Amṣāvat.): I, 67, 2734 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4546 (do.).—§ 232 (Svayamvarap.): I, 186, 6982

(came to the svayamvara of Draupadi).—§ 604 (Karnap.): VIII, 7, †207 (*Bhāratarājaputraḥ*?).

Ugrāyudha¹, a Pāṇḍava prince. § 608 (Karnap.): VIII, 56^{vv}, 2735 (fought with Karnap).

Ugrāyudha², a Kuru warrior. § 609 (Çalyap.): IX, 25, 93 (had been slain).

Ugrāyudha³ = Çiva: VII, 9536; XII, 10676.

Ugrāyudhasuta ("the son of Ugrāyudha"), a prince. § 605 (Karnap.): VIII, 19, 717 (slain by Arjuna).

Ugreça = Çiva: III, 8836.

Ujjāṇaka, name of a lake(?). § 475 (Dhundhumārop.): III, 202, 13530 (*samudro vāluka-pūrṇaḥ*, the abode of Dhundhu).—§ 478 (do.): III, 204, 13588 (*samudro vāluka-pūrṇo*).

Ujjānaka, name of a tirtha. § 410 (Plakshāvataranag.): III, 130, 10552 (*śaḥ U^o nāma Pāvakir yatra śāntarān / Arundhatīśāhayaḥ ca Vasiṣṭho bhagavān rṣih*).—§ 733y (Ānuçāsanik.): By bathing in *U.* and at the hermitage of *Arṣhīśheṇa*, and at the hermitage of *Pīṅgā*, one is purified from sins, etc.: XIII, 25a, 1741.

Ujjayana, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 257.

Ujjayanta, a mountain in the country of the Surāshṭras. § 377 (Dhaumyatīrthuk.): III, 88, 8347 (*çikharī*, description).

Uktha, name of a fire. § 490 (Āṅgiras): III, 219, 14154 (*tribhir ukthair abhiṣṭutāḥ*).

Ukthayaḥṇa = Kṛṣṇa: XII, 1511.

Ulmucu, v. Unmucu.

Ulmuka, a Vṛṣṇi. § 287 (Rājasūyikap.): II, 34, 1275 (came to the rājasūya of Yudhiṣṭhira).—§ 402 (Tīrthayātrāp.): III, 120, †10277 (*Gad^oau*, will assist the Pāṇḍavas).—§ 589 (Dronābhishokap.): VII, 115, 409.—§ 785 (Anugitāp.): XIV, 66θ, 1939 (only B, C. has by error Unmukhu).

Ulūka¹, Kaitavya, son of Çakuni. § 11 (Parvasuṅgr.): I, 2, 515 (*aya prahāṇam*, cf. § 571).—§ 232 (Svayamvarap.): I, 186, 7002 (*Kaitarāḥ*, came to the svayamvara of Draupadi).—§ 561 (Yānasandhip.): V, 47a, 1799; 57, 2254 (Nakula wished to fight *U.*).—§ 571 (Ulūkādūtāgamana): V, 160, 5412 (*Kaitavya*), 5471, 5476, 5484, 5486; 161, 5537, (5540); 162, 5578, 5586, 5588, 5596, 5616, 5621, 5626, 5629 (*Kaitavya*); 163, 5666 (*Kaitavyam*), 5673, 5679, 5683, 5684, 5688 (*Kaitavyam*), 5692, 5693, 5695; 164, 5702 (*U.* was sent by Duryodhana as an ambassador to the Pāṇḍavas).—§ 578 (Bhishmavadhap.): VI, 45ⁿ, 1747, 1748 (fought with the *Cedi* king).—§ 582 (do.): VI, 72e, 3166 (*Çakunim U^o nā . . . pitāpitrau*, attacked by Sahadeva).—§ 583 (do.): VI, 79μ, 3456 (all. to § 571).—§ 600 (Ghaṭotkacavadhap.): VII, 171, 7715 (son of Çakuni, pierced by Arjuna), 7718.—§ 603 (Nārāyaṇāstramokṣap.): VII, 193a, 8906.—[§ 604 (Karnap.): VIII, 7, †208 (*Kaitavyānām adhipaḥ*).]—§ 605 (do.): VIII, 11ν, 414 (Çakuni and *U.* in the eyes of the makaravyūha of Karnap); 25, 993, 994, 995, 998, 1000, 1001, 1004 (encounter with Yudhiṣṭhira).—§ 608 (do.): VIII, 46γ, 2134 (Çakuni and *U.* were followed by the Gāndhāras); 48o, 2263 (brother of Putatṛi, PCR.); 54θθ, 2610; 61, 3078 (attacked by Sahadeva), 3108, 3110, 3115.—§ 609 (Çalyap.): IX, 1γ, 26 (*Kaitavāḥ*, among the slain).—§ 611 (do.): IX, 8e, 400; 11μ, 563 (C. has by error *U^o*); 22, 1157 (encounter with Nakula; *Saubalasya sutam*, v. 1158); 27vv, 1459; 28, 1503, 1528, 1532 (slain by Sahadeva).

Of the following synonyms:—

Çākuni ("the son of Çakuni"): VIII, 997.

Kaitava ("the gambler's son"): I, 7002 (*U^o*); V, 5665.

Kaitavya (do.): V, 2254 (*U^o*), 5412 (*U^o*), 5535, 5579, 5582, 5583, 5628, 5629 (*U^o*), 5643, 5644, †5651, 5666 (*U^o*), 5671, 5688 (*U^o*), 5698; IX, 26 (*U^o*, has been slain), 96, 394.

Ulūka², a Nāga(?) (according to Nil. a Yakṣa). § 46 (Garuḍa): I, 32a, 1489 (*Çvasanādhyām*, had an encounter with Garuḍa).

Ulūka³, one or more ṛshis. § 573 (Ambopākhyānap.): V, 186, 7353 (*āçrame*).—§ 637 (Rājadh.): XII, 47γ, 1598 (*paramo viprah*, among those who surrounded Bhīṣma).—§ 721b (Viçvāmitrop.): XIII, 4β, 250 (son of Viçvāmitra).

Ulūka⁴ ("king of the Ulūkas") = Bṛhanta(?): II, 1019 (*śahitāḥ*, sc. Arjuna).

Ulūka⁵, pl. (*āḥ*), a people. § 279 (Arjuna): II, 27, 1014 (*ōdsinam . . . Bṛhantaṁ*, in the north), 1020 (*uttarān*, vanquished by Arjuna).

***ulūka**, pl. (*āḥ*) ("owls"). § 126 (Amçāvat.): I, 66, 2621 (the offspring of Kākī). Cf. Prāvārakarṇa.

Ulūkādūtāgamana ("Ulūka's arrival as an ambassador"). § 10 (Parvasuṅgr.): I, 2, 335 (*parva*, i.e. Ulūkādūtāgamana-parvan).

[**Ulūkādūtāgamana-parvan**(*ōva*)] ("the section relating to Ulūka's arrival as an ambassador," the 64th of the minor parvas of Mbhr.; cf. Ulūkādūtāgamana). § 571. When the Pāṇḍavas had encamped on the bank of the *Hiranyavati*, the Kauravas also fixed their encampment. Then Duryodhana consulted with *Karṇa*, etc. (a), and sent *Ulūka* to the Pāṇḍavas and *Somakas* in order to irritate them still more, with insulting messages to *Yudhiṣṭhira* (the story of the wicked cat), *Kṛṣṇa*, etc. (β); before *Arjuna* he should mention the *Kāmbhojas*, etc. (γ), among his troops; "I know that the *Gāṇḍīva* is full 6 cubits long" (V, 160). *Ulūka* repeated the messages to the Pāṇḍavas, etc. (V, 161), and repeated his words to *Arjuna* once more; *Bhīmasena* and the rest became furious; *Kṛṣṇa* counselled *Ulūka* to retire in time; *Ulūka* once more repeated his words; they became still more enraged, especially *Bhīma*, who said that he would certainly drink *Duhçāsa*'s blood; also *Sahadeva*, etc. (δ), gave him answers for *Duryodhana*; *Sahadeva* would slay *Ulūka* before the eyes of *Çakuni*, and then *Çakuni* himself (V, 162). *Arjuna* said that *Duryodhana*'s contrivance of seeking cover behind *Bhīṣma* would be of no avail, as he would himself slay *Bhīṣma*; the same said *Çikhaṇḍin* ("I have been created by the Creator for the destruction of *Bhīṣma*"); *Dhr̥ṣṭadyumna* would slay *Drona* with all his followers and friends. *Ulūka* related it all to *Duryodhana*. Messengers instructed by *Karṇa* promulgated: "array to-morrow before sunrise" (V, 163). *Dhr̥ṣṭadyumna* began to select combatants in order to pit them against particular warriors of the hostile force (e) (V, 164).

Ulūpi, daughter of the serpent king Kauravya, wife of Arjuna. § 11 (Parvasuṅgr.): I, 2, 397.—§ 248 (Arjunavanavāsap.): I, 214, 7788, [7791 (*Nagarajasutām*), (7793), 7793 (*pannagī*), 7810 (fell in love with Arjuna and took him to the palace of Kauravyu).—§ 785 (Anugitāp.): XIV, 79, 2309 (*panna-gātmajā*), 2311 (*uragātmajā*), 2312 (*pannagātmajā*); 80, 2342 (*pannagasutām*), 2343, 2348 (*pannagātmajā*), 2352, [2371 (*nāgotlamasute*), 2382, 2397, 2399 (*Nagendrādūhita*), 2401 (*U.* revived Arjuna).—§ 787 (Āçramavāsap.): XV, 1a, 23 (*Nagakanyā*); 105, 348.—§ 794 (*Mahāprasthānikap.*):

XVII, 1, 27 (*bhujagātmajā*, returned to the Gaṅgā). *U.* is presumably the mother of Irāvat (q.v. VI, 80). Cf. *Bhujagātmajā*, *Bhujagendrakanyā*, *Bhujagottamā*, *Kauravī*, *Kauravyaduhitṛ*, *Kauravyakulanandini*, *Pannaganandini*, *Pannagautā*, *Pannagātmajā*, *Pannageçvarakanyā*, *Pannagi*, *Uragātmajā*. Cf. also *Kauravya* (v. Nāga, pl.).

Ulūta, see **Utūla**.

Umā¹, a goddess, daughter of Himavat, wife of Çiva. § 233 (*Svayamvarap.*): I, 187, †7008 (*onkāçiro Parvatarājakanyā* *Uṃ yathā devaganāh*, sc. *jigishamānāh*).—§ 270 (*Brahmasubhāv.*): II, 11, 467 (*Mahādevaḥ sahomayā*).—§ 330 (*Indradarçana*): III, 37, 1488 (mentioned in Draupadi's blessing of Arjuna).—§ 331 (*Kairātap.*): III, 39, 1554 (*Devya sahomayā*, sc. *Çivāh*).—§ 333 (dō.): III, 40, †1663 (*sahomayā*, sc. *Çivarah*).—§ 410 (*Plakshāvataranag.*): III, 130, 10550 (*Çarvasya . . . sahomayā*).—§ 442 (*Nivātaka-vacyudhapp.*): III, 167, 11978 (*śahāyāh . . . Pinākadhṛk*).—§ 500 (*Skandop.*): III, 228, 14391 (only C., cf. Agni).—§ 504 (*Skandayuddha*): III, 231, 14523 (*Çonyāñ ca Rudraṇa çukram siktam*, from that seed Skanda was born).—§ 506 (dō.): III, 231, 14545 (*Paçupatiḥ . . . Umāyā saha*).—§ 507 (dō.): III, 231, 14575.—§ 524 (*Jayadrathavimokshanap.*): III, 272, 15875 (*śahāyāh*, sc. *Tryambakāh*).—[§ 549 (*Pāṇḍavapraveçap.*): IV, 6, (Yudhishtira hymned Durgā = Umā, who then showed herself to him).—§ 565 (*Gālavacarita*): V, 111, 3830 (*atra*—i.e. in the north—*Kūmaç ca Roṣhaç ca Çailaç comā ca sambahnuḥ*).—§ 574 (*Jambūkh.*): VI, 6, 220 (*śahāyāh . . . Bhātābhāranāh*).—§ 576 (*Bhagavadgītāp.*): VI, 23, 801 (= Durgā (q.v.) hymned by Arjuna).—§ 603d (*Tripura*): VII, 202, 9576, 9584 (*Çayā sārḍham*), 9592 (had on her lap Çiva in the form of a child).—§ 615u (*Skanda*): IX, 45, 2515; 46, 2667, 2717 (*putram . . . Umāyāh*, sc. Skanda).—§ 616 (*Sauptikap.*): X, 7, 259 (*Ābhāṣanātātaram*, sc. Çiva).—§ 394b (*Jvarot-patti*): XII, 284, (10233), (10236) (grieved at Çiva's being excluded from sacrifices).—§ 695b (*Dakṣhayañnavināça*): XII, 285, 10302 (partook in the destruction of Dakṣha's sacrifice).—§ 701b (*Bhava-Bhārguvasamāgama*): XII, 290, 10695 (*Devīm*).—§ 717b (*Nārāyaṇīya*): XII, 343, XIV, ††13222 (*Himavato girer duhitaraṇa*, Bhṛgu coveted *U.*, but she was given to Çiva).—§ 730g (*Upamanyu*): XIII, 14, 828 (= *strilingam*), 836 (*Devadevaḥ sahomayā*).—§ 730 (*Ānuçāsanik.*): XIII, 14, 1001 (*Devī*), 1022 (*Devīm*), 15, 1028 (*Çarvāṇī*), (†1031); 16, 1104 (*deva Umāyā sahitaḥ*, sc. Çiva).—§ 731b (*Ashṭāvakra-Dikṣamv.*): XIII, 19, 1400 (*Devya*, performed austerities in order to obtain Çiva).—§ 747b (*Suvarnotpatti*): XIII, 84, 3993 (*Devīm*), 3995 (*Devī*) (the gods prevailed upon Çiva to withdraw his vital seed, *U.* then cursed the gods).—§ 768b (*Umā-Maheçvarasamv.*): XIII, 140, 6338 (*Çaṅkṛasomayā sārḍham samvādāh*), 6374 (6378), (6384); 141, (6398), (6402), (6409), (6417), (6423), (6450), (6480); 142, (6506), (6525), (6539); 143, (6565); 144, (6624), (6641), (6651), (6664); 145, (6683), (6725), (6736), (6740); 146, (6759), (6768); 148, 6874 (*Çaṅkṛasomayā sārḍham samvādāh*) (discourse between *U.* and Çiva).—§ 768 (*Ānuçāsanik.*): XIII, 148, 6920 (*Çaṅkṛasomayā sārḍham samvādāh*).—§ 773d (*Çiva*): XIII, 161, 7489, 7493 (repetition from § 603d).—§ 778f (*Muñjavat*): XIV, 8, 182 (*śahāyāh . . . Maheçvarāh*).—§ 782g (*Guruçishyasamv.*): XIV, 43, 1185 (*ndrīṇḍm uttamāṇa*).

Cf. also the following synonyms:—

Ambikā (?): XIII, 7105.

Āryā: III, 14495.

Bhīmā: III, 5026 (*Çayāh sthānam*).

Çailaputrī ("daughter of the mountain"): IX, 2472, 2484; XIII, 6388, 6913.

Çailarājasutā ("daughter of the king of the mountains"): XII, 10214, 10229, 12169; XIII, 6398, 6771 (according to B. *Çam devīm*; C. has *Ça devī* = Gaṅgā).

Çākambharī, q.v.

Çarvāṇī: XIII, 1028.

Deveçī: XII, 10301.

Devī ("the goddess"): I, 2315 (praised in the Mbhr.); II, 403 (in the palace of Kubera); III, 1554 (*Uṃ*), 1623 (accompanied Çiva), 5027 (by bathing at *Bhīmāyāh sthānam* one becomes the son of D.), 6064 (*Çayāh tīrthe*), 6065, 6072 (*Çayāh tīrthe*), 7041 (*Rudrapatnyāh*), 7091 (*Çayāh sthānam*, i.e. *Çākambharī*), 7093, 7096, [8001 (? name of a tīrtha)], 8113 (*Viçveçvaram . . . Devya saha*), 8161 (*Mahādevam Devya saha*, on Çripārvata), 12285 (*Sthānur Devya saha*, all. to Kairāta-parvan), 14427 (*saha Devya . . . Govrṣhadhvajāh*), 15161, 15162 (the half of Duryodhana's body originated from D.); IV, 178 (*Durgām*), 181, 183, 186, 189, 192, 202, 204 (hymned by Yudhishtira), (205), 213; V, 3829 (performed austerities in order to obtain Çiva); VI, (810) (hymned by Arjuna); VII, 9575; VIII, 1593 (*Çayāh samīpataḥ*, sc. Çiva); IX, 2488 (*Girivarātmajā*), 2492; XII, 5789, 10238, 10239, 10273, 10286, 10287, (†10296), †10297, (10300), 10304, 10307, 10325, 10327, 10481, 10692, (10693), 10694, 10695 (*Uṃ*), 10760, 12169 (*Çailarājasutā*), 12204; XIII, 662 (*Çayā saha*, sc. Çiva), 826, 827, 871 (*Çayāh samīpataḥ*), 977, 978 (*Çayā saha Maheçvarāh*), 1001 (*Uṃ*), 1012 (*Uṃ*), 1033, 1400 (*Uṃ*), 3992 (*Rudraṇyāh*), 3993 (*Uṃ*), 3994, 3995 (*Uṃ*), 4001, 4008, 6364, 6413 foll. passim, 6771; XIV, 1185 (*Uṃ*).

Durgā, q.v.

Gaurī: III, 8129; IV, †2305.

Girisutā ("daughter of the mountain"): XIII, 6368.

Girivarātmajā (dō.): IX, 2488.

Kālī: X, 387.

Mahābhīmā: XII, 10304.

Mahādevī, q.v.

Mahākālī: XII, 10304.

Maheçvarī: XII, 10304.

Māheçvarī: XIV, 1184.

Parvatarājakanyā: I, †7008.

Pārvatī: III, 14542 (*sahitam Pṛyā*, sc. Çiva), 14562 (accompanied by Gaurī, etc.); VII, 2859 (*sahitam Pṛyā*, sc. Çiva), 9461 (*Çayā sahitaṃ*, sc. Çiva), 9579, 9584; X, 296 (*Çayā ca Maheçvarāh*); XIII, 842 (*sahitaṃ . . . Pṛyā Paramaçvaram*); XIV, 1184 (*Māheçvarī*).

Rudrāṇī: II, 458 (in the palace of Brahmān); V, 3969 (*rome . . . yathā Rudraç ca Rṇyām*); XIII, 1411, 3992 (*Devyaḥ*), 4004, 4021, 6296.

Rudrapatnī ("wife of Rudra"): III, 7041 (*Devyaḥ*).

Tribhuvaneçvarī: IV, 178.

The following names of Umā (Durgā) occur in two separate hymns, viz. IV, 184–203, and VI, 796–808:—

Āryā (VI, 796), **Brahmayā** (VI, 802), **Brakmavidyā** (VI, 803), **Caṇḍā**, **Caṇḍī** (VI, 797), **Çākambharī**, **Çetā**, **Dhāmṛakṣī** (VI, 801), **Durgā** (IV, 198, 203; VI, 803), **Hiranyakṣī** (VI, 801), **Jālavodasī** (VI, 802), **Jayā** (IV, 194; VI, 798), **Kaiṣabhanāçinī** (VI, 801), **Kālī** (IV, 195; VI, 796), **Kapālī**, **Kapilā** (VI, 796), **Karālī**, **Katyāyānī** (VI, 798), **Kauçikī**, **Kokamukhā** (VI, 800), **Kṛṣṇā** (IV, 184, 187; VI, 801),

Kṛṣṇacohavisamā (IV, 187), *Kṛṣṇapiṅgala* (VI, 796), *Kumārī* (IV, 184; VI, 796), *Mahadevī* (IV, 200; VI, 805), *Mahakālī* (IV, 195; VI, 797), *Mahishāsuraṇācinī* (IV, 193), *Mandara-vāsinī* (VI, 796), *Pitāvāsini* (VI, 800), *Savitṛī* (VI, 804), *Skandamātṛ* (VI, 803), *Siddhasenāntī* (VI, 796), *Tārini*, *Varavarninī* (VI, 797), *Vijaya* (IV, 194; VI, 798), *Virāpakāśī* (VI, 801).

Umā¹ = Sarasvatī: IX, 2389.

Umādhava, Umākānta = Çiva (1000 names²).

[Umā-Maheçvara-samvāda] ("the discourse between Umā and Çiva"). § 768b (Ānuçāsanik.): *Nārada* said: Once, *Çiva* on *Himavat*, the resort of Si. and Cā., practised severe penances, surrounded by Aps., etc. (a) (copious descriptions). Then came *Umā* (description) and with her hands covered the eyes of *Çiva* from behind, and darkness arose all around; but suddenly the darkness disappeared: a third eye appeared on his forehead and consumed the mountain; *Umā* stood before him with her hands joined; he directed benignant looks towards the mountain, which, in a moment, was restored to its former condition. *Umā* asked why his eastern, northern, and western faces are so handsome, and the southern so terrible (1); why his matted locks are tawny and erect (2); why his throat is blue (3); why he has always the *Pinaka* in his hand (4); why he is always a *brahmācārī* with matted locks (5). *Çiva* promised to explain it to her (XIII, 140). *Çiva* answered the above questions (1): "In days of yore *Tilottamā*, created by *Brahmān* (cf. I, ch. 211), circumambulated me; in whatever direction she turned, a new face of mine appeared through my *yoga*-power; with my eastern face I exercise the sovereignty of the universe; with my northern I sport with thee (i.e. *Umā*); with my western I ordain the happiness of creatures; with my southern I destroy all creatures. (2 and 5): In order to do good to all creatures. (3): In days of yore, *Indra*, desirous of acquiring my prosperity hurled his thunderbolt at me, which scorched my throat. (4): In order to accomplish the purposes of the gods." *Umā*: Why hast thou selected a bull for thy vehicle? *Çiva*: In days of yore, *Brahmān* created *Surabhi* (the celestial cow); once, froth fell from one of her calves on my body; my wrath scorched all the kine which became diversified in hue; *Brahmān* pacified me and gave me this bull both as a vehicle and as a device. *Umā*: Why dost thou reside in the cemetery (description), abandoning thy many abodes in heaven? *Çiva*: I do not see any spot that is more sacred than the cemetery, and my *Bhātas* love to reside in such spots. *Umā*: What are the indications of *dharma*? *Çiva*: Abstinence from injury, etc. *Umā*: What are the duties of the four castes? *Çiva* enumerated them. *Umā*: What are the common duties of all the castes? *Çiva*: Whenever the world is created, three eternal religions are created by *Brahmān*: the *Veda*, the *smṛti*, and the practice of the righteous, etc.; there are four classes of *bhikṣus*: *kuṭṭhaka*, *bahūdaka*, *haṃsa*, and *paramahansa* (each in turn being superior to the preceding one; v. Nil.). *Umā*: What is the religion of the *ṛṣis* (*munis*)? *Çiva*: (1) the *Phenapas* always gather the froth from the *amṛta* that *Brahmān* drank at a great sacrifice. (2) The *Vālakhilyas* in the solar disc, adopting the practice of the birds, live by picking up grains (*uṣṇa*), clad in deer-skins or bark of trees; they are only as big as the joint of the thumb; they have burnt all their sins by severe penances. (3) The *Cakracaras* in the *Somaloka*, near to *Pitrloka*, live by gleanings [differently

Nil.], devoted to compassion. (4) The *Samprakhālas*, *Açmakuffas*, and *Dantolākhālikas* [v. Nil. and the note of PCR., p. 642], near the gods [called] *Somapas* and *Uṣmapas* (C. U^o), live by gleanings ["drinking the rays of *Soma*," PCR.], together with their wives, etc. (*Çiva* copiously described the religion of the *ṛ.* in general) (XIII, 141). *Umā*: What is the religion of the *Vānaprasthas*? *Çiva* described it (*vīrasana*, *maṇḍuka-yoga*, *paurṇamāsya*, *cāturmāsya*, etc.); they attain to *Brahmaloka* or *Somaloka*. *Umā*: What is the religion of the *munis* (*munisaṅghas*) in their doctrines of perfection (*siddhivādesu*; i.e. *jñānagoṣṭhikāsu*, Nil.; "followers of the scriptures treating of ascetic success," PCR.)? they live unrestrained in the forest, together with their wives. *Çiva*: Their characteristics are the shaving of the head, yellow robes, passing the night at home, ablutions three times a day, *hotra*, *samādhi*, adherence to the path of the good, etc. All those duties of which I have spoken before as belonging to forest-recluses, are the duties of these also, etc. (copious description). Asked by *Umā*, *Çiva* said: By fasts, etc., one attains to heaven and sports with G.; by *maṇḍukayoga* and *ḍikṣā* with the *Nāgas*; by living with deer, etc., one attains to *Amarāvati*; by subsisting upon air or water, fruits and roots, one attains to the riches of Y. and sports with Aps.; by abandoning one's body in the ocean, having lived in dependence only of himself, etc., one attains to the world of *Varuṇa*; by the same practices and piercing one's feet with a stone, one rejoices with the Gh., others obtain *Brahmaloka* (having abandoned their bodies in fire as an oblation to the gods), *Çakraloka*, etc. (XIII, 142). Asked by *Umā*, *Çiva* expounded the circumstances under which one may be promoted or degraded to a higher or lower order when reborn (XIII, 143). Asked by *Umā*, *Çiva* (worshipped by D. and As.) discoursed as to how men succeed in ascending to heaven, and what words, thoughts, and acts are of importance in this respect and for acquiring a long life. "This is the way that was indicated by *Brahmān* himself" (XIII, 144). Asked by *Umā*, *Çiva* discoursed about that conduct by which a man may attain to heaven (Aps., the woods of *Nandana*), quoting *Brahmān*; the unmerciful, etc., sink into hell; they who humiliate their preceptors and seniors are reborn as *Çvapakas* and *Pukkasas*. Then (asked by *Umā*) he explained why some men become possessed of wisdom or the contrary, blind, diseased, etc.; what acts are faulty, and what faultless; why some are observant of vows, some like Rā. (*Brahma-rākṣasas*) in conduct, unmindful of *homa* and *śaṣṭakāra* (XIII, 145). *Nārada* said: Now *Çiva* himself became desirous of hearing. Saying that *Umā* (acquainted with all duties, etc.) used to converse every day with *Savitṛī*, etc. (γ), who all regard their husbands as their gods, he questioned *Umā* about the duties of women; "half of my body is made up of half thy body; thou . . . art the cause of the peopling of the earth." *Umā* said she would first consult the rivers, who, with the waters of all *tīrthas*, are approaching *Çiva* in order to enable him to perform his ablutions: *Sarasvatī* (the first of all streamers), going to the ocean, etc. (δ). *Gaṅgā* was selected for answering the question, and praised *Umā*'s modesty; then *Umā* discoursed upon the duties of women in full. She should not cast her eyes on the moon or the sun or a tree that has a masculine name. The husband is the god of the woman. If a husband being poor, or diseased, or distressed, etc., were to command his wife to accomplish anything improper or unrighteous, the wife should, without hesitation, do so according to the practice allowable in

time of distress, and she becomes entitled to a share in the merit acquired by her husband. *Nārada* said: *Çiva* applauded *Umā* and dismissed the others; Bh., etc. (a), returned home (XIII, 146). Asked by R., *Çiva* discoursed on the glory of *Vasudeva*, i.e. Kṛṣṇa, q.v. (XIII, 147). *Nārada* said: At the conclusion of *Çiva's* speech loud roars were heard in the firmament, etc. Some of R. set out on a *tīrthayātra*, others returned whence they came.

Umāpati = *Çiva*, q.v.

Umlōā, an Apsaras. § 191 (Arjuna): I, 123, 4821 (among the Apsaras who sung at the birth of Arjuna).

***uñchavṛtti** ("one who lives by gleanings"): III, 15407 (gilo°); XII, 13918 (°orate); XIV, 2695 foll.

[Uñchavṛtṭy-upākhyāna(m)] ("the episode relating to the gleaner"). § 718b (Mokshadh.): *Bhīṣma* said: M-ṛ *Nārada* wanders through all the worlds like *Vayu*, not obstructed by anything; once he repaired to the abode of *Indra*, who asked him if he had perceived any wonderful incident. *Nārada* recited the following story (XII, 353): In the town of *Mahāpadma*, on the southern bank of the *Gangā*, there lived a brahman of the *Soma*-lineage (*Somānvaye*, i.e. *Atrigotra*, Nil.), endued with amiability, etc.; he was in great trouble with regard to the value of following the ordinances of the *Vedas*, or the [*Dharma*]*śāstras*, or the duties that eminent men of former times have performed (*çishṭhācārṇa*). Then there came to him a wise brahman as a guest (XII, 354); him he asked what he, having entrusted his duties as a householder to his son, should do in order to perform the highest duty of men, as he had no respect for the religion of the *Yatis*, who depend upon alms. The guest said that he was himself perplexed, as heaven had many doors (examples) (XII, 355); he told him (according to what he learnt from his preceptor) to repair to *Padma*, the righteous *Nāga*, who lived in the city called after the *Nāgas* in the *Naimishā* forest, on the banks of the *Gomati*, whence, in a former creation (*pūrvābhīṣarge*) the wheel of righteousness was set in motion (*dharmaçakram pravartitam*), and where all the gods had, in days of old, performed a great sacrifice, and where king *Māndhātṛ* neglected (*atīkramaṇ cakre*) *Indra* (XII, 356). The host became delighted, and passed the night happily conversing with his guest about the fourth mode of life (*caturthadharmā*) [i.e. *sannyāsa*, renunciation, PCR.; = *mokshadharmā*, Nil.]; the next morning, having dismissed his guest, he set out for the abode of the *Nāga* (XII, 357), was shown the way by an ascetic, and received by the beautiful wife of the *Nāga*; as the *Nāga* had gone to draw the chariot of *Sūrya* for a month, and would be back in seven or eight days, he passed this time on the banks of the *Gomati* (XII, 358). On the 6th day the *Nāgas* of the city, seeing him abstaining from food and [only] reciting *mantras*, came and asked him to eat; but he wanted to keep his fast for eight days; if then the *Nāga*-chief had not come back, he would break his fast. Then the *Nāgas* returned (XII, 359). When the *Nāga*-chief came home, he was informed by his wife about the brahman's arrival (XII, 360). The *Nāga* doubted whether that brahman was a human being, as the *Nāgas*, even by D., As., and D-ṛ, are considered to be endued with great energy; his wife told him to go and speak to the guest without the wrath which is natural to *Nāgas*; the *Nāga* himself also blamed wrath, citing *Rāvaṇa* (who became the rival of *Çakra* and was slain by *Rāma*) and the sons of *Kārtavīrya* (who were slain by *Rāma Jāmadagnya*) and *Kārtavīrya* himself (XII, 361). The *Nāga* met with the

brahman (who characterized himself as a righteous being (*dharmaṛanya* = *muni*, Nil.)) on the banks of the *Gomati*, engaged in *Yoga* and reciting the *Vedas* in order to dispel all evil from the *Nāga* (XII, 362); he asked the *Nāga* whether he had seen anything wonderful in those regions where he had drawn the one-wheeled chariot of *Vicavati*. The *Nāga* described the wonders of which the Sun is the source (a). The most wonderful was that one day, in former times, at the hour of noon, a being came through the sky like a second sun and entered *Sūrya* (XII, 363). *Sūrya* declared it to be a brahman, who had attained to heaven on account of his having been crowned with success (*siddhaḥ*) in the gleanings-vow (*uñchavṛttivrate*) (description), and because he had gratified *Bhava* (*Çiva*) by praising him with *samhitāḥ*, and now he "goes round the earth staying in the disc of *Sūrya*; neither D., nor G., As., nor Pn. are superior to those creatures that attain to this excellent end" (XII, 364). The brahman then betook himself formally to the practice of the *uñcha*-vow (XII, 365), and having saluted the *Nāga*, he went to *Cyavana Bhārgava*, who initiated him and recited the story of the brahman in king *Janaka's* palace to D-ṛ *Nārada* > *Indra* > the foremost brahman. "During my (i.e. *Bhīṣma's*) battle with *Rāma*, the *Vasus* told it to me." The brahman proceeded to another forest (XII, 366).

Ummāda¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2553 (given to Skanda by *Pārvatī*).

Ummāda² = *Çiva* (1000 names¹).

Ummādaḥ sarvabhūtānām = Kṛṣṇa: XII, 1640.

Ummādāna = *Çiva* (1000 names¹).

Ummātha, a companion of Skanda. § 615u (Skanda): IX, 45, 2532 (given to Skanda by *Yama*).

Ummattaveçaprachanna = *Çiva* (1000 names²) (B. °ośha°).

Unmesha = *Çiva* (1000 names¹).

Unmuca, a rahi. § 665 (Mokshadh.): XII, 2087, 7594 (one of the rahis of the south). Cf. next.

Unmucu, a rahi. § 770 (Ānuçāranik.): XIII, 1517, 7112 (the first of the seven *Dharmarājartvijah*).—§ 775 (do.): XIII, 1668, 7665 (B. *Ulmucuḥ*, the first of the rahis of the south). Cf. the prec.

Unmukha (XIV, 1939) v. *Ulmuka*.

Upacitra, a son of *Dhṛtarāṣṭra*. § 130 (Amçāvat.): I, 67, 2730 (enumeration).—§ 182 (*Dhṛtarāṣṭraputranāmak.*): I, 117, 4543 (do.).—§ 599 (*Jayadrathavadhap.*): VII, 136xx, 5594 (slain by *Bhīmasena*).

Upaçānta = *Çiva* (1000 names²).

Upaçrutī, a goddess. § 555 (*Indravijaya*): V, 13, 426, 427 (*devīm*); 14, 428 (*devīm*), (430), 430, 439 (*devī*, found out *Indra*).—§ 717b (*Nārāyaṇīya*): XII, 343, VII, ††13215 (repetition from § 555).

Upadeçakara = *Çiva* (1000 names²).

Upagahana, son of *Viçvāmitra*. § 721b (*Viçvāmitrop.*): XIII, 4β, 255.

Upajālā, a river. § 410 (*Plakṣhāvataranag.*): III, 130, 10556 (*Jalāṇ co°āñ caiva Yamunām abhito nadīm*).

Upakāra = *Çiva* (1000 names²).

Upakicaka, pl. (°aḥ), followers of *Kicaka* (= *Kicaka*, pl.): IV, 818.

Upakṛṣṇaka, a warrior of Skanda. § 615u (Skanda): IX, 457, 2559.

Upakshaya = *Çiva* (1000 names²).

Upamanyu¹, a brahman, disciple of *Āyoda Dhaumya*. § 14 (*Paushyap.*): I, 3, ††684.—§ 15 (of. *Paushyap.*): *Upamanyu*

was sent to look after the kine. His master forbade him to enjoy the alms he received before he had offered it to him; then, being deprived by the master of the whole alms, and forbidden to go begging a second time, or to drink of the milk of the cows, or the froth that the calves threw out when sucking, he ate of the leaves of the *arka* plant (*asclepias gigantea*), whence he became blind and fell into a pit. *Āyoda Dhaumya* told *U.* to glorify the *Ācṛins*, which he did; they gave him a cake which he would not apply without offering it to his preceptor, though the latter had himself formerly obtained a similar cake without offering it to his preceptor. The *Ācṛins* gave him teeth of gold, while those of his preceptor were of iron, and restored him to sight: I, 3, ††697, ††698, ††700, ††704, ††708, ††711, ††717, ††718, ††721, ††739.

Upamanyu¹, **Valyāghrapadya** (^{Opāda} C.), a ṛshi. § 730 (*Ānuśāsanik*): XIII, 14, 634 (*Valyāghrapādasya* (^{Opadya}°, B.)), 655 (*Kṛṣṇa* came to the hermitage of *U.*, who advised him to gratify *Īiva*; whose granting of boons he described).—§ 730g (do.): *Upamanyu* said: In the *Kṛtavya* there was a ṛshi named *Vyāghrapāda*. I was born as his son and *Dhaumya* as my younger brother. Accompanied by *Dhaumya*, I once came to the hermitage of certain ṛshis. There I saw milk, which appeared to me to be like to *amṛta*. Coming home, I asked my mother to give me some food prepared with milk. Having no milk my mother was sorry. She then took a cake (of rice) and boiled it into water and placed it before me, saying that it was milk. Knowing the nature of milk, I understood that this was not milk; this I said to my mother, who then answered me that ascetics in the wood could not have milk. "Whence shall we, who live at the river, the resort of the *Vālakhilyas*, obtain milk? In the wilderness are no offspring of *Surabhi*." Then she told me to devote myself to *Ṣankara* (i.e. *Īiva*). Questioned by me about *Īiva* my mother then, in accordance with the discourses of the *muni*s, described the diverse forms of *Mahādeva* (i.e. *Īiva*) (η). I then applied myself to the practice of penances in order to gratify *Īiva*. After a thousand celestial years *Mahādeva* appeared to me in the form of *Ṣakra* (i.e. *Indra*) riding on his elephant, but I did not desire a boon from any other deity than *Mahādeva*. Questioned by *Indra* about the reason, I stated *Īiva* to be the existent and the non-existent, the manifest and the unmanifest, the eternal and immutable, etc., and that there was nothing superior to *Īiva* (θ). *Mahādeva* resides in the worlds named *Bhū*, etc. (ι). In all the encounters of the gods, etc. (κ), *Bhava* restores power to those who meet with destruction. It is *Maheṣvara* who made futile the boons given to *Andhaka*, etc. (λ). He is adored by *yogins*, etc. (μ). *Brahmān*, etc. (ν), always say that there is none higher than *Mahādeva*. His sign (*līnga*) is worshipped by *Brahmān*, etc. The creatures bear only the signs of *Mahādeva* and his spouse, and those of *Brahmān*, etc. (ο). "I shall never acknowledge any other deity. Nor would I take the fulfilment of all my wishes from any other deity." When I had finished this speech, the celestial elephant became transformed into a white bull (description), on the back of which *Mahādeva*, with *Umā*, was seated (description of *Īiva* and his weapons: *Pinaka* (π)). The *Pācupāta* weapon is superior to all other weapons such as the *Brahma*, etc. (ρ), but the *śāla* (σ) is even superior. *Īiva* was also armed with the battle-axe, which he had given to *Rāma Jāmadagnya* (τ). He was surrounded by *Brahmān*, etc. (υ). The deities praised *Īiva* by uttering diverse hymns (φ). "I then praised him with a hymn (χ)

and offered him *arghya* (water). *Īiva* became gratified and granted me the fulfilment of all my wishes. I once more praised him (ψ) and asked that I and my kinsmen and friends might always eat food with milk. *Īiva* granted this, and that after the expiration of a *kalpa* I should obtain the companionship of *Īiva*. Then the god disappeared": XIII, 14, (784), (880), 928, 932.—§ 730 (do.): XIII, 14, (964); 15, 1034, (1036); 16, (1037), (1104), (1109); 17, (1115); 18, 1358 (*U.* taught *Kṛṣṇa* certain mantras by which he succeeded in seeing *Īiva*, *U.* afterwards recited to *Kṛṣṇa* the 1000 names of *Īiva*, which had been communicated to him by *Tanḍi*).

Upananda¹, name of a tabour. § 522 (*Draupadiharanap.*): III, 270, †15700 (*yaśya*—i.e. *Yudhishtira*'s—*dhojāgre nadato mṛdangau Nando*°au). Cf. *Upanandaka*².

Upananda³, a son of *Dhṛtarāṣṭra*. § 608 (*Karpap.*): VIII, 51e, 2458 (*Nando*°au, slain by *Bhīmasena*). Cf. next.

Upanandaka¹, a son of *Dhṛtarāṣṭra*. § 130 (*Aṃśavat.*): I, 67, 2731 (*Nando*°au).—§ 182 (*Dhṛtarāṣṭraputranāmak.*): I, 117, 4544 (do.).—§ 578 (*Bhīshmaavadhap.*): VI, 51σ, 2098 (*Nando*°aiḥ).—§ 583 (*Bhīshmaavadhap.*): VI, 79, 3470/71 (only B.).—§ 608 (*Karpap.*): VIII, 51δδ, 2446. Cf. *Upananda*.

Upanandaka², a serpent. § 564 (*Mātaliyop.*): V, 103γ, 3628 (*Nando*°au).

Upanandaka³, name of a tabour. § 592 (*Samṣaptakavadhap.*): VII, 23π, 1032 (*mṛdangau . . . Nando*°au, on the standard of *Yudhishtira*). Cf. *Upananda*⁴.

Upanandaka⁴, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2566.

Upāṅga, pl. (^{Oni}) ("supplement to the *Vedāṅgas*"): I, 4004 (*sāṅgopāṅgam*); III, 2417 (*Vedaḥ sāṅgopāṅgāḥ*); XII, 11772 (*sāṅgopāṅgān . . . Vedān*), 12674 (*Veśeshu . . . sāṅgopāṅgeshu*), 13183 (*Vedān . . . sāṅgopāṅgān*).

***Upanishad** ("secret doctrine, mystery", common name of certain literary works), mostly pl.: I, 62 (*sāṅgopanishadān caiva Vedānām*), 112 (*dharmaopanishadam*), 246 (sg., i.e. the *Mhbhr.*), 645 (*caturo Vedān sāṅgopanishadaḥ*), 2473 (*sāṅgopanishadān Vedān*), †3629 (*grhasūthopanishat purāṇi*); II, 136 (*Vedopanishadān vettā*, sc. *Nārada*); III, 1465 (sg., i.e. the *Pratisūrti*), 1808 (*sāṅgopanishadān Vedān*), 8641 (do.), 8676 (*Vedāc ca sāṅgopanishadaḥ*), 13653 (*sāṅgopanishado Vedān*), 13767 (*Vedasyopanishat satyam satyasyopanishad āmah / damasyopanishat tyāgāḥ*), 15147 (sg., *yac copanishadi kriyāḥ*); VII, 9601 (*Vedāṅgāḥ sopanishadaḥ*); VIII, 4414 (*Vedaḥ . . . sopanishadān*); XII, 1613 (*nishatsūpanishatsu*), 3520 (*vājopanishadam*), 3833 (*dandopanishad*), 8484 (*Vedān . . . sāṅgopanishadaḥ*), 8898 (only C., read with B. *caturthac caupanishado dharmāḥ*), 9074–9075 (*Vedasyopanishat satyam*, etc.), 9736 (*caturthopanishadadharmāḥ*, B. and C.), 10400 (*Vedopanishadam gaṇaiḥ*), 11004 (*Vedasyopanishat satyam*, etc.), 11757 (sg.), †11836 (read with B. *upanishadam upakurot*), 12015 (*mokṣaḥ . . . sopanishadaḥ*), 12750 (*sāṅgopanishadān castram*), 13136 (*Purāṇe sopanishade*), 13551 (*sahopanishadān Vedān*); XIII, 3735 (*gavām up*°), 3935 (*Vedopanishadaḥ*), 4109 (*Vedāc ca sopanishadaḥ*). Cf. *Mahopanishad*.

Upaplava¹ ("affliction, calamity"): VII, 4199 (PCR. = *Upaplavya*, but there does not seem to be any reason to take it as a proper name).

Upaplava² = *Īiva* (1000 names¹).

Upaplavya, name of a city near to the capital of the *Matsya* king *Virāṭa*. § 11 (*Parvasaṅgr.*): I, 2, 493, 512.—§ 553 (*Vairābhikap.*): IV, 72, 2349 (*Virāṭasya*).—§ 555 (*Sainyo-*

dyogap.): V, 8, 196.—§ 556 (Sañjayayānap.): V, 22, 1845; 23, 685.—§ 562 (Bhagavadyānap.): V, 84, 3010; 86, 3040.—§ 569 (do.): V, 137, 4676; 144, 4888; 147, 4956.—§ 570 (Sainyaniryānap.): V, 151, 6157.—§ 586 (Bhishmavadhap.): VI, 107, 4920.—§ 598 (Jayadrathavadhap.): VII, 85, 3030 (all. to § 562).—§ 616 (Gadāyuddhap.): IX, 35, 1973 (only B. C. has by error °ve), 1976 (all. to § 562); 62, 3482, 3491.—§ 617 (Aishikap.): X, 11, 578 (γ), 585; 16, 723 (*galām, sc. *Uttarāṣṭ*).—§ 619 (Strivilāp.): XI, 25, 739 (all. to § 569). Cf. Upaplava.

Uparicara = Vasu, the Cedi king. § 3 (Anukram.): I, 1, 52 (some read the Mbhr. beginning from *U*, i.e. v. 2334).—§ 73 (Vasu): I, 63, 2334 (*rājō°ah*).—§ 75 (do.): I, 63, 2367 (do.).—§ 76 (Matsya): I, 63, 2392 (do.).—§ 267 (Yamasabbhāv.): II, 8, 331 (do., in the palace of Yama).—§ 717c (Nārāyaṇīya): *Bhishma* said: There was, in times past, a king named *U*, the friend of *Indra*, and devoted to *Hari Nārāyaṇa*; he won the sovereignty of the world in consequence of a boon he had obtained from *Nārāyaṇa*, and used to worship him with the *Sātvata* ritual (*Sattvātānam Pāñcarātrāṇam hitam*, Nil.), revealed in days of yore by *Sārya* himself, etc. *Indra* gave him a share in his own seat and bed. The foremost of those conversant with the *Pāñcarātra* (*Pāñcarātravidāḥ*) dwelled in his palaces. The seven ṛhis (β), named the *Citraçikhaṇḍins*, uniting together, had on *Meru* promulgated an excellent treatise on duties; they were the seven *prakṛtis* (i.e. *mahat*, *ahankāra*, etc., Nil.), and [*Manu*] *Svāyambhuva* was the eighth (i.e. original *Prakṛti*, Nil.); they composed that treatise after having worshipped with penances *Hari Nārāyaṇa* for 1,000 celestial years, together with many other ṛhis; *Nārāyaṇa* ordered *Sarasvatī* to enter into the persons of these ṛhis and become highly pleased with the treatise, which was in accordance with the *Vedas*, etc. (γ). *Nārāyaṇa* said: "According to the authority of the scriptures I have created *Brahmān* from grace, *Rudra* from my wrath, and yourselves as representing the *prakṛti*-elements. *Sārya*, etc. (δ) live and act in their respective spheres; guided by your treatise *Manu Svāyambhuva* will declare the duties to the world, and so will *Uçanas* and *Brhaspati*, when they will arise; then this science will be acquired by king *Vasu* [*Uparicara*] from *Brhaspati*; upon the death of that king this eternal treatise will disappear from the world." Then *Nārāyaṇa* disappeared. Subsequently, when *Brhaspati* was born in the *Āṅgiras* race in the *Kṛta* age, those seven ṛhis charged him with the task of promulgating their treatise, which was consistent with the *Upanishads* and the branches of the *Vedas*. Then they proceeded to the place they chose for practising penances (XII, 336). Etymology of the name *Brhaspati*. King *Vasu Uparicara* became the foremost of *Brhaspati*'s disciples, and studied at his feet that science of the *Citraçikhaṇḍins*. In his horse-sacrifice *Brhaspati* became the *hotṛ*, the sons of *Prajapati*, viz. *Ekata*, *Deṣita*, and *Trita*, the *sadasyas*, together with *Dhanusha*, etc. (ε); no animals were slain in it; *Hari* became gratified and came and took his share, visible to *Vasu*, but invisible to the others. At this *Brhaspati* became angry and hurled the sacrificial ladle with violence into the skies, saying: "Here I place this as *Nārāyaṇa*'s share, he shall take it before my eyes." *Yudhiṣṭhira* asked why *Hari* only took his share invisibly. *Bhishma* answered: King *Vasu* and his *sadasyas* sought to pacify *Brhaspati*, saying that none should feel anger in this *Kṛta* age, as *Hari* himself did not feel anger, and none could see him save he to whom he became gracious. Then the ṛhis, *Ekata*, *Deṣita*,

and *Trita* (the mindborn sons of *Brahmān*) narrated that they had once undergone penances for thousands of years, to the north of *Meru* and on the shores of the milky ocean in order to behold *Nārāyaṇa* in his own form, then an incorporeal voice directed them to *Çvetadvīpa* on the northern shore of the milky ocean; the inhabitants there are devoted to *Nārāyaṇa*, etc. (description) and adore only one god. Arrived there they could see nothing, blinded by the splendour of the deity; they then, once more, set themselves to practise austerities for 100 years, then they beheld the inhabitants (description, they are conversant with the ordinances of the *Pāñcarātra*). An incorporeal being addressed them from the sky, saying that the god could only be seen by these white men, etc.: "do ye return, after the expiration of this *Kṛta* age when the *Treta* age comes (in the *Vaivasvata manvantara*) a great calamity will overtake the worlds, you shall then have to become the allies of the gods." Then *Ekata*, etc., returned. Hearing this *Brhaspati* brought the sacrifice to completion. King *U* ruled his subjects righteously, and at last, giving up his body, ascended to heaven. After some time he, through the curse of the brahmans, fell down and sank deep into the earth; but even then he, by reciting sacred mantras having *Nārāyaṇa* for their deity, once more ascended to heaven through the grace of *Nārāyaṇa* (XII, 337). *Yudhiṣṭhira* asked why king *Vasu*, who was so devoted to *Nārāyaṇa*, did fall from heaven and sink beneath the surface of the earth. *Bhishma* cited the old narrative of a discourse between the ṛhis and the gods. The gods once said to some brahmans that sacrifices should be performed by offering goats (*aja*). The ṛhis declared that, according to a *Vedic ṣṛuti*, by *aja* was to be understood seeds; "how can animals be slain in the *Kṛta* age?" *Vasu* was coming through the skies with his troops, etc., and was asked to be their judge. Having first ascertained what opinion was entertained by each of them, *Vasu*, moved by partiality for the gods, said that sacrifices should be performed with animals. The ṛhis became very angry, and cursed him to fall down from heaven and sink below the surface of the earth. He immediately fell, but at the command of *Nārāyaṇa*, *Vasu*'s memory did not leave him. The gods came to his hole and said that he should have the *vasor dhara* (v. the note of PCr., p. 758) for his sustenance as long as he remained there. Then the gods and the ṛhis went away. *Vasu* began to adore *Hari* and to recite in silence those sacred mantras which had come out of *Nārāyaṇa*'s mouth in days of yore, and worshipped him in the five sacrifices which are performed five times every day. *Hari Nārāyaṇa* (*Vishṇu*) then let *Garuda* take *Vasu* to *Brahmaloka* (XII, 338): XII, 336, 12712 (*rājō°h*); 337, 12764 (*rājō°o Vasu°h*), 12766; 338, 12834 (*rājō°h*), 12838 (*rājō°m (!)*), 12855 (*rājō°h*).

Upasunda, an Asura, brother of *Sunda*. § 11 (Parvasuṅgr.): I, 2, 395 (*Sundo°yoh . . . akhyaṇam*).—§ 245 (Rājyalābhap.): I, 208, 7613 (*Sundo°au . . . bhṛātaraṇu*), 7616 (*Sundo°av Asuraṇu*).—§ 246 (Sundopasundop.): I, 209, 7621 (*Sundo°au Daityondraṇu*), 7636 (*Sundo°au . . . bhṛātaraṇu*), (7642) (*Sundo°au*); 210, 7677-*(Sundo°yoh)*; 211, 7684 (do.), 7698 (*Sundo°abhyam*); 212, 7723, 7726 (*Sunda* and *U* subjugated the worlds, but afterwards they killed each other on account of *Tilottamā*).—§ 612 (Hradapṛaveçap.): IX, 31ç, 1755 (*Sundo°av Asuraṇu kriyaya vinishaditau*).—§ 615 (Gadāyuddhap.): IX, 55, 3107 (*Sundo°yoh*). Cf. *Asura*.

Upaveda, pl. (°āḥ) ("supplement to the Veda"). § 270 (Brahmasaḥbhāṣv.): II, 11, 460 (*Ilihasopavedaḥ ca*, in the palace of Brahmān).—§ 603d (Tripura): VII, 202, 9566 (°ān sakṣilamṣ ca. became the bridle bits of Çiva).—§ 608 (Karnap.): VIII, 87x, 4414 (so°opanishadaḥ).—§ 657 (Āpaddh.): XII, 167, 6240 (*Fedopavedeshu*).

Upaveṇā, a river. § 494 (Āngirasa): III, 222, 14232 (among the rivers who are mothers of fires).

Upavṛtta, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 356 (in the Bhāratavarsha).

Upayāja, a brahmarshi. § 218 (Draupadisumbhava): I, 167, 6362 (*Yājopayājau Brahmarshi*), 6365, 6366, 6369, 6376, 6386, 6387, 6392 (Yāja and U. performed a sacrifice for Drupada, that he might obtain a son).—§ 360 (Anudyūtap.): II, 80, 2662 (*Yājō°tapasā putrāṃ leḥhe sa pāvakāt*, all. to § 218). Cf. Kācyapa, dual.

Upendra = Viṣṇu: III, 171 (*devāḥ so°āḥ*); V, 2378 (*Mahendro°vikramam*); VI, 2000 (only C.), 3695 (*Indro°av ivāmarau*), 5235 (*°sadr̥ṣaḥ*); VII, 2500 (*°sadr̥ṣam*), 6810 (*Rudro°rikramah*), 7939 (do.); VIII, †1740 (= Kṛṣṇa), 3667 (*Rudro°saman*); IX, 1964 (*ira . . . Indro°au*); XIII, †5385, 6966 (1000 names).

Upendrā, a river. § 574 (Jambūkh.): VI, 9λ, 334.

***Uraga**°, mostly pl. (°āḥ) ("serpents"): I, 855 (*manushyo°-Gandharva-*), 986 (sg. = Suharsnapad), 2034, 2040, 2135, 2637 (*Gandharvo°-Rakshasām*), 2781 (do.), 3151 (*Gandharvo°-Rakshasām*), 4410 (*Gandharvo°-Rakshasām*), 5901 (sg. *yathā*), 6496 (*Piṣāco°-Dānarāḥ*), 7668 (*iva*), 7960 (sg. *ira*), 8035 (do.), 8295 (*Piṣāco°-Rakshasām*); III, 2100 (*deva-Gandharva-manushyo°*), 2196 (*iva*), 2388 (sg.), 2407 (*Piṣāco°-Rakshasām*), 4008 (dual. *iva*), 8801 (*manushyo°*), 8873 (*Asuro°-Rakshasām*), 9954 (*Gandharvo°-Yakshasā*), 11465 (*Gandharvo°-Rakshasām*), 11646 (*°adayah*), 11682 (*Gandharvo°-Rakshasām*), 12021 (*Gandharvo°-Rakshasām*), 12458 (sg.), 12877 (*sa-Yaksho°-Rakshasām*), 12979 (*Gandharvo°-Rakshasām*), 13484 (*manushyo°-Rakshasām*), 14086 (sg. *iva*), 14264 (*Kinnaro°-Rakshasām*), †15590 (*°rājakanyā*), †15646 (dual.), †15671 (*sarāḥ Suparṇena hatoragam*), 15823 (*Piṣāco°-mānushām*); IV, 215 (sg. *yathā*), 753 (*pañcācītrahū ivoragam*), 2040 (*iva*); V, 337 (sg. *iva*), 464 (*Kinnaro°-Rakshasām*), 2723 (sg. *iva*), 4302 (*Gandharvo°-Rakshasām*), 4369 (*ira*), 4401, 5122 (*iva*), 5866 (pl.), 5994 (sg. *iva*); VI, †1261 (*divyām*), 1975 (*Piṣāco°-Rakshasām*), 2307 (sg. *iva*), 2467 (*Piṣāco°-Rakshasām*), 2705 (sg. *iva*), 3571, 3873 (*ira*), 4687 (*iva*); VII, 288 (sg. *yathā*), 573 (*°ollamam*), 1463 (*sa-Yaksho°-Rakshasām*), 1816 (sg. *ira*), 1848 (*°sannibham*), 2287 (*Gandharvo°-pakshināḥ*), 2403 (*devāsvaranaro°āḥ*), †2607, 2623 (*nāsuro°-Rakshasām*), 2661 (do.), 2706 (dual. *ira*), 2806 (*Piṣāco°-Rakshasām*), 3444 (*Yaksho°-Rakshasām*), 3745 (*iva*), 3996 (*°sannibhā*), 4591 (dual. *iva*), 4842 (*°sannikāṣaiḥ*), 5421 (dual. *iva*), 5497 (sg. *yathā*), 5769 (sg. *iva*), 6048 (*Yaksho°-Rakshasām*), 6339 (do.), 6348 (*nāsuro°-Rakshasām*), 6495 (sg. *ira*), 6901 (*ira*), 6972 (*iva*), 7004 (*manushyo°*), 7021 (*Piṣāco°-Rakshasām*), 7121 (*°sannibhāḥ*), 7173 (sg. *iva*), 7183 (sg. *yathā*), 7244 (sg. *ira*), 7266 (sg. *yathā*), †7293 (*sa-Yaksho°-Kinnarāḥ*), 7807 (sg. *iva*), 8008 (sg. *iva*), 8231 (*sa-Rakshaso°āḥ*), 8402 (*yadvat*), 8444 (*nāsuro°-Rakshasām*), 8584 (sg. *iva*), 8789 (sg. *iva*), 8961 (sg. *ira*), 8963 (*sg. yadvat*), 9001 (*nāsuro°-Rakshasām*, only C.), 9101 (*nāsuro°-mānarām*), 9324 (sg. *iva*); VIII, 446 (*ira*), 616 (*pañcāyō°*), †816 (dual. *iva*), 1255 (*iva*), †4327 (*yathā*), 4409 (*Piṣāco°-Rakshasām*), †4549 (*iva*), 4777 (*ivoragottamāḥ*), 4840 (*iva*); IX, 132 (*iva*), 3110 (dual. *iva*), 3586 (sg. *yathā*); X, 230 (sg. *ira*), 622 (*deva-Dānava-Gandharva-manushya-patago°āḥ*); XII, 2768

(*Gandharvo°-Rakshasām*), 3111 (sg. *ira*), 3360 (*manusho°-Rakshasām*), 4466 (*sammanushyo°ratām*), 8116 (*Gandharvo°-Rakshasām*), 8524 (*vayah-paṇu-mṛgo°ān*), 9048 (sg. *iva*), 10278 (*Piṣāco°-Rakshasām*), 10336 (*Piṣāco°-Rakshasām*), †11096, 12570 (*Piṣāco°-Rakshasām*), 13935 (*°creshṭham*, i.e. Padmanābha); XIII, 804 (*sa-Yaksho°-Rakshasām*), 1996 (sg. *iva*), 2097 (*manushyo-Rakshasām*), 2977 (*pitaro°-Rakshasām*), 2998 (*Kinnaro°-Rakshasām*), 3171 (sg. *ira*), 3865 (*Piṣāco°-Rakshasām*), 3886 (*Kinnaro°-Rakshasām*), 3981 (*Gandharvo°-Rakshasām*), 4224 (*Gandharvo°-Rakshasām*), 4701, 4731 (*deva-Yaksho°-nṛpām*), 7071 (*sa-Yaksho°-Rakshasām*), 7371 (only B.), †7378; XIV, 1183 (*Gandharvo°-Rakshasām*), 1226 (*Piṣāco°-Rakshasām . . . Īṣvaraḥ prabhuh*).

Uraga°, pl. (°āḥ), a people (? PCR.): VI, 362 (see Vātaja, pl.).

Uragā, name of a city (?). § 279 (Arjuna): II, 27, 1027 (*°āsinaṃ Rocamānam*).

Uragapati ("lord of serpents") = Kauravya: XIV, 2406 (*°er duhita*, i.e. Ulūpi).

Uragātmajā ("daughter of the serpent [king]") = Ulūpi: XIV, 2311 (U°).

Ūrdhvabāhu, a rishi. § 770 (Ānuṣāsaniḥ): XIII, 151η, 7112 (the fifth of the seven *Dharmarājartvijah*).—§ 775 (do.): XIII, 166δ, 7666 (among the rishis of the south).

Ūrdhvabhāj, name of a fire. § 490 (Āngirasa): III, 219, 14149 (= *Vaḍavāgni*?).

Ūrdhvaçāyīn = Çiva (1000 names°).

Ūrdhvaḍaṃshtrakeça = Çiva (1000 names°).

Ūrdhvaga = Viṣṇu (1000 names).

Ūrdhvaçātman = Çiva (1000 names°).

Ūrdhvaçakeça = Çiva (1000 names°).

Ūrdhvaliṅga = Çiva (1000 names°).

Ūrdhvaṃ kham iva menire = Çiva (1000 names°).

Ūrdhvaretas°, a brahman. § 324 (Dvaitavanapr.): III, 26a, 987 (waited upon Yudhisṭhira).—Do.° = Çiva (1000 names°).

Ūrdhvasamhanana = Çiva (1000 names°).

Ūrdhvavartman = Kṛṣṇa: XII, 1508.

Ūrdhvaṇidharā, a mātṛ. § 615u (Skanda): IX, 46θ, 2636.

***ūrjaskara** ("giving vigour") said of fires: III, 14181 (*pāvakām*).

Ūrjaspati = Mahāpuruṣa (Mahāpuruṣastava).

Ūrjayoni, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 258 (*Ūrjja*° C.).

Ūrjita, **Ūrjitaçāsana** = Viṣṇu (1000 names).

Ūrmilā, wife of Yama (probably wrong reading instead of Dhūmorṇā, q.v.). § 565 (Gālavacar.): V, 117, 3968 (*reme . . . Ū°ayām yathā Yamah*, B. *yathā Dhūmorṇayā Yamah*).

Ūrnanābha, a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2731 (enumeration).—§ 182 (Dhṛtarāṣṭraputrānamak.): I, 117, 4544 (do.).

Ūrpāyu(s), a Gandharva. § 191 (Arjuna): I, 123, 4811 (among the Devagandharvas present at the birth of Arjuna).—§ 565 (Gālavacarita): V, 117, 3975 (*reme . . . Menakāyām yatho°ḥ*).

Urukrama ("making wide strides") = Viṣṇu (Kṛṣṇa): III, 12984 (*Hṛshikeçaḥ*, i.e. Nārāyaṇa): XII, 1506 (= Kṛṣṇa).

Ūrva, a rishi. § 745c (Cyavana-Kuçikasaṃv.): XIII, 56, 2907 (father of Rikṣa, cast the fire of his anger into the mouth of the mare's head (*vaḍavadvaktre*)). Cf. Aurva.

Urvaṇi°, an Apsaras, wife of Purūravas. § 62 (Janamejaya): I, 44, †1811 (*yatho°im prāpya purā Purāravāḥ*).—§ 136

(Çakuntalop.): I, 74a, 3055 (among the principal Apsarases).—§ 140 (Purūravas): I, 75, 3148 (wife of Purūravas).—§ 141 (do.): I, 75, 3149 (°*outāḥ*; by Purūravas, mother of six sons, Ayas, etc.).—§ 19 (Arjuna): I, 123, 4823 (sung at the birth of Arjuna).—§ 269 (Vaiçravanaprabhā): II, 10, 398 (among the Apsarases in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, 43a, 1784 (in the palace of Indra); 45, 1800, 1801, 1803, 1814; 46, 1817, 1833, 1835, 1837, (1838), (1858), 1864, (1865), 1867, 1868, 1872 (U. fell in love with Arjuna; as he refused her she cursed him saying that he should become a woman).—§ 391 (Rahyaçrūga): III, 110, 10002 (Apsarasam, when Vibhāṇḍaka saw U. his seed come out).—§ 565 (Gālavacar.): V, 117, 3973 (reme . . . yathā . . . U°yāñ ca Purūravāḥ).—§ 595 (Shoḍaçarāj. v. Bhagīratha): VII, 60, 2254 (seems to be identified with the heavenly Guṇḍā, *tathā Bhagīrathi Gaṅgā Urvaqi abhavat purā*).—§ 632b (Shoḍaçarāj. v. § 595): XII, 29, 961 (do., *Gaṅgā Bhagīrathi tasmā Urvaqi hy abhavat purā*).—§ 716 (Çukābhīpatana): XII, 333, 12577, 12601.—§ 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19β, 1424 (in the abode of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641.

Urvaqi, name of a tirtha. § 733u (Punarāvartanandā): XIII, 25, 1732 (on the river Lauhitya). Cf. next.

Urvaqītirtha, name of a tirtha. § 370 (Tīrthayātrāp.): III, 84, 8135. Cf. the 'prec.

Urvarā, an Apsaras. § 731b (Aṣṭāvakra-Dikṣamv.): XIII, 19β, 1424 (in the abode of Kubera).

Urvī = Bhūmi (the Earth, personif.): XII, 1788 (etymology).

Ushaṅgu, a ṛshi. § 665 (Mokṣadh.): XII, 208θ, 7596 (among the ṛshis of the west).—§ 775 (Ānuçāsanik.): XIII, 166e, 7667 (*saha sodaryaiḥ*, do.).

Ushaṅgu = Çiva (1000 names³).—Do.³, v. Rāhadgu.

Ushinara, v. Uçinara.

Ushman (B. Ush°), name of a fire. § 493 (Āngirasa): III, 221, 14179.—Cf. also III, 13969 (°*a oḡnir iti jñeyo yo 'nam pacati dehinaṃ*); XII, 6877 (do.).

Ushmapāḥ (pl.) (B. Ush°) ("steam-drinkers"), a class of pitṛs or ṛshis. § 267 (Yamasabhāva): II, 8, 341 (one of the classes of pitṛs).—§ 565 (Gālavacarita): V, 109, 3780 (°*ānām devānām nivāsaḥ*, in the south).—§ 576 (Bhagavadgītāp.): VI, 35, †1268.—§ 695b (Dakṣayajñavināçā): XII, 285a, 10280.—§ 730 (Ānuçāsanik.): XIII, 18λλ, †1371.—§ 749 (do.): XIII, 91β, 4352 (B. and C., by error *Ushna*°).—§ 768b (Umā-Mahēçvarasamv.): XIII, 141, 6495.

Ushna, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, 12θ, 462, 463.

Ushnapa, v. Ushmapa.

Ushnaraçmi = Sūrya (the Sun): III, 16998.

Ushnigaṅga, a tirtha. § 413 (Tīrthayātrāp.): III, 135, 10698.

Ushnīnābha, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359.

Ushnishin = Çiva: XIII, 1158 (1000 names³); XIV, 195.

Ushtrajihva, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2564.

Ushtrakarnika, pl. (°*āḥ*), a people. § 284 (Sahadeva): II, 31, 1175 (in the south, vanquished by Sahadeva).

Utanka, v. Uttanka.

Utathya, a ṛshi, son of Āngiras. § 110 (Amçavat.): I, 66, 2569 (second son of Āngiras).—§ 170 (Dīrghatamas): I, 104, 4179 (husband of Mamatā), 4180 (elder brother of Bṛhaspati), 4194 (father of Dīrghatamas; Bṛhaspati violated Mamatā

when she was pregnant with Dīrghatamas).—§ 641 (Rājadh.): XII, 90, 3362 (*Āngirāḥ*), 3363, (3364); 91, (3403), 3461 (instructed Māndhātṛ).—§ 717b (Nārāyaṇīya): XII, 342, 13177, 13178 (repetition from § 170).—§ 747b (Suvāṇṇapatti): XIII, 85θ, 4147 (the second of Āngiras' eight sons).—§ 772j (Pavanārjunasamv.): *Vāyu* said: The beautiful *Bhadra*, the daughter of *Soma*, was destined by her father to become the wife of the brahman *U.* of *Āngiras'* race; and she underwent severe austerities for this purpose. Then *Atṛi* [the father of *Soma*] invited *U.* and gave her to him. *Varuṇa* had coveted the girl from former times; he came to the forest and stole her away, when she bathed in the *Yamunā*, and carried her to his wonderful city, adorned with 600,000 lakes (read °*gata*° with B.) with palaces and *Apsarases*, etc. Having heard all this from *Nārada*, *U.* caused him to request *Varuṇa* to restore her ("thou art a *Lokapāla*, not a destroyer of the world"). At *Varuṇa* refused, and *Nārada* related to *U.* that *Varuṇa* had seized him by the throat and driven him from his house, *U.* (*Āngiras*) stopped the waters and drank them off, and caused the earth to dry up the 600,000 lakes, and the *Sarasvatī* to become invisible, and the region to cease to be sacred. Then *Varuṇa* restored *Bhadra* to *U.*, who then freed the world and *Varuṇa* from distress. "Name thou a kshatriya who is superior to *U.*" (XIII, 155): XIII, 155, 7240 (*jātaṃyāngirasa kule*), 7241, 7242, 7243, 7248, 7251, 7253, 7256, 7260, 7262, 7263, 7264. Cf. *Āngirasa*°, *Āngirasa*°.

Utathyaputra ("the son of Utathya") = Dīrghatamas: I, 4190.

Utkala, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 348 (*Mekalaç co'aiḥ saha*).—§ 589 (Droṇābhīshekap.): VII, 4β, 122 (have formerly been vanquished by Karna for the sake of Duryodhana).—§ 605 (Karnap.): VIII, 22θθ, 882 (*Mekalo*°-*Kalīngāḥ*).

Utkocaka, a tirtha. § 230 (Dhanmyapurohitak.): I, 183, 6914 (*tirtha*, the residence of Dhaumya), 6918 (*tirtham*).

Utkrāthinī, a mātṛ. § 615u (Skanda): IX, 46θ, 2634.

Utkroça, a companion of Skanda. § 615u (Skanda): IX, 45, 2537 (given to Skanda by Indra).

Utpalāvana, a tirtha. § 377 (Dhaumyatīrthak.): III, 87, 8311 (in the east in the country of the Pāñcālas, there Viçvāmitra performed sacrifices).—§ 733o (Gaṅgāhrada): XIII, 25, 1720.

Utpalāvatī, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only C.).

Utpalinī, a river. § 249 (Arjunavanavāsap.): I, 215, 7817 (*nadīm*, visited by Arjuna on his tīrthayātrā).

Utpātaka, a tirtha. § 733r (Ānuçāsanik.): By bathing in *U.* [and] in *Aṣṭāvakra* and offering oblations to the *pitṛs*, and for twelve days abstaining from food one obtains the merit of a horse-sacrifice: XIII, 25, 1727.

Utsaṅga = Çiva (1000 names³).

Utsavasanketa, pl. (°*āḥ*), a people. § 279 (Arjuna): II, 27, 1025 (*gaṇān U°ān . . . sapta*, vanquished by Arjuna).—§ 285 (Nakula): II, 31, 1191 (*gaṇān U°ān*, vanquished by Nakula). Cf. Dhvajinyutsavasanketa.

Uttama, a prince. § 290 (Çiçupālavadhap.): II, 44a, 1539.

Uttama, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 348.

Uttamapūruṣa ("the Supreme Spirit"): XII, 7828, †12696 (*Nārāyaṇa*).

Uttamañjas, a Pāñcāla prince, brother of Yudhāmanyu. § 561 (Yānasandhip.): V, 57o, 2263 (*Pañdalyaḥ*).—§ 569 (Bhagavadgītāp.): V, 141γ, 4749.—§ 571 (Ulūkādūtāga-

manap.): V, 164, 5707 (pitted against Krpa).—§ 572 (Rathāstirathasāṅkhyānap.): V, 170, 5888 (a ratna in the army of Yudhishtira).—§ 573 (Ambopākhyānap.): V, 194 γ, 7598 (Yudhāmānyū°au); 193 η, 7624 (Pāñcālyau . . . Yudhāmānyū°au), (x) 7638 (Pāñcālyau Yudhāmānyū°au).—§ 576 (Bhagavadgītāp.): VI, 15, 606 (protects the right wheel of Arjuna); 19ε, 714 (Pāñcālyau Yudhāmānyū°au, protectors of Arjuna's wheels); 25θ, 835.—§ 585 (Bhishmavadhap.): VI, 98, 4494 (protects the right wheel of Arjuna).—§ 589 (Dronābhishekap.): VII, 10, 345 (Pāñcālahattaman).—§ 592 (Samcāptakavadhap.): VII, 21κ, 904, 909; 23α, 957 (proceeded against Droṇa, description of his horses); 25, 1101 (fought with Aṅgada).—§ 593 (Abhimanyuvadhup.): VII, 35δ, 1510.—§ 597 (Pratijñāp.): VII, 83α, 2951 (Pāñcālyam).—§ 598 (Jayadrathavadhap.): VII, 85δ, 3048 (Pāñcālyah).—§ 599 (do.): VII, 91, 3252 (cakrarakshau Pāñcālyau Yudhāmānyū°au); 92, 3289, 3290; 130, 5336 (cakrarakshau tu Pāñcālyau Yudhāmānyū°au), 5345, 5346 (Pāñcālyah), 5347 (brother of Yudhāmānyu), 5351 (Yudhāmānyū°au, defeated by Duryodhana); 137 ωω, 5629; 146, 6289 (only B.); 147, 6346 (cakrarakshau . . . Yudhāmānyū°au).—§ 600 (Ghaṭotkacavadhap.): VII, 156θ, 6765; 177 χχ, 8059 (Yudhāmānyū°au); 179 βββ, 8119 (do.).—§ 604 (Karpap.): VIII, 6, 174 (among the slain).—§ 605 (do.): VIII, 11, 428 (cakrarakshau tu Pāñcālyau Yudhāmānyū°au); 30 εε, 1231.—§ 608 (do.): VIII, 61, 3080 (attacked by Kṛtavarman), 3123, 3125 (vanquished by Kṛtavarman), 63 ηηη, 3199 (prstharakshau . . . Yudhāmānyū°au); 67 κκκ, 3374 (Yudhāmānyuḥ co°āc ca cārau prsthato mām rakshatām, says Arjuna); 76, 3812 (Śrījāyah, fought with Sushena), 3816 (slew Sushena); 79 η', 4029; 82 λ', 4195, 4200.—§ 609 (Çalyap.): IX, 1 γ, 31 (among the slain).—§ 612 (Hradapraveçap.): IX, 30ε, 1726.—§ 616 (Sauptikap.): X, 8, 353 (slain by Açvatthāman).—§ 620 (Çrāddhap.): XI, 26β, 789 (his body is cremated).—§ 795 (Svargārohanap.): XVIII, 1δ, 27 (bhra-tarau . . . Yudhāmānyū°au). Cf. Pāñcālya (sg. and dual.), Śrījāya

Uttanka (so B., C. mostly Uta°), a rāhi. § 11 (Parvasaṅgr.): I, 2, 364.—§ 17 (cf. Pausyap.): U. was the disciple of Veda; having resisted the temptations of the wife of Veda, he obtained leave to depart, but first wished to bring Veda some gratuity for his instruction, and having uttered this wish two times, he was ordered to procure the ear-rings of Paushya's queen for the wife of Veda. Having met with a bull (Airdvata) and a man (Indra) mounted upon it, he ate of the dung and drank of the urine (amṛta) of that bull, "as his master had formerly done." Coming to the abode of Paushya, he could not discover the queen before he had purified himself properly from the leavings of his last meal. He and Paushya cursed one another. Having obtained the ear-rings, U. returned to his master. On the road Takshaka, the king of the serpents, in the shape of a mendicant, stole the ear-rings and proceeded to Nāgaloka. Indra, with the thunderbolt, made a hole through which U. entered the Nāgaloka, where he hymned the serpents. He there saw two damsels (= Dhātṛ and Vidhātṛ) sitting over a loom, weaving a fabric with black and white threads (night and day), further, he saw a wheel (= the year) with twelve spokes (= the months) turned by six boys (= the seasons), and then a man (Parjanya) mounted on a horse (Agni). At the injunction of the man U. blew into the anus of the horse, whence there issued flames of fire with smoke, which were about to consume the Nāgaloka.

Takshaka then gave back the ear-rings and U. was borne by the horse to his master's abode. His master explained to him all he had seen during his journey. U. then proceeded to Hastinapura and told Janamejaya, who had some time before returned victorious from Takṣaṣilā, to burn Takshaka, who had bitten Parikshit to death, and caused Kāçyapa to turn back without relieving Parikshit, at a snake-sacrifice: I, 3, 747 (°namānam), 748, 749, 753, 756, 757 (Uta° also C.), 758, 759, 761, 762, 763, 764, 765, 770, 771, 772, 773, 776, 778, 779, 780, 787, 789, 790, 791, 793, 796, 805, 815, 816, 818, 819, 820, 821, 822, 823, 832, 833, (836), (840), 848, 849, 850.—§ 56 (Parikshit): I, 50, 1991 (raher U°sya, ac. parābhavam, all. to § 17).—§ 57 (Janamejaya): I, 50, 2014 (°sya priyam kartum, do.).—§ 474b (Dhundhumārop.): III, 201, 13491 (maharshih), 13492, (13494), 13504, (13505), 13507 (gratified Viṣṇu who granted him boons).—§ 476 (do.): III, 202, 13523, 13524, (13525); 203, 13546, 13550 (U. urged Bhṛhadāçva to slay Dhundhu, but Bhṛhadāçva directed him to Kuvalāçva).—§ 478 (do.): III, 204, 13589 (°āçramam), 13591 (°āçramā-bhūte, there Dhundhu had his abode), 13592, 13594, 13619 (U. accompanied Kuvalāçva when he set out to slay Dhundhu).—§ 784b (Anugītāp.): When Kṛṣṇa, on his way from Hastinapura to Dvārakā, had entered the desert, he beheld U., who enquired whether he came after having reconciled the Kurus and the Pāṇḍavas. Kṛṣṇa told him the matter; filled with wrath U. threatened to curse him; Kṛṣṇa warned U. (who had practised brahmacarya from the day of his infancy) against destroying his penances [by a curse] (XIV, 53). U. agreed that Kṛṣṇa should first tell him "that faultless adhyātma", and Kṛṣṇa explained his own identity with the creator and destroyer of all things. "R., V, Dui., Y., G., Rā., N., and Aps. have sprung from me; etc. Dharma, whose essence is compassion for all creatures, is my eldest-born offspring, and has sprung from my mind; I am Viṣṇu, Brahman, and Çakra (i.e. Indra)." He always acts as those beings in whose order he lives (XIV, 54). U. prevailed upon Kṛṣṇa to show him his eternal Vaiṣṇava or universal form, and praised Kṛṣṇa, who granted him the boon to have water wherever he wished for it (water being scarce in such deserts) by thinking of Kṛṣṇa. Once, when U. was wandering thirsty in the desert, and thought of Kṛṣṇa, he saw a naked Cāṇḍāla (mātāngu) all besmeared with dirt, surrounded by a pack of dogs, and carrying a sword, and bow, and arrows; from his urinary organs there issued copious streams of water; he invited U. to accept this water; U. refused and even censured Kṛṣṇa, the Cāṇḍāla disappeared. Kṛṣṇa came and said that the Cāṇḍāla was Indra, whom he had ordered to give amṛta to U. in the form of water, and that Indra at first had refused to do it, but at last had agreed on the condition that U. should accept it in that way. Kṛṣṇa ordained that on those days in which U. would feel a desire for water, there should rise clouds raining savoury water over this desert and that they should be named U.-clouds; even to this day such clouds shower rain on the arid desert (XIV, 55). Asked by Janamejaya about the penances of U., Vaiçampāyana related that U.'s preceptor Gautama, having permitted thousands of disciples to return home, was so pleased with the devotion of U. that he would not dismiss him, even after 100 years, and decrepitude overtook U.; one day when he threw the load of fuel he had fetched on the earth, one of his matted locks, white as silver,

had become entangled with the load and fell on the earth; beholding that sign of old age, *U.* gave himself up to loud lamentations; the beautiful daughter of his preceptor, at the command of her father, sought to hold the tears of *U.* in her hands, but her hands seemed to burn with the dropping tears, and she was obliged to let them fall on the earth; the earth was unable to hold them. Asked by *Gautama*, *U.* explained the matter. *Gautama* permitted him to leave him; as *U.* spoke of the fee, *Gautama* said that he was already highly gratified and that if *U.* became a young man of sixteen years, he would give him his daughter in marriage. *U.* again became a youth and accepted the maiden. As he spoke of the fee to his preceptor's wife, *Ahalyā* said that she was already gratified. *U.*, however, insisted, and *Ahalyā* then commanded him to bring her the celestial ear-rings which were borne by the wife of *Saudāsa*, who had [through the curse of *Çaktri*] become a cannibal. *Gautama* blamed *Ahalyā* that she had sent *U.* to the cannibal. *Ahalyā* said that she had done it unknowingly, and that *Gautama* would protect *U.* *U.* met *Saudāsa* in a deserted forest (XIV, 56). *Saudāsa* was of frightful mien, wearing a long beard smeared with human blood, and looking like a second *Yama*; he congratulated himself that he had met *U.* at the sixth hour of the day when he was in search of food; *U.* maintained that while one is employed for the sake of his preceptor, one should not be injured; at last they agreed that when he had brought his preceptor the ear-rings he should come back; *Saudāsa* told *U.* to go and see the queen *Madayanti* (near a forest fountain), as he could not himself see her at the sixth hour. *Madayanti* told *U.* to bring her some sign from her husband, as these ear-rings, when placed on the earth, would be stolen by the *Nāgas*, if worn by one who is impure from eating, they would be taken away by the *Yakshas*, and if the wearer fell asleep, the gods would take them away; "also the *maharshis* and the *Rākshasas* watch for opportunities for carrying them away; they always produce gold and shine brightly at night; they protect against hunger, and thirst, and fear, and he who wears them grows in size" (XIV, 57). *U.* came back to *Saudāsa*, who gave him a sign. When he had got the ear-rings, *U.* once more came back to *Saudāsa*, and asked him about the meaning of the mystic words he had caused him to say to *Madayanti*, as a sign. *Saudāsa*, referring to his own terrible condition in consequence of his being cursed [by *Çaktri*], said that he hoped that this gift to a brahman might save him. *U.* asked *Saudāsa* to give him such advice as is approved by the wise: "is it proper for me to come back to thee or not?" *Saudāsa* said that he would then tell him never to come back. When *U.*, on his way to *Ahalyā*, having bound the ear-rings in the folds of his black deerskin, had proceeded for some distance he became afflicted with hunger and climbed a *bilva*-tree (egle marmelos), hanging his deerskin on a branch, while he plucked some fruits. Struck by some fruits the deerskin fell down, the knot was untied, and a serpent of *Airāvata*'s race carried the ear-rings, holding them in his mouth, into an anthill. Filled with wrath, *U.* with his staff, pierced that anthill for thirty-five days, desirous of making a path to the nether regions; the goddess Earth became anxious; *Indra* came there in the disguise of a brahman afflicted with the sorrow of *U.*, and told him that the regions of the *Nāgas* are thousands of *yojanas* distant; as *U.* did not desist, *Indra* united the latter's staff with his thunderbolt, and struck with the thunderbolt, the earth opened a way to the *Nāgaloka*

(e). *U.* entered the *Nāgaloka*, very cheerless; then there appeared to him a black steed with a white tail, whose face and eyes were of coppery hue. He told *U.* to blow into his anus, "which thou often didst at the retreat of *Gautama* in former days"; the horse turned out to be *Agni*; *U.* did as he was directed, a thick smoke enveloped the *Nāgaloka*, the *Nāgas*, headed by *Vāsuki*, gave *U.* the ear-rings, which he brought to *Ahalyā* (XIV, 58): XIV, 53, 1542 (*munīśreshṭham*), 1544 (*brāhmaṇaśreshṭhaḥ*), 1555, (1556); 54, (1563); 55, (1586), (1593), 1596, 1599, 1600, 1601, 1604, 1608, 1610, 1612, 1614, 1623 (*meghāḥ*), 1624 (do.); 56, 1625, 1628, 1628, 1630, 1632, 1638 (*vipraṃ*), (1640), (1645), 1653, 1656, 1657, 1660; 57, (1664), (1666), (1673), (1675), 1676, (1678), 1680, 1681; 58, 1692, (1699), (1701), 1721, (1723), 1730, 1734, 1737, 1746, 1750.—§ 784 (do.): XIV, 59, 1751, 1752. Cf. *Bhārgava*, *Bhṛgūdvaḥa*, *Bhṛgukulodvaḥa*, *Bhṛgunandana*.

Uttara¹ (also called *Bhūmījaya*), son of *Virāṭa*. § 232 (*Svayamvarap.*): I, 186, 6988 (*Virāṭaḥ saha putrābhyām Çaikhenairottareṇa ca*, present at the *svayamvara* of *Draupadī*).—§ 552 (*Goharap.*): IV, 36 (1171), 1182, (1190); 37, (1217), 1220, 1226, †1228, †1229; 38, (1240), (1256), 1268, 1270, 1271, (1274), 1283 (*Vairāṭim*); 39, 1285; 40, 1304; 41, (1312); 42, (1325); 44, (1367), (1373), (1377), 1390 (*aḥam Bhūmījaya nāma nāmnutham api cottarah*); 45, (1394), 1398, (1403), (1409), (1427); 46, 1436, 1437 (*śārathīḥ*, sc. *Arjuna*), 1444, 1445, (1449), 1457; 47, 1476; 55, 1701, (1737, only C.), 1738; 58, 1824, 1832; 60, 1949; 61, 1952, 1966, 1989 (*Vairāṭim*); 67, (†2146), †2150, †2157; 68, 2165, 2171, 2177, 2178, 2179, 2212, 2214, 2216, 2222, (2224), 2230; 69, (2241), (2254), 2258 (when the *Kurus* were ravishing the kine of *Virāṭa*, *U.* set out, having the disguised *Arjuna* for his charioteer. *Arjuna* disclosed to *U.* who he was and vanquished the *Kurus* having *U.* for his charioteer).—§ 553 (*Vaivāhikap.*): IV, 71, 2300, (†2301), (2307), 2310, (2312).—§ 561 (*Yānasandhip.*): V, 48, †1845 (*Virāṭaḥ . . . sahottarah*); 57 E, 2237 (*Virāṭaḥ saha putrābhyām Çaikhenairottareṇa ca*), 2263 (*Vairāṭiḥ*).—§ 572 (*Rathātīrathasāṅkh.*): V, 170, 5879 (*Vairāṭiḥ*).—§ 578 (*Bhīṣmaradhap.*): VI, 45², 1746 (*Vairāṭim*, pierced by *Virāṭaḥ*); 47², 1842 (*Vairāṭiḥ*), 1850 (slain by *Çalya*).—§ 604 (*Karṇap.*): VIII, 6, 187 (had been slain).—§ 619 (*Strīvilāp.*): XI, 20^e, 601 (among the slain).—§ 795 (*Svargārohanap.*): XVIII, 5^l, 148, (μ), 164 (*saha bhvātra Çaikhena*, among those who after death entered the deities). Cf. *Bhūmījaya*, *Kaikeyinandivardhana*, *Matsya*, *Mātaya*, *Matsyaputra*, *Matsyavīra*, *Prthivījaya*, *Vairāṭi*, *Virāṭaputra*.

Uttara², a prince. § 277 (*Jarāsandhavadhap.*): II, 22, 877 (among the kings who met with destruction on account of their having disregarded their superiors).

Uttara³ = *Vishṇu* (1000 names).

Uttara⁴ (= *upaniṣad*, Nil.): XII, 11733 (*vedaḥ . . . sotlarah*).

Uttarā, daughter of *Virāṭa*, wife of *Abhimanyu*, mother of *Parikshit*. § 4 (*Anukram.*): I, 1, †169.—§ 11 (*Parvasaṅgr.*): I, 2, 489.—§ 56 (*Parikshit*): I, 49, 1946 (*śyām aṣṭjanat*, sc. *Parikshit*).—§ 160 (*Pūrvap.*): I, 95, †† 3835 (daughter of *Virāṭa*, wife of *Abhimanyu*).—§ 549 (*Pāṇḍavapraveçap.*): IV, 11, †305.—§ 552 (*Goharap.*): IV, 37, 1218, 1223 (prevails upon *Bṛhannalā* (i.e. *Arjuna*) to become the charioteer of *Uttara*); 66, †2116; 68, 2186; 69, 2257 (obtains the garments of the *Kurus*).—§ 553 (*Vaivāhikap.*): IV, 71, 2311, 2323; 73, 2342, 2367 (is married to *Abhimanyu*).—

§ 585 (Bhishmavadhap.): VI, 98_μ, 4450 (all. to § 552).—
§ 596 (Pratiñāp.): VII, 78, 2773 (comforted by Kṛṣṇa
after the death of Abhimanyu).—§ 619 (Strivilāp.):
XI, 20, 597.—§ 785 (Anugītāp.): XIV, 61, 1835, 1843;
62, 1860; 66_ι, 1940, (μ), 1953, 1957; 67_ν, 1967 (all. to
§ 617); 69, 2009, 2013, 2026; 70, 2038, 2041 (birth of
Parikṣhit).—§ 787 (Ācramavāsap.): XV, 15_ν, †437 (*Kauravi*).
Cf. Vairāṭi, Virāṭaduhitṛ, Virāṭatanayā, Abhimanyor bhāryā
(XV, 670).

*uttarā, so. diç ("the northern region"): V, 3821
(etymology), 3847.

Uttarāgni, name of a fire. § 493 (Āngirasa): III, 221,
14205.

Uttarā(h) Ashādhāh, v. Ashādhā.

Uttarāh Kuravah ("the northern Kurus"), a people.
§ 173 (Pāṇḍurājyūbhisheku): I, 109, 4346 (uttarāh Kurubhīh
sārdham dakṣiṇāh Kuravah).—§ 187 (Pāṇḍu): I, 122,
4722 (among them women enjoy sexual liberty).—§ 279
(Arjuna): II, 28, 1048 (in the north, Arjuna came to their
frontier).—§ 295 (Dyūtap.): II, 52, 1862 (uttarebhyah
Kurubhyaç cāpyapoḍham mūlyam).—§ 423 (Gandhamādanapr.):
III, 145, 11030.—§ 507 (Skandayuddha): III, 231, 14612
(the head of Mahisha barred the entrance to the country of
the U.K.).—§ 556 (Suñjayayānap.): V, 22_α, 656 (have
been vanquished by Arjuna).—§ 574 (Jambūkh.): VI, 6_δ,
208.—§ 574_g (do.): To the south of Nīla and to the north of
Moru are U.K., where the Siddhas reside, there the trees are
always covered with sweet fruits and flowers, some of them
yield fruits according to the will [of the plucker]; some of
them are culled *kāṭhins* and yield milk and six different rasas
(*aharasa*) like *amṛta*, and clothes and ornaments; the entire
land has fine golden sands; a portion of it is ruby, etc., all
the seasons are agreeable and nowhere does the land become
miry. The men born there have fallen from the Devaloka, and
are all of pure birth and handsome; they are born twins, and
the women are like *Apṣ* in beauty; they are free from illness
and cheerful, they live 11,000 years. The birds named
Bhāruṇḍāh take them up when dead and throw them into
mountain caves: VI, 7, 254, 286.—§ 574_i (Jambū): VI, 7,
278 (the river that has its origin from the juice of the jambu
goes to the U.K.).—§ 620 (Çrāddhap.): XI, 26, 772 (the
dead warriors have attained to [the region of] the U.K.).—
§ 745_c (Cyavana-Kuçikasamv.): XIII, 54, 2841.—§ 746
(Ānuçāsanik.): XIII, 57, 2958 (*lokaḥ Kurushāttarashu*).—
§ 757_g (Hastikūṭa): Gautama said: There where the U.K.
blaze in beauty rejoicing with the gods, where dwell the
people (*lokaḥ*) sprung from Agni, water, and mountains, where
Çakra (Indra) ruins all wishes, where women live in perfect
freedom, where there is no jealousy among women and men,
etc. Dhṛtarāṣṭra said: This region (*lokaḥ*) is for those who
are freed from all desire, who abstain from meat, who never
take up the rod of chastisement, and never inflict harm on
mobile or immobile creatures, who regard themselves as
identical with all creatures (*sarvabhūtātmanabhūtāḥ*), who have
no wishes (otherwise PCR.) and are indifferent (*nirmamāḥ*),
and freed from affections regarding gain and loss, and to
whom blame and praise are equal: XIII, 102, †4867.—
§ 785 (Anugītāp.): XIV, 70, 2053 (*Kurān . . . dakṣi-
nottarān*).—§ 786_α (Agustya): XIV, 92, 2871 (uttarebhyah
Kurubhyaç ca yat kiṃcid vasa vidyate).—§ 789 (Putradar-
çanap.): XV, 33_α, 904 (some of the dead warriors proceeded
to [the region of] the U.K.).

Uttarāh Phalgunyaḥ, v. Phalguni.

Uttarāh Proasthapadāh, v. Proasthapadā.

Uttarajyotisha, a city (?). § 285 (Nakula): II, 32,
1193 (in the west, conquered by Nakula).

Uttaramānasa, a sacred lake. § 652_b (Indrota-Pārikṣhi-
tiya): XII, 152_β, 5646 (*Prabhāso* °so), (γ), 5662 (do.).—
§ 733_α (Kālodaka): XIII, 25, 1746.

Uttaraṇa = Çiva (1000 names²)

Uttārāṇa¹ = Viṣṇu (1000 names).—Do.² = Çiva: XIV,
194 (B. *Uttarāṇya*).

Uttārāpatha¹ ("the north"). § 664 (Mokṣadh.): XII,
207_γ, 7560 (*°janmanah*).—Do.², pl. (°āḥ) ("the inhabitants
of the north"). § 576 (Bhagavadgītāp.): VI, 15, 604
(*Dakṣiṇātyo°āḥ*).

Uttara-Yayātyupākhyāna(m), v. Yayāti (§ 149).

Uttejani, a matr. § 615_u (Skanda): IX, 46_θ, 2624.

Utthānah sarvakarmaṇām = Çiva (1000 names²).

Utthita = Çiva (1000 names²).

Utūla, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9_μ, 361
(so C., B. reads *Ututāḥ*).

V

(What is not found under V should be sought for under B.)

Vāc¹ ("Speech") = Sarasvatī: XII, 8534 (*vedamayī*), 8741
(S°).—Do.² (do.) = Çiva (1000 names²).

Vācaspati¹ ("the Lord of Speech"). § 639 (Rājadh.):
XII, 52, 1871 (*api*).—§ 787 (Ānuçāsanik.): XIII, 31_α,
2014.—§ 782_b (Brāhmaṇgītā): XIV, 21, 636 (*tato V°r
jajñe tam manas paryavekshate*).—Do.² (do.) = Mahāpurusha
(Mahāpurushastava).—Do.³ (do.) = Viṣṇu (1000 names).

Vācaspatya = Çiva (1000 names²).

Vācāviruddhāh (pl.), a class of gods. § 730 (Ānuçāsanik.):
XIII, 18_{λλ}, †1372.

Vācīkā, adj. ("belonging to speech," viz. one of Brahmān's
births). § 717_b (Nārāyaṇiya): XII, 348_{θθ}, 13490 (*janma*,
the third birth of Brahmān); 349, III, 13565 (do., do.).

Vaça, pl. (°āḥ), a people. § 223 (Vāishṭha): I, 175, 6684
(only C., B. has *Khasān*, q.v.).

Vaçakara = Çiva (1000 names²).

Vaçātala, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52,
1871 (only B., C. has *Vaçātayaḥ*).

Vaçāti, Vaçātika; Vaçātiya, v. Vas°.

Vaçavartin = Mahāpurusha (Mahāpurushastava).

Vaçikara = Çiva (1000 names²).

Vaçishṭha, Vāçishṭha, Vaçishṭhāpavāha, v. Vas°.
Vās°

Vaça = Çiva (1000 names²).

Vādānya, a rshi. § 731_b (Aṣṭāvakra-Dikṣamv.): XIII,
19, 1391 (*raḥḥ*), (1396).

Vadavā¹, the mother of the horses. § 221 (Caitrarāthap.):
I, 170, 6488.

Vadavā², name of a tirtha. § 359 (Tīrthayātrāp.): In V.
one should in the evening offer *earu* (rice boiled in milk and
butter) to the Fire; this is equal to hundred thousands of
kine, hundred rājasūyas, and a thousand horse-sacrifices; here
a gift to the *Pitṛs* becomes inexhaustible. Here the *raḥis*,
the *Pitṛs*, the gods, the *Gandharvas*, the *Apsarases*, the
Guhyakas, the *Kinnaras*, the *Yakṣas*, the *Siddhas*, the
Vidyādharas, men, the *Rakṣasas*, the *Daiṭyas*, the *Rudras*,
and Brahmān himself practised austerities for 1,000 years
in order to gratify Viṣṇu, then they cooked *earu* and praised

Kṛpā each with seven *ross*. *Kṛpā* conferred eightfold *aiśvarya* (superhuman power), etc., on them, and then disappeared, therefore that tīrtha became known by the name of *Saptacaru*: III, 82, 5034.

Vaḍavā², a river. § 494 (Āṅgīrasa): III, 222, 14232 (among the rivers who are mothers of fires).

Vaḍavāgni = **Vaḍavāmukha**¹. § 490 (Āṅgīrasa): III, 219, 14149 (*piṣaty ambho yaḥ*).

Vaḍavāmukha¹, name of the submarine fire at **Vaḍavāmukha(m)**. § 306 (Samudra): I, 21, 1220 (*°dīptāgnes toyahavyapradāḥ*, sc. the ocean).—§ 552 (Goharāṇap.): IV, 50, 1580 (*agnih*).—§ 616 (Sauptikā): X, 6, 226 (*pārakāḥ*).—§ 717b (Nārāyaṇīya): XII, 339, †12864 (*agnih* = Mahāpuruṣa). Cf. **Vaḍavāvaktra**.—Do.² = **Çiva** (1000 names²).

Vaḍavāmukha¹, a r̥shi. § 717b (Nārāyaṇīya): XII, 343, XIII, †13222 (*mahar̥shih*, incarnation of Nārāyaṇa, cursed the ocean, saying that its water should only be drinkable for the *vaḍavāmukha*).

Vaḍavāmukha(m) (the mare's head, in the ocean). § 571 (Ulūkādūtūgamanap.): V, 160, 5529 (*Kamboja-v °m*, sc. *purushodadhiḥ*); 161, 5574 (do.).—§ 599 (Jayadrathavadhāp.): VII, 135, 5556 (*°madhyasthah . . . mānavah*).—§ 603 (Nārāyaṇāstramokṣap.): VII, 202, 9608 (*°eti* (?) *eyākhyātāṃ pivāṃs* (°at, B) *toyamayāṃ harīḥ*, one of the faces of Çiva).—§ 704 (Mokṣadh.): XII, 302, 11168 (*°sāgarāṃ*).—§ 717b (Nārāyaṇīya): XII, 343, XIII, †13222 (*°sāñjñitena*, drinks the water of the ocean).—§ 742 (Ānuçāsanik.): XIII, 38, 2230.—§ 773d (Çiva): XIII, 162, 7531 (the face of Çiva). Cf. **Vaḍavāvaktra(m)**.

Vaḍavāvaktra, a fire = **Vaḍavāmukha**¹. § 459 (Mārkaṇḍeya): III, 189, 12961 (*agnih*).

Vaḍavāvaktra(m) = **Vaḍavāmukha(m)**. § 745e (Cyanu-Kuçikasamv.): XIII, 56, 2909 (there Ūrva will throw the fire of his wrath; cf. *Aurvopākhyāna(m)*).

Vāddhika (VI, 1708) error in C. for Bāhika (see additions).

Vadha = **Çiva** (1000 names²).

Vadhna, pl. v. **Vadhra**, pl.

Vadhra, pl. (°ah), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only B, C. has *Vadhnāḥ*).

Vadhryaḥva, an ancient king. § 267 (Yamasabhāv.): II, 8, 323 (in the palace of Yama).

Vadhūsarā, a river. § 20 (Pulomā): I, 6, 904 (arose from the tears of Pulomā, Brahman gave it the name V.).—[§ 383 (Puraçurūma): III, 99, 8684 (*nadīm . . . Vadhūsarakṛtā-hrayām*).]

Vadhyā = **Brahmavādhyā** (personif.): XII, 10159.

Vāduli, see **Vāhuli**.

Vāgātman = **Kṛṣṇa**: XII, 1635.

Vāgindra, a brahman. § 736b (Vīṭahavyop.): XIII, 30, 2003 (of Vīṭahavya's race, son of Prakāça and father of Pramati).

Vāgmiṇ¹, a prince. § 150 (Pūruvamp.): I, 94, 3697 (son of Manasyu and Sauvirī).—Do.² = **Vishṇu** (1000 names).

Vāheyika, **Vahi**, **Vāhika**, v. **Bāheyika**, etc.

Vāhikapuṅgava, so B. for Bāhika° (q.v.).

Vāhini¹, wife of Kuru. § 154 (Pūruvamp.): I, 94, 3740.

Vāhini², a river. § 574 (Jambūkh.): VI, 9λ, 341.

Vahitr sarvabhūtānām = **Çiva** (1000 names²).

Vahni¹ = **Agni**, q.v.

Vahni², an ancient king (an Asura?). § 673b (Bali-Vāsava-samv.): XII, 227 a, 8264 (among the ancient rulers of the earth).

Vahni¹, = **Vishṇu** (1000 names).

Vahnidaivata, adj. ("whose doity is Vahni"). § 253 (Harapāharanap.): I, 221, 8045 (*nakṣatre*, i.e. the Kṛttikās).—§ 502 (Manushyagrahak.): III, 230, 14404 (*nakṣatram*, do.).

Vahniloka ("the world of Vahni"): XIII, 6557 (only B, C. has *Brahma*-°).

Vahninandana ("son of Vahni") = **Skanda**: III, 14626.

Vāhuli, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4β, 252 (B. has *Vādulih*).

Vāhyālaya, abode of out-castes, i.e. the country of the Vāhikas (cf. Bāhika, pl.): VIII, 2085 (B. *Vāhyānaya*).

Vaicitravīrya = **Dhṛtarāṣṭra**¹, q.v.

Vaicitravīryaka, adj. ("belonging to Vaicitravīrya"). § 788 (Āçramavāsap.): XV, 28, 755 (*°a kahetra*, sc. *jātaḥ*, sc. Vidura).

Vaicitravīryin = **Dhṛtarāṣṭra**²: IX, 2319 (*Dh°*).

Vaiçākha, name of a month. § 759 (Ānuçāsanik.): XIII, 106β, 5155; 109, 5377 (*°māse*).

Vaiçākhi, the day of full moon in the month of Vaiçākha. § 746 (Ānuçāsanik.): XIII, 68, 3413 (*paurṇamāsyām*).

Vaiçālāksha, adj. ("belonging to Viçālāksha [= Çiva]"). § 641 (Rājadh.): XII, 59, 2203 (sc. *çāstram*, composed by Çiva by abridging the daṇḍanīti of Brahman; C. has by error *Vī°*).

Vaiçāleya, pl. (°ah), a family of serpents. § 608 (Karnap.): VIII, 67χ, 4416 (*bhoginaḥ*, sided with Aṣṭajuna).

Vaiçālī ("daughter of the king of Viçālā (?)") = **Bhadra**²: II, 1570 (*Bh°*).

Vaiçampāyana, a r̥shi, disciple of Vyāsa; recited the Mhbhr. at the snake-sacrifice of Janamejaya: I, 11, 20, 97, 107 (*mānuṣhe loke V°a uktavān*), 866 (*°vipragryaiḥ*), 2227 (Vyāsa directed *V.* to tell the Mhbhr.), (2231) (*V.* gave a resumé of the Mhbhr.), (2294) (*V.* described the Mhbhr.), (2334) (*V.* began the recitation of the Mhbhr.), (2350) (only C.), (2407), 2419 (disciple of Vyāsa), (2458), (2501), (2509), (2517), (2565), (2639), (2728), (2801), (2816), (2845), (2895), (2904), (2971), (2975), (2987), (2988), (3110), (3126), (3181), (3185), (3204), (†3233), (†3236), (†3244), (†3248), (3256), (3276), (3279), (3290), (3300), (3304), (3318), (3332), (3344), (3349), (3352), (3356), (3358), (3359), (3386), (3394), (3397), (3420), (3424), (3431), (3437), (3439), (3446), (3460), (3466), (3481), (3495), (3500), (3517), (3531), (3535), (3543), (3551), (†3569), (†3589), (3679), (†3683), (†3690), (3694), (3759), (3843), (3848/49, addition in B.), (3865), (3880), (3887), (3896), (3923), (3964), (3968), (4006), (4022), (4036), (4049), (4057), (4061), (4064), (4067), (4081), (4086, only B.), (4146), (4157), (4225), (4241), (4244), (4267), (4274), (4306), (4322), (4335), (4337), (4371), (4382), (4395), (4412), (4425), (4469), (4483), (4489), (4501), (4528), (4541), (4562), (4591), (4592), (4613), (4628), (4640), (4647), (4665), (4680), (4716), (4746), (4758), (4759), (4791), (4836), (4844), (4866), (4896), (4897), (4901), (4930), (4936), (4964), (4977), (5034), (5051), (5072), (5094), (5102), (5134), (5145), (5162), (5164), (5167), (5169), (5208), (5211), (5217), (5238), (5256), (5260), (5266), (5280), (5289), (5312), (5347), (5351), (5364), (5379), (5395), (5399), (5412), (5415), (5419), (5444), (5464), (5474), (5501), (5511), (5517), (5543), (5546), (5634), (5635), (5642), (5653), (5673), (5696), (5706), (5734), (5767), (5768), (5798), (5819), (5823), (5835), (5841), (5856), (5882), (5927), (5962), (5973), (5983), (5999), (6007), (6019), (6030), (6045), (6060),

(6062), (6081/82, only B.), (6084), (6094), (6100), (6104), (6119), (6180), (6181), (6199), (6241), (6270), (6296), (6317), (6327), (6410), (6419), (6421), (6437), (6460), (6466), (6518), (6634), (6915), (6925), (6945), (6956), (†7005), (7034), (7061), (7085), (7106), (†7121), (†7131), (†7136), (7141), (†7147), (7156), (†7174), (†7205), (7218), (7230), (7238), (7250), (7252), (7272), (†7313), (†7333), (7347), (7359), (7366), (7390), (7437), (7524), (7550), (7554), (7570), (7600), (7739), (7743), (7753), (7775), (7776), (7808), (7812), (7839), (7846), (7867), (7881), (7885), (7906), (7931), (7963), (8050), (8066), (8083), (8097), (8157), (8174), (8207), (8211), (8227), (8233), (8285), (8329), (8334), (8345), (8361), (8364), (8375), (8401), (8409), (8423), (8429), (8445), (8460), (8464), (8469); II, (1), (13), (21), (52), (54) (only C.), (58), (96), (135), (248), (†261), (264), (268), (273), (512), (514), (544), (665), (759), (775), (783), (809), (884), (890), (925), (983), (987), (995), (1010), (1038), (1059), (1075), (1105), (1130), (1154), (1183), (1204), (1226), (1230), (1246), (1260), (1286), (1307), (1332), (1369), (1401), (1409), (1418), (1432), (1482), (1523), (1551), (1561), (1575), (1628), (1637), (1646), (1662), (1725), (1766), (1772), (1789), (†1981), (1987), (†1992), (†2008), (2030), (2051), (2059), (2062), (2066), (2070), (2074), (2078), (2082), (2086), (2090), (2093), (2094), (2145), (2147), (2149), (2151), (2154), (2156), (2162), (2166), (2169), (2171), (2180), (†2198), (†2200), (2206), (2210), (2215), (†2231), (†2238), (†2249), (2261), (2291), (2303), (2338), (2343), (†2361), (†2367), (2378), (†2385), (2387), (†2401), (2419), (2450), (2476), (2479), (2491), (†2495), (2507), (2514), (†2532), (†2536), (2550), (2559), (2563), (2583), (2584), (2613), (2620), (2651), (2655, only C.), (2672); III, (9), (19), (39), (47), (60), (131), (134), (144), (162), (200), (204), (211), (†219), (†239), (240), (†249), (262), (279), (286), (287), (300), (352), (363), (373), (382), (409), (460, only B.), (461), (468), (503), (507), (588), (596), (892), (†903), (919), (931), (†945), (†963), (964), (984), (989), (1264), (1354), (1411), (1431), (1448), (1456), (1471), (1492), (1524), (1550), (1551), (1622), (1634), (1654), (1664), (1690), (1697), (1714), (1732), (1756), (1788), (1800), (1817), (1852), (1864), (1867), (1879), (1912), (1915), (1958), (1967), (2014), (2048), (2065), (3082), (3093), (4021), (8274), (8276), (8297), (8407), (8449), (8455), (8458), (8510), (8540), (8652), (8830), (9968), (10095), (10107), (†10124), (10125), (10211), (†10214), (10306), (10469), (10530), (†10838), (10860), (10863), (10962), (10963), (10986), (10993), (11000), (11010), (11016), (11069), (†1167), (11181), (11183), (11224), (11266), (11274), (11281), (11318), (11329), (11337), (11351), (11379), (11395), (11430), (11442), (11451), (11524), (11625), (11628), (11667), (11739), (12751), (11785), (11829), (11841), (†11883), (†11903), (11917), (11935), (12290), (12291), (12314), (†12317), (†12332), (†12339), (12366), (12396), (12403), (12450), (12533), (12539), (12557), (12597), (12603), (12609), (12652), (12746), (12805), (13007), (13009), (13127), (13139), (†13143), (†13212), (†13248), (†13261), (†13301), (†13331), (13349), (13392), (13469), (13481) or (13482), (13488), (13628), (14100), (14629), (14649), (14708), (14722), (†14742), (14772), (14795), (14796), (14820), (14841), (14849), (14880), (14913), (14954), (14957), (14979), (15010), (15021), (15033), (15041), (15052), (15091), (15123), (15124), (15133), (15141), (15181), (15210), (15237), (15278),

(15276), (15298), (15325), (15354), (15370), (15491), (15496), (15508), (15519), (15521), (15537), (15556), (15565), (15571), (†15602), (15611), (15617), (15636), (†15639), (†15661), (15666), (†15667), (†15690), (†15695), (†15715), (15716), (15754), (15759), (15777), (15855), (15860), (16615), (16917), (16922), (16994), (17000), (17047), (17065), (17070), (†17090), (17098), (17103), (17120), (17123), (17126), (17153), (17178), (17184), (17190), (17197), (17212), (†17219), (17222), (17246), (17288), (17323), (17419), (17432), (17434), (17444), (17448), (17456); IV, (3), (88), (136), (141), (149), (158), (169), (178), (†214), (†230), (†231), (†243), (244), (279), (280), (†295), (†296), (†308), (†312), (†323), (326), (373), (416), (431), (433), (437), (449), (†458), (465), (487), (490), (497), (503), (510), (636), (639), (690), (699), (711), (734), (746), (793), (807), (809), (826), (829), (839), (845), (855), (861), (883), (902), (912), (947), (971), (990), (997), (1000), (1036), (1067), (1083), (1088), (1129), (1136), (1149), (1170), (1180), (1184), (†1195), (1201), (1218), (1227), (1230), (1246), (1258), (1260), (1270), (1277), (1285), (1302), (1303), (1317), (1390), (1398), (1418), (1436), (1456), (1471), (1599), (1626), (1630), (1640, only C.), (1647), (†1660), (1696), (1759), (1779), (1781), (1823), (1833), (1901), (1939), (1950), (1966), (1984), (1998), (2021), (2035), (2062), (†2086), (†2105), (†2128), (2136), (2141), (†2147), (2152), (†2157), (2160), (†2169), (†2175), (2177), (2182), (†2188), (2190), (2198), (2208), (2220), (2225), (2229), (2255), (2260), (2267), (2299), (2306), (2310), (†2317), (2347); V, (†1), (†40), (100), (127), (129), (150), (162), (171), (172), (190), (210), (565), (569), (570), (603), (624), (641), (685), (939), (†945), (971), (977), (1572), (†1577), (1791), (1917), (1926), (1951), (1976), (1980), (2323), (2359), (2382), (†2411), (†2424), (2498), (2513), (2520), (2582), (2660), (2740), (2763), (2869), (2871), (2903), (2925), (2993), (2996), (3022), (3084), (3093), (3101), (3128), (3183), (3220), (3235), (3236), (3252), (3278), (3329), (3330), (3384), (3447), (3448), (3501), (3667) (*sic*), (3711), (3717), (4122), (4128, only C.), (4166), (4204), (4214), (4233), (4259), (4280), (4283, only C.), (4309), (4317), (4325), (4364), (4418), (4453), (4459), (4668), (4676), (4704), (4885), (4929), (4931), (4956), (5097), (5108), (5136), (5147), (5170), (5195), (5216), (5231), (5243), (5278), (5303), (5319), (5324), (5350), (5392), (5718), (5877), (7122) (*sic*), (7557), (7581), (7603), (7622); VI, (3), (36), (43), (49), (115), (118), (155), (305), (495), (1532/33, only B.); VII, (6), (47), (306); VIII, (1), (25), (73), (90), (214), (220), (282), (5035); IX, (4), (40), (57), (108), (1973), (2008), (2013), (2064), (2071), (2119), (2159), (2186), (2246), (2255), (2287), (2318), (2360), (2400), (2433), (†2446), (2453), (2503), (2619), (2732), (2745), (2762), (2826), (2831), (2854), (2902), (2905), (2925), (2929), (2981), (3035), (3070), (3077), (3129), (3509); X, (542), (543), (574), (606), (647), (670), (687), (721), (722), (742), (745), (760); XI, (4), (10), (23), (45), (46), (193), (242), (249), (253), (269), (289), (313), (343), (354), (360), (381), (405), (427), (487), (742), (752), (761), (779), (800); XII, (1), (46), (144), (157), (201), (333), (384), (424), (482), (535), (601), (636), (651), (698), (732), (768), (826), (833), (893), (896), (1088), (1135), (1172), (1291), (1348), (1363), (1369), (1393), (1423), (1427), (1430), (1443), (1467), (1486), (1499), (1516), (1534), (1583), (1589), (1689), (1698), (1713), (1805), (1808), (1844), (1863), (1883), (1896), (1913), (1928), (1936),

(1964), (1984), (1987), (2116), (2122), (2268), (†2714), (5962), (6120), (6126), (6210), (6219), (6231), (6238), (†6261), (6456), (10275), 12337 (disciple of Vyāsa), 12760 (*Taittirīṣ* . . . *Vṛ̥parvajāḥ*), (12998), 13003, 13012, (13023), (13060), (13119), (13131), (13333), (13396), (13399), (13427), (13460), (13554), (13615), (13628), (13639), (13645), (13701), (13714); XIII, (83), 331 (*viprarashir ajñānād brāhmaṇaṃ hatvā sprahṣo bālavadhena ca* (†)), (371), (605), (613), (1296), (1356), (1758), (1775), (1863), (1934) (ought to have been Bhīṣma), (2931), (2967), (†3693), (3696), (3698), (3730), (4222), (5139), (5387), (5402), (5574), (5575), (5921), (6294), (6931), (6936), (7532), (7627), (7629), (7692), (7706), (7729), (7741), (7754), (7759), (7795); XIV, (1), (20), (119) (ought to have been Vyāsa), (†275) (do., only C.), (†292), (293), (354), (373), (408), (414), (1476), (1478), (1536), (1589), (1596), (1626), (1653), (1661), (1676), (1680) (C., by error *Saudāsa*), (1690), (1706), (1721), (1724), (1752), (1777), (1808), (1809), (1850), (1873), (1895), (1936), (1965), (1984), (2009), (2033), (2035), (2072), (2083), (2089), (2097), (2108), (2110), (2141), (2175), (2195), (2221), (2253), (2302), (2341), (2359), (2381), (2435), (2466), (2486), (2510), (2536), (2553), (2603), (2644), (2690), (2807), (2816), (2849), (2886); XV, (4), (29), (43), (60), (118), (127), (134), (153), (156), (165), (170), (261, only B.), (268), (302), (307), (352), (356), (387), (395), (410), (428), (441), (458), (495), (520), (538), (†558), (560), (574), (576), (592), (618), (636), (656), (†673), (685), (691), (715), (741), (771), (800), (862), (868), (889), (923), (939), (956), (958), (979), (983), (1011), (1050), (1087); XVI, (1), (13), (15), (33), (57), (†105), (133), (148), (177), (254), (291); XVII, (2), (47), (53), (57), (69), (73), (89), (95); XVIII, (3), (40), (81), (125), 155, 182 (*†kīrtitam*), 199, (214). Cf. Brahmarshi, Vyāsaśishya.

Vaiṣeṣhika, adj. ("relating to the Vaiṣeṣhika-doctrine" ?): XII, 1658 (*guṇaiḥ*, probably a wrong reading; cf. PCR. and his note on XII, 11874).

Vaiṣṛavana¹ = Kubera, q.v.—Do.² = Īva (1000 names³).

Vaiṣṛavana, adj. ("belonging to Vaiṣṛavana [i.e. Kubera]"). § 269 (*Vaiṣṛavanasabhā*): II, 10, 383 (*sabhā* . . . *Vṛ̥*).—§ 641 (*Rājadh.*): XII, 124, 4561 (*ṛddhiṃ* . . . *Vṛ̥*).

Vaiṣṛavana-sabhā-varṇana(m) ("description of the palace of Kubera"). § 269 (*Lokapālas.*): The *sabhā* of *Vaiṣṛavana* (i.e. *Kubera*) is 100 *yojanas* in length and 70 in breadth, acquired by *Vaiṣṛavana* by his ascetic power; it is supported by *Guhyakas* attached to the firmament, and capable of moving along it. There sits *Vaiṣṛavana* with thousands of wives, amidst the fragrance of the lotuses of the *nalinī* *Alakā* and the *Nandana* gardens, and the gods, *Gandharvas* (those called *Kinnaras* and those called *Naras*), *Apsarasas* (enumeration), *Yakṣas* (enumeration), *Lakṣmi*, *Nalakubera*, myself (i.e. *Nārada*), many *devareṣis* and *brahmarṣis*, *kravyādas* (i.e. *Rākṣasas*), *Umāpati* (i.e. *Īva*); with hosts of spirits (*bhūtasanghāiḥ*, dwarfs, etc.), and *Devī* (i.e. *Umā*), and *Gandharva* chiefs (enumeration), and *Cakradharman*, the chief of the *Vidyādharas*, *Bhagadatta*, and innumerable other kings, and *Druma*, the chief of the *Kimpurushas*, and the *Rākṣasa* king *Mahendra Gandhamādana* (according to BR., who takes it to be = *Ravana*), and *Vibhishana* (the brother of *Kubera*), and the mountains *Himavat*, etc. (enumeration), in their personified forms, and *Nandiçvara* and *Mahākala*, and many *pārishadas* with arrowy ears and mouths, *Kāṣṭha*, *Kuṭimukha*, *Dantīn*, and *Vijaya* (B. *Vijaya*), and the roaring white bull [of *Īva*, PCR.], and *Piçāca*. *Paulastya* (i.e. *Kubera*) always adores *Īva*, and sometimes is honoured by his visit. There also the best of jewels, *Çanikha* and *Padma*,

those princes of all gems [in their personified forms, PCR.], accompanied by all the jewels of the earth, worship *Kubera* (II, 10).

Vaiṣvadeva, adj. ("belonging to the Viçvadevas"). § 677 (*Mokṣadh.*): XII, 244, 8871 (sc. *loke*).—§ 704 (do.): XII, 302ββ, 11106 (*viśayān*).—§ 746 (*Ānuçāsanik.*): XIII, 80, 3060 (*trītiyaṃ saṁanam*); 79α, 3775 (*śikhānam*, C. has by error *Vaiçya*^o).—§ 778b (*Sampvartta-Maruttiya*): XIV, 10, †285 (*ukṣānam*).—§ 782g (*Guruçishyasampv.*): XIV, 42, 1129 (*vāc*).—Do.², subst. neutr. (do.), name of a certain offering. § 309 (*Āraṇyakap.*): III, 2, 105.—§ 327 (*Draupadiparitāpav.*): III, 30, 1130.—§ 732 (*Ānuçāsanik.*): XIII, 22, 1553.—§ 753 (do.): XIII, 97, 4659, 4660, 4667, 4673.

Vaiṣvāmītra ("son of Viçvāmītra") = Aṣṭaka: III, †13301 (*A*^o).

Vaiṣvānara¹ = Agni, q.v. (Add VII, 2019; VIII, 2160; for II, 299, see next.)

Vaiṣvānara², a muni. § 266 (*Çakrasabhāv.*): II, 7, 299 (*muniḥ*, in the palace of Indra).

Vaiṣvānara, pl. (*°aḥ*), a class of rehis. § 656 (*Khaḍgot-pattik.*): XII, 166β, 6143 (*°Martopāḥ*).

Vaiṣvānaramukha = Īva: XIV, 201.

Vaiṣvānari, adj. f. ("belonging to [Agni] Vaiṣvānara") said of the Earth. § 746 (*Ānuçāsanik.*): XIII, 62, 3140 (C. by error *Vaiçyānari*).

Vaiçyāḥ (pl.) = Īva (1000 names³).

Vaiçyāputra ("the son of a vaiçya woman") = Yuyutsu, q.v.

Vaidambha = Īva (1000 names³).

Vaidarbha ("the king of the Vidarbhas"), the father of Lopāmudrā. § 382 (*Agastyop.*): III, 96, 8562; 97, 8570.

Vaidarbhi (do.), the father of Lopāmudrā. § 767 (*Ānuçāsanik.*): XIII, 137α, 6255 (gave his daughter to Agastya).

Vaidarbhi¹ ("the daughter of the king of the Vidarbhas") = Suçravā: I, ††3770 (*S*^o).

Vaidarbhi² (do.) = Maryādā: I, ††3771 (*M*^o).

Vaidarbhi³ (do.) = Damayanti: III, 2146, 2156, 2164, 2181, 2201, 2203, 2261, 2337, 2351, 2410, 2458, 2568, 2642, 2660, 2678, 2681, 2762, 2775, 2886, 2896, 2910, 2911, 2955, 3002 (*Çanant*), 3005, 3009, 3050, 3065.

Vaidarbhi⁴ (do.) = Lopāmudrā: III, 8569 (*yuvatiṃ*); V, 3971 (*reme* . . . *yathā Agastyāç ōpi Vṛ̥yām*).

Vaidarbhi⁵ (do.), wife of Sagara. § 387 (*Sagara*): III, 106, 8833, 8843 (bore a gourd, from which arose sixty thousands of sons).

Vaideha¹ ("the king of the Videhas"), a prince contemporary with Yudhisṭhira. § 264 (*Sabhākriyāp.*): II, 4β, 122 (waited upon Yudhisṭhira).

Vaideha² (do.) = Janaka: XII, 855 (*J*^o), 3909, 3937, 3955, 10876, 10916, 11434 (i.e. *Karājājanaka*), 11840 (*J*^o), 11842.

Vaideha³ (do.) = Nimi: XII, 8600 (*N*^o).

Vaideha⁴, pl. (*°aḥ*), a people = Videha, pl. § 280 (*Bhīmasena*): II, 30, 1089 (*°etahā*, sc. *Bhīmasena*; on his digvijaya *Bhīmasena* conquered *V*. and therefrom sent expeditions).—§ 574 (*Jambūkh.*): VI, 9μ, 364.—§ 608 (*Karṇap.*): VIII, 79, 4040 (*°ambasṭha-Kambojāḥ*, had been vanquished by Arjuna in the battle).

Vaideha⁵, name of a mixed caste: XIII, 2582 (eg.), 2589 (*°yām*, fem.).

Vaidehaka, name of a mixed caste = Vaideha: XII, 10868 (pl.); XIII, 2571 (eg.), 2585 (do.), 2587 (do.).

Vaidehaka, adj. ("belonging to the Videhas"). § 280 (*Bhīmasena*): II, 30, 1087 (*°m rājānam Janakam*).

Vaidehī¹ ("the daughter of the king of the Videhas") = Maryādā: I, ††3776 (*M*).
Vaidehī² (do.), the wife of Śatānīka² (the son of Janamejaya). § 160 (Pūruvaṃṣ): I, 95, ††3838.

Vaidehī³ (do.) = Sitā: III, 11208, 15973 (*Janakātmapā*), 16017, 16023, 16034, 16052, 16057, 16058, 16060, 16061, 16070, 16077, 16097, 16106, 16146, 16163, 16182, 16184, 16195, 16220, 16232, 16253, 16265, 16490, 16540, 16551, 16588, 16595, 16612; IV, 652 (*duhita Janakanya*); V, 3976 (*śome . . . Vṛyāṇ ca yathā Rāmā*); VII, 2228.

***Vaidika**, adj. ("belonging to the Vedas"): I, 4924 (*ādhyayanāni*); VIII, †1712 (*sa-vṛ*, but read with B. *śavṛ*); XII, 317 (*karmāni*), 2677 (B. do., C. *śavṛāni*), 2689 (*karmāni*), 2878 (*iti vṛ*), 2884 (do.), 2970 (*śrutih*), 2974 (*athitih*), 9610 (*iti vṛ*), 9731 (do.), 11109 (*guṇāḥ*), 12821 (*śrutih*), †13759 (*karma*); XIII, 5564 (do.); XIV, 340 (*karmāni*), 1014 (*śrutih*), 1568 (sc. *karmāni*?).

Vaidūryaśikhara, a mountain. § 377 (Dhaumyatīrthak.): III, 89, 8359 (*girivaraḥ*, in the west, description); cf. next.

Vaidūryapārvata, a mountain. § 377 (Dhaumyatīrthak.): III, 88, 8343 (in the south).—§ 404 (Tīrthayātrāp.): III, 121, 10306, 10310 (near Narmadā, visited by Yudhisṭhira, etc.).

***vaidya**¹, adj. ("conversant with the Vedas"): I, 6143; II, 667; III, 11634; V, †800, 1491, 3456 (*brāhmaṇāḥ*), 4485; XII, 532, 2863, 2905, 3200 (*brāhmaṇān*), 8868, 9360; XIII, 1539, 1565, 5820.—Do.², mostly pl. ("physicians"): III, 77, 13856; V, 110, 5156 (*eikitsakāḥ*), 5181; VI, 5745, 5747, 5749; X, 113 (sg., *yathā*); XII, 854, 878, 2654 (*caturvidhān*), 12512.—Do.³, name of a caste: XIII, 2621 (*Vṛtya-Vṛau*, son of a śūdra and a vaiśyā).

Vaidya⁴ (XIII, 7108), v. Raibhya.

Vaidya⁵ = Īva (1000 names). — Do.⁶ = Viṣṇu (1000 names).

Vaiḥāra, a mountain near Girivraja (the present Baibhār, i.e. Vaibhāra). § 277 (Jarāsandhavadhāp.): II, 21, 799 (among the four mountains which surround Girivraja).

Vaiḥāyasa¹, pl. (*āḥ*) a class of ṛshis. § 421b (Ākāṣa-Gaṅgā): III, 142, 10903.

Vaiḥāyasa², name of a lake. § 641 (Rājadh.): XII, 127, 4662 (*hradaḥ* (C., *hr*), near Badūri).

Vaijayanta¹, the standard of Indra. § 277 (Jarāsandhavadhāp.): II, 22, 872 (*Āndraḥ*, Nil. takes it = *prāsada*).—§ 335 (Indralokābhigamanap.): III, 42, 1721 (*dhvajam*).

Vaijayanta², a mountain. § 717d (Brahma-Rudrasamv.): XII, 351, 13721 (*kshirodasya samudrasya madhye . . . Vṛa iti khyātāḥ parvataḥ*), 13722, 13734.

***vaijayantī**¹ ("triumphal") adj., said of garlands: I, 2348 (*mālāni*); VII, 1274 (*mālā*); IX, 2667 (*mālā*).

Vaijayantī², dual (*yan*), name of the bells of Airāvata. § 505 (Skandayuddha): III, 231, 14531 (given to Skanda by Indra).

Vaikartana = Karna, q.v.

Vaikhāna = Viṣṇu (1000 names).

Vaikhānasa¹, pl. (*āḥ*), a class of ṛshis. § 246 (Sundopasundop.): I, 211, 7683.—§ 377 (Dhaumyatīrthak.): III, 89, 8369 (*Pushkaram . . . Vṛāṇam . . . ācramāḥ priyāḥ*).—§ 392 (Tīrthayātrāp.): III, 114, 10109.—§ 406 (do.): III, 125, 10413 (*Candramasas tīrtham*).—§ 565 (Gālavacarita): V, 111, 3831 (*ācramāḥ*, in the north).—§ 615u (Skanda): IX, 45γ, 2510.—§ 626 (Rājadh.): XII, 20, 606 (*āṇam . . . vacanam*, a sentence of theirs quoted?).—§ 630 (do.): XII, 26, 773 (do., do.).—§ 641 (do.): XII,

60, 2316 (*gāthāḥ . . . Vṛāṇam . . . muninām*, some verses sung by them quoted).—§ 677 (Mokahadh.): XII, 245, 8897 (*gatiṃ*), 8903.—§ 717b (Nārāyaṇīya): XII, 349, I), 13561 (learnt the religion of Nārāyaṇa from the *phenapāḥ* and communicated it to Soma).—§ 747b (Suvartnotputti): XIII, 85γ, 4126 (arose from the ashes of the sacrificial fire).—§ 749 (Ānuśāsanik.): XIII, 90, 4323 (*āṇam vacanam ṛkṣitām*, a sentence of theirs quoted?).

Vaikhānasa² = Mahāpuruṣa (Mahāpuruṣastava).

Vaikhānasa³, adj. ("belonging to the Vaikhānasas"). § 772l (Vasisthā): XIII, 156, 7280 (*sarāḥ*, there the gods (*Ādityāḥ*) performed a sacrifice; B., however, has *saro vai Manasaṃ*).

Vaikunṭha = Viṣṇu (Kṛṣṇa): I, 2505; III, 8755; VI, 308 (*Viṣṇuṃ*); VII, 2963 (*Viṣṇo*); XII, 1503, 1652, 4079, 10019 (*Viṣṇuḥ*), [12864 (Mahāpuruṣastava)], 13239 (*ṛtvam*, etymology), 13403 (*avyayam*); XIII, 6993 (1000 names), 7745.

Vaimānika¹, name of a tīrtha. § 733k (Ānuśāsanik.): By bathing in *V.* and *Kīṅkiṇīkācrama* one acquires the merit of repairing everywhere at will. The merit of bathing in *Kālikācrama*, etc.: XIII, 25, 1709.

***vaimānika**², adj. ("celestial"): III, 171 (*gaṇāḥ*).

Vainateya¹ ("son of Vinatā") = Garuḍa: I, 1284, 1484, 1503, 1504, 1573, 1588, 2603 (*Ḡ*), 7668 (*ād ivoragaḥ*); II, 748 (*palato Vṛaya gatim anyo yathā khagāḥ*); III, 550 (*o yathā pakṣi Garutmān palatāni carāḥ*), 11413 (*ṛaya sadṛṣāḥ*), 16243 (*m icāparam*); V, 3587 (*ṛutaiḥ*, six sons of *G.* enumerated), 3640, 3658, 3669 (*parākramaṇi*), 3705, 3891, 3925, 4002, 4003; VI, 152 (*Ḡ*), 1234 (*oṣ ca pakṣiṇām*, sc. *asmi*, says Kṛṣṇa), 4143 (*Ḡat*); VII, 403 (vehicle of Kṛṣṇa), 573 (*yathā*), 1435 (*Ḡat*), 2811 (device of Kṛṣṇa), 8789 (*o ivoragaṇi*); VIII, 1803 (*Suparnaṃ palagaṇṇam*); X, 651 (*bhujagāriḥ*, on the standard of Kṛṣṇa); XII, 12587 (*samadyutiṃ*); XIII, 870 (vehicle of Viṣṇu), 915 (*pakṣiṇām Vṛas tvam*, sc. *asī*, sc. Īva).

Vainateya², a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3595.

Vainateya³, pl. (*āḥ*) ("descendants of Vinatā", i.e. birds). § 99 (Aṃśavat.): I, 65, 2548 (enumeration).—§ 191 (Arjuna): I, 123, 4806 (present at the birth of Arjuna), 4830 (enumeration).—§ 574 (Jumbūkh.): VI, 3, 72 (omens).—§ 608 (Karna): VIII, 87χ', 4413 (sided with Arjuna).—§ 775 (Ānuśāsanik.): XIII, 166a, 7644.

Vainavin (B. *Vṛ*) = Īva (1000 names).

Vainya ("the son of Vena") = Prthu: I, 466 (*Prthor Vṛaya . . . akhyānam*); II, 331 (*Ḡ*, C.), 1929 (*P*); III, 141, 8271 (*yathā*), 12677, 12681, 12684, 12687, 12688 (*Ḡajñam*), 12696 (*Ḡamsadi*), 12699; VI, 314 (*P*); VII, 2394 (*P*, C. has *Ḡ*), 2398 (do., do.), 2397 (C. has *Ḡ*), 2406 (*P*, do.), 2421 (do., do.); XII, 1030 (*P*), 1032 (*P*), 1033, 2221, 2230, 2231, 2234 (*P*), 2236, 2242, 6206 (*yathā*); XIII, 7125 (*P*), 7680 (*ādirājaḥ Prthur Vṛāḥ*, C. by error has *Vṛ*).

Vainya, v. Vainya.

Vainyopākhyāna ("the episode relating to Vainya"). § 10 (Parvasaṅgr.): I, 1, 332 (entered among the parvas of the fifth book of the Mbhṛ., but not found there).

Vairāja¹, pl. (*āḥ*), a class of pitṛs. § 270 (Brahmasabhāv.): II, 11, 462 (in the palace of Brahmān).

Vairāja², adj. ("belonging to Virāj [i.e. Brahmān]"). § 717d (Brahma-Rudrasamv.): XII, 351, 13722 (*śadanat*), 13730 (*śadano*).

Vairāma, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, 1832 (brought tribute to Yudhishtira).

Vairāṣa, a son of Dhṛtarāṣṭra. § 585 (Bhishmavadhap.): VI, 9600, 4349 (slain by Bhīmasena).

Vairāṣa, adj. ("relating to Virāṣa"). § 10 (Parvasaṅgr.): I, 2, 327 (sc. *parva*, i.e. the fourth book of Mbhr. [Virāṣa-parvan]).—§ 11 (do.): I, 2, 481 (*parva*, do.), 490 (do., do., said to contain 2,050 śloka; C., however, has 2,376 śloka).

Vairāṣi¹ ("the son of Virāṣa") = Çāṅkha: IV, 1098; VI, 1850 (v. Çveta²), 2010 (Ç°, not in B.).

Vairāṣi² (do.) = Çveta³: VI, 1850 (P), 1912, 1915/16 (only B.), 1950, 1951.

Vairāṣi³ (do.) = Uttara: IV, 1230, 1239, 1283 (U°), 1303, 1317, 1352, 1355, 1374, 1390, 1402, 1454 (only B.), 1645, 1647, †1662, 1736, 1757, 1779, 1781, 1784, 1833, 1966 (U°), 1983, 1984, 1989 (U°), †2159, 2299, 2306; V, 2263 (U°), 5879 (U°); VI, 1745 (U°), 1842 (U°).

Vairāṣi⁴ (XIV, 1836), v. Vairāṣi.

Vairāṣi ("the daughter of Virāṣa") = Uttara: I, †213 (*garbha V°yāḥ*, i.e. Parikshit), 328 (*Abhimanyoḥ ca V°yāḥ*, *parva Vairāṣikam smṛtaṁ*, i.e. Vaivāhikaparvan², C. has by error °tyā p°); VII, 2766; XIV, 1836 (so B., C. by error V°iḥ), 1846, 1847, 1958, 1992, 2012; XV, 591 (°tyāḥ *tanayam*, i.e. Parikshit).

Vairocana ("the son of Virocana") = Bali: I, 5484 (*Indra-V°āv iva*); II, 364 (B°); III, 1029 (B°); VII, 859 (*Indra-V°āv iva*), 7873 (do.); VIII, 4376 (do.), †4528 (*Sureṣa-V°yor yathā*, sc. *sannipātāḥ*); XII, 3385 (B°), 8059 (B°), 8117 (B°), 8154 (B°), 8232 (B°); XIII, 4687 (B°).

Vairocani (do.) = Bali: III, 976 (°or çrīḥ), 1044, 12068 (B°), 12150; V, 4368 (*Indro V°im yathā*, sc. *nigṛhṇīma*); VII, 3484 (*yathā*), 5608 (*Çakra-V°i yathā*, sc. *yuyudhāḥ*); XII, 8223 (B°), 8227, 8319; XIII, 329 (B°).

Vaishnava, adj. ("belonging (or devoted) to Vishṇu"). § 440 (Yakshayuddhap.): III, 164, 11900 (sc. *astram*, acquired by Arjuna).—§ 443 (Nivātakavacayuddhap.): III, 168, 12021 (sc. *astrāṇi*, do.).—§ 473 (Mārkaṇḍeya): III, 200, †13479 (*bhār V°i*).—§ 476 (Dhundhumārop.): III, 202, 13543 (*tejaḥ*).—§ 516 (Duryodhanayajña): III, 255, 15291 (*yujñāḥ*).—§ 524d (Vishṇu): III, 272, 15847 (°aṇ *oocyate jagat*).—§ 543 (Rāmābhisheka): III, 291, 16596 (*nakshatra*, i.e. Çravaṇa).—§ 564 (Mātaliyop.): V, 98, 3539 (*cakram*).—§ 570f (Çāṅga): V, 158, 5355 (*Çāṅgam*).—§ 588 (Bhishmavadhap.): VI, 1213, 5801 (sc. *astram*).—§ 592 (Samçaptakavadhap.): VII, 23p, 1040 (sc. *dhanuḥ*, held by Nakula).—§ 592c (Vaishnavāstra): VII, 29, 1285 (*astram*).—§ 606 (Tripurākhyaṇa): VIII, 34, 1503 (°aṇ *oocyate jagat*).—§ 615u (Skanda): IX, 46i, 2656 (°yāḥ, sc. *mātaraḥ*).—§ 641f (Pṛthu Vainya): XII, 59, 2255 (*mahatvona*).—§ 674b (Çri-Vāsavaṣṭv.): XII, 229, 8345 (*padam*).—§ 707 (Mokshadh.): XII, 318, 11703 (*sthānam*).—§ 717b (Nārāyaṇi): XII, 341, 13061 (*kratun*); 343, VII, ††13217 (*açvamedham yajñam*).—§ 746 (Ānuçāsanik.): XIII, 760, 3679 (°i, said of wealth given instead of kine), †3682 (*vaṇḍralokāḥ*).—§ 749 (do.): XIII, 913, 4350 (°i, sc. the earth).—§ 768 (do.): XIII, 139, 6317 (*tejaḥ*).—§ 784b (Uttānka): XIV, 55, 1589 (*vapuḥ*), 1591 (*rūpam*).—§ 795c (Mahābhārata): XVIII, 6, 304 (a worshipper of Vishṇu), 305 (*padam*, *yaçāḥ*), 310 (*padam*).

Vaishnavāstra ("the weapon belonging to Vishṇu"). § 592 (Samçaptakavadhap.): VII, 29, 1272 (employed by Bhagadutta).—§ 592c (do.): Kṛṣṇa has four forms: 1) one, staying on earth, engaged in ascetic austerities; 2) one,

beholding good and evil deeds in the world; 3) one, coming into the world of men and engaged in action; 4) one, reposing in sleep for 1,000 years, and at the end of the 1,000 years granting, upon awakening, excellent boons. The Earth (*Pṛthivī*), knowing that that time had come, asked of him as a boon for [her son] *Naraka*, that he, possessed of the *Vaishnavāstra*, should become incapable of being slain by gods and Asuras. The boon was granted. From *Naraka*, the king of *Prāgyotisha* (i.e. Bhugadatta) got this weapon, that may slay even *Indra* and *Rudra*: VII, 29, 1284, [1285 (*astram* . . . *Vaishnavam*)].

Vaitahavya, pl. (°āḥ) ("the sons of Vitahavya"). § 736b (*Vitahavyop.*): XIII, 30, 1965, 1974, 1976, 1978 (fought with the Kāçi kings Sudeva and Divodāsa).

***vairāṣika**, pl. ("bards"): I, 6940; II, 102; IV, 2361; VII, 2912; XII, 1386.

Vaitālin, a warrior of Skanda. § 615u (Skanda): LX, 457, 2569.

Vaitarani, one or more rivers, also the river in the region of Yama. § 221b (Gaṅgā): I, 170, 6457 (in the regions of the Pitr̥s the Gaṅgā becomes *V.*).—§ 268 (Varuṇasabhāḥ): II, 9, 373 (present in the palace of Varuṇa).—§ 364 (Tīrthayātrāp.): III, 83, 6054 (with the tīrtha Tripishtāpa).—§ 370 (do.): III, 85, 8148 (*sarvapāpaprāmocanīm*, C. has by error *Vat°*).—§ 392b (do.): On the *V. Dharmā* performed sacrifices, placing himself under the protection of the gods; on the northern bank *ṛkṣi* formerly and now performed sacrifices; it is equal to the path of the gods (*devayānena pathā*) to a man who has attained to Svarga. There *Rudra* seized the sacrificial beast as his share, but having been satisfied by sacrifice he gave up the beast and went by the path of the gods (*devayānena*). From fear of *Rudra* the gods reserved the best of all shares for him. He, who reciting this *gāthā* performs his ablutions there, sees with his eyes the path of the gods: III, 114, 10098 (in the country of the Kaliṅgas).—§ 392 (do.): III, 114, 10107 (do., visited by Yudhishtira, etc.).—§ 565 (Gālavacarita): V, 109, 3792 (*vaitaranair vṛtā*).—§ 574 (Jambūkh.): VI, 91, 342 (among the rivers of Bhāratavarsha).—§ 580 (Bhishmavadhap.): VI, 59, †2638 (*mahā-V°iprakāṣam*).—§ 586 (do.): VI, 103, 4719 (*yathā V°i pretān Pretarājapuram prati*).—§ 593 (Abhimanyuvadhap.): VII, 50, †1978 (*bhayāvahā V°iva dustarā*).—§ 599 (Jayadrathavadhap.): VII, 146, 6189 (*ghorām V°im iva*).—§ 600 (Ghaṭotkacavadhap.): VII, 171, 7730 (*yathā V°i . . . Yamarāṣṭram prati*).—§ 608 (Karnap.): VIII, 77, 3905 (*yathā V°im ugrām dustarām akṛtāmabhiḥ*); 80, 4098 (*mahā-V°i yathā*); 94, †4900 (*iva*).—§ 704 (Mokshadh.): XII, 320, 11128 (*Yamakṣayo*).—§ 710 (do.): XII, 322, 12075 (*ushṇām V°im nadīm avagādhāḥ*).—§ 793 (Mausalap.): XVI, 5, 142 (*bhīmām V°im iva*).—§ 795 (Svargārohanap.): XVIII, 3, 84 (in hell).

Vaitrakīyavana, see Vetrakīyavana.

Vaittapālya, adj. ("belonging to Vittapāla [i.e. Kubera]"). § 603b (Nārāyaṇa): VII, 201ç, 9466 (sc. *karma*).

Vaivāhika, adj. ("relating to marriage"). § 10 (Parvasaṅgr.): I, 2, 314 (sc. *parva*, i.e. Vaivāhikaparvan¹).—§ 11 (do.): I, 2, 362 (do., do.).

[**Vaivāhikaparvan**] ("the section relating to the marriage of Draupadī with the Pāṇḍavas", the 13th of the minor parvas of Mbhr.). (Cf. Vairāṣika.) § 237. *Dhṛṣṭadyumna* related what had happened: (*Arjuna* had large red eyes, v. 7175, and *Kṛṣṇa* had followed him, catching hold of his deer skin, v. 7177); from their conversation on

military subjects, he concluded that they were the *Pāṇḍavas*, of whom it had been heard that they had all escaped from the lac-house. *Drupada* (= *Saumaki*, v. 7198) sent his *purohita* to *Yudhishtira*, who said that there was no occasion for *Drupada* to grieve for his daughter. While *Yudhishtira* was saying this, another messenger from *Drupada* announced that the feast was ready (I, 193). The *Pāṇḍavas*, with *Kuntī* and *Kṛṣṇa* were conveyed to *Drupada's* palace. *Drupada* wished to ascertain to which caste they belonged, and had for that purpose made ready a large collection of various articles appertaining to different human occupations; after dinner they began to observe, with interest, the implements of war, wherefore *Drupada* and his son thought that they were of royal blood (I, 194). *Yudhishtira* told *Drupada* who they were. *Drupada* vowed to restore *Yudhishtira* to his kingdom. *Yudhishtira* told him that they would all marry *Kṛṣṇa*, which *Drupada* considered to be contrary to morality. While they discoursed on this matter *Vyāsa* arrived (I, 195). *Drupada* consulted *Vyāsa* about the wedding of his daughter. *Vyāsa* desired to hear the opinion of each of them. *Drupada* regarded the practice of marrying one wife to five men as sinful, and so did *Dhṛṣṭadyumna*. *Yudhishtira* thought it not to be sinful, because his heart, that never inclined to what was sinful, approved of it; "it is recorded in the *Purāṇa* that *Jatila Gautamī* had married seven *śhis*, and a *muni's* daughter, born of a tree (*Vārkaśi* [= *Mārisha*, BR.], see Hariv., v. 96 foll.) married the ten *Prucetasas*"; moreover, their mother *Kuntī* had told them to enjoy her all. *Kuntī* was afraid that she would be guilty of a lie. *Vyāsa* said that *Yudhishtira* was right, and took *Drupada* apart (I, 196) and related to him *Pañcendropākhyāna* (§§ 238–239).—§ 240. *Drupada* then consented, as it had been ordained by the gods. *Vyāsa* declared that very day to be auspicious as the moon entered in conjunction with *Pushya* (*Paushyam yogam upaiti*). *Drupada* and his son made preparations for the wedding, and *Dhaumya*, performing the usual rites, married *Kṛṣṇa* to *Yudhishtira*, and then to his brothers on successive days. *Draupadī* regained her virginity every day after her previous marriage. Then *Drupada* gave to them various kinds of excellent wealth (I, 198). *Drupada*, after his alliance with the *Pāṇḍavas*, had all his fears dispelled. His ladies worshipped the feet of *Kuntī*. *Kuntī* pronounced a blessing upon *Kṛṣṇa*. *Kṛṣṇa* sent them costly presents (I, 199).

[**Vaivāhikaparvan**] ("the section containing the marriage of *Abhimanyu* and *Uttarā*"; the 56th of the minor parvans of *Mbh.*). § 553. On the third day the five *Pāṇḍavas*, attired in white robes after a bath, etc., entered the palace of *Virāṭa* and took their seats on the thrones reserved for kings. *Virāṭa* rebuked *Kaṅka* (*Yudhishtira*) for this insolence; *Arjuna* praised *Yudhishtira*, saying that there was none like him, even amongst D., As., men, Rā., G., Y., Ku., or M.-U., and disclosed that he was *Yudhishtira* (b) (IV, 70). Asked by *Virāṭa* which of them there was *Arjuna*, etc., *Arjuna* pointed out *Bhīma* (β), *Nakula*, and *Sahasas* (both beautiful and great warriors), *Draupadī*, and himself. *Uttarā* spoke of *Arjuna's* prowess, and described each of them, especially *Arjuna* ("it was by him that *Bhishma*, *Droṇa*, and *Duryodhana* were vanquished"). *Virāṭa*, thinking he had offended *Yudhishtira*, offered to bestow his daughter *Uttarā* on *Arjuna*, which was applauded by *Uttarā*, and offered his whole kingdom, etc., to *Yudhishtira*. *Arjuna* accepted

Uttarā as his daughter-in-law, saying that such an alliance between the *Mutayas* and the *Bharatas* was desirable (IV, 71). Asked by *Virāṭa* why he himself did not wish to accept his daughter as wife, *Arjuna* alleged that she had confided in him as her father, and people might entertain suspicions against her or him; by accepting her for *Abhimanyu* he attested her purity. *Virāṭa* approved of it, and *Yudhishtira* gave his assent; the latter sent invitations to *Kṛṣṇa*, etc., and so did *Virāṭa*. The *Pāṇḍavas* took up their abode at *Upaplavya*. *Arjuna* brought over *Abhimanyu* and *Kṛṣṇa*, and many *Daśārhas* from the *Anarta* country. The *Kāci*-king and *Çaibya* (friendly to *Yudhishtira*) came, each accompanied by an *akshauhini* of troops; *Yajñasena* came there with the sons of *Draupadī* and *Çikhaṇḍin*, and *Dhṛṣṭadyumna* came with an *akshauhini*. All the kings that came there were lords of *akshauhini*s and performers of sacrifices, etc. Then came *Kṛṣṇa* (decked with garlands), *Balarāma*, etc., with *Abhimanyu* and his mother. And *Indraena*, etc., having lived at *Dvārakā* for a whole year, came with the chariots of the *Pāṇḍavas*. In the train of *Kṛṣṇa* came also 10,000 elephants, 100 thousands of horses, 100 millions of chariots, 100 milliards of foot soldiers, and innumerable *Vṛkṣi*, *Andhaka*, and *Bhoja* warriors. *Kṛṣṇa* gave to each of the *Pāṇḍavas* numerous female slaves, etc. Then the nuptial festival set in (description). The matrons of the *Mutayas* were headed by *Sudeshnā*; but *Kṛṣṇa* was the foremost in beauty, etc. *Virāṭa* gave [as dowry] 7,000 horses and 200 elephants, and much wealth, and offered his kingdom, etc., to the *Pāṇḍavas*. *Yudhishtira* gave all the wealth that had been brought by *Kṛṣṇa*, etc., to the brahmins (IV, 72).

Vaivasvata¹ ("the son of *Vivasvat*"): XI, 396 (= *Karṇa*, PCR.; it might also be taken = *Yama*?).

Vaivasvata² (do.) = *Manu*¹: I, 3126 (*M*^o); III, 12746 (*M*^o), 12755 (*M*^o), 12756 (*M*^o), 12800 (*M*^o); VI, 313 (*M*^o); XIII, 1290 (*M*^o).

Vaivasvata³ (do.) = *Yama*: I, 1710 (*°sya sadanam*), 3018 (*Y*^o), 3136 (*Y*^o), †7275, †7281, †7282; II, 280 (*Y*^o), 311 (*°sya*, sc. *sabhām*), 318 (*Y*^o), 339, 479 (*°sabhāyām*), 2557 (*°kshayam*); III, 1674 (*Dharmarājah*), 8521 (*gato V^om prati*), 8548 (*°kshayam*), 9936 (do.), †10224 (*°āditya-Dhaneçvarāṇām*, sc. *āyatanaṇi*), 11996 (*Lokapālaih* . . . *V^oadibhiḥ*), †16788, 16802 (*Y*^o); V, †511 (*Y*^o), 519 (*°am Pitṛṇām* . . . *ādhipatyam dadau Çakraḥ*), 1253 (*Y*^o), 2179 (*°kshayam*), 2308, 2313 (*°kshayam*), 5797 (*°opamaḥ*); VI, 3406 (*°kshayam*); VII, 1179 (do.), 1820 (*°sya grham*), 1988 (*°kshayam*), 2419 (*Y*^o), 2521, 4727 (*rāja*), 6511 (*°kshayam*), 7082 (*°puram*), 8304 (*°kshayam*), 8499 (do., only C.), 8541 (*°kshayam*), 9163 (do.), 9569 (*Y*^o); VIII, 99 (*°kshayam*), 122 (do.), 123 (do.), 129 (do.), 132 (do.), 155 (do.), 162 (do.), 172 (do.), 181 (do.), 185 (do.), 187 (do.), 360 (*°a irasahyāḥ*), †665 (*prshatkaiḥ* . . . *V^odandakalpaiḥ*), 1998 (*°āt dandahastād api*), †4831 (*Kubera-V^o-Vasavūnām tulyaprabhavaḥ*); IX, 1866 (*°m iva krudhām*); XI, 396 (see *Vaivasvata*¹); XII, 168 (*°kshayam*), 174 (do.), 4495 (*Y*^o), 5615 (*api*), 5844 (*yathā*), 7227, †11018, 12413 (*Mrityu-V^oam*); XIII, 1291 (*Y*^o), 1739 (*°sya sadanam*), †3500, †3511, 3521, †3541, 4825 (*°m prāpya*), 4856 (*°sya sadane*), 7486 (*Y*^o).

Vaivasvata⁴, adj. a) ("belonging to *Vivasvat*"): § 588 (*Bhishmavadhap*): VI, 1213, 5802 (*Savitur V^om*, sc. *astram*).—§ 789 (*Putradarçanap*): XV, 333, 903 (*lokam*).—b) ("belonging to *Vaivasvata*¹ [i.e. *Manu*]"): § 695 (*Mokṣadh*): XII, 285, 10272 (*antare*).—§ 717c (*Uparicara*): XII, 337, 12808 (do.).—c) ("belonging to

Vaivasvata [i.e. Yama]: § 611 (Çalyap.): IX, 11, 580 (*jihvāṃ Vṛm iva*). — § 746 (Ānuçāsanik.): XIII, 71, †3492 (*sabham*). — § 757e (Yamaloka): XIII, 102, †4858 (*Samyamani*).

Vaivasvatasya tirtha(m), name of a tirtha. § 733q (Marudgaṇa): XIII, 25, 1725.

Vaivasvatī¹ ("daughter of Vivasvat [Sūrya]") = Tapatī: I, †3791 (T°), 6632 (T°).

Vaivasvatī² (do.) = Çraddhā: XII, 9449 (Çraddhā . . . *Sūryasya dukhila*).

[**Vaiyasvatopākhyāna(m)**] ("story of Manu Vaivasvata"). § 457 (Mārka.). Requested by *Yudhishtīra*, *Mārkaṇḍeya* said: The *maharshi Manu*, *Vivasvat's* son, equal to *Prajāpati* (i.e. *Brahmān*), excelled his father and grandfather in strength, etc. He practised austerities in *Badari*, standing on one foot, etc., for 10,000 years. Once a small fish came to him on the banks of the *Çirīṇī* and asked his protection from the greater fishes. He first reared it in a water vessel, and as it grew larger, he carried it to a large tank, and thence into the *Gangā*, and at last into the ocean. The fish, saying that the world was about to be destroyed, caused him to build a strong ship with a long rope and ascend it with the seven *ṛshis* and the seeds that were enumerated by the *brahmins* of old. The fish then appeared and was recognized by a horn, to which *Manu* tied the noose. And, while there was water everywhere, the fish dragged the boat through the flood for many years, until, advised by the fish, *Manu* tied the ship to the highest peak of *Himavat*, thence called *Naubandhana*. The fish told him that he was *Brahmān*, and caused *Manu* to create (again) by austerities all creatures with gods, *Asuras*, and men. This is the *Matsyakam Purāṇam* (III, 187).

Vaiyāghrapāda (^o*padya*, B.) ("son of Vyāghrapāda") = Upamanyu: XIII, 634 (U°).

Vaiyāghrapadya = Kaṇka (the assumed name of *Yudhishtīra*): IV, †224 (K°), 1141.

Vaiyamaka, pl. (^o*āḥ*), a people. § 295 (Dyūtap.): II, 52, 1869 (brought tribute to *Yudhishtīra*).

Vaiyāsaki ("the son of Vyāsa") = Ūka: XII, 8485 (Ç°), 12044 (Ç°), 12268, 12580.

***vājapeya**, name of a certain kind of soma-sacrifice: II, 233; III, 5031, 5033, 6048, †10660; V, 4058, 4091; XIII, 4927.

Vājasana¹ = Çiva (1000 names¹).—Do.² = Viṣṇu (1000 names).

Vājasani = Kṛṣṇa: XII, 1507.

Vājigrīva = Hayagrīva²: XII, †722, †725, †726, †727, †729.

***vājīn**, pl. (^o*āḥ*) ("horses"). § 127 (Amçāvat.): I, 66, 2632 (the offspring of *Gaundharvi*).

Vajra¹, son of *Viçvāmītra*. § 721b (*Viçvāmītrop.*): XIII, 4β, 251.

Vajra², a Yādava prince (son of *Aniruddha*, acc. to *Hari-varṇa*, v. 9204). § 793 (*Mausalap.*): XVI, 7, 187, 203 (^o*pradhānāḥ*), 214 (*pautram Kṛṣṇasya*), 248, 252 (installed as king in *Indraprastha*). — § 794 (*Mahāprasthānikap.*): XVII, 1, 8, 9 (*Yādavaḥ*, do.).

***Vajra**³, the thunderbolt of *Indra* (selected passages). § 208 (*Astradarçana*): I, 137, 5430 (made from the bones of *Dadhīca*).—§ 221d (*Caitrarathap.*): When the thunderbolt of *Indra* was hurled at *Vṛtra's* head it broke into 1,000 pieces; that which is known in the world as glory, is a portion of the thunderbolt (the hand of the *brahman*, the chariot of the *kshatriya*, the charity of the *vaiçya*, the service

of the *çādra*), therefore the horses of the *kshatriya's* chariot ought not to be slain: I, 170, 6485, 6486, 6487, 6488.—§ 384 (*Agastyop.*): III, 100, 8712 (made by *Tvaṣṭṛ* from *Dadhīca's* bones). — § 634b (*Suvarṇashṭhivisambhavop.*): XII, 31, 1114, 1115, 1116 (*Indra* asked his thunderbolt (in its embodied form) to become a tiger and slay *Suvarṇashṭhivin*).—§ 717b (*Nārāyaṇīya*): XII, 343, VII, †13213 (made by *Dhātṛ* from the bones of *Dadhīca*).—Do.⁴ = Çiva (1000 names¹).

vajra, name of a *vyūha*. § 576 (*Bhagavadgītāp.*): VI, 19, 729 (*vyūhaḥ*).—§ 584 (*Bhishmavadhap.*): VI, 81, 3553 (*vyūham*). Cf. *vajrākhyā*.

Vajrabāhu, a monkey. § 539 (*Kumbhakarṇādivadha*): III, 287, 16414 (devoured by *Kumbhakarṇa*).

Vajrabhṛt = *Indra*, q.v.

Vajraçirsha, a son of *Bhṛgu*. § 747b (*Suvarṇotpatti*): XIII, 85, 4145 (the second son of *Bhṛgu*).

Vajradatta, king of *Prāgyotisha*, the son of *Bhagadatta*. § 785 (*Anugītāp.*): XIV, 75, 2176, 2187, 2191; 76, 2196, 2199, 2200, 2203, 2204, 2214 (vanquished by *Arjuna*, when the latter followed the sacrificial horse). Cf. *Bhagadattaja*, *Bhagadattasuta*, *Bhagadattātmaja*, *Prāgyotishādhipa*.

Vajradhara = *Indra*, q.v.

Vajradharātmaja ("the son of *Indra*") = *Arjuna*: I, 7812; XIV, 2332.

Vajradhārin, **Vajradhṛk** = *Indra*, q.v.

Vajrahasta¹ = *Indra*, q.v.—Do.² = Çiva (1000 names¹).

Vajrahastātmaajātmaja ("the grandson of *Indra*") = *Abhimanyu*: VII, 1704.

vajrākhyā, name of a *vyūha*: VI, 704 (*vyūham*, cf. *vajram*, v. 729).

Vajranābha, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2565.

vajranābha, adj., said of the discus (*cakra*) of *Kṛṣṇa*: I, 8196; VIII, †3853; X, 625; XVI, 60.

Vajranishkambha (V, 3595), v. *Vajravishkambha*.

Vajrapāni = *Indra*, q.v. Add: VI, 1900 (only B., C. has *Cakrapāṇih*).

Vajrasaṅghāta = Çiva (1000 names¹).

Vajravega, a *Rākshasa*, brother of *Dūṣhaṇa* and *Pramāthin*. § 538 (*Kumbhakarṇarāṇagamaṇa*): III, 286, 16405 (*Dūṣhaṇavarajau . . . V°-Pramāthinau*), 16407 (^o*Pramāthinau*).—§ 539 (*Kumbhakarṇādivadha*): III, 287, 16430 (do.), 16433 (^o*Pramāthinoh*), 16434 (*Rākshasaḥ*, slain by *Hanūmat*).—Cf. *Dūṣhaṇānuja* (dual), *Dūṣhaṇāvaraja* (dual), *Rākshas*.

Vajravishkambha, a *Suparṇa*, son of *Garuḍa*. § 564 (*Mātalyop.*): V, 101β, 3595 (so B., C. has by error ^o*nīl*°).

Vajrāyudha = *Indra*, q.v.

Vajrin¹ = *Indra*, q.v.—Do.² = Çiva: XIII, †981, 1245 (1000 names¹), 1262 (do.).

Vajrin², a *Viçvadeva*. § 749 (*Ānuçāsanik.*): XIII, 91η, 4358.

vāka, pl. (^o*āḥ*) ("recitations"): XII, 1613 (*yaṃ vākeṣu anusākeṣu . . . gṛṇanti*, sc. *Kṛṣṇa*).

Vakanaka (XIII, 257) v. *Bakanakha*.

Vākpati ("lord of speech") = *Kṛṣṇa*: XII, 1864.

Vakra, one or more princes. § 233 (*Svayamvarap.*): I, 187, †7019 (present at the *svayamvara* of *Draupadī*); 188, †7051 (do., C. has by error ^o*ktṛ*°). — § 273 (*Rājasūyārambhap.*): II, 14, 575 (*Karāśādhipatiḥ*?, had joined *Jurāsandha*).—§ 567 (*Bhagavadgītāp.*): V, 130f, 4411 (had been slain by *Kṛṣṇa*).—§ 621 (*Rājadh.*): XII, 4c,

113 (came to the svayamvara of the daughter of the Kālīnga king Citrāṅgada). Cf. Dantavakra (?), Karūṣhādhipati (?).
Vakradanta: II, 577 (so B., instead of Dantavakra, q.v.).
Vakrātapa, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 352 (only C., B. has *Cakrātayaḥ*).
Vakshogriva, son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4, 252.
Vālakhilya, pl. (°āḥ) (C. mostly Vāli°, or Bāla°, or Bāli°, certain pigmy r̥shis. § 43 (Garuḍa): I, 29, 1386, 1392, 1398, 1399.—§ 44 (do.): I, 31, 1423.—§ 45 (cf. Āstikap.): *Çaunaka* asked some questions on the omens foreboding fear (cf. § 44). *Sauti* related ("as described in the *Purāṇa*"): Once when *Kaçyapa* was sacrificing from desire of offspring, assisted by the r̥shis, gods, and Gandharvas, *Indra*, who had been appointed to bring the sacrificial fuel together with the *V.* and the other deities insulted the *V.*, whose bodies were of the size of a thumb, all together carrying one single stalk of a pulāṇa leaf (*butea frondosa*), and much afflicted when sunk in the water collected in the footstep of a cow. The *V.* then sacrificed to effect that there should be another *Indra*. *Indra* repaired to *Kaçyapa*; he reminded them that *Brahmān* himself had made *Indra* the lord of the three worlds; the *V.* then declared that their effort had also been meant for the son wished for by him. Meanwhile *Arjuna* and *Garuḍa* were begotten and destined by *Kaçyapa* to become the brothers and helpmates of *Indra* (I, 31): I, 31, 1436, 1441, 1451, 1456, (1457), 1462.—§ 133 (Dushyanta): I, 70, 2863.—§ 134 (Viçvāmitra): I, 71, †2933.—§ 246 (Sundopasandop.): I, 211, 7683.—§ 270 (Brahmasabhāv.): II, 11, 437, 468 (*raḥayaḥ*, in the palace of *Brahmān*).—§ 310b (Sūrya): III, 3, 174.—§ 377 (Dhaumyatīrthak.): III, 90, 8381 (*raḥibhiḥ*, performed a sacrifice on the *Sarasvatī*).—§ 383 (Paraçurāma): III, 99, 8675 (*raḥayaḥ*).—§ 406 (Tīrthayātrāp.): III, 106, 10413.—§ 421b (Ākāṣa-Guṅgā): III, 142, 10903.—§ 602 (Droṇavādhap.): VII, 190, 3728.—§ 615h (Naimisha): IX, 37, 2166.—§ 615u (Skanda): IX, 45, 2510.—§ 641f (Pṛthu Vainya): XII, 59, 2232 (counsellers of Pṛthu).—§ 656 (Khadgotpattik.): XII, 166, 6143.—§ 677 (Mokshadh.): XII, 245, 8903.—§ 717b (Nārāyaṇīya): XII, 349, II, 13564 (*raḥin*).—§ 726 (Ānuçāsanik.): XIII, 10, 442.—§ 730 (do.): XIII, 14, 681 (disregarded by *Indra*, the *V.* gratified *Çiva*, who granted them that they should create a bird that would rob the *amṛta* from *Indra*, cf. § 45).—§ 730g (Upamanyu): XIII, 14, 713 (*nadīm* . . . *V°air nishovitam*).—§ 747b (Suvārṇotpatti): XIII, 85, 4124 (their origin).—§ 751b (Çapathavidhi): XIII, 94, †4551, (4585).—§ 761 (Ānuçāsanik.): XIII, 115, 5604.—§ 768b (Umā-Maheçvarasamv.): XIII, 141, 6488 (°gane, B. °ganaiḥ), 6489 (*sūryamaṇḍale*), 6490 (description).—§ 775 (Ānuçāsanik.): XIII, 166, 7639.
Vālakhilya = Mahāpuruṣa (Mahāpuruṣastava).
Valgujaṅgha, a son of Viçvāmitra. § 721b (Viçvāmitrop.): XIII, 4, 251.
Vāliçikha, a serpent. § 47 (Sarpanāmak.): I, 35, 1553.
Vālikhilya, v. Vālakhilya.
Vālin¹, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (among the Daityas and Dānavas present in the palace of *Varuṇa*).
Vālin², a monkey king, brother of *Sugrīva*. § 316 (Kirmiravadhup.): III, 11, 432 (°-*Sugrīvayor bhātror yathā strikāṅk-śhiṇor purā*).—§ 425 (Hanūmad-Bhīmasamv.): III, 147, 11194 (*Çakraputrām*).—§ 435 (Yakshayuddhap.): III, 157,

11510 (°-*Sugrīvayor bhātror purā strikāṅk-śhiṇor yathā*).—§ 530 (Viçvāvasumokshap.): III, 279, 16089 (*vānara-rājasya hemamālinaḥ*).—§ 531 (Rāmopākhyānap.): III, 280, 16106, 16108, 16110 (*hemamālī*), 16122 (°-*Sugrīva*), 16127 (°in acc.), 16128, 16129, 16131 (*hate*) (*V.* had deprived *Sugrīva* of his kingdom and his wife *Tārā*. Accompanied by *Rāma*, *Sugrīva* engaged in an encounter with *V.*, who was slain by *Rāma*).—§ 534 (Hanūmatpratyāgamana): III, 282, 16203 (*nihataḥ*), 16206 (°-*mārgeṣa*).—§ 534b (Madhuvana): III, 282, 16223 (*rakshitām V°nā yat*, sc. *Madhuvana*).—§ 535 (Setubandhana): III, 283, 16270 (*çvasuro V°ah* . . . *Susheṇaḥ*).—§ 540 (Indrajitvadhā): III, 288, 16454 (°-*ah sutah*, i.e. *Āṅgada*).—§ 551 (Kicakavadhā): IV, 22, 752 (°-*Sugrīvayor bhātror pureva kapisimhayoh*, sc. *bāhuyuddham*).—§ 600 (Ghaṭotkacavadhā): VII, 178, 8102 (*yathā* . . . *V°-Sugrīvayoh purā*, sc. *yuddham*).—§ 603 (Nārāyaṇāstramokshap.): VII, 196, 9063 (*Rāmo V°vadhā yadev*, all. to § 531).—§ 615 (Gadāyuddhap.): IX, 55, 3107 (°-*Sugrīvayoh*, sc. *sadṛçakarmūṇau*). Cf. *Çakraputra*.
Vāliputra ("the son of *Vālin*") = *Āṅgada*: III, 16224 (°).
Vālisuta (do.) = *Āṅgada*: III, 16451 (°).
Valkala, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 369 (C. has *Kalkalāḥ*).
Valkalājīnadhārin, **Valkalājīnavāsas** = *Çiva* (1000 names).
Vallabha, an ancient king. § 721b (Viçvāmitrop.): XIII, 4, 204 (son of *Bālākūçya* and father of *Kuçika*).
Vallabha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9, 370 (C.: *Mallavāç caiva tathavāpāra-V°ah*; B.: *Ballavāç . . . apāra-Ballavāḥ*).
Vallyah (pl.) = *Çiva* (1000 names).
Vālmika, a r̥shi. § 562 (Bhagavadyānap.): V, 83, 2946 (worshipped *Kṛṣṇa*). Cf. next.
Vālmiki, a r̥shi. § 61 (Sarpasattra): I, 55, †2110 (°-*vat*).—§ 266 (Çakrasabhāv.): II, 7, 297 (in the palace of *Indra*).—§ 376 (Tīrthayātrāp.): III, 85, 8262.—§ 599 (Jayadruthavadhā): VII, 143, 6019 (*purā gītāḥ çloko V°inā*, a verse of his quoted).—§ 637 (Rājadh.): XII, 47, 1595.—§ 664 (Mokshadh.): XII, 207, 7521.—§ 730 (Ānuçāsanik.): XIII, 18, 1303 (was denounced as one guilty of brahmanicide, but was cleansed, having sought the protection of *Çiva*). Cf. *Bhārgava* (additions).
Vālmiki², a *Suparṇa*, son of *Garuḍa*. § 564 (Mātalyop.): V, 101, 3596.
Vāma¹. § 717b (Nārāyaṇīya): XII, 343, 13261 (°-*adeçitamārgeṣa*, Nil. explains *V.* = *Vāmadeva* (= *Çiva* ?)).
Vāma², a r̥shi. § 775 (Ānuçāsanik.): XIII, 166, 7571 (one of the r̥shis of the north, only C., B. *Ramaḥ*).
Vāma³ = *Çiva* (1000 names).
Vāmā, a matr. § 615u (Skanda): IX, 46, 2630.
Vāmadeva¹, a r̥shi. § 266 (Çakrasabhāv.): II, 7, 298 (in the palace of *Indra*).—§ 461 (Vāmadevacarita): III, 192, †13180, †13181 (*°açramam*), †13186, (†13187), †13188, (†13189), (†13191), †13192, (†13193), (†13195), †13196, †13197, †13199, †13200, †13201, (†13202), †13203, (†13205), (†13207), †13208, (†13209) (how *V.* got back his *Vāmya* horses).—§ 527 (Rāmopākhyānap.): III, 277, 15981 (*Vaçiṣṭha-V°ābhyām*).—§ 543 (Rāmābhisheka): III, 291, 16597 (*V°çishṭho V°aç on*).—§ 562 (Bhagavadyānap.): V, 83, 2946 (do., worshipped *Kṛṣṇa*).—§ 641 (Rājadh.): XII, 92, 3464 (*itihāsam . . . gītām . . . V°ome*), 3465 (*maharāṣim*), 3467, (3468); 93, (3482); 94, (3522), 3534 (instructed *Vasumanas*).

Vāmadeva¹, a prince. § 279 (Arjuna): II, 27, 1020 (in the north, vanquished by Arjuna on his digvijaya).

Vāmadeva² = Īva (1000 names²).

[**Vāmadeva-carita(m)**] ("the history of Vāmadeva").

§ 461 (Mārkaṇḍeyas.). As *Yudhiṣṭhira* wished to hear about the greatness of *brahmins*, *Mārkaṇḍeya* related: King *Parikṣit* (B. *Parikṣit*), in *Ayodhyā*, of the race of *Iksvāku*, was, in the forest, led far away by a deer, and by a tank met with a beautiful maiden, who came along singing. He married her after having given her the pledge not to let her see, water, and having arrived at his capital he lived with her in privacy, and nobody could obtain any interview with him. His chief minister, having found out the matter, made an artificial forest, with a tank covered with a net of pearls, and showed it to the king. The king told his wife to plunge into this tank. She did so, and did not reappear. When the water had been baled out a frog was found. The king ordered all frogs to be slaughtered. *Ayu*, the king of the frogs, in the shape of an ascetic (quoting two *śloka*s: "Do not wish to kill the frogs, etc."), told him that the queen was his daughter *Suśobhanā*, who had deceived many kings. She was restored to the king, but *Ayu* cursed her, saying: "Thy offspring shall prove disrespectful to brahmins." *Parikṣit* begot three sons on her: *Čala*, *Dala*, and *Bala*. Having installed *Čala* on the throne, *Parikṣit* retired to the wood. One day, *Čala*, as he could not overtake a deer, forced his charioteer to indicate to him, to whom the *Vāmya* horses belonged. He borrowed them from the *ṛṣhi Vāmadeva* and caught the deer, but did not return them. After a month, *Vāmadeva* in vain sent his disciple *Ātreya*, and then came himself, and asked for the steeds. The king, saying that such horses were not fit for brahmins, in vain offered to give him two bulls, then four asses or four mules, and as he threatened to let him be killed, *Vāmadeva*, saying that *brahmins* could not be punished, let four *Rākṣasas* slay him with their lances. *Dala*, whom the *Iksvākus* installed on the throne, attempted to shoot *Vāmadeva* with a poisoned arrow, but shot his own son *Čyenajit*, and was unable to discharge another poisoned arrow. Then he gave way, and, advised by *Vāmadeva*, he touched his queen with the arrow and was thus purified of his sin. The queen obtained the boon from *Vāmadeva*, that she might prevail upon her husband that they both should serve the *brahmins*, and he be freed from his sin, and that *Vāmadeva* should think of their weal. The king became glad and restored the *Vāmya* horses (III, 192).

Vāmadeva(m) upākhyāna(m) ("the episode relating to Vāmadeva"). § 10 (Parvassagr.): I, 2, 332 (entered among the parvas of the fifth book, but not found there, presumably Vāmadevacarita (III, ch. 192) is meant).

Vāmaka, name of a caste: XIII, 2622.

Vāmana¹, a serpent. § 47 (Sarpanāmak.): I, 35, 155 (enumeration).—§ 564 (Mātaliyop.): V, 103γ, 3626, 3639 (*dauhitro Vasya*, i.e. Sumukha).

Vāmana², name of a tirtha. § 370 (Tirthayātrāp.): III, 84, 8108.

Vāmana³, a Suparna, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3595.

Vāmana⁴, name of one of the elephants of the quarters. § 564 (Mātaliyop.): V, 99, 3561 (of the race of Supratika).—§ 575c (Samā): VI, 12, 475 (*cakaro . . . diggajā . . . Vamanairācatādayā*).—§ 581 (Bhīṣmavadhap.): VI, 64μ, 2866 (among the world elephants (*dinnagan*) produced by

way of illusion by Ghuṭotkuc).—§ 599 (Jayadrathavadhap.): VII, 121ζ, 4829 (*asya*, sc. *kula jālāḥ*, sc. *kuñjarottamāḥ*).

Vāmana⁵, a mountain in Krauñḍadvīpa. § 575 (Bhūmip.): VI, 12η, 459, (θ), 462. Cf. *Vāmanaka*².

Vāmana⁶ ("the dwarf") = Viṣṇu (Kṛṣṇa) (with reference to his avatāra as a dwarf in order to deceive Bali): III, 6073, [15840 (*akṛtiḥ*), 15842 (*tanuḥ*), 15843 (the story of the avatāra related in full), 17462 (*rupena*)]; XII, 1510, 7543, 12968 (sixth avatāra of Viṣṇu); XIII, 5379, 6008, 6013, 6966 (1000 names).

Vāmana⁷ = Īva: XIII, 1184 (1000 names²); XIV, 193.

Vāmana⁸, adj. ("relating to the dwarf, [viz. Viṣṇu incarnate as such]"): III, 8759 (*vapuḥ*), 15847 (*pradurbhavaḥ*); XII, 13673 (sc. *rūpaḥ*); XIII, 6016 (*rūpaḥ*).

Vāmana, pl., a people. § 578 (Bhīṣmavadhap.): VI, 51ν, 2105 (*koçalāḥ*, B. has *Ambaṣṭha*²).

Vāmanaka¹, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6073.

Vāmanaka² = Vāmana⁴: VI, 459.

Vāmanikā, a mātṛ. § 615u (Skanda): IX, 46θ, 2641.

Vamça = Īva (1000 names²).

Vamçā, one of the daughters of Prādhā. § 102 (Amçāvat.): I, 65, 2553.

Vamçagulma, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8151.

Vamçakara = Īva (1000 names²).

Vamçamūlaka, a tirtha. § 364 (Tirthayātrāp.): III, 83, 6011.

Vamçanāda = Īva (1000 names²).

Vamçavardhana = Viṣṇu (1000 names).

Vāmya, dual (*au*), the horses of Vāmadeva. § 461 (Vāmadevacarita): III, 192, ††13180, ††13182, ††13184, †13187, †13190, †13193, †13197, †13200, †13211.

Vanamālīn¹ ("wearing a garland of forest flowers") = Balarāma: I, 7950; III, 10240 (*Halī*); IV, 2356 (*Halayudhaḥ*); VII, 412 (*Halī Rāmaḥ*); IX, 2845.—Do.² (do.) = Īva: VIII, 1445.—Do.³ = Viṣṇu (1000 names).

***vānara**, pl. (*āḥ*) ("apes"). § 112 (Amçāvat.): I, 66, 2571 (among the offspring of Pulastya).—§ 127 (do.): I, 66, 2628 (among the offspring of Huri).

Vānaradhvaḥ, Vānaraketana, Vānaraketu = Arjuna, q.v. (cf. VI, 3585).

Vānarapravaradhvaḥ = Arjuna: VII, 742.

Vānararshabhalakṣhaṇa = Arjuna: VII, 5101.

Vānaravaryaketana = Arjuna: XIV, 1533.

Vanaspatī = Mahāpuruṣa (Mahāpuruṣastava).

Vanaspatinām patih = Īva: VII, 9539.

Vānava (P); pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 362 (*Vānavādaraḥ*), which by PCR. is taken as one name; cf. Darva, pl.).

Vanavāsaka (*oika*, B.), pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, 9ν, 366 (in the south).

Vanāyu¹, an Asura. § 93 (Amçāvat.): I, 65, 2538 (among the sons of Danu).

Vanāyu², a prince. § 141 (Purūravas): I, 75, 3149 (5th son of Purūravas and Urvaci).

Vanāyu³, pl. (*avāḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only B., C. has *Vādayanāḥ*).

Vanāyujā (C. also *Vādayujā*). adj. ("born in the country of the Vanāyus") said of horses. VI, 3974 (*vājinaḥ*, C. *Vā*²); VII, 1574 (*śādhuvāhinaḥ*, C. *Vā*²), 4631 (*hayacarāḥ*, C. *Vā*²); VIII, †200 (sc. *açvāḥ*), †4285 (*açvān*).

Vandanā, name of a river. § 574 (Jambūkh.): VI, 9λ, 325 (only B., C. has *Gaṇḍakīṇ*).

Vandī or **Vandin** (*B°*, B.), a sūta, son of Varuṇa. § 11 (Purvaśaṅgr.): I, 2, 449.—§ 412 (Aśtāvakra): III, 132, †10600 (*°im*), †10601 (do.), †10602 (do.), †10612; 133, †10625 (*°ah*), 10633, 10634, †10638, †10639, †10640, †10641, †10642, †10650; 134, †10651 (*°im*), †10652, †10656 (*°im*), †10657, (†10658), (†10660), (†10662), (†10664), (†10666), (†10668), (†10670), †10670, †10673, (†10674), †10679, 10680, (†10681), †10687 (having defeated many brahmins in controversies and let them be thrown into water, he was himself defeated by Aśtāvakra, and merged then into water, having declared that he was the son of Varuṇa, and that the brahmins had been drowned in order that they might see the great sacrifice of Varuṇa). Cf. Sauti.

***vandin** (*b°*, B.), pl. ("bards"): I, 3112, 3287, 8141 (only B.); III, 14896; V, 3144, 7620; VI, †747, 3843; VII, 176, 2517, 2739, 2938, 2939 (only C.), 2996; VIII, 12, 392, 1373, 1513; IX, 3402; XI, 458, 467, 667; XII, 1323, 1376, 2233; XIII, 2573, 2821, 5768; XIV, 402, 1896, 2051; XV, 624.

Vāneya, pl. (*°āh*), a class of munis: IX, 2183 (*mumibhiḥ*).

Vaneyu, a prince. § 150 (Pūruvaṅg.): I, 94, 3700 (fifth son of Raudrācva and Ghṛtācī).

Vaṅga¹, a prince. § 170 (Dirghatamas): I, 104, 4219 (born by Sudeshṇā, the wife of Buli from Dirghatamas), 4220 (after him the country of the Vaṅgas is named).

Vaṅga², a Vaṅga king of the past. § 277 (Jarāsandhavadhāp.): II, 21, 804 (*Anga-V°ādanyaḥ . . . pura*). Cf. the prec.

Vaṅga³, the Vaṅga king at the time of Yudhishtira. § 264 (Sabhākriyāp.): II, 43, 119 (*Anga-V°au*, waited upon Yudhishtira), 120.—§ 287 (Rājasūyikāp.): II, 34, 1270 (came to the rājasūya of Yudhishtira).—§ 585 (Bhishmavadhāp.): VI, 92, 4104 (*vājñā*).

Vaṅga⁴, the country of the Vaṅgas. § 170 (Dirghatamas): I, 104, 4220 (named after Vaṅga¹).

Vaṅga (mostly *B°* in C.), pl. (*°āh*), a people. § 249 (Arjunavanavāsap.): I, 215, 7820 (*Anga-V°Kaliṅgeshu yāni tīrthāni*).—§ 273 (Rājasūyārambhāp.): II, 14, 584 (*°Pundra-Kīrāteshu vājñā . . . Paundrakō Vāundevah*).—§ 290 (Çicupālavadhāp.): II, 44, 1527 (*V°āṅgavishaya-dhyakṣam . . . Karṇam*).—§ 295 (Dyūtap.): II, 52, 1872 (brought tribute to Yudhishtira), 1874.—§ 342 (Indralokābhigamanāp.): III, 51, 1988 (*sa-V°āṅgān*, had been present at the rājasūya).—§ 515 (Karnadigvijaya): III, 254, 15243 (vanquished by Karṇa on his digvijaya).—§ 561g (Sahadeva): V, 50, 1896 (only C. (*B°*), B. has *Angān*, had been vanquished by Sahadeva).—§ 574 (Jambūkh.): VI, 9μ, 353.—§ 585 (Bhishmavadhāp.): VI, 91, 4074 (*°āṇām adhipah*); 92, 4102 (do., fought with Ghaṭotkaca), 4107 (*°āṇām icvaraḥ*, do.).—§ 589 (Droṇābhishekap.): VII, 11ν, 396 (had formerly been vanquished by Kṛṣṇa).—§ 592 (Sarpçaptakavadhāp.): VII, 24, 1052 (had sided with Duryodhana).—§ 595 (Shoḍaçarāj. v. Rāma Jāmadagnya): VII, 70β, 2436 (*Anga-V°Kaliṅgān*, had been slain by Rāma).—§ 600 (Ghaṭotkacavadhāp.): VII, 161δδ, 7206.—§ 604 (Karṇap.): VIII, 8, 236 (had been vanquished by Karṇa and caused to pay tribute to Duryodhana).—§ 605 (do.): VIII, 17, †671 (*Kaliṅga-V°āṅga*); 22κτ, 863.—§ 608 (do.): VIII, 70, †3500 (*Kaliṅga-V°āṅga*).—§ 785 (Anugītāp.): XIV, 82, 2464 (*samudratīreṇa*, vanquished by Arjuna when he guarded the sacrificial horse).

Vaṅgādhipa ("the king of the Vaṅgas"). § 233

(*Svayamvarap.*): I, 187, †7020 (sought to win Draupadī at her *svayamvara*).

Vaṅgarāja (do.). § 280 (Bhīmasena): II, 30, 1097 (vanquished by Bhīmasena on his digvijaya).

Vāṇī¹, a river. § 574 (Jambūkh.): VI, 9λ, 328 (only B., C. has *Vīṇam*).

Vāṇī² ("speech") = Sarasvatī²: II, 451 (*saptavidha*); IX, 2389 (do., the river Sarasvatī identified with *V.*), 2471 (*kevala*).

Vaṇija = Çiva (1000 names²).

Vaṅkshu, a river, probably the Oxus. § 295 (Dyūtap.): II, 51, 1840 (*vāṇbhān . . . V°īrasamudbhavān*), 1846 (*vāṇbhān . . . V°īranivāsinaḥ* [*Vāṅka*[°] and *Vāṅkahu*[°]], only C.).—§ 775 (Ānuçāsanik.): XIII, 166α, 7648 (B. *Cukshuh*).

Vapu, an Apsaras. § 191 (Arjuna): I, 123, 4819 (danced at the birth of Arjuna).

Vapus = Çiva (1000 names²).

Vapushmatī, a mātṛ. § 615u (Skanda): IX, 46, 2629.

Vapushtamā, the wife of Janamejaya Pārikshita. § 52 (Janamejaya): I, 44, †1809 (daughter of the Kāçi king Suvarṇavarman), †1810 (married to Janamejaya), †1812.—§ 160 (Pūruvaṅg.): I, 95, ††3838 (by Janamejaya, mother of Çatānīka and Çaṅkukarga).

Vara = Çiva: XII, 10373 (1000 names²); XIII, 1144 (1000 names²), 1151 (do.), 1210 (do.), 1251 (do.), 1252 (do.); XIV, 197, 210.

Varā, a river. § 574 (Jambūkh.): VI, 9λ, 333.

***Varada**¹, adj. ("boon giving") said of various gods: = Çiva (1000 names²⁻³), = Indra: XII, ††13211 (*°a*), = Sūrya: III, 154, = Viṣṇu (1000 names).—Do. fem. (*°ā*), said of a goddess: = Durgā (*Umā*): IV, 194; VI, 811.

Varada², a warrior of Skanda. § 615u (Skanda): IX, 45η, 2566.

Varadā, a river. § 370 (Tīrthayātrāp.): III, 85, 8177 (*°saṅgame*, a tīrtha).

Varadāna, a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5005, 5006.

Varadhāna (VI, 2405), error in C. for Vaṭadhāna.

Varāha¹, a muni. § 264 (Sabhākriyāp.): II, 4α, 112 (waited upon Yudhishtira).

Varāha², a mountain. § 277 (Jarāsandhavadhāp.): II, 21, 799 (near Girivraja).

Varāha³, an Asura (?). § 673 (Bali-Vāsavaṣṭv.): XII, 227α, 8264 (among the ancient rulers of the earth; *Varāho* 'çraḥ, C., B. has *Varāhaçraḥ*).

Varāha⁴ ("the boar") = Viṣṇu (Kṛṣṇa) (in his avatāra as a boar): I, 1216 (*°rāpiṇa*); III, 10927 (*Va°* both C. and B., *ekaçṛṇḡgaḥ*), 10944 (*ekaçṛṇḡgaḥ*, the story of the avatāra related in full), 15830 (*°vapusham*, the story of the avatāra related in full), 17205 (*Va°*, C. = Kṛṣṇa); VI, 3027 (= Kṛṣṇa); XII, 1506 (do.), 1635 (*yajñāṅgaḥ*), 7617, 7621, 13114 (*ekaçṛṇḡgāya*, = Kṛṣṇa), 13450 (*mahā°*); XIII, 6013 (cf. 6008), 6858 (*mahā°*).—Do. (do.) = Çiva (1000 names²).

Vārāha¹ (III, 10927, 17205) v. Varāha⁴.

Vārāha² ("named after the boar"), name of one or more tīrthas. § 362 (Tīrthayātrāp.): III, 83, 5088 (*tīrtham*, there Viṣṇu formerly stood in the form of a boar).—§ 377 (Dhaumyatīrthak.): III, 88, 8332 (*tīrthe*, on Payoṣṇī, there Nṛga performed sacrifices).

Vārāha, adj. ("relating to the boar", soil. *rāpaṃ*, etc., viz. Viṣṇu's): III, 5088, 8757, 12960, 15829; XII, 7619, 7633, 13252, 13410, 13673; XIII, 6016.—Do., said of mātṛs: IX, 2656.

Varāhāgva, v. **Varāha**°.

Varāhadhvaja ("having a boar in his banner") = Jayadratha: VII, 6208 (cf. VI, 4134).

Varāhaka, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhrtarāshṭra's race).

Varāhakarna, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 9, 398 (in the palace of Kubera).

Varāhaparvata (V^o, B.), a mountain. § 717b (Nārāyaṇīya): XII, 346, 13422.

Varāhāvatāra(h) ("Viṣṇu's incarnation as a boar"). § 422 bis (Gandhamādanapr.). Asked by *Yudhisṭhira Lomaça* related: In the *Kṛta yuga*, when the primeval deity (*Ādidevaḥ purāṇaḥ*) assumed the function of *Yama*, the creatures did not die, and multiplied to such a degree that the *Earth* sank 100 *yojanas*. She applied to *Nārāyaṇa* (= Viṣṇu), who, in the shape of a boar with a single tusk (*ekaçṛṅga*), lifted her up by means of that. The gods, with the *ṛṣhis*, became afraid of the agitation produced, but learnt the matter from *Brahmān*, and with him they went to *Nandana*, there *Viṣṇu* was sitting in the shape of a boar with *Çrīvatsa* on his breast, together with *Suparna*, and having seen him they returned home (III, 142).

Varajānuka, a muni. § 264 (Sabhākriyāp.): II, 4a, 108 (waited upon Yudhisṭhira, only C., B. has *Ghaṭaj*°).

Varamālyagandhavastra = Çiva (1000 names°).

Vārana, name of a country (?). § 555 (Sainyodyogap.): V, 19, 600 (among the regions which were overrun by the army of the Kurus).

Vārāṇhvaya ("named after the elephant"), adj. (sc. nagara) or subst. = Hāstinapura: III, 15083; V, 6002; XV, 1098 (*nagaraṃ*).

Vārāṇasāhvaya (do.), adj. (sc. pura) or subst. = Hāstinapura: I, 4966 (*puram*); III, 11326, 17168; IX, 3148; XIII, 7705 (*puram*); XIV, 1501, 1936 (*puram*), 2057 (do.), 2435.

Varāṇasī, a river. § 574 (Jambūkh.): VI, 9λ, 338 (only B., C. has *Varuṇam Asṭm*).

Vārāṇasī, a city in the country of the Kāçis, the present Benares. § 167 (Vicitravīryoparāma): I, 102, 4084 (the residence of the father of Ambā, etc.).—§ 370 (Tirthayātrāp.): III, 84, 8056 (a tirtha).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1883 (*nagarī*, burnt by Kṛṣṇa).—§ 561 (Yānasandhip.): V, 50, 2007 (*Kāçipati rāja V^oyām*).—§ 589g (Dhṛṣṭadyumna): VII, 10, 364 (at V. Dhṛṣṭadyumna had vanquished the son of the Kāçi king).—§ 630 (Rājadh.): XII, 27, 807 (at V. Bhīṣma had challenged all the kings, all. to § 167).—§ 680b (Tulādhāra-Jājalisāp.): XII, 262, 9284, 9287, 9319, 9321 (the abode of Tulādhāra).—§ 730 (Ānuçāsanik.): XIII, 14k, 694 (Indra worshipped Çiva in V.); 18κκ, 1333 (in V. Çiva made grants to Jāigīshavya).—§ 736b (Vīṭahavyop.): XIII, 30, 1955 (built by Divodāsa).—§ 763b (Maitreyabhikṣhā): XIII, 120, 5795.—§ 778b (Samvartta-Maruttīya): XIV, 6, 141 (the abode of Çiva), 146 (*purīm*). Cf. Kāçinagara, Kāçipura, Kāçipurī.

Vārāṇavata, a city. § 11 (Parvasaṅgr.): I, 2, 377 (*ṽatirāyām*).—§ 71 (Ādivaṇçvatāraṇap.): I, 61, 2250 (all. to § 213).—§ 158 (Pūruvaṇç.): I, 95, ††3822 (all. to § 213).—§ 213 (Jatugṛhap.): I, 141, 5647; 142, 5675, 5685, 5694; 143, 5697, 5698, 5700, 5702, 5703, 5710, 5714; 144, 5720, 5721, 5729; 145, 5737, 5767; 146, 5768, 5772; 150, 5867, 5874; 151, 5904 (the burning of the lac house in V.).—§ 215 (Bakavadhap.): I, 162, 6257 (all. to § 213).—§ 305 (Anudyūtap.): II, 78, 2573 (there Yudhi-

sthira had been instructed by Vyāsa).—§ 317 (Arjunābhigamanap.): III, 12, 546 (all. to § 213).—§ 556 (Sañjayayānap.): V, 31, 934 (among the five villages which the Pāṇḍavas asked for, cf. 2595).—§ 561 (Yānasandhip.): V, 50, 1989 (all. to § 213).—§ 562 (Bhugavadyānap.): V, 72β, 2595 (cf. 934); 82ζ, 2877 (do.).—§ 567 (do.): V, 128γ, 4271 (all. to § 213).—§ 589f (Yuyutsu): VII, 10, 362 (in V. Yuyutsu had fought with many kings).—§ 608 (Karpap.): VIII, 91α', 4753 (all. to § 213).—§ 613 (Gudāyuddhap.): IX, 33i, 1931 (do.).—§ 615 (do.): IX, 56ρ, 3158 (do.).—§ 617 (Aishikup.): X, 11δ, 597 (do.).

Vārāṇavataka, adj. ("belonging to Vārāṇavata"). § 213 (Jatugṛhap.): I, 146, 5770 (*janāḥ*); 148, 5835 (do.).

Varāṅga = Viṣṇu (1000 names).

Varāṅgi, a princess, daughter of Dṛṣhadvāt and wife of Saṃyāti. § 156 (Pūruvaṇç.): I, 95, ††3767 (*Dṛṣhadvāt dukhitarāṃ*).

Vārāpāçyāpavāha(P), pl. (°āḥ), names of peoples. § 574 (Jambūkh.): VI, 9μ, 352 (so C., B. has *Vārāçyāyavāha*°).

Varaprada = Mahāpuruṣa (Mahāpuruṣastava).

Varāroha = Viṣṇu (1000 names).

Varātivaradā = Çiva (1000 names°).

Vārāçyāyavāha, pl., v. Vārāpāçyāpavāha.

Varavarṇinī = Durgā (Umā): VI, 797.

Vāravatya, a river. § 268 (Varuṇasubhāv.): II, 9, 374 (present in the palace of Varuṇa).

Varayu, a king. § 562 (Bhagavadyānap.): V, 74γ, 2731 (*Mahaujanām*, among the wicked kings who annihilated their kinsmen and relatives).

Varcas¹, son of Soma. § 116 (Vasu, pl.): I, 66, 2586 (*Somanya sulaḥ*, with Manoharā, father of Çiçira, Prāṇa, and Ramaṇa [or of Varcasvin (?) q.v.].—§ 130g (Abhimanyu): I, 67, 2747 (*Somaputraḥ*, incarnate as Abhimanyu), 2750.—§ 795 (Svargārohaṇap.): XVIII, 5μ, 165 (*Somaputraḥ* . . . so 'bhimanyuḥ). Cf. Somaputra.

Varcas² = Suvarcas: III, 14164.

Varcas³, son of Sucetas. § 736b (Vīṭahavyop.): XIII, 30, 2000 (son of Sucetas and father of Vihavya).

Varcasvin¹, son of Varcas¹ (?). § 116 (Vasu, pl.): I, 66, 2586. (PCL. takes *varcasvin* as adj. ("resplendent") and attributive of Varcas; according to Blt. V^o is the name of the son of Varcas (cf. Hariv. v. 155 and 12483), and as such father of Çiçira, etc.; see Varcas¹).—Do.² = Çiva (1000 names°).

Vārddhakshatri = Jayadratha, q.v.

Vārddhakshemi, a Vṛṣṇi prince. § 232 (Svayamvarap.): I, 186, 6989 (came to the svayamvara of Draupadī).—§ 572 (Rathātīrathasāṅkhyānap.): V, 171, 5909 (a mahārutha in the army of Yudhisṭhira).—§ 5°9 (Dronābhikṣhekap.): VII, 10, 360 (only B.; = Anādhṛṣṭīr).—§ 592 (Samçaptakavadhap.): VII, 21μ, 916; 23o, 985 (proceeded against Droṇa, description of his horses); 25, 1114 (*Vārddhneyam*, fought with Kṛpa).—§ 604 (Karpap.): VIII, 9, 178 (had been slain). Cf. Vārddhneya.

Vardhakin = Çiva (1000 names°).

Vardhamānadvāra, name of a gate in Hāstinapura. § 787 (Āçramavāṣap.): XV, 16, 443.

Vardhamānapuradvāra = do. § 194 (Pāṇḍu): I, 126, 4905.—§ 308 (Āraṇyakap.): III, 1, 10.

Vardhana¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2540 (given to Skanda by the Açvins).—Do.² = Çiva (1000 names°).—Do.³ = Viṣṇu (1000 names).

Varenya¹ = Çiva (1000 names°).—Do.², according to BR.

name of the sixth son of Bhṛgu. § 747b (Suvānotpatti): XIII, 86n, 4146 (PCR. takes it as adj. to Çukra). Cf. Vibhu.

Vargā, an Āpsaras. § 250 (Arjunavanavāsap.): I, 216, (7853), 7853; 217, (7861), (7872) (V., etc., had been cursed by a brahman and become crocodiles, but were delivered by Arjuna).—§ 269 (Vaiçravanāsabhāv.): II, 10, 394 (in the palace of Kubera).

Varin (B., C°), a Viçvadeva. § 749 (Ānuçāsani): XIII, 91, 4358.

Vāriṇa ("lord of waters"): Varuṇa: XIII, 7259.

Vārishena (B. *Vārisena*), an ancient king. § 267 (Yamasabhāv.): II, 8, 331 (in the palace of Yama).

Varishtha = Kṛṣṇa: XII, 1507.

Varishtha, son of Manu Cākshusha. § 730 (Ānuçāsani): XIII, 18xx, 1315 (*Cākshushanya Manoh suta*).

Varitāksha, an Asura (?). § 673b (Bali-Vāsavaśamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Vārkaṣī ("born of a tree"), a daughter of a muni. § 237 (Vaiivāhikap.): I, 196, 7266 (*muniḥ*, wife of the ten Pracetases, acc. to Harivaṃṣa, v. 96 foll., her name is Mārīṣhā).

Varmaka, pl. (°āḥ), a people. § 280 (Bhīmasena): II, 30, 1087 (in the east, vanquished by Bhīmasena on his digvijaya).

Varnāgramānām vidhivat prthak karmanivartī = Īiva (1000 names¹).

Varnadhara = Mahāpuruṣa (Mahāpuruṣastava).

Varnakara = Īiva (1000 names¹).

Varnātman = Kṛṣṇa: XII, 1656.

Varnavarāḥ (pl.) = Īiva (1000 names¹).

Varnavibhāvin = Īiva (1000 names¹).

Vārshaganya, a yahi. § 707 (Mokshadh.): XII, 319β, 11782 (had instructed Viçvāsu).

Vārshaparvanī = Çarmisthā, q.v.

Vārshpeya, the charioteer of Nala, afterwards of Ituparna. § 346 (Nalopākhyānap.): III, 60, 2281, 2282, 2283, 2292 (*Nalasārathī*).—§ 347 (do.): III, 61, 2297.—§ 349 (do.): III, 67, 2640 (*°Nivalau*).—§ 351 (do.): III, 71, 2793 (*sūtam*).—§ 2796, 2805, 2806 (*saha-°Vāsārathī*).—§ 352 (do.): III, 72, 2811, 2822, 2824 (*°sārathī*).—§ 353 (do.): III, 73, 2869, 2883, 2885 (*sūtaputram*), 2887; 74, 2902.

Vārshpeya ("the son of Vārshpeyī") = Abhimanyu: XIV, 1828.

Vārshpeya ("of the Vṛṣṇi race") = Balurāma: V, 5388 (*Rauhiṇya*); X, 506 (preceptor of Duryodhana).

Vārshpeya (do.): Cektāna: VI, 3715 (C°).

Vārshpeya (do.) = Kṛṣṇa: I, 7430, 7891, 7899, 8068 (*°Parthayoh*), 8084 (*°Parthan*), 8293; II, 27, 644, 788, 809, 1222, 1332 (K°), 1335, 1338, 1378, 1591, 1888 (*Vāsudeva*); III, 497, 869, 12597, 13003 (K°); V, 100, 138, 2816, 2821, 2851, 3003, 3060, 3070, 3115, 3130, 3155, 3166, 3243, 3246, 3272, 4128, 4369, 4650, 4755, 4769, 4783, 4809, 4811, 4839, 4842, 5216, 5361, 5383, 5464; VI, 872, 986, 1982, 1993 (*Vāsudeva*), 2035, 2044, 2132, 2133, 2571, 3564, 3742, 4906, 4933, 4937, 4944, 5228 (*Vāsudeva*); VII, 415, 2944, 2958, 3284, 3354 (*Vāsudeva*), 3486 (*Parthayoh*), 6323, 6420, 6460 (only C.), 8077, 8268 (K°), 8327, 8328, 8866 (*Vāsudeva*); VIII, 1331, 1351, 1631, 1956, 2194, 2868, 3756, 4041 (*Vāsudeva*), 4487; IX, 344, 1319, 1468, 1802, 3370 (*sa-°Vāsāḥ*), 3376, 3520; X, 509 (K°); XI, 492, 508, 530; XII, 1712, 1807, 1884, 1941, 3036 (K°), 13277; XIII, 1292, 2033; XIV, 468, 1515 (*Kurupungavau*), 1536, 1537, 1768, 1773, 1817, 1962, 1970, 1991, 1996.

Vārshpeya (do.) = Sātyaki: I, †194 (*Yuyudhanam*); V, 5708 (do.); VI, 2469, 3189, 3263, 3618, 4631, 4639, 4769, 4760, 4761; VII, 3555 (S°), 3557, 4179, 4197, 4217, 4224, 4719, 4725, 5109 (S°), 5943 (S°), 5963, 6010, 6334, 8802, 9181.

Vārshpeya (do.) = Vārddhakahemi: VII, 1114 (F°), 1115.

Vārshpeya, dual (°au) = Kṛtavarman and Sātyaki: IX, 934.

Vārshpeya, adj. ("relating to Vārshpeya [i.e. Kṛṣṇa]"). § 687 (Mokshadh.): XII, 210, 7652 (*itihāsam*), 7654 (scil. do.).

Vārshpeya, pl. (°āḥ), a people = Vṛṣṇi, pl. § 295 (Dyūtap.): II, 51, 1844 (brought tribute to Yudhishtira).—§ 556 (Sañjayayānap.): V, 28x, †804 (*°Bhojāḥ*).—§ 587 (Bhīshmaavadhap.): VI, 111, 5154 (*°Ānām mahāratham*, i.e. Sātyaki).—§ 793 (Mausalap.): XVI, 5, 134.

Vārshpeyī ("the Vṛṣṇi-princess") = Kuntī: I, 4401; V, 4914; XIV, 1846.

Vārshpeyī (do.) = Subhadra: I, 7924; VII, 2503 (*°dayitam*, sc. Abhimanyu), 2717; XII, 16 (*radhur me*, i.e. Yudhishtira's); XIV, 1839.

Vārta, an ancient king. § 267 (Yamasabhāv.): II, 8, 321 (in the palace of Yama).

Varuṇa, a god, one of the Ādityas; as Lord of the waters of the Lokapālas, armed with nooses (*pāçāḥ*). § 11 (Purvasaṅgr.): I, 2, 450 (*°syātmaḥ*, i.e. Vandin, cf. § 412).—§ 19 (Bhṛgu): I, 5, 870 (*°sya kratau jātaḥ*, sc. Bhṛgu, cf. § 747b).—§ 30b (Samudra): I, 21, 1210 (*ālayam °sya*, i.e. the ocean).—§ 31b (Samudradarçana): I, 22, 1230 (do., do.).—§ 49 (Vāsuki): I, 39, 1643 (*°ālayam*, i.e. the ocean, which was churned).—§ 61 (Sarpasuttra): I, 55, †2097 (*°sya yajñāḥ*), †2107 (Janamejaya compared with V.).—§ 88 (Amçāvat.): I, 65, 2523 (the fifth of the Ādityas).—§ 124 (do.): I, 66, 2616 (husband of Devī, the daughter of Çukra, and father of Bala and Surā).—§ 135 (Çakuntalop.): I, 74, 3072 (*°sya*, sc. *bhavanam*).—§ 147 (Devaṅṇi): I, 82, 3408 (*°sya*, sc. *grhe*).—§ 164 (Āpavop.): I, 99, 3924 (father of Vasishtha).—§ 171 (Vicitraviryaṇutopatti): I, 105, 4260 (*Mitra-°Voyoh samān*).—§ 191 (Arjuna): I, 123, 4823 (the fifth of the Ādityas, present at the birth of Arjuna).—§ 227 (Aurvop.): I, 180, †862 (*°ālaya*, i.e. the ocean, there Aurva threw the fire of his wrath which became the horse-head).—§ 238 (Pañcendrop.): I, 197, †7277.—§ 257 (Khāṇḍavaduhānap.): I, 225, 8174 (b: one of the Lokapālas, son of Aditi, lord of the waters (*Jaleçvaram*), living in the water), 8179, 8200 (V. presented Arjuna with the Gāṇḍīva bow, two inexhaustible quivers, and a chariot yoked with horses).—§ 258 (do.): I, 227, 8264 (armed with nooses (*pāçāḥ*) and *açani*, among the gods who fought with Arjuna and Kṛṣṇa).—§ 259 (do.): I, 232, 6421 (*idam vai sadma . . . °sya parāyānam*).—§ 265 (Lokapālasabhākhyānap.): II, 6, 275 (*°sya*, sc. *sabhā*), 281.—§ 267 (Yamasabhāv.): II, 8, 352 (*°sya sabhām*).—§ 268 (Varuṇasabhāv.): II, 9, 353 (*sabhā . . . °sya*), 357, 358 (*Vārūya ca samanvītaḥ*), 359 (*Jaleçvaram*), 364, 369 (*dharmapāçadharam*), 379 (description of his palace (*sabhā*)).—§ 270 (Brahmasabhāv.): II, 11, 466 (waits upon Brahman).—§ 271 (Lokapālasabhākhyānap.): II, 12, 480 (*°sya sabhāyam*).—§ 273 (Rājasūyārambhānap.): II, 14, 578 (*rāja prātoyam °sya yathā*, sc. *çāsi*).—§ 285 (Nakula): II, 32, 1202 (*diçam °pālitaḥ*, i.e. the west).—§ 288 (Rājasūyikap.): II, 35, 1302 (*ridhya ca °sya darām aparidhamānaḥ*).—§ 294 (Dyūtap.): II, 49, 1760 (*çrīḥ . . . °sya*).—§ 329 (Kāmyakavanapr.): III, 36, 1442.—§ 333o (Brahmaçiras): III, 40, 1651 (*api*, does not know the

Brahmaçiras).—§ 334 (Kairātap.): III, 41, 1870 (*yādasaṃ bharta*), 1691 (*yādasaṃ patiḥ*), 1692 (*Jaleçvaraḥ*, b: In the combat against Tāraka (*saṃgrāma Tārakamaya*) V., with his nooses, had tied thousands of Daiteyas), 1697 (gave his nooses to Arjuna).—§ 338 (Indralokābhigamanap.): III, 45, 1812 (*°opamaḥ*).—§ 345 (Nalopākhyānap.): III, 55, [2138 (*Apāṃ patiḥ*), 2140, 2157; 56, 2171 (instead of *Varuṇaṃ* read *varaṇaṃ*); [57, 2228 (*Apāṃ patiḥ*)] (among the Lokapālas at the svayamvara of Damayanti, granted Nala boons).—§ 370 (Tīrthayātrāp.): III, 84, 8113 (*Mitra-°yor lokān*).—§ 371 (Tuṅgaka): III, 85, 8191 (among those who in Tuṅgaka appointed Bhṛgu to officiate at a sacrifice).—§ 377 (Dhaumyatīrthak.): III, 90, 8386 (*darūḥ* . . . *sa-°āḥ*, performed austerities at Viçākhayūpa).—§ 378 (Tīrthayātrāp.): III, 91, 8419 (Arjuna had obtained weapons from V., etc., cf. § 334).—§ 384 (Agastyop.): III, 101, †8736 (*°ayālayaṃ*, i.e. the ocean, there the Dānavas took their refuge); 103, 8770 (*°alayaṃ*, do.).—§ 386 (do.): III, 105, 8806 (do., do., drunk up by Agastya).—§ 387 (Sagara): III, 107, 8872 (*°alayaḥ*, i.e. the ocean dug by the sons of Sagar), 8875 (*saṃudraṃ °alayaṃ*).—§ 389 (Guṅgāvataraṇa): III, 107, 9912 (do.); 109, 9964 (do.).—§ 395 (Jamadagni): III, 115, 10152 (gave 1,000 horses to Rēika, cf. §§ 565 and 721b).—§ 406 (Tīrthayātrāp.): III, 125, 10419 (went to heaven at *Prasavaṇam Indrasya*).—§ 412 (Aṣṭāvukriya): III, 134, †10674 (*putro °oya*, i.e. Vandin), †10675 (*°oya* . . . *yajñaṃ*), 10680, †10681 (*putro °oya*, i.e. Vandin), 10682 (Vandin, the son of V., defeated brahmins in controversies and caused them to be thrown into water that they might come to the sacrifice of V. and officiate there).—§ 418 (Tīrthayātrāp.): III, 139, 10833 (*rāja*, in a benediction).—§ 439 (Yakshayuddhap.): III, 163, 11851 (*rāja*, on the mountain Asta).—§ 443 (Nivātakavacyuddhap.), III, 168, 12005 (among the Lokapālas, repetition from § 334), 12020 (Arjuna obtained weapons from V., etc., do.).—§ 461 (Vāmadevacarita): III, 192, †13187 (*nā tvā vadhiḥ °o ghorapāçaiḥ*).—§ 475b (Dhundhumārop.): III, 201, 13498 (*Indra-Somāgni-°āḥ*, praise Viṣṇu).—§ 496 (Skandotputti): III, 224, 14269 (*°alayaṃ*, i.e. the ocean).—§ 506 (Skandayuddha): III, 231, 14552 (*ugrapāço °āḥ* . . . *Salileçvaraḥ*).—§ 510 (Draupadi-Satyabhāmasampv.): III, 233, 14704 (*°eyera nidhipūrṇam ivodadhīm*).—§ 522 (Draupadi-haraṇap.): III, 265, †15590 (*rājño °oya patni*, Draupadi was questioned if she was the wife of V.).—§ 534 (Hanumat-pratyāgamana): III, 282, 16240 (*°alayaṃ*, i.e. the ocean).—§ 535 (Setubandhana): III, 283, 16306 (*°alayaḥ*, do.).—§ 543 (Rāmābhisheka): III, 291a, 16548, (16559).—§ 547 (Karna): III, 308, 17137 (*Salileçvaraḥ*, in a blessing).—§ 552a (Gāṇḍīva): IV, 43, 1348 (held the Gāṇḍīva for 100 years), 1350 (gave the Gāṇḍīva to Arjuna).—§ 552 (Goharaṇap.): IV, 45b, 1434; 56c, 1770 (*°oya*, sc. *vimānaṃ*).—§ 552d (Arjuna): IV, 61, 1982 (Arjuna obtained weapons from V.).—§ 555 (Indravijaya): V, 16, †511 (among the Lokapālas who came to Indra), 519 (i: On V. Indra bestowed the sovereignty over the waters); 18, 545.—§ 564 (Mātalyop.): V, 98, 3522 (Nārada will visit V.), 3524 (read *Nāradaṃ* with B.), 3529, 3531 (accompanied by Nārada Mātali visited V. in the Nāgaloka), 3532 (*putro* . . . *°oya Gopateḥ*, i.e. Pushkara); 100, 3570.—§ 565 (Gālavacarita): V, 108, 3772 (*atra*—i.e. in the east—*Paṭalam āçritya °āḥ çriyam āpa ca*); 110, 3801 (*dig dayiḥ rājño °oya tu Gopateḥ*, i.e. the west), 3803 (installed [as king] by Kaçyapa), 3804 (*atra*—i.e. in the west—*pitṛa samastān vai °oya rasān śaṭ* /

jāyate taruṇaḥ Somāḥ çuklasyaḍau), 3817 (*°alaya*); 117, 3968 (husband of Gaurī, *reme* . . . *°oç ca yathā Gauryaṃ*); 119, 4007 (*°ayālayaṃ*; V. gave 1,000 horses to Rēika, cf. §§ 395 and 721b).—§ 567 (Bhagavadānup.): V, 128, 4303, 4304, 4305 (Dharma bound the Daityas and Dānavas [with his nooses] and handed them over to V., who keeps them in the depths of the ocean); 130, 4412 (*rāja*, had been vanquished by Kṛṣṇa).—§ 570 (Sainyaniryānap.): V, 158, 5382.—§ 571 (Ulūkādūtāgamanap.): V, 162, 5603 (*sāgaro °alayaḥ*).—§ 576 (Bhagavadgītāp.): VI, 34, 1233 (*°o yādasaṃ ahaṃ*, sc. *aami*, says Kṛṣṇa); 35, †1285 (Kṛṣṇa identified with V.).—§ 578 (Bhīṣmavadhap.): VI, 50, 2039 (*°āḥ pāçabhṛd vāpi*, sc. *çakyo jetuṃ*).—§ 584 (do.): VI, 83, 3679 (*ajeyam* . . . *°ona*, sc. Ghaṭotkaca).—§ 586 (do.): VI, 107, 4902 (*°āḥ pāçadhṛg vāpi*, sc. *çakyo jetuṃ*), 4960 (*çakyo* . . . *jetuṃ*).—§ 587 (do.): VI, 112, 5238 (*sadṛçaḥ* . . . *°oya*).—§ 589 (Droṇābhishhekap.): VII, 10, 346 (*Yama-Paiçravaṇāditya-Mahendra-°opamaṃ*, sc. *Uttamañjasaṃ*); 11, 400 (*yādubhir abhisamvṛtaṃ*, had been vanquished by Kṛṣṇa in the sea).—§ 596 (Pratiñāp.): VII, 72, 2521; 76a, 2691 (Arjuna had obtained weapons from V., etc.).—§ 598 (Jayadrathavadhap.): VII, 88, 3136 (*°āḥ pāçatān ira*).—§ 599b (Çrutāyudha): VII, 92, 3304 (*°ayātmajaḥ*, i.e. Çrutāyudha), 3305, 3306, 3309 (V. had, with the river Parṇāçū, the son Çrutāyudha, whom he gave a mace and instructed its nature).—§ 599 (Jayadrathavadhap.): VII, 92, 3318 (*yathoktaṃ °ona*, all. to § 599b); 127, 5144 (*Brahmeçānendra-°ān avahat purā rathaḥ*, sc. the chariot of Arjuna).—§ 600 (Ghaṭotkacavadhap.): VII, 155, †6727 (*°ātmajopamaḥ*); 180b, 8194 (*Jaleçvaraḥ* . . . *notuḥet Karnaṃ*).—§ 603 (Nārāyaṇāstramokshap.): VII, 202a, 9595 (Çiva identified with V.), (κ) 9628.—§ 607 (Karna): VIII, 37, †1737 (*Yama °o Kuberā-Vasavāḥ*); 42, 1998 (*°ād vāpi pāçinaḥ*); 45E, 2103 (*pratiçetṃ °o pati pālayānaḥ surān bah*).—§ 608b (Arjuna): VIII, 46, 2161 (*Brahmeçānendra-°ān kramaço yo °evahat purā*, sc. *rathaḥ*, i.e. the chariot of Arjuna).—§ 608 (Karna): VIII, 46, 2198 (*°m ko °mbhaṣā hanyat*); 87x, 4421 (sided with Arjuna).—§ 615a (Skanda): IX, 45, 2507, 2524 (*yathā* . . . *°om Jaleçvaraṃ* . . . *abhyasiṇcat* . . . *Brahmā*), 2548 (gave two companions to Skanda); 46, 2670 (gave a nāga to Skanda).—§ 615 (Baladevatīrthayātrā): IX, 46, 2723 (*Apāṃ patiḥ*, anointed in the tīrtha *Taijasa*, cf. § 615v).—§ 615v (do.): In the *Ṛta* age (in a former *kalpa*), all the gods [at the tīrtha *Taijasa*] installed, according to the rites in the scriptures, V. as the lord of all aquatic creatures, and of all the rivers, having his abode in the ocean, "as *Çakra*, the lord of the gods protects us from every fear, be thou the lord of all rivers." V. then began duly to protect seas and lakes, and rivers and other receptacles of water, as *Çakra* protects the gods: IX, 47, 2733, 2736 (*sāgarālayaṃ*), 2737 (*yādasaṃ patiṃ*), 2738.—§ 615d (Yamunātīrtha): IX, 49, 2841 (*putro °diteḥ*), 2842 (performed a rājasūya in Yamunātīrtha).—§ 615f (Asita Devala): IX, 50, 2892 (*Mitra-°yor lokān*).—§ 615 (Baladevatīrthayātrā): IX, 54, 3048 (*Mitra-°yoh* . . . *āçramaṃ*).—§ 615 (Gadāyuddhap.): IX, 55, 3105 (*sadṛçakarmāṇau °oya*, sc. Bhīmasena and Duryodhana).—§ 621 (Rājadh.): XII, 5c, 141 (Arjuna had obtained weapons from V., etc.).—§ 623 (do.): XII, 15, 439 (among the gods, etc., who are slaughterers).—§ 632b (Shodāçarāj., cf. § 59b, v. Marutta): XII, 29, 911 (*sa-°āḥ* . . . *devāḥ*, came to the sacrifice of Marutta).—§ 641 (Rājadh.): XII, 78, 2922 (the sheep (*mushaḥ*) identified with V.); 91v, 3458; 122, 4497 (*apāṃ*

rājyo 'surāṇān [B. *Surāṇān*] *ca vidādhe* *Vṛṇ*, sc. Vishṇu, 4511.—§ 654b (Pavana-śālmalsamv.): XII, 155a, 5831 (*Jaleṣvaraḥ*).—§ 664 (Mokshadh.): XII, 207, 7553 (*yādasām asṛjan nātham Vṛṇ ca Jaleṣvaram*, sc. Kṛṣṇa).—§ 665 (do.): XII, 208β, 7581 (the fifth of the Ādityas), (γ), 7595 (*Mitra-Vṛṇoḥ putraḥ . . . Agastyah*).—§ 671b (Bali-Vāsava-samv.): XII, 223a, 8062 (Bali identified with *V*).—§ 680b (Tulādhāra-Jājalīsamv.): XII, 263, 9381 (the sheep (*mśah*) identified with *V*).—§ 692 (Mokshadh.): XII, 281β, 10052 (identified with the supreme Lord).—§ 696b (Dakṣhayaṇīvināṣa): XII, 285, 10311 (*alayaḥ*, i.e. the ocean).—§ 703 (Mokshadh.): XII, 300a, †11095 (*Siddhiḥ ca devīm Vṛṇya patnīm*).—§ 707 (do.): XII, 310a, 11751, 11762 (only B., C. has by error *Vu*).—§ 721b (Viṣvāmitrop.): XIII, 4, 212 (*devam Ādityam ambhasām patīm*), 214 (*Ādityah*, gave 1,000 horses to Rōika, cf. §§ 395 and 565).—§ 730 (Ānuṣāsanik.): XIII, 14a, 1003 (Çiva identified with *V*).; 16ηη, 1059 (*endū*, identified with Çiva); 18λλ, †1368 (*gopaḥ*).—§ 731b (*Aśṭāvakra-Dikṣamv.*): XIII, 19, 1472.—§ 737 (Ānuṣāsanik.): XIII, 31a, 2013.—§ 746 (do.): XIII, 62β, 3150; 81, 3833 (*aicvaryo Vṛṇo rājā*).—§ 747 (do.): XIII, 84γ, 3978 (the sheep (*mśah*) identified with *V*).—§ 747b (Suvarṇotpatti): XIII, 85b, 4112 (identified with Çiva), 4116 (Çiva assumed the form of *V*. and performed a sacrifice), 4133 (*Mahādevaḥ*, do.), 4135 (= do.?), 4140 (*Īṣvaraḥ*, do., *yādasām patiḥ*), 4153 (*Īṣvaraḥ*, do.) (at the sacrifice arose Bhṛgu, etc., who were reckoned as the offspring of *V*).—§ 748b (*Tārakavadhop.*): XIII, 86, 4210 (made presents to Skanda).—§ 749 (Ānuṣāsanik.): XIII, 91β, 4348, 4351.—§ 752b (Chattropānahotpatti): XIII, 96a, 4637 (*gambhīryam Vṛṇya*).—§ 753 (Ānuṣāsanik.): XIII, 97a, 4661 (to *V*. offerings should be made in the west-*pratītyām*).—§ 757j (Varuṇaloka): XIII, 102, 4877 (*ṛṇya rājñāḥ sadane*).—§ 768b (Umā-Muhecvarṇasamv.): XIII, 146γ, 6751 (*ṛṇya tathā Gauri*, sc. *sādhvi*).—§ 770 (Ānuṣāsanik.): XIII, 151γ, 7092 (*Jaleṣvaraḥ*, the fourth of the Ādityas), (γ), 7113 (*Mitra-Vṛṇoḥ putraḥ . . . Agastyah*), (θ), 7115 (*ṛṇyartvijḥ sapta paçcimāṇaḥ diçam āsthitāḥ*, i.e. Dr̥dheya, etc).—§ 772j (Utathya): XIII, 155, 7244, 7248, 7251, 7252, 7253, 7261 (*V*. robbed Bhadrā, the daughter of Soma and the wife of Utathya, but was forced to give her back).—§ 773d (Çiva): XIII, 161b, 7497 (identified with Çiva).—§ 775 (Ānuṣāsanik.): XIII, 166a, 7637 (*saha Gaurya*), (δ) 7666 (*Mitra-Vṛṇoḥ putraḥ . . . Agastyah*).—§ 778f (Muñjavat): XIV, 8, 183 (worships Çiva on Muñjavat).—§ 782g (Guruçishyasamv.): XIV, 42e, 1167; 430, 1176 (*ambhasām . . . rājā*).—§ 785 (Anugītāp.): XIV, 60, 1787 (*Mitrena Vṛṇo yathā, sc. guptah*).—§ 793 (Mausalap.): XVI, 4γ, †120 (*rājā*, in the ocean, received the nāga who issued from Balarāma).—§ 794 (Mahāprasthānikap.): XVII, 1a, 41 (the Gāṇḍīva had been owned by *V*. and was given back to him).—§ 795 (Svargārohanap.): XVIII, 5, 176 (*ṛṇya lokān*).

Cf. also the following synonyms:—

Aditeḥ putra(h), **Āditya**, q.v.

Ambupa ("the lord of the waters"): VIII, †4661.

Ambupati (do.): VII, 2994 (*sahā°-Mitrābhyām yathendraḥ*), 6718 (*yathā°-Mitrau*); VIII, 1485 (*Surāmbu-protavittānam patin*).

Amburāj (do.): VII, 160.

Ambviṣa (do.): VII, 37 (in the comp. *Pitr̥vittāmbudevaçān*, only C.).

Apām patih (do.): I, 1121 (?); III, 2138, 2228,

10123 (?), †10225 (?); V, 515, 3527; IX, 2723, 2731, 2737.

Devadeva, q.v.

Gopati, q.v.

Jalādhipa ("lord of the waters"): XIII, 7262.

Jaleṣvara (do.): I, 8175, 8176; II, 359 (*Vṛṇ*); III, 1669 (*yādeganavṛtaḥ*), 1692 (*Vṛṇ*); V, 4305 (*Vṛṇ*); VII, 3310, 8194 (*Vṛṇ*), 8444; IX, 2524 (*Vṛṇ*), 2738; XII, 5831 (*Vṛṇ*), 7553 (*Vṛṇ*); XIII, 7092 (*Vṛṇ*), 7245, 7247, 7250.

Lokapāla, q.v.

Salilarāja, **Salileṣa**, **Salileṣvara**, **Udakapati**, **Vāripa**, q.v.

Yādasām bhartā ("lord of aquatic animals"): III, 1670 (*Vṛṇ*).

Yādasām patih (do.): IX, 2737; XIII, 4140.

Varuṇa¹, a Gandharva. § 101 (Amṛcāvat.): I, 85, 2550 (among the Devagandharvas, sons of Muni).

Varuṇa², a serpent. § 793 (Mausalap.): XVI, 4γ, †119 (only C., B. has *Arūṇaḥ*).

Varuṇa³ = Sūrya (the Sun): III, 148, 152.—Do.⁴ = Vishṇu (1000 names).

Varuṇā, a river. § 574 (Jambūkh.): VI, 9λ, 338 (only C., B. has *Varuṇastī* instead of *Vṛṇam Astī* in C.).

Vāruṇa¹, a tirtha. § 377 (Dhaumyatirthak.): III, 88, 8339 (in the country of the Pāṇḍyas).

Vāruṇa² ("the son of Varuṇa") = Bhṛgu: XIII, 4142 (*Bhṛ*).

Vāruṇa³ = Vishṇu (1000 names).

Varuṇa⁴, mostly pl. (*ṛṇ*) ("descendants of Varuṇa"). § 747b (Suvarṇotpatti): XIII, 85, 4146, 4147 (*aśṭau āṅgīraṇaḥ putraḥ*), 4149 (*Kaṇṇaḥ putraḥ . . . aśṭau*), 4153 (*au Kavīm Bhṛguṇ ca*).

Vāruṇa⁵, adj. (f. *ṛṇ*) ("belonging to Varuṇa"). § 28 (Amṛtamanthana): I, 18, 1132 (*bhūtāni*).—§ 167 (Vicitravīryoparama): I, 102, 4120 (*astram*).—§ 208 (Astradarçana): I, 135, 5365 (*enu* — sc. *astrona* — *asṛjat payah*).—§ 262 (Bhagavadāna): II, 2, 65 (*mahāçankho Devadattaḥ*).—§ 268 (Varuṇasabhāva): II, 9, 380 (*mantri*, sc. *Sunābhah*), 382 (*sabhā*).—§ 272 (Rūjasūyārambhap.): II, 13, 534 (*yenābhishikto nṛpatir Vṛṇ guṇam reçhati / tena rājā 'pi tam kṛtanaṁ samrādguṇam abhīpṣati*).—§ 294 (Dyūtap.): II, 49, 1751 (*kāṁsayam* (? differently Ntl.), offered by the ocean to Yudhiṣṭhira).—§ 296 (do.): II, 53, 1922 (*çāṅkham*, offered by the ocean to Yudhiṣṭhira).—§ 300 (Prahāda): II, 68, 2323 (*pāçān*), 2324 (do.).—§ 305 (Anudyūtap.): II, 78, 2578 (*saṁyame*).—§ 334b (Varuṇa): III, 41, 1693 (*pāçān*).—§ 358 (Tīrthayātrāp.): III, 82, 5011 (*lokam*).—§ 368 (do.): III, 83, 7035 (*Taijasaṁ Vṛṇ tīrtham*).—§ 384 (Agastyop.): III, 102, 8737 (*saṁudraṁ Vṛṇ nidhim ambhasah*).—§ 440 (Yakṣhayuddhap.): III, 164, 11900 (sc. *astram*, obtained by Arjuna).—§ 515 (Karnadigvijaya): III, 254, 15254 (*ṛṇ diçam*, i.e. the west).—§ 552d (Arjuna): IV, 61, 1982 (sc. *astram*).—§ 552 (Goharanap.): IV, 64, 2058 (do.).—§ 561 (Yānasandhip.): V, 60, 2370 (*au* [B. *dāruṇau*] *cākṣayaṁ çarapūrnau maheshudhī*, owned by Arjuna).—§ 564 (Mātaliyop.): V, 98, 3539 (*hrade*, in that lake is fire, the cakra of Vishṇu and that knotty bow from which the Gāṇḍīva had its origin); 102, 3610 (*paçcimā Vṛṇ dik*).—§ 570e (Gāṇḍīva): V, 158, 5354 (*Gāṇḍīvam*).—§ 572 (Rathātīrthasāṅkhyānap.): V, 169, 5870 (sc. *astragṛamaḥ*, in the possession of Arjuna).—§ 573 (Ambopākhyānap.): V, 180, 7174 (sc. *astrona*, employed by Rāma Jāmadagnya).—§ 584 (Bhīshmavadhap.): VI, 85, †3779 (*astram*, employed by Çikhaṇḍin).—§ 588

(do.): VI, 121β, 5801 (sc. *astram*).—§ 599 (Jayadrathavadhap.): VII, 98, 3658 (*astram*, employed by Sātynki), 3659 (*astro* . . . *V°agneya*).—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6954 (sc. *astram*, employed by Droṇa).—§ 602 (Droṇavadhap.): VII, 188λ, 8604 (do., do.).—§ 603 (Nārāyaṇāstramokshap.): VII, 194ζ, 8965 (*°agneyam*, sc. *astram*, known by Aśvatthāman); 200, 9258 (sc. *astrena*, employed by Arjuna).—§ 603b (Nārāyaṇa): VII, 201, †9466 (sc. *karma*).—§ 608 (Karnap.): VIII, 89, †4542 (sc. *astram*); 91, 4771 (sc. *astrena*).—§ 615u (Skanda): IX, 48, 2655 (*°gaḥ*, sc. *mātarah*).—§ 641 (Rājadh.): XII, 95, 3554 (*pācāḥ*).—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 183, 6807 (*pṛthivi parvatā meghā mṛtīmantaḥ ca ye 'pare sarvaṃ tad V°m jñeyam apāḥ tathāmbhīre yataḥ*).—§ 673b (Bali-Vāsavasamv.): XII, 227, 8229 (*pācāḥ*). 8301 (*pācān*), 8323 (*pācāḥ*).—§ 707 (Mokshadh.): XII, 319, 11762 (read *V°* with B.).—§ 730g (Upamanyu): XIII, 14p, 854 (sc. *astrāt*).—§ 746 (Ānuçāsanik.): XIII, 62, 3177 (*pācāḥ*, only B.); 78, 3751 (*°im diçam*, i.e. the west); 79κ, 3771 (*lokam*).—§ 747b (Suvarṇotpatti): XIII, 85, 4105 (*tanuṃ, aiçvarya*), 4129 (*jyotiḥ*, only C., B. has *dāruṇam*), 4163 (*tanuṃ*).—§ 748b (Tārakavadhap.): XIII, 86, 4210 (*°an diçyān saṅgjan*?).—§ 749 (Ānuçāsanik.): XIII, 89a, 4266 (*nakshatre*, i.e. Çatabhishā).—§ 759 (do.): XIII, 107ζ, 5283 (*sthānam*).—§ 768b (Umā-Mahoçvarasamv.): XIII, 142, 6554 (*lokam*).—§ 789 (Putradarçanap.): XIV, 33κ, 903 (do.).

Varuṇaśrotasa (B. *°rotasa*), a mountain. § 377 (Dhaumya-tīrthuk): III, 88, 8336 (*giriṃ*, in the south).

[**Varuṇaloka**] ("the world of Varuṇa"). [§ 757f (Hastikūṭa): *Gautama* said: Next [to *Sūryaloka*] in the abode of king *Varuṇa*, other luminous eternal regions (*lokāḥ*) are found, free from passion, darkness, and sorrow.—*Dhṛtarāṣṭra* said: This is the end of those who always perform *caturmāsa* sacrifices, attain to 1,000 sacrifices (*iṣṭindam*), and perform *agnihotras* with faith for three years according to the *Vedas*, who bear well the yoke of duty, walk steadily on the way of the righteous, etc.: XIII, 102, †4877 (*Varuṇasya rājñāḥ sadane*)].

[**Varuṇa-sabhā-varṇana(m)**] ("description of the palace of Varuṇa"). § 268 (Lokapāla.). The *sabhā* of *Varuṇa* has been built by *Viçvakarman* in the water; it is of pure white, and in dimensions similar to those of *Yama's*. There *Varuṇa* is sitting ("holding the noose of *dharma*", v. 369) with *Vāruṇī*; worshipped by the *Ādityas*, *Nāgas*, *Daityas*, and *Dānavas* ("free from death", v. 369); likewise the four oceans (v. 370); the rivers, lakes, etc., in their corporeal forms (*deharantāḥ*, v. 376); the aquatic animals, troops of *Gandharvas* and *Apsarasas*, and *Sunābha*, the minister of *Varuṇa*; he is surrounded by his sons and grandsons, and *Go* (*Gonāman*), and *Pushkara* (cf. Rām. VII, 23, 28) (II, 9).

Varuṇasrotasa, v. *Varuṇaśrotasa*.

Varuṇāstra ("the weapon belonging to Varuṇa"). § 203b (Arjuna): I, 132, 5228 (*°ṇa pūrayitā kamaṇḍalum*, sc. Arjuna).—§ 599 (Jayadrathavadhap.): VII, 145, †6145 (employed by Arjuna).—§ 603 (Nārāyaṇāstramokshap.): VII, 200, 9259 (do.), 9269. Cf. *Vāruṇa*, adj.

Vāruṇī¹, a Vainateya. § 99 (Amçāvat.): I, 65, 2548.

Vāruṇī² ("the son of Varuṇa") = *Vasishtha*: I, 3926, 3928, 3937, 3947.

Vāruṇī³ (do.) = *Agastya*: III, 8775, 8794, 8805.

***Vāruṇī** (wife or daughter (?) of *Varuṇa*, a goddess ("wine" personif.). § 268 (*Varuṇasabhāv*): II, 9, 358 (*Varuṇo V°ya samanvitaḥ*).—§ 549 (*Pāṇḍavapraveçap*): IV, 9, 259 (*Indeshpā asked Draupadī if she was V.*).—§ 564 (*Mātaliyop*): V, 102, 3613 (arose at the churning of the ocean). Cf. *Surā*.

Vāruṇya, adj. ("belonging to *Vāruṇī*", PCR.). § 564 (*Mātaliyop*): V, 98, 3535 (*bhavanam . . . V°m . . . yat prāptāḥ suratām prāptāḥ surāḥ*).

Varūthini, an Apsaras. § 336 (*Indralckābhigamanap*): III, 43a, 1784 (in the world of Indra).

Vasā, a river. § 574 (*Jambūkh*): VI, 9λ, 338 (*°aṇ ca*, C., *°am anyām*, B.).

Vasanta ("spring", personif.). § 533 (*Sitā-Rāvaṇasamv*): III, 281, 16169 (*°a iva mṛtīmān*, sc. *Rāvaṇa*).

Vasāti¹, son of the elder Janamejaya. § 154 (*Pūruvampç*): I, 94, 3746 (eighth son of Janamejaya).

Vasāti (so B.) or **Vaçāti** (so mostly C.), pl. (*°ayaḥ*), a people. § 295 (*Dyūtap*): II, 52, 1871 (only C., B. has *Vaçatalāḥ*).—§ 556 (*Sanjayayānap*): V, 30, †889 (*°ç* also B., C. has by error *Caç*²).—§ 573 (*Ambopākhyānap*): V, 195ε, 7609 (in the army of Duryodhana).—§ 576 (*Bhagavadgītāp*): VI, 182, 688 (*°ç* also C., do.).—§ 578 (*Bhishmavadhap*): VI, 51σ, 2104 (*°ç* also C.).—§ 580 (do.): VI, 59μ, †2584.—§ 586 (do.): VI, 108, 4809 (*°ç* also C.).—§ 587 (do.): VI, 117p, 5485 (do.).—§ 592 (*Samçaptakavadhap*): VII, 20ζ, 802.—§ 599 (*Jayadrathavadhap*): VII, 91β, 3254; 93γ, 3339; 150, 6526.—§ 602 (*Droṇavadhap*): VII, 192π, 8841.—§ 604 (Karnap.): VIII, 5ζ, 126.—§ 607 (do.): VIII, 44λ, 2070 (*°ç* also C.).—§ 608 (do.): VIII, 73, 3650.

Vasātika (*Vaç*³ C.), pl. = *Vasāti*, pl. § 599 (*Jayadrathavadhap*): VII, 157p, 6949.

Vasātiya ("the king of the *Vasātis*"). § 593 (*Abhimanyuvadhāp*): VII, 44, 1789, 1792 (slain by *Abhimanyu*).

Vasātiya (*Vaç*³ C.), pl. = *Vasāti*, pl. § 593 (*Abhimanyuvadhāp*): VII, 49, 1934 (read with B. *caiva Vasātyān* for *Brahma-Vaç*³ in C.).

Vasātya, pl. = *Vasāti*, pl. § 608 (Karnap.): VIII, 56pp, 2762.

Vāsava = Indra, q.v. (add. VI, 1706 (only B.)).—Do.² = *Çiva* (1000 names³).

Vāsava, adj. ("belonging to *Vasu* [Uparicara]"). § 76 (*Matsya*): I, 63, 2389 (*viryam*).

Vāsava, adj. ("belonging to *Vāsava* [i.e. Indra]"). § 358 (*Tīrthayātrāp*): III, 82, 5030 (*lokam*).—§ 547 (Karnap.): III, 310, 17211 (sc. *çaktim*, i.e. *Amoghā* given by Indra to Karnap).—§ 599 (*Jayadrathavadhap*): VII, 147, 6331 (sc. *çaktiḥ*, do.).—§ 600 (*Ghaṭotkacavadhap*): VII, 173, 7812 (sc. *çaktiḥ*, do.); 183, 8302 (sc. *çaktim*, do.), 8303 (sc. *çaktiḥ*, do.), 8354 (sc. *çaktiḥ*, do.), 8356 (sc. *çaktim*, do.).—§ 611 (*Çulyap*): IX, 11, 581 (*°im açanīm iva*).—§ 641 (Rājadh.): XII, 64, 2399 (*rāpaṃ*).—§ 759 (Ānuçāsanik.): XIII, 107, 5225 (*lokam*).

Vāsava, pl. (*°aḥ*) ("the sons of *Vasu* [Uparicara]"). § 74 (*Vasu*): I, 63, 2365 (*pañca*, i.e. *Bṛhadratha*, etc.).

Vāsavaguru ("the proceptor of *Vāsava* [i.e. Indra]") = *Bṛhaspati*: II, 1793 (*B°*).

Vāsavaja ("the son of *Vāsava* [i.e. Indra]") = Arjuna: IV, †1674.

Vāsavanandana (do.) = Arjuna: VII, 6272.

Vāsavānantaraja, **Vāsavānuja**, **Vāsavāvara** = *Vishṇu* (*Kṛṣṇa*), v. *Vishṇu*.

Vāsaveya ("the son of Vāsavi [i.e. Satyavati]") = Vyāsa: I, 59.

Vāsavi ("the son of Vāsava [i.e. Indra]") = Arjuna, q.v. (add. VII, 745, 1209, 2786, 3301, 3731; VIII, 2597).

Vāsavi ("the daughter of Vāsu [Uparicara]") = Satyavati: I, 2101.

Vashatkāra¹ (the exclamation *vashat* or *vashat* uttered at oblations, e.g.: I, 923; VIII, 1489, 1499; X, 792; XII, 11290, cf. *nirvashatkāra*: XII, 6365, 6745) = Mahāpurusha (Mahāpurushastava).—Do.² = Vishnu (1000 names).

Vāsishtha (*Vaśi*^o C.), a ṛshi, son of Vuruṇa (or of Mitra and Vuruṇa), one of the Saptarishis, husband of Arundhati (Akshamālā), father of Çakt(r)i and grandfather of Parāçara. [Sometimes *V.* is reckoned among the Prajāpatis (spiritual sons of Brahman)]. § 61 (Śarpasatru): I, 55, †2110 (°vat).—§ 130 (Amçāvat): I, 67, 2710 (°ya çāpēna, all. to § 164).—§ 134 (Viçvāmītra): I, 71, 2923 (°m yaç putrair iṣṭair vyayojayat, cf. § 224).—§ 153 (Pūruvampç): I, 94, 3732 (ṛshih), 3735 (became the purohita of Śarpavaraṇa, whom he installed).—§ 161 (Mahābhishop.): I, 96, 3853 (çaptāḥ . . . V°ena, sc. the Vusus, cf. § 164), 3854.—§ 163 (Bhishmotpatti): I, 98, 3914 (°çāpadoshēna, all. to § 164).—§ 164 (Āpavop.): I, 99, 3924 (°nāma sa munih . . . Āpavah) (the Vusu *Dyaus* stole the *homadhenu* of *V.*; *V.* then cursed the Vusus to be reborn (*Dyaus* as *Bhishma*)).—§ 165 (Satyavatiābhop): I, 100, 4001 (Bhishma learnt the Vedas with their Āngas from *V.*).—§ 188 (Madayanti): I, 122, 4736 (Madayanti jagāma ṛshim V°m . . . tamāl lebhe ca sū putram Açmakam, cf. § 225).—§ 191 (Arjuna): I, 123, 4807 (among the seven maharshis present at the birth of Arjuna).—§ 222 (Tapatyup.): I, 173, 6596 (ṛshisattamaṇ), 6601, 6604 (ṛshih), (6605), 6609, 6610 (maharshih), 6612, 6614 (ṛshih), 6615, 6617, 6619, 6627 (the purohita of Śarpavaraṇa, prevailed upon Sūrya to give Śarpavaraṇa Tapati in marriage).—§ 223 (Vāsishtha): I, 174, 6635, 6636, 6638 (Brahmaṇo mānasah putro V°o 'rundhatipatih), 6639 (only B., etymology), 6643 (ṛshisattamaṇ); 175, 6649 (Viçvāmītra-V°yoh), 6654 (°āçramaṇ), 6655 (ṛshih), 6657, (6665), (6668), 6670 (°ya nandini), (6672), 6673, (6676), (6678), 6679 (the hostility between *V.* and Viçvāmītra).—§ 224 (Kulmāshapāda): I, 176, 6701 (°kularardhanaṇ, i.e. Çakt(r)i), 6710 (Viçvāmītra-V°yoh), 6712 (ṛsheḥ putraṇ V°ya V°m iva tejāsā, i.e. Çakt(r)i), 6736 (°yaiva putreṣu), 6737 (putraṇ V°ya) (when Kulmāshapāda had been cursed by Çakt(r)i and Viçvāmītra had caused a Rākshasa to possess him, Kulmāshapāda devoured Çakt(r)i and the other sons of *V.*).—§ 225 (Vāsishtha): I, 176, 6738; 177, (6758), 6760 (ṛshih), 6763, (6767), 6769 (ṛshih), 6771 (6775), 6779, 6780, 6782 (maharshih), 6787, 6788 (ṛshih) (from grief *V.* in vain tried to commit suicide, but, hearing of his daughter-in-law being quick with child, he refrained from his purpose. *V.* afterwards delivered Kulmāshapāda from the curse, and begat Açmaka on his queen Madayanti).—§ 226 (Parāçara): I, 178, 6794 (munih, grandfather of Parāçara), 6795 (munih), 6796 (viprarshih), 6802.—§ 227 (Aurvop.): I, 178, (6802); 179, (6826); 180, (6862) (told Parāçara the story of Aurva).—§ 228 (do.): I, 181, 6865, 6868, 6871, 6882 (ye ca Çaktryavarāḥ putrā V°ya mahāmuniḥ), 6883, 6885.—§ 229 (Vāsishthop.): I, 182, 6889, 6891, 6907 (ṛsheḥ), 6909, 6912 (on account of a curse denounced upon Kulmāshapāda, *V.* begot a son on his queen, cf. § 225).—§ 240 (Vaiśvāhikap.): I, 199, 7352 (yathā . . . V°o cāpy Arundhati, sc. bhava bhartṛshu).—§ 249 (Arjunavanavāsanp.): I, 215, 7813 (°ya

ca parvatāṇ, near Himavat (?)).—§ 2596 (Arundhati): I, 233, 8456 (Saptarshimadhāgaṇ . . . munih, his wife, Arundhati, became jealous of him).—§ 270 (Brahmasabhāv.): II, 11, 436 (among the *prajāṇam patayaḥ* in the palace of Brahman).—§ 327 (Draupadīparitāpav.): III, 31, 1171 (among those ṛshis who have become of pure souls by virtue).—§ 347 (Nulopākhyānap.): III, 64, 2462 (°Bhrgv-Atrisamāh).—§ 358 (Tirthayātrāp.): III, 82, 4098 (āçrama V°ya, a tirtha on the mountain Arbuda).—§ 368 (do.): III, 83, 7050 (°yāçramaṇ, at Badaripācana).—§ 370 (do.): III, 84, 8118 (āçrama V°ya, a tirtha at the Niçcirā).—§ 376 (do.): III, 85, 8264 (among the ṛshis who expect Yudhiṣṭhira on his tirthayātrā).—§ 384 (Agastyop.): III, 102, 8739 (°yāçrama).—§ 391 (Ṛshyucṛga): III, 113, 10092 (Arundhati vā subhāgā V°m . . . yathā, sc. paryacarat).—§ 410 (Vipāçā): III, 130, 10544 (atra—i.e. in the Vipāçā—vai putracokena V°o bhagavāṇ ṛshih baddhvātmanāṇ nipātito vipāçah punar utthitah, cf. § 225), 10553 (Arundhatieshayaḥ, obtained tranquillity at Ujjānaka).—§ 439 (Yakshayuddhap.): III, 163, 11855 (sapta devareṣayāḥ . . . V°pramukhāḥ).—§ 496 (Skandotpatti): III, 224, 14282 (°pramukhā mukhyā viprandrah).—§ 527 (Rāmopākhyānap.): III, 277, 15981 (°Vāmadevābhyāṇ).—§ 543 (Rāmābhishheka): III, 292, 16597 (°Vāmadevaç ca, anointed Rāma Dāçaruthi).—§ 562 (Bhagavadyānap.): V, 83, 2946 (°Vāmadevaç ca, worshipped Kṛṣṇa).—§ 565 (Gālavacurita): V, 106, 3721 (ṛshih, Dhurva assumed the form of *V.*); 108, 3773 (atra—i.e. in the east—pārçaṇ V°ya paurāṇasya, divjarshabha, sūtiç caiva pratishṭhā ca nidhanam ca prukūçate); 117, 3970 (remo . . . yathā . . . V°ç cakṣhamūlayā).—§ 574 (Jambūkh.): VI, 2, 65 (Arundhati tayā 'py eṣha V°h prsthātāḥ kṛtāḥ, one of the stars [in Ursa major]).—§ 589 (Droṇābhishhekap.): VII, 6, 160 (°a iva viprandāṇ, sc. çreshṭhah).—§ 599 (Jayadrathavadhap.): VII, 94, 3453 (mentioned in a blessing).—§ 602 (Droṇavadhap.): VII, 190, 8727.—§ 615i (Saptasārasvata): IX, 38, 2212 (performed a sacrifice for Kuru in Kurukshetra).—§ 615n (Viçvāmītra): IX, 40, 2302 (°āçramaṇ), 2303 (Brahmaṇah sutaḥ), 2304 (munisattamaḥ) (*V.*'s hostility with Viçvāmītra, cf. § 223).—§ 615p (Vasishṭhāpavāha): IX, 42, 2358 (°yāpavāhah), 2360, 2361 (āçrama vai V°ya, in Sthānūtrtha), 2365, 2366 (Viçvāmītra-V°au), 2367, 2369 (divjaçreshṭham), 2374, 2376, 2377, 2378, 2380, (2381), 2383, 2392, 2393 (ṛshisattamaṇ) (Viçvāmītra ordered the Sarasvatī to bring *V.* to him that he might slay him).—§ 615y (Budrapācuna): IX, 48, 2767 (viprarshēḥ), 2768 (Indra assumed the form of *V.*).—§ 635 (Rājadh.): XII, 37, 1354 (preceptor of Bhishma).—§ 637 (do.): XII, 46, 1568 (°çishyaṇ, i.e. Bhishma); 47, 1594 (among the ṛshis who surrounded Bhishma).—§ 641g (Mucukundop.): XII, 74, 2814 (the purohita of Mucukunda); 122, 4499 (içam viprandāṇ).—§ 656 (Khaḍgotpattik.): XII, 166, 6136 (°āngirasaṇ, among the mind-born sons of Brahman), (ḥ), 6142 (°Gautamāgastyāḥ).—§ 665 (Mokshadh.): XII, 208, 7570 (the seventh of Brahman's seven sons), (i), 7598 (the second of the ṛshis of the north).—§ 677 (do.): XII, 235, 8591 (Rantideva gave lukewarm water to *V.*), 8601 (avarshati Parjanya sarvabhūtāni bhūtakṛt V°o jivayām aṇa Prajāpatir iva prajāḥ), 8604 (Mitrāsaha, i.e. Kulmāshapāda, gave his wife Madayanti to *V.* (C. *Damayantiṇ*), cf. § 225).—§ 693b (Vṛtravadha): XII, 282, 10118 (restored Indra to senses by uttering the Itathantara sāman), (10119), 10124, 10130.—§ 702 (Mokshadh.): XII, 293, 10762; 297, 10877 (propagator of one of the four original gotras).—

§ 705 (do.): XII, 303, 11220 (*°ya ca samvādām Karālajana-kasya-ca*), 11221, (11226); 304, (11263); 305, (11317); 306, (11339); 307, (11373); 308, (11418); 309, (11466) (discourse between *V.* and Karālajanaka), 11511 (obtained the sacred knowledge from Hiranyagarbha and taught it to Nārada).—§ 717b (Nārāyaṇīya): XII, 335a, 12686 (among the twenty-one Prajāpatīs).—§ 717c (Uparicara): XII, 336β, 12725 (among the seven ṛshis named Citraçikhaṇḍins).—§ 717d (Nārāyaṇīya): XII, 341v, 13040 (among the eight Prakṛtis), (F), 13075 (among the seven spiritual sons of Brahman); 343, VII, ††13209 (*Hiranyagarbhāt*, cursed Hiranyakaçipu); 350, 13642 (*°ya autāḥ Çaktiḥ*), †13686 (*mānasam . . . Pitāmahasya*), 13697 (*°kulanandanah*, i.e. Vyāsa).—§ 721 (Ānuçāsanik.): XIII, 3a, 183 (*°ya . . . hatam putracatam*, sc. by Viçvāmitra), 192 (*salile purātmānam majjayan*, all. to § 225), 193.—§ 723 (do.): XIII, 6, 296 (*°ya samvādām Brahmanāç ca*, *°s°* also C.), 297 (*°s°* also C., discourse between *V.* and Brahman).—§ 730g (Upamanyu): XIII, 14x, 913 (*°s tvam ṛshīṇām*, sc. *asi*, sc. Çiva).—§ 730 (Ānuçāsanik.): XIII, 14ββ, 991.—§ 732 (do.): XIII, 24, 1678 (*catuṛthas tvam V°ya*, sc. Vyāsa).—§ 734 (do.): XIII, 26a, 1761 (among the ṛshis who came to see Bhīṣma).—§ 746 (do.): XIII, 78, 3732 (the purohita of Saudāsa); 79, (3757); 80, (3785) (instructed Saudāsa about gifts of kine).—§ 747 (do.): XIII, 84β, 3968 (*derarāḥim*), 3975.—§ 747b (Suvarṇoputti): XIII, 85, (4104) (related the Suvarṇopatti), 4183.—§ 748b (Tārakavudhop.): XIII, 85, 4219 (related the Tārakavudhopākhyāna).—§ 749 (Ānuçāsanik.): XIII, 92δ, 4392.—§ 750b (Bisastainyop.): XIII, 93a, 4416 (4439), (4461), (4484) (*°s°* also C.), 4484 (do., etymology), (4515).—§ 751b (Çapathavidhi): XIII, 94a, †4550, (4563).—§ 759 (Ānuçāsanik.): XIII, 106δ, 5200.—§ 766 (do.): XIII, 126, 6046 (*sapta . . . ṛshayah . . . V°pramukhah*), 6047; 130, 6102/3 (only B.).—§ 767 (do.): XIII, 137a, 6250 (Rantideva made gifts to *V.*), 6257 (*avarāḥati ca Paryāya sarvabhūtāni devarāt / V°o jivayām āsa*), 6259 (Kakshasenu made gifts to *V.*), 6262 (Mitrasaha—i.e. Kalmāshapādu—gave his wife Madyanṭi to *V.*).—§ 770 (do.): XIII, 151a, †7088, (i), 7116 (among the seven *Dhaneçvarasya guravah* in the north), 7158 (F), †7160.—§ 772b (Pavanārjunasamv.): *Vāyu* said: Once the gods performing a sacrifice at the *Vaikhānasa* lake thought of the ṛshi *V.* Seeing the gods emaciated and reduced in consequence of the *dikṣā*, the gigantic *Dānavas* named *Khalins* desired to slay them. The slain *Dānavas* plunged into the lake, and in consequence of a boon granted by Brahman they revived. Taking up mountains, etc., they agitated the lake and caused the water to rise for hundred *yojanas*. Ten thousands of them attacked the gods who repaired to *Indra*; *Indra* repaired to *V.*, who burnt the *Khalins* and caused the *Gangā*, who had gone to *Kailāsa*, to penetrate the lake, thus arose the river *Sarayū*; the place came to be named after the *Khalins* (*khalino'bhavat*). Name thou a kshatriya superior to *V.* (XIII, 156): XIII, 156, 7279, 7280, 7289, 7290.—§ 778b (Kṛṣṇa Vāsudeva): XIII, 159, †7372 (arose from the seed of the gods, which fell into a jar).—§ 775 (Ānuçāsanik.): XIII, 166ç, 7670 (among the ṛshis of the north).—§ 779 (Açvamedhikap.): XIV, 11, 311 (restored *Indra* to senses with the Rathantara rāman, cf. XII, 10118).—§ 782b (Brāhmaṇagītā): XIV, 27, 781 (*sapta saptaṛshayah siddhā V°pramukhah saha*, read *pramukhās tathā*?).—§ 782g (Guruçishyasamv.): XIV, 35δ, 961.

Cf. also the following synonyms:—

Āpava, q.v.

Arundhatipati ("the husband of Arundhati"): I, 6638 (*V°*).

Brahmarshi (q.v.), **Devarshi** (q.v.).

Hiranyagarbha ("the son of Hiranyagarbha [i.e. Brahman]"): XII, ††13209 (*V°*).

Maitrāvārūpi ("the son of Mitra and Varuṇa"), q.v.

Vārūpi ("the son of Varuṇa"), q.v.

Vāsishtha¹ (*Vāç°*, C., "the son of Vasishtha") = Çakt(r)i: I, 6699 (*ṛshisattamam*), 6707, 6892 (*Ç°*); V, 3970 (*reme . . . yathā . . . Adṛçyantyān ca V°h*).

Vāsishtha², name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8026 (*Vāç°*, C.). Cf. **Vāsishthi**.

Vāsishtha³, name of a fire (?). § 491 (Āṅgīrasa): III, 220, 14156 (*Vāç°*, C.).

Vāsishtha⁴ (*Vāç°*, C.), pl. (*°h*) ("the descendants of Vasishtha"). § 324 (Dvinitavanapr.): III, 26, 970.—§ 393 (Tīrthayātrāp.): III, 115, 10126.

Vāsishtha (*Vāç°*, C.), adj. ("belonging or relating to Vasishtha"). § 11 (Pārvasaṅgr.): I, 2, 387 (*ākhyānam*).—§ 223 (Vasishtha): I, 175, 6650 (do.), 6689 (*saṇikah*).—§ 565 (Gālavacarita): V, 106, 3728 (*veshaṇi*); 109, 3794 (*kāshṭhām*, i.e. the north, Nīl. and PCR.).

Vāsishtha(m) ("the episode relating to Vasishtha"). § 11 (Pārvasa): I, 2, 387 (*°am ākhyānam*).—§ 223 (Caitrar.). *Arjuna* wished to hear about *Vasishtha*. The *Gandharva* said: *Vasishtha* is Brahman's spiritual son and *Arundhati*'s husband; *Kāma* and *Krodha*, who cannot be vanquished even by the immortals, used to shampoo his feet. Though his wrath was excited by *Viçvāmitra*'s offence, he did not yet exterminate the *Kuçikas*. Afflicted at the loss of his sons, he did not do any dreadful deed for the destruction of *Viçvāmitra*. He did not transgress *Kṛtānta* (Death) in order to bring back his lost children from the abode of *Yama*. It was by obtaining him that the *Ikshvākus* acquired this earth, and with him as their purohita, they performed many great sacrifices. "Therefore acquire a fit purohita" (I, 174). *Arjuna* wished to hear of the hostility between *Viçvāmitra* and *Vasishtha*. The *Gandharva* said: This old (*purāṇa*) story of *Vasishtha* they tell in all worlds. In *Kānyakubja* king *Gādhi*, son of *Kuçika*, had a son *Viçvāmitra*, who, with his ministers, used to go a hunting. Once he arrived at the hermitage of *Vasishtha*, who offered him *arghya*, etc. from his cow *Nandini*, who yielded everything desired; *Viçvāmitra* asked *Vasishtha* to give him *Nandini* for an *arbuda* of kine or his kingdom, but in vain. Then he wanted to take the cow by force. She repaired to *Vasishtha*, who at first did nothing, saying, "I am a forgiving brahman"; but at last he said: "I do not abandon you! Stay if you can!" Hearing this word, the cow attacked *Viçvāmitra*'s troops; from her tail she began to rain showers of burning coals; from her tail she brought forth *Pahlaras*, from her udders *Drāviḍas* and *Çakas*, from her womb (*yonideçāt*) *Favanas*, from her dung (*çakṛt*) *Çabaras*, from her urine *Kāñcis*, and from her sides *Çarabhas* (B. *Çabarān* and *kūṇçeid* instead of *Kāñcin*), and from the froth of her mouth *Paṇḍras*, *Kirātas*, *Yavanas*, *Sīmhalas*, *Barbaras*, *Vaças* (B. *Khaçān*), *Çivukas*, *Pulindas*, *Cinas*, *Hānas*, *Keralas*, and other *Mlecchas*, who attacked *Viçvāmitra*'s soldiers. *Viçvāmitra*'s troops fled, but none was deprived of life. *Viçvāmitra* then, disgusted with *kshatriya* prowess ("brahman prowess is true prowess"), set his mind on asceticism, and finally became a

brahman and drunk *soma* with *Indra* (I, 176).—§ 224: *Kalmāshapāda* (q.v.)—§ 225. *Vasishtha* patiently bore his grief, and resolved rather to sacrifice his own life than exterminate the *Kauçikas*. He threw himself down from the summit of *Meru*, entered a huge fire in the forest, and tied a strong weight to his neck and threw himself into the sea, but all in vain, and, in distress of heart, he returned to his hermitage (I, 176). Beholding it bereft of his children, he left it again and tied himself strongly with cords and flung himself into a mighty river, but the stream cut those cords and cast the *rishi* ashore, whence that river was called *Vipāçā*. Once more he threw himself into a river flowing from *Himavat* (*Haimavatī*), but the river immediately fled in 100 different directions, and has since been known by the name of the *Çatadru* ("çatadhā vidrutā", v. 6753). He now again went towards his hermitage, and was on the way addressed by *Adṛçyanti*, the wife of *Çakti*, who had for twelve years borne his child in her womb. Hearing that child in the womb reciting the *Vedas* with the six *Āngas*, *Vasishtha* refrained from self-destruction, and, accompanied by *Adṛçyanti*, returned to his hermitage. One day he saw *Kalmāshapāda*, who would devour him; *Adṛçyanti* was terrified, but *Vasishtha* restrained him by uttering "hum", and, sprinkling him with water sanctified by *mantras*, and freed him from his curse that had lasted twelve years. *Kalmāshapāda* promised never more to insult *brahmanas*, and prevailed upon *Vasishtha* that he accompanied him to his capital *Ayodhyā* and begat a son for him on the queen. Then he went back to his hermitage. After twelve years the queen tore open her womb by a stone, and then was born the *rājarekhi* *Açmaka*, who founded the city of *Paudanya* (I, 177).—§ 226: *Parāçara* (q.v.).

Vasishthāpavāha ("the carrying away of *Vasishtha*"), name of a tirtha. § 615 (*Buladevatīrthayātrā*): IX, 41, †2357; 42, †2358.—§ 615p (do.): A great enmity arose between *Viçvāmitra* and *Vasishtha*, due to their rivalry in respect of ascetic austerities. The hermitage of *Vasishtha* was in *Sthānūtīrtha*, on the bank of the *Sarasvatī*; on the opposite bank was the hermitage of *Viçvāmitra*. There (i.e. in *Sthānūtīrtha*) *Sthānu* had practised penances, and having performed a sacrifice and worshipped the *Sarasvatī* he had established that tirtha, and there the gods in days of yore installed *Skanda*. In that tirtha on the *Sarasvatī*, the *rishi* *Viçvāmitra*, by his penances, disturbed *Vasishtha*. *Viçvāmitra* and *Vasishtha* every day challenged each other in respect of the superiority of their penances. *Viçvāmitra* ordered the *Sarasvatī*, notwithstanding her trembling, to bring *Vasishtha* into his presence, that he might slay him. *Vasishtha* willingly let her do so, lest *Viçvāmitra* should curse her. *Sarasvatī* washed away one of her banks and bore *Vasishtha* (who praised the *Sarasvatī* (q)) away and informed *Kauçika* (i.e. *Viçvāmitra*) about his arrival; but while *Viçvāmitra* was looking for a weapon she quickly bore *Vasishtha* back to the eastern bank. *Viçvāmitra* cursed her, saying that her current should be changed into blood, which is acceptable only to the *Rākshasas*. For a whole year she then flowed bearing blood mixed with water. The gods, the *Gandharvas*, and the *Apsarasas* grieved. For this reason the tirtha came to be called *V. Sarasvatī*, however, once more got back her own proper condition (IX, 42), when some *munis* on a *tīrthayātrā* to the *Sarasvatī*, having bathed in all her tirthas came to *V.* and saw the water mixed with blood, and that innumerable *Rākshasas* were drinking it. Having learnt the cause, they

worshipped *Mahādeva* with penances and purified the *Sarasvatī*. The *Rākshasas*, who were *Brahma-Rākshasas* (so those among *vaiçyas*, *çādras*, and *kshatriyas*, who hate and injure the *brahmanas*, become *Rākshasas*), afflicted with hunger, sought the protection of the *munis*, who, having ordained what should be the food of the *Rākshasas* (v) solicited the *Sarasvatī*, who assumed a new shape called *Arunā*; bathing in that new river the *Rākshasas* abandoned their bodies and went to heaven. Ascertaining all this, *Indra* (s) bathed there and became purified of a grievous sin (i.e. *brahmahatyā*): IX, 42, 2398.

Vāsishthī, a tirtha (a river?). § 370 (*Tīrthayātrā*): III, 84, 8026.

[**Vasishthopākhyāna**(m)] ("the episode relating to *Vasishtha*"). § 223 (cf. *Caitrarūthap.*). *Arjuna* asked: "Why did *Kalmāshapāda* command his queen to go to *Vasishtha*? And was this an act of sin on the part of *Vasishtha*?" The *Gandharva* said: Under the influence of the curse, *Kalmāshapāda*, in anger, went out of his capital, accompanied by his wife. In a solitary part of the woods he saw a *brahman* and his wife (*Āngirasi*, v. 6908) embracing each other. The couple ran away, but *Kalmāshapāda* forcibly seized the *brahman*. The *brāhmaṇi* asked him to liberate her husband, but he cruelly devoured him. The tears that the woman shed blazed up like fire and consumed everything in that place. The *brāhmaṇi* cursed the *rājarekhi*, saying that he should meet with instant death when cohabiting with his wife, and that his wife should have a son from *Vasishtha*, whose children he had devoured, and that child should be the propagator of his race. Then she entered the fire. *Vasishtha*, by his ascetic power, immediately knew all about it. And long after this, when the *rājarekhi* became freed from his curse, he approached his wife *Madayanti*, not remembering the curse of the *brāhmaṇi*. Hearing, however, the words of his wife, he recollected the curse, and, therefore, he appointed *Vasishtha* to beget a son on his queen (I, 182).

Vasor-dhārā¹, name of a tirtha. § 358 (*Tīrthayātrā*): III, 82, 5018.—Do.² = the river *Mandākinī* (according to Nil.): XIII, 3789.—Do.³, name of a certain libation of ghee: I, 8146; XII, 12843-44; XIII, 118.

Vastrapa, pl. (°aḥ), a people. § 295 (*Dyūtap.*): II, 52, 1871 (brought tribute to *Yudhishtira*).

Vāstu (*Vastrā*, B.), a river. § 574 (*Jāmbukh.*): VI, 9A, 333.

Vasu¹, surnamed *Uparicara*, king of the *Cedis*. § 73 (cf. *Ādivaṃçāvatarāṇa*). Instructed by *Indra* king *V.* won the kingdom of the *Cedis*. Some time after he dwelled in a hermitage practising austerities, from which the gods, headed by *Indra*, prevailed upon him to refrain. *Indra* gave him a crystal *vimāna* (chariot) capable of carrying him through the air like a god, and a triumphal (*vaijayanti*) garland named *Indramālā*, and a bamboo pole to protect the peaceful. After a year the king planted this pole in the ground in order to worship *Indra* (from that time all kings plant a bamboo pole, and the next day they cover it with golden clothes, etc.). *Indra* came there in the form of a swan to accept the worship, and blessed the men and kings who would observe this festivity: I, 63, 2335 (*Paurava-nandanah*), 2354, 2355, 2358.—§ 74 (do.): From the country of the *Cedis* *V.* ruled the whole world. He installed his five sons as governors of various provinces: *Dhadratha* (in the country of the *Māgadhas*), *Pratyagra*, *Kuçāmba* or *Mañicāhana*, *Mavella*, and *Yadu*; they founded kingdoms and towns, named after themselves, and created separate dynasties which lasted

for long ages: I, 63, 2360 (*Çedīparah*), 2361 (*Cedipatīh*).—§ 75 (do.): Seated in his crystal chariot and coursing through the sky *V.* was adored by *Gandhareas* and *Apearases*, and was called *Uparicara*. Near his capital flowed the river *Çuktimati*, and from love of this river the mountain *Kolāhala* once barred its course. *V.* then kicked the mountain with his foot, and the river gave him the two children which she had with *Kolāhala*. *V.* made the male child the commander of his armies, and made the daughter *Girika* his wife: I, 63, 2368, 2370.—§ 76 (*Matya*): I, 63, 2371 (*°oh patni* . . . *Girika*) [2389 (*çiryam* . . . *Vāsavam*)] (the seed of *V.* fell into the *Yamunā*, and was swallowed by *Adrikā* (an *Apearas* transformed into a fish), who, in consequence, bore *Matya* and *Satyavati*).—§ 277 (*Jarāsandhavudhap*): II, 24, 950 (the chariot which *V.* got from *Indra* passed over to *Bṛhadratha*, and from him to *Jarāsandha*).—§ 717e (*Uparicara*): XII, 336, 12742 (*prajāpālāh*), 12746 (*rājā*); 337, 12754 (*rājoparicarah*), 12755, 12768, 12813; 338, 12818, 12823, 12824, 12826, 12827, 12828, 12831, 12832, 12836, 12846, 12851 (*samrād rājā*), 12854 (*pārthivah*) (*V.* was devoted to *Nārāyaṇa* and a pupil of *Bṛhaspati*; his horse sacrifice; *V.* was cursed by some brahmins on account of a wrong explanation, and sunk below the earth, where he got the libation named *raur-dhārā* for his sustenance; at last he, by the grace of *Nārāyaṇa*, attained to *Brahmaloka*).—§ 723 (*Ānuçāsanik*): XIII, 8a, 328 (*°r yajñāçatair ištṛā dvitīya iva Vāsavah / mithyābhidhānenaikena Rasātalatatam gatah*, cf. § 717e).—§ 761 (do.): XIII, 115, 5650 (*Cedipatīh*, questioned by the *rshis* about the eating of meat he gave a wrong answer and therefore fell down from heaven to earth and thence below the earth, cf. § 717e), (8), 5665 (among those who did not eat meat during the month of *Kārttika*).—§ 786 (*Anugītāp*): XIV, 91, 2828 (*upatīh*), 2830 (*Cedīnam içvaram*) (*V.* was questioned by the *rshis* about sacrifices, he answered wrongly, and therefore sank down to *Rasātala*, cf. § 717e). Cf. *Cedipa*, *Cedipati*, *Pauravanandana*, *Rājoparicara*, *Uparicara*.

Vasu², a prince, brother of *Dushyanta*. § 150 (*Pūruvamç*): I, 94, 3708.

Vasu³, a brahman, father of *Paila*. § 286 (*Rājasūyikap*): II, 33, 1239 (*Pailah* . . . *V°oh sutah*).

Vasu⁴, son of *Jamadagni*. § 396 (*Jamadagni*): III, 116, 10180.

Vasu⁵, a king. § 562 (*Bhagavadyānap*): V, 74γ, 2729 (*Kṛmīnam uddhato V°*).

Vasu⁶, a *rshi*. § 770 (*Ānuçāsanik*): XIII, 151κ, 7119 (among the seven *dharanidharas*).

Vasu⁷ = *Çiva* (1000 names⁷).—Do.⁸ = *Yishṇu* (1000 names).

Vasu⁸, mostly pl. (*°avah*), a class of gods. § 3 (*Anukram*): I, 1a, 34 (issued from the primordial egg).—§ 11 (*Parvasaṅgr*): I, 2, 372 (*°ānam punarupatīh*, cf. § 161 foll.).—§ 40 (*Garuḍa*): I, 28, 1333.—§ 44 (do.): I, 30, 1416.—§ 46 (do.): I, 32, 1486.—§ 61 (*Sarpasattra*): I, 55, 2111.—§ 79 (*Bhishma*): I, 63, 2420 (*°viryat samabhavat*, sc. *Bhishma*, cf. § 161).—§ 116 (cf. *Amçāvat*): *Paṭimaha Manu* (B. *muni*) was father of *Prajāpati*, whose sons were the eight *Vasus*: 1) *Dhara*, 2) *Dhruva*, 3) *Soma* (*Candramas*), 4) *Ahas*, 5) *Anila* (*Çvasana*), 6) *Anala* (*Hutāçana*, *Agni*), 7) *Pratyūsha*, 8) *Prabhūsa*; their mothers are respectively: 1-2) *Dhāmra*, 3) *Manasvinī* (PCL. takes *manasvinyah* (v. 2583) as an adjective to *Çvāsa*, who thus is the mother of both *Candramas* and *Çvasana*), 4) *Ratā*, 5) *Çvāsa*, 6) *Çaṇḍīti*, 7-8) *Prabhātā*; their sons are respectively: 1) *Draviṇa* and *Hutahavyavaha*, 2) *Kala*, 3) *Vareas* (who [was father of

Vareasin (q.v.), who] with *Manohara*, had the sons *Çiçira*, *Prāpa*, and *Ramana*), 4) *Jyoti*, *Çama*, *Çanta*, and *Muni* (? v. 2587), 5) *Manojava* and *Aciññatagati* (the mother of those two was *Çivā*), 6) *Kumāra* (b. v. *Skanda*) or *Kārttikaya*, 7) the *rshi* *Dovala* (who had himself two sons), 8), *Vipva-karman* (whose mother was the sister of *Bṛhaspati*): I, 66, 2581, 2582 (*ashṭau*), 2591.—§ 120 bis (*Amçāvat*): I, 66, 2602 (*°ānam*, sc. *pakshah*).—§ 130 (do.): I, 67, 2710 (*jajñire V°avas to ashṭau Gāṅgāyām Çāntanoḥ sutāh*, cf. §§ 161 foll.).—§ 133 (*Dushyanta*): I, 69, 2823 (*°parākramah*).—§ 145 (*Kacu*): I, 76, †3229.—§ 149 (*Yayāti*): I, 87, 3551.—§ 161 (*Mahābhishop*): I, 96, 3851 (*devān*), 3855, 3858, (3858), (3860), (3862), 3864 (the *V.* who had been cursed by *Apava* (*Vasishṭha*) (v. § 164) made the arrangement with the *Guṅgā* that she, having born them to *Çāntanu*, should throw them into the water, except the eighth).—§ 163 (*Bhishmotputti*): I, 98, 3896 (*°ānam samayam*, cf. § 161), 3914 (*ashṭau* . . . *devāh*), 3916 (*ashṭau*), 3917 (*devānam*), 3919 (*Guṅgā* threw her children into the water except the eighth (*Bhishma*)).—§ 164 (*Āpavop*): I, 99, 3920, 3922 (*īçā vai sarvalokasya*), 3930 (*Prthvādya V°ah sarve devāh*), 3932 (sg. i.e. *Dyaus*), 3935 (do., do.), 3949, 3950, 3951, 3952 (*ashṭau*), 3954, 3960 (*Dyaus*, one of the *V.*, had ravished the homudhenu of *Vasishṭha*, who then cursed the *Vasus*, saying that they should be reborn, but added that only *Dyaus* should dwell on earth for a long time).—§ 165 (*Satyavatilābhop*): I, 100, 3987 (sg., i.e. *Dyaus* reborn as *Devavrata*, i.e. *Bhishma*).—§ 191 (*Arjuna*): I, 123, 4827 (*ashṭau*, present at the birth of *Arjuna*).—§ 233 (*Svayamvarap*): I, 187, †7010 (present at the *svayamvara* of *Draupadi*).—§ 238 (*Pañcendrop*): I, 197, †7277, †7315.—§ 258 (*Khāṇḍavadahanap*): I, 227, 8269 (among the gods who fought with *Kṛṣṇa* and *Arjuna*). § 270 (*Brahmasabhāv*): II, 11, 448, 460 (in the palace of *Brahman*).—§ 309 (*Āraṇyakap*): III, 2, 127.—§ 310b (*Sūrya*): III, 3, 174.—§ 330 (*Indradarçana*): III, 37, 1490.—§ 334 (*Kuirātāp*): III, 41, 1682 (*°sambhātah* . . . *Pitāmaha*, i.e. *Bhishma*).—§ 336 (*Indralokābhigamanap*): III, 43, 1768.—§ 338 (do.): III, 46, 1840.—§ 347 (*Nalopākhyānap*): III, 62, 2356.—§ 357 (*Pushkara*): III, 82, 4064 (in *Pushkara*).—§ 358 (*Tīrthayātrāp*): III, 82, 5020 (*sarah* . . . *V°ānam*).—§ 370 (do.): III, 84, 8102.—§ 375 (do.): III, 85, 8248 (bathe in the *tīrthas*), 8254 (*lokān vai V°ānam*).—§ 377 (do.): III, 90, 8404.—§ 383 (*Paraçurāma*): III, 99, 8673 (*sa°*, seen in the body of *Rāma Dāçarathi*).—§ 400 (*Tīrthayātrāp*): III, 118, †10224 (*°ānam*, sc. *ayatanam*).—§ 412 (*Ashṭāvakra*): III, 134, †10665 (*ashṭau*).—§ 418 (*Tīrthayātrāp*): III, 139, 10834.—§ 438 (*Yakshayuddhap*): III, 162, 11807 (*Vṛtraha V°bhih saha*).—§ 443 (*Nivātakavacyuddhap*): III, 168, 12020 (*Arjuna* should learn the weapons of the *Vasus*, etc.), 12043.—§ 456 (*Sarasvatī-Tārksyahyanv*): III, 186, †12727 (*loka V°ānam*).—§ 459 (*Mārkaṇḍeyas*): III, 188, 12924 (seen in the body of *Nārāyaṇa*).—§ 506 (*Skandayuddha*): III, 231, 14549.—§ 507 (do.): III, 231, 14587.—§ 547 (*Karna*): III, 308, 17139.—§ 548 (*Āraṇeyap*): III, 313, 17317; 314, 17421 (*Yudhisṭhira* asks the *Yaksha* if he is one of the *V.*).—§ 549e (*Arjuna*): IV, 2, 48 (*°ānam navamam*, sc. *Arjuna*), 50 (*°ānam iva Havayāt*).—§ 556 (*Suñjayayānap*): V, 29, †823.—§ 561d (*Nara-Nārāyaṇas*): V, 49, 1918 (*Agninā saha*).—§ 561 (*Yānasandhip*): V, 70, 2562 (*°tvat* (?), etymology of the name *Vāsudeva*).—§ 562 (*Bhagavadyānap*): V, 86, 3043 (*Āditya V°avo Rudra yatha buddhiṃ Bṛhaspatēh*, sc. *upāsante*).—§ 565 (*Gālavacarita*): V,

116, 3954 (*Vasumana . . . V^obhyo vasumatīrah*).—§ 567 (Bhagavadgītāp.): V, 128, 4301; 131, 4420, (o), 4423 (seen in the body of Kṛṣṇa).—§ 569 (do.): V, 146, 4940 (*‘avo Vāsavaṃ yathā, sc. namaḥ kurvanti*).—§ 570 (Sainyāniryānap.): V, 156, 5290 (*‘ānām iva Havyarāḥ, sc. sūnpatīḥ*).—§ 573 (Ambopākhyānap.): V, 185, 7307 (*Bhīshmo V^oānām anyatamaḥ; sg. = Bhīshma*).—§ 576 (Bhagavadgītāp.): VI, 34, 1227 (*‘ānām Pāvakaḥ cāsmi, says Kṛṣṇa*); 35, 1252, †1268.—§ 581 (Bhīshmavadhap.): VI, 68, 3039 (only B.).—§ 585 (do.): VI, 96, 4338 (*‘avo Vāsavaṃ yathā, sc. parivārya*).—§ 587 (do.): VI, 119, 5603 (present at Bhīshma's last encounter).—§ 589 (Droṇābhīshekar.): VII, 2, †58 (*‘prabhāro V^ocīryasumbhavo V^oān gata oca vasudharādhiḥ, i.e. Bhīshma*); 6, 159 (*‘ānām iva Pāvakaḥ*).—§ 593 (Abhimanyuvadhāp.): VII, 35, 1536 (*‘vagnyādityavikramāḥ*).—§ 596 (Pratijñāp.): VII, 76, 2682.—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6865 (sg. = Agni).—§ 608 (Karna): VIII, 87, 4418 (sided with Arjuna), 4455 (*‘ānām anokātram*).—§ 615u (Skanda): IX, 44, 2478 (came to see Skanda): 46, 2508, 2555 (gave companions to Skanda).—§ 615f (Asita Devula): IX, 50, 2893 (*‘ānām, sc. athānam*).—§ 619 (Strīvilāp.): XI, 19, 564 (*V^om Vāsavayoshitāḥ, wrong reading in C. instead of bahudhā varayoshitāḥ*).—§ 623 (Rājadh.): XII, 15, 440.—§ 626 (do.): XII, 21, 634 (*Rudrāḥ sa V^oavah*).—§ 639 (do.): XII, 50, 1831 (*sa tvam Bhīshma mahābāho V^oānām Vāsavapamah / nityam vipraḥ samūkhyāto navamo ('n^o, C.) 'navamo gunaiḥ*); 51, †1858.—§ 641 (do.): XII, 64, †2395; 122, 4499 (*‘ānām Jātavedasam, sc. iṣam*).—§ 656 (Khadgotpattik.): XII, 166, 6141.—§ 661 (Mokshadh.): XII, 198, 7192 (*Rudraditya V^oānām*).—§ 664 (do.): XII, 207, 7540 (sons of Dharma).—§ 665 (do.): XII, 208, 7586 (*ashṭau*).—§ 673b (Bali-Vāsavasamv.): XII, 227, 8220, 8288.—§ 694b (Jvarotpatti): XII, 284, 10215.—§ 695b (Dakṣharaṇavināga): XII, 285, 10279.—§ 702 (Mokshadh.): XII, 296, 10837.—§ 707 (do.): XII, 318, 11704 (if the soul (*jīva*) issues through the calves, one attains to the regions of the V.).—§ 712 (Çukotpatti): XII, 324, 12174.—§ 717b (Nārāyaṇīya): XII, 340, 12916 (*ashṭau*); 341, 13110 (*‘ānām palaye, i.e. Vishṇu (Kṛṣṇa)*).—§ 718b (Uñchavṛttiyup.): XII, 366, 13940 (told the Uñchavṛttiyupākhyāna to Bhīshma).—§ 719b (Gautamī-lubdhaku-vyāla-mṛtyu-Kālasamv.): XIII, 1, 55.—§ 730g (Upamanyu): XIII, 14, 911 (*‘ānām caiva Pāvakaḥ, sc. asi, sc. Çiva*).—§ 730 (Ānuçāsānik.): XIII, 14, 985; 18, 1368.—§ 746 (do.): XIII, 57, †2955 (*loko V^oānām*), 2959 (*lokān . . . V^oānām*); 79, 3776 (*‘ānām lokam*).—§ 747b (Suvurnotpatti): XIII, 84, 4011; 85, 4130 (arose from the smoke of Agni).—§ 748b (Tūrakavadhap.): XIII, 86, 4201.—§ 759 (Ānuçāsānik.): XIII, 107, 5302 (*lokān V^oānām*), 5315 (do.), 5330 (*‘ānām . . . lokam*).—§ 766 (do.): XIII, 134, 6187.—§ 768b (Umā-Mahoçvarasamv.): XIII, 140, 6351.—§ 770 (Ānuçāsānik.): XIII, 151, 7095 (*ashṭau, their names are: Dhara, Dhruva, Soma, Savitra, Anila, Anala, Pratyūsha, Prabhāsa*), 7110 (*Rudranala V^oprabhāḥ*), 7158 (*Çakra V^obhiḥ*).—§ 773b (Kṛṣṇa Vāsudeva): XII, 159, 7387 (identified with Kṛṣṇa).—§ 775 (Ānuçāsānik.): XIII, 166, 7642.—§ 777 (Svargārohaṇik. p.): XIII, 166, 7752; 169, 7790 (sg. = Bhīshma), 7794 (do., do., but read with B. pl. *Vasūn*).—§ 778f (Muñjavat): XIV, 8, 183 (worship Çiva on Muñjavat); 10, †261.—§ 784b (Uttānka): XIV, 54, 1564.—§ 785 (Anugītāp.): XIV, 81, 2413, 2414, 2418, 2421 (on account of the slaughter of Bhīshma, the V.

had cursed Arjuna).—§ 789 (Putradarçanap.): XV, 31, 858 (sg. = Bhīshma).—§ 793 (Mausalap.): XVI, 4, †129.—§ 795 (Svargārohaṇap.): XVIII, 3, 87; 4, 145 (*‘bhiḥ sahitaṃ . . . Bhīshmaṃ*); 5, 158 (*ashṭau, Bhīshma, after death, attained to the status of the V.*).

Vasucandra, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 156, 7009.

Vasuçreshṭha = Çiva (1000 names²).

Vasuçrī, a mātṛ. § 615u (Skanda): IX, 46, 2632.

Vasuda = Vishṇu (1000 names).

Vasudā, a mātṛ. § 615u (Skanda): IX, 46, 2647 (B. *Viçirā*).

Vasudāmā, a mātṛ. § 615u (Skanda): IX, 46, 2623.

Vasudāna, king of Pāṇḍurāshṭra. § 264 (Sabhākriyāp.): II, 4, 122 (waited upon Yudhisṭhira).—§ 295 (Dyūtap.): II, 52, 1884 (*Pāṇḍurāshṭrāt, gave tribute to Yudhisṭhira*).—§ 296 (do.): II, 53, 1914.—§ 570 (Sainyāniryānap.): V, 151, 5161 (in the army of Yudhisṭhira).—§ 572 (Rathā-tirathasāṅkhyānap.): V, 171, 5919 (do., is an atiratha).—§ 573 (Ambopākhyānap.): V, 196, 7650 (followed Yudhisṭhira).—§ 578 (Bhīshmavadhap.): VI, 51, 2110.—§ 585 (do.): VI, 93, 4151 (followed Bhīmasena); 95, 4255.—§ 592 (Samçaptakavadhap.): VII, 21, 903, 909 (slain by Droṇa); 23, 990 (followed Dhṛstadyumna, description of his horses).—§ 599 (Jayadrathavadhap.): VII, 113, 4374.—§ 602 (Droṇavadhap.): VII, 190, 8724 (slain by Droṇa).—§ 604 (Karna): VIII, 6, 174 (the son of V. had slain Abhibhu the Kāçi king in the battle (!)), 188 (had been slain by Droṇa). Cf. Pāṇḍurāshṭradhipa.

Vasudeva, son of Çūra, husband of Devakī, etc., father of Kṛṣṇa, etc. § 82 (Kṛṣṇa Vāsudeva): I, 63, 2428 (*‘āt tu Devakīyāṃ prādurbhātāḥ, sc. Vishṇu born as Kṛṣṇa*).—§ 213 (Jatugṛhap.): I, 151, 5905 (*scasārām V^osa, i.e. Kuntī*).—§ 252 (Subhadrāharanap.): I, 219, 7923 (*duhitā V^osa, i.e. Subhadrā*).—§ 289 (Argḥāharanap.): II, 37, 1343 (*‘vṛddho*).—§ 547 (Karna): III, 303, 17021 (*‘sa bhaginī, i.e. Kuntī*).—§ 599 (Çini): VII, 144, 6031 (*Çauriḥ*), 6034 (*‘ārtham, at the svayamvara of Devakī, Çini won her in behalf of V.*).—§ 637 (Rājadh.): XI, 47, 1616 (*yaṃ devam Devakī devī V^oad ajījanat, sc. Kṛṣṇa*).—§ 768b (Kṛṣṇa Vāsudeva): XIII, 147, 6837 (*Ānakadundubhiḃ, son of Çūra and father of Kṛṣṇa*).—§ 785 (Anugītāp.): XIV, 60, (1773); 61, 1810, 1811, 1813, 1814 (Kṛṣṇa related to V. the events of the battle); 83, 2481 (*matuleṇa Kīrtīṇaḥ, B. has by error Vāsudevena*).—§ 793 (Mausalap.): XVI, 6, (153); 7, 177, 191 (*Çauriḥ, died*), 192 (*‘niveçana, bewailed by his widow, Devakī, etc.*).—§ 795 (Svargārohaṇap.): XVIII, 5, 163 (among those who after death entered the deities).

Cf. also the following synonyms:—

Ānakadundubhi: II, 1215; III, 783; XIII, 6837 (V.); XVI, 148, 150.

Çauri, Çūraputra, Çūrasūnu, Çūrasuta, Çūrātmaja, q.v.

Yadūdvaḥa, q.v.

Vāsudeva ¹ (“the son of Vasudeva”) = Kṛṣṇa, q.v.—Do. ² (do.) = Balarāma: IV, 2356.

Vāsudeva ³, king of the Pāṇḍras. § 232 (Svayamvarap.): I, 186, 6992 (*Paṇḍrakāḥ, came to the svayamvara of Draupadī*).—§ 273 (Rājasūyārumbhap.): II, 14, 584 (*Vaṅga-Paṇḍra-Kīrtāshu rājā . . . Paṇḍrakāḥ, had joined*

Jarāsandha).—§ 280 (Bhīmasena): II, 30, 1096 (*Puṇḍra-dhīpa*, vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājāsūyika): II, 34, 1270. (*Puṇḍrakāś*, came to the rājāsūya). Cf. Puṇḍrakāś, Puṇḍrādhipa.

Vasudevapitr ("the father of Vasudeva") = Āura: I, 2764 (C°), 4382 (C°).

Vāsudevapriya ("dear to Vāsudeva") = Skanda: III, 14636.

Vasudevaputra ("the son of Vasudeva") = Kṛṣṇa, q.v.

Vāsudevasahodarā ("the sister of Vāsudeva [i.e. Kṛṣṇa]") = Subhadrā: IX, 258.

Vasudevasuta ("the son of Vasudeva") = Kṛṣṇa, q.v.

Vasudevasutā ("the daughter of Vasudeva") = Subhadrā: I, 7919 (S°).

Vasudevātma ("the son of Vasudeva") = Kṛṣṇa, q.v.

***Vasudhā** ("the earth", personif.): VII, 2407, (2408).

Vasudhādharma ("supporting the earth") = Āesha: XIII, 6866 (*Anantāś*).

Vasudharman, a Kuru warrior, a Trigarta(?). § 605 (Karnap.): VIII, 27λλ, 1079 (only C., attacked Arjuna).

Vasuhoma, an Aṅga king. § 641 (Rājadh.): XII, 122, 4469 (*Āṅgashu*), 4475, 4476, 4477, 4478 (4482) (on Muñja-prsthā V. discoursed to Māndhātṛ on chastisement).

Vāsuki, king of the serpents. § 26 (Jaratkāru): I, 14, 1053, (1056) (gave his sister Jaratkāru to the ascetic Jaratkāru, cf. § 53).—§ 28 (Amṛtamanthana): I, 18, 1124, 1127 (*nāgasya*, V. served as a cord at the churning of the ocean).—§ 47 (Sarpanūmak.): I, 35, 1550 (enumeration).—§ 49 (cf. Āstika): V. held a consultation with his brothers how to render the curse of *Kadrū* abortive; several means were proposed and rejected (I, 37); *Elāpatra* then told that he had heard *Brahmān* say to the gods that the harmless serpents would be saved by *Āstika*, who should be begotten by *Jaratkāru* on V.'s sister *Jaratkāru* (I, 38). V. carefully brought up his sister. After the churning of the ocean V. addressed *Brahmān*, who confirmed the words of *Elāpatra*. V. gave order to watch the rishi *Jaratkāru* (I, 39): I, 37, 1589 (*pannagottamaś*), (1591), 1617 (*pannagottamaś*); 38, 1622, 1637 (°*ś sarparājasya Jaratkāruś evaś*), 1639; 39, 1644 (*nāgaś*), 1645; 1652 (*nāgendrah*).—§ 50 (Jaratkāru): I, 40, 1658 (°*er bhaginī*, i.e. Jaratkāru).—§ 51 (Āstika): I, 40, 1661.—§ 53 (Jaratkāru): I, 46, 1864, 1866 (*nāgendrah*), 1868; 47, 1869, 1880 (°*ś evaś*, i.e. Jaratkāru) (V. gave his sister Jaratkāru to the ascetic Jaratkāru).—§ 54 (do.): I, 47, 1884 (°*er bhaginī*, i.e. Jaratkāru), 1896 (*bhaginī* . . . V°*ś*, do.), 1905.—§ 55 (Āstika): I, 48, (1914), 1919 (*pannagocvaraś*), 1924 (*nāgendrah*). (Jaratkāru bore Āstika, who was reared in the house of V.).—§ 60 (Sarapasattrā): I, 53, 2059, 2060 (*pannagottamaś*); 54, 2067 (*nāgarājasya*), 2075, 2077 (*rājā*), 2078 (*nāgarājāś*), 2080 (*pannagottamaś*), 2083, 2084 (*pannagottamaś*), (2089), 2092 (Āstika promised V. to save the serpents from the curse).—§ 63 (do.): I, 57, 2145 (enumeration of the serpents of V.'s race who fell into the fire), 2148 (°*ja nāgaś*).—§ 100 (Amṛtāvat.): I, 65, 2549 (among the Kādraveyas, sons of Kadrū).—§ 191 (Arjuna): I, 123, 4828 (present at the birth of Arjuna).—§ 197 (Bhīmasenarasaṇḍāna): I, 128, 5022 (*sarparājānaś*), 5025, 5027, 5028, 5031.—§ 268 (Varuṇa-sabbhāv.): II, 9, 360 (among the serpents in the palace of Varuṇa).—§ 370 (Tirthayātrāp.): III, 85, 8176 (°*er lokam*).—§ 374 (do.): III, 85, 8228 (*Bhogavati nāma V°*ś* tirtham*).—§ 549e (Arjuna): IV, 2, 41 (*sarparājasya*; Arjuna had ravished the sister of V.).—§ 564 (Mātaliyop.): V, 108,

3617 (*Bhogavati* . . . V°*palita*), (γ), 3625 (enumeration of serpents).—§ 565 (Gālavacarita): V, 109, 3797 (*Bhogavati* . . . V°*palita*); 117, 3976 (*remo . . . yatha . . . V°*ś* Ātaśtrahayam*).—§ 576 (Bhagavadgītāp.): VI, 34, 1232 (*sarpānām aśmi V°*ś**, says Kṛṣṇa).—§ 603d (Tripura): VII, 202, 9568 (Āura made V. his bowstring (*guṇa*)).—§ 606 (Tripurākhyāna): VIII, 34, 1475 (became the pole (*kāvara*) of Āura's chariot; *bhujagottamaś*).—§ 608 (Karnap.): VIII, 87χ', 4414 (sided with Arjuna).—§ 615g (Nāgadhanvan): IX, 37, 2148 (*pannagarājasya*, resided in Nāgadhanvan), 2150 (*pannagottamaś*, installed as king of the pannagas).—§ 615u (Skanda): IX, 45γ, 2518 (*nāgarājāś*), 2555 (*pannagocvaraś*, gave two serpents as companions to Skanda).—§ 770 (Ānuśāsanik.): XIII, 151κ, 7119 (among the seven dharapīdharāś).—§ 784b (Uttanka): XIV, 58, 1740 (°*pramukhānāś ca nāgānām*), 1748 (do.).—§ 793 (Mausalap.): XVI, 4γ, †119. Cf. Nāgarāj, Nāgarāja, Nāgendra, Pannaga, Pannagarāja, Pannagarājan, Pannagecvara, Pannagendra, Sarparāja, Sarparājan.

Vasumanas¹, an ancient king [of Ayodhyā], son of Haryācra and Mādhami and grandson of Yayāti. § 267 (Yumasabbhāv.): II, 8, 323 (in the palace of Yama).—§ 378 (Tirthayātrāp.): III, 94, 8504 (had practised austerities and visited tirthas).—§ 467 (Rājanyamahābhāgya): III, 198, †13302, †13312 (did not give Nārada his flowery chariot, though he praised it).—§ 552 (Goharaṇap.): IV, 56ξ, 1768 (came from heaven to see the encounter).—§ 565 (Gālavacarita): V, 121, 4057; 122, 4080 (the daughter's sons of Yayāti caused him to ascend again to heaven by means of their good deeds).—§ 641 (Rājadh.): XII, 68, 2536, 2537 (*Kaṇḍalyāś*), (2540) (Bṛhaspati's discourse to V.); 92, 3465 (instructed by Vāmadeva). Cf. Vasumat, Kausalya².

Vasumanas² = Viṣṇu (1000 names).

Vasumat¹ (Aushadaçvi) = Vasumanas¹. § 149 (Yayāti): I, 86, 3539 (*rājā*); 92, †3663; 93, (†3664), †3664 (*Aushadaçviś*), (†3666), (†3668) (when Yayāti fell from heaven his daughter's sons, among them V., offered him their worlds; they then all ascended to heaven). Cf. Aushadaçvi.

Vasumat², a king at the time of Yudhishtīra. § 264 (Sabbhākrīyāp.): II, 4β, 127 (waited upon Yudhishtīra).—§ 554 (Sainyodyogap.): V, 4γ, 84.

Vasumat³, a rite (according to Nil.). § 270 (Brahmasabbhāv.): II, 11, 447 (in the palace of Brahman).

Vasumat⁴, a fire, v. Dasyumat (III, 14203).

Vasumat⁵, a king, son of Janaka. § 706 (Mokshadh.): XII, 310, 11519 (*Janakātmajaś*).

***Vasumatī** = the earth: III, 10938; XII, 918; XIII, 4096.

Vasumitra, a king. § 130 (Amṛtāvat.): I, 67, 2677 (incarnation of the Asura Vikshara).

***Vasundharā** (the earth, personif.): I, 2500; XII, 1676, 1850.

Vasunandini, the wife of the Vasu Dyaus. § 164 (Āpavop.): I, 99, 3935.

Vasuprada¹, a warrior of Skanda. § 615u (Skanda): IX, 45γ, 2565 (B. *Vasupradhaś*).

Vasuprada² = Mahāpurusha (Mahāpurushastava).—Do.³ = Viṣṇu (1000 names).

Vasuretas¹ = Agni: I, 1021, 2168, 8221 (only B.), 8319.—Do.² = Āura: VII, 2878; XIV, 206 (only C., °*suvaṇḍaś* (?)).—Do.³ = Viṣṇu (1000 names).

Vasurūpa = Āura: XIV, 205 (only C., B. has *Bahurūpa*).

Vasusambhava ("originating from the Vasu") = Bhīṣma; VIII, 35.

Vasushena = Karna, q.v.

Vasuvega = Īva (1000 names²).

Vasvaukasārā or **Vasvokasārā**, a river. § 459 (Mārkaṇḍeya): III, 188a, 12908 (°o°).—§ 574f (Bindusuras): VI, 67, 243 (C. °o°).

Vasvokasārā, the abode of Kubera. § 595 (Shoḍaṣarāj., v. Rantideva): VII, 67, 2371 (*vyaktaṃ V°eyam*, sc. the mansion of Rantideva, PCR. translates "made of gold" (cf. also Nil.)).

Vaṭa, a companion of Skanda. § 615u (Skanda): IX, 45b, 2536 (given to Skanda by Amṛa).

Vāta¹ = Vāyu, q.v.—Do.² = Īva (1000 names²).

Vātadhāna¹ ("the king of the Vātadhānas"). § 130 (Amṛavat.): I, 67, 2699 (among the incarnations from the Krodhavaṇa gaṇa).—§ 551 (Sainyodyogap.): V, 47, 86.

Vātadhāna², the country of the Vātadhānas. § 555 (Sainyodyogap.): V, 19, 600 (among the countries which were overrun by the armies).

Vātadhāna, pl. (°āḥ), a people. § 285 (Nakula): II, 32, 1190 (*dvijān*, in the west, vanquished by Nakula).—§ 294 (Dyūtap.): II, 49, 1749 (*brahmaṇāḥ*, Nil. and PCR. take *vāṭadhānāḥ* as an appellation).—§ 295 (do.): II, 51, 1826 (do., do.).—§ 574 (Jambūkh.): VI, 9μ, 354.—§ 580 (Bhīṣmavadhap.): VI, 56a, 2405 (in the army of Duryodhana, C. has by error *Vāra*°).—§ 589 (Droṇābhishekap.): VII, 11ν, 398 (had formerly been vanquished by Kṛṣṇa).—§ 608 (Karna): VIII, 73, 3650 (had been slain by Arjuna).

Vātādhipa, a king. § 281 (Sahadeva): II, 31, 1120 (in the south, vanquished by Sahadeva on his digvijaya).

Vātagnha, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 253.

Vātaja (?), pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 362 (*Vātajamarathoragāḥ*; PCR. "the Vātajas (!), the Amarathas, and the Urugas"); Bl. suggests *Vātajama-Rathoragāḥ*).

Vātapati, a Vṛṣṇi prince. § 232 (Svayamvarap.): I, 186, 7000 (came to the svayamvara of Draupadī).

Vātāpi or **Vātāpin**, an Āsura, younger brother of Ilvala. § 11 (Anukram.): I, 2, 442 (*°bhakṣaṇam*).—§ 93 (Amṛavat.): I, 65, 2537 (°i, nom., among the sons of Danu).—[§ 316 (Kirmīravadhap.): III, 11, 422 (*sambhakṣya jarayishyāmi yathā 'gastyo mahāsuram*, all. to § 382)].—§ 382 (Agastyop.): III, 96, 8541, 8543, 8547 (*mesarāpi*), 8549 (*Asuram*), 8551 (*mahāsuram*); 99, 8616, 8617 (*mahāsuram*), 8620, 8622, 8645 (*Prāhrādīḥ*) (Ilvala used to kill brahmins by offering them *V.* transformed to a ram as food and again recalling him to life, but Agastya totally digested him).—§ 389 (Tīrthayātrāp.): III, 109, 9967 (*°iṣ ca yathā nītaḥ kṣayam*, all. to § 382).—§ 479 (Pativratop.): III, 208, 13679 (*Agastyam samāsādyā jirṇaḥ . . . mahāsuram*, all. to § 382).—§ 547 (Karna): III, 303, 17014 (*mahāsuram* / *nīhato Brahmadāṇḍena*, all. to § 382).—§ 612 (Hradapraveṣap.): IX, 31ζ, 1755.—§ 649 (Āpaddh.): XII, 141, 5389 (*Agastyonāsuro jagdho V°iḥ*, all. to § 382). Cf. Asura, Daitya, Ditinandana, Prāhrādi.

Vātaramhas = Īva (1000 names²).

Vātāsārathi = Agni, q.v. Add: III, 10647.

Vātaskandha, a rāhi. § 266 (Çakrasabhāv.): II, 7, 295 (in the palace of Indra).

Vātātmaja ("the son of the Wind") = Bhīmasena: V, 5582; VIII, †4559 (*Bhīmaḥ*).

Vātavega¹, son of Dhṛtarāṣṭra. § 130 (Amṛavat.): I, 67, 2737.—§ 182 (Dhṛtarāṣṭhraputranāmak.): I, 117, 4549.—§ 608 (Karna): VIII, 51δδ, 2447; 84, ƒ', 4263 (slain by Bhīmasena).

Vātavega², a Suparna, son of Garuda. § 564 (Mātalyop.): V, 101β, 3595.

Vātāyana, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 363 (only C., B. has *Vanāyavaḥ*).

Vātika, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2569.

Vātika, pl. (°āḥ) ("aerial beings"): VII, 6132 (*Siddha-Cāraṇa-v°aiḥ*, only C., B. has *°Pannagaiḥ*), 7188 (*Siddha-Cāraṇa-v°aiḥ*); IX, 3090 (*°aṣ Cāraṇāḥ*), 3307 (*°-Cāraṇāḥ*).

Vātikakhaṇḍa (*°shandā*, B.), name of a place. § 410 (Plakṣhāvataranag.): III, 130, 10548 (Nil. takes v. as an appellation = *vātānītaḥ padmādīśamāhaḥ*).

Vatsa¹, a prince, son of the Kāçi king Pratardana. § 638b (Rāmopākhyāna): XII, 49, 1795 (*Pratardanasya putrah*, brought up among calves (*vatsaiḥ*) in a cowpen).

Vatsa², a prince, the ancestor of the Vatsas (?). § 736b (Vīṭahavyop.): XIII, 30, 1946 (father of Haihaya and Tālujāṅgha of Çaryāti's race).

Vatsa, pl. (°āḥ), a people. § 573 (Ambop.): V, 186, 7369.—§ 578 (Bhīṣmavadhap.): VI, 50π, 2084 (in the army of Yudhisṭhira).—§ 604 (Karna): VIII, 8, 237 (had formerly been vanquished by Karna). Cf. Vātsya, pl.

Vatsabhūmi ("the country of the Vatsas"). § 280 (Bhīmasena): II, 30, 1084 (in the east, conquered by Bhīmasena on his digvijaya).—§ 515 (Karna digvijaya): III, 254, 15243 (conquered by Karna).—§ 561 (Yānasandhip.): V, 53θ, 2107 (*°pān*, in the army of Yudhisṭhira).—§ 573 (Ambopākhyānap.): V, 186, 7351 (*Siddha-Cāraṇasevitām*), 7366, 7367 (Ambā, with half her body, became transformed to the river of that name in *V.*).

Vatsala¹, a warrior of Skanda. § 615u (Skanda): IX, 45η, 2574.—Do.² = Viṣṇu (1000 names).

Vatsara = Viṣṇu (1000 names).

Vatsarāja ("the king of the Vatsas"). § 232 (Svayamvarap.): I, 186, 7002 (came to the svayamvara of Draupadī).

Vatsin = Viṣṇu (1000 names).

Vātsya, name of one or more brahmins. § 59 (Sarpasattra): I, 53, 2049 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 637 (Rājadh.): XII, 47η, 1592 (among those who surrounded Bhīṣma).

Vātsya, pl. (°āḥ), a people = Vatsa, pl. § 589 (Droṇābhishekap.): VII, 11ν, 396 (*°-Gargya-Karūṣān*, had formerly been vanquished by Kṛṣṇa).—§ 736b (Vīṭahavyop.): XIII, 30, 1951 (*°anām*, sc. *purīm*; = the Haihayas (?); reading of C. *Vatayānām*, B. *Vatsānām*).

Vāyava, adj. (f. °i) ("belonging to Vāyu [i.e. the Wind]"). § 615u (Skanda): IX, 46ι, 2655 (*°yaḥ*, sc. *mātaraḥ*).

Vāyava, adj. (do.). § 208 (Astradarçana): I, 135, 5365 (*°ena*—sc. *astram*—*asṛjat vāyūm*, sc. Arjuna).—§ 258 (Khāṇḍavadahanap.): I, 227, 8248 (sc. *astram*, employed by Arjuna against the clouds of Indra).—§ 260 (do.): I, 234, 8472 (sc. *astrāṇi*, will be obtained by Arjuna).—§ 440 (Yakṣhayuddhap.): III, 164, 11900 (sc. *astram*, obtained by Arjuna); 167, 11964 (*mahāstram*, employed by Arjuna).—§ 552 (Goharanap.): IV, 58, 1876 (*astram*, employed by Droṇa).—§ 552d (Arjuna): IV, 61, 1982 (*astram*, obtained by Arjuna from Mātariçvan, i.e. Vāyu).—§ 552 (Goharanap.): IV, 64, 2058 (sc. *astram*).—§ 573 (Ambopākhyānap.): V, 180, 7173 (*astram*, employed by Bhīṣma).—§ 586 (Bhīṣmavadhap.): VI, 102, 4661 (*astram*, employed by Arjuna).—§ 588 (do.): VI, 121β, 5801 (sc. *astram*, known by Arjuna).—§ 592 (Samçaptakavadhap.): VII, 23ρ, 1038 (sc. *dhanuḥ*, owned by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII,

156, 6837 (*astram*, employed by Aṣvatthāman); 175, 7966 (*astram*).—§ 602 (*Droṇavadhap.*): VII, 188λ, 8604 (sc. *astram*, employed by Droṇa).

Vāyavyāstra ("the weapon belonging to Vāyu [i.e. the Wind]"). § 586 (*Bhīṣmavadhap.*): VI, 102, 4662 (employed by Arjuna).—§ 592 (*Samcāptakavadhap.*): VII, 19, 774 (do.).—§ 600 (*Ghaṭotkacavadhap.*): VII, 157, 6953 (employed by Droṇa), 6963 (do., only B.); 161, 7213 (do.); 162, 7266 (do.).—§ 605 (*Kaṇap.*): VIII, 20, 802 (employed by the Pāṇḍya king).—§ 608 (do.): VIII, 89, †4545 (employed by Arjuna). Cf. Vāyavya, adj.

***Vāyu**¹, the god of the wind. § 4 (*Anukram.*): I, 1, 112 (all. to § 190), 185 (do.).—§ 37 (*Indra*): I, 25, 1288 (*Indra* identified with *V.*).—§ 46 (*Garuḍa*): I, 32, 1478, 1479.—§ 134 (*Viśvāmitra*): I, 71, †2936 (assisted Menakā).—§ 190 (*Pāṇḍavotputti*): I, 123, 4769, 4770 (*Kuntī* invoked *V.* who begat Bhīmasena on her).—§ 221 (*Caitrarūthap.*): I, 170, 6500 (among the fathers of the Pāṇḍavas).—§ 238 (*Pañcen-drop.*): I, 197, †7302 (among those who should beget the five Indras when they were re-born as the Pāṇḍavas).—§ 246 (*Sundopasundop.*): I, 211, 7682 (*Agnir Vṛṇā sāha*).—§ 270 (*Brahmasambhāv.*): II, 11, 438 (in the palace of Brahman).—§ 283b (*Agni*): II, 31, 1149 (*Vṛṇā prāṇam dadātu me*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 481 (*Kṛṣṇa* becomes *V.*, etc.).—§ 333c (*Brahmaçiras*): III, 40, 1651 (does not know the *Brahmaçiras*).—§ 353 (*Nalopā-khyānap.*): III, 76, 2991, 2995 (bore witness to the truth of Damayanti's words).—§ 425 (*Hanūmad-Bhīmasamv.*): III, 147, 11193 (father of Hanūmat).—§ 430 (do.): III, 150, 11286 (*Ṛṇā purirakṣitāḥ*).—§ 433 (*Saugundhikā-harṇa*): III, 155, 11413 (*Ṛṇamāḥ*, sc. *Bhīmasena*).—§ 438 (*Yakṣayuddhap.*): III, 162, 11818 (*Ṛṇā*, sc. *sutāḥ*, i.e. *Bhīmasena*).—§ 443 (*Nivātakavacyuddhap.*): III, 168, 12020 (*Arjuna* learnt the use of weapons from *V.*, etc.).—§ 460 (*Mārkaṇḍeyas.*): III, 191, 13122 (*Ṛṇamāḥ* . . . *Purāṇam*).—§ 492 (*Āṅgīrasa*): III, 220, 14162 (*Ṛṇam prāṇato 'rjat*, sc. *Pāñcanjanyu*).—§ 506 (*Skandayuddha*): III, 231, 14560.—§ 543 (*Rāmābhisheka*): III, 291a, 16548, (γ), (16557), 16557 (attested the innocence of Sitā).—§ 561 (*Yānasandhip.*): V, 61, 2387, 2399.—§ 564 (*Mātuliyop.*): V, 105e, 3708 (= *Bhīmasena* (?)).—§ 565 (*Gālavacarita*): V, 114, 3896 (*Ṛṇā vardhitāḥ*, sc. the gold).—§ 576 (*Bhagavadgītāp.*): VI, 35, 1265 (*Kṛṣṇa* identified with *V.*).—§ 592 (*Samcāptakavadhap.*): VII, 19, 775, 776 (when Arjuna employed the Vāyavyāstra, *V.* bore away the Samcāptakas).—§ 603d (*Tripura*): VII, 202, 9569 (became the wings of the shafts of Çiva).—§ 603 (*Nārāyaṇāstra-mokṣap.*): VII, 202a, 9594 (*Çiva* identified with *V.*), 9630 (do.).—§ 605 (*Kaṇap.*): VIII, 16, 635 (*jaitreṇa vidhindhutaḥ Vṛṇ Indram ivādhvare*, sc. *avanat*).—§ 615u (*Skanda*): IX, 44, 2489 (*Çakho Vṛṇmārtiḥ*), 45, 2547 (gave two companions to Skanda).—§ 623 (*Rājadh.*): XII, 15β, 440.—§ 637 (do.): XII, 47η, 1596 (among the rṣis who surrounded Bhīṣma), (θ), 1618 (*ali-Vṛṇindra-karmāṇam Govindam*), 1653 (*çaritrāḥ*, *Kṛṣṇa* identified with *V.*), 1678 (*sapta mārḡḥ* . . . *Vṛṇ*).—§ 639 (do.): XII, 51δ, 1849 (do.).—§ 641 (do.): XII, 72, 2757, (2758) (discourse with Purūras).—§ 654b (*Pavana-çāmalisamv.*): XII, 156, (5846); 157, (5866) (discourse between *V.* and the çāmalī).—§ 678 (*Mṛtyu-Prajāpatisamv.*): XII, 259, †9226 (*deva-dvāḥ*).—§ 717b (*Nārāyaṇīy.*): XII, 341λ, 13017; 349, III, 13569 (learnt the religion of Nārāyaṇa from the rṣi Suparṇa and communicated it to the rṣis).—§ 737 (*Ānuçā-*

sanik.): XIII, 31a, 2013.—§ 747b (*Suvarṇpotpatti*): XIII, 85, 4173 (*Brahma-Vṛṇagni-Somāṇam salokyam*).—§ 759 (*Ānuçāsanik.*): XIII, 107ε, 5304 (*Ṛṇā*, sc. *lukam*).—§ 766 (do.): XIII, 128, (6076).—§ 772b (*Pavanārjunasamv.*): XIII, 153, 7207, 7210 (*devadātāḥ*), 7212; 154, (7213), 7231; 155, (7232); 156, 7265, 7279; 157, 7291, 7305, (7313); 158, (7353) (discourse between *V.* and Arjuna Kārtavīrya).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, †7388 (*Kṛṣṇa* identified with *Çiva*).—§ 774d (*Çiva*): XIII, 161δ, 7496 (*Çiva* identified with *V.*).—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7636.—§ 795 (*Svargārohanap.*): XVIII, 4x, 132 (*martimataḥ*).

Cf. also the following synonyms:—

Ācāvaha, q.v.

Analasakha ("the friend of Anala [i.e. Agni]"): V, 3819; XII, 8118.

***Anila**: I, 2589 (one of the Vasus, husband of Çivā), 8360 (*Agni* identified with *A.*); III, 11195 (*prātir Ṛṇyā-guinā yathā*); V, 5506 (*Ṛṇā vāhed Merum*), 5551 (do.); VIII, †5042 (*Agny-anilendu-Bhūnarāḥ*); XII, 5822, 5826.

***Çvasana**, q.v.

Devadeva, q.v.

***Marut**: XII, 5831.

***Māruta**: I, 897 (*mano-Mṛamhasā*), 1333, 1478, 2444 (father of Bhīmasena), 2935, 2939, 2940, †3814 (father of Bhīmasena), 3846, 5844 (*nāraṇa* . . . *mano Mṛgāmīnīm*), 5886 (*Tārṣhya-Mṛamhasāḥ Bhīmasya*); II, 94; V, 7181 (*prātimair gatau*); VII, 1035 (v. *Draupadeya*, pl.), 1694 (do.), 7227 (*mano-Mṛamhasāḥ*, sc. *tuṇāgamān*); IX, 1188 (*mano-Mṛamhasāḥ*, sc. *rathāḥ*), 2715 (*ravau*), 2823 (do.); XII, 5812, 5823, 5827, 5856, 6778 (*Agni-Mṛau*), 6779 (*Agni-Mṛasmyogāt*), 6794 (*Agni-Mṛ-toyrbhayaḥ*), 6795 (*Agni-Mṛtoyāṇam*), 6808 (*Agni-Mṛau*), 6813, 6818, 6838 (*Agni-Mṛau*), 6864, 6907, 6909 (*Agni-Mṛau*), 8790 (*Ṛṇkṛtiḥ*), 9089, 9091 (*ātma*), 10837 (*Agny-Āçri-Mṛāḥ*), 12080 (*Yamasya yaḥ purāṇarāḥ*), 12081 (*antakaḥ*), 12203, 12587 (*mano-Mṛamhasam*), 12626 (*Ṛṇā ardham*), 12853 (*vegavān*); XIII, 308 (*Candrārka-Mṛāḥ*), 1369, 3833, 5284 (*Ṛṇanam* (?), adj. sc. *lokam* (?)), 7210 (*prāṇa*), 7352, †7393 (*asani-Mṛau*); XIV, †271, 1120 (*dvītyam* . . . *bhūtim*), 1143 (do.), 2235.

***Mātariçvan**: I, 4920 (*Ṛṇā dadau putraṁ Bhīmaṁ*, sc. to Pāṇḍu); II, 928; III, 11081 (*Pārtham ātmaṁ Mṛāḥ*, i.e. *Bhīmasena*), 11695 (do.); IV, 1982 (*Arjuna* had obtained the Vāyavya weapon from *M.*); V, 2742 (*eva Pārakam*, sc. *santejayan*), 3152, 7127; IX, 2245 (husband of Sukanyā and father of Muṇkupa); XII, 271, 2750 (*Purūrasa Ailasya samvādam Mṛāḥ*), (2752), 5840 (*saṅkūçam Mṛāḥ*), 5855 (*asaman Mṛā*), 8798 (*sadharmā Mṛāḥ*), 12313 (do.); XIII, †7373 (identified with *Kṛṣṇa*); XIV, 482.

***Pavana**: I, 1250 (*Garuḍa* identified with *P.*); IV, 1580; V, 3819 (*Ṛṇā niveçanam*, in the west); VI, 1235 (*Ṛṇā paratām ami*, says *Kṛṣṇa*); VIII, 4418; XII, 1756, 5804, 5813, 5814, 5816, 5841, 5850, 5851, 5853, 5859, 11616; XIII, 7186 (*Ṛṇā samvādam Arjunasya ca*), 7240, 7326.

***Prabhañjana**: XII, 5829.

***Samīraṇa**: III, †10257 (among the fathers of the Pāṇḍavas), †14755 (*Ṛṇāthā samo balena SṚṇyāiva sutāḥ*, i.e. *Bhīmasena*); VIII, †2854; XII, 5829, 5845, 5858, 5859.

***Vāta**: I, 2746 (father of Bhīmasena), 5908 (do.); III, †11386 (*Ṛṇā Kuntīyam* . . . *svātāḥ*, sc. *Bhīmasena*), †11914 (*Arjuna* obtained weapons from *V.*), 14162 (*Ṛṇā-Rasāharau*,

created by Pāṇcajanya from his mouth); IX, 301 (*jaro bala ca andṛcam Aruṇānuja-V^oyoh*).

Vāyu¹ = Sūrya: III, 147.—Do.² = Skanda: III, 14643.—Do.³ = Īva (1000 names¹⁻²).—Do.⁴ = Viṣṇu (1000 nam.s).

Vāyubala, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2221.

Vāyucakra, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2222.

Vāyuhān, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2221.

Vāyujvāla, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2222.

Vāyuloka ("the world of Vāyu [i.e. the Wind]"). § 364 (Tirthaśātrāp.): III, 83, 6075.—§ 746 (Ānuśāsanik.): XIII, 79κ, 3772.

Vāyumaṇḍala, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2221.

Vāyuputra¹ ("the son of Vāyu [i.e. the Wind]") = Bhīmasena: III, 11170; V, 3707 (*Bhīmaḥ*); VII, 5518; VIII, 3885.—Do.² (do.) = Hanūmat, q.v.

Vāyuretas, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2222.

Vāyusuta ("the son of Vāyu [i.e. the Wind]") = Bhīmasena: III, 11095, 11116, †12321.

Vāyutanaya (do.) = Bhīmasena: III, 11169.—Do.² = Hanūmat, q.v.

Vāyuvāhana¹ = Īva (1000 names²).—Do.² = Viṣṇu (1000 names).

Vāyuvega¹, a prince. § 130 (Amṣvrat.): I, 67, 2899 (among the incarnations from the Krodhavaçagaṇa).—§ 554 (Sainyodyogap.): V, 4γ, 80.

Vāyuvega², a son of Dhṛtarāṣṭra (?). § 232 (Svayamvarap.): I, 186, 6982 (came to the svayamvara of Draupadi). Cf. Vātavega.

Vāyuvega³, son of Maṇkaṇaka. § 615j (Maṇkaṇaka): IX, 38β, 2221.

Vāyvatman = Kṛṣṇa: XII, 1654.

Veda, a brahman. § 14 (Paushyap.): I, 3, ††684 (disciple of Āyoda Dhanmya).—§ 16 (do.): V. served his master with hard work a very long time uncomplainingly. He got himself three pupils, and never told them to perform any work, that they might not experience such woe as he had himself experienced from his preceptor. He was appointed upādhyāya by the kings Janamejaya and Paushya: I, 3, ††740, ††742, ††746.—§ 17 (Uttanka): I, 3, ††748 (preceptor of Uttanka).—§ 702 (Mokshadh.): XII, 297δ, 10874.

Veda, mostly pl. (*ād*), the sacred knowledge, esp., the Vedic literature: I, 18 (*ārthaiḥ*), 21 (*caturbhiḥ*), 48, 54 (*vyasya Vedam*, sc. Vyāsa), 62 (*sāṅgopaniśadām*), 66 (*ādhyātmanam*), 107 (*sarva-V^ovidām varah*), 122 (*nikhilān*), 258, 260 (sg.), 261 (*Kāraṇam V^om*, i.e. the Mhbhr.), 264 (*caturah*), 265 (*caturbhiḥ varahasyebhiḥ*), 267 (*vidhiḥ*), 309 (*loka-V^oacrayas vāḥ*), 310 (*ārthaiḥ*), 492 (*vidushā*), 528 (do.), 645 (*caturah*), †658 (*vidusha*), ††696 (*sarve*), ††739 (do.), 872 (*pāragah*), 895 (*drakṣena karmāṇ*), 917 (*oktena vidhānena*), 1009 (*V^ovedāṅgavid*), 1010, 1013 (*V^ovedāṅgapāragāt*), 1061 (*V^ovedāṅgapāragah*), 1374 (*sarve*), 1831 (*V^ovedāṅgapāragah*), 1910 (do.), 1928 (*sāṅgān*), 2025 (*vidvāmsah*), 2045 (*vidām varah*), 2050 (*pāragah*), 2066 (*vitāmanam*), 2141 (*vidah*), 2202 (*acrayah kathāḥ*), 2210 (*sāṅgān setitihāsan*), 2211 (*ādhyayanena*), 2212 (*vividyasikam caturdhā yo V^om V^ovidām varah*, sc. Vyāsa), 2214 (*V^ovedāṅgapāragaiḥ*), 2236 (*o dhanu-*

shi ca), 2256 (*ādhyayana-*), 2298 (*aiḥ sammitam*), 2300 (*Kāraṇam V^om*, i.e. the Mhbhr.), 2314 (*ānām pāragah*), 2329 (*aiḥ sammitam*), 2417 (*vividyasa V^oan*, sc. Vyāsa), 2418, 2421 (*ārthavid*), 2473 (*sāṅgopaniśadān*), 2474, 2570 (*vidah*), 2707 (*Dhanurvedo V^o ca*; *vidah*), 2711 (*vid*), 2743 (*vidah*), 2885 (*pāragaiḥ*), 3049 (quotation of two ślokas), 3096 (*sarva-V^oādhyamanam*), 3140 (sg., *sāṅgam*), 3372 (sg.), 3426 (*pāragah*), †3583, ††3840 (*purah*), ††3841 (*sampannāḥ*), 3842 (*aiḥ sammitam*), 4001 (*sāṅgān*), 4136 (*pāragaiḥ*), 4176 (do.), 4177, 4182 (sg., *śhaḍāṅgam*), 4193 (*vid*), 4195 (*V^ovedāṅgapāragah*), 4236 (*yo vyasya V^oamṣ caturah*, sc. Vyāsa), 4245, 4355 (*Dhanurvedo V^o ca*), 4356 (*V^ovedāṅga-tattvajñāḥ*), 4555 (*vidah*), 4742 (do.), 4977 (*oktān samakārān*), 5070 (*śāstīārthupāragam*), 5073 (*ādhyayane*), 5074, 5096 (*vidusha*), 5106, 5113 (*V^ovedāṅgarividān*), 6087 (*Brāhmaṇ V^om*), 6158 (*śrutim*), 6246 (*loka-V^oviruddham*), 6332, 6494 (*vidah*), 6499 (*o dhanu-shi ca*), 6510 (sg., *śhaḍāṅga*), 6645 (*dharmaṇ*), 6756 (*ādhyayananihvanam*), 6758 (sg., *sāṅgasya*), 6759, 6765 (*sarva-V^ovidām varah*), 6777, 6802 (*vidām*), 6823 (sg., *śhaḍāṅgaḥ cākhilāḥ*), 6863 (*vidah*), 6866 (*sarva-V^ovidām varah*), 6913 (*vid*), 6919 (*sarva-V^ovidām varah*), 6922 (*ārthatatattvajñāḥ*), 7215 (*loka-V^oviruddham*), 7257 (*dharma . . . loka-V^oviruddhake*), 7258 (*loka-V^oyoh*), †7339 (*pāragah*), †7340 (do.), 7582 (*sarva-V^ovidām varah*), 7776 (*pāragah*), 7777 (*V^ovedāṅgarividāmsah*), 8032 (*śñāḥ*), 8048 (*ādhyayanam*), 8054, 8056, 8141 (only B.); II, 114 (*V^ovedāṅgapāragah*), 136 (*opaniśadām vettā*, sc. Nārada), 150 (*pāragah*), 244, 246, 247, 277 (*yojñaiḥ*), 818 (*pāragah*), 1146, 1237 (*iva*), 1240 (*V^ovedāṅgapāragah*), 1313 (*sampannaiḥ*), 1387 (*V^ovedāṅgarividānam*), 1395 (*agnihotrānamukhāḥ*), 1574 (*śrutim*), 1788/9 (only B.), 1908 (*āntārābhṛthaplutāḥ*), 1918 (*pāragah*), 2055 (*vidah*); III, 31 (*oktāḥ*, sc. guṇāḥ), 120 (*vacanam*, quoted), 132 (*pāragah*), 169 (do.), 982 (*vidām*), 1100, 1167 (sg.), 1168 (*ādhyāyī*), 1178 (*śāstrārthanindakāḥ*), 1309 (*dhāranam*), 1447 (*V^ovedāṅgapāragān*), 1454 (sg., *uttamanam*), 1760 (*śrutivarjitāḥ*), 1808 (*sāṅgopaniśadān . . . caturākhyān*), 2036 (*vacanam*), 2037, 2045 (*dharmaṇ*), 2074 (*vid*), 2247 (*caturah*), 2417 (*sāṅgopāṅgah*), 2450 (*vid*), 2481 (*V^ovedāṅgapāragah*), 2575 (*pāragaiḥ*), 3071 (*V^ovedāṅgapāragaiḥ*), 4025 (*yathā ca V^oan Sāvitṛ*, sc. na jahau), 8189 (*nashṭeshu*, when the V. had been lost Sārasvata taught them again to the ascetics), 8220, 8225 (*vacanāt*), 8284 (*vidah*), 8350 (*vidah*), 8385 (*śñān*; *vidvāmsau*), 8421 (sg., *Gāndharvam*), 8526 (*pāragah*), 8641 (*sāṅgopaniśadān*), 8676 (*opaniśadāḥ*), 10168 (sg.), 10171 (*ādhyayane*), 10455, †10606 (*sāṅgān*, only C.), †10626 (*prabhārena*), †10628 (*sarasvatim . . . V^ojushṭim*), †10640 (*śilāiḥ*), †10662 (sg.), †10663 (*sarva-V^ooshu*), 10707 (*śñāndya*), 10710, 10712, 10717, 10729 (*ārtham*), 10732, 10734, 10745 (*vidah*), 10781, 10812 (sg., *Saurasya*), 10816, 11053 (*V^ovedāṅgapāragaiḥ*), 11214 (*nashṭā V^ośrutir iva*), 11244 (*eka-Vedāḥ*), 11251–2 (*caturdhā V^oa eva ca . . . catur-Vedāḥ tri-Vedāḥ . . . dvī-Vedāḥ caika-Vedāḥ*), 11253 (*eka-Vedasya cājñānād V^oa te bhavaṇāḥ kṛtāḥ*), 11258 (*ācārāḥ*), 11292, 11293, 12300, 12485 (sg.), 12489 (*V^ovedāṅgapāragah*), †12741 (*vidah*), 12825 (PCR. reads *derah*), 12958 (*vidushah*), 12973 (sg.), 13034 (*nindakāḥ*), ††13264 (*ādhyayanasaṁpannāḥ*), †13281, 13356 (*vikrayine*), 13362 (*nācam V^omayim*), 13368 (*pāragaiḥ*), 13437 (*dur-V^oa va su-V^oa ca*), 13462, 13463, 13465 (sg.), 13466 (*oktām ayur derāndam*), 13495, 13652 (*ādhyāyī*), 13653 (*sāṅgopaniśadāḥ*), 13689, 13752, 13767 (*syopaniśat satyam*), 13783 (*oktāḥ paramo dharmah*), 14022 (*caturah*), 14037 (*occāraṇakāryārtham*), 14063 (*ādhyāyī*),

14180 (^opārāgāḥ), 14228 (*dhishṣyān V^oltān*), 14237, 14693 (^ovādināḥ), †14743 (^oridāḥ), 15148 (^o-*Vedāṅgapārāgāḥ*), 15281 (^opārāgāḥ), 15825 (^opārāgāḥ), 15830 (^osammitam), 15901 (^ovidāḥ), 15948 (*sarahaṣyāṣhu*), 16868 (*sāṅgāḥ*), 16927 (^ovid), 17061 (^ovittama), 17205 (^ovidvāṁsah), 17390, 17475 (^ovidāḥ); IV, 1558, 1590 (*catvārāḥ*), 1592, 1829 (*catvārāḥ*), 2354 (^oādhyayana-[B. ^oāvabhṛtha]-sampaṇnāḥ); V, 124 (^orid), 231, 268, 550 (sg.), 559 (^osammitam), †773 (sg.), †832 (*sarva-V^oan*), †878, 1032 (^ovidāḥ), 1127, 1131 (*brāhmaṇā V^oban-dhārāḥ*), 1284 (sg.), 1312 (^opūnyam), 1312 (*sarva-V^oashu*), 1421, 1511, 1524, †1558, †1592, †1593, 1604 (^ovidāḥ), †1622, 1626, †1627, 1633 (^ovidvāṁsah), 1661-2 (*ākhyānapaṇcamair V^oaḥ* . . . *catur-Vedāstri-Vedāḥ* . . . *dvi-Vedāḥ caika-Vedāḥ ca*), 1663 (*ekasya V^osyājñānād V^oas te bahavah kṛtāḥ*, C. has *vedya^o*), 1664 (sg.), †1670 (^ovedyasya), †1671 (sg.), †1672 (pl. and sg.), †1673 (do.), †1674 (do., ^ovidāḥ), †1675, 1678 (sg.), 1683, 1736, 1785, 3276 (^ovidbhyaḥ), 3458 (*oratasamanvitāḥ*), 3770, 3796 (^opārāgā (^oāḥ, B.)), 3797, 4731 (^opārāgāḥ), 4732 (^ovādān), 4912 (^oādhyayanānīranam), 5102 (^ovidāḥ), 5449, 5504 (*Brāhma dhanuḥi cūcāryam V^oyor antagam deayoh*), 5549 (do.), 6054 (^ovidvāṁsah), 6063 (^ovidvāṁsah), 7126, 7127 (^omātarāḥ), 7132 (^ovid), 7147, 7511 (^opārāgam), 7597 (^oantāvabhṛthasānātāḥ); VI, 5 (^oādhyayana-sampaṇnāḥ), 36 (*sarva-V^ovidvāṁsah cṛshṭhah*), 122 (sg.), 169 (^ooktāḥ, sc. *pacarāḥ*), 551 (^o-*Vedāṅgatattvajñam*), 802 (^oṣrutimahāpūnyā, sc. *Durgā*), 920 (^oādaratāḥ), †1152 (^ovidāḥ), 1226 (^oānām Sāmavedo 'smi, says Kṛhṇa), †1294 (^oyajñādhayanaiḥ), 1299, 1383 (^ovid), †1397 (^ovid), 1400 (sg.), 1532/3 (only B.), 2001 (^ovid), 2958, 3002 (only B.); VII, 169 (sg., *śhaḍāṅgam*), 289 (*caturah . . . sāṅgān*), 296 (^okāmānām), 988 (*Dhanurvedo Brāhma V^oe ca pārāgam*), 2027 (^oādhyayanam), 2153 (^o-*Vedāṅgapārāgāḥ*), 2176 (^opārāgān), 2198 (^ovidyāvratasānātāḥ), 2238 (*caturbhīḥ*), 2288 (^o-*Vedāṅgapārāgāḥ*), 2298 (*sarva-V^ovid*), 2323 (^opārāgāḥ), 2336, 2358, 2595 (^oādhyāyinaṁ), 2603/4 (only B.), 2641, 2898 (^ovidvāṁsah), 2925 (^ovidāḥ), 2926 (*oratasānātān*), 3766, 6470 (*caturah*), 6174 (only B.), 8396, 8731 (^o-*Vedāṅgavidvāḥ*), 8975 (^osnātāḥ), 9126 (*sāṅgāḥ*), 9438 (^oāvāsam, so B., C. has by error ^oāvāsam), 9493 (^opārāgāḥ), 9566 (*caturah*), 9599 (^ojñāḥ), 9601 (^oāḥ sāṅgopanishadaḥ, B., C. has by error ^oāṅgāḥ sapanishadaḥ), 9612 (^oe cāsyā samākhyātām *Çatur-driyam*), 9639 (^oaiḥ ca sammitam), 9647 (sg.); VIII, †1524 (*caturah*), 2069, 2074 (^opārāgāḥ), 4413 (*ākhyānapaṇcamāḥ*), 4426 (^ovidāḥ), †4573 (do.), 4743 (^oantāvabhṛthapluṭāḥ), †5045 (^oāvāptiḥ); IX, 266, 305 (*sāṅgāṁ ca caturah*), 2086, 2191, 2201 (sg.) [2202 (*nānāvādhyāyavedināḥ*)], 2288, 2289, 2290 (^oyuktaḥ), 2470 (sg., *caturmūrtiḥ*), 2513 (*sānātānāḥ*), 2832/3 (only B.), 2927 (*Sārasvata taught the ṛshis the Vedus [which they had forgotten]*), 2947 (do.), 2965 (do.), 2966 (do.), 2975 (do.), 2976 (^oavādhyāyākāraṇāt), 3653; X, 123 (sg., *agryam*), 734 (*orataṁ*), 786 (^opramāṇa), XI, 24 (^oniḥcayāḥ), 264 (^ovidāḥ), 344, 666 (*catvārāḥ*); XII, 5 (^ovidvāṁsah), 102 (^ovidyāpradaḥ), 231, 233 (^ovādāḥ), 296 (^ovādasya), 337 (^ovādā-; ^ooktam), 338 (^oyānena C., but read with B. *deva-yānena*; ^oniḥcayāḥ), 343, 384 (^oniḥcayān), 456 (^onindakāḥ), 591 (^ovādān), 657 (^ojñānam), 661 (do.), †729, 735 (^opārāgāḥ), †766, 775 (*karmāṇi V^ooktāni*), 904 (^o-*Vedāṅgapārāgāḥ*), 1137 (^oniḥcītāḥ, sc. *dharmāḥ*), 1187 (^opārāgāḥ), 1216 (*loka-V^ovirud-dhāni*), 1224 (^oantagam), 1225 (^opramāṇa-), 1245 (^ovide), 1303 (*loka-V^oyoḥ*), 1312 (^o-*çāstrajñāḥ*), 1348 (^ovidvāṁsah), 1854 (*sāṅgoparṇāḥ*), 1412 (^ovidvāḥ), 1424 (^ovidvāṁsah), 1461 (^oādhyayanāsampannān), 1569 (*sāṅgāṁ ca caturah*), 1592 (^ovidvāḥ), 1828 (*Dhanurvedo ca V^oe ca*), 1840 (^ooktāḥ,

sc. *dharmāḥ*?), 1903 (*catur-V^ovidvāṁ*), 1943 (^ooktāḥ *caiva yo dharmāḥ*), 1953 (^opravādaḥ), 2015 (^oantagam), 2220 (^o-*Vedāṅgavid*), 2262, 2326 (^om adhitya), 2333, 2338 (^oānām *dhāraṇam*), 2342 (sg.), †2360, †2365 (^ovādāḥ), 2371, 2375, †2379 (sg.), 2386 (*loka-V^ooltarāḥ*), 2425 (^odharmāḥ), 2434 (^odharmakriyāḥ), 2465 (^oādhyayanānityatram), 2491 (^oādhyayana-çilānām), 2560, 2626 (^o-*Vedāṅgavid*), †2783 (^om adhite), 2881 (^ovidāḥ), 2931 (^obalināḥ), 2968 (*vacanam*), 2971, 2972, 2980 (only B.), 3373, 3409, 3619, 3651, 3994 (*trayaḥ*), 4066 (*vidyā-V^ooratasānātāḥ*), 4445, 4459 (^oātmā; ^opratyayaḥ), 4461 (^ovishayālmakuh sc. *vyavahārāḥ*), 4462 (^oprasūtātāmā), 4464 (sg.), 4465 (sg.), 4515, 4662, 4697 (^oakyaṁ), 5194 (^ovidāḥ), †5407 (sg.), 5450 (^ovidyāsamantitān), 5618 (^oniḥcītān), 5625 (sg.), 5641, 5965, 6001, 6039 (*sarva-V^oantagam*), 6042, 6056 (^ovid), 6061 (^opārāgāḥ), 6140 (^opuṭhitam *dharmam*), 6240 (^ooparedeshu), 6271 (^onindakāḥ), 6304 (^opārāgāḥ), 6311 (^opārāgān), 6314 (^ovid), †6527, 6731 (^ooktasyaiva *dharmasya*), 6736 (^onindakāḥ), 6780 (^omayo *nidhiḥ*), 6951 (^oādhyayana-sampaṇnāḥ), 6954 (^oādhyayanāsaṅgataḥ), 6955 (^oādhyayanāsa-sampaṇnāḥ), 6956 (*tyakta-V^oāḥ*), †6991 (^oākhyāsa-), 6992 (sg.), 7158 (^ovādāḥ), 7202, 7265, 7266, 7268 (read with B. *Vedāḥ stobhā(h)*), 7340, 7365, †7385, 7551 (^ovidyāvidhātūram *Brāhmaṇam*), 7647, 7651 (^ovidāḥ), 7657 (^o-*çāstrāṇi*), 7660 (*setihāsān*), 7661 (^ovid), 7708 (^ovidvāṁsah *V^ooktashu vyavasthitāḥ*), 7766 (^o-*çāstrajñāḥ*), 7872 (^ovidāḥ), 7922 (^oçabddāḥ), 8005 (*a-V^ooktavaratopetāḥ*; *oktashu*), 8166 (*vidhinā V^odrakṣṭena*), 8172, 8272 (*orataparāḥ*), 8398 (^ovidāḥ), 8406 (do.), 8465 (^oṣrutibhiḥ), 8484 (*akhilān sāṅgopanishadaḥ*), 8503 (^ovādāḥ; ^osyava yad phalam), 8533, 8534 (^omayi, sc. *rāk*?), 8535, 8536 (^oçabddabhyaḥ; pl.), 8538 (^ovādeshu; ^odarçibhiḥ), 8545, 8546, 8549 (^ovādāḥ), 8553, 8576 (^opārāge), 8577 (*akhilān*), 8613 (*trayīvidyām . . . V^oeshuktām*), 8614 (^ovādeshu), 8627 (*yajñāplavēna*), 8650 (*sarva-V^ojñāḥ*), 8676, 8678, 8704 (^ojñāni; sg.), 8705 (^ojñāni), 8706, 8715 (^ovidhiḥ), 8723 (^ovādeshu; ^odarçibhiḥ), 8726, 8727, 8729 (*a-V^odharmāḥ*), 8730, 8733, 8755 (^oātmā), 8804 (*vacanam*, quoted), 8809, 8826 (sg.), 8833 (*vacanam*), 8851 (*oparvāṇa*), 8861 (^ovidyāvratasānātāḥ; ^opārāgāḥ), 8880 (*drakṣṭah, sc. svargah*), †8944, 8963 (*rahasyam sarva-V^oānām*), 8967 (*a-V^ovidvāḥ*), 9065, 9066 (*sarva-V^ovid*), 9074 (*ayopanishat satyam*), 9081 (^ovid), 9231, 9263 (^ovādāḥ), 9265, 9401 (^ovādān), 9415 (sg., *Brāhmaṇam*), 9473 (^okṛtāḥ *ṣrutih*), 9475, 9477, 9604, 9606, 9607, 9628, 9631 (*iti V^oa vadantītha*), 9635 (^ovādaridāḥ), 9651, 9652 (^ovādāparijñānam), 9653 (^o-*çāstrāṇi*), 9654, 9674 (^opramānyam), 9679 (^ovādāḥ), 9702 (^ovādāṁ), 9705, 9707, 9708 (sg.), 9722, 9749 (pl.; ^ovidāḥ), 9750 (sg.; ^ovidāḥ), 9752, 9756, †9933, 10400 (^oopanishadām *ganaiḥ*), 10467 (sg., *śhaḍāṅgāḥ*), 10573 (^oādhyayanam), 10710 (*çabdo Vedāçrayaḥ*), 10766, 10808, 10876 (^ovidāḥ), †10930, 10940, 11004 (^osyopanishat *satyam*), 11015, 11109, 11143 (^ovādān), †11205, 11216 (^opārāgāḥ), 11333 (sg.), 11334 (*pramāṇam . . . va-V^ooktam; V^o-çāstradvayam*), 11339 (^o-*çāstranidarçanam*), 11340 (^o-*çāstrayoh*), 11341 (sg.), 11391 (^opārāgāḥ), 11463 (sg.), †11498 (*a-V^onishṭhasya*), 11531 (^ovid), 11573, 11574 (^o-*Vedāṅgapārāgāḥ*), 11681, 11733 (*sakhilāḥ, i.e. the Yajurveda*), 11742 (*sva-V^odakṣiṇyārthe*), 11750 (sg. = the Yajurveda), 11771, 11772 (*sāṅgopāṅgān*), 11773 (^ovedyam; ^obhāravahāḥ), 11774 (^ovid), 11840 (^ovittamam), 11856 (sg.), 11857 (^ovidāḥ), 11950 (^oçakṣuh), 12208 (*sarahaṣyāḥ saṅgahāḥ*), 12209 (^o-*Vedāṅgabhaṣhyavid*), 12210 (*sarahaṣyān saṅgahān*), 12274 (^oparāyanaḥ), 12276, 12281 (^oārthatatvaṇa), 12337, 12345 (^oādhyayanāsampannāḥ), 12346 (*sāṅgashu*), 12352, 12353 (^oārthatatvavid), 12355 (sg.), 12360

(*°yādhyayanam*), 12361 (pl.; *°pāragam*), 12368, 12378 (*°dhvan*), 12380 (*°vālavacakṣhaṇa*), 12384, 12385, 12386 (*°ābhyāsa-*), 12387 (*°ābhyāsam*), 12393, 12420, 12422 (*°ārtham*), 12598 (*°ābhyāsante*), 12674 (*°eshu sa-Purāṇeshu sāṅgopāṅgeshu gīyase*, sc. Nūrūṅṇu), 12693, †12698, †12707, 12723 (*caturbhīh*), 12872 (*catur-V°ān*). 12918, 12920 (*°ānām mātaram . . . Sarvātām*), 12969 (*°cṛutiḥ; sa-V°āh*), 12976 (*mahopaniśhadam catur-V°samanvitam*), 12983 (*Purānam V°sammitam*), 13004 (*°vidah*), 13007 (*°-Vedāṅgavid*), 13023 (*a-V°vidushā*), 13027 (*Mahābhārata-pañcamān*), 13028, 13041 (*°-Vedāṅgasamyuktān yajñān*), 13052 (*°kalpitam*), 13054 (*-Vedāṅgabhūshitām*), 13061 (*°dṛṣṭena vidhinā*), 13068 (*°kalpitam*), 13069 (*°sūtre*), 13072, 13076 (*°vidah; °acāryāh*), 13095, 13099, 13118 (*°cābdaiḥ*), 13120 (*catur-V°odgatūbhīh*), [13124 (*sarvavedi*)], 13134 (*sa-Purāṇeshu*), 13173, 13183 (*caturah sāṅgopāṅgān*), †13205 (*°-Purāṇetihāsapramāṇyāt*), 13241 (*°vidushah; °cābdārthacintakāh*), 13244 (*°jñaiḥ*), 13256 (*°vidah*), 13279, 13312 (*°nidhim* (ir, C. by error) = *Vyāsa*), 13316, 13364 (*sāṅgān*), 13382 (*Sadbhūtotpādakam . . . sthānam V°sāñjīnikam*), 13407 (*°cṛutiḥ*), 13457 (*Purāṇa V°sammitam*), 13477 (*caturah*), 13478, 13479, 13480, 13481, 13482, 13483, 13485, 13494 (*°cakshuh*, i.e. Brahman), 13495, 13496 (*°kāryārtham*), 13498 (*°ānām ālayah*), 13506, 13507 (*akṣhīlān*), 13509 (*°ānām ālayam*, the Vedas were recovered by Vishnu in his form with the horsehead), 13510, 13516, 13520 (*°āpaharāṇena*), 13521 (*°satkṛtaḥ*, sc. Brahman), 13528 (*Purānam V°sammitam*), 13529 (*°nidhiḥ*), 13530, 13551 (*mahopaniśhadān*), 13629 (*°āranyakam*), 13637 (do.), †13640 (*°mahānīdhānam*, i.e. Vyāsa), 13645 (*°arthān*), 13649 (*sāṅgān*), 13650 (*°ārthān*), 13651 (do.), 13677 (*°akhyāne*), 13678, 13682, †13687 (*°nidhiḥ*), 13701 (*°acāryah*), †13711 (*sarve*), 13717 (*sarva-V°shu*), †13761 (*sarve V°āh sarvasyāh*), 13776 (sg.), 13780 (*svadharman V°oktam*), 13797 (*°vrataparāh*), 13852 (*°dhārāṇam*); XIII, 91 (*Dhanurvede ca V°e ca nirutah*), 101 (*°-Vedāṅgapāragah*), 118 (*vidhinā V°dṛṣṭena*), 135 (*vidhinā . . . V°oktena*), 363 (*sarva-V°ān*), 469 (*Atharvavede V°e ca*), 652 (*°-Vedāṅgapāragaiḥ*), 701 (*°-Vedāṅgapāragah*), 915 (*Sāmavedaḥ ca V°ānām*, sc. asi, sc. Īiva), 990 (so PCR. instead of *devāh*, C. and B.), 1006, 1012 (*vedāt*, only B., C. has *vidvān*), 1080 (*°vidah*), 1102 (*°-cāstra-Purāṇoktāh*, sc. *galayah*), 1115 (*°-Vedāṅgasambhaviḥ*, sc. *nāmabhiḥ*), 1116 (*°kṛtātmanā*), 1128 (*catur-V°samanvitam*), 1293 (*°enu sammitam*), 1339 (*°ānām . . . vaktā*, sc. Vyāsa), 1350 (*°vidhāshitam*), †1369 (*°vāhāh*), †1378 (*kṛtānām*), 1387 (quoted), †1542 (*sarve*), †1547 (*°pāragah*), 1561, 1566 (*sāṅgāṃ ca caturah*), 1618 (*a-V°vratānītrāh*), 1641 (pl.; *°vikrayināh*), 1749 (*°āntagah*), 1753 (*rahayam V°ānām*, “gods,” PCR.), 1781 (*°sambaddhāh*, sc. *kathāh*), 1948 (*Dhanurvede ca V°e ca*), 1970 (sg. *kṛtām*), 2003 (*°-Vedāṅgapāragah*), 2015 (*°vidah; °parāyanān*), 2020 (sg.), 2025 (sg.), 2037 (sg., *ekam*), 2179 (*sarvān*), 2194, 2195 (*°nīdakaḥ*), 2299 (*°-vedam ca*), 2409 (*°vidah*), 2661 (*°pāragam*), 2912 (sg.), 3033 (*a-V°ānām*), 3054 (*vidyā-V°vratānītrāh*), 3070 (*°vidah*), 3138 (*°sammitam*), 3140 (*°vidam*), 3148 (*°vidushi*), 3276 (*°pārago*), 3355 (*°vidah*), 3358 (do.), 3428 (*°prāmānyadarśanāt*), 3432 (sg.), †3527 (*°vidhipravṛttah*), †3534 (*°ārāptiḥ*), †3581 (*°adhyāyī*), 3624, 3640, 3648 (*°adhyayana*), 3650 (*sarva-V°ānām*), †3684 (*°ārāptiḥ*), 3845 (*vidyā-V°vratānītrāh*), 3935 (*°opanishada*), 3947, 3954, 3966 (*°cāstrārajñāh*), 3967 (*°prāmānyadarśanāt*), 4018, 4109 (*°opanishadaḥ*), 4128 (*°prāmānyadarśanāt*), 4157 (*°vidushah*), 4165 (*°cṛutinīdarśanāt*), 4294 (*vidyā-V°vratānītrāh*), 4298 (*°vidyāvratānītrāh*), 4305, 4309 (*°vid*), 4323 (*°pāragān*), 4397 (*a-V°oktāvratāh; °oktashu*), 4401, 4523,

†4557, 4573, 4591 (*sarvān*), 4622 (quoted), †4876 (*°vidam*), †4881 (*°adhyāyī*), †4902, 4926, 4990 (*°nīdām*), 5028 (sg.), 5065 (*°dṛṣṭena karmaṇā*), 5092 (sg.), 5100 (*Dhanurvede ca Vede ca*), 5196 (*nāsti V°at param cāstram*), 5443 (*caturah*), 5547 (*°puraskṛtaḥ*), 5549 (*°vṛddhobhyah*), 5554 (do.), 5559 (*°vidam*), 5576 (*°prāmānyadarśanāt*), 5611 (*sarve*), 5648, 5645 (*°oktena pramāṇena*), 5693 (*vidhinā V°dṛṣṭena*), 5802 (*°vacanam*; sg.), 5804 (*°oktam*, quoted), 5810 (*°oktāni*), 5812, 5841 (sg.), 5842 (do.), 6119 (*°pārago*), 6129 (do.), 6440 (*°kratukriyā*), 6454 (*°oktaḥ . . . dharmah*), 6477 (*dharmo V°oktaḥ*), 6519 (*pañcayajñasya V°oktasya*), 6534 (*sarva-V°eshu*), 6609 (*°pāragah*), 6729 (*°vidushah*), 6740 (do.), 6963 (sg. = Vishnu, 1000 names), 7059 (*°āntagah*), 7075, †7088 (*Parācaram V°nidhim*), 7159 (*°vidusho*), 7334 (*°vidah*), †7375 (do.), 7376 (do.), †7383 (sg.), †7389 (sg.), 7486 (*sarvān*), 7504 (*°jñāh*), 7524 (*°e cāsyā vidur viprah Čatarudriyam*), 7550 (sg.), 7673 (*samarāyaḥ ca rshi-V°samanvitah*, so C., but B. reads *°deva*), 7736 (*caturah sarvān*); XIV, †340 (*°adhyayanam*), 345 (only B.; *devaiḥ*, C.), 720 (so PCR.; *devasya*, C. and B.), 902 (*°vacaḥ*, quoted), 949 (*°vidyam*), 1217 (*sarva-V°ānām*), 1250 (*°karmasu*), 1308, 1318 (*°vidyāyapācayam*), 1570 (*°mākarapramukhān*), 1903 (*°-Vedāṅgapāragam*), 2118 (*°pāragah*, not in B.), 2129 (*°pāragah*), 2130 (*°pāragāh*), 2553 (*°vidah*), 2621 (do.); XV, 156 (*°vidam varah*), 310 (*°dharmam*), 429 (*°pāragah*), 511 (do.), 585 (*°adhyayaneshu*), 781 (*sarva-V°vidam varah*), 838 (*°vidam varah*), 963 (*°-Vedāṅgavedinām*); XVIII, 188 (*Kāśhnam V°m*, i.e. the Mhbhr.), 192/3 (only B.), 200 (*°sammitam*), 209/10 (only B.: *Kāśhnam V°m*, i.e. the Mhbhr.), 211/12 (only B.), 300 (sg.).

Vedabdhū = Vishnu: XIII, 7635.

Vedaçiras, a rshi. § 717c (Uparicara): XII, 337c, 12759 (among the sadasyas of Vasu Uparicara).

Vedāçvā, a river. § 574 (Jambūkh.): VI, 9a, 336.

Vedādhvarapati = Īiva: XII, 9162 (ç).

Vedadeva = Bṛhaspati: XIII, 3693 (only B., C. has *Devadeva*°).

Vedakāra = Īiva (1000 names°).

Vedakatr = Sūrya: III, 149.

Vedamātr (“the mother of the Vedas”) = Gāyatrī: III, 13432 (G°).—Do.° (do.) = Sāvitrī: VI, 804 (Durgā identified with S.); XII, 7205.

Vedāṅga, pl. (*°āni*) (“the limbs of Veda”, said of the literature auxiliary to the Vedas): I, 1013 (*Veda-V°pāragāt*), 1061 (*Veda-V°pāragah*), †1295 (*°eshu . . . gīyase*, sc. Indra), 1831 (*Veda-V°pāragah*), 1910 (do.), 2214 (*Veda-V°pāragaiḥ*), 2777, 4150, 4195 (*Veda-V°pāragah*), 4356 (*Veda-V°vratānītrāh*), 5106, 5113 (*Veda-V°vidvān*), 6087, 6332, 7777 (*Veda-V°vidvāṃsah*); II, 114 (*Veda-V°pāragāh*), 450, 1240 (*Veda-V°pāragah*), 1387 (*Veda-V°vijñānam*); III, 1447 (*Veda-V°pāragān*), 2481 (*Veda-V°pāragah*), 3071 (*Veda-V°pāragaiḥ*), 11053 (do.), 12489 (*Veda-V°pāragah*), 14053 (*°ānān ca pāragah*), 15148 (*Veda-V°pāragah*); VI, 551 (*Veda-V°vratānītrāh*); VII, 2153 (*Veda-V°pāragah*), 2288 (do.), 8731 (*Veda-V°vidushah*); XII, 904 (*Veda-V°pāragah*), 2220 (*Veda-V°vid*), 2626 (do.), 7661, 11574 (*Veda-V°pāragaiḥ*), 12209 (*Veda-V°bhāṣyavid*), 13907 (*Veda-V°vid*), 13041 (*Veda-V°samnyuktān yajñān*), 13054 (*Veda-V°bhāṣhitām*); XIII, 101 (*Veda-V°pāragah*), 652 (*Veda-V°pāragaiḥ*), 701 (*Veda-V°pāragah*), 1098 (*çāstra-V°vidushām*), 1115 (*Veda-V°sambhavaraiḥ*, sc. *nāmabhiḥ*), 2003 (*Veda-V°pāragah*); XIV, 1903 (*Veda-V°pāragam*); XV, 963 (*Veda-V°vedinām*). Cf. *Āṅga*°.

Vedāṅga¹, sg. = Sūrya: III, 149.—Do.² = Vishṇu (1000 names).

Vedāṅgapati = Vishṇu: XII, 13111.

Vedānta, mostly pl. (°āḥ), a kind of literary works, probably identical with the Upanishads: IV, 1593 (known by Droṇa); VI, 1397 (°kṛt, sc. Kṛṣṇa); XII, 1943 (°adhigataḥ, sc. dhārmāḥ), 7157 (sg.), 8723, 8971 (°eśhu ca giyate), 10573, 11167 (°gamanadvīpaṃ), 11750 (°jñānakovidāḥ); XIII, 1080 (sg.), 3449 (°nishṭhanya); XIV, 345 (°devair (B. Vedair) V°saddhanaiḥ).—Do., sg. = Durgā: VI, 804.

Vedasmṛtā, a river. § 574 (Jambūkh.): VI, 9λ, 324. Cf. next.

Vedasmṛti, a river. § 775 (Ānuṣānik.): XIII, 166a, 7651. Cf. the prec.

Vedātman = Kṛṣṇa: II, 1213; XII, 1630.

Vedavāhana = Sūrya: III, 119.

Vedavatī, a river. § 574 (Jambūkh.): VI, 9λ, 324.—§ 775 (Ānuṣānik.): XIII, 166a, 7651.

Vedavid = Vishṇu (1000 names).

Vedavyāsa = Vyāsa, q.v.

Vedayajñādhipati = Vishṇu: XII, 13111.

Vedhas¹ ("creator") = Īva: III, 1628, 12253 (*Tripura-ghnāya*); VII, 2876; XIV, 191.—Do.² = Dharma: V, 3196.—Do.³ = Kṛṣṇa: XII, 1996 (K°), 2273 (K°).—Do.⁴, pl. = the Prajāpatīs: III, 12812.—Do.⁵ = Vishṇu (1000 names).

Vedī, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8025.—Do.², the wife of Brahman (Pitāmaha): V, 3969 (only B., C. has *Deryāp*).

Vedī Prajāpateḥ, a tīrtha. § 379 (Tīrthayātrāp.): III, 95, 8516.

Veditīrtha, a tīrtha. § 364 (Tīrthayātrāp.): III, 83, 6069.

Vedya = Vishṇu (1000 names).

Vegavat¹, a serpent. § 67 (Sarpasattra): I, 57, 2158 (of Dhṛtarāṣṭra's race).

Vegavat², one or more Asuras. § 92 (Amṣvāt.): I, 65, 2532 (among the sons of Danu).—§ 130 (do.): I, 67, 2646 (incarnate as one of the Kaikeya princes).—§ 320 (Saubhavadhop.): III, 16, 675 (*Daiteyaḥ*), 676, 678 (follower of Āṣva; slain by Āṣva).

Vegavat³, a Rākshasa. § 585 (Bhishmavadhap.): VI, 91v, 4083 (slain by Duryodhana).

Vegavat⁴ = Vishṇu (1000 names).

Vena, one or more ancient princes. § 6 (Anukram.): I, 1a, 227 (in Sañjaya's enumeration).—§ 139 (Manu Vaivasvata): I, 75, 3140 (son of Manu Vaivasvata).—§ 267 (Yama-subhāv.): II, 8, 326 (in the palace of Yama).—§ 641 (Rājadh.): XII, 59, 2214 (son of Atibala and Sunithā, the daughter of Mṛtyu; d: V. was a slave of wrath and malice; the *ṛṣhis* slew him with *kuśa* blades purified with mantras, then they bored his right thigh, thereupon came out a short-limbed person, resembling a charred brand with black-red eyes and black hair, to whom they said *nishṭha* ("sit down"); from him have sprung the *Nishādas* (s) and other *Mlecchas*, living in the *Vindhya* mountains. The *maharṣhis* then bored the right hand of V., thence sprang a person who was a second Indra in form, etc., and acquainted with the *Vedas*, etc. (i.e. *Prthu* (f)).

Veṇā, a river. § 268 (Varuṇasabhāv.): II, 9, 371 (°eṇa, C., among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, 85, 8175, 8177 (°ayāḥ saṅgama evātva vājimedhapalaṃ labhet).—§ 377 (Dhaumyatīrthak.): III, 85, 8328 (in the south).—§ 459 (Mārkaṇḍeya): III,

188a, 12909 (seen in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrṣa): III, 222, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 327 (only B.), 335.—§ 775 (Ānuṣānik.): XIII, 166a, 7646, 7648 (B. *Veṇā*).

Veṇātata (C. *Veṇvā*°), pl. (°āḥ), a people. § 281 (Sahadeva): II, 31, 1117 (°adhipaṃ, in the south, vanquished by Sahadeva).

Veṇavin, see Vūṇavin.

Veṇika, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 51σ, 2097 (only C., B. has *Veṛikāḥ*).

Veṇikā (?), see Sītā².

Veṇin, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Veṇiskandha, a serpent. § 66 (Sarpasattra): I, 57, 2154 (of Kauravya's race).

Veṇudārisuta ("the son of Veṇudāri"), a prince. § 515 (Karnadigvijaya): III, 254, 15251 (vanquished by Karṇa on his digvijaya).

Veṇujanḡha, a muni. § 264 (Sabhākriyāp.): II, 4a, 113 (waited upon Yudhiṣṭhira).

Venumaṇḍala, a varsha on Kuṣadvīpa. § 575 (Bhūmip.): VI, 12ζ, 453.

Veṇupa, pl. (°āḥ), a people. § 569 (Bhagavadyānap.): V, 140β, 4751 (only B., C. has *Reṇupāḥ*).

Veṇuvīṇādhārā, a mātṛ. § 615u (Skanda): IX, 46θ, 2639.

Veṇvā, **Veṇyā**, v. Veṇā.

Vetālanani, a mātṛ. § 615u (Skanda): IX, 46θ, 2631.

Vetasaka (C°), pl., name of a place. § 594 (Mṛtyu): VII, 54, 2095 (there Mṛtyu performed austerities).

Vetasikā, a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8034 (°m galvā Pitāmahanishevītām / aṣvamedham arāpnoti gacched Auṣanasiṃ gatim).

Vetrakiyagr̥ha, name of the residence of a certain king. § 215 (Bakavadhap.): I, 160, 6213 (the Rākshasa Baka lived in the territory of V.).

Vetrakiyavana (B. *Vaitra*°), name of a forest. § 316 (Kirmiravadhap.): III, 11, 415 (there the Rākshasa Baka had been slain). Cf. prec.

Vetravatī, a river. § 459 (Mārkaṇḍeya): III, 188a, 12907 (seen in the stomach of Nārāyaṇa).—§ 494 (Āṅgīrṣa): III, 222, 14231 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 323, 327 (only B., C. has *Candrabhagam*).—§ 775 (Ānuṣānik.): XIII, 166a, 7647.

Vetrika, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 51σ, 2097 (only B., C. has *Veṇikāḥ*).

Vibhāga, **Vibhāgajña** = Īva (1000 names¹).

Vibhakta = Skanda: III, 14633.

Vibhānda, a ṛṣi. § 637 (Rājadh.): XII, 47η, 1598 (among the ṛṣhis who surrounded Bhishma).

Vibhāṇḍaka, a ṛṣi, father of R̥shyaçṛṅga. § 391 (R̥shyaçṛṅga): III, 110, 9999 (*vipravṛṣhiḥ*); III, †10047 (*Kāçyapaḥ*, b: the body of Vibhāṇḍaka was covered with hair down to the tip of the nails), †10048; 113, (†10070), †10074, †10079 (°ayātmaṃ, i.e. R̥shyaçṛṅga), †10081, †10089. Cf. Kāçyapa.

Vibhāvasu¹, a ṛṣi, brother of Supratika: § 41 (Supratika): I, 29, 1354 (*maharṣhiḥ*), 1356, 1361, 1362 (*Supratika-V°*) (cursed by Supratika, V. became a tortoise, who was afterwards devoured by Garuḍa).

Vibhāvasu², a ṛṣi. § 324 (Dvaitavanap.): III, 26a, 987 (worshipped Yudhiṣṭhira).

***Vibhāvasu**³ = Agni (the Fire): I, 1243, †2106, 7351 (*Svāhā cera V^oau*), 8139, 8160; II, 1138, 1147; III, †961 (*tejasā V^oor ira*), 2662 (*prabhām ira V^ooh*), 15932; VI, 1120; IX, 2189, 2717 (*putrah V^ooh*, sc. Skanda); XII, 1644 (?), 4511 (*A^o*); XIII, 114, 4033, 4010, 4079 (read with B. *so*), 4111, 4139, 6751 (*Svāhā . . . V^ooh*, sc. *sādhrī*).

***Vibhāvasu**⁴ = Sūrya (the Sun): I, 42 (cf. *Ācāvaha*), †1178, 6605; III, 151, 7055, 16921, 16943, 16951, 17000, 17093, 17100, 17111 (*devo Bhānuh*); V, 3776; VI, 487; XII, 11736; XIII, (6055), 6117, 6134.

Vibhinna = Īva (1000 names¹).

Vibhīshana¹, a Yaksha. § 269 (*Vaiçravaṇasabhāva*): II, 10, 398 (in the palace of Kubera).

Vibhīshana², a Rākshasa prince, brother of Kubera and Rāvaṇa. § 269 (*Vaiçravaṇasabhāva*): II, 10, 411 (in the palace of Kubera—*bhrātaram*).—§ 284 (*Sahadeva*): II, 31, 1177 (*Paṇḍastya*, ruled Laṅkā, paid tribute to Sahadeva).—§ 425 (*Hanūmad-Bhīmasamv.*): III, 148, 11213 (*Rākshasendram*, installed as king of Laṅkā after Rāvaṇa had been killed, cf. § 513).—§ 526 (*Rāmopākhyānap.*): III, 275, 15896 (son of Viçravaṇa and Mālinī), 15897 (surpassed all in beauty and was very pious), (β), 15905 (performed austerities subsisting only on dry leaves for 1000 years), (γ), 15917, (15918) (asked Brahman for swerveless righteousness and the knowledge of the Brahmantra; this was granted, and Brahman himself added immortality), 15921.—§ 532 (*Sītā-sāntvana*): III, 280, 16158 (seen in a vision by Trijaṭā).—§ 535 (*Setubandhana*): III, 283, 16314 (*bhrātā Rākshasendrasya*, came to Rāma Dāçarathī), 16317 (Rāma installed V. in the sovereignty of the Rākshasas and made him his counsellor and the friend of Lakshmana), 16318, 16320.—§ 536 (*Laṅkāpraveça*): III, 284, 16346.—§ 537 (*Rāma-Rāvaṇayuddha*): III, 285, 16366, (β), 16377 (fought with Prahasa).—§ 538 (*Kumbhakaraparnag.*): III, 286, 16379, 16381 (slew Prahasa).—§ 541 (*Indrajitvadha*): III, 289, 16469, 16472, 16478, 16480 (*mate*).—§ 542 (*Rāvaṇavadhap.*): III, 290, 16513, 16514.—§ 543 (*Rāmabhisheka*): III, 291, 16535 (Rāma gave Laṅkā to V.), 16536, 16582, 16587, 16598 (*Paṇḍastya*). Cf. *Paṇḍastya*.

Vibhīshana³ = Īva (1000 names¹).

Vibhīshana⁴, a mātṛ. § 615u (*Skanda*): IX, 460, 2640.

***vibhītaka**, the tree *Terminalia Bellerica* (whose fruits were used as dice): III, 2105, 2813 foll., 11570.

Vibhu¹, a prince, son of the Kāçi king. § 570 (*Sainyaniryānap.*): V, 151c, 5160 (*putrah Kāçyasya vā V^oh—cābhībhāh*, B.).—§ 573 (*Ambopākhyānap.*): V, 196μ, 7650 (*putrah Kāçyasya vā V^oh*, both C. and B.).—§ 578 (*Bhīshma-vadhap.*): VI, 51c, 2110 (*putrah Kāçyasya vā V^oh—cābhībhāh*, B.).—§ 585 (do.): VI, 93ψ, 4151 (do., do.).—§ 592 (*Samçaptakavadhap.*): VII, 23o, 990 (*putrah Kāçyasya me (V) V^oh—cābhībhāh*, B.).—§ 599 (*Jayadrathavadhap.*): VII, 85c, 3049 (*putrah Kāçyasya vā V^oh—cābhībhāh*, B.). Cf. *Abhībhu*.

Vibhu², the sixth son of Bhṛgu. § 747b (*Suvarṇotpatti*): XIII, 85η, 4146. Cf. *Vareṇya*².

***Vibhu**³ = Īva: I, †7297; VII, 2877, 9504 (only B.); X, 254; XIII, 1160 (1000 names¹), 1167 (do.), 1219 (do.), 1227 (do.), 1268, 1323 (only B.).—Do.⁴ = Skanda: III, 14641.—Do.⁵ = Viṣṇu (*Kṛṣṇa*): II, 1521 (only C.); III, 15591, 15817; VI, 302, 1050 (?); XII, 1505, 1509, 1512, †13219; XIII, 6850 (only B.), 6975 (1000 names), 7043 (do.).

Vibhūraśi, name of a fire. § 494 (*Āngirasa*): III, 222, 14234 (son of Adbhuta).

Vibhūti, son of Viçvāmītra. § 721b (*Viçvāmītrop.*): XIII, 4β, 256.

Vibudha = Īva (1000 names²).

Vibudhādhipa, **Vibudhādhipati** ("lord of the gods") = Indra, q.v.

Vibudhaçreshtha¹ ("the best of the gods") = Brahman: XII, 6152 (*B^o*).—Do.² (do.) = Īva: III, 9942 (*Mahæçarāt*).—Do.³ (do.) = Indra: XIII, 3159.—Do.⁴ (do.) = Sūrya: III, 16945.—Do.⁵ (do.) = Viṣṇu: XII, 13433 (*Nārāyaṇam Hariṇ*), 13454.—Do.⁶ (dual) = Brahman and Īva: XII, 13147.

Vibudhadviṣ, pl. (*oah*) ("enemy of the gods") = Asura, pl.: III, 849; IX, 2712, 2951, 3519.

Vibudhaloka ("the world of the gods") = Devaloka: XI, 556.

Vibudhārighna ("slayer of the enemies of the gods") = Kṛṣṇa: II, 1319.

Vibudhasattama ("the best of the gods") = Skanda: IX, 2679.

Vibudhavidviṣ, pl. (*oah*) = Vibudhadviṣ, pl.: I, 4801 (*Datyāh*).

Vibudheçvara¹ ("lord of the gods") = Brahman: XII, 9170.—Do.² (do.) = Īva: III, 9942.—Do.³ (do.) = Indra: III, 11899; XII, 1200.

Vicakhnu (B.) or **Vicakhyu** (C.), a king. § 681 (*Mokshadh.*): XII, 266, 9467 (*itihāsam purāṇaṇaṁ gītām rājñā V^ounā*).

Vicāraḍid = Īva (1000 names²).

Vicitra, a king. § 130 (*Aṃçāvāt.*): I, 67, 2697 (among the incarnations from the *Krodhavaça gaṇa*).

Vicitarūpa = *Hiranyagarbha*: XII, 11232.

Vicitravīrya, a king, son of Çāntanu and Satyawatī. § 4 (*Anukram.*): I, 1, 94 (*kshetre V^oya . . . Kṛṣṇa-Dvaipāyanaḥ . . . tvīn . . . Kuuvaryān janayām āsu*, all. to § 171).—§ 11 (*Parvasaṅgr.*): I, 2, 375 (*ya . . . rājya sampratipadanam*).—§ 83 (*Ādivaṃçāvātaraṇa*): I, 63, 2441 (*Kṛṣṇa-Dvaipayanād . . . kshetre V^oya*, all. to § 171).—§ 156 (*Pūruvaṃç.*): I, 95, †3803 (*V.* and Citrāngada were the sons of Çāntanu and Satyawatī, cf. § 166), †3804 (unmarried Ambikā and Ambālikā, cf. § 167).—§ 157 (do.): I, 95, †3805 (died without offspring, cf. § 167), †3807 (*Vyāsa* begot children on the widows of V., cf. § 171).—§ 166 (*Citrāngadop.*): I, 101, 4069 (the birth of V.), 4078 (after the death of Citrāngada, V., who was still a child, was installed as king), 4079.—§ 167 (*Vicitravīryoparama*): I, 102, 4126, 4131, 4137, 4138, 4140, 4142, 4145 (*V.* married Ambikā and Ambālikā, but soon died of consumption).—§ 171 (*Vicitravīryasutotpatti*): I, 105, 4224 (*o kshetreshu*), 4240 (do.), 4253, 5254 (*bhrātā V^oya*, i.e. Vyāsa); 106, 4304 (*Vyāsa* begot Dhṛtarāṣṭra and Pāṇḍu on the widows of V. and Vidura on the maid of Ambikā).—§ 213 (*Jatugṛhap.*): I, 145, 5744 (*Çāntanavaḥ . . . rājaraṣiḥ*); 151, 5906 (*smuṣhāṇi V^oya*, i.e. Kuntī).—§ 236 (*Śvayamvarap.*): I, 192, †7173 (*ya sutasya*, i.e. Pāṇḍu).—§ 290 (*Çicupūlavadhap.*): II, 41, 1455 (*bhrātā V^o te*, sc. Bhīshma's, all. to § 167).—§ 401 (*Balarāma*): III, 119, †10248 (*ya sutaḥ*, i.e. Dhṛtarāṣṭra).—§ 569 (*Bhagavadyanap.*): V, 147, 4978, 4979 (repetition from §§ 166–171).—§ 572 (*Rathātīrathasāṅkhyānap.*): V, 172, 5938 (all. to § 166).—§ 573 (*Ambopākhyānap.*): V, 173, 5947, 5948; 174, 5967 (repetition from § 167); 176, 6072 (do.).—§ 744 (*Ānuçāsanik.*): XIII,

44β, 2441 (repetition from § 167, but with some alterations).—§ 787 (Āgramavāsap.): XV, 9λ, 283. Cf. Kaurava, Kauravya, Kurukulodvaha.

[**Vicitravīryasutotpatti(h)**] ("begetting of sons for Vicitravīrya"). § 171 (cf. Bhīshma-Satyavati-samvāda). *Satyavati* related to *Bhīshma* the birth of *Deaipāyana* (cf. § 77; from the darkness of his skin he is also called *Kṛṣṇa* (v. 4236)), who instantly came when *Kālī* (i.e. *Satyavati*) thought of him, and promised to raise offspring in the widows of *Vicitravīrya*. As there was no time for them to observe a rigid vow for one full year, he ordered that they should tolerate his ugliness. *Satyavati* first addressed herself to *Kausalyā* (i.e. *Ambikā*) and fed *brahmanas*, *devarehis*, and guests (I, 105). *Ambikā*, seeing *Vyāsa*, closed her eyes in fear; therefore her son, though he was destined to be mighty, etc., and to have 100 sons, had to be blind. After his (i.e. *Dhṛtarāṣṭra*'s) birth, *Vyāsa* approached *Ambalīkā*, who became pale with fear; therefore, her son was pale and was named *Pāṇḍu*. *Ambalīkā* refused to receive *Vyāsa* again and sent him a *çūdra* maid of hers, adorned with her own ornaments; on her he begot *Vidura*, who was *Dharma*, born under the curse of *Māṇḍavya*. *Vyāsa* then disappeared (I, 106).

[**Vicitravīryoparama(h)**] ("death of Vicitravīrya"). § 167 (cf. Citrāṅgadopākhyāna). When *Vicitravīrya* had come of age, *Bhīshma* went to *Vārāṇasī* to the *svayamvara* of the three daughters of the king of *Kāpi*, and, in order to marry them to *Vicitravīrya*, he carried them off with force to *Madhinapura* (having defeated the other princes assembled, among these king *Çālva*, whom he conquered by means of the *Vāruṇa* and the *Andra* weapons, but at last he left him with his life to return to his capital). The eldest, *Ambā*, he let free before the wedding, as she declared that she, in her heart, had chosen the *Saubha* king (i.e. *Çālva*), and had been chosen by him. *Ambikā* and *Ambalīkā* he bestowed on *Vicitravīrya*. After seven years *Vicitravīrya* died of consumption (*yakṣman*) (I, 102).

Viçākha¹, a god, a son or form of Skanda. § 116β (Kumāra, v. Skanda): I, 66, 2588 (son (?) of Skanda; acc. to PCR, brother of Skanda).—§ 266 (Çakrasubhāv.): II, 7, 295 (the same (?), in the palace of Indra).—§ 499 (Skanda-Çakrasamāgama): III, 227, 14384 (when Skanda's side was struck with the thunderbolt, there issued from it the youth *V.*, armed with a dart and wearing celestial earrings; etymology of the name).—§ 500 (Skandop.): III, 228, 14390 (= Skanda).—§ 505 (Skandayuddha): III, 231, 14532 (received one of Airāvata's bells), 14533 (Kārttikeya, i.e. Skanda and *V.* had a red banner).—§ 508 (Kārttikeyastava): III, 232, 14634 (the 38th of Skanda's 51 names).—§ 615u (Skanda): IX, 44, 2487 (a form of Skanda), 2488 (joined Umā).—§ 775 (Ānuçāsanik.): XIII, 166a, 7636.

Viçākha² = Çiva (1000 names³).

Viçākha, name of a nakṣatra, v. Su. Si. § 546 (Kupḍalāharāṇap.): II, 301, 16970 (dual, °ayor madhyagataḥ çāçiva).—§ 574 (Jambūkh.): VI, 3, 95 (sg., °ayāḥ samīpasthau *Brhaspati-Çanaiçcarau*, omens).—§ 605 (Kārṇap.): VIII, 20, 1817 (dual, °ayor madhyagataḥ çāçī yathā).—§ 746 (Ānuçāsanik.): XIII, 64a, 3270 (sg., result of making gifts under the constellation of *V.*).—§ 749 (do.): XIII, 89a, 4262 (pl., result of performing çrāddhas under the constellation of *V.*).—§ 759 (do.): XIII, 110, 5392 (description of the cāndravrata).

Viçākha-yūpa, name of a sacred place. § 377 (Dhaumya-

tīrthak.): III, 90, 8386 (in the north, there the gods, including *Varuṇa* and *Indra*, performed austerities).—§ 449 (Ājagarap.): III, 177, 12354 (having left the capital of *Subāhu*, the *Pāṇḍavas*, etc., dwelt for one year at *V.*).—§ 623 (Rājadh.): XII, 12, 335 (*derdnam*).

Viçām patih = Çiva (1000 names³).

Viçāla¹ = Sūrya: III, 154.—Do.² = Çiva (1000 names³).

Viçālā¹, wife of *Ajamīdha*. § 156 (Pūruvaṃç.): I, 96, 13790.

Viçālā² = *Badarī* (according to Nil.): III, 10830; XII, 13390.

Viçālā³, name of one or more rivers. § 615i (Saptasārasavata): IX, 38a, 2189 (one of the seven *Sarasvatīs*), 2206 (at the sacrifice of *Gaya* the *Sarasvatī* appeared in the country of the *Gayas* as the river *V.*).—§ 733i (Ānuçāsanik.): By bathing in *V.* in *Karavīrapura* and offering oblations of water to the pits, and by bathing in *Devahrada* one becomes identified with *Brāhman*: XIII, 25, 1730.

Viçālaçākha = Çiva (1000 names³).

Viçālaka, a *Yaksha*. § 269 (Viçravanāṣabhāv.): II, 10, 397 (in the palace of *Kubera*).

Viçālāksha¹, a son of *Dhṛtarāṣṭra*. § 130 (Amçāvat.): I, 67, 2736 (enumeration).—§ 182 (Dhṛtarāṣṭraputranāmaka): I, 117, 4549 (do.).—§ 585 (Bhīshmavadhap.): VI, 88a, 3901 (among seven sons of *Dhṛtarāṣṭra* who attacked *Bhīmasena*), 3904, 3912 (slain by *Bhīmasena*).

Viçālāksha², a *Matsya* warrior. § 552 (Goharāṇap.): IV, 32, 1054.

Viçālāksha³, a *Suparna*, son of *Garuḍa*. § 564 (Mātalyop.): V, 101β, 3594.

Viçālāksha⁴ = Çiva, q.v.

Viçālāksha⁵ (XII, 2203), v. *Vaiçālāksha*.

Viçālākshī, a *mātr*. § 615u (Skanda): IX, 46a, 2621.

Viçalyā, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (present in the palace of *Varuṇa*).—§ 370 (Tīrthayātrāp.): III, 84, 8092 (a tīrtha).—§ 459 (Mārkaṇḍeyas.): III, 188a, 12910 (seen in the stomach of *Nārāyaṇa*).—§ 775 (Ānuçāsanik.): XIII, 166a, 7646.

viçalyā, name of a certain medicinal plant: III, 16470 (cf. VI, 3540: *viçalyakaraṇīm oṣadhīm*).

Viçārada = Çiva (1000 names³).

Viçirā, v. *Vasudā*.

Viçishta, **Viçodhana** = *Vishṇu* (1000 names).

Viçoka¹, the charioteer of *Bhīmasena*. § 286 (Rājasūyikap.): II, 33, 1234.—§ 449 (Ājagarap.): III, 177, 12352 (*çatāir V°pramukhaiḥ*).—[§ 579 (Bhīshmavadhap.): VI, 54¹, 2303 (*Açokaḥ*).]—§ 581 (do.): VI, 64¹, 2821, 2825, 2827.—§ 583 (do.): VI, 77⁴, 3355 (*Bhīmasenasya sārathīm*), 3357, 3362.—§ 585 (do.): VI, 95, 4312.—§ 587 (do.): VI, 113, 5264 (*sārathīm*).—§ 600 (Ghaṭotkacavadhap.): VII, 155, 6704; 156, 6777.—§ 608 (Kārṇap.): VIII, 78, 13832, 13836, 13844, 13847, 13848, 13860.

Viçoka², a *Kaikeya* prince. § 608 (Kārṇap.): VIII, 82, 14182 (slain by *Karna*).

Viçoka³ = *Vishṇu* (1000 names).

Viçokā, a *mātr*. § 615u (Skanda): IX, 46a, 2623.

Viçoshana, a celestial weapon. § 444 (Nivātakavacyuddhap.): III, 171, 12139 (*astram*).

Viçrāma = *Vishṇu* (1000 names).

Viçravas, a muni or ṛshi = *Pulastya*. § 377 (Dhaumya-tīrthak.): III, 89, 8358 (*niketaḥ . . . V°so muneh*, there *Kubera* was born).—§ 525 (Rāmopākhyānap.): III, 274, 16886 (*Pulastya*, the father of *Vaiçravana*, i.e. *Kubera*, with

half his own self, became the muni *V.*—§ 528 (do.): III, 275, 15889 (*muniḥ*, father of Kumbhakarna, Ravana, Vibhishana, Khara, and Çurpanakhā); 276, 15930 (*śaḥ putrah*, i.e. Ravana).—§ 533 (Sītā-Rāvaṇasamv.): III, 281, 16179 (*putrah . . . viprarahoḥ sākṣhād V^oso munoḥ*, i.e. Ravana).—§ 775 (Ānuçāsanik): XIII, 166a, 7638 (*mahān rahiḥ*).

Viçrutātman, Viçuddhātman = Vishṇu (1000 names).

Viçundi, a serpent. § 564 (Mātalyop.): V, 103γ, 3632.

Viçva¹, a prince. § 130 (Amçāvat.): I, 67, 2672 (among the incarnations from the Krodhavaṇa gaṇa).

Viçva² = Viçvakarman: V, 7259 (*Prajāpatyaṃ V^okrtaṃ Pravēpam*).

Viçva³ ("omnipresent") = Çiva: XIII, 909, 1011, 1260 (1000 names²).—Do.⁴ (do.) = mahān ātmā: XII, 11229, 11602, 11604.—Do.⁵ (do.) = Vishṇu (Kṛṣṇa): I, 2432; VI, 2945; XII, 12863, 13140, 13741; XIII, 6950 (Vishṇu's 1000 names).

Viçvā, daughter of Dakṣa and wife of Kaçyapa. § 87 (Amçāvat.): I, 65, 2520.

Viçvabāhu¹ = Çiva (1000 names¹⁻²).—Do.³ = Vishṇu (1000 names).

Viçvabhāvana = Vishṇu (Kṛṣṇa): II, 2293 (i.e. Kṛṣṇa); XII, 12795.

Viçvabhū = Vishṇu (Kṛṣṇa): XII, 13376.

Viçvabhuj¹, name of one of the five Indras. § 238 (Pañcendrop.): I, 197, 7304.

Viçvabhuj², name of a fire. § 490 (Āngirasa): III, 219, 14146.

Viçvabhuj³ = Indra: VI, 776.

Viçvabhuj⁴ = Vishṇu (Kṛṣṇa): XII, 13488; XIII, 6975 (Vishṇu's 1000 names), †7367.

Viçvāci, an Apsaras. § 135 (Çakuntalop.): I, 74, 3055 (among the six principal Apsaras).—§ 144 (Yayāti): I, 75, 3172 (Yayāti sported with *V.*).—§ 148 (do.): I, 85, 3508 (do.).—§ 191 (Arjuna): I, 123, 4821 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇasubhāv.): II, 10, 393 (in the palace of Kubera).—§ 775 (Ānuçāsanik.): XIII, 166β, 7641.

Viçvadakṣiṇa = Vishṇu (1000 names).

Viçvadamaṣṭra, an Asura (?). § 673b (Bali-Vāsavaṣamv.): XII, 227a, 8264 (among the ancient rulers of the earth).

Viçvadeva = Çiva: XIII, 985 (only B.), 1216 (1000 names²), 1264 (do.).

Viçvadeva, pl. (*°āḥ*) = Viçve devāḥ (pl.): VII, 76, 2682 (only B.); XII, 198, 7191.

Viçvadṛṇ = Vishṇu (1000 names).

Viçvagaçva¹⁻², v. Vishvagaçva.

Viçvagupta = Vishṇu: III, 10120.

Viçvajit¹, a fire. § 490 (Āngirasa): III, 219, 14145.

Viçvajit², an Asura (?). § 673b (Bali-Vāsavaṣamv.): XII, 227a, 8265 (among the ancient rulers of the earth).

Viçvajit³ = Kṛṣṇa (Vishṇu): VII, 1544; XIII, †7367.

Viçvakarmakṛt = Çiva: VII, 9597.

Viçvakarmamati = Çiva (1000 names²).

Viçvakarman ("who performs all works"), the celestial artificer, sometimes identified with Brahmān or Traṣṭṛ. § 39 (Rāmaṇiyaka): I, 27, 1305 (*deṭpaṃ . . . vihitam V^oṇa*).—§ 116 (Vasu, pl.): I, 66, 2592 (*çilpaprājāpatih . . . tridaçānā ca vardhakiḥ*, son of Prabhāsa and the sister of Brhaspati), 2594.—§ 246 (Sundopasundop.): I, 211, 7688, 7689, 7693 (created Tilottamā).—§ 266 (Çukrasubhāv.): II, 7, 296 (in the palace of Indra).—§ 267 (Yamasubhāv.): II,

8, 311 (had built the palace of Yama), 345 (do.).—§ 268 (Varuṇasubhāv.): II, 9, 354 (had built the palace of Varuṇa).—§ 270 (Brahmasubhāv.): II, 10, 448 (in the palace of Brahmān).—§ 296 (Dyūtap.): II, 53, 1922 (*çāṅkham . . . mukṛtam V^oṇa*).—§ 392a (Svayambhuro vanap): III, 114, 10111 (= Svayambhū (i.e. Brahmān), performed a sacrifice at which he gave the earth to Kaçyapa).—§ 403b (Payoshni): III, 121, 10302 (*hiraṇmayābhīr gobhiḥ kṛtābhīr V^oṇa*).—§ 438 (Yukshayuddhap.): III, 161, 11776 (had made Pushpaka, the seat (*āsanavaram*) of Kubera).—§ 501 (Skandop.): III, 229, 14426 (*°kṛtā . . . mālā*).—§ 530 (Viçvāvasumokṣhaṇa): III, 279, 16056 (*purim . . . nirmilam V^oṇa*, sc. Iaṅkā).—§ 535 (Setubandhana): III, 283, 16309 (*Tvaṣṭuḥ*, father of the monkey Nala).—§ 548 (Āraṇyap.): III, 312, 17285 (*°kṛtam yathā*, sc. *sarāḥ*).—§ 552 (Goharaṇap.): IV, 46, 1438 (*daivim mayam . . . vihitam V^oṇa*, sc. the ape on the standard of Arjuna).—§ 578 (Bhīṣmavadhap.): VI, 50π, 2076 (*nirmilo V^oṇa*, sc. the standard of Arjuna).—§ 581 (do.): VI, 66, 2989 (had praised Kṛṣṇa).—§ 596 (Pratiñāp.): VII, 79, 2812 (*jālah . . . V^okrtaḥ*).—§ 597 (do.): VII, 82, 2934 (*°kṛtam . . . varāsanam*).—§ 605b (Vijaya): VIII, 31, 1292 (had made the bow Vijaya).—§ 606 (Tripurākhyāna): VIII, 34, 1470 (made the chariot of Çiva).—§ 608 (Karmap.): VIII, 53, 2570 (*°kṛtaḥ*, sc. the ape on the standard of Arjuna).—§ 617 (Aishikap.): X, 13, 650 (*°kṛtā . . . dhvajayashṭiḥ*, sc. Kṛṣṇa's). Cf. Bhaumana, Prajāpati, Viçva, Viçvakṛt.

Viçvakarman³ (do.) = Maya: II, 5 (*Dānavānam*), 17, 84; V, 3568 (*M^o*); VIII, 1406 (*M^o*).

Viçvakarman⁴ = Vishṇu (Kṛṣṇa): I, 2430; VI, 2944, 3013 (B. *Vāsudevah*); XII, 1503, 1610, 1672, 1846, 1898 (*Vāsudevena*); XIII, 6955 (1000 names), †7367; XIV, 1485, 1573, 1593.

Viçvakarman⁵ = Çiva: VII, 2863; XII, 10332 (*Maheç-varah*); XIII, 7498.

Viçvakartṛ = Çiva (1000 names¹).

Viçvakṛt¹ = Brahmān: I, 928; III, 12813 (?); XIII, 2260, 2283.

Viçvakṛt² = Çiva (1000 names¹).

Viçvakṛt³ = Viçvakarman¹: I, 7691.

Viçvakṛt⁴ = Mahāpuruṣa (Mahāpuruṣastava).

Viçvakṛt⁵ = Vishṇu (Kṛṣṇa): III, 12813 (?); VII, 9447 (i.e. Nārāyaṇa); XII, 13363; XIII, †7382.

Viçvakṛt⁶, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4361.

Viçvakṛtām varenyaḥ = Çiva (1000 names¹).

Viçvaksena, v. Vishvaksena.

Viçvakshetra(m) = Çiva (1000 names²).

Viçvāmitra, a rishi, son of Gādhi. § 5 (Anukram.): I, 1a, 220 bis (in Nārada's enumeration of departed kings).—§ 134 (cf. Çakuntalop.): *V.* had deprived Vasishṭha of his children; though born as a kṣatriya he became a brahman through his penances, and created the river *Kauçikī* for his ablutions; there, his wife, during a famine, was maintained by the *rājarsi Matanga*, who was living as a hunter; therefore, when the famine was over, *V.* changed the name of the river into *Parā* and performed a sacrifice for *Matanga*, and *Indra* himself, from fear, came there to drink *soma*. *V.*, in anger, created another world and a series of nakṣatras, beginning with *Pratiçravaṇa* (differently BR. *sub voce*), and gave protection to *Triçāṅku*, who was cursed by his *guru*; he could burn the three worlds by his splendour, and by a kick

cause the earth to quake; he could sever *Morū*, and hurl it away at any distance; he could go round the earth in a moment, and *Yama*, *Soma*, the *maharshis*, the *Sādhyas*, the *Viṣvas*, and the *Valakhilyas* are afraid of his prowess. To him *Indra* sent the *Apsaras Menakā*, who, assisted by *Vāyu* and *Manmatha*, disturbed his penances (I, 71). *V.* begot on *Menakā* a daughter, whom she abandoned on the banks of the *Mahinī* in the valleys of *Himavat*. Vultures protected the child from *Rākshasas* and carnivorous animals, until she was found and reared by *Kaṇva*, who called her *Çakuntalā*, because she had been protected by the birds (*çakuntalāḥ*): I, 71, 2914, 2917, 2918; 72, 2938, 2941.—§ 135 (*Çakuntalop.*): I, 74, 3056 (*Menakā* bore *Çakuntalā* from *V.*), 3062 (*pitā tava*, i.e. *Çakuntalā's*)—§ 191 (*Arjuna*): I, 123a, 4807 (among the seven *maharshis* present at the birth of *Arjuna*).—§ 208 (*Astradarçana*): I, 137, 5432 (*kshatriyo-bhyaḥ ca yo jātū brāhmaṇas te ca te çrutāḥ / V°prabhṛtayaḥ prāptā brahmatvam avyayam*).—§ 223 (*Vāsishṭha*): I, 174, 6639 (*°aparādheṇa*), 6640 (*°vināṣāya*); 175, 6649 (*vairam V°-Vāsishṭhayaḥ*), 6652 (son of *Gādhi*), 6655, (6666), 6669, 6672, 6673 (*°bhaya-*), 6674 (*°balaiḥ*), 6680 (*°śya . . . sainyam*), 6688, 6689 (*sainikāḥ . . . V°śya*), 6690 (*°śya tat sainyam*), 6692 (the hostility between *V.* and *Vāsishṭha*).—§ 224 (*Kalmāshapāda*): I, 176, 6699, 6710 (*°-Vāsishṭhayaḥ / vairam*), 6711, 6713, 6715, 6717, 6736 (*V.* caused a *Rākshasa* to possess *Kalmāshapāda*, who then devoured the sons of *Vāsishṭha*).—§ 225 (*Vāsishṭha*): I, 176, 6738 (*ghātītān . . . V°ena*, sc. the sons of *Vāsishṭha*, cf. § 224).—§ 228 (*Aurvop.*): I, 181, 6881 (all. to § 224).—§ 366 (*Tīrthayātrāp.*): III, 83, 7009 (*°śya . . . tīrtham*, bathing there, one becomes a brahman).—§ 370 (do.): III, 84, 8121 (*Kauçikāḥ*, obtained high success at *Kauçikasya muner hradaṁ* on the *Kauçiki*).—§ 376 (do.): III, 85, 8263 (among the *ṛshis* who expect *Yudhisṭhira* on his *tīrthayātrā*).—§ 377 (*Dhaumyatīrthak.*): III, 87, 8309 (on the *Kauçiki V.* became a brahman), 8311 (*Kauçikāḥ*, performed sacrifices at *Utpalāvana*), 8312.—§ 390a (*Kauçiki*): III, 110, 9988 (performed austerities on the *Kauçiki*).—§ 390 (*Tīrthayātrāp.*): III, 110, 9990 (*°āçramah*, on the *Kauçiki*, visited by *Yudhisṭhira*, etc.).—§ 497 (*Skandopatti*): III, 226, 14348 (had seen how *Skanda* was begotten by *Agni* on *Svāhā*), 14350 (performed the thirteen rites of childhood for *Skanda*), 14353.—§ 565 (*Gālavacarita*): V, 106, 3721, 3723, 3724, 3729, 3731, 3732, 3734, 3737, 3738, 3739 (in the shape of *Vāsishṭha*, *Dharma* put *V.* to the test; *V.* then became a brahman; from his disciple *Gālava V.* asked 800 horses for his fee); 107, 3741; 113, 3891, 3894; 114, 3907 (*°śya çishyaḥ*, i.e. *Gālava*), 3911; [117, 3972 (*reme . . . yathā . . . Itaimavatyān ca Kauçikāḥ*)]; 119, 4011, 4012, 4016, 4019 (begot *Ashṭaka* on *Mādhavi*).—§ 599 (*Jayadrathavadhap.*): VII, 94e, 3453 (mentioned in a blessing to *Duryodhana*).—§ 602 (*Dronavadhap.*): VII, 190v, 8727.—§ 615 (*Baladevatīrthayātrā*): IX, 39, 2271 (*mahāmuniḥ*, had become a brahman), 2283; 40, 2286.—§ 615n (do.): The great *kshatriya Gādhi Kauçika* became a great ascetic; having resolved to give up his body, he installed his son *Viṣvāmitra* on the throne, notwithstanding the solicitations of his subjects, and went to heaven. *V.*, however, could not protect the earth even with his best exertions. He then heard of a great fear of *Rākshasas*, and went out with his army. In the hermitage of *Vāsishṭha* his troops caused much mischief; when the brahman *Vāsishṭha* came to his hermitage, he became angry and commanded his cow to create many

terrible *Çabaras*, who, encountering the army of *V.*, caused a great carnage, and the troops fled away. *V.* then set his heart on ascetic austerities, and in this *tīrtha* of the *Sarasvatī* he began to emaciate his own body (description), although the gods repeatedly attempted to interrupt him. *Brahman (Pitamaha)* granted him the boon that he should become a brahman. Then he wandered over the whole earth like a celestial: IX, 40, 2296 (son of *Gādhi*), 2297, 2300, 2306 (*Gādhiḥ*), 2311.—§ 615p (*Vāsishṭhāpavāha*): IX, 42, 2360, 2361, 2365, 2366 (*°-Vāsishṭhaḥ*), 2367, 2370, 2372, 2378, 2381, 2391 (*°āçramah*), 2395, 2396; 43, 2400 (*V.* ordered the *Sarasvatī* to bring *Vāsishṭha* into his presence that he might slay him; *Sarasvatī*, however, carried him back and was therefore cursed by *V.*).—[§ 637 (*Rājadh.*): XII, 47v, 1594 (*Kauçikena*, among the *ṛshis* who surrounded *Bhishma*)].—§ 638b (*Rāmopākhyāna*): XII, 49, 1745 (son of *Gādhi*, the story of *V.'s* being born with the attributes of a brahman, cf. § 721b), 1771 (*°śya pautras tu Raibhyaputraḥ*, i.e. *Parāvasu*).—§ 649 (*Āpaddh.*): XII, 141, 5330 (*°śya samvādam Cāṇḍālasya va*), 5344, 5351, 5360, 5364, 5365, 5368, 5379, (†5387), (5389), (5391), (5393), (†5395), (†5397), (5400), (5402), (†5404), (†5406), (†5408), 5410, 5416 (discourse between *V.* and a *Cāṇḍāla*).—§ 665 (*Mokhadh.*): XII, 208i, 7599 (*Kauçikāḥ*, one of the *ṛshis* of the north).—§ 702 (do.): XII, 293, 10759 (*°śya putratvam Rēkatanayo*—i.e. *Çunaḥçepha*—*gamat*, cf. XIII, 187), (a), 10762.—[§ 717b (*Nārāyaṇīya*): XII, 343, 11), (†13205 (*Kauçika*—*°*, cursed by *Kauçika*, i.e. *V.*, *Indra* lost his testicles, which afterwards were substituted with those of a ram)].—§ 721 (*Ānuçāsanik.*): XIII, 3a, 182 (became a brahman, etc.), 187 (v. *Çunaḥçepha*), 190 (enumeration of the feats of *V.*); 4, 200.—§ 721 (*Viṣvāmitrop.*): XIII, 4, 246 (read *brahmarahim brahmavādinam*), 247 (*brāhmaṇatām yātāḥ*, the wife of *Gāuhi* bore a son *V.*, who afterwards became a brahman and founder of a race of brahmanas), 259 (*°ātmajāḥ*, enumeration of the sons of *V.*), 261.—§ 730 (*Ānuçāsanik.*): XIII, 18k, 1311 (had, by the grace of *Çiva*, become a brahman), 1349 (preceptor of *Gālava*).—§ 734 (do.): XIII, 26a, 1762 (among the *ṛshis* who came to see *Bhishma*).—§ 736 (do.): XIII, 30, 1941 (*°śya ca purā brāhmaṇyam prāptam*).—§ 745 (do.): XIII, 52, 2720.—§ 745e (*Cyavana-Kuçikasamv.*): XIII, [55, 2897 (*Kauçiko dvijaḥ*, the third in descent from *Kuçika* will become a brahman)]; 56, 2915 (*kshatriyam viprakarmāṇam . . . Gādheḥ putram*), 2925 (*janma . . . muner V°śya*, all. to § 721b).—§ 750b (*Bisastainyop.*): XIII, 93a, 4416 (4443), (4463), (4493), 4493 (etymology), (4525).—§ 751b (*Çapathavidhi*): XIII, 94a, †4550, (4579).—§ 759 (*Ānuçāsanik.*): XIII, 106, 5199 (became a brahman by confining himself to one meal a day during 1,000 celestial years).—§ 766 (do.): XIII, 126, (6039).—§ 770 (do.): XIII, 161i, 7116 (*Kauçikāḥ*, one of the seven *Dhaneçvarasya guravaḥ*).—§ 775 (do.): XIII, 166ç, 7670 (one of the *ṛshis* of the north).—§ 782 (*Anugītāp.*): XIV, 35d, 961.—§ 786 (do.): XIV, 91a, 2842 (*°ādayo nṛpāḥ*), 2843 (attained to high success).—§ 793 (*Mausalap.*): XVI, 1, 15 (cursed *Çamba*, etc.). Cf. *Brahmarshi*, *Gādhiya*, *Gādhinandana*, *Kauçika*, *Vipraishi*.

Viṣvāmitrā, a river. § 574 (*Jambūkh.*): VI, 9λ, 334.

Viṣvāmitraduhitr ("the daughter of *Viṣvāmitra*") = *Çakuntalā*: I, 3782 (*Ç°*).

Viṣvāmitranadī ("the river of *Viṣvāmitra*"). § 377 (*Dhaumyatīrthak.*): III, 89, 8362 (in the west).

Viçvāmitrapriya ("dear to Viçvāmitra") = Skanda : III, 14635.

[**Viçvāmitropākhyāna(m)**] ("the episode relating to Viçvāmitra") : § 721b (Ānuçāsanik.). *Bṛahma* said: King *Ajamūḍha* (of *Bharata's* race) > king *Jahnu* (who got *Gaṅgā* for his daughter) > *Sindhudvīpa* (virtuosa) > R-*r* *Balakāçra* > *Vallabha* > *Kuçika* > *Gādhi*, who, being childless and desiring to have a son, repaired to the forest, where the beautiful *Satyavati* was born to him. *Cyavana's* son, *Reika Bhārgava*, asked for her hand; but as he was poor, *Gādhi* required of him as a dower 1,000 white horses having one black ear, which he obtained from *Varuṇa* (by thinking of them at *Açratīrtha*, on the bank of the *Gaṅgā*, not far from *Kānyakubja*). *Reika* granted her a boon, that she should have a son; she related this to her mother, who prevailed upon her to obtain a son also for her; having promised them both a son, he told the mother to embrace an *açratīrtha* tree and *Satyavati* an *udumbara* tree, and each of them to eat a certain *caru* (sacrificial offering), consecrated with hymns. The mother exchanged both the trees and the *carus*. *Reika* had placed the entire *brahman*-energy in *Satyavati's* *caru* and the *kshatriya*-energy in that of her mother; "therefore, thy mother will give birth to an excellent brahman and thou to a terrible *kshatriya*." *Satyavati* prevailed upon him, that not her son, but her son's son should be such. Then, by the favour of *Reika*, she gave birth to *Jamadagni*, and the wife of *Gādhi* to the Brahmarshi (real *brahmarshi*) *Viçvāmitra*, versed in the *Vedas* (*brahmarādinam*). *Viçvāmitra* attained to the state of a brahman, and became the founder of a race of brahmins. *Madhucchanda*, etc., (β), were all sons of *Viçvāmitra* (XIII, 4).

Viçvamūrtil = Çiva : VII, 9506; XIII, 7499.—Do.² = Mahāpuruṣa (Mahāpuruṣastava).—Do.³ = Viṣṇu (Kṛṣṇa) : VI, 12944, 2948; XII, 112879; XIII, 7026.

Viçvanara = Çiva : VII, 9507.

Viçvāṅga = Kṛṣṇa : XII, 1610.

Viçvapara = Viṣṇu : III, 10120.

Viçvapati, name of a fire. § 493 (Āṅgīrasa) : III, 221, 14193 (second son of the fire Manu).

Viçvaretas = Viṣṇu (1000 names).

Viçvaruci, a Gandharva (?). § 595 (Shoḍaçarāj., v. Prthu Vainya) : VII, 69, 2418 (when the Gandharvas milked the earth *V.* was their milker).

Viçvarūpa¹, an Asura. § 268 (Varuṇasabhāv.) : II, 9, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Viçvarūpa², son of Tvāṣṭr. § 555 (Indravijaya) : V, 8, 230 (Tvāṣṭr created a three-headed (*triçiras*) son *V.*, whom Indra slew with his thunderbolt; Tvāṣṭr then created *Vṛtra*) : 17, 522 (°*vināçena*).—§ 665 (Mokshadh.) : XII, 208, 7584 (*Tvāṣṭuç caivātmanajā*).—§ 717b (Nārāyaṇīya) : XII, 343, VII, 113207 (*Tvāṣṭrah purohitaḥ devānām*), 113208 (°*mātaram*), 113209 (*Tvāṣṭro V°as Trīçirā devānām purohitaḥ*), 113211, 113212, 113213 (*V.*, the son of Tvāṣṭr and an Asura woman, was the purohita of the gods, but afterwards he joined the Asuras and was then slain by Indra with the thunderbolt, cf. § 555).—§ 778b (Samvartta-Marutīya) : XIV, 5, 114 (°*aya nihantā*, i.e. Indra). Cf. Trīçiras, Tvāṣṭrputra, Tvāṣṭra.

Viçvarūpa³ = Çiva : VII, 19548, 9621 (etymology); X, 253; XII, 241 (*Mahādevaḥ*), 10438 (1000 names¹), 11785 (*Rudrasya*); XIII, 589, 606 (*Çivāya*, B. *Viṣṇurūpāya*), 727 (*Maheçvaraḥ*), 908, 1125, 1149 (1000 names¹), 1155 (do.),

7503, 7513 (etymology); XIV, 209, 211.—Do.⁴ = Hiranyagarbha : XII, 11233.—Do.⁵ = Mahāpuruṣa (Mahāpuruṣastava).—Do.⁶ = Kṛṣṇa (Viṣṇu); XII, 12403, 13109; XIII, 17367, 17388, 17390.

Viçvarūpadhṛk¹ = Viṣṇu : XII, 12865.—Do.² = Vṛtra : V, 301.

Viçvasambhava¹ = Çiva : XIII, 920.—Do.² = Kṛṣṇa : XII, 1503, 1672, 1846; XIV, 1593.

Viçvasattama = Kṛṣṇa : XIV, 1485.

Viçvasena, a Gandharva (?). § 695b (Dakṣhayañjāvināça) : XII, 285a, 10279.

Viçvasrj¹ ("orator of the universe") = Çiva : VII, 2880, 9506; XIII, 609.—Do.² = Kṛṣṇa : VII, 1464 (*Govindah*); XIII, 17367.—Do.³, pl. : VII, 2173 (*devāḥ*); XII, 911 (do.), 1633 (*yaḥ sahasrasame sattre jajñe v°ām rshih*, sc. Kṛṣṇa); XIV, 1435 (*vīprāḥ*), 1437 (*bhālebhyaḥ*, i.e. Marici, etc., Nil.).

Viçvātman¹ ("the universal spirit") = Brahman : II, 474.—Do.² = Çiva : VII, 2880, 9506, 9597; X, 307.—Do.³ = Hiranyagarbha : XII, 11232.—Do.⁴ = Sūrya : III, 157.—Do.⁵ = Viṣṇu (Kṛṣṇa) : II, 2293; III, 12983, 12990, 15529, 15534, 15545, 15808; XII, 1503, 1658, 1672, 1846, 12657 (*Nārāyaṇah*), 13274 (do.); XIII, 6973 (1000 names); XIV, 1485, 1593.—Do.⁶ = Vṛtra : XII, 10132 (V°).

Viçvatomukha = Sūrya : III, 157.—Do.² = Çiva (1000 names¹).

Viçvāvāsa = Kṛṣṇa : VI, 2949 (B. °*ap°*); XIII, 7392.

Viçvāvasu, a Gandharva king. § 21 (Pramadvarā) : I, 8, 943 (*Gandharvarājaḥ*, begot Pramadvarā on Menakā).—§ 102 (Amçāvut) : I, 65, 2555 (among the Devagandharvas, sons of Prādhā).—§ 191 (Arjuna) : I, 123, 4814 (among the Devagandharvas present at the birth of Arjuna).—§ 221b (Cākshushī) : I, 170, 6478 (learnt the Cākshushī from Soma and communicated it to Citraratha).—§ 233 (Svayamvarap.) : I, 187, 17011 (came to see the svayamvara of Draupadī).—§ 266 (Çakrasabhāv.) : II, 7, 303 (in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.) : II, 10, 406 (*Gandharvānām ca patayo V°oḥ*, etc., in the palace of Kubera).—§ 336 (Indralokābhigamanap.) : III, 43, 1773 (°*prabhṛtyibhir Gandharvair*).—§ 377 (Dhaumyatīrthak.) : III, 90, 8389 (a çloka sung by *V.* quoted, PCl. has *Vibhāvasu*).—§ 378 (Tīrthayātrāp.) : III, 91, 8420 (°*as tu tanayād*, i.e. Citrasena).—§ 443 (Nivātakavacayuddhap.) : III, 168, 12048 (°*as ca vai putraç Citrasenah*).—§ 530 (Viçvāvasumokshayū) : III, 279, 16086 (*Gandharvaḥ*, had been cursed and become a Rākshasa (Kubandha), but was delivered by Rāma Dāçarathi).—§ 555 (Indravijaya) : V, 11, 356 (°*ur Nāradaç ca*).—§ 574 (Jambūkh.) : VI, 6, 214 (on Meru).—§ 595 (Shoḍaçarāj., v. Dilīpa) : VII, 61, v. 7 (only B. in a çloka wanting in C. after v. 2266; played on his viṇā at the sacrifice of Dilīpa). § 615d (Gandharvānām tīrtham) : IX, 37, 2128 (°*mukhaḥ Gandharvāḥ*).—§ 632b (Shoḍaçarāj., cf. § 595, v. Dilīpa) : XII, 29, 969 (played on his viṇā at the sacrifice of Dilīpa).—§ 662b (Jāpakop.) : XII, 200b, 7340.—§ 694b (Jvarot-patti) : XII, 284a, 10218 (*Gandharvaḥ*).—§ 695b (Dakṣhayañjāvināça) : XII, 285a, 10279.—§ 707 (Mokshadh.) : XII, 319, 11750 (*Gandharvaḥ*), 11759, 11771, (11781), (11807) (was instructed by Yājñavalkya).—§ 712 (Çukot-patti) : XII, 324, 12176 (*Gandharvaḥ*); 325, 12201 (do.).—§ 730 (Ānuçāsanik.) : XIII, 1677, 1050 (P°-*Hiranyāksha-Puruḥitānamaskṛta*, sc. Çiva).—§ 746 (do.) : XIII, 83f, 3887.—§ 775 (do.) : XIII, 166a, 7639.—§ 785 (Anugītāp.) : XIV, 86v, 2642.—§ 786e (Agastya) : XIV, 92, 2871.—

§ 789 (Putradarçanap.): XV, 29a, 774. Cf. Gaudharva, Gandharvarāja, Gandharvendra, Kāçyapa.

Viçvāvasu¹, son of Jamadagni: § 396 (Jamadagni): III, 116, 10180.

Viçvāvasu² = Kṛṣṇa: VI, †2944.

[**Viçvāvasumokṣaṇa** ("the liberation of Viçvāvasu")].

§ 530 (cf. Rāmopākhyānap.). *Jatāyu* (brother of *Sampātī* and son of *Aruṇa* and friend of *Duçaratha*) attacked *Rāvaṇa*, who cut off his wings. *Rāvaṇa* entered *Lankā* (built by Viçvakṛt) with *Sītā*. *Jatāyu* indicated to *Rāma* (*Kākutṣṭha*) and *Lakṣmaṇa* that *Rāvaṇa* had gone towards the south, and then he died. *Rāma* caused his funeral obsequies to be duly performed. *Rāma* and *Lakṣmaṇa* killed a *Rākṣasa* named *Kabandha*, from whose body there came out a celestial person, viz. the *Gandharva* prince *Viçvāvasu*, who had been cursed by a brahman; he directed them to *Sugrīva* (brother of the monkey king *Fālin*), who dwelled at the lake *Pampā*, near the mountain *Rahyamūka*, with his four counsellors; then he disappeared (III, 279).

Viçvāvati = Gaṅgā: XIII, 1849.

Viçvayoni¹ ("source of the universe") = Brahman (?): VI, 1960.—Do.² = Viṣṇu (Kṛṣṇa): XII, 1514; XIII, 6962 (1000 names), 6965 (do.).

Viçvāyu, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4359 (enumeration).

Viçve [devāḥ], pl. (sometimes only *Viçve*, scil. *devāḥ*, lit. "all gods", but mostly name of a certain class of gods). § 3 (Anukramanik.): I, 1a, 34 (*devāḥ* ?).—§ 15 (Upamanyu): I, 3, †727 (*yaśmin devā adhi viçve*, sc. *cakram*).—§ 130 (Amçāvat.): I, 67, 2762 (*devagaṇān*, incarnate as the *Draupadeyas*).—§ 133 (Dushyanta): I, 71, 2933.—§ 191 (Arjuna): I, 123a, 4827 (*devāḥ*, present at the birth of Arjuna).—§ 258 (Khāṇḍavādanap.): I, 227, 8270 (*devāḥ*, fought with Kṛṣṇa and Arjuna).—§ 266 (Çakrasabhāṇ.): II, 7, 303 (in the palace of Indra).—§ 270 (Brahmasabhāṇ.): II, 11, 460 (*devāḥ*, in the palace of Brahman).—§ 336 (Indralokābhigamanap.): III, 43, 1768 (in the world of Indra).—§ 520 (Mudgala): III, 261, 15446.—§ 547 (Karna): III, 308, 17139 (*devatāḥ*).—§ 552 (Goharanap.): IV, 56, 1762 (*Viçvāçvi-Marutāṃ gaṇaiḥ*).—§ 556 (Sañjayanānap.): V, 29, †823.—§ 565 (Gālavacarita): V, 109, 3781 (° . . . *devāḥ Pitṛbhīḥ sārdaṃ*, in the south).—§ 567 (Bhagavadgānap.): V, 131a, 4424 (*devāḥ*).—§ 576 (Bhagavadgītāp.): VI, 35, †1268.—§ 595 (Shoḍaçarāj., v. Marutta): VII, 55, 2177 (*devāḥ*, the courtiers (*sabhāsadaḥ*) of Marutta).—§ 596 (Pratijñāp.): VII, 76, 2682 (*devāḥ*).—§ 603b (Nārāyaṇa): VII, 201γ, †9465 (*bhūtasāṅghān sa-V°an*, 9475 (?).—§ 603 (Nārāyaṇāstramokṣap.): VII, 202κ, 9621 (*devāḥ*, etymology of the name Viçvarūpa).—§ 608 (Karna): VIII, 87χ', 4418 (sided with Arjuna).—§ 615u (Skanda): IX, 44, 2478.—§ 615s (Ādityatīrtha): IX, 49, 2848 (*devāḥ*, in Ādityatīrtha).—§ 615gg (Sūrasvata): IX, 51, 2941 (° *devāḥ sa-Pitaraḥ*).—§ 623 (Rājadh.): XII, 15β, 440 (*devāḥ*).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 914 (*devāḥ*, the courtiers (*sabhāsadaḥ*) of Marutta).—§ 641 (Rājadh.): XII, 64γ, †2395; 122, 4516 (° *devāḥ* . . . *V°obhyah*).—§ 655 (Apaddh.): XII, 165, 6054 (*devaiḥ*).—§ 658b (Kṛtaghnop.): XII, 171, 6382 (° *devāḥ sa-Pitaraḥ*).—§ 662b (Jāpakop.): XII, 200a, 7339.—§ 664 (Mokṣadh.): XII, 207ε, 7540 (*devāḥ*, sons of Dharma).—§ 665 (do.): XII, 208, 7589 (*devāḥ*).—§ 702 (do.): XII, 296β, 10837 (*devāḥ*).—§ 704 (do.): XII, 301, 11096 (*devān*).—§ 730g (Upamanyu): XIII, 14γ, 731 (*devāṇāṃ*, Çiva assumes their form).—§ 730

(Ānuçāsanik.): XIII, 14, 985 (*devāḥ*, praised Çiva); 16γγ, 1052 (*devāḥ*), (°), 1105 (do.); 18λλ, ††1368.—§ 749 (do.): XIII, 91β, 4349 (° *devāḥ yo nityaṃ Pitṛbhīḥ saha-gocaraḥ*) (γ), 4354 (° *edgumukhāḥ*, their names (sixty-four in number) enumerated), 4358 (*devāḥ*).—§ 750b (Bisastainyop.): XIII, 93δ, 4493 (*devāḥ*, etymology of the name Viçvāmitra).—§ 766 (Ānuçāsanik.): XIII, 133γ, 6186 (*devāḥ*).—§ 768b (Umā-Maheçvarasamv.): XIII, 140a, 6351 (° *devāḥ sa-Vāsavaḥ*).—§ 770 (Ānuçāsanik.): XIII, 151, 7098 (*devāḥ*).—§ 773d (Çiva): XIII, 162ε, 7513 (*devāḥ*, etymology of the name Viçvarūpa).—§ 775 (Ānuçāsanik.): XIII, 166a, 7660 (*devāḥ*).—§ 778f (Muñjavat): XIV, 8, 183 (worship Çiva on Muñjavat).—§ 778b (Samvartta-Maruttīya): XIV, 10, †261 (*devāḥ*).—§ 793 (Mausalap.): XVI, 4θ, †129.—§ 795 (Svargārohanap.): XVIII, 5μ, 164 (*devatāṇāṃ*). Cf. Viçvadeva, pl., Viçvadeva, pl.

Viçveça¹ ("lord of the universe") = Brahman: V, 1920.—Do.² = Çiva: III, 1654; VIII, 1548; XII, 13284, 13302 (*Harāṃ*); XIII, 903.—Do.³ = Kṛṣṇa (Viṣṇu): VI, †2944 XIII, 13503.

Viçveçvara¹ (do.) = Brahman: XIII, 7102 (° *kṛtān*, sc. *lokān*).—Do.² = Çiva: III, 7042 (*Umāpatīṃ*), 8113 (*Devā sāha*); VII, 9451, 9507, 9643; XII, ††6977 (*Umāpatīḥ*); XIII, 773; XIV, 208.—Do.³ = Kṛṣṇa (Viṣṇu): VI, †1262, †2944; XII, 13322 (*Harāḥ*); XIII, 7078.—Do.⁴ = Mahāpuruṣa (Mahāpuruṣastava).—Do.⁵, dual (° *au*) = Brahman and Çiva: VII, 2067; XII, 9181.

Viçveçvarasthāna, a tirtha, sacred to Viçveçvara (Çiva). § 775 (Ānuçāsanik.): XIII, 166a, 7649 (= Benares, PCR.).

Viçvadeva, pl. (° *ah*) = Viçve (pl.). § 120 bis (Amçāvat.): I, 66, 2602.—§ 330 (Indradarçana): III, 37, 1490.—§ 615u (Skanda): IX, 45γ, 2508.—§ 707 (Mokṣadh.): XII, 318, 11707.—§ 753 (Ānuçāsanik.): XIII, 97a, 4664.

Viçvadeva = Çiva: XIII, 985 (only C., B. has *Viçvadevaṃ*).

Viçvopākhyāna, v. Çvetopākhyāna.

Vidanda, a prince. § 232 (Svayamvarap.): I, 186, 6992 (came to the svayamvara of Draupadī).

Vidabha, pl. (° *ah*), a people. § 574 (Jambūkh.): VI, 9ν, 372 (only B., C. has *Daçi-Vidarbhāḥ*).

Vidārana = Viṣṇu (1000 names).

Vidarbha ("king of the Vidarbhas") = Bhīma: III, 2103 (*kanyāṃ V°aya*, i.e. *Damayantī*).

Vidarbha, pl. (° *ah*), a people. § 344 (Nalopākhyānap.): III, 53, 2076 (ruled by Bhīma), 2093, 2094 (° *nagarīm*); 54, 2129.—§ 346 (do.): III, 60, 2293.—§ 347 (do.): III, 61, 2319 (*saḥ panthā V°āṇāṃ*) 2328, 2331; 64, 2447, 2476.—§ 350 (do.): III, 68, 2666 (° *sarasaḥ*); 69, 2714 (only B., C. has ° *am*), 2717.—§ 351 (do.): III, 71, 2772 (only B., C. has ° *am*), 2780 (° *nagarīm*), 2788.—§ 352 (do.): III, 72, 2826–8 (only B., C. has ° *am*), 2850.—§ 353 (do.): III, 73, 2852 (only B., C. has ° *am*).—§ 574 (Jambūkh.): VI, 9μ, 351.—§ 578 (Bhīshmavadhap.): VI, 51ρ, 2103 (in the army of Duryodhana).—§ 686 (Mokṣadh.): XII, 273, 9813. Cf. Daçi-Vidarbha, pl.

Vidarbhā, the metropolis of the Vidarbhas. § 350 (Nalopākhyānap.): III, 69, 2714 (only C., B. has ° *an*).—§ 351 (do.): III, 71, 2772 (do., do.).—§ 352 (do.): III, 72, 2826–8 (do., do.).—§ 353 (do.): III, 73, 2852 (do., do.). Cf. Kuṇḍina.

Vidarbhādhīpanandinī ("daughter of the Vidarbha king") = Damayantī: III, 2409.

Vidarbhādhīpati ("the king of the Vidarbhas") = Bhīma¹⁰: III, 2444, 2728.

Vidarbhāpati (do.) = do.: III, 2108, 2873.

Vidarbhārāj (do.) = do.: III, 2524.

Vidarbhārāja¹ (do.) = do.: III, 2332, 2694.

Vidarbhārāja¹ (do.), the father of Lopāmudrā. § 382 (Agastyop.): III, 96, 8650.

Vidarbhārāja³ (do.), a prince. § 420 (Tīrthayātrāp.): III, 120, †10269 (°opacitām . . . Payoshnīm).

Vidarbhārājan (do.) = Bhīma¹⁰: III, 2124 (°jñō duhitā Damayanti).

Vidarbhārājatanayā ("daughter of the Vidarbha king") = Damayanti: III, 2433 (D°).

Vidarbhātānaya (do.) = do.: III, 2412.

Videha, pl. (°āh), a people. § 177 (Pāṇḍudigvijaya): I, 113, 4452 (in Mithilā, vanquished by Pāṇḍu on his digvijaya).—§ 280 (Bhīmasena): II, 29, 1062 (vanquished by Bhīmasena on his digvijaya in the east).—§ 562 (Bhagavadānāp.): V, 74, 2731 (Hayagrīva V°ānām).—§ 587 (Bhīshmaavadhap.): VI, 117, 5483 (attacked Arjuna).—§ 589 (Droṇābhishhekap.): VII, 4, 120 (had formerly been vanquished by Kṛṇa).—§ 595 (Shoḍaṇarāj., v. Rāma Jāmadagnya): VII, 70, 2436 (have formerly been slain by Rāma Jāmadagnya).—§ 604 (Kṛṇap.): VIII, 3, 70 (in the army of Yudhishthira; slain by Kṛṇa); 8, 236 (Kṛṇa had formerly vanquished the V. and caused them to pay tribute to Duryodhana); 9, 283 (do.).—§ 707 (Mokshadh.): XII, 319, 11821 (°rājyam, ruled by Janaka Daivarāti).—§ 709b (Sulabha-Janakasamv.): XII, 321, 11862 (°ānām purīm, i.e. Mithilā).—§ 719 (Çukakṛti): XII, 326, 12233, 12236 (ruled by Janaka).

Videha, sg. ("the country of the Videhas"). § 410 (Plakshāvatāranap.): III, 130, 10548 (dvāram V°ād uttarām).

Videharāja¹ ("the king of the Videhas"), a prince at the time of Yudhishthira. § 233 (Svayamvarap.): I, 188, †7020 (present at the svayamvara of Draupadi).

Videharāja³ (do.) = Janaka: III, †10600, 15880 (J°, father of Sītā); XII, 537 (°mahishi), †891, 6640 (J°), 9916 (an itihāsa sung by V. to Māṇḍavya quoted), 10941, 12270 (J°); XIII, 2466 (Sukratuh . . . naplā V°rājasya Janakasya).

Videharājaduhitr ("the daughter of the Videha king"). § 744 (Ānuçāsanik.): XIII, 46, 2495 (a çloka sung by her quoted).

Videharājan ("the king of the Videhas") = Janaka: XII, 536.

***vidhāna** ("destiny"): I, 3370; II, 716 (°balacodita), 1703 (?); XII, 850, 852, 6752, 6755, 12145, 12148 (?).

Vidharma = Kṛṇa: XII, 1508.

Vidhātṛ ("the Ordainer, the Creator", often mentioned together with Dhātṛ, elsewhere he may be = Brahman). § 6 (Anukramanik.): I, 1, 240 (°vihitam mārgam).—§ 17 (Uttanka): I, 3, ††828 (Dhātā V°a ca, seen by Uttanka in the world of the Nāgas in the shape of two women).—§ 27 (Kaçyapa): I, 16, 1093 (annam vihitaṁ . . . V°tra).—§ 33 (Garuda): I, 23, 1251 (Dhātā V°a ca, identified with Garuda).—§ 123 (Amçāvat.): I, 66, 2614 (Dhātā V°a ca, sons of Brahman).—§ 235 (Svayamvarap.): I, 191, 7144 (rāpam . . . V°tra vihitaṁ).—§ 266 (Çakrasubhāv.): II, 7, 295 (in the palace of Indru).—§ 323 (Dvaitavanapr.): III, 25, †960 (yathāvad vihitaṁ V°tra).—§ 327 (Draupadiparitāp.): III, 30, 1117 (namo Dhātṛe V°tre ca yau mohau sakratuṣ tava); 32, 1208 (Dhātā V°a ca).—§ 330 (Indradarçan): III, 37, 1488 (namo Dhātṛe V°tre ca).—§ 340

(Indralokābhigamanap.): III, 48, †193 (°rshō 'ntakāḥ sarvaharo V°tra).—§ 406 (Tīrthayātrāp.): III, 125, 10419 (yatra—i.e. at Prasavānam Indrasya—Dhātā V°a ca Varuṇa cordhvam agatāḥ).—§ 412 (Aṣṭāvakra): III, 134, †10659 (bhāryāpati dvau vihitaṁ V°tra).—§ 459 (Mārkaṇḍeyas.): III, 189, 12953 (sarvabhātānam, i.e. Nārāyaṇa), 12955 (aham Dhātā V°a ca, says Nārāyaṇa), 13004 (eṣha Dhātā V°a ca, sc. Kṛṇa).—§ 467 (Rājanyamahābhāgya): III, 198, ††13328 (in the shape of a brahman he put Çibi to the test).—§ 480 (Pativratop.): III, 207, 13721 (°tra vihitaṁ . . . karma).—§ 522 (Draupadīharanap.): III, 265, †15591 (Dhātṛ V°uḥ, sc. sadanāt).—§ 552 (Goharanap.): IV, 56, 1770 (Dhātṛ V°uḥ ca, sc. vimānāni, present at the encounter).—§ 556 (Sañjayayānnap.): V, 23, †701 (vihitaṁ V°tra); 28, †798 (prāyaçcittaṁ vihitaṁ yad V°tra).—§ 561 (Yānasandhip.): V, 53, †2104 (°rshō 'ntakāḥ sarvaharo V°tra).—§ 570 (Sainyaniryānap.): V, 151, 5133 (eṣha Dhātā V°a ca, sc. Kṛṇa).—§ 571 (Ulūkādūtāgamanap.): V, 160, 5516 (manasairānukulāni V°a kurute vage); 161, 5561 (do.).—§ 599 (Jayadrathavadhap.): VII, 94, 3454 (Dhātā V°a ca, mentioned in a blessing to Duryodhana).—§ 603 (Nārāyaṇastramokshap.): VII, 202, 9597 (Dhātā ca . . . V°a ca, identified with Çiva).—§ 615u (Skanda): IX, 45, 2506 (Dhātā V°a ca, came to the investiture of Skanda), 2545 (gave two companions to Skanda).—§ 623 (Rājadh.): XII, 15, 458 (dando V°tra vihitaḥ).—§ 629 (do.): XII, 25, †736 (vihitaṁ V°tra).—§ 671b (Bali-Vāsuvāsarpv.): XII, 225, 8157 (na Dhātā na V°a māṁ—i.e. Çri—vidadhātī kathaṇcana / Kālas tu, etc.).—§ 679 (Mokshadh.): XII, 261, 9254 (°trā vihitaṁ purā).—§ 692 (do.): XII, 281, 10690 (identified with Viṣṇu (Kṛṇa)).—§ 730 (Ānuçāsanik.): XIII, 14, 1003 (identified with Çiva); 16, 1059 (do.); 18, 1324 (Dhātā V°a ca, i.e. Çiva).—§ 742 (do.): XIII, 38, †2231 (loka vihitaḥ V°tra).—§ 758 (do.): XIII, 103, †4949 (= Brahman, discourse between him and Bhagiratha).—§ 768b (Umā-Maheçvarasamv.): XIII, 145, 6713 (dharmaḥ . . . V°tra svayam vritāḥ).—§ 773d (Çiva): XIII, 161, 7498 (Dhātā . . . V°a ca, identified with Çiva).—§ 782g (Guruçishyasamv.): XIV, 42, 1167 (Dhātā V°a ca = mahān ātmā).

Vidhātṛ³ = Çiva (1000 names¹⁻³).—Do.³ = Viṣṇu (1000 names).

Vidheyātman = Viṣṇu (1000 names).

***vidhi** ("destiny", also personified ("the Ordainer")): I, 2608 (niyukto V°nā), 4281 (°nā sampracoditāḥ); III, 323 (°nākṛṣhya karitāḥ), 377 (°nā sampranuditāḥ), 2562 (°eḥ samprambhāḥ), 2802 (daiṣena v°nā yuktāḥ), 13803 (balavān), 13804 (°nā halo), 15169 (daiṣo ca V°nirmīṭā), 15864 (daiṣam ca V°nirmīṭam), 16018 (°coditā), 17152 (daiṣān ca V°nirmīṭam); V, 224 (balavattarah), †837 (°prakopāt), 2916 (daiṣo ca V°nirmīṭā), 3990 (balavān); XI, 235 (anatikramāntiyāḥ), 239 (°eç cāpy anivartant); XII, 856 (°eṣṣṭitām), 1180, 1235 (samakāro vidhinoditāḥ), †6259 (°ir niyukto; °ir balyān), †6679 (°pariṇāma), †6682 (°niyatām), 7639 (= Viṣṇu), 8108 (diṣyasya = Kālu), 8625 (°dṛṣṭena balena), 10011 (kṛtānta-vidhisamnyuktāḥ), †10079 (svam svam vidhiṁ yānti); XIII, 343 (°nā karmaṇa eṣira svargamārgam avāpnuyāt), 5643 (pramāṇam V°nirmīṭam).

Vidiçā, a river. § 268 (Varuṇasubhāv.): II, 9, 371 (among the rivers present in the palace of Varuṇa).—§ 574 (Jambūkh.): VI, 9, 335.

Vidiçāḥ (pl.) = Viṣṇu (1000 names).

Vidigbhānu = Mahāpuruṣa (Mahāpuruṣastava).

Vidulā, a princess, mother of Sañjaya, the Sauvira king. § 11 (Parvasaṅgr.): I, 2, 509 (°āyāc ca putrasya proktaṃ cāpy anuśāsanam, i.e. Vidulāputraçāsana).—§ 568 (Vidulāputraçāsana): V, 133, 4494 (°āyāc ca saṃvādam putrasya ca), 4496, 4497, (4498); 134, (4539) (the story of V.'s instruction of her son, which Kuntī asked Kṛṣṇa to tell Yudhishtira).—§ 787 (Āçramavāsap.): XV, 16, 461 (°āyā vacobhīḥ, all. to § 568); 17, 487 (°vākyaḥ, do.), 491 (do.).

Vidulāputraçāsana(m) ("Vidulā's instruction of her son"). § 10 (Parvas.): I, 2, 333.—§ 568 (Bhagavad.): The princess *Vidulā* one day rebuked her son *Sañjaya*, who, being defeated by the king of the *Sindhu*, was lying dejected. "Without wrath, as thou art, thou canst not be counted as a man . . . It is better to blaze up for a moment than to smoke for a long time . . . He who has not achieved a great feat, forming the subject of men's conversation, only increases the number of men; he is neither man nor woman . . . It behoves thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward . . . He is a man who cherishes wrath and does not forgive . . . (V, 133) . . . The followers of the *Sindhu*-king are all discontented and waiting for the distress of their master; others will come to thee with their auxiliaries if they behold thee put forth thy prowess . . . While thou wert a child, a brahman said: 'this one, falling into great distress, will again win greatness.' Çambhara has said 'there is not a more miserable state than that in which one does not see how to procure his food from day to day'. By slaying *Vṛtra*, *Indra* became *Mahendra* ("the great Indra"), and obtained the *soma*-cup of *Mahendra* (v. 4562, B.: *Mahendram ca grahaṃ lobhe*), and the lordship of all the worlds . . . Sovereignty is either the door of heaven or *amṛta* . . . In the possession of wealth, rejoice, as before, with the *Sauvira*-maiden, and be not ruled over by the *Saindhava*-maiden . . . Handed down by tradition from time immemorial, the eternal essence of *kṣatriya*-virtues (*kṣatrahṛdayam*) has been ordained by *Prajapati* himself . . . A *kṣatriya* should rather break than yield. He should bow down to *brahman*s only and to virtue (*dharma*); he should rule over all other orders, destroying all evil-doers" (V. 134). The son complained that the heart of his mother was made of steel, and blamed the *kṣatriya*-practices. *Vidulā* said that if *Sañjaya* was about to be stained by infamy and she did not say it to him, her affection for him would be like that of a she-ass for her young. He ought to have recourse to virtue and profit (V, 135) . . . "We have many treasure-houses unknown to thee . . . thou hast also more than one friend." Despair left *Sañjaya*'s heart, though he was not gifted with great intelligence. He roused himself and achieved all that his mother had pointed out. Indeed, this history, named *Jaya*, should be listened to by everyone desirous of victory, etc. (V, 136).

Vidura (also named *Kṣhatṛ*, son of *Vyāsa* and a çūdra woman, the maid of *Ambikā*, and incarnation of a portion of *Dharma*). § 4 (Anukramanik.): I, 1, 95, 138, †151.—§ 11 (Parvasaṅgr.): I, 2, 378, 379, 393, 503, 584, 611, 615.—§ 70 (Ādivaṃçāvatāraṇap.): I, 60, 2213 (begotten by *Vyāsa*).—§ 71 (do.): I, 61, 2244, 2245, 2252 (all. to § 213).—§ 80 (Animāṇḍavya): I, 63, 2426 (*Dharma* born as *V.*).—§ 83 (Ādivaṃçāvatāraṇa): I, 63, 2442 (Çādrayana tu fajñe Dvaipāyanāt, all. to § 171).—§ 130 (Amçāvat.): I, 67, 2721d (incarnation of the son of *Atri*, i.e. *Dharma*).—§ 157 (Pāruvaṃç.): I, 95, †3808 (*Dhṛtarāṣṭra*, *Pāṇḍu*, and *V.*

begotten by *Vyāsa*, cf. § 171), †3819.—§ 158 (do.): I, 95, †3823 (all. to § 213).—§ 171 (*Vicitravirya* sutotpatti): I, 106, 4301 (*Dhṛtarāṣṭra*ya *bhrātā Pāṇḍoç caiva*, begotten by *Vyāsa* on the maid of *Ambikā*), 4302 (incarnation of *Dharma*).—§ 172 (*Animāṇḍavyop.*): I, 108, 4335 (*Dharma* born as *V.*).—§ 173 (*Pāṇḍurājyābhishheka*): I, 109, 4353, 4358, 4361 (of the *pārasava* caste), 4362.—§ 174 (*Dhṛtarāṣṭra-vivāha*): I, 110, 4369, (4370).—§ 178 (*Pāṇḍu*): I, 114, 4470.—§ 179 (*Viduraparipāya*): I, 114, 4481, 4482 (married a *pārasavi*, the daughter of king *Devaka*).—§ 180 (*Gāndhārī-putrottpatti*): I, 115, 4510, 4513, 4518 (when *Duryodhana* was born, *V.*, in vain, told *Dhṛtarāṣṭra* to abandon him).—§ 184 (*Pāṇḍu*): I, 119, 4614 (*Kṣhattā*).—§ 194 (do.): I, 126, 4911 (do.).—§ 195 (do.): I, 127, 4932, 4936, 4947, 4959, 4960 (performed the funeral ceremonies of *Pāṇḍu* and *Mādrī*).—§ 197 (*Bhīmasenarāsapāna*): I, 129, (5049), 5051, 5067/8 (only B.), 5070 (°aya male).—§ 208 (*Astradarçana*): I, 134, 5313, 5319, 5346; 135, 5360 (5362); 136, 5406.—§ 213 (*Jatugrhap.*): I, 141, 5637, (5640), 5643, 5646, 5656 (°aya male); 143, 5707; 145, 5735, 5738, 5762, 5760, 5761, 5762, 5765, 5766; 147, 5798 (°aya suhṛt kaçit), 5799, 5800, 5803, 5804 (*suhṛdam V.°aya*), 5811, 5818 (°amatyāt); 149, 5841 (*kaviḥ*), 5843, 5844, 5848 (*Kṣhattā*), 5852, 5853; 150, 5860, 5873 (*V.* warned *Yudhishtira* against the plot of *Duryodhana*, and sent a friend of his, a miner (*khanaka*), who saved the *Pāṇḍavas* from the lac-house).—§ 241 (*Vidurāgamanap.*): I, 200, 7380, 7382, 7385, 7390, 7392; 201, 7396, 7397; 202, 7439.—§ 243 (do.): I, 205, (7488); 206, 7524, 7527, (7533) (was sent to take the *Pāṇḍavas* back from *Kāmpilya*).—§ 244 (*Rājyalābhap.*): I, 207, 7545, 7554.—§ 286 (*Rājasūyikap.*): II, 33, 1259.—§ 287 (do.): II, 34, 1264 (came to the *rājasūya* of *Yudhishtira*).—§ 288 (do.): II, 35, 1294 (*Kṣhattā*, acted as disburser (*vyayakara*)).—§ 294 (*Dyūtap.*): II, 49, 1771, 1775, 1776, 1777, (1779), 1784, 1785 (ordered by *Dhṛtarāṣṭra* to invite *Yudhishtira* to the gambling, though he did not approve of it); 50, 1790, 1791, 1792, 1793-4 (°: *V.* knew the whole çāstra which *Bṛhaspati* had revealed to *Indra*. *V.* was esteemed as the foremost of the *Kurus* as *Uddhava* among the *Vṛshnis*).—§ 298 (do.): II, 56, 1970, 1971, †1980, †1985 (ordered by *Dhṛtarāṣṭra* to invite *Yudhishtira*, etc., to the gambling); 57, 1988, (†1989), 1991 (did not approve of the gambling); 58, †1992, †1995, (†1997), (†2002), †2003, (†2004), †2006, †2008; 60, 2052; 62, 2094, (2095) (quoting sentences of *Kāṇva*, *V.* advised *Dhṛtarāṣṭra* to abandon *Duryodhana*); 63, (2111); 64, †2121, †2126, †2127, †2131, (†2132); 65, 2182.—§ 299 (do.): II, 66, (†2187) (warned *Duryodhana*); 68, 2263, 2307, (2308) (told the story of the quarrel between *Virocana* and *Sudhanvan*).—§ 301 (do.): II, 68, (2337), 2338; 70, 2378; 71, (†2395), †2402, †2403; 73, 2447 (*mantri*).—§ 302 (*Anudyūtap.*): II, 74, 2476.—§ 305 (do.): II, 78, 2561, (2564), (2568) (*V.* kept *Kuntī* in his house and consoled *Yudhishtira*); 79, 2614, 2619.—§ 306 (do.): II, 80, 2620, (2623), 2628, (2629), 2651 (conversation with *Dhṛtarāṣṭra*).—§ 307 (do.): II, 81, 2677, 2697, 2699.—§ 308 (*Āraṇyakap.*): III, 1, 12, 35.—§ 311 (do.): III, 4, †219, (†222), †235, †238, †239 (dismissed by *Dhṛtarāṣṭra* *V.* went to the *Pāṇḍavas*).—§ 312 (do.): III, 5, 244, †245, †246, †249, †250, (†251).—§ 313 (do.): III, 6, 262, 263, 264, 268, 269, 274, 279, 282, (283), 286 (called back by *Dhṛtarāṣṭra*); 7, 287, 289 (*mantri Dhṛtarāṣṭra*ya), 290; 8, 316, 322.—§ 314 (do.): III, 9, 324, 342.—§ 315

(Maitreyaśāpa): III, 10, 347, 383. — § 316 (Kirmīra-vadhup): III, 11, (386), (412), (454) (related the slaughter of Kirmīra).—§ 327 (Draupadīparitāpav.): III, 29, 1111 (*Kṣhattā*).—§ 342 (Indralokābhigamanap.): III, 51, †2011. — § 512 (Ghoshayātrāp.): III, 249, 15084.—§ 516 (Duryodhanayajña): III, 256, 15298, 15302, 15318, 15320; 257, 15332.—§ 548 (Āraṇeyap): III, 314, 17440 (*mamāṃśajah*, sc. Dharma's).—§ 549 (Pāṇḍavapr.): IV, 4, 134.—§ 552 (Goharanap.): IV, 50, 1567 (*kim V^o 'bravīt*).—§ 554 (Sainyodyogap.): V, 2β, †31; 3, 52 (only B.); 6, 114, 117. — § 556 (Sañjayaśāp.): V, 20, 603; 26, †749 (*vācāḥ* . . . *V^ośya*), †750, †753, †756; 30, †872, †897; 31, 926 (*Kurūṇaṃ mantradhārīṇaṃ*).—§ 557 (Prajāgarap.): V, 33, 971, 973, 974, 975, 977, 978, 979, (983), (986); 34, 1095, (1097) (instructed Dhṛtarāṣṭra).—§ 558 (do.): V, 35, (1182), (1192), (1203), (1221) (do., told the story of the quarrel between Virocana and Sudhanvan).—§ 559 (do.): V, 36, (1260), †1281, (†1282), (1310); 37, (1334), (1313); 38, (1398); 39, (1447), (1455); 40, (1532) (gave further instructions to Dhṛtarāṣṭra).—§ 550 (Sanatanjātap.): V, 41, 1565, (1566), 1568, (1569), 1571, 1572, 1573, (caused Sanatanjāta to instruct Dhṛtarāṣṭra); 42, †1577.—§ 561 (Yānasundhip.): V, 47, 1791, (a), 1797; 48, †1916; 50, 1977; 51, 2070 (*vikruśṭaṃ V^oenīdan* . . . *bhayaṃ*); 54, 2141 (*dyūlakālo* . . . *prokṭaṃ V^oena*); 55, 2151; 63, (2438); 64, (2455), (2462) (gave advice to Dhṛtarāṣṭra); 67, 2520.—§ 562 (Bhagavadyānap.): V, 73, 2685; 80, 2859, 2861; 83, 2967 (*Kurūṇaṃ mantradhārīṇaṃ*), 2989; 85, 3023; 87, (3061); 88, 3078; 89, 3122, 3125 (Kṛṣṇa stopped in the house of *V*).—§ 90, 3128; 91, 3270, 3271, 3277; 92, 3278; 93, 3310, 3319 (conversation between *V* and Kṛṣṇa); 94, 3331, 3345, 3362, 3380.—§ 567 (do.): V, 124a, 4125, (β), 4137; 125, 4192, 4204 (*Kṣhattā*); 128, 4277, (θ), 4284; 129, 4309, 4314; 130, 4376, 4380, 4386, 4393, 4403 (*Kṣhattā*), (4405) (praised Kṛṣṇa); 131, 4418, 4431.—§ 569 (do.): V, 139, 4713; 147, 5000 (*matam* . . . *V^ośya*); 148, 5007, 5009, 5010, 5012, 5018, (5020), 5029, †5034, †5038; 150, 5077, 5082, 5091, 5092. — § 570 (Sainyaniryānap.): V, 154, 5219 (*śya* . . . *vākyaṃ*), 5223, 5226, 5239.—§ 571 (Ulūkādūtāgamana): V, 160, 5454 (*santyaḡo V^ośya*).—§ 578 (Bhīṣmavadhup.): VI, 49, 1994 (*vāryamāṇaḥ* . . . *V^oena*, sc. Duryodhana).—§ 581 (do.): VI, 65, 2900 (*vākyaṇi*), 2922 (*ena* . . . *vāryamāṇaḥ*, sc. Duryodhana).—§ 583 (do.): VI, 76, 3334 (*ukto hi V^oenaiṣa*, sc. Duryodhana).—§ 585 (do.): VI, 88, 3926 (*uktaṃ* . . . *V^oena*); 89, 3936 (*vāryamāṇaḥ* . . . *V^oena*, sc. Duryodhana), 3942; 96, 4324 (*dṛṣṭvān purā* . . . *bhayaṃ*).—§ 588 (do.): VI, 121, †5797 (*vākyaṃ* . . . *ucya-mānaṃ V^oena*).—§ 598 (Jayadruthavadhup.): VII, 85, 3035 (disapproved of the gambling), 3055 (*vākyaṇaṃ*).—§ 599 (do.): VII, 114, 4487 (*ucyase* . . . *V^oadibhīḥ*, sc. Dhṛtarāṣṭra); 151, 6539 (*ākhyāyamānaḥ* . . . *V^oena*, sc. Duryodhana), 6540 (*śya vacaḥ*).—§ 604 (Karnap.): VIII, 2, 30; 4, 80 (comforted Dhṛtarāṣṭra).—§ 608 (do.): VIII, 69, 3433 (*Kṣhattā*); 96, 5037 (comforted Dhṛtarāṣṭra).—§ 609 (Çalyap.): IX, 1, 23, (ε), 41, 51; 2, 115 (*uktaḥ* . . . *V^oena*, sc. Dhṛtarāṣṭra, all. to § 180), 117.—§ 611 (do.): IX, 24, 1306, 1310 (*uktaḥ* . . . *V^oena*, sc. Arjuna), 1312, 1313 (*uktaṃ vacanaṃ* . . . *V^oena*), 1319 (*śya ca vākyaṇa*).—§ 612 (Hradapraveçap.): IX, 29, 1595 (*dṛṣṭvān purā* . . . *vaicasaṃ*), 1655, 1663, 1668, 1670 (met with Yuyutsu).—§ 615 (Gadāyuddhap.): IX, 61, 3407; 63, 3548.—§ 616 (Sauptikap.): X, 1a, 14 (*vacaḥ* . . . *V^ośya*);

2, 102.—§ 618 (Jalapradānikap.): XI, 1, 29, 45; 2, 46 (comforted Dhṛtarāṣṭra), (47); 3, (86); 4, (105); 5, (126); 6, (152); 7, (164); 8, 193, (e), 194 (*Kṣhattā*), (ζ), 210; 9, 254 (*V* again comforted Dhṛtarāṣṭra); 10, 269, 271; 13, 346; 15, 423 (*śya vacaḥ*).—§ 619 (Strīvilāp.): XI, 17, 506; 25, 740.—§ 620 (Çrāddhap.): XI, 26, 780.—§ 621 (Rājadh.): XII, 1a, 1; 7, 183.—§ 635 (do.): XII, 37, 1384.—§ 637 (do.): XII, 40, 1447; 41, 1476, 1483; 42, 1494; 44, 1529; 45, 1539, 1542.—§ 657 (Āpaddh.): XII, 167, 6210, 6213, (6214).—§ 777 (Svargārohanik. p.): XIII, 168, 7715; 169, 7769, 7770.—§ 778 (Açvamedhikap.): XIV, 1, 10, 11 (*uktavān V^oo yad māṃ*—i.e. Dhṛtarāṣṭra—all. to § 180), 17; 2, 24.—§ 783 (Anugītāp.): XIV, 52, 1503, †1531 (*adibhīḥ*), †1533, †1534.—§ 784b (Uttanka): XIV, 53, 1552.—§ 785 (Anugītāp.): XIV, 60, 1806; 66, 1941, (κ), 1942; 70, 2049; 71, 2061.—§ 787 (Āçramavāsap.): XV, 1, 5, 12, 15, 16; 2, 57; 3, 79 (*uktaḥ* . . . *V^oena*, sc. Dhṛtarāṣṭra), 136 (*adayaḥ*); 4, 167; 5, 172, 175 (*adayaḥ*); 7, 255 (*uktaḥ* . . . *V^oena*, sc. Yudhisṭhira); 8, 259; 11, 356, 361, 363, 380 (all. to Dyūtaparvan); 12, 384, 388; 13, 395, 407, 409; 14, 410; 15, 435; 16, 444 (went to the forest together with Dhṛtarāṣṭra, etc.); 18, 498, (ψ), 513, 515; 19, 520, (ω), 524 (*adayaḥ*); 20, 557 (being a portion of Dharma, *V* will, after death, enter Yudhisṭhira).—§ 788 (do.): XV, 21a, 581, 584; 26, 689, 691, 696, 697, 699, 700, 701, 702, 703, 707 (*sañjākaṃ kalevaram*, entered Yudhisṭhira); 28, 751 (*Dharmasya* ?), 752 (*Māṇḍaryāçāpāt* . . . *Dharmo V^otām gataḥ*, cf. §§ 80 and 172), 761 (*Dharmah*). — § 789 (Putradarçanap.): XV, 29, 767 (*samsiddhe*); [31, 851 (*Dharmasyāṃṣo 'bharat Kṣhattā*)]—§ 790 (do.): XV, 35, 941 (*yayau siddhiṃ*).—[§ 795 (Svargārohanap.): XVIII, 5, 169 (*Kṣhattā*, entered Dharma)].

(cf. also the following synonyms:—

Ājamidha, q.v.

Bhārata, **Bharatarshabha**, q.v.

Kaurava, q.v.

Kṣhattṛ; I, 99, 393, 420, 2249, 4614, (*V^o*), 4911 (*V^o*), 5045, 5046, 5318, 5361, 5650, 5688, 5693, 5763, 5812, 5848 (*V^o*), 7381, 7389, 7393, 7521; II, 1294 (*V^o*), 1768, 1770, 1780, †1990, †1996, †2001, 2010, †2121 (*V^o*), †2123, †2124, †2127 (*V^o*), †2131 (*V^o*), †2186, †2199, †2237, †2379 (wanting in B.), 2480 (all. to § 180), 2618, 2622, 2671, 2709; III, †246, 277, 385, 1111 (*V^o*), †2012, 14801 (all. to Dyūtaparvan), 15319; V, †754 (all. to Dyūtap.), †847 (do.), †848 (do.), 972, 976, 3040, 3127, 3181, 3182, 3268, 3274, 3275, 3311, 3315, 4204 (*V^o*), 4236, 4325, 4329, 4395, 4403 (*V^o*), 4453, 4457, 4885, 4964, 5005 (younger brother of Pāṇḍu), †5035; VI, 3919 (*yad uktavān K^oa*), 3939 (*ur vacanaṃ*); VII, 1057 (*yad māṃ*—i.e. Dhṛtarāṣṭra—*K^oabravīt*), 6597 (*uh* . . . *vacaḥ*), 6654 (do.), 6661 (*vilāpam*), 6309 (*ā rājānam abravīt*, all. to § 180), 6548 (*ur vākyaṃ*); VIII, 3433 (*V^o*), 3728/29 (only B.); IX, 45, 46, 53, 56, 1013 (*ur vacaḥ*), 1534 (*ur vākyaṃ*), 1595 (*vacanaṃ K^ouh*, *V^o*); XI, 194 (*V^o*), 274, 782; XII, 4239; XIV, 1508 (printed *Kṣhattvāraṇ* in C.); XV, 851 (*Dharmasyāṃṣaḥ*); XVIII, 169.

Kurunandana, q.v.

Vidūra, v. **Vidūratha**¹.

Vidurāgamana(m) ("the arrival of Vidura"). § 10 (Parvasaṅgr.): I, 2, 315 (*aṃ parva*, i.e. **Vidurāgamana-parvan**).—§ 11 (do.): I, 2, 362 (*aṃ*, do.).

[**Vidurāgamanaparvan(°va)**] ("on the arrival of Vidura", the 14th of the minor parvas of Mbhr.). (Cf. Vidurāgama). § 241. The news had been reported to all the monarchs that *Draupadī* had been married to the sons of *Pāṇḍu*, whom they had thought burnt to death. They then set out for their own dominions. *Duryodhana* became greatly depressed, and, with his brothers, etc., he set out for *Hāstinapura*. *Vidura* was filled with joy, and related the news to *Dhṛtarāṣṭra*, who first thought that it was *Duryodhana* who had been selected by *Draupadī*, but was very glad on hearing that it was the *Pāṇḍavas*. But *Duryodhana* and *Karna* tried to stir them up against them (I, 200). *Dhṛtarāṣṭra* said that he was of their opinion, but did not wish to inform *Vidura* of it; therefore he had applauded the *Pāṇḍavas* in *Vidura's* presence. *Duryodhana* suggested several plans for getting the better of the *Pāṇḍavas* (I, 201). *Karna* said that the plans would not succeed; he recommended to vanquish them by prowess, while their party was yet weak. *Dhṛtarāṣṭra* summoned *Bhishma*, *Droṇa*, and *Vidura*, and consulted with them (I, 202). *Bhishma* recommended to give to the *Pāṇḍavas* one half of the kingdom (I, 203). *Droṇa* approved of this, and, moreover, recommended that a messenger should be sent to *Drupada* with gifts, and say that *Dhṛtarāṣṭra* was very glad of the new alliance with him, and would take the *Pāṇḍavas* to *Hāstinapura* to be installed on the throne.—§ 242. *Karna* spoke contemptuously of *Bhishma* and *Droṇa*, saying that happiness depended on destiny, and not on friends, etc., mentioning the *Magadha* king *Ambuṣṭa* (b) (I, 204).—§ 243. *Vidura* recommended the suggestion of *Bhishma* and *Droṇa*, and said that the *Pāṇḍavas* were invincible, as they were assisted by *Rāma*, *Janārdana*, *Sātyaki*, etc. (I, 205). *Vidura* was sent by *Dhṛtarāṣṭra* with numerous jewels, etc., to *Drupada* and the *Pāṇḍavas* (also *Aśvina* was present). *Vidura* said that *Dhṛtarāṣṭra* was highly pleased with the alliance with *Drupada*, and asked *Drupada* to permit the *Pāṇḍavas*, with their mother and wife, to return to their paternal city (I, 206).

[**Viduraparīnaya(h)**] ("the marriage of Vidura"). § 179 (Sambhavarap.): *Bhishma* married king *Devaka's* daughter, who was by caste a *pūrasarī*, to *Vidura*, who begat upon her many children as excellent as himself (I, 114).

Vidūratha¹ (B., *Vidūra*), son of *Kuru* and *Çubhāṅgī*. § 156 (Pūruvamp.): I, 95, ††3792, ††3793 (husband of *Supriyā* and father of *Anaṣṭan*).

Vidūratha², a *Vṛṣṇi* prince. § 232 (Svayamvarap.): I, 186, 6999 (among the *Vṛṣṇis* present at the *svayamvara* of *Draupadī*).—§ 252 (Subhadrāharanap.): I, 219, 7915.—§ 589 (Droṇābhishekap.): VII, 115, 408.—§ 795 (Svargārohanap.): XVIII, 5μ, 162 (among those who, after death, became deities).

Vidūrathasuta ("the son of *Vidūratha*"). § 638b (Rāmopākhyāna): XII, 49, 1791 (*Pauravādyaḍo V°h . . . ṛkshaiḥ samvardhitah . . . Ṛkshavaty aha parvate*).

Vidvat = *Çiva* (1000 names¹).

Vidvattama = *Vishṇu* (1000 names).

Vidyā ("knowledge", personif.), a goddess. § 506 (Skandayuddha): III, 231, 14562 (followed *Umā*).—Do.², pl. ("sciences", personif.).—§ 270 (Brahmasambhāv.): II, 11, 438 (in the palace of *Brahma*).

Vidyādharma, pl. (°dh), a class of supernatural beings: I, †2122, 8316 (°gaṇāḥ); III, 172 (°ottamāḥ), 5036, 9930

(°anucaritaṃ, sc. *Himavantam*), 11027 (°samūktirpān, sc. *deṣān*), 11562 (°anucaritaṃ, sc. *Gandhamādanam*), 11646 (°gaṇāḥ); VII, 3642 (°mahoragāḥ), 5746 (°gaṇāḥ), †7292; IX, 2139, 2511, 2706; XII, 10220, 12622 (°gaṇaiḥ); XIII, 958, 996; XVIII, 216 (nānā°).

Vidyādharādhipa ("king of the *Vidyādharas*") = *Cakra-dharman*: II, 408 (C°).

Vidyādharendra (do.) = *Jāmbavat*: XIII, †630 (°sya sūtā, i.e. *Jāmbavatī*).

Vidyādhari ("female *Vidyādharma*"): IV, 258 (*Draupadī* is asked if she is a *V.*).

Vidyātīrtha, name of a tīrtha. § 370 (Tīrthayātrāp.): III, 84, 8030.

Vidyāvāsa = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Vidyotā, an *Apsaras*. § 731b (*Aśṭāvakra-Dikṣamv.*): XIII, 19β, 1425 (danced in the palace of *Kubera*).

Vidyudvarcas, a *Viçvadeva*. § 749 (Ānuçāsanik.): XIII, 91γ, 4358.

Vidyujjihva, a *Rākṣasa*. § 585 (*Bhishmaravadhap.*): VI, 91v, 4083 (slain by *Duryodhana*).

Vidyujjihvā, a mūṭṛ. § 615u (Skanda): IX, 46θ, 2626.

Vidyunmālīn, an *Asura*. § 603d (Tripura): VII, 202, 9557 (lord of the iron city).—§ 606 (*Tripurākhyāna*): VIII, 33, 1395 (son of *Tāraka*), 1412 (lord of the iron city).

Vidyutā, an *Apsaras*. § 731b (*Aśṭāvakra-Dikṣamv.*): XIII, 19β, 1425 (danced in the palace of *Kubera*).

Vidyutāksha, a warrior of *Skanda*. § 615u (Skanda): IX, 45η, 2561.

Vidyutarnā, an *Apsaras*. § 103 (Amçāvat.): I, 65, 2557 (daughter of *Prādhā*).—§ 191 (*Arjuna*): I, 123, 4818 (danced at the birth of *Arjuna*).

Vidyutprabha¹, a *Dānava* (?). § 730e (Ānuçāsanik.): Pleased with *V.*, *Mahādeva* (i.e. *Çiva*) granted him the sovereignty of the three worlds which he enjoyed for a hundred thousand years. *Çiva* further granted him that he should become one of his attendants and obtain a hundred millions of children, and gave him the region named *Kuçaḍvīpa*: XIII, 14, 671.

Vidyutprabha², a *ṛshi*. § 766 (Ānuçāsanik.): XIII, 125, 5963 (ṛshih), 5969 (instructed *Indra*).

Vidyutprabhā, pl. (°dh), name of ten *Apsaras*. § 565 (Gālavacarita): V, 111, 3841 (atra—i.e. in the north—*P°a nāma jagmire* (B. *jajñire*) *purasas dāsa*).

Vidyutstanitagarjita = *Çiva* (1000 names¹).

Vigāhana, a king. § 562 (*Bhagavadgāyānap.*): V, 74γ, 2732 (*Mukutānām*, among the wicked kings who annihilated their kinsmen and relatives).

Vighneça = *Gaṇeça*: I, 76, 78.

Vigraha, a companion of *Skanda*. § 615u (Skanda): IX, 45, 2552 (given to *Skanda* by the Ocean).

Vihāṅga, a serpent. § 65 (*Sarpasattra*): I, 57, 2152 (of *Airāvata's* race).

Vihāṅgama ("moving in the sky") = *Sūrya* (the Sun): I, 6806; III, 17120.

Vihavya, a brahman. § 736b (*Vitahavyop.*): XIII, 30, 2000 (son of *Varcas*), 2001 (father of *Vitatyā*).

Vihāyasagati = *Vishṇu* (1000 names).

Vihṛṣṭa = *Çiva* (1000 names¹) (only B.).

Vijaya¹, an ancient king. § 6 (*Anukram.*): I, 1a, 226 (in *Saṅjaya's* enumeration).

Vijaya² = *Arjuna*, q.v.

Vijaya³, the dart of *Çiva*. § 269 (*Vaiçravaṇasambhāv.*): II, 10, 415 (in the palace of *Kubera* (only B., C. has *Vijayā*)).—

§ 506 (Skandayuddha): III, 231, 14551 (*°o nāma Rudrasya yāti śālāḥ avalamkṛtāḥ*), 14553.

Vijaya¹, name of bows. § 570d (Rukmin): V, 158, 5354 (*Mahendram . . . dhanuḥ*), 5356, 5359 (*dhanuḥ*, belonged to Indra and was obtained by Rukmin from Druma).—§ 605e (Karnap.): V, was made by *Viṣvakarmān* for *Indra*, who, with that bow, vanquished the *Daiṭyas*. From *Indra* it passed over to *Paraśurāma*, and from him to *Karna*; it is superior to the *Gāṇḍīva*: VIII, 31, 1292 (*dhanuḥ*).—§ 605 (do.): VIII, 31, 1303 (owned by *Karna*).—§ 607 (do.): VIII, 42, 2001.—§ 608 (Karnap.): VIII, 49, 2326 (*cāpam*, do.); 59, 2916 (*dhanuḥ creshṭham*), 2969 (*dhanuḥ*); 64, 3259 (do.).

Vijaya², son of Dhṛtarāshṭra. § 592 (Samcāptakavadhap.): VII, 25, 1108 (*putrās te Durjayaś caiva Jayaś ca V°aś ca*).—§ 599 (Jayadrathavadhap.): VII, 116, 4609 (pierced by *Sātyaki*).—§ 600 (Ghaṭotkacavadhap.): VII, 156κ, 6851.

Vijaya³ a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7012 (brother of *Virāṭa*?) (only C.).

Vijaya⁴ = *Çiva* (1000 names²).—Do.² = *Vishṇu* (1000 names).

Vijaya, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9μ, 353.

Vijayā¹, a Duśārha princess. § 156 (Pūruvaṃç.): I, 95, ††3786 (*Daśārhiṃ*, wife of *Bhumanyu* and mother of *Suhotra*¹).

Vijayā², a Madra princess. § 159 (Pūruvaṃç.): I, 95, ††3832 (*Madrīm*, daughter of *Dyutimat*, wife of *Sahadeva* Pāṇḍava, and mother of *Suhotra*²).

Vijayā³ = *Durgā* (*Umā*): II, 415 (in the palace of *Kubera*, only C., B. has *Viṣayaḥ*); IV, 194; VI, 798.

Vijayā⁴, the garland of *Kṛṣṇa*. § 608 (Karnap.): VIII, 76, †3855 (*arajam*).

Vijayakālavid, **Vijayāksha** = *Çiva* (1000 names²).

Vijitātman = *Vishṇu* (1000 names).

Vikācinī, a mātṛ. § 615u (Skanda): IX, 46θ, 2636.

Vikalya (B., *Vikalpa*), pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9ν, 366.

Vikarna¹, a son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, 63a, 2447.—§ 130 (Amçāvat.): I, 67, 2729 (enumeration).—§ 157 (Pūruvaṃç.): I, 95, ††3810.—§ 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4543 (enumeration).—§ 209 (Drupadaçāsana): I, 138, 5449, 5461, 5463 (among the pupils of *Droṇa* who assisted *Droṇa* when he defeated *Drupada*).—§ 232 (Svayamvarap.): I, 186, 6981 (came to the *svayamvara* of *Draupadī*).—§ 241 (Vidurāgamanap.): I, 204, 7469.—§ 244 (Rājyalābhap.): I, 207, 7557.—§ 299 (Dyūtap.): II, 68, 2261, 2268, 2275, 2277, 2288, 2311 (declared that the gambling away of *Draupadī* was invalid).—§ 302 (do.): II, 74, 2477.—§ 402 (Tirthayātrāp.): III, 120, †10269.—§ 512 (Ghoṣayātrāp.): III, 241, 14897.—§ 552 (Goharaṇap.): IV, 35a, 1151; 38, 1243; 47, 1488; 54, †1668, †1669 (defeated by *Arjuna*); 61, 1988 (attacked *Arjuna*), 1992 (defeated by *Arjuna*); 65, †2092, †2096, †2098; 69, 2245.—§ 556 (Sañjayaṇap.): V, 27, †791.—§ 561 (Yānasandhip.): V, 47a, 1796; 55ν, 2208 (*tavātmajāḥ*, i.e. Dhṛtarāshṭra's); 57ξ, 2246 (assigned to *Arjuna* as his match in the battle), (σ), 2290; 65δδ, 2493; 66ee, 2503.—§ 562 (Bhagavadṇap.): V, 95ν, 3402.—§ 567 (do.): V, 131ρ, 4457.—§ 576 (Bhagavadgītāp.): VI, 17, 657 (followed *Açvatthāman*); 18δ, 686; 25ι, 837.—§ 578 (Bhishmavadhap.): VI, 44a, 1658; 45ι, 1726, 1727, 1728 (fought with *Çrutasoma*); 48θ, 1926; 51ρ, 2092, (σ), 2098.—§ 579 (do.): VI, 52β, 2134, (δ), 2145 (only C.), 2146 (only B.), (e), 2148, (ζ), 2160 (*tavātmajāḥ*, i.e. Dhṛtarāshṭra's).—§ 580

(do.): VI, 57ι, 2452 (only C.); 59μ, †2583.—§ 581 (do.): VI, 62ξ, 2731, 2732 (only C.); 65, 2910, (ν), 2929.—§ 582 (do.): VI, 71δ, 3139 (engaged in battle with *Sahadeva*); 72ξ, 3163.—§ 583 (do.): VI, 76ι, 3330; 77κ, 3343; 78, 3433, 3434, 3436 (defeated by *Abhimanyu*); 79μ, 3475, 3477, 3478, 3479 (*°rudhira*-), 3480 (encounter with *Abhimanyu*).—§ 584 (do.): VI, 81a, 3532, (β), 3558, 84γ, 3735; 86, 3791 (*tanayas tava*, i.e. Dhṛtarāshṭra's).—§ 585 (do.): VI, 92χ, 4119, 4130 (struck by *Ghaṭotkaca*); 94ω, 4195; 95γγ, 4244.—§ 587 (do.): VI, 108δ, 5050, 5104 (resisted *Nakula*); 111, 5173, 5175 (fought with *Nakula*); 113ι, 5240, 5243, 5250 (C. by error *°ana*), 5261 (encounter with *Bhīmasena*); 114κ, 5293; 117σ, 5496, 5497; 118τ, 5520.—§ 589 (Droṇābhishekap.): VII, 7γ, 179 (*tavātmajāḥ*, i.e. Dhṛtarāshṭra's).—§ 592 (Samcāptakavadhap.): VII, 25, 1099 (resisted *Çikhaṇḍin*).—§ 596 (Pratijñāp.): VII, 74β, 2628.—§ 598 (Jayadrathavadhap.): VII, 85a, 3020 (*Citrāsena*-V°yoh . . . *sulānam me*, i.e. Dhṛtarāshṭra's), (γ), 3043; 87θ, 3107 (*Duḥçāsanaś caiva V°ç ca tavātmajau*, i.e. Dhṛtarāshṭra's).—§ 599 (do.): VII, 95ξ, 3525; 96θ, 3572 (*tavātmajāḥ*, i.e. Dhṛtarāshṭra's); 106, 3976 (*te sulāḥ*, i.e. Dhṛtarāshṭra's, proceeded against *Nakula*); 107, 4042 (defeated by *Nakula*); 116aa, 4604, 4608; 127νν, 5177; 137aaa, 5644 (slain by *Bhīmasena*), 5646 (*hataḥ*), 5664 (do.); 144, 6025.—§ 600 (Ghaṭotkacavadhap.): VII, 158ω, 7035 (had been slain); 164, 7337 (still living (!), B., however, reads *Karnaṁ ca*).—§ 604 (Karnap.): VIII, 5ξ, 97 (*putro V°as te*, i.e. Dhṛtarāshṭra's, had been slain by *Bhīmasena*); 6, 167 (had slain *Citrāyudha* and *Citrayodhin*).—§ 609 (Çalyap.): IX, 2, 105 (had been slain).—§ 611 (do.): IX, 24, 1295 (*sc. hate*).—§ 619 (Strivilāp.): XI, 19δ, 547 (*vinihataḥ*), 548, 551; 25κ, 736. Cf. *Bharatarshabha*, *Bharatasattama*, *Dhṛtarāshṭra*, *Dhṛtarāshṭraja*, *Duryodhanūvara*, *Kurupravira*, *Kuruvardhana*, dual.

Vikarna², a rshi. § 730 (Ānuçāsānik.): XIII, 14ξ, 688 (gratified *Çiva*).

Vikarna, pl. (*°aḥ*), a people. § 578 (Bhishmavadhap.): VI, 51ν, 2105 (in the army of *Duryodhana*).

Vikartana, V, 2206 (only B., read *Vaikartana*, q.v.).

Vikartṛ = *Vishṇu* (1000 names).

Vikata¹, son of Dhṛtarāshṭra. § 130 (Amçāvat.): I, 67, 2731.—§ 232 (Svayamvarap.): I, 186, 6983 (came to the *svayamvara* of *Draupadī*).—§ 581 (Bhishmavadhap.): VI, 64κ, 2838 (among fourteen sons of Dhṛtarāshṭra who pierced *Bhīmasena*).—§ 608 (Karnap.): VIII, 51δδ, 2446, (ee), 2455 (slain by *Bhīmasena*). Cf. *Vikātānana*.

Vikata², a warrior of *Skanda*. § 615u (Skanda): IX, 45γ, 2561.

Vikātānana, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmaka): I, 117, 4544. Cf. *Vikaṭa*.

Vikhyāta = *Çiva* (1000 names²).

Vikrama¹, a companion of *Skanda*. § 615u (Skanda): IX, 45e, 2539 (given to *Skanda* by *Vishṇu*).—Do.² = *Vishṇu* (1000 names).

Vikramin¹, an ancient king. § 6 (Anukram.): I, 1a, 226 (in *Sañjaya*'s enumeration). Do.² = *Vishṇu* (1000 names).

Vikṛita, a *Prajāpati*. § 717b (Nārāyaṇīya): XII, 335a, 12686 (PCR. has from other sources, instead of V., the two names *Avāk* (*Arvāk*?) and *Kṛita*).

Vikṛta¹. § 662b (Jāpakop.): XII, 199, 7289, (7290), 7292, 7294, (7301), (7303), (7305) (*Kāma* and *Krodha*

appeared in the shape of Virūpa and V.).—Do.² = Īiva (1000 names¹).

Vikrtavaktra = Īiva (1000 names¹).

Vikṛti = Kṛṣṇa: XII, 1507.

Vikshara¹, an Asura. § 96 (Amṛāvāt.): I, 65, 2541 (son of Danāyus).—§ 130 (do.): I, 67, 2677 (*Danāyushas* (so B.) *tu putrāṇām caturṇām pravaro 'suraḥ*, incarnate as king Vasumitra), 2678 (*dvitīyo V^oat . . . mahāsuraḥ*, incarnate as Pāṇḍyarāshṭrādhipa). Cf. Asura.

Vikshara² = Vishṇu (1000 names).

Vikshit. § 767 (Ānuṣāsanik.): XIII, 137a, 6260 (*Karan-dhamasya pautras tu Marutto V^oat sutaḥ*, so C., but read with B. 'vi^o). Cf. Avikshit.

Vikuṇḍja, pl. (°aḥ), a people. § 580 (Bhishmavadhap.): VI, 56e, 2410 (in the army of Duryodhana).

Vikuṇṭha = Vishṇu (Kṛṣṇa): VI, 774. Cf. Vaikuṇṭha.

Vikuṇṭhana, a prince. § 156 (Pūruvamp.): I, 95, ††3788 (son of Hastin), ††3789 (husband of Sudevā and father of Ajamīdha).

Vikurvana = Īiva (1000 names¹).

Vilohita = Īiva: VII, 2877; X, 256; XII, 10359 (1000 names¹); XIV, 202.

Vimala, name of a tīrtha. § 358 (Tīrthayātrāp.): III, 82, 5029 (*tīrtham*).

Vimalā, daughter of Surabhi. § 127 (Amṛāvāt.): I, 66, 2632.

Vimalācoka, name of a tīrtha. § 370 (Tīrthayātrāp.): 84, 8047.

Vimala(m) saras, a tīrtha. § 775 (Ānuṣāsanik.): XIII, 166a, 7649.

Vimalapindaka, a serpent. § 47 (Sarpanāmak.): I, 35, 1553.

Vimalodā or **Vimalodakā**, one of the seven Sarasvatīs. § 615i (Saptasārasvata): IX, 38a, 2189 (°aka), 2214 (°oda, when Brahman performed a sacrifice in the forest of Himavat, the Sarasvatī appeared there as V.).

Vimarsha = Īiva (1000 names¹).

Vimṣa, son of Ikshvāku. § 778b (Samvartta-Maruttīya): XIV, 4, 68 (father of Vivimṣa).

Vimocana¹, a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7032.

Vimocana² = Īiva (1000 names¹).

Vimuca, a rishi. § 665 (Mokshadh.): XII, 208γ, 7594 (one of the rishis of the north).

Vimukta = Īiva (1000 names¹).

Vimuktātman = Vishṇu (1000 names).

Vinā, a river. § 574 (Jambūkh.): VI, 9λ, 328 (only C., B. has *Vasīm*).

Vinaṣana ("disappearance"), a tīrtha. § 360 (Tīrthayātrāp.): III, 82, 5052 (where the Sarasvatī disappears).—§ 370 (do.): III, 84, 8090 (another tīrtha of the same name in the east).—§ 410b (Plakshāvataraṇag.): The gate of the kingdom of the *Nishādas* where the *Sarasvatī* disappears from hatred of them: III, 130, 10538 (*Sarasvatīyāḥ*).—§ 615 (Buladevatīrthayātrāp.): IX, 36, 2118; 37, 2119 (*Chādrā-bhīrapratidvoshād yatra nashā Sarasvatī*), 2120 (etymology).

Vinaṣana, an Asura. § 97 (Amṛāvāt.): I, 65, 2543 (son of Kālā). Cf. *Candrasya vinaṣanaḥ* (I, 2674).

Vinadī, a river. § 574 (Jambūkh.): VI, 9λ, 335.

Vinata = Īiva (1000 names¹).

Vinatā, daughter of Dakṣa and wife of Kaṣyapa, mother of the Vainateyas, i.e. Garuḍa, etc. § 27 (Kaṣyapa): I, 16, 1074, 1077, 1078, 1079, 1082, 1084, 1085, 1091, 1093 (mother of Aruṇa and Garuḍa).—§ 29 (Kadrū): I, 20,

1190 (1191) (V. and Kadrū bet about the colour of Uccaiḥṣravas).—§ 30 (do.): I, 21, 1205.—§ 31 (do.): I, 22, 1227 (*Kadrūc ca Vinatā Dakṣahayanyau*).—§ 32 (do.): I, 23, 1233, 1237, 1238 (having lost the wager, V. became the slave of Kadrū).—§ 36 (Kadrū): I, 25, 1280, 1281.—§ 40 (Garuḍa): I, 27, 1315, (1316), (1321), (1329), 1330, (1333) (Vinatā would be delivered from the bondage if Garuḍa brought the amṛta to the Nāgas. V. gave directions to Garuḍa).—§ 44 (do.): I, 30, 1424 (*putro V^oayāḥ*, i.e. Garuḍa).—§ 45 (Vālukhilya, pl.): I, 31, 1459 (*Dakṣahayani*), 1468 (mother of Aruṇa and Garuḍa, cf. § 27).—§ 46 (Garuḍa): I, 34, †1544.—§ 47 (Āstikap.): I, 35, 1546, 1547 (*varapradānam bhārtrā ca Kadrū-V^oayāḥ*, all. to § 27).—§ 48 (Qesha): I, 36, 1573.—§ 60 (Sarpasattra): I, 54, 2072 (*Arthāya*, all. to § 29).—§ 87 (Amṛāvāt.): I, 65, 2520 (daughter of Dakṣa and wife of Kaṣyapa).—[§ 99 (do.): I, 65, 2548 (the Vainateyas (sons of Vinatā) are six in number)].—§ 129 (do.): I, 66, 2635 (*deau putrau V^oayā tu vikhyātāu Garuḍāruṇau*).—§ 270 (Brahmasabhāv.): II, 11, 456 (in the palace of Brahman).—§ 502 (Manusyagrāhak.): III, 230, 14465 (became one of the mothers of Skanda), 14480 (= Çakunigraha).—§ 564 (Mātalyop.): V, 101, 3588 (*°kulakartṛbhīḥ*). Cf. *Dakṣahayani*, sg. and dual.

Vinatānandavardhana ("the son of Vinatā") = Garuḍa: I, 1246.

Vinatāsūnu (do.) = Garuḍa: V, 3854.

Vinatāsuta (do.) = Garuḍa: I, 1402, 1490, 1509; V, 3699, 3906; XII, 12854.

Vinatātmaja (do.) = Garuḍa: V, 3757 (G^o), 3850 (*Suparṣa*), 3864, 3869, 4001.

Vināyaka, pl. (°aḥ), a class of demons. § 696b (*Dakṣa-prokta-Çivasahasranāmastotra*): XII, 285, 10477 (cf. XIII, 7103).

Vinayitr = Vishṇu (1000 names).

Vinda¹, an Avanti prince, brother of Anuvinda¹. § 281 (Sahadeva): II, 31, 1114 (*°Anuvindāv Avantīyau*, vanquished by Sahadeva on his digvijaya).—§ 290 (Çiçupālavadhap.): II, 44, 1639 (do.).—§ 561 (Yānasandhip.): V, 66e, 2503 (do.).—§ 572 (Rāthātīrthasāṅkhyānap.): V, 166, 5753 (do.).—§ 573 (Ambopākhyānap.): V, 195d, 7607 (do.).—§ 576 (Bhagavadgītāp.): VI, 16, 622 (*°Anuvindāv*); 17, 673 (*°Anuvindāv Avantīyau*).—§ 578 (Bhishmavadhap.): VI, 45¹, 1740 (do.), 1743; 47c, 1851 (only B.); 49, 2014/5 (only B.); 51φ, 2107 (*°Anuvindāv Avantīyau*).—§ 580 (do.): VI, 56γ, 2408 (do.); 58μ, †2584 (*°Anuvindāv*, ordered to attack Arjuna).—§ 584 (do.): VI, 81a, 3533 (*°Anuvindāv Avantīyau*), (°) 3557 (do., fought with Irāvāt); 83¹, 3656; 86¹, 3823 (*°Anuvindāv Avantīyau*, attacked Dhṛṣṭadyumna), (°) 3827 (*°Anuvindāv*, attacked by Yudhiṣṭhira).—§ 586 (do.): VI, 102i, 4666 (*°Anuvindāv Avantīyau*, surrounded Arjuna).—§ 587 (do.): VI, 108d, 5051 (do.); 113i, 5240 (do., fought with Bhīmasena), 5245 (do.), 5249 (*°Anuvindāv*), 5261 (*°Anuvindāv Avantīyau*); 114κ, 5309 (do., fought with Arjuna).—§ 592 (Samçaptakavadhap.): VII, 20e, 801 (do.); 25, 1083 (do., fought with Virāṭa); 82ω, 1410 (do.).—§ 596 (Pratijñāp.): VII, 74β, 2629 (do.).—§ 598 (Jayadrathavadhap.): VII, 85a, 3025 (*°Anuvindāv*).—§ 599 (do.): VII, 95c, 3526 (*°Anuvindāv Avantīyau*, fought with Bhīmasena), 3533 (do.); 99, 3691 (slain by Arjuna).—§ 604 (Karpap.): VIII, 5c, 99 (*°Anuvindāv Avantīyau*, had been slain).—§ 608 (do.): VIII, 72vvv, 3612 (had been vanquished by Arjuna).—§ 619 (Strīvilāp.): XI, 25κ, 733 (do., bewailed as slain). Cf. *Avantīyau*, *Vinda*².

Vinda¹, a Kaikeya prince, brother of Anuvinda¹. § 605 (Karnap.): VIII, 13, 492 (*°Anuvindau Kaikeyay*, slain by Sātaki). Cf. Kaikeya, sg. and dual, Kaikeya, sg. and dual.

Vinda², son of Dhṛtarāṣṭra (brother of Anuvinda¹; the quotations under Vinda¹, where *Avantyan* is not added, might also refer to these two brothers). § 130 (Amṣavat.): I, 67, 2729 (*°Anuvindau*).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, 242, 14920 (do., made captive by the Gandharvas).—§ 599 (Jayadrathavadhap): VII, 127^{vv}, 5177 (do.), (FF), 5209 (do., slain by Bhīma).

Vindhacaulaka, pl., v. Vindhyaoulaka, pl.

Vindhya, name of a mountain. § 246 (Sundopasundop.): I, 209, 7625, 7628; 212, 7716 (*°sya prastha*).—§ 253 (Harapāharanap.): I, 221, 8041 (*°prati V°m*, origin of the name of Prativindhya).—§ 269 (Vaiçvāṇasabhāv.): II, 10, 412 (present in the palace of Kubera).—§ 347 (Nalopā-khyānap.): III, 61, 2318.—§ 384 (Agastyop.): III, 103, 8778 (*°aḥ çailo na vardhate*, all. to § 385).—§ 385 (of. Agastyop.): *V.* once asked the Sun to honour him with circumambulations as he did *Meru*, and as the sun declared it impossible, *V.*, from wrath, began to increase and obstructed the path of the Sun, the Moon, and the *nakṣatras*. As the gods could not dissuade him, they applied to *Agastya*, who, with his wife came, and, saying that he should have to go to the southern region, prevailed upon *V.* to cease to increase until he should have returned. But to this day he has not returned from the southern region: III, 104, 8781, 8783 (*°çailaḥ*), †8787, 8789, 8791, 8794, 8795.—§ 430 (Hanūmad-Bhīmasamv.): III, 150, 11274 (*°parvatasañnidham*, sc. *varahma*).—§ 459 (Mārkaṇḍeyas.): III, 188, 12919 (*°giriṃ nitāman*, seen in the body of Nārāyaṇa).—§ 548 (Āraṇeyap.): III, 313, 17318 (four mountains enumerated).—§ 549f (Durgā): IV, 6, 195 (*°o caiva nagaprahṛto tava*—i.e. Durgā's (Umā's)—*sthānam*).—§ 574 (Jambūkh.): VI, 9^κ, 319 (among the kulaparvatas of Bhāratavarsha).—§ 599 (Jayadrathavadhap.): VII, 92, 3313 (*iva*).—§ 600 (Ghaṭotkacavadhap.): VII, 179, †8169 (*°bulya* (*°pāda* C.)—*pramāṇam*).—§ 603d (Tripura): VII, 202, 9562 (Çiva made Gandhamādana and *V.* the *vaṃçadhvajau* of his chariot).—§ 608 (Tripurākhyaṇa): VIII, 34, 1475 (*°parvataḥ*, Çiva made Himavat and *V.* the *apaskara* and the *adhishṭhāna* of his chariot).—§ 615u (Skanda): IX, 45^γ, 2516 (personif.), 2552 (gave two companions to Skanda).—§ 641d (Vena): XII, 59, 2218 (*°nilayā Mlecchah*).—§ 733v (Rāmahrada): XIII, 25, 1735 (a tirtha).—§ 775 (Ānuçāsanik.): XIII, 166^a, 7657.—§ 782g (Guruçishyasamv.): XIV, 43^γ, 1173.—§ 795 (Svargārohanap.): XVIII, 2, 46 (*°çailopamaiḥ pretaiḥ*).

Vindhyaoulaka, pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9^v, 369 (only B., C. has *Vindhacaulakāḥ*).

Vinitātman, an ancient king. § 6 (Anukram.): I, 1^a, 229 (in Sañjaya's enumeration).

Vipāçā, a river. § 225 (Vāsishṭha): I, 177, 6750 (origin of the name from Vāsishṭha's becoming free from his bonds).—§ 268 (Vārūpasabhāv.): II, 9, 371 (present in the palace of Varuṇa).—§ 410 (Plukahāvataranap.): III, 130, 10543 (*f*: there Vāsishṭha became free from his bonds, of. § 225).—§ 459 (Mārkaṇḍeyas.): III, 188^a, 12908 (seen in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, 9^λ, 323.—§ 607 (Karnap.): VIII, 44^θ, 2055, 2064 (the Piçācas Bahi and Hika lived in the *V.*).—§ 721 (Ānuçāsanik.): XIII, 3^a, 193 (origin of the name).—§ 783^k (Vaimānika): XIII, 25, 1710.—§ 733v (Rāmahrada): XIII, 25, 1735.—§ 767m

(Goloka): XIII, 102^a, 4688.—§ 768^k (Umā-Maheçvara-samv.): XIII, 146^a, 6764.—§ 775 (Ānuçāsanik.): XIII, 166^a, 7645.

Vipaṇa = Çiva (1000 names²).

Vipāpa, name of a fire. § 490 (Āṅgīrasa): III, 219, 14142 (*agnih*).

Vipāpā, a river. § 574 (Jambūkh.): VI, 9^λ, 323.

Vipāpman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91^γ, 4355.

Vipāṭha, younger brother of Karna. § 592 (Samçaptakavadhap.): VII, 32, 1433 (slain by Arjuna).

Vipracitta (VI, 5031; XII, 3661), v. Vipracitti.

Vipracitti, an Asura. § 92 (Amṣavat.): I, 65, 2530 (eldest son of Dann).—§ 130 (do.): I, 67, 2640 (incarnate as Jarāsandha).—§ 268 (Varūpasabhāv.): II, 9, 365 (in the palace of Varuṇa).—§ 585 (Bhīṣhmavadhap.): VI, 94, 4212 (*yathā Çakro . . . purā vivyādha Dānavam V°m*).—§ 587 (do.): VI, 108, 5031 (*°pratikṣanta . . . yudhyamānam . . . V°im* (C., °am) *icāmarāḥ*).—§ 612 (Hradapraveçap.): IX, 31^ç, 1754 (had been slain).—§ 641 (Rājadh.): XII, 98^ç, 3661 (*Daiteyam*, had been slain by Indra; C. has *V°am*).—§ 656 (Khaḍgotpattik.): XII, 166^γ, 6146.—§ 664 (Mokṣadh.): XII, 207, 7545 (*°pradhānan Dānavan* ["sons of Danu"]).—§ 673^b (Bali-Vāsavasamv.): XII, 227^a, 8262. Cf. Daiteya, Dānava, Dānavarshabha.

Viprarshi¹, pl. (*°ayaḥ*) = Brahmarshi, pl. § 133 (Dushyanta): I, 68, 2800 (*°gaṇa*).—§ 149 (Yayāti): I, 86, 3541 (do.).—§ 459 (Mārkaṇḍeyas.): III, 189, 12992 (do.).—§ 565 (Gālavacarita): V, 109, 3787 (*°sadaneṣhu*).—§ 655 (Āpaddh.): XII, 162, 5977 (*°pitṛ-devatāḥ*).—§ 747 (Ānuçāsanik.): XIII, 84, 3967 (*°gaṇāḥ*).—§ 782^g (Guruçishyasamv.): XIV, 51, 1464 (*°sattamāḥ*).

Viprarshi², sg. = do. sg. Unnamed Viprarshis mentioned: XII, 13892, 13904, 13929; XIII, 140; XIV, 943, 2747.

Names of single Viprarshis:—

Agastya: III, 8588.

Akṛtavraṇa: V, 6069.

Animāṇḍavya: I, 4318, 4332/3 (only B.).

Arishtanemi (Tārshya): III, 12662.

Aṣṭāvakra: I, 449 (A°); XIII, 1462, 1521 (A°).

Atri: III, 12682, 12710, 12712.

Aurva: I, 6827.

Bharadvāja: IX, 2826 (Bh°); XI, 8481 (Bh°).

Bhṛgu: XII, 6950.

Oyavana: III, 10326, 10399; XIII, 2692, 2780, 2788.

Çaktri: I, 6716.

Çarmin: XIII, 3410.

Çaunaka: I, 943.

Çunaka: XIII, 2005.

Droṇa: I, 5163, 5210.

Durvāsas: III, 15551; VII, 390 (D.).

Gālava: V, 3767, 3843, 3870, 3923.

Gṛtsamada: XIII, 1999 (G.).

Jājali: XII, 9280, 9347.

Jamadagni: XIII, 4628, 4632, 4035.

Kāçyapa: XII, 6730.

Kauçika¹: III, 13728, 13733, 13952, 14040.

Likhita: XII, 681.

Mandapāla: I, 8351.

Mārkaṇḍeya: III, 12810, 12815, 12951, 12995, 12996, 13630 (*°sattama*).

Mudgala: III, 15436.

Nārada: XII, 12695, 13771; XV, 563.

- Paippalādi**: XII, 7208.
Parāçara: I, 6865; XII, 11782.
Pulastya: III, 4049.
Rāma Jāmadagnya: XIII, 3973, 3980, 3989, 4003.
Rōika: XIII, 243.
Rshabha: XII, 4660.
Sāmvarta: III, 8174 (S°).
Sārasvata: IX, 2976 (S°), 2977.
Upamanyu: XIII, 932, 1114.
Uttanka: I, 805; III, 13514; XIV, 1639, 1674, 1709, 1719.
Valçampāyana: I, 4527; VII, 3; XI, 246; XIII, 331 (V°); XVIII, 154.
Vasishtha: I, 6597, 6796 (V°); IX, 2767 (V°).
Vibhāṇḍaka: III, 9999 (V°).
Viçravas: III, 16179 (V°).
Viçvāmītra: V, 3730; IX, 2360; XII, 5374.
Vipula: XIII, 2275.
Vyāsa: VI, 162 (V°); XII, 12382, 12643; XV, 835.
Yājñavalkya: XII, 11547, 11727.
Yavakṛita: III, 10713.
- Viprthu**¹, a Vṛshṇi prince. § 232 (Svayamvarap.): I, 186, 6998 (came to the svayamvara of Draupadi).—§ 252 (Subhadrāharanap.): I, 219, 7915.—§ 253 (Harapāharanap.): I, 221, 7992.—§ 264 (Sabhākriyāp.): II, 4β, 125.—§ 589 (Dronābhishekap.): VII, 115, 409.
- Viprthu**², an ancient king. § 702 (Mokshadh.): XII, 295, 10810 (after the seven ṛshis V. ruled the earth). Cf. Pṛthu.
- Vipula**¹, a Sauvira king. § 211 (Sambhavap.): I, 139, 5536 (Sauviraḥ, vanquished by Arjuna; only B., C. has *Vitulaḥ*).
- Vipula**², a ṛshi of Bhṛgu's race. § 743 (Ānuçāsanik.): XIII, 40, 2248, 2262.—§ 743b (Vipulop.): XIII, 40, 2268, 2271, (2273), 2274, 2283, 2285, 2288, 2300, 2301, 2303, 2304; 41, 2309, 2312, 2315 (*muniḥ*), 2316, 2320, 2325, (2327), 2334, 2336, 2337, 2338, 2339, 2340; 42, 2344, 2355, 2356, 2363, 2364, 2365, 2367, 2369, 2370, 2371, 2375; 43, 2378, (2379), 2393, 2403 (V. protected Ruci, the wife of his preceptor Devaçarman, against Indra).—§ 775 (Ānuçāsanik.): XIII, 1665, 7671 (one of the ṛshis of the north). Cf. Bhārgava, Bhṛgusattama, Bhṛgūdvaḥa, Bhṛgūtama, Viprarshi.
- [**Vipulopākhyāna**(m)] ("the episode about Vipula"): § 743b (Ānuçāsanik.). *Bhishma* said: There was, in days of yore, a R. Devaçarman; his beautiful wife Ruci fascinated every one who saw her, both D., G., and Dā., and particularly Indra. Devaçarman knew very well the disposition of women, as well as Indra's coveting other men's wives. Once, desirous of performing a sacrifice, he summoned his favourite disciple Vipula Bhārgava, and asked him, during his absence, to protect Ruci against Indra, describing to him the disguises that Indra assumes (a). Vipula, by his Yoga-power, entered the body of Ruci (description) (XIII, 40). Indra came, but Ruci was unable to move or to utter a word in reply; then, influenced by Vipula, she answered in Sanskrit (*Praṇi saṃskārabhāṣaṇā*) words that she did not intend to utter. Indra became perplexed, and when he with his spiritual eye discovered Vipula within Ruci, he became afraid that he might curse him. Vipula left the body of Ruci and returned to his own body which was lying near, and rebuked Indra, mentioning Gautama's curse, owing to which Indra's body became disfigured with 1,000 sex-marks, which, owing to Gautama's

compassion, were afterwards changed into eyes, "see that thou dost not, with thy sons and counsellors, meet with destruction." Çakra, overwhelmed with shame, made himself invisible. A moment after, Devaçarman came back, and granted Vipula the boon that he should never swerve away from righteousness; dismissed by his preceptor, Vipula left his abode and practised the most severe austerities. Devaçarman also, with his spouse, began to live in the woods, perfectly fearless of Indra (XIII, 41). Vipula became full of pride. After some time the occasion came for a ceremony of gifts, with respect to the sister of Ruci—the *Ānga*-king *Citraratha*. Meanwhile, a celestial damsel dropped some flowers down to the earth; they were picked up by Ruci, who, adorned with them, went to the pulace of the *Ānga*-king. Her sister, *Prabhārati*, the *Ānga*-queen, urged her to obtain some for her, and Ruci informed her husband, who, summoning Vipula, commanded him to bring him some flowers of the same kind. Vipula found some such flowers still lying scattered, quite fresh, and set out for *Campā*; on his way he saw a human couple moving in a circle, hand in hand; a dispute arose between them, and at last, each of them took the oath "that one of us who speaks falsely shall, in the next world, meet with the end which will be Vipula's". Vipula became very sad; proceeding a little way he beheld six other men playing with dice made of gold and silver; they were heard by Vipula to take the same oath as the first couple. At last he recollected the manner in which he had acted in protecting his preceptor's wife (placing limb within limb, face within face), without telling his preceptor the truth. Coming to *Campā*, he gave the flowers to his preceptor (XIII, 42). Devaçarman, too, knew what he had seen on his way, and how he had acted in protecting Ruci; he explained that the first couple were Day and Night, the others the six Seasons. He absolved Vipula and ascended to heaven with his wife and his disciple. *Mārkaṇḍeya* had narrated this tale to *Bhishma* on the banks of the *Gaṅgā* (XIII, 43).

Vira¹, an Asura. § 96 (Amçāvat.): I, 65, 2541 (son of *Danāyus*). Cf. v. 2679 (*Balivira*, B., *Balina*, C.).

Vira², a son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2738 (?).

Vira³, a prince. § 232 (Svayamvarap.): I, 186, 7000 (?).

Vira⁴, name of a fire? § 490 (Āṅgīrasa): III, 219, 14138 (*Vira Vṛçya piṇḍadā* (i.e. mother Nil.), son of Bharadvāja).

Vira⁵, a god. § 492 (Āṅgīrasa): III, 220, 14168 (among the fifteen *yajñamushaḥ*).

Vira⁶, a Bhoja prince. § 621 (Rājadh.): XII, 4e, 114 (*Bhoja Vṛç ca nāmataḥ*).

Vira⁷ = Vishṇu (1000 names).

Virā¹, wife of the fire Bharadvāja. § 490 (Āṅgīrasa): III, 219, 14138 (*Bharadvājasya bhāryā*).

Virā², a river. § 574 (Jambūkh.): VI, 9a, 329.

Virabāhu¹, son of Dhṛtarāṣṭra. § 130 (Amçāvat.): I, 67, 2738.—§ 182 (Dhṛtarāṣṭraputranāmuk.): I, 117, 4551.—§ 578 (Bhishmavadhap.): VI, 45^m, 1745 (attacked Uttara).—§ 581 (do.): VI, 64^u, 2838, 2844 (slain by Bhīmasena).—§ 600 (Ghaṭotkacavadhap.): VII, 157e, 6938 (only C., error instead of *Mahābāhu*, q.v.).

Virabāhu², a Cedi king. § 350 (Nulopākhyānap.): III, 69, 2708 (married a daughter of the Duçārṇa king Śudāman).

Virabāhu³ = Vishṇu (1000 names).

Virabhadra¹, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158x, 7011 (brother of Virāṭa?) (only C.).

Virabhadra¹, a divine being evolved from Īiva. § 695b (Dukhayañāvināṣa): XII, 285, 10307 (created from the wrath of Īiva), 10325, 10327, 10329 (created the *Ravmyas* who destroyed the sacrifice of Dakṣa).

Virācrama, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8123 (°nivāsinam, sc. *Kumārām*).

Viradhanvan, a Trigarta warrior. § 599 (Jayadrathavadhap.): VII, 107, 4021, 4026, 4028 [4030 (*Traigartānam mahāratho*)] (slain by Dhṛṣṭaketu).

Viradharman, a king. § 554 (Sainyodyogap.): V, 4γ, 79.

Viradyumna, a king, father of Bhūridyumna. § 641 (Rājadh.): XII, 127, 4673 (*Bhūridyumnapitā*); 128, 4687, 4693 (put to the test by Dharma).

Virahan = Vishṇu (1000 names).

Virāj¹, name of the primeval being (= Puruṣa), identified with Īiva and Vishṇu: XII, 1509 (= Kṛṣṇa), 10429 (= Īiva, 1000 names¹), 13143 (*purāṇaḥ Puruṣaḥ* = Aniruddha), 13461 (*Nārāyaṇaḥ*), 13734 (*Puruṣaḥ*), 13735 (do.); XIII, 7743 (= Kṛṣṇa) — Do.² fem. = Pṛthivī: VII, 2417, 2420; XII, 2922 (*Pṛthivī*), 9381 (do.). — Do.³ fem. = Sarasvatī ("Speech"): III, 110628 (*Sarasvatīm*).

Viraja¹, a tirtha. § 370 (Tirthayātrāp.): III, 85, 8148.

Viraja² = Īiva (1000 names¹). — Do.² = Vishṇu (1000 names).

Virāja, son of Avikahit. § 154 (Pūruvamp.): I, 94, 3741.

Virajas¹, a serpent. § 47 (Sarpanūmak): I, 35, 1559. — § 564 (Mātalyop.): V, 103γ, 3632.

Virajas², son of Dhṛtarāṣṭra. § 182 (Dhṛtarāṣṭraputranūmak.): I, 117, 4553. — § 600 (Ghaṭotkacavadhap.): VII, 157o, 6938 (among seven sons of Dhṛtarāṣṭra slain by Bhīmasena).

Virajas³, a spiritual son of Nārāyaṇa. § 641 (Rājadh.): XII, 59, 2209 (*mānasaṃ sutaṃ*), 2210 (father of Kīrtimukta).

Virajas⁴, son of Kavi. § 747b (Suvarṇotpatti): XIII, 85, 4150.

Viraka, pl. (°aḥ), a people. § 607 (Karnap.): VIII, 44κ, 2066.

Virakarā, v. Virāṅkarā.

Viraketu, a Pāñcāla warrior. § 599 (Jayadrathavadhap.): VII, 122u, 4893 (*Pāñcālaputraḥ*), 4899 (slain by Droṇa). Cf. Pāñcālakulānandana, Pāñcālaputra, Pāñcālya.

Virāma¹ = Īiva (1000 names²). — Do.² = Vishṇu (1000 names).

Virāṇa, a Prajāpati. § 717b (Nārāyaṇīya): XII, 349, V, 13587 (*Prajāpatiḥ*), 13588 (learnt the religion of Nārāyaṇa from Sanatkumāra, and taught it to Raibhya).

Virāṇaka, a serpent. § 67 (Sarpasattra): I, 57, 2159 (of Dhṛtarāṣṭra's race).

Virāṅkarā (B. Virak°), a river. § 574 (Jambūkh.): VI, 9λ, 333.

Virāpramoksha, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8029.

Virasa, a serpent. § 564 (Mātalyop.): V, 103γ, 3632.

Virasena, king of the Nishadhas, father of Nala. § 343 (Nalopākhyānap.): III, 52, 2067 (*Nishadhesu*, father of Nala). — § 347 (do.): III, 64, 2448 (*Nishadhesu mahārājaḥ*), 2497 (°nṛpaṇushā, i.e. Damayantī). — § 761 (Ānuśāsanik.): XIII, 115δ, 5667 (among the kings who abstained from meat during the month of Kārttika).

Virasenaśuta ("the son of Virasena") = Nala, q.v.

virāṣṭaka: III, 14398 (said of Īiva, v. Skandopākhyāna, ch. 228).

Virāṭa, king of the Matsyas, husband of Sudeshṇā, father of

Çaṅkha, Uttara, and Uttarā. § 4 (Ānukram.): I, 1, 1167 (°rāṣṭro), 1168 (do.). — § 11 (Parvatsaṅgr.): I, 2, 485 (*gograhaḥ sa V°sa*), 487 (*godhanaṃ V°sa*), 489, 536. — § 130 (Āmāvāt.): I, 67, 2717 (incarnation of the gaṇa of the Maruts). — § 160 (Pūruvamp.): I, 95, 11385 (°sa duhitarāṃ . . . Uttarām). — § 232 (Svayamvarap.): I, 186, 6988 (*saha putrābhyāṃ Çaṅkhenavottareṇa sa*, came to the svayamvara of Draupadī). — § 287 (Rājasūyikap.): II, 34, 1272 (*saha putrābhyāṃ*, came to the rājasūya of Yudhishtira). — § 290 (Çiçupālavadhap.): II, 44a, 1538 (°-*Drapadau*). — § 291 (Rājasūyikap.): II, 45a, 1606. — § 295 (Dyūtap.): II, 52, 1883 (*Matasyena*, brought tribute to Yudhishtira). — § 342 (Indralokābhigamanap.): III, 51, 1993. — § 549 (Pāṇḍavapraveçap.): IV, 1, 16 (*Matasyaḥ*), 22, 25 (°rājāṃ), 27; 2, 28, 56, 59 (°dhavane); 3, 62 (°nṛpateḥ), 67; 5, 147; 7, 1214, 1217 (°rāj), 1221, (1223), (1227), 1230 (°rājāṇa); 8, 1236, 1237, (1238), (1241), 1243 (°rājāḥ); 9, 268, 273, 279 (°sa dhāryayā, i.e. Sudeshṇā); 10, 280, (1286), (1294); 11, 1297, (1307), 1309 (*sutām V°sa*, i.e. Uttarā); 12, 1312 (°rājāṃ), (1316), (1320), 1323 (°rājāḥ) (the Pāṇḍavas and Draupadī entered into the service of V.). — § 550 (Samvāpālanap.): IV, 13, 328 (*saputraya*), 330, 345, 362, 366, 367, 370, 372 (°nṛpateḥ). — § 551 (Kicakavadhap.): IV, 14, 376 (*Kicakaḥ . . . sūndatir V°sa*), 1379; 15, 433 (°mahishī, i.e. Sudeshṇā); 16, 481 (486); 18, 529 (*rājño V°sa Kicakaḥ . . . senāniḥ . . . çyālāḥ*), 531; 19, 559 (*sapakaram V°sa Ballavaṃ*, i.e. Bhīmasena), 560, 570 (*rājño V°sa . . . nartakāḥ*, i.e. Arjuna), 579 (do.), 586 (*Matasyaṃ*), 592, 598 (*açvabandho V°sa*, i.e. Nakula), 600; 20, 634; 21, 642 (*sabhāyām V°sa*), 676 (*rājño V°sa Kicako nāma sārathiḥ*); 23, 799, 825 (°sa mahānasaṃ); 24, 834, 845 (*rājñāḥ kanya V°sa*, i.e. Uttarā), 856. — § 552 (Goharānap.): IV, 30, 976 (the Kurus and the Trigartas invaded the country of V. in order to rob his cattle); 31, 1001, 1002, 1006, 1011 (°sa priyo bhṛātā Çātānikāḥ), 1015 (°sa suto jyeshtho virāḥ Çaṅkhaḥ), 1026, 1029, 1034, 1035 (*balāgryaṃ V°sa*); 32, 1057 (engaged in a single combat with the Trigarta king Suçarman); 33, 11073, 1076, 1090, 1093, 1107, 1119, 1127 (made prisoner, but liberated by the Pāṇḍavas; the Trigartas were defeated); 34, 1131, (1133), 1138, 1146; 35, 1149, 1152; 37, 11198 (*sutā V°sa*, i.e. Uttarā); 38, 1266 (*putro V°sa*, i.e. Uttara), 1273 (°sa sutaḥ, do.); 54, 11665 (*putro V°sa*, do.); 57, 1820 (°sa sutaḥ, do.); 66, 12120 (*putro V°sa*, do.); 67, 2136 (°sa dhanam), 12142 (°rāṣṭrābhīmukhaṃ, sc. Arjuna); 68, 2160 (*vāhinīpatiḥ*), 2164 (*rājā Matsyānam V°o vāhinīpatiḥ*), 12169, 2173, 2175 (°rājāṃ), 2182, 2189 (*purād V°sa*), (2194), (2207), 2214, 2219, (2223), 2225, 2229; 69, (2252), 2255 (*vāhinīpatiḥ*). — § 553 (Vaivāhikap.): IV, 70, 2262 (°sa sabhām), 2263, 2267; 71, (2289), (2313), 2317, 2320; 72, (2326), (2345), 2348, 2349 (*Upaplavyaṃ V°sa*) (Uttarā, the daughter of V., was given in marriage to Abhimanyu). — § 554 (Sainyodyogap.): V, 1, 11, 13 (°-*Drapadau*), 15 (°putraiḥ); 3, 57 (°-*Drapadau*, only B.); 5, 100, 101, 102, 157. — § 555 (do.): V, 19γ, 581 (*rājā Matsyānam . . . Pārvatīyair mahīpālāḥ sahitaḥ*, came with his troops to Yudhishtira). — § 556 (Sañjayayānap.): V, 22β, 1663 (*Matsyānam adhipaḥ*, among the allies of Yudhishtira), 1683; 25e, 1723, (1724); 27, 1784 (*Matsyo rājā rukmarāthaḥ*). — § 561 (Yānasandhip.): V, 48, 11845 (*sahottaraḥ . . . Matsyaiḥ sardham*); 50γ, 2007; 57f, 2237 (*saha putrābhyāṃ Çaṅkhenavottareṇa sa*), 2243 (*sardham Matsyaiḥ*). — § 562 (Bhagavadyānap.): V, 80e, 2856 (*sahātmajaṃ*); 83θ, 2951. — § 567 (do.): V,

126, 4221.—§ 569 (do.): V, 141, 4782 (*Çaṅkhaḥ putro Vṛṣya*); 147, 4958 (*nṛpatin Vṛṣamukhān*).—§ 570 (*Saitya-niryāṇap*): V, 151a, 5100, (β), 5107 (*Matsyaḥ*), 5144 (°*Drupadau*), (α), 5162; 153, 5189 (°*Drupadābhyām*), 5192 (°*Drupadau*), 5199; 157, 5324 (among the seven leaders of divisions of Yudhishṭhira's army), 5336 (°*Drupadau vṛddhau*).—§ 571 (*Ulūkādūtāgamanap*): V, 160, 5479 (°*Drupadau*), 5496 (°*śya dāsyam*, all. to § 549), 5522 (°*śya mahānase*, do.); 161, 5539, 5542 (= v. 5496), 5567 (= v. 5522); 162, 5585; 163, 5683 (°*Drupadau vṛddhau*), 5696.—§ 572 (*Rathātīrathasāhikhyānap*): V, 170, 5886 (°*Drupadau*).—§ 573 (*Ambopākhyānap*): V, 194γ, 7599 (do.); 196γ, 7624, 7632 (°*Drupada-*), (ν), 7637.—§ 576 (*Bhagavadgītāp*): VI, 19a, 710 (*akṣauhīntoṣṭak*), 720; 25θ, 833, (κ), 846.—§ 578 (*Bhīshmavadhap*): VI, 45¹², 1717, 1718, 1719 (encounter with Bhagadatta); 47^π, 1837 (*saha putreṇa*), (α), 1866; 49, 2009 (only B.); 50ν, 2060 (°*Drupadau*), (π), 2088 (*saha Kekayaḥ*, in the rear of Yudhishṭhira's army); 51aa, 2117.—§ 579 (do.): VI, 52^a, 2128, (ζ), 2149; 53¹, 2232 (°*Drupadau vṛddhau*).—§ 580 (do.): VI, 56ζ, 2414; 59, 22629 (°*rājapramukhāḥ*).—§ 582 (do.): VI, 72e, 3162 (*Matsyena*); 73, 3197.—§ 583 (do.): VI, 75a, 3284.—§ 584 (do.): VI, 82, 3591, 3600 (defeated by Drona).—§ 585 (do.): VI, 87θ, 3867; 89ν, 3947.—§ 586 (do.): VI, 99ζ, 4509; 103μ, 4685, 4686, 4690.—§ 587 (do.): VI, 108, 5001; 110ζ, 5098 (°*Drupadau vṛddhau*), 5108 (do.); 111, 5161 (do.), 5163, 5166 (°*Drupadau*); 115, 5362 (attacked Jayadratha); 116, 5417, 5418 (encounter with Jayadratha); 118, 5541 (°*śya priyo bhrāta Çatānikāḥ*), (ν), 5555, (φ), 5559; 119χ, 5578, (ω), 5587 (°*Drupadau*).—§ 589 (*Dronābhishekap*): VII, 10, 375 (°*śya rathānikam Matsyasya*).—§ 590 (do.): VII, 14a, 577 (°*Drupadau*); 16δ, 650 (do.).—§ 592 (*Samçaptakavadhap*): VII, 23o, 966 (*putram Vṛṣasya*, i.e. Uttara (?)); 25, 1083 (*Matsyam*, attacked by Vinda and Anuvinda).—§ 593 (*Abhimanyuvadhāp*): VII, 35δ, 1510; 40o, 1691; 42π, 1743; 43ρ, 1769.—§ 596 (*Pratijñāp*): VII, 72, 2491.—§ 597 (do.): VII, 83a, 2949.—§ 598 (*Jayadrathavadhap*): VII, 85δ, 3050.—§ 599 (do.): VII, 95, 3533 (*Matsyam*, attacked by Vinda and Anuvinda); 96, 3545, 3546 (encounter with Vinda and Anuvinda); 98κ, 3661 (*sa-Kaikayaḥ*); 111ν, 4283; 114ψ, 4503; 124λλ, 5002 (°*Drupadau*).—§ 600 (*Ghaṭotkacavadhap*): VII, 153, 6627 (do.); 154β, 6650 (*sa-Kaikayaḥ*); 155e, 6726 (*Drupada-Vṛṣ-Kaikayaḥ*); 156θ, 6764 (*Matsyam*); 158χ, 7012 (°*bhrātaraḥ*); 165, 7369 (resisted by Çalya); 167, 7484, 7486, 7492, 7494, 7495 (defeated by Çalya).—§ 601 (*Dronavadhap*): VII, 184a, 8368.—§ 602 (do.): VII, 186, 8487 (°*Drupadau*), 8492, 8493 (°*Drupadau*), 8495, 8499 (V. and Drupada slain by Drona).—§ 604 (*Karnap*): VIII, 6, 156 (V. and Drupada with their sons had been slain by Drona).—§ 608 (do.): VIII, 79, 4057 (°*śya pure*, all. to § 552); 83, 4254 (°*bhāvane*, cf. § 549 foll.).—§ 616 (*Sauptikap*): X, 8, 384 (*yo on çishṭam Vṛṣya balam*).—§ 617 (*Aishikap*): X, 16, 723 (°*śya sūtam* . . . *snushāṇ Gāṇḍīvadhanvanāḥ*, i.e. Uttarā).—§ 619 (*Strivilāp*): XI, 20a, 598 (*nihatam*), 599.—§ 620 (*Çrāddhap*): XI, 26β, 788 (°*Drupadau*, their bodies are cremated).—§ 630 (*Rājadh*): XII, 27β, 799.—§ 637 (do.): XII, 42γ, 1489 (his çrāddha performed).—§ 788 (*Āçramavāṣap*): XV, 25, 670 (°*śya sūta*, i.e. Uttarā).—§ 789 (*Putradarçanap*): XV, 32θ, 875 (°*Drupadau*).—§ 795 (*Svargārohanap*): XVIII, 1δ, 25 (do.); 5λ, 148 (do.), (μ), 162 (do., among those who, after death, entered

the deities). Cf. Matsya, Matsyapati, Matsyarāj, Matsyarāja, Matsyarājan.

Virāṭa = Virāṭapurvan: I, 89.

Virāṭaduhitr ("the daughter of Virāṭa") = Uttarā: IV, 2256; X, 728; XI, 571 (*snushā Gāṇḍīvadhanvanāḥ*), 572.

Virāṭajā (do.) = Uttarā: XIV, 1857.

Virāṭanagara ("the city of Virāṭa"): I, 481; III, 17436; IV, 1, 3, 17, 19, 64, 65, 178, 212, 327, 336, 384, 989, 995, 2154, 2177; V, 613, 2354, 2355, 2479, 2495, 4176, 4682, 5471, 5521, 5566, 5756; VI, 4456, 4836; VII, 5423, 6986; VIII, 1947, 2412; IX, 3160; X, 598.

Virāṭanṛpati, v. Virāṭa.

Virāṭaparvan, the fourth book of the Mhbhr. (containing the adventures of the Pāṇḍavas when living in the service of Virāṭa). § 795e (*Mahābhārata*): XVIII, 6, 270. Cf. Vairāṭa.

Virāṭaputra¹ ("the son of Virāṭa") = Babhru (?): V, 2264 (B°).

Virāṭaputra² (do.) = Çaṅkha: V, 1846 (*iyeshṭham*); VIII, 187 (Ç°).

Virāṭaputra³ (do.) = Uttara: IV, 11680, 12119.

Virāṭarāj, Virāṭarāja, Virāṭarājan, v. Virāṭa.

Virāṭatanayā ("the daughter of Virāṭa") = Uttarā: IV, 2369.

Virāva, name of a horse. § 382 (*Agastyop*): III, 99, 8631 (given to Agastya by Ilvalu).

Viravatī, a river. § 574 (*Jambūkh*): VI, 9λ, 332.

Virāvin, a son of Dhṛtarāshṭra. § 130 (*Amçāvat*): I, 67, 2739.—§ 182 (*Dhṛtarāshṭraputranāmak*): I, 117, 4552.

Virin, pl. (°*ṇaḥ*), a family. § 267 (*Yamasabhāv*): II, 8, 331 (°*ām Irinām çalam*, B., *Irināṇ ca çalam tathā*, C.).

Virinca = Brahman. § 717b (*Nārāyaṇa*): XII, 343φ, 13253 (°*a iti yat proktam Kāpilam jñānointakaiḥ*—i.e. in the Sāṅkhya system—*sa Prajāpatiḥ*, identified with Nārāyaṇa (*Vishṇu*, *Kṛṣṇa*)). Cf. next.

Virinçī = Brahman. § 49 (*Vāsuki*): I, 38, 1638.—§ 705 (*Mokshadh*): XII, 303, 11231 (= *Hiranyagarbha*).

Virinī, wife of Daksha. § 138 (*Daksha Prāçetasa*): I, 75, 3131 (mother of 1000 sons).

Virocana¹, an Asura. § 90 (*Amçāvat*): I, 65, 2627 (son of Prahlāda).—§ 91 (do.): I, 65, 2528 (father of Bali).—§ 300 (*Prahlāda*): II, 68, 2315 (son of Prahlāda), 2335 (V.'s quarrel with Sudhanvan, cf. § 558)—§ 558 (cf. *Prajāgurup*): At the svayamvara of Keçinī, V. and Sudhanvan staked their lives as to who of them was superior, and referred the question to Prahlāda (q.v., cf. § 300, where the same is told more in detail): V, 35, 1185 (°*śya samvādam Keçinyarthe Sudhanvan*), 1187 (*Daiteyaḥ*), 1188, (1189), 1190, (1191), 1193, (1196), (1199), 1200, (1201), 1203, 1205, (1206), 1209, 1217, 1218, 1220.—§ 592 (*Samçaptakavadhap*): VII, 26, 11193 (°*o devavarāṭhīm ita*, so. *jagāha*).—§ 595 (*Shoḍaçarāj*, v. *Prthu Vainya*): VII, 69, 2413 (when the Asuras milked the earth, V. was their calf).—§ 615 (*Gadāyuddhap*): IX, 58, 3250 (*Çakreṇa māyayā nirjitāḥ*).—§ 641 (*Rājadh*): XII, 98f, 3660 (had been slain by Indra).—§ 656 (*Khaḍgotpattik*): XII, 166γ, 6146.—§ 671b (*Bali-Vāsavaṣamv*): XII, 225, 8154.—§ 673b (do.): XII, 227a, 8262 (among the ancient rulers of the earth).—§ 717b (*Nārāyaṇa*): XII, 340, 12943 (°*śya* . . . *Baliḥ putrāḥ*). Cf. *Daiteya*, *Daityendra*, *Prāhrādi*.

Virocana², a son of Dhṛtarāshṭra. § 232 (*Svayamvarap*): I, 186, 6982 (came to the svayamvara of Draupadī).

Virocana³ = Sūrya (the Sun): III, 193; V, 4920.—Do.⁴ = Soma (the Moon): IX, 2025.—Do.⁵ = Vishṇu (1000 names).

Virocana, a matr. § 615u (Skanda): IX, 460, 2648.

Virohana, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Virūpa¹, an Asura. § 268 (Varuṇasabhāva): II, 9, 366 (in the palace of Varuṇa).

Virūpa¹. § 662b (Jāpakop.): XII, 199, (7289), 7290, 7291, (7292), (7304), (7316) (Kāma and Krodha appeared in the shape of V. and Vikṛta).

Virūpa¹, son of Āngiras. § 747b (Suvarṇotpatti): XIII, 850, 4148.

Virūpa⁴ = Īva (1000 names¹).

Virūpācva, an ancient king. § 761 (Ānuśāsanik.): XIII, 1150, 5667 (among the kings who abstained from meat during the month of Kārttika).

Virūpaka, an Asura (?). § 673b (Bali-Vāsavaśamv.): XII, 227a, 8263 (among the ancient rulers of the earth).

Virūpāksha¹ = Īva, q.v. (add XIII, 716, 1363, 6727, 7636; XIV, 200, 209, 211).

Virūpāksha², an Asura. § 92 (Amṛtāt.): I, 63, 2533 (son of Danu).—§ 130 (do.): I, 65, 2658 (*Daiteya* . . . *mahānuṣa*), incarnate as king Citradharman).

Virūpāksha³, name of several Rākshasas. § 537 (Rāma-Rāvaṇayuddha): III, 285, 16372 (follower of Rāvaṇa, fought with Sugrīva).—§ 600 (Ghaṭotkacavadhap.): VII, 175, 7905 (*Rākshasa*, charioteer of Ghaṭotkaca).—§ 658b (Kṛtaghnop.): XII, 170, 6356 (*Rākshasādhipati*, lord of Meruvraja, cf. v. 6360), 6365 (do.); 171, 6379, 6388; 172, 6407; 173, 6434, 6435 (*puram*), 6436. Cf. Rākshasa, Rākshasādhipa, Rākshasādhipati, Rākshasendra.

Virūpāksha⁴, a Rudra. § 665 (Mokshadh.): XII, 2080, 7585.

Virūpākshī = Durgā (Umā): VI, 801.

Viryātman = Kṛṣṇa: XII, 1664.

Viryavat, a Viṣvadeva. § 749 (Ānuśāsanik.): XIII, 917, 4356 (enumeration).

Viryavati, a matr. § 615u (Skanda): IX, 460, 2626.

Visarga = Īva (1000 names¹).

Vishāgnipā, **Vishāgrapād** (only C.) = Īva (1000 names¹).

Vishama = Vishnu (1000 names).

Vishannāṅga = Īva (1000 names¹).

Vishapraṣtha, a mountain. § 379 (Tīrthayātrāp.): III, 95, 8513 (*girau*).

Vishayagoptr = Kṛṣṇa: XII, 1659.

Vishkambhin = Īva (1000 names¹).

Vishkara, v. Viskara.

Vishnu¹, one of the Ādityas, also named Hari, identified with the Supreme Lord Nārāyaṇa, husband of Lakṣmī (Śrī, Padmā); in the Mbhhr. his principal incarnation is that as Kṛṣṇa-Vāsudeva. § 2 (Anukram.): I, 1, 24 (*Ṇṛṣṭhkeṣam* . . . *Harim*).—§ 10 (Parvasaṅgr.): I, 2, 357 (*ṣiṣoṣ sarya* V^ooḥ, so. as Kṛṣṇa).—§ 28 (Amṛtamanthana): I, [17, 1109 (*Nārāyaṇo deva*), caused the ocean to be churned]; 18, 1115, 1117, 1142, (1143), [1147 (*Nārāyaṇo*, obtained the Kaustubha)]; 19, 1159 (disguised as a woman, V. (Nārāyaṇa) recovered the *amṛta* from the Asuras), 1160, 1177 (defeated the Asuras with his cakra Sudarṣana).—§ 30b (Samudra): I, 22, [1216 (*gām vindatā bhagavatā Govinda-namīṭayajā* / *carāharāpiṇā cāntarvikshobhitajalāvilāṣam*, so. the ocean)], 1218 (*adhyātmayoganidrāṇā ca Padmanābhasya sevataḥ* / *yugādikalāṣayanaṃ* V^ooḥ, so. the ocean).—§ 33 (Garuḍa): I, 23, 1251 (Garuḍa identified with V.).—§ 37 (Indra): I, 25, 1291 (Indra identified with V.).—§ 46 (Garuḍa): I, 33,

1506 (*Nārāyaṇa*), 1510 (Garuḍa became his vehicle and the device of his banner). [1533 (*devadevaṃ* . . . *Harim*)].—§ 71 (Ādivaṃṣāvataranap.): I, 61, 2276 (*oḥ ṣatruvadheshu* *iva*).—§ 82 (Kṛṣṇa Vāsudeva): I, 63, 2428 (incarnate as Kṛṣṇa, the son of Vasudeva and Devakī).—[§ 84 (Ādivaṃṣāvataranap.): I, 64, 2505 (*Nārāyaṇam amitraghaṇam Vaikunṭham*)].—[§ 85 (Amṛtāt.): I, 65, 2509 (*Nārāyaṇa*, incarnates a portion of himself)].—§ 88 (do.): I, 65, 2524 (the youngest of the twelve Ādityas and superior to them all).—§ 120 (do.): I, 66, 2600 (do.):—[§ 132 (do.): I, 67, 2785 (*Nārāyaṇa* . . . *devadeva*), a portion of him incarnate as Kṛṣṇa].—§ 133 (Dushyanta): I, 68, 2811 (*bale V^oamam*, so. Dushyanta).—§ 147 (Devayānti): I, 82, 3408 (*oḥ* . . . *grhe*); 83, 3432 (*Chakra-V^oa ivāparau*, so. Yadu and Turvasu).—§ 149 (Yayāti): I, 88, 3572 (*Chakrārka-V^opratimaprabhāvaṃ*, so. Yayāti).—§ 190d (Arjuna): I, 123, 4795 (*Āditya V^onā prītir yathabhat*; *oṣamam* . . . *Arjunam*), 4799 (*oṭulyaparākramam*, so. Arjuna).—§ 191 (do.): I, 123, 4824 (the twelfth of the Ādityas).—§ 234 (Svayamvarap.): I, 190, 7101 (*sakṣād vā V^or Aeyutah*).—[§ 238 (Pañcendrop.): I, 197, 7306 (*Nārāyaṇa*), 7307 (*Harīḥ*) (a black and a white hair of Hari Nārāyaṇa were born as Kṛṣṇa and Balarāma)].—[§ 270 (Brahmasubhāva): II, 11, 468 (*devo Nārāyaṇa*, in the palace of Brahman)].—§ 277 (Jarāsandhavadhap.): II, 24, 939 (*Chakra-V^oa hi saṅgrāmaṃ carotus Tārakāmaya tena rathena*), 956 (= Kṛṣṇa).—[§ 286 (Rājasūyikap.): II, 33, 1213 (*Harīḥ* = Kṛṣṇa)].—[§ 289 (Argbhāharanap.): II, 36, 1318 (*Harim*), 1319 (*Nārāyaṇa*, all. to § 85), 1321 (*Nārāyaṇa* *Chambhu* . . . *ajāyata Yādukshaye*)].—§ 299 (Dyūtap.): II, 68, 2295 (= Kṛṣṇa, invoked by Draupadī).—[§ 310b (Sūrya): III, 3, 171 (*deva* . . . *sopendrāḥ*, worshipped Sūrya)].—§ 317 (Arjunābhigamanap.): III, 12, 470 (*lokanāthasya* = Kṛṣṇa).—§ 317b (Kṛṣṇa Vāsudeva): III, 12, 484 (= Kṛṣṇa), [505 (*Harir Nārāyaṇa* = do.)], 511 (= do.).—§ 332 (Mahādevastava): III, 39, 1627 (*Chāyā V^orapāya V^oavo Īvarapāya*).—§ 333b (Arjuna): III, 40, 1637 (*Purushottama* = Kṛṣṇa).—§ 334 (Kuirātap.): III, 41, 1688 (= Kṛṣṇa) [1698 (*Ajitena* = do.)].—§ 339 (Indralokābhigamanap.): III, 47, 1891 (= Kṛṣṇa, in Badarī), 1896 (*bhāmigataḥ grīmān V^or Madhunisādanah Kapilo nāma devo 'sau bhagavān ajito Harīḥ* = Kapila; born as Kṛṣṇa).—§ 356 (Tīrthayātrāp.): III, 80, 3091 (*Ādityānam yathā V^o*).—§ 358 (do.): III, 82, 5006 (had in the tīrtha Vuradāna obtained a boon from Durvāsas), 5017 (*oṇā* . . . *purā ṣaucaṃ kṛtam* . . . *hatvā Daiteya-Dānavān*).—§ 359 (Vaduvā): III, 82, 5038 (worshipped by the gods, etc., in the tīrtha Vaduvā).—[§ 360 (Tīrthayātrāp.): III, 82, 5067 (*Keṣavam*, worshipped at *saṅgamam* . . . *Sarasvatyāḥ*)].—§ 362 (do.): III, 83, 5080 (*oḥ sthānam*, a tīrtha), 5088 (*vārāharāṣema*, in the tīrtha Vārāha).—§ 364 (do.): III, 83, 6014 (had, in the tīrtha Lokodhāra, taken up (*uddhṛtāḥ*) the worlds), [6073 (*Vāmanam*, to be worshipped in the tīrtha Vishnupada)].—[§ 368 (do.): III, 83, 7040 (*deva* . . . *Nārāyaṇapurogamaiḥ*), 7043 (*Nārāyaṇam* . . . *Padmanābhām*)].—§ 370 (do.): III, 84, 7097 (adored Īva in the tīrtha Suvarṇa), 8099 (recovered a koṭi of tīrthas which had been carried away by an Asura in the shape of a tortoise), 8101 (in *Nārāyaṇasya sthānam*), 8102 (*Chālagrāma itī khyātāḥ*), 8103 (*Trilokṣam*), [8109 (*Harim*, to be worshipped in the tīrtha Vāmana)], 8125 (*Mahādevam*, to be worshipped in the tīrtha Agnidhārā).—[§ 371 (Tuṅgaka): III, 85, 8192 (*Harir Nārāyaṇa*, in Tuṅgaka)].—[§ 373 (Prayāga): III,

85, 8215 (*Harīḥ*, in Prayāga).—§ 377 (Dharmayātrikak.): III, [88, 8352 (*Puṇḍarikākāko Devadevaḥ*), 8353 (*Harīḥ* . . . *Madhusūdanaḥ*) (= Kṛṣṇa, in Dvārakā)]; 90, 8395 (*Nārāyaṇaḥ* . . . *Puruṣottamaḥ*, in Badarī).—§ 388 (Parācūṛama): III, 99, 8657 (incarnate as Rāma Dācarathī), 8677 (i.e. Rāma Dācarathī), 8681 (do.), 8683 (do.), 8688 (do.).—§ 384 (Agastyop.): III, 101, [8723 (*Nārāyaṇaṁ prabhūm*)], 8723, 8724, 8725 (bestowed his energy on Indra), 8728 (*yathā mahā-śailavaraḥ purastāt sa Mandaro V°karūḍ vimuktaḥ*); [102, 8755 (*Vaikuṇṭhaṁ* . . . *Madhusūdanaṁ*)] (o (v. 8756 foll.): V. is the creator, protector (*karta*, read *bharta*), and destroyer (*harta*) of the gods and the universe. His former incarnations are mentioned, viz. as a boar (*varāha*) in order to raise the sunken earth from the sea; as *narasiṃha* (half man and half lion) in order to slay the *Ādīśaṭya Hiranyakaśipu*; as a dwarf (*vāmana*) in order to deliver the three worlds from the great *Asura Bali*. He had also slain the *Asura Jambha*, the great bowman, who obstructed sacrifices; 103, (8768), 8774 (when the Kāleyas had taken their abode in the sea, V. told the gods to apply to Agastya, that he might dry up the sea).—§ 386 (do.): III, 105, 8823 (*tridaśa V°nā sārḍhaṁ*, applied to Brahman about the refilling of the sea).—§ 392 (Tīrthayātrāp.): III, 114, †10121 (°o *rotas*), †10122 (*rotodha V°oḥ*).—§ 394 (Arjuna Kārtavīrya): III, 115, 10139 (*Devadevaṁ surāriḥṇaṁ*, incarnate as Rāma Jāmadagnya).—§ 400 (Tīrthayātrāp.): III, 118, †10224 (°oḥ, sc. *āyatanaṁ*, visited by Yudhishthira).—§ 407 (Mandhātṛap.): III, 126, 10424 (*iva*), 10457 (*vyajayad lokāṁs trīṇ V°r iva vikramaiḥ*).—§ 422b (Naraka): III, 142, 10915 (*purāṇānena devena V°nā* . . . *Daityo nihataḥ*, sc. Naraka), 10919, 10921 (*devagaṇeśvaraṁ*), (10923), 10925 (slew Naraka).—§ 422 bis (Varāhāvatāra): III, 142, 10926, (10942) (V.'s avatāra as a boar (*varāha*)).—§ 425 (Hanūmad-Bhīmasaṁv.): III, 147, 11197 (*mānuṣharūpeṇa*, i.e. incarnate as Rāma Dācarathī).—[§ 426b (Kṛtayuga): III, 149, 11242 (*Nārāyaṇaḥ*, becomes white in the Kṛtayuga)].—[§ 427 (Tretāyuga): III, 149, 11247 (*Āyutaḥ*, becomes red in the Tretāyuga)].—§ 428 (Dvāpara): III, 149, 11251 (becomes yellow in the Dvāparayuga).—[§ 429 (Kaliyuga): III, 149, 11257 (*Kṛṣṇaḥ*, becomes black in the Kaliyuga)].—§ 431 (Saugandhikāharaṇa): III, 151, 11324 (*Rāmābhīdhānaṁ V°m*, sc. as the son of Dācaratha).—§ 439 (Yakṣayuddhap.): III, 163, [11857 (*andādinīdhānaṁ devaṁ prabhūm Nārāyaṇaṁ param*)], 11859 (*sthānaṁ V°oḥ*), [11860 foll. (description of Nārāyaṇa-sthāna (near Meru))].—§ 458 (Mārkaṇḍeya): III, 188, 12813 (*Nārāyaṇāṅkaprakhyāḥ*, sc. Mārkaṇḍeya, V°oḥ, sc. *karpikoddhāraṇaṁ* (?), at the beginning of the yuga), [12821 foll. (*Soṣaṁbhūvo*, etc., i.e. Nārāyaṇa, identified with Kṛṣṇa, description of the end of one [great] yuga and the beginning of the new)].—§ 459 (do.): III, 189, 12954 (*akṣaṁ Viṣṇuḥ*, etc., says Nārāyaṇa explaining his nature to Mārkaṇḍeya (v. 12950–98)), 13005 (*Ādīśaṭya Ajāṁ* = Kṛṣṇa).—§ 474b (Dhundhumārop.): III, 201, 13492, 13504, (13506), 13514 (Uttāṅka praised V. with the hymn, vv. 13494–13503, and obtained the boon that Dhundhu might be slain by Kuvalāṣva).—§ 476 (do.): III, 202, 13542 (all. to § 474b).—§ 477 (do.): III, 203, 13556, 13557 (V. (*Harī*, *Govinda*, *Kṛṣṇa*, *Madhusūdana*), slew Madhu and Kaiṭabha at the beginning of the yuga).—§ 478 (do.): III, 204, 13586, 13587 (Dhundhu, the son of Madhu and Kaiṭabha, assailed V. and the gods), 13594 (filled Kuvalāṣva with his energy), 13617 (*sakhyāḥ sa V°nā me*, sc. Kuvalāṣva's), 13625 (°oḥ *samanu-kīrtanaṁ*).—§ 512 (Ghoṣayātrāp.): III, 249, 15095 (°ur

devagaṇān iva, sc. *jñātin* . . . *anupaśyethaḥ*).—§ 516 (Duryodhanayajña): III, 255, 15292 (before Duryodhana only V. had performed the Vaiṣṇava sacrifice).—§ 520 (Mudgala): III, 261, 15482 (*Brahmaṇaḥ sadanād ārdhvaṁ tad V°oḥ paramaṁ padam*).—[§ 521 (Draupadiharaṇap.): III, 263, 15545 (*Harir Ivaraḥ / Viṣṇuḥ*), 15553 (*Harī* — i.e. Kṛṣṇa)].—§ 524e (Jayadrathavimokṣaṇap.): V. is the infinite Spirit (*pradhānapuruṣaḥ*), etc., who, at the termination of a yuga in the form of the all-consuming fire (*Kalāgniḥ*, v. 15809), burns the world and the *Nāgalokas* who dwell in the *Paṭala*, whereafter clouds appear in the sky and pour down rain that extinguishes the fire (*samvaritāgni*). When, at the end of 4,000 yugas, the earth becomes flooded with water, the Supreme being (*Puruṣa*), under the name of *Nārāyaṇa*, with 1,000 eyes, and 1,000 feet, and 1,000 heads, sleeps upon *Qesha*, who has 1,000 hoods, etc., enveloping all space with nocturnal gloom. And when his creative faculty is stirred (*sattvodrakṣat*) he awakes and finds the world deserted. Etymology of the name *Nārāyaṇa* (v. 15819). When he was engaged in meditation for the re-creation of the universe, a lotus came into existence from his navel, and from this the four-faced Brahman came out, who, sitting on the lotus, from his mind (*manasān*) created the nine great ṛṣis *Marici*, etc., who were equal to himself. They created the *Yakṣas*, *Rakṣasas*, *Bhūtas*, *Piṇḍas*, serpents, and men. In the form of Brahman he creates, in the form of *Puruṣa* (*Pauruṣat tanuḥ*) he preserves, and in the form of *Rudra* he destroys the universe (the three conditions of *Prajāpati*): III, 272, 15808 (*Devadevaḥ* . . . *Suraguruḥ*).—§ 524d (do.): V.'s incarnations are the following: (1) a boar (*yajñavarāhaḥ*, v. 15832) 10 yojanas in length; (2) half lion, half man, when he killed the *Daitya* king *Hiranyakaśipu*, who attacked him with his *śula* (trident); (3) the son of *Kaśyapa* and *Āditi*, in the form of a dwarf (*vāmana*), born 1,000 years after the conception, of the hue of rain-charged clouds and with bright eyes; when he, accompanied by *Bṛhaspati*, entered the sacrificial assembly of *Bali*, the king of the *Dānavas*, he, in three paces, took in the earth (*ś modintam*) and gave it to *Indra*; (4) *Kṛṣṇa*, with conchshell, discus, and mace, adorned with the *Śrīvataḥ*, clad in yellow silken robes, who protects Arjuna, riding in the same chariot with him: III, 272, 15825, 15846 (*devaḥ sanātanaḥ*), 15849 (*Kṛṣṇaḥ parikṛtyato*).—§ 526 (Rāmopākhyāṇap.): III, 276, 15933 (*Calurbhūgāḥ*, incarnate as Rāma Dācarathī he will slay Rāvaṇa), 15935 (°oḥ *sahāyān*, = Rāma Dācarathī).—[§ 547 (Karpā): III, 310, 17205 (*Varāham aparājitaṁ / Nārāyaṇaṁ acintyaṁ* = Kṛṣṇa)].—§ 548 (Āraṇeyap.): III, 315, 17461 (o: having assumed the form of the horse-headed (*acvaciṇa*), V. lived for a long time unrecognized, intending to enter the womb of *Āditi*, then he [born from *Āditi*] as a dwarf, took the shape of a brahman and deprived *Bali* of his kingdom by his [three] steps). [17464 (*Harīṇa*, do.: V. entered in the thunderbolt of Indra and lay concealed in it)], 17467 (do.: living disguised in the abode of *Dācarathī* (i.e. as Rāma Dācarathī) V. slew *Dācaratva* (i.e. Rāvaṇa) in battle).—[§ 549f (Durgā): IV, 6, 186 (*Padma Nārāyaṇaparigrahaḥ*)].—§ 553 (Vaivāhikap.): IV, 71, 2304 (°-*Mahendrakalpa*, sc. Nakula and Sahadeva).—§ 555 (Indravijaya): V, 9, 288; 10, 293 (°oḥ *kṣayaṁ*), 295 296 (*Sarvadeveṣaṁ*), 297 (b: The gods and the ṛṣis said: "In former times you pervaded the three worlds in three steps, you procured the *amṛta* and destroyed the *Asuras*, you suppressed the great *Asura Bali* and raised *Indra* to the throne of heaven, you are the Lord of

the gods, and this entire universe is pervaded by you . . ."), (300), 328, 330, 334 (*tribhuvanaśreṣṭha*) (from fear of Vṛtra the gods, etc., applied to V., who promised to enter the thunderbolt of Indra); 13, 410 (*Devadevena*), 413, 416 (distributed the sin of brahmanicide); 15, 457; 16, 499 (*°tejah*).—§ 556 (Sañjayayānāp.): V, 22, †674 (= Kṛṣṇa), †676 (read with B. *Indra-Vṛa Daityaśeṣam yathāiva*), †677 (*Vṛṣṇiviraḥ* = Kṛṣṇa).—§ 561c (Kṛṣṇa Vāsudeva): V, 48, †1891 (= Kṛṣṇa, slew Naraku).—§ 561 (Yānasandhip.): V, 48, †1895 (i.e. Kṛṣṇa); 59, 2333 (*Indra-Vṛsamau*, sc. Kṛṣṇa and Arjuna); [68, 2536 (*Harīḥ* = Kṛṣṇa)]; 70, 2562 (etymology = Kṛṣṇa), 2564 (= Kṛṣṇa), 2571 (etymology = Kṛṣṇa), [2578 (*Harim* = Kṛṣṇa).—§ 564 (Mātulyop.): V, 97, 3503 (*Ādityānām hi sarveṣām Vṛ eko sandānaḥ*); [99, 3551 (*Ādityo Haya-grīvaḥ*, in Pātālu)]; 100, 3571 (*Asurāḥ Kālakañjāc ca tathā Vṛpadodbhavaḥ*); 101, 3592 (*kulaṃ Vṛparigrahaṃ*, sc. the Suparṇas), 3593 (worshipped by the Suparṇas); 104, 3666 (*catuṛbhujāḥ*), 3667, 3669, (3670); 105, 3682, 3699, 3705, 3708, 3710 (in order to save Sumukha, V. humiliated Garuḍa).—§ 565 (Gālavacrita): V, 107, 3755 (*Kṛṣṇam*), [3759 (*Vāsara-varajaḥ*)]; 110, 3818 (*anādinidhanasyātra*—i.e. in the west—*Vṛ oḥ sthānam*); 111, 3827 (*atra*—i.e. in the north—*Vṛ oḥ sahasrakṣaḥ sahasraoaraṇṇo 'vyayaḥ / sahasraśiraśaḥ śṛimān anekāḥ paçyati māyayā*), 3811 (*Vishṇupadaṃ . . . kramatā Vṛnā kṛtaṃ*); 113a, 3881 (*sandānaḥ*); [117, 3969 (*reme . . . yathā Nārāyaṇo Lakṣmīyān*)].—§ 574 (Jambūkh.): VI, 8, [302 (*Harīḥ . . . Vaikunṭhaḥ*, i: On the north of the milky ocean (*kāśirodasya samudrasya*) Hari Vaikunṭha dwells in his chariot of gold with eight wheels, etc., and adorned with jāmbūnada gold; he is the lord of all creatures, in him the universe merges and from him it again emanates; he is Sacrifice's self, and fire is his mouth)]. 308 (*Naro Nārāyaṇaḥ caiva sarvajñāḥ sarvabhūtakṛt / deva Vaikunṭham ity āhur narā Vṛm iti prabhūṃ*).—[§ 575 (Bhūmip.): VI, 12, 450 (*Nārāyaṇo Harīḥ*, on the mountain Gomanta in Krauñcadvīpa)].—§ 576 (Bhagavadgītāp.): VI, [21, 774 (*Harir Vikunṭhaḥ* = Kṛṣṇa)]; 34, 1225 (*Ādityānām ahaṃ Vṛḥ*, sc. aami, says Kṛṣṇa); 35, [1255 (= Kṛṣṇa, who declares himself to be the Supreme Lord)], †1270 (= Kṛṣṇa), †1276 (do.); [42, 1531 (*Harim*, do.)].—§ 578 (Bhīṣma-vadhāp.): VI, 50, 2074 (*°r Vajrabhīṣṭeva*, sc. uktaḥ, only B., C. has *Jishṇur*).—§ 580 (Bhīṣmavadhāp.): VI, 59, †2588 (*°r yathā Vṛtravāṇādanasya*, sc. oākāra sūhāyāṃ), [†2610 (*Harim* = Kṛṣṇa)], †2611 (= Kṛṣṇa).—§ 581 (do.): VI, 65, 2960, 2968 (= Aniruddha) (Brahmān praised the Supreme Lord (Puruṣa, v. 2941) with the hymn 2944–72, asking him to be born on earth [as Kṛṣṇa]); [67π, 3016 (*Puruṣottamaḥ* = Kṛṣṇa, description of the creation, etc.), 3027 (*Madhusūdanam, Varāhaḥ caiva Siṃhaḥ ca Trivikrama-gatiḥ prabhūḥ* = do.), 3028 (*Harīḥ* = do.)]; 68ρ, 3039 (only B.), [3046 (*Harīḥ* = do.)].—§ 589 (Droṇābhishekap.): VII, 4, 118 (*yathā Vṛ divaukaśam*).—§ 590 (do.): VII, 13, 476 (*sahito devaiḥ*); 14, 543 (*yathā Vṛ purā . . . Hiranyākṣeṇa saṃyuge*).—§ 592 (Saṃcāptakavadhāp.): VII, 21, 891 (*yathā Daityagaṇo Vṛḥ*, sc. cakāra kadanam mahat).—§ 593 (Abhimanyuvadhāp.): VII, 36, 1544 (= Kṛṣṇa, *matulaṃ*, sc. Abhimanyu's), 1578 (*°r ivācintyaḥ*); 49, 1927 (= Kṛṣṇa, *°oḥ svasur nandakaraḥ*, i.e. Abhimanyu).—§ 594 (Akampana): VII, 52, 2037 (*Indra-Vṛ-samadyutiḥ*, sc. Hari, the son of Akampana).—§ 596 (Pratijñāp.): VII, 79, 2783 (= Kṛṣṇa, read with B., *Vṛ Jishṇupriyāṅkaraḥ*); 81, 2910 (*Indra-Vṛ yathā prītau Jambhāsya vadhakāṅk-*

śhīṇau).—§ 597 (do.): VII, 83, 2963 (*Devadeveṣa sanātana viçātana / Vṛo Jishṇo Hari Kṛṣṇa Puruṣottama* = Kṛṣṇa).—§ 599c (Vṛtra): VII, 94, 3460.—§ 599 (Jayadratha-vadhāp.): VII, 94, 3479 (*Hiranyagarbheṇa yathā daddham Vṛḥ purā rapo*, sc. kavacam); 149, 6474 (only B.).—§ 600 (Ghaṭotkacavadhāp.): VII, 170, 7669 (*yathendrah samaro . . . prāha Vṛṇ*); 174, 7879 (*°r ivāhavo*).—§ 602 (Droṇa-vadhāp.): VII, 191, 8790 (*yathā rūpaṃ purā Vṛor Hiranyakaçipor vadho*); 192, 8858 (*purāṇam Puruṣam*).—[§ 603 (Nārāyaṇāstramokṣhap.): VII, 197, 9104 (*samkrudḍham iva garjantam Hiranyakaçipur Harim*, sc. abravīt)].—[§ 603b (Nārāyaṇa): VII, 201, 9417 (*Nārāyaṇaḥ . . . Viçvakṛt*)].—§ 603d (Tripura): VII, 202, 9568 (became the shaft of Çiva), 9574 (*çaram . . . Vṛ-Somasamdyutam*, sc. Çiva's).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 202μ, 9600 (identified with Çiva).—§ 604 (Karpap.): VIII, 3, 65 (*°Vasavayor ira*, sc. *vikrāntam*).—§ 605 (do.): VIII, 10, 378 (*°m dṛṣṭveva Dānavāḥ*, sc. *dravishyanti*); 20, †820 (*jīto Balau Vṛm ira-mareçvaraḥ*, sc. *apūjayat*); 31, 1268 (*Karṇasya bhujayor vīryam Çakra-Vṛsamam*).—§ 606 (Tripurākhyāna): VIII, 34, 1471 (*V.*, Soma and Agni became the arrow of Çiva), 1502 (do.), 1510 (*bānam . . . Soma-Vishṇu-Agnisambhavam*, sc. Çiva's, C. has by error *°Vishṇo*), 1535 (*ishṇu . . . Vṛ-Somāgnisambhavam*, sc. Çiva's), 1555 (*Somāgni-Vṛnām*), [1556 (*Nārāyaṇaḥ*, became a bull and raised the chariot of Çiva)].—§ 607 (Karpap.): VIII, 37, †1720 (*Mahendra-Vṛpratimau*, sc. Bhīṣima and Droṇa), †1726 (*°Purandaro-pamam*, sc. Droṇa); 45ζ, 2105 (*Janārdanaḥ*).—§ 608 (do.): VIII, 51, 2493 (*°r ivāswān*, sc. *pothuyām āsa*); 65, 3304 (*hato mahāsure Jambhe Çakra-Vṛ yathā Guruh*, sc. *abhyanandat*); 68, †3392 (*balena Vṛḥ*); 73, 3690 (*°r ira hata Daitya-Dānavān*), [3691 (*prayaccha medinīm rājñe Çakrāyaiva Harir yathā*), 3692 (*°unā nihataḥsv eva Dānavayeshu*); 77, †3865 (*trailokyahetoḥ Asurair āst devasya Vṛḥ*, sc. *samā-gamaḥ*); 79, †4060 (*Jishṇor Vāsudevātmaṃsya*, i.e. Kṛṣṇa); 87, 4398 (*°vīryasamau*, sc. Karṇa and Arjuna), 4446 (*svayam* = Kṛṣṇa, charioteer of Arjuna); 94, †4951 (*samā-nayānāv iva Vṛ-Vāsava*), †4961 (*sadasyaḥkātāv iva Vṛ-Vāsava*); 96, †5042, †5044, †5045.—§ 613 (Gudāyuddhap.): IX, 33, 1914 (*yathā Vṛḥ Çacipateḥ*, sc. *prayacehorṛim*).—[§ 614 (do.): IX, 34, 1964 (*Brahmānam iva Deveçam Indrapendrav*, sc. *pūjyam asatuh*)].—§ 615u (Skanda): IX, 44, 2479; 45γ, 2506 (*Indra-Vṛ*), 2530 (*sonam Vṛrūpiṇim*), 2539 (gave three companions to Skanda); 46, 2667 (gave Skanda the garland Vaijayanti).—§ 615s (Ādityatīrtha): IX, 49, 2850 (having slain Madhu and Kaiṭabha V. performed his ablutions in Ādityatīrtha).—§ 615kk (Kurukshetrak.): IX, 53, 3034 (*Brahma-Vṛ-Maheçvaraiḥ*).—§ 615 (Baladevatīrthayātrā): IX, 54, 3039 (*devaḥ*, performed austerities).—§ 618 (Jalaprādānikap.): XI, 7, 188 (*param sthānam Vṛḥ*); 8, 217 (*V.* had promised to the Earth that Duryodhana should cause her burden to be lightened by a battle in Kurukshetra).—§ 637 (Rājadh.): XII, 43, 1503 (*Viçvakarman namas to 'stu Viçvātman Viçvasambhava / Vṛo Jishṇo Hare Kṛṣṇa Vaikunṭha Puruṣottama*), [1506 (*Farāhaḥ Urukramaḥ*), 1510 (*Vāmanaḥ*)] (Bhīṣma praised Kṛṣṇa as Vishṇu (Nārāyaṇa) with the hymn, vv. 1500–14); 45, 1547 (*puruṣavagrahaṃ*, sc. as Kṛṣṇa); 47, 1602 (*yogoçparam Padmanābham Vṛṇ Jishṇum Jagatpatiṃ*), 1674, 1682, 1685 (*°mayam*), 1687 (Bhīṣma praised Kṛṣṇa as Vishṇu (Nārāyaṇa) with the hymn vv. 1602–88).—§ 641 (do.): XII, 59, 2208 (*Prajā-patiṃ*), [2209 (*Nārāyaṇaḥ*, created Virajaa)].—§ 641f (Prthu Vainya): XII, 59δ, 2237, 2248, 2249 (entered the body of

Prthu), 2252 (a golden lotus appeared on the forehead of *V.*, from that *Ṣṛi* was born).—§ 641 (*Rājadh.*): XII, 63, †2364; 64, 2392 (*sarvabhūtaṣṭarām Nārāyaṇam*, the kings repaired to *V.* to be informed about chastisement), 2399, 2401, 2409; 65, 2448 (*bhavaṇam V°oh*) (in the form of Indra, *V.* instructed Mādhātṛ); 98, 3654 (*°vikramakrami*); [110, 4076 (*Nārāyaṇam devam* = *Kṛṣṇa*), 4080 (*Nārāyaṇam Hariṇ*, do.)]; 120, †4397; 121, 4431 (*daṇḍo hi bhagavān V°r daṇḍo hi Nārāyaṇaḥ prabhūḥ*); 122, 4490 (*mahādevam*), [4492 (*Ḣalavarāyudhaḥ*), 4495 (do.)] (*V.* created chastisement and appointed leaders of the different classes of beings), 4504, 4505 (*V.* accepted chastisement from *Ḣiva* and made it over to *Āṅgiras*) [4515 (*Hayagrīh*)].—§ 653b (*Gṛdhragomāyusamv.*): XII, 153a, 5752.—§ 656 (*Khadgotpattik.*): XII, 166, 6185, 6186 (obtained the sword from Rudra and made it over to Marici).—§ 660b (*Bhṛgu-Bharadvājasamv.*): XII, 182, [6779 (*padmam śraṣṭam Svayambhuvā*)], 6784 (*anantaḥ*, created *Ahaṇikāra* (= *Brahmān*)).—§ 662b (*Jāpakop.*): XII, 200b, 7342 (*°h sahasraṣṭraḥ ca devo vintyaḥ*).—§ 663 (*Mokshadh.*): XII, 206, 7497 (is superior to *Kāla* (Time)).—§ 664 (do.): XII, 207, 7518, [7519 (*Nārāyaṇam*, *Kṛṣṇa* is the supreme Lord (*Vishṇu Nārāyaṇa*), description of the creation, etc.)], 7543 (one of the *Ādityas*, born as *Vāmuna* (the dwarf)).—§ 665 (do.): XII, 208b, 7582 (the twelfth of the *Ādityas*).—§ 666 (do.): XII, 209, 7616 (*varāharūpiṇam*), 7619 (*varāham rūpam dathāya*), 7628, 7633 (*varāham rūpam āsthitāḥ*) (*V.'s* incarnation as the boar = *Kṛṣṇa* (vv. 7604 and 7636)).—§ 667 (do.): XII, 210, 7651 (= *Kṛṣṇa*), 7653 (*Devadevasya*, do.); 213, 7743 (*avyaktasamsthānam*); [216, 7825 (*yogecvaro Hariḥ*)]; 217, 7874 (*avyaktasamsthānam*), [7875 (*ātmastham Hariṇ*)].—§ 673b (*Bali-Vāsavaṣamv.*): XII, 227, 8219 (*°krānteshu lokeshu*, all to *Vishṇu's* depriving *Bali* of the worlds by his three steps).—§ 677 (*Mokshadh.*): XII, 240, 8741 (*krānto*—i.e. in the feet—*V°h*).—§ 681 (do.): XII, 266, 9476 (*°m evabhi-jānanti sarvayajñeshu brāhmaṇāḥ*).—§ 692 (do.): XII, 280a, 10019 (enumeration of names of *Hari Nārāyaṇa*); 281, 10026, 10029, 10030, 10031, (β), 10052, †10075 (*sthānam . . . V°oh*), †10076 (*devasya V°oh paramasya*, so. *sthānam*), †10083 (*V°or anantasya sthānam*) (*Sanātkumāra* discoursed to *Vṛtra* on the greatness of *V.*).—§ 693 (do.): XII, 282, 10098 (*Vṛtra* was devoted to *V.*), 10099 (*padam V°oh*), 10101 (*°bhaktiḥ*, so. *Vṛtra*).—§ 693b (*Vṛtravādha*): XII, 282a, 10120, 10128 (entered the thunderbolt (*vajra*)); 283, 10152 (*vajreṇa V°yukto*).—§ 694b (*Jvarotpatti*): XII, 284, 10268 (*paramam sthānam V°oh*, thither went *Vṛtra* after death), 10269 (*°bhaktiḥ*; *°oh sthānam*).—§ 695b (*Dakshayajñavināṣa*): XII, 285, †10295 (*°oh . . . bhāgam*).—§ 702 (*Mokshadh.*): XII, 293, 10763 (adored by the *ṛṣhis* he granted them success); 297, 10888 (*viṣvasya . . . jagataḥ pradhānam*).—§ 704 (do.): XII, 301a, 11094, [†11098 (*yogī . . . Nārāyaṇātmā*)]; 302, 11117 (read with *B. °m krānto*, cf. v. 8741), [11120 (*devo Nārāyaṇaḥ*)], 11155 (*°or māyācatāḥ*), [11174 (*Nārāyaṇaḥ*), 11193 (*ātmānam avyayam param Nārāyaṇātmānam*)].—§ 705 (do.): XII, 303, 11251 (*pañcaviṃśatimāḥ*, i.e. the supreme Soul).—§ 707 (do.): XII, 314, 11607 (the *adhidaivata* of the feet).—§ 714b (*Himavat*): XII, 326, 12319 (*°: V.* performed austerities on the *Himavat* in order to get a son), 12323 (*°: in order to honour Skanda V. did only shake the dart of Skanda*, though he was able to raise it), 12326.—§ 714 (*Ḣukakṛtya*): XII, 329, 12394 (*devayānaso V°oh*), 12419 (*°or nigṛanto vṛtāḥ*).—[§ 717b (*Nārāyaṇīya*): XII, 335-336

(v. *Nārāyaṇa*)].—§ 717e (*Upariṇa*): XII, 336-338 (v. *Nārāyaṇa* (= *Vishṇuḥ*, v. 12849)).—§ 717b (*Nārāyaṇīya*): XII, [339-341 (v. *Nārāyaṇa*, description of the different *avatāras* (v. 12938-12968))], 342, 13157, 13160, 13171 (etymology) (*Kṛṣṇa* (*Hariḥ*, v. 13131), who is *Vishṇu* (*Nārāyaṇa*, q.v.), explained his names to *Arjuna*); 343, 1), ††13200 (= *Nārāyaṇa* (q.v.), description of the creation, *V.* identified with *Agni*); VII ††13213 (entered the thunderbolt (*vajra*), ††13217; VIII, ††13218 (origin of the *ṛṣivatsa*); [XIII ††13222 (*Nārāyaṇaḥ*, born as the *ṛṣi* *Vaḍavāmukha*)], [(φ) (*Kṛṣṇa* (= *Vishṇu*, *Nārāyaṇa* (q.v.)) continued the explanation of his names)]; 344 (v. *Nārāyaṇa* (= *Vishṇuḥ*, v. 13324)); [345 (v. *Nārāyaṇa*)]; 346, 13425 (*V.*, *Vṛshākapi* in the form of the boar offered *pinḍas*); 347, 13432 (*avyayam*), 13434 (= *Nārāyaṇa*, q.v.); 348, 13452 (*hayaḥiro mahat / havyakaryabhūjo V°oh*, assuming a horsehead *V.* (= *Nārāyaṇa*, q.v.) recovered the *Vedas* and slew *Madhu* and *Kaitabha*), 13543 (*Vāsudevotī*); [349 (v. *Nārāyaṇa*)]; [350 (v. *Nārāyaṇa*)].—[§ 717d (*Brahma-Rudra-samv.*): XII, 352 (v. *Nārāyaṇa*)].—§ 719b (*Gautamilubdakavyāla-Mṛtyu-Kālasamv.*): XIII, 1a, 55.—§ 723 (*Ānuṣāsanik.*): XIII, 6a, 312 (*yena lokāḥ trayāḥ śraṣṭā Dailyāḥ sarvāḥ ca devatāḥ / sa saha bhagavān V°h samudre tapyate tapyāḥ*), 329 (*Baliḥ . . . V°purushakāreṇa Pātālasādanāḥ kṛtāḥ*).—[§ 727 (do.): XIII, 11 (v. *Nārāyaṇa*)].—§ 730 (do.): XIII, 14, 591 (*Brahma-V°-Surocānam śraṣṭā*, so. *Ḣiva*), 596 (*Nārāyaṇāḥ . . . ṣaṅkhacakraḥ gadādharaḥ*), 606 (= *Kṛṣṇa*), [(β), 626 (*Hariḥ*)].—§ 730o (*Mandara*): XIII, 14, 664 (*°oḥ cakram*).—§ 730g (*Upamanyu*): XIII, 14, 731 (*Brahma-V°-Surendrānam . . . vapur dhārayate Bhavaḥ*), (θ), 795 (*uttamaivaryam Brahma-V°purogamam*), (F), 824 (worships the *liṅga* of *Ḣiva*), (ρ), 857 (*Brahma-V°-sureshu*), [(v), 870 (*Nārāyaṇaḥ . . . Vainateyam samāruhya ṣaṅkhacakraḥ gadādharaḥ*), 876 (*Nārāyaṇaḥ*, praised *Ḣiva*), 877 (do., do.)], (χ), 912 (*krātānam V°r ucyate*, so. *Ḣiva*), 914 (*Ādityānam bhavān V°r*, so. *Ḣiva*), 940 (created from the left side of *Ḣiva*).—§ 730 (*Ānuṣāsanik.*): XIII, 14, (θ71) (*Ḣṛi* = *Kṛṣṇa*, so *B.*), (ω), 986 (*Ḣatakratuḥ ca bhagavān V°oḥ cāditinandanam*), (1002) (= *Kṛṣṇa*); 16, 1052 (does not comprehend *Ḣiva*), 1058 (identified with *Ḣiva*) (θθ), 1105 (does not know *Ḣiva* truly); [17 (v. *Nārāyaṇa*)]; 18, (†1368) (= *Kṛṣṇa*).—§ 734 (do.): XIII, 26, 1851 (*°padim . . . Jāhnavim*).—§ 737 (do.): XIII, 31a, 2013.—§ 746 (do.): XIII, 62b, 3150; 82v, 3857; 83, 3904 (having performed austerities *Aditi* became quick with *V.*—*V°au garbhātām āgata*).—§ 759 (do.): XIII, 109°, 5376 (merit of worshipping *Kṛṣṇa* as *V.* in the month of *Caitra*), 5386 (the twelve names under which *Vishṇu* (*Kṛṣṇa*) is to be worshipped).—§ 766 (do.): XIII, [125, 5932 (*Nārāyaṇaḥ*)]; 126, (6006), 6015, †6043 (*°pade*); [132, 6165 (*yadū Nārāyaṇaḥ ṣṛimān vijahāra vasundharām*)]; 134, (6189)—§ 768 (do.): XIII, 139, 6295 (i.e. *Kṛṣṇa*), 6306 (do.), 6307 (do., read *V°ur girim* with *B.*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, [6807 (*Hariḥ*, i.e. *Kṛṣṇa*)], 6854 (i.e. *Kṛṣṇa*).—§ 768c (*Balarāma*): XIII, 147, 6866 (*Balarāma* is *V.*).—§ 768 (*Ānuṣāsanik.*): XIII, 148, 6892 (*Trivikramaḥ* = *Kṛṣṇa*).—§ 769 (do.): XIII, 149, 6941 (*Ānādinidhanam*), 6947 (*°or nāmasahasaram*), 6949 (*°or nāmasahasasya*), 6950, 6977 (1000 names), 7019 (do.), 7076, 7077 (*stavam . . . V°oh*) (*Bhishma* praised *V.* = *Kṛṣṇa*, reciting his 1000 names (v. infra)).—§ 770 (do.): XIII, 151, 7093 (the twelfth of the twelve *Ādityas*), (e), 7106 (*devaḥ*).—§ 773b (*Kṛṣṇa Vāsudeva*): XIII, 159, 7391 (= *Kṛṣṇa*, only *B.* [= *Nārā-*

yaṇaḥ, v. †7400].—§ 773d (Çiva): XIII, 161, 7485 (Çiva made *V.* his arrow—*çarottamam*).—§ 775 (Anuçāsanik.): XIII, 166a, 7635 (*Nārāyaṇaḥ*).—§ 778b (Samvartta-Maruttiya): XIV, 4, 87 (*°r ivāparaḥ*).—§ 782b (Brāhma-nagītā): XIV, 21, 681; [25 (v. *Nārāyaṇa*)].—§ 782g (Guruçishyasamv.): XIV, 40, 1085 (*°r Jishṇuḥ Çambhuḥ* *oa* = *mahān ātma*), 1095 (*Svayambhūḥ*); 42, 1126 (the adhi-daivata of the feet), (e), 1167; 43b, 1178 (*balavatām varaḥ*), 1181 (*bhūtaṃ parataram . . . na vidyate*), 1182 (*brahmamayo . . . Hariṃ*); 44, 1223 (*Svayambhūḥ*), 1227 (*bhūtaṃ parataram . . . neha vidyate*).—§ 784b (Uttānka): XIV, 54, 1576 (i.e. *Kṛṣṇa*); 55, 1591 (do.); 56, 1625 (do.).—§ 785 (Anugītāp.): XIV, 87, 2581 (*Bhojarājanyavardhanaḥ*, i.e. *Kṛṣṇa*).—§ 788 (Āçramavāṣap.): XV, 25, †663 (*°Mahendrakalpau*, sc. Nakula and Sahadeva).—[§ 789 (Putradarçanap.): XV, 31g, 854 (*Nārāyaṇam*, incarnate as *Hṛṣṭikeça*, i.e. *Kṛṣṇa*).—§ 793 (Mausalap.): XVI, 3, 68 (*Hariḥ*, i.e. *Kṛṣṇa*); 4, †130 (*Nārāyaṇaḥ*, i.e. *Kṛṣṇa*); 7, 251 (*Haridhyānaikatatparāḥ*); 8v, 277 (*Janārdanaṃ* = *Kṛṣṇa*).—[§ 794 (Muhāprasthānikap.): XVII, 1, 12 (*Hariṃ*), 38 (*Nārāyaṇasya*, i.e. *Kṛṣṇa*).—[§ 795 (Svargārōhanap.): XVIII, 5u, 170 (*Nārāyaṇaḥ . . . devadevaḥ*, *Kṛṣṇa* entered *Nārāyaṇa*, of whom he was a portion).—§ 795c (*Mahābhārata*): XVIII, 6π, 258 (*°oḥ . . . salokatām*), [300 (*Hariḥ*), 301 (*°kathā*).

Cf. *Kṛṣṇa* (with synonyms), *Nārāyaṇa*, and the following synonyms:—

Abhibhū: III, 12984; XII, 1509 (= *Kṛṣṇa*).

Acintya, q.v., add III, 17205 (*Nārāyaṇam*); VII, 1578 (*°*); XII, 7342 (*°*), 7566 (i.e. *Kṛṣṇa*).

Acyuta, q.v. (cf. Additions and Corrections).

Açvaciras, **Ādideva**, **Ādikara**, q.v.

Aditinandana ("the son of Aditi"): XIII, 986 (*°au* = *Çatakratuḥ oa °°ç oa*).

Ādityapati ("the lord of the Ādityas"), q.v.

Aja, q.v.

Ajita: III, 1698, 1896 (i.e. *Kṛṣṇa*?).

Amadhya: XII, †13249

Anādi: I, 2431; VI, 1207; XII, 1658 (i.e. *Kṛṣṇa*); XIII, 7050 (1000 names).

Anādimadhyānidhana: XII, 2398, 12716.

Anādhimadhyānta: VI, 1265, 2972.

Anādimadhyaparyanta: XII, 1623 (i.e. *Kṛṣṇa*).

Anādinidhana: I, 2429; II, 2607; III, 11857, 12824, 13936; V, 3818; VII, 6468 (i.e. *Kṛṣṇa*); XII, 1624 (do.), 13473, 13909; XIII, 6941, 6954 (1000 names).

Anādyā: XII, †13249.

Ananta: I, 2431, 7306; III, 12984; VI, 1283 (i.e. *Kṛṣṇa*); XII, 1663 (do.), 6784, 6798, †13249; XIII, 6939, 7019 (1000 names), 7044 (do.); XVIII, 169.

Aravindāksha, **Asurasūdāna**, **Avyakta**,

Avyaya, q.v.

Bhagavat, q.v.

Bhūtācārya, **Bhūtarāj**: XII, 7630.

Oakradhara, **Oakragadāpānī**, **Oakrapānī**, **Oakrāyudha**, v. *Kṛṣṇa*.

Caturbhūja ("four-armed"): III, 15933; V, †2512 (= *Kṛṣṇa*), 3666; XIII, 6891, 6964 (1000 names).

Caturmūrtidhṛt, q.v.

Çakrānuja ("younger brother of Indra"): VII, 6458/59 (only B.).

Çālagrāma, **Çambhu**, q.v.

Çaṅkhacakraḡadādhara, v. *Kṛṣṇa*.

Çipivishṭa, **Çridhara**, **Çūlavarāyudha**, **Çveta**, q.v.

Devaçreshṭha (see additions), **Devadeva**, **Deva-deveçvara**, **Devādhideva**, **Deveça**, q.v.

Ekagṛṅga, q.v.

Govinda, v. *Kṛṣṇa*.

Guhya, q.v.

Hari: I, 24 (*Hṛṣṭikeçam*), 426 (i.e. *Kṛṣṇa*), 512 (do.), 1167, 1533 (*Devadevaṃ*), 2508, †7307, 7359 (i.e. *Kṛṣṇa*), 8318 (do.); II, 550 (do.), 1213 (= *Kṛṣṇa*), 1318 (*Puṇḡarī-kakṣam*, do.), 1323 (= *Kṛṣṇa*); 1325 (*Nārāyaṇam*, do.), 1385 (= *Kṛṣṇa*), 1521 (*tojāṇçaç oa H°oḥ*, sc. *Çiçupāla*), 1616 (i.e. *Kṛṣṇa*), 1623 (do.), †2229 (*Kṛṣṇam*), 2291 (= *Kṛṣṇa*), 2293 (do.), †2295 (*Kṛṣṇam*); III, 480 (= *Kṛṣṇa*), 498 (do.), 505 (*Nārāyaṇaḥ*, do.), 740 (*Madhuniha*, i.e. *Kṛṣṇa*), 1896 (*Vishṇuḥ* = *Kṛṣṇa*), 1951 (*Janārdanaḥ* = *Kṛṣṇa*), 1985 (i.e. *Kṛṣṇa*, will become the charioteer of Arjuna), 5080 (in the tīrtha *Vishṇoḥ sthānam*), 5081, 8109 (in the tīrtha *Vāmana*), 8192 (*Nārāyaṇaḥ*, in the tīrtha *Devahrada*), 8215 (in *Prayāga*), 8353 (*Madhusūdanaḥ* = *Kṛṣṇa*, in *Dvārakā*), 11863 (*Nārāyaṇam*), 12560 (i.e. *Kṛṣṇa*), 13003 (*Kṛṣṇo Varahṇeyaḥ*), 13505, 13558, 13562, 15545 (*ivaraḥ*), 15553 (= *Kṛṣṇa*), 15845 (incarnate as a dwarf), 17464; V, 2536 (= *Kṛṣṇa*), †2578 (do.); VI, 301 (*Vaikunṭhaḥ*, in *Airāvatavaraha*), 450 (*Nārāyaṇaḥ*, on *Gomanda*), 774 (= *Kṛṣṇa*), 1255 (= *Kṛṣṇa*), 1531 (do.), 1532/33 (only B.), 1587 (i.e. *Kṛṣṇa*, counsellor of *Yudhisṭhira*), †2610 (i.e. *Kṛṣṇa*), †2612 (do., only B.), 3028 (do., only C.), 3046 (do.); VII, 2963 (do.), 3923 (i.e. *Kṛṣṇa*), 6220 (*Kṛṣṇaḥ*), 6474 (only B.), 9104 (*iva*); VIII, 2863 (i.e. *Kṛṣṇa*), 3691 (*prayaccha modintṃ rājño Çakrāyaiva H°r yathā*), 4018 (i.e. *Kṛṣṇa*); XI, 327 (i.e. *Kṛṣṇa*), 328 (*Janārdanaḥ*, do.); XII, 16 (*Kṛṣṇam*), 1503 (= *Kṛṣṇa*), 1606 (*Nārāyaṇaḥ*), 1611 (= *Kṛṣṇa*), 1625 (*Nārāyaṇam*, do.), 1684 (*°r ity aksharadevayam*), 1690 (i.e. *Kṛṣṇa*), 4080 (*Nārāyaṇam* = *Kṛṣṇa*), 7825 (*yogeçvaraḥ*), 7875 (*ātmastham*, i.e. the Supreme Soul), 8937 (*°yartham*), 10018 (*Nārāyaṇaḥ*), 10043 (do.), 12658 (the third form of *Nārāyaṇa* born as the son of *Dharma*), 12667 (do.), 12712 (*Nārāyaṇam*), 12729, 12767, 12788, 12797, 12839 (*Surāsuraguruḥ*), 12848 (*Surapatiṃ*, *Nārāyaṇaḥ*), 12857 (*Puruṣaḥ . . . ivaraḥ*), 12872 (*Nārāyaṇaḥ*), 13112, 13117 (*ivaraḥ*), 13130 (*Prajāpatipateḥ*), 13131 (i.e. *Kṛṣṇa*), 13159 (*Nārāyaṇam*), †13192 (*Puruṣaḥ . . . avyayaḥ*), 13226 (only C., read *hars* with B.), 13227 (etymology), 13292, 13308 (*Nārāyaṇam*), 13322 (*Viçṭeçva-rasya*), 13327, 13334 (*avyayam*), 13370, 13428 (*avyayam*), 13433 (*Nārāyaṇam*), 13437 (*°gītām*, i.e. the *Bhagavadgītā*), †13445, 13453 (*lokadhārīṇā*), 13467 (*Viçṭvakṣmaḥ*), 13486, 13507 (*devo Hayaçirodharah*), 13517, 13521, 13523, 13524 (*Āçvaçirah*), 13530, 13539, 13540 (*Nārāyaṇaḥ*), 13547, 13550, 13572 (*Nārāyaṇaḥ*), 13581 (*Deveçam . . . Nārāyaṇam*), 13586 (*Nārāyaṇaḥ*), 13590 (*°yonayo Brahmaṇo*), 13593 (*°*), 13594, 13600 (*°gītām*, i.e. the *Bhagavadgītā*), 13603 (*ivaraḥ*), 13604 (*kṣetrajñah*), 13619, 13624, 13656 (*ivaram*), 13659, 13662, 18663, 13678, 13696, 13709, 13710; XIII, 602 (*Āyutah* = *Kṛṣṇa*), 626 (PCH. Agni), 6065 (*ivaraḥ*), 6316, 6807 (*çāçvataḥ puruṣaḥ*, i.e. *Kṛṣṇa*), 6851 (*Nārāyaṇaḥ*, i.e. *Kṛṣṇa*), 6863 (= *Balarāma*), 6898 (i.e. *Kṛṣṇa*), 6909 (only C.), 6988 (1000 names), 7018 (do.); XIV, 1182 (*kartāram akṛtam*); XVI, 68 (i.e. *Kṛṣṇa*), 251 (*°ādhyānaikatatparāḥ*, do., only C.); XVII, 12 (= *Kṛṣṇa*); XVIII, 300 (do.).

Harimedhas, Havyakavyabhuj, Hayaçiras, Hayaçirodhara, Hayamukha, q.v.

Hrshikeça, v. Kṛṣṇa.

Īcāna, Īçvara, q.v.

Indrānuja ("the younger brother of Indra"): I, 5353 (*°amaḥ*, sc. Arjuna); V, †2580 (= Kṛṣṇa); VI, 2000 (*°amam*), †2614 (= Kṛṣṇa).

Indrāvaraja (do.): I, †7052 (*°prabhavaḥ*, sc. Arjuna); VIII, †701 (v. Dhanañjaya), †4698 (i.e. Kṛṣṇa); IX, †901 (do.).

Jagannātha, Jagatpati, Jagatprabhu, q.v.

Janārdana, v. Kṛṣṇa.

Jishṇu, Kapardin, Kapila, q.v.

Keçava, v. Kṛṣṇa.

Kahetrājña, q.v.

Lokakartṛ, q.v.

Madhuhan, Madhukaitabhahan, Madhunihan, Madhusūdana, Madhunisūdana, q.v.

Mahābhūtādhipati, Mahādeva, Mahāpuruṣa, Mahāvarāha, Maheçvara, q.v.

Mahendrāvaraja ("the younger brother of Indra"): VI, 2598 (i.e. Kṛṣṇa), †2601 (do.).

Muñjakeça, Muñjakeçavat, Muñjakeçin, q.v.

Nishkriya, q.v.

Padmalocana, Padmanābha, q.v.

Paramātmā, Parameçvara, Parameshthin, q.v.

Pitavāsas, v. Kṛṣṇa.

Prabhu, Prajāpati, Prajāpatipati, Puṇḍarikākṣa, Puruṣa, Puruṣavara, Puruṣhotama, Puṣhkarākṣa, Puṣhkarekṣaṇa, q.v.

Rathacakrabhṛt, q.v.

Sādhya, Sahasraçirasa, Sahasraçirṣa, Sahasrākṣa, Sarvabhūtapitāmaha, Sarvabhūteçvara, Sarvadeveça, Sarvalokeçvara, Simha, Suraçreṣṭha, Suraganacreṣṭha, Suraguru, Surapati, Surārighna, Surāsura-guru, Suravarottama, Sureça, Svayambhū, q.v.

Tribhuvanaçreṣṭha, Tribhuvaneçvara, q.v.

Tridaçavarāvaraja ("the younger brother of Indra"): VIII, †1213 (*°opamam*).

Trilokeça, Trilokeçvara, Trivartman, Trivikrama, Trivikramagati, q.v.

Upendra, Urukrama, q.v.

Vaikunṭha, Vāmana, Varada, Varāha, Vārāha, Varenya, q.v.

Vāsavānantaraja ("born immediately after Indra"): VI, †2590 (i.e. Kṛṣṇa).

Vāsavānuja ("the younger brother of Indra"): V, 2947 (i.e. Kṛṣṇa), 4383 (do.); XII, 1562 (do.), 1712 (do.); XIII, 6984 (1000 names).

Vāsavāvaraja (do.): V, 3759.

Vibhu, Vibudhaçreṣṭha, Viçva, Viçvabhū, Viçvabhuj, Viçvagupta, Viçvakarman, Viçvakṛt, Viçvamūrti, Viçvapara, Viçvarūpa, Viçvarūpadhṛk, Viçvātman, Viçveça, Viçveçvara, Virāj, Viriñca, Vikunṭha, Viṣvakṣena, q.v.

Yajñapati, Yogeçvara, Yogiça, Yogiçvara, Yogin, q.v.

are the following, alphabetically arranged: — *Abhipraya*, 7042; *Acala*, 7028; *Acintya*, 7038; *Acyuta*, 6960, 6984, 7008 (PCR. takes *Sanikarṣaṇo 'cyutah* as one name); *Açoka*, 6986; *Açrama*, 7040; *Açvattha*, 7037; *Abhūta*, 7044; *Adhāranilaya*, 7051; *Adhiṣṭhāna(m)*, 6984; *Adhokṣaja*, 6993; *Adhṛta*, 7039; *Adideva*, 6985, 7001; *Aditya*, 6954, 7009; *Adṛçya*, 6982; *Agrāhya*, 6956; *Agraja*, 7044; *Agrat*, 6973; *Ahar*, 6959, 6974; *Aja*, 6960, 6971, 7005; *Akrāra*, 7047; *Akṣara(h)*, 6951; *Akṣara(m)*, 7000; *Akṣobhya*, 7035, 7056; *Amānin*, 7029; *Amaraprabhu*, 6955; *Ambhonidhi*, 7004; *Amegātman*, 6960, 6968; *Amitāçana*, 6989; *Amitavikrama*, 7004, 7017; *Amogha*, 6961, 6966; *Amṛta*, 6962; *Amṛtāça*, 7036; *Amṛtānçadbhava*, 6980; *Amṛtapa*, 7003; *Amṛtavapus*, 7036; *Amṛtyu*, 6971; *Amārti*, 7038; *Amartimat*, 7026; *Anādi*, 7050; *Anādinidhana*, 6954; *Anagha*, 6965, 7038; *Anala*, 6981, 7025; *Anāmaya*, 7022; *Ananda*, 7005; *Ananta*, 7019 (PCR. takes *vīro 'nantaḥ* as one name), 7044; *Anantaçṛt*, 7049; *Anantajit*, 6982; *Anantarūpa*, 7049; *Anantātman*, 7004; *Anartha*, 6995; *Anakamārti*, 7026; *Aniça*, 7016; *Anila*, 6974, 7036; *Animiṣa*, 6972; *Anirdeçyavapus*, 6968, 7019; *Aniruddha*, 6969, 7017; *Anirvinṇa*, 6996, 7044; *Anivartin* (C. *Aniro*), 7013; *Anna(m)*, 7054; *Annāda*, 7054; *Antaka*, 7004; *Anu*, 7039; *Anukūla*, 6986; *Anuttama*, 6958; *Apām* *nidhi(h)*, 6984; *Aparājita*, 7025, 7041; *Apramatta*, 6984; *Aprameya*, 6955; *Aprameyātman*, 6976; *Apratirakṣa*, 7017; *Araudra*, 7046; *Aravindākṣa*, 6987; *Arciṣmat*, 7017; *Areita*, 7017; *Arha*, 7042; *Arka*, 7034; *Artha*, 6995; *Asaṅkhyeya*, 6976; *Asat* (neutr.), 7000; *Atindra*, 6966; *Atindriya*, 6967; *Āmayoni*, 7055; *Āmavat*, 6958; *Ānula*, 6988; *Aushadha(m)*, 6980; *Āvartana*, 6974; *Avijñātṛ*, 7000; *Avyakta(h)*, 7026; *Avyaktarūpa*, 6982; *Avyanga*, 6963; *Avyaya(h)*, 6951, 6953, 7045; *Avyonija*, 7010; *Babhru*, 6962; *Bahuciras*, 6962; *Bhagahan*, 7009; *Bhagavat*, 7009; *Bhaktavatsala*, 7027; *Bhānu*, 6963, 6980; *Bhārabhṛt*, 7040; *Bhartṛ*, 6953; *Bhāskaradyuti*, 6979; *Bhāva*, 6950; *Bhāvana*, 6953; *Bhāyāpaha*, 7049; *Bhāyakṛt*, 7038; *Bhāyanāçana*, 7038; *Bheṣaja(m)*, 7011; *Bhīma*, 6988, 7050; *Bhīmaparā-krama*, 7050; *Bhīṣaj*, 7011; *Bhujana(m)*, 6965, (PCR. takes *bhojanam bhoktā* as one name); *Bhoktṛ*, 6965 (v. *Bhojana(m)*), 7002, 7014; *Bhrājishṇu*, 6965; *Bha*, 6996, 7050 (PCR. takes *bhūr bhuvaḥ* as one name), 7053 (PCR. takes *bhūr bhuvaḥ* as one name); *Bhāçaya*, 7016; *Bhāgarbha*, 6957; *Bhujagottama*, 6970; *Bhūridakṣiṇa*, 7002; *Bhūṣaṇa*, 7016; *Bhūtabhāvana*, 6950; *Bhūtabhavyabhavannātha*, 6981; *Bhūtabhavyabhavatprabhu*, 6950; *Bhūtabhṛt*, 6950; *Bhūtaḍi*, 6953; *Bhūtakṛt*, 6950; *Bhūlamaheçvara*, 7001; *Bhūlātman*, 6950; *Bhūtāvāsa*, 7025; *Bhūti*, 7016; *Bhūva*, 7050, 7053 (cf. *Bhū*); *Bija(m)* *avyaya(m)*, 6995; *Brahmajña*, 7020; *Brahmakṛt*, 7020; *Brahmán*, 7020; *Brāhmaṇ*, 7020; *Brāhmaṇa*, 7020; *Brāhmaṇapriya*, 7020; *Brahmaṇya*, 7020; *Brahmaṇi*, 7020; *Brahmaivardhana*, 7020; *Brahmin*, 7020; *Brhadbhānu*, 6985; *Brhadrūpa*, 6978; *Brhat* (neutr.), 7039; *Cakragadadhara*, 7007; *Cakrin*, 7046, 7056; *Cala*, 7028; *Candanaṅgadin*, 7028; *Candrançu*, 6979; *Cāṇarāndhranishādana*, 7037; *Caturasra*, 7049; *Caturātman*, 6964, 7031; *Caturbāhu*, 7031; *Caturbhāva*, 7031; *Caturbhūja*, 6964; *Caturdamahīra*, 6964; *Caturgati*, 7031; *Caturmūrti*, 7031; *Caturśadawid*, 7031; *Caturvyāha*, 6964, 7031; *Chinnasaṅçaya*, 7015; *Çabdasaha*, 7046; *Çabdatiga*, 7046; *Çaçabindu*, 6980; *Çaçvata*, 6956, 6962, 7016 (PCR. takes *çaçvataḥ ethiraḥ* as one name); *Çaktimatām çreṣṭha(h)*, 6992; *Çama*, 7011; *Çambhu*, 6954; *Çaṅkhabhṛt*, 7056; *Çanta*, 7011, 7048;

Çanti, 7011 (PCR. takes *nishkāpāntiḥ parāyaṇam* as one name); *Çantida*, 7012; *Çarabha*, 6988; *Çarapa(m)*, 6959; *Çartrabhṛt*, 6987; *Çartrabhātabhṛt*, 7002; *Çarman* (neutr.), 6959; *Çarṅgadhanvan*, 7056; *Çarva*, 6953; *Çarvarikara*, 7046; *Çastr*, 6971; *Çalan.ūrti*, 7026; *Çālanama*, 7026; *Çālananda*, 7015; *Çālaravīta*, 6986; *Çatrughna*, 6993; *Çatrujit*, 7037; *Çatratāpana*, 7037; *Çauri*, 6986, 7018; *Çiçira*, 7046; *Çikhāṇḍin*, 6983; *Çipivishṭa*, 6978; *Çishṭakṛt*, 6976; *Çishṭeṣṭa*, 6983; *Çira*, 6953, 7013; *Çokanāçana*, 7016; *Çramana*, 7041; *Çreahṭha*, 6957 (PCR. takes *çreahṭhaḥ prajā-patiḥ* as one name); *Çreyas* (neutr.), 7014; *Çriçā*, 7014; *Çrida*, 7014; *Çridhara*, 7014; *Çriçarbha*, 6990; *Çrikāra*, 7014; *Çrīmat*, 6952, 6968, 6973 (PCR. seems to take *çrīmān nyāyaḥ* as one name), 7014; *Çrīmatām cara(h)*, 7013; *Çrīnidhi*, 7014; *Çrīnīdāsa*, 6969, 7014; *Çrīpati*, 7013; *Çrīçāsa*, 7013; *Çrīçatsavaksha*, 7013; *Çrīvidhārana*, 7014; *Çrutisāgara*, 6977; *Çrṅgin*, 7034; *Çubhāṅga*, 7012, 7033; *Çubhekhana*, 6991; *Çuci*, 6966, 6976; *Çucisaras*, 6962; *Çanya*, 7028; *Çāra*, 6986; *Çārajaneçvara*, 7018; *Çārasena*, 7024; *Daçārha*, 7003; *Daivakīnandana*, v. Devukīnandana; *Daksha*, 6994, 7047; *Dakshīna*, 7047; *Dama*, 7041; *Damana*, 6970; *Damayitṛ*, 7041; *Dāmodara*, 6989; *Daṇḍa*, 7041; *Darpada*, 7025; *Darpahan*, 7025; *Dāruṇa*, 7010; *Deva*, 6990; *Devabhṛt*, 7001 (PCR. takes *devabhṛd guruh* as one name); *Devakīnandana* (C. by error *Dai*°), 7055; *Dveçā*, 7001; *Dhāman* (neutr.), 6956 (PCR. takes *trikakud dhāma* as one name), 6972; *Dhanāñjaya*, 7019; *Dhaneçvara*, 6999; *Dhanurdhara*, 7041; *Dhanurveda*, 7041; *Dhanvin*, 6958; *Dharma*, 7029; *Dharādharma*, 7029; *Dharañdhara*, 6974; *Dharma*, 6992; *Dharmādhyaksha*, 6964; *Dharmagup*, 7000; *Dharmakṛt*, 7000; *Dharmaviduttama*, 6992; *Dharmayāpa*, 6996; *Dharmin*, 7000; *Dhātṛ*, 6954, 7051; *Dhātūr uttamah*, 6954 (PCR. translates "superior to Brūhmān"); *Dhruva*, 6955, 6991; *Dhṛtāçia*, 7028; *Dhṛtātman*, 6966; *Dhārya*, 6985; *Diçah* (pl.), 7049; *Dīptamārti*, 7025; *Divaspr*, 7010; *Dravīṇapada*, 7010; *Dṛgha*, 7008; *Dṛpta*, 7025; *Duḥsvapna-nāçana*, 7048; *Durādharsha*, 6958; *Durārihan*, 7032; *Duratikrama*, 7032; *Durārāsa*, 7032; *Durdhara*, 6978, 7025; *Durga*, 7032; *Durgama*, 7032; *Durjaya*, 7032; *Durlabha*, 7032; *Durmarsha*, 6971; *Dushkṛtihan*, 7048; *Dyutidhara*, 6979 (PCR. takes *ojas tejo dyutidharah* as one word), 7030; *Eka*, 7027; *Ekapad*, 7031; *Ekātman*, 7052; *Gabhañtinemi*, 7001; *Gabhīra*, 7007; *Gabhīrātman*, 7049; *Gadādharma*, 7056; *Gadāgraja*, 7030; *Gahana*, 6990, 7007; *Ganeçvara*, 7015 (PCR. takes *jyotir ganeçvarah* as one word); *Garuḍa-dhvaja*, 6987; *Galizattama*, 7009; *Gohita*, 7012; *Gopati*, 7002, 7012; *Goptṛ*, 7002; 7012; *Govidūm pati(h)*, 6969; *Gorinda*, 6969, 7007; *Grāmañi*, 6973; *Guha*, 6990; *Guhya*, 7007; *Gunabhṛt*, 7039; *Gupta*, 7007; *Guru*, 6972, 7001 (v. *Devabhṛt*); *Gurutama*, 6972; *Halāyudha*, 7009; *Haṃsa*, 6970; *Hari*, 6988 (PCR. takes *havir hariḥ* as one word), 7018; *Hāvis* (neutr.), 6988 (v. *Hari*), 7023; *Homāṅga*, 7028; *Hetu*, 6989; *Hiranyagarbha*, 6957, 6993; *Hiranyanabha*, 6970; *Hṛshīkoçā*, 6955; *Hutabhuj*, 7043, 7044; *Īçāna*, 6957; *Īçvara*, 6953, 6958; *Īçvareçvara*, 7035 (PCR. takes *sarva-odg īçvareçvarah* as one word); *Ijya*, 6997; *Indrakarman*, 7033; *Ishṭa*, 6983; *Jagadādīja*, 6965; *Jagannātha*, 6947; *Jagataḥ oṣu(h)*, 6980; *Jahnu*, 6975; *Jaganmādi*, 7050; *Janana*, 7050; *Janārdana*, 6963; *Janeçvara*, 6986; *Janmamṛtyujarātiga*, 7052; *Jaya*, 7003; *Jayanta*, 7034; *Jayin*, 7034; *Jetr*, 6965; *Jita*, 7008; *Jitakrodha*, 6998; *Jitamanyu*, 7049; *Jitāmītra*, 7005; *Jiva*, 7004; *Jivana*, 7048; *Jñānaganya*, 7002; *Jñāna(m) uttama(m)*, 6997; *Jyeshṭha*, 6957; *Jyoti* (neutr.),

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Sukhada, 6998, 7044; *Sūksma*, 6998; *Sulabha*, 7037; *Sulocana*, 7034; *Sumedhas*, 7029; *Sumukha*, 6998; *Sunda*, 7034; *Sundara*, 7034; *Suparna*, 6970, 7040; *Supravāda*, 6975; *Surādhyakṣa*, 6964; *Surānanda*, 6969; *Surārhan*, 6971; *Sureṣa*, 6959; *Sureṣvara*, 6980; *Suruci*, 7043; *Sūrya*, 7043; *Sushena*, 7007; *Sutantū*, 7033; *Sutapas*, 6970; *Surarābindu*, 7035; *Suvarṇavāṇa*, 7028; *Suvira*, 7050; *Suvrata*, 6998, 7037; *Suyāmuna*, 7024; *Srābhāya*, 7006; *Sradhṛta*, 7037; *Srākṣa*, 7015; *Sraṅga*, 7015; *Sraṅga*, 7008; *Svāpana*, 6999; *Svar*, 7053 (v. *Bhā*); *Srasti*, 7045; *Svastibhuj*, 7045; *Svastida*, 7045; *Svastidakṣiṇa*, 7045; *Svastikṛt*, 7045; *Sṛāya*, 7039; *Sraraṣa*, 6999; *Svayambha*, 6954; *Svayañjāta*, 7055; *Tad*, 7027 (PCR. takes *gat tat as one name*); *Tantuvardhana*, 7033; *Tāra*, 6986, 7053; *Tārāṇa*, 6986; *Taru*, 7053; *Tattva(m)*, 7052 (PCR. seems to take *tatteṣā tattvavid* as one name); *Tattvavid*, 7062 (v. *Tattva(m)*); *Tejas* (neutr.), 6979 (v. *Dyutidhara*), 7030; *Tīrthakara*, 7023; *Tridācādhyaṅkṣa*, 7006; *Trikakud*, 6956 (v. *Dhāman*); *Trilokadhṛk*, 7029; *Trilokātman*, 7018; *Trilokeṣa*, 7018; *Tripada*, 7006; *Tridāman*, 7011; *Trivikrama*, 7005; *Tuṣṭha*, 6991; *Tuṣṭṛ*, 6955; *Udarādhi*, 6972; *Udbhava*, 6990, 7034; *Udīra*, 7016; *Udumbara*, 7037; *Ugra*, 6994; *Upondra*, 6966; *Urdhva*, 7051; *Uṛjita*, 6966; *Uṛjitaśāna*, 7046; *Uttara*, 7002; *Uttārāṇa*, 7048; *Vācaspati*, 6972, 7010; *Vāgmin*, 6978; *Vahni*, 6974; *Vaidya*, 6967; *Vaikhāna*, 7055; *Vaikunṭha*, 6993; *Vājasana*, 7034; *Vāmana*, 6966; *Vaṁṣavarādhana*, 7039; *Vanamālin*, 7009; *Vārāṅga*, 7028; *Varada*, 6985; *Varāroha*, 6962; *Varahamāna*, 6977; *Vardhana*, 6977; *Varuṇa*, 7008; *Vārūṇa*, 7008; *Vāsavānuja*, 6984; *Vaṣaṭkāra*, 6950; *Vasu*, 6961, 6978, 7023; *Vasuda*, 6978; *Vāudera*, 6985, 7023, 7025, 7061, 7066, 7067; *Vasumanas*, 6961, 7023; *Vasuprada*, 7023; *Vasuretas*, 7023; *Vatsala*, 6999; *Vatsara*, 6999; *Valin*, 6999; *Vāyu*, 6993; *Vāyuvādhana*, 6985, 7040; *Veda*, 6963; *Vedaṅga*, 6963; *Vedavid*, 6963; *Vedhas* (so B., M^o C.), 7008; *Vedya*, 6967; *Vegavat*, 6989; *Vibhu*, 6975, 7043; *Viśiṣṭha*, 6976, 6983; *Viśodhana*, 7017; *Viśoka*, 7018; *Viśrama*, 6994; *Viśrutātman*, 6971; *Viśuddhātman*, 7017; *Viśva(m)*, 6950; *Viśvabāhu*, 6983; *Viśvabhuj*, 6975; *Viśvadakṣiṇa*, 6994; *Viśvaṅṛ*, 6975; *Viśvakarman*, 6955; *Viśvāmūrti*, 7026; *Viśvaretas*, 6959; *Viśvātman*, 6973; *Viśvayoni*, 6962, 6965; *Vidārāna*, 6998; *Vidhātṛ*, 6954, 7000; *Vidheyātman*, 7015; *Vidiṣaḥ* (pl.), 7049; *Vidvattama*, 7047; *Vihāyasaṅgati*, 7043; *Vijaya*, 6965, 7003; *Vijitātman*, 7015; *Vikarṭṛ*, 6990; *Vikrama*, 6958; *Vikramin*, 6958, 7046; *Vikṣara*, 6989; *Vimuktātman*, 6997; *Vinayitṛ*, 7004; *Vira*, 6992, 7018, 7019 (v. *Ananta*); *Virabāhu*, 6998; *Virahan*, 6967, 7028, 7048; *Viraja*, 6992 (v. *Mārga*); *Virāma*, 6992; *Virocana*, 7043; *Viśama*, 7028; *Viśnu*, 6950, 6977, 7019; *Viśvakṣena*, 6963; *Viśdra*, 6995; *Vitabhaya*, 7047; *Vivikta*, 6977; *Vṛddhātman*, 6987; *Vṛkha*, 7008; *Vṛsha*, 6983, 7030; *Vṛshabha*, 6977; *Vṛshabhākṣa*, 7012; *Vṛshāhin*, 6977; *Vṛshakapi*, 6960; *Vṛshakarmaṇ*, 6961; *Vṛshakṛti*, 6961; *Vṛshapārvan*, 6977; *Vṛshapriya*, 7012; *Vṛshodara*, 6977; *Vyādiṣaḥ* (pl.), 7049; *Vyagra*, 7030; *Vyāla*, 6959; *Vyāpin*, 6999; *Vyāpta*, 6993; *Vyāsa*, 7010; *Vyavastāya*, 6991; *Vyavasthāna*, 6991; *Yad*, 7027 (v. *Tad*); *Yaduṣṛeṣṭha*, 7024; *Yajña*, 6997, 7053; *Yajñabhṛt*, 7054; *Yajñabhuj*, 7054; *Yajñaguhya(m)*, 7054; *Yajñakṛt*, 7054; *Yajñāṅga*, 7053; *Yajñāntakṛt*, 7054; *Yajñapati*, 7053; *Yajñasādhana*, 7054; *Yajñasādhana*, 7053; *Yajñin*, 7054; *Yajnan*, 7053; *Yama*, 6966, 7041; *Yoga*, 6952; *Yogavidān* not; 6952; *Yogin*, 7040; *Yogīṣa*, 7040; *Yugādihṛt*, 6982; *Yugācāra*, 6982.

Vishṇu¹, name of a fire. § 493 (Āṅgīrasa): III, 221, 14188 (*agniḥ*). Cf. Āṅgīras².

Vishṇu² = Sūrya (the Sun): III, 145, 190.—Do.⁴ = Īva (1000 names¹⁻³).

Vishṇudharman, a Suparna, son of Garuḍa. § 564 (Mātalyop.): V, 101β, 3598.

Vishṇuloka ("the world of Vishṇu"). § 358 (Tīrthayātrāp.): III, 82, 5019.—§ 362 (do.): III, 83, 5081.—§ 364 (do.): III, 83, 6074.—§ 368 (do.): III, 83, 7043.—§ 370 (do.): III, 84, 8089, 8100, 8103, 8117.—§ 795a (Mahābhārata): XVIII, 6, 261.

Vishṇupada ("Vishṇu's footprint"), name of several places. § 364 (Tīrthayātrāp.): III, 83, 6073 (a tīrtha).—§ 410 (Plakṣhāvataranag.): III, 130, 10543 (°m nāma . . . tīrtham uttamam).—§ 565 (Gālavacarita): V, 111, 3841 (°m nāma kramatā Vishṇuṁ kṛtam, in the north).—§ 596 (Pratijñāp.): VII, 80, 2855 (in the north, visited by Kṛṣṇa and Arjuna on their way to Īva's abode).—§ 632b (Shoḍaṇārāj., cf. § 595, v. Paurava): XII, 29, 928 (a mountain, Aṅga performed sacrifices *Ṛṣe girau*).—§ 766 (Ānuṣāsanik.): XIII, 126, †6043 (? "firmament," PCR.).

Vishṇupadī = Gaṅgā: XIII, †1851 (*Jāhnavī*).

Vishṇuparvan, a section of Harivamṣa. § 10 (Parvasaṅgr.): I, 2, 357.

Vishṇuprasādita = Īva (1000 names²).

Vishṇuṣaṅga = Kalki: III, 13101 (*Kalki Ṛṣe nāma*).

Viṣṭaraṇṇava = Kṛṣṇa: XII, 1370; XIV, 355.

Vishvagaṇva¹ (C. *Viṣṇu*), one or more ancient kings. § 6 (Anukram.): I, 1a, 225 (in Sañjaya's enumeration).—§ 475 (Dhundhumārop.): III, 202, 13517 (king of Ayodhyā, son of Pṛthu and father of Adri).—§ 746 (Ānuṣāsanik.): XIII, 76a, †3689.—§ 761 (do.): XIII, 115, 5662 (only B., C. has *Viṣṇuṣaṅga*).

Vishvagaṇva² (C. *Viṣṇu*), a king in the time of Yudhiṣṭhira. § 279 (Arjuna): II, 27, 1023 (*Paurava*, in the north, vanquished by Arjuna on his digvijaya).

Vishvaksena¹ (C. *Viṣṇu*), a rshi. § 266 (Çakraṣabhāv.): II, 7, 300 (in the palace of Indra).

Vishvaksena² (C. often *Viṣṇu*) = Kṛṣṇa (Vishṇu): V, 3010; VI, †2944 (i.e. Nārāyaṇa (Vishṇu), C. has *Viṣṇu*), 5599 (C. *Viṣṇu*); VII, 194 (°-*Dharmajayau*), 333 (C. has *Viṣṇu*), 3053 (do.), 8802 (°-*Dharmajayau*), 8803 (do.); VIII, 1096; XII, 12846 (i.e. Nārāyaṇa, C. has *Viṣṇu*), 13467 (*Hariḥ*, C. *Viṣṇu*); XIII, 6963 (Vishṇu's 1000 names), †7383, †7385, †7386, †7396, †7398.

Vishvaksena³ (C. *Viṣṇu*), an ancient king. § 761 (Ānuṣāsanik.): XIII, 115γ, 5662 (among the kings who abstained from meat during the month of Kārttika, B. has *Vishvagaṇva*).

Vishvaksena⁴ (C. *Viṣṇu*) = Mahāpuruṣa (Mahāpuruṣastava).—Do.⁵ = Īva (1000 names³).

Viṣṭara, an ancient king (an Asura?). § 673b (Bali-Vāsavaṣṭv.): XII, 227a, 8265 (among the ancient rulers of the earth, B. has *Viṣṭara*).

Viṣṭara = Īva (1000 names³).

Viṣṭara¹ = Īva (1000 names³).—Do.² = Vishṇu (1000 names).

Vitabhaya = Vishṇu (1000 names).

Vitabhūta, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Vitahavya, a king (= Haihaya¹). § 736 (Ānuṣāsanik.): XIII, 30, 1942 (*nrpatīḥ . . . vipratāṃ gataḥ*).—§ 736b

(*Vitahavyop.*): XIII, 30, 1944 (*vajrasāhir durlabham prāpto brāhmaṇyam*), 1950 (°*dayādaiḥ* = Vitahavya, pl.), 1983, 1984, 1989 (vanquished by the Kāci king Pratardana), 1997 (became a brahman, father of Gṛtsamada), 2005 (*vipratām agamat*).

Vitahavya, pl. (°*āḥ*), a tribe (people) or family ("the sons or descendants of Vitahavya"). § 736b (Vitatavyop.): XIII, 30, 1953 (= *Haihayāḥ*, v. 1951), 1968 (°*sahasrāṇi*), 1977 (°*andam purīm*).—§ 739 (Ānuṣāsanik.): XIII, 34γ, 2126 (had been vanquished by Bharadvaja). Cf. Haihaya, pl.

[**Vitahavyopākhyāna(m)**] ("the episode relating to Vitahavya"). § 736b (Ānuṣāsanik.). *Bṛhatkṛmā* said: While *Manu*, in days of yore, was righteously ruling his subjects, he obtained a righteous son *Çaryāti*, in whose race were born *Vata's* sons, the kings *Haihaya* and *Talajāṅgha*. *Haihaya* (or *Vitahavya*) had 10 wives and 100 heroic sons, who all studied the *Vedas* and *Dhanurveda*. In *Kāci* was king *Haryaṇva*, the grandfather of *Divodāsa*. The sons of king *Haihaya* (*Vitahavya-dayādaiḥ*) invaded *Kāci* and slew king *Haryaṇva* in a battle between the *Gaṅgā* and the *Yamunā*, and then went back to their own delightful city in the *Vata*-country. Meanwhile *Haryaṇva's* son *Sudeva* was installed as *Kāci*-king. The 100 sons of *Vitahavya* once more came and defeated him in battle, and then returned to their own city. After this, *Sudeva's* son *Divodāsa* became installed as *Kāci*-king; at the command of *Indra* he built the city of *Vārāṇasī* between the *Gaṅgā* and the southern bank of the *Gomati*. The *Haihayas* again attacked *Divodāsa*; he fought for 1,000 days, lost his army, left his capital, and fled away to the retreat of *Bharadvāja*, who was his priest, and performed a sacrifice, in consequence of which *Pratardana* was born to him. On the same day when *Pratardana* was born, he grew as great as a boy of 13 years, and mastered the *Vedas* and *Dhanurveda*, *Bharadvāja* (aided by *Yoga*) having entered into the prince and caused all the energy of the universe to enter his body (he was praised by sages and D-r., etc.; description). *Divodāsa* installed *Pratardana* as *yuvarāja* and ordered him to march against the sons of *Vitahavya*. *Pratardana* speedily crossed the *Gaṅgā* and proceeded against the city of the *Vitahavyas* and slew them all. King *Vitahavya* fled away to the retreat of *Bhṛgu*. *Pratardana* followed in his footsteps and ordered *Bhṛgu* to surrender king *Vitahavya*. *Bhṛgu* said: "there is no *kṣatriya* in this retreat; they who are here are all brahmanas." *Pratardana* returned home, and *Vitahavya* became a Br-ṛ. in consequence of *Bhṛgu's* statement. *Vitahavya* > *Gṛtsamada* (V-ṛ., resembling *Indra* and, therefore, once afflicted by *Dai.*; alleged quotation from the *Rgveda*) > *Sutejas* > *Varcas* > *Vihavya* > *Vitatyā* > *Satyā* > *Santa* > *R. Çravas* > *Tamas* > *Prakāśa* > *Vāgindra* > *Pramati* (B. °*mi*) > (mastering the *Vedas* and *Vedāṅgas*) > *Ruru* (begotten upon *Aps. Ghṛtācī*) > *Çunaka* (begotten upon *Pramadvara*) > *Çaunaka* (XIII, 30).

Vitahotra, pl., v. *Vitihotra*, pl.

Vitarka, son of the elder Dhṛtarāṣṭra. § 154 (Pūruṣamṣ.): I, 94, 3747.

Vitastā, a river. § 268 (Varuṇasabhāv.): II, 9, 372 (present in the palace of Varuṇa).—§ 358 (Tīrthayātrāp.): III, 82, 5031, 5032 (*bhavanam Takṣhakaṣya . . . Ṛṣakhyam*).—§ 410 (Plakṣhāvataranag.): III, 130, 10555.—§ 459 (Mārkaṇḍeyas.): III, 188a, 12910 (seen in the stomach of Nārāyaṇa).—§ 565 (Gālavacarita): V, 119, 4009 (only B.).—§ 574 (Jumbūkh.): VI, 9λ, 324.—§ 607 (Karpap.): VIII, 44θ, 2055.—§ 733b (Çandrabhāgā): XIII, 25, 1694

(*armimalintā*). — § 768b (Umā-Mahēṣvarasamv.): XIII, 148b, 6764. — § 775 (Ānuṣāsanik.): XIII, 166a, 7651.

Vitatya, a brahman, son of Vihavya. § 736b (Vīṭahavyop.): XIII, 30, 2001 (father of Satya).

Viti, name of a fire. § 493 (Āṅgirasu): III, 221, 14201.

Vitihotra, an ancient king ("the king of the Vitihotra's"). § 6 (Anukram.): I, 1a, 226 (in Sañjaya's enumeration).

Vitihotra, pl. (°aḥ), a people. § 595 (Shoḍaṣarāj., v. Rāma Jāmadagnya): VII, 70b, 2436 (slain by Rāma Jāmadagnya, C. has by error *Vita*°).

Vittadā, a matr. § 616u (Skanda): IX, 40e, 2646.

Vittagoptṛ, **Vittānām patih**, **Vittapatī**, **Vitteṇa** = Kubera, q.v.

Vitula, a Sauvira prince. § 211 (Sambhavad.): I, 139, 5536 (*Sauviraḥ*, vanquished by Arjuna, only C., B. has *Vipulaḥ*).

Vivaha, name of a wind. § 714f (Çukakṛtya): The fifth wind is fraught with great force and speed, and is dry, and uproots and breaks down the trees. It causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of *V*: XII, 329, 12409.

Vivardhana, a king. § 264 (Sabhākriyāp.): II, 4b, 116 (waited upon Yudhiṣṭhira).

***Vivasvat** ("the brilliant one"), one of the Ādityas, identical with Sūrya (sometimes a mere designation of the sun, e.g. V, 2928; VI, 5743; VIII, †4072). § 3 (Anukramanik.): I, 1, 43 (*putra* (so B., *purā* C.) *V°taḥ*, v. Ācāvaha). — § 15 (Upamanyu), I, 3, †723 (*asitam V°taḥ*). — § 88 (Āmçāvat.): I, 65, 2523 (the eighth of the Ādityas). — § 139 (Manu Vaiasvata): I, 75, 3136 (Kaçyapa begot *Ādityān* . . . *Indrādīn* . . . *V°ntam athapt*, father of Yama), [3137 (*Mārtaṇḍasya*, father of Manu [Vaiasvata] and Yama)]. — § 156 (Pūruvampç.): I, 95, †3760 (son of Āditi and father of Manu). — § 175 (Karnasambhava): I, 111, 4390 (i.e. Sūrya, father of Karna). — § 191 (Arjuna): I, 123, 4824 (the eighth of the Ādityas). — § 222 (Tapatyup.): I, 171, 6522 (*sutā V°to vai devasya Sāvitryavaraja*, i.e. Tapatī). — § 173, 6602, 6604 (i.e. Sūrya, father of Tapatī). — § 310 (Āraṇyakap.): III, 3, 148 (Sūrya's 108 names). — § 310b (Sūrya): III, 3, 191 (= Sūrya). — § 310 (Āraṇyakap.): III, 3, (201), (do.). — § 377 (Dharmayātrithak.): III, 87, 8303 (*çāmitrañ ca V°taḥ*, in the east). — § 457 (Vaiasvatop.): III, 187, 12747 (father of Manu [Vaiasvata]). — § 545 (Putivratāmahātmyup.): III, 294, 16672 (*iva*); 297, †16788 (*°tas tevaṃ tanayaḥ*, sc. Yama). — § 548 (Āraṇyap.): III, 316, 17466 (*h*: living in concealment everywhere in the earth, *V*. at last burnt up his foes). — § 565 (Gālavacarita): V, 109, 3779 (gave the southern region as dākeṣiṇā to his guru). — § 576 (Bhagavadgītāp.): VI, 28, 994 (Kṛṣṇa declared the system of Yoga to *V*, and *V*. again to Manu), 997 (*janma V°taḥ*). — § 608 (Karnap.): VIII, 65, 3304 (*°an Açrindā iva*, sc. *abhyānandāt*); 94, †4923 (*bhagadān*). — § 616u (Skanda): IX, 45γ, 2507. — § 665 (Mokashadh.): XII, 208b, 7581 (the eighth of the Ādityas), [7583 (*Mārtaṇḍasya*, do.; father of the Açvins)]. — § 717b (Nārāyaṇīya): XII, 335a, 12686 (among the twenty-one Prajāpatīs); 341r, 13114 (identified with Viṣṇu); 343, X, †13219 (*°to dvitīyajanmany aṇḍasamjñitasya*; *Mārtaṇḍo V°an Çraddhadevaḥ*, son of Āditi and born from an egg); 349, VII, 13597 (obtained the religion of Nārāyaṇa from Āditya and communicated it to Maru). — § 718b (Uñcha-vṛtṭyup.): XII, 360, 13646 (i.e. Sūrya); 363, 13900,

13914 (do.). — § 746 (Ānuṣāsanik.): XIII, 82v, 3857. — [§ 770 (do.): XIII, 161, 7096 (*Mārtaṇḍasya*, father of the Açvins who came out of the nostrils of his wife Sañjñā)].

Cf. the following synonym:—

***Mārtaṇḍa**: I, 3137 (father of Manu); III, 192, 1675 (*dvitīya iva M°o yugānte*); XII, 7583 (*Açvinau* . . . *M°syāt-majau*), †13219 (*V°*, etymology (?)); XIII, 7096 (*°syāt-majau* . . . *Açvinau*).

Vivasvat° a Daitya. § 564 (Mātaliyop.): V, 105, 3685 (had been slain by Guruḍa).

Vivasvat°, a Viçradeva. § 749 (Ānuṣāsanik.): XIII, 91γ, 4356.

Vivasvat° = Çiva (1000 names°).

Vivikta = Viṣṇu (1000 names°).

Vivimçā°, son of Dhṛtarāṣṭra. § 609 (Çalyap.): IX, 2ç, 105 (only B., = Vivimçati°, had been slain).

Vivimçā°, a prince, son of Viṃçā. § 778b (Sampvartta-Maruttiya): XIV, 4, 68, 69 (father of fifteen sons, Khaninētra, etc.).

Vivimçati, a son of Dhṛtarāṣṭra. § 83 (Ādivamçāvatāraṇa): I, 63a, 2447 (a mahāratha). — § 130 (Āmçāvat.): I, 67, 2729. — § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4543. — § 232 (Svayamvarap.): I, 186, 698 (came to the svayamvara of Draupadī). — § 298 (Dyūtap.): II, 58, †2004. — § 512 (Ghoshayātrāp.): III, 242, 14920 (made prisoner by the Gandharvas). — § 552 (Goharaṇap.): IV, 35a, 1151; 38, 1243; 61, 1988 (attacked Arjuna, 1994; 63, 2021 (attacked Arjuna); 65, †2096; 66, †2109. — § 556 (Sañjaya-yānap.): V, 27, †791. — § 561 (Yānasandhip.): V, 47a, 1799; 55v, 2207; 66a, 2502. — § 562 (Bhagavadgītāp.): V, 94, 3377; 95v, 3402. — § 567 (do.): V, 124b, 4188. — § 571 (Ulūkādūtāgamanap.): V, 160, 5528 (*°mahorogap*, sc. *purushodadhiṃ*); 161, 5573 (*°jāśāḍkulam*, sc. *purushodadhiṃ*). — § 576 (Bhagavadgītāp.): VI, 17, 657; 18b, 686. — § 578 (Bhishmavadhap.): VI, 44a, 1653; 47γ, 1809; 48e, 1926. — § 581 (do.): VI, 60b, †2672; 62ç, 2731, 2742. — § 584 (do.): VI, 81a, 3534. — § 585 (do.): VI, 87, 3849; 92ç, 4119, 4133; 94w, 4194; 98vv, 4489. — § 587 (do.): VI, 117σ, 5495, 5497. — § 589 (Dronābhishekap.): VII, 7b, 181. — § 590 (do.): VII, 14, 521, 522 (fought with Bhīmasena). — § 592 (Sampçaptakavadhap.): VII, 25, 1088, 1089 (fought with Sutasoma). — § 593 (Abhimanyuvadhap.): VII, 37a, 1601, (κ), 1609. — § 596 (Pratiçjñāp.): VII, 74b, 2627. — § 598 (Jayadrathavadhap.): VII, 85a, 3020. — § 599 (do.): VII, 95ç, 3525; 96e, 3572; 120δδ, 4767; 127vv, 5176. — § 600 (Ghaṭotkacavadhap.): VII, 158ψ, 7031. — § 604 (Karnap.): VIII, 5ç, 96 (had been slain). — § 619 (Strivilāp.): XI, 19δ, 560, 561, 563 (lamented for as slain).

Vivimçu, a Kuru warrior. § 605 (Karnap.): VIII, 25, 1009.

Vivindhya, a Dānava, follower of Çālva. § 320 (Saubhavadhop.): III, 16, 680 (*Dānavaḥ*), 681, 685 (defeated and slain by Çārudeśhṇa). Cf. Dānava.

Vivitsu, a son of Dhṛtarāṣṭra. § 130 (Āmçāvat.): I, 67, 2731. — § 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4544. — § 581 (Bhishmavadhap.): VI, 64κ, 2838 (encountered Bhīmasena). — § 608 (Karnap.): VIII, 51δδ, 2446 (ee), 2461 (slain by Bhīmasena).

Vomavaktra (XIV, 197), v. Somavaktra.

Vrajana, son of Ajamidha. § 152 (Pūruvampç.): I, 94, 3722 (*°-Rāpinu*, sons of Ajamidha and Keçinī), 3724.

Vrajanātha = Kṛṣṇa: II, 2292.

Vratādhipa = Śiva (1000 names³).

Vratāvāsa = Mahāpuruṣa (Mahāpuruṣastava).

Vratavat = Śiva: X, 257.

Vrateṣa = Śiva: XIII, 612.

Vratin = Śiva: VIII, 1449.

vṛātya ("out-caste"), pl. and sg. V, 1229 (sg.); VII, 5965 (said of the Vṛshnis and Andhakas); VIII, 2038 (fem. pl.), 2045 (*hāhikeshu*), 2057 (*dāsamiyānām Bāhikānām*), 2069 (*dāsamiyānām*), 2090 (do.); XII, 10869 (pl. name of a certain mixed caste); XIII, 2621 (sg. do.).

Vṛihidraupika(m) ākhyāna(m). § 10 (Parvasaṅgr.): I, 2, 325 (i.e. Vṛihidraupikaparvan).—§ 11 (do.): I, 2, 472 (do.).

[**Vṛihidraupikaparvan(°va)**] ("on the droṇa of rice", the 45th of the minor parvas of Mhbhr.). § 519. Dwelling in the woods, the *Pāṇḍavas* spent eleven years in a miserable plight, *Yudhishtira* repenting of his act of gambling, and the others thinking of revenge. Once *Vyāsa* came to them and spoke to *Yudhishtira* about the meritoriousness of asceticism, saying that a wise man, knowing that life has its ups and downs, is neither filled with joy nor with grief, while foolish persons are reborn as beasts in after life; nothing in this world is more difficult to practise than charity, and therefore charity is superior to everything; even a small gift may be of great result in future life, provided that what is given away is properly acquired and, with a pure mind and in due time, bestowed on pious persons; but the bestowal of ill-gotten gains can never rescue the giver from evil (III, 259).—§ 520: *Mudgala* (q.v.).

Vṛddha = Śiva (1000 names¹).

Vṛddhaçarman, a prince. § 141 (*Purūravas*): I, 75, 3150 (son of *Āyus* and *Svarbhānuvi*).

Vṛddhagārgya ("old Gārgya"), a ṛshi. § 766 (*Ānuçāsanik*): XIII, 125, 5996 (questioned the *Pitṛs*). Cf. *Gārgya*.

Vṛddhakanyā ("old virgin"). § 615 (*Baladevatīrthayātrā*): IX, 51, †2978.—§ 615u (do.): The ṛshi *Kūṇi-Garga* by penances created a fair daughter from his mind and then went to heaven. She worshipped the *Pitṛs* and the gods with fasts and practised penances in that solitary forest not wishing to marry, as she did not see a husband worthy of her. When she could no longer move, she set her heart upon departing for the other world. *Nārada* told her that she had no regions of blessedness to obtain, not having cleansed herself by the rite of marriage. She then went to a concourse of ṛshis, and said that she would give half her penances to him who would accept her hand in marriage. *Gālava's* son, the ṛshi *Prakṛṣṇagavat*, accepted her hand on condition that he should live with her only one night. On that night she became a young lady of the finest complexion, etc., and *Gālava's* son became very happy. At morn she said: "he that will, with rapt attention, pass one night in this tīrtha after having gratified the gods with oblations of water, shall obtain the merit of the vow of *brahmacharya* for 58 years," and then she departed for heaven. He soon followed her, moved by sorrow: IX, 52, 3003.

Vṛddhakshatra¹, king of the *Sindhus* (*Saindhava*), father of *Jayadratha*. § 587 (*Bhīṣmavadhap*): VI, 115, 5362 (*Jayadratham* . . . *°vāya dāyādām*).—§ 590 (*Droṇābhīṣekap*): VII, 14, 561 (*°vāya dāyādām*, i.e. *Jayadratha*).—§ 599g (*Jayadrathavadhap*): *V*. was the father of the *Sindhu* king *Jayadratha*, at whose birth an incorporeal voice said that he would become one of the foremost of *kshatriyas*,

but in a battle some conspicuous *kshatriya* would cut off his head. The *Sindhu* king *V*. then summoned all his kinsmen and pronounced the curse, that he who would cause the head of *Jayadratha* to fall to the earth, the head of that man would crack into 100 pieces. Then he installed *Jayadratha* on the throne, and, repairing to the woods, devoted himself to ascetic austerities: VII, 146, 6258 (*Saindhavasya pitā*), 6266.—§ 599 (do.): VII, 146, 6269, 6277, 6280 (when *Arjuna* cut off the head of *Jayadratha*, Kṛṣṇa caused it to fall on the lap of *V*.; thence it fell on the earth, and according to the curse the head of *V*. broke to pieces); 148ppp, 6412 (*nīhataḥ . . . sahātmajah*). Cf. *Brhatkshatra*¹ (see additions), *Saindhava*, *Sindhupati*.—Do.², a *Paurava* prince: VII, 9330, 9400 (only B.), v. *Brhatkshatra*⁴ (see additions).

Vṛddhātman = *Vishṇu* (1000 names).

Vṛddhikā, pl. (°āḥ), a class of female ogres. § 504 (*Skandayuddha*): III, 231, 14529 (*striyo mānuṣhamāṃsāda °vā nāma nāmataḥ*, born in trees). Cf. the reading *Vṛkshaka*, Hopkins: *Epic Mythol.*, p. 229.

Vṛhaka, **Vṛhattvan**, names of *Gandharvas*. § 191b (*Arjuna*): I, 123, 4813 (B. *Brh°*).

Vṛjinivat, a prince. § 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6833 (son of *Kroṣṭṛ*), 6834 (father of *Rahadgu*).

Vṛka¹, a prince. § 232 (*Svayamvarap*): I, 186, 6990 (came to the *svayamvara* of *Draupadī*).

Vṛka², a *Pāṇḍava* warrior. § 592 (*Samçaptakavadhap*): VII, 21, 867 (*Pāñcalyaḥ*, only B., the verse missing in C.), 868, 870 (slain by *Droṇa*).

Vṛka³, a *Kuru* warrior. § 608 (*Karṇap*): VIII, 85p, †4307, †4321 (slain).

Vṛka⁴, an ancient king. § 761 (*Ānuçāsanik*): XIII, 115d, 5665 (among the kings who abstained from meat during the month of *Kārttika*).

Vṛka, pl. (°āḥ), a people. § 578 (*Bhīṣmavadhap*): VI, 51v, 2106 (B. *Çakaiḥ*, in *Duryodhana's* army).

Vṛkaratha, brother of *Karṇa*. § 600 (*Ghaṭotkakavadhap*): VII, 157, 6942 (*bhrātā Karṇasya*, pierced *Bhīmasena*).

Vṛkasthala, a village. § 556 (*Saṅjayayānap*): V, 31, 934 (among the five villages for which *Yudhishtira* asked *Duryodhana*).—§ 562 (*Bhagavadyanap*): V, 72b, 2595 (do.); 82ç, 2877 (do.); 84, 3012 (a station on *Kṛṣṇa's* way from *Upaplava* to *Hastinapura*); 85, 3037; 86, 3040; 89, 3102 (*°nirāsinaḥ*).

Vṛkodara = *Bhīma Pāṇḍava*, q.v.

Vṛkodara, pl. a class of demons. § 615u (*Skanda*): IX, 45, 2607 (*°nibhaḥ*, sc. some of the warriors of *Skanda*).

Vṛksha¹ = *Śiva* (1000 names¹⁻³).—Do.² = *Vishṇu* (1000 names).

vṛksha, pl. (°āḥ) ("trees", personif.): IX, 2518.

Vṛkshākāra, **Vṛkshakarnasthiti**, **Vṛkshaketu** = *Śiva* (1000 names³).

Vṛkshāṇām kandaḍaḥ = *Śiva* (1000 names¹).

Vṛkshāṇām pati(h) = *Śiva*: VII, 9526.

Vṛkshāraka (VII, 1872), v. *Vṛndāraka*.

Vṛkshavāsini, a *Yaksha*. § 269 (*Vaiçravaṇasabhāḥ*): II, 10, 399 (in the palace of *Kubera*; C. has by error *Vṛkshavāpaniketaç ca* instead of *°vāsy Aniketaç ca*, B.).

Vṛmhillā, v. *Brhmhitā*.

Vṛndāraka, a son of *Dhṛtarāṣṭra*. § 182 (*Dhṛtarāṣṭraputranāmak*): I, 117, 4547.—§ 593 (*Abhimanyuvadhap*): VII, 37ç, 1610 (attacked *Abhimanyu*); 47, 1872 (*Kurāṇām kṛtivaradhanap*, slain by *Abhimanyu*, C. has by error *Vṛkshārakam*).—§ 599 (*Jayadrathavadhap*): VII, 127vv,

5178 (among several sons of Dhṛtarāṣṭra who attacked Bhīmasena), (55), 5204 (*Kurāṇam kṛtivarāhanam*, slain by Bhīmasena).

Vṛsha¹ = Karna, q.v.

Vṛsha², a Kuru warrior. § 592 (*Samṣaptakavadhap.*): VII, 207, 804 (in Droṇa's gāruḍavyūha; B. has *Vṛshakrātho*, cf. Krātha³).

Vṛsha³, a warrior of Skanda. § 615u (*Skanda*): IX, 457, 2568.

Vṛsha⁴, an Asura(?). § 673b (*Bali-Vāsavaśamv.*): XII, 227a, 8263 (among the ancient rulers of the earth).

Vṛsha⁵ = Īva: II, 1642; XII, 10372 (1000 names¹); XIV, 199.

Vṛsha⁶ = Dharma: VII, 9627; XII, 3378.

Vṛsha⁷ = Kṛṣṇa (Vishnu): XII, 1507, 13247 (etymology); XIII, 6983 (1000 names), 7030 (do.).

Vṛshabha¹, a mountain near Girivraja. § 277 (*Jarāsandha-vadh.*): II, 21, 799.

Vṛshabha², a Gāndhāra prince, brother of Çakuni. § 585 (*Bhishmavadhap.*): VI, 90v, 3997 (six brothers of Çakuni fought with Irāvata), 4017 (the only one of the brothers who was saved).

Vṛshabha³ = Īva: VII, 9531.—Do.⁴ = Kṛṣṇa (Vishnu): XII, 1506; XIII, 6977 (1000 names).

Vṛshabhā, a river. § 574 (*Jambūkh.*): VI, 9λ, 339.

Vṛshabhadhva = Īva, q.v.

Vṛshabhāksha = Vishnu (1000 names).

Vṛshabhāṅka, **Vṛshabhavāhana** = Īva, q.v.

Vṛshabhekshana, **Vṛshabhodāra** = Īva: VII, 9531.

Vṛshabhūta, **Vṛshacara** = Īva: VII, 9532.

Vṛshaçṛṅga = Īva: VII, 9531.

Vṛshadamça, a mountain. § 596 (*Pratijñāp.*): VII, 80, 2852 (*çailendram*, in the north, near Mahā-Mandara).

Vṛshadarbha¹, name of a king. § 267 (*Yamasabhāv.*): II, 8, 337 (in the palace of Yama).—§ 465 (*Mārkaṇḍeyas.*): III, 196, ††13262, ††13263, ††13267, ††13268.—§ 738b (*Çyenaikapotākhyāna*): XIII, 32, 2047 (*narendram*), 2074, 2082 (king of the Kāçis, named Uçinara (i.e. king of the Uçinaras?, descendant of Uçinara?) (v. 2065), the story of the hawk and the pigeon, otherwise referred to Çibi and Uçinara, is here referred to V.).

Vṛshadarbha² = Kṛṣṇa: XII, 1508.

Vṛshādarbhi, name of a king. § 655 (*Āpaddh.*): XII, 159a, 5924.—§ 677 (*Mokshadh.*): XII, 235, 8598 (gave gems).—§ 750b (*Bisastainyop.*): XIII, 93, 4415 (*°ç ca samvādam Saptarāṣṭrāṇam ca*), 4424 (*Çaibya*), (4425), 4451, 4454 (*narapatim*), (4455), 4474, 4538 (the story of V. (the son of Çibi, v. 4420) and the seven rāṣis).—§ 767 (*Ānuçāsanik.*): XIII, 137a, 6254 (*rājarāṣiḥ*, ascended to heaven, having given gems, etc., to the brahmins). Cf. Çaibya Çibisūnu.

Vṛshadarpa = Īva: VII, 9531.

Vṛshadgu, an ancient king. § 267 (*Yamasabhāv.*): II, 8, 324 (in the palace of Yama; B. *Rushadgu*).

Vṛshadhva¹, a king. § 562 (*Bhagavadyanap.*): V, 747, 2732 (*Pravīraṇam*, among the wicked kings who annihilated their kinsmen and relatives).

Vṛshadhva² = Īva, q.v.

Vṛshāhin = Vishnu (1000 names).

Vṛshaka¹, a Gāndhāra prince, son of Subala, brother of Acala and Çakuni, and brother-in-law of Dhṛtarāṣṭra. § 232 (*Svayamvarap.*): I, 186, 6985 (present at the svayamvara of Draupadi).—§ 287 (*Rājasūyikap.*): II, 34, 1266

(*Acala V°ç caiva*, came to the rājasūya of Yudhishtira).—§ 572 (*Rathātīrathasāṅkhyānap.*): V, 168, 5808 (*Acalo Vṛshakaç caiva* . . . *bhrātaran*, among the rathas in the army of Duryodhana).—§ 584 (*Bhishmavadhap.*): VI, 82, 3637 (*°aya ratham*).—§ 592 (*Samṣaptakavadhap.*): VII, 30, 1303 (*Gāndhārādasya sutau* . . . *bhrātaran V°acalau*), 1305, 1309 (*bhrātaran V°acalau*), 1310 (*çyātau tara* (i.e. Dhṛtarāṣṭra's) . . . *rājānau V°acalau*), 1312 (*rājānau V°acalau*, slain by Arjuna).—§ 604 (*Karṇap.*): VIII, 5ç, 130 (*çyātau tara* . . . *rājānau V°acalau*, had been slain by Arjuna).—§ 620 (*Çriddhap.*): XI, 26β, 790 (*Acalam V°ñ caiva*, their bodies are burnt).—§ 789 (*Putradarçanap.*): XV, 32θ, 879 (*Acalo V°ç caiva*, among those who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Gāndhūra, dual, Gāndhāramukhya, dual.

Vṛshaka², a prince, brother of Kālīṅga². § 604 (*Karṇap.*): VIII, 5ç, 123 (*Kālīṅga-V°au bhrātaran*, had been slain).

Vṛshakāhvayā, a river. § 574 (*Jambūkh.*): VI, 9λ, 343.

Vṛshākapi¹, a rāṣi. § 746 (*Ānuçāsanik.*): XIII, 65ç, 3332.

Vṛshākapi², one of the eleven Rudras. § 770 (*Ānuçāsanik.*): XIII, 151β, 7091.

Vṛshākapi³ = Īva: VII, 9627 (etymology).—Do.⁴ = Indra: XII, †8331.—Do.⁵ = Kṛṣṇa (Vishnu): XII, 1508, 13248 (etymology), (13416), 13421 (*Devadeva*), 13423; XIII, 6960 (1000 names).—Do.⁶ = Sūrya: III, 191.

Vṛshakarman = Vishnu (1000 names).

Vṛshaketana = Īva, q.v.

Vṛshakrātha, v. Vṛsha³.

Vṛshākṛti = Vishnu (1000 names).

Vṛshāmitra, a brahman. § 324 (*Dvāitavanapr.*): III, 26a, 987 (waited upon Yudhishtira).

Vṛshana = Īva (1000 names²).

Vṛshanābha = Īva: VII, 9530.

Vṛshāpda, an Asura(?). § 673b (*Bali-Vāsavaśamv.*): XII, 227a, 8265 (among the ancient rulers of the earth).

Vṛshāṅka = Īva, q.v.

Vṛshaparvan¹, a rājarāṣi. § 11 (*Parvasaṅgr.*): I, 2, 455.—§ 434 (*Saugandhikāharana*): III, 156, 11444 (*āçramam V°ṇaḥ*; *o*: the hermitage of V. is inhabited by Siddhas and Cāraṇas).—§ 436 (*Yakshayuddhap.*): III, 158, 11543 (*āçramam V°ṇaḥ*), 11544 (*rājarāṣim*), 11546, 11547, 11549 (*āçramam V°ṇaḥ*), 11551, 11552 (the Pāṇḍavas, etc., came to the hermitage of V. on the Himavat; V. showed them the way [to the mountain Çveta]), 11556 (*yathoktam V°ṇa*), 11620 (do.).—§ 449 (*Ājagarap.*): III, 177, †12344 (*āçramagṛyam V°ṇaḥ*, the Pāṇḍavas, etc., returned to the hermitage of V.), †12345 (the hermitage of V. is frequented by gods and maharāṣis).—§ 450 (do.): III, 178, 12366 (*āçramat* . . . *rājarāṣer V°ṇaḥ*).

Vṛshaparvan², an Asura chief. § 92 (*Āmçavat.*): I, 65, 2532 (among the sons of Danu).—§ 130 (do.): I, 67, 2651 (*mahāsurah*, incarnate as king Dīrghaprajña), 2652 (elder brother of Ajaka).—§ 146 (*Kaca*): I, 76, 3185 (*Çukra-V°au*), 3195 (had Çukra as his purohita).—§ 146 (*Devayānt*): I, 78, 3284 (*Çarmishthā* . . . *duhitā V°ṇaḥ*), 3303 (*nagarām V°ṇaḥ*), 3305 (*Çarmishthaya* . . . *duhitā V°ṇaḥ*), 3309 (do.), 3312 (*Çarmishthā* . . . *duhitā V°ṇaḥ*), 3315; 79, 3330 (*duhitur V°ṇaḥ*, i.e. Çarmishthā), 80, 3332, 3338, (3338), (3342), 3344 (*mahākaviḥ*), (3346), (3348), 3356 (*duhitā V°ṇaḥ*, i.e. Çarmishthā); 81, 3368 (*duhitā Dānavendra* *Çarmishthā V°ṇaḥ*) (when Çarmishthā, the daughter of V., had ill-used Devayānti, the daughter of Çukra, V. appeared her and Çukra by giving her Çarmishthā as a maid-servant).—§ 147 (do.): I, 82, 3398 (*sutām* . . . *V°ṇaḥ*, i.e.

Çarmishthā; 83, 3461 (Çarmishthayā . . . duhitā Vṛṇaḥ). —§ 156 (Pūruvaṃç.): I, 95, ††3761 (°naç ca duhitā Çarmishthā).—§ 263 (Sabhākriyāp.): II, 3, 60 (sabhāyāṃ Vṛṇaḥ), 75 (sabhādravyāṃ Vṛṇaḥ, Maya brought various precious articles from the palace of V. in the north for the construction of the palace of Yudhishtira).—§ 5696 (Yavāti): V, 149, 5044 (Çarmishthayā . . . duhitā Vṛṇaḥ). Cf. Asura, Daitya, Dānavendra.

Vṛshaparvan = Vishṇu (1000 names).

Vṛshapati = Çiva: VII, 9531.

Vṛshapriya = Vishṇu (1000 names).

Vṛsharshabha = Çiva: VII, 9531.

Vṛsharūpa = Çiva (1000 names).

Vṛshasāhvayā, a river. § 574 (Jambūkh.): VI, 9λ, 342 (only B.).

Vṛshasena¹, an ancient king. § 267 (Yamasabhāv.): II, 8, 324 (in the palace of Yama).

Vṛshasena², a prince. § 290 (Çiçupālavadhap.): II, 44, 1539.

Vṛshasena³, son of Karna. § 571 (Ulūkādūtāgamanap.): V, 164^e, 5710 (Abhimanyu was pitted against V.).—§ 572 (Rathātīrathasāṅkhyānap.): V, 167, 5792 (Karna^{putra}h, a ratha in Duryodhana's army).—§ 590 (Droṇābhisekap.): VII, 16, 619, 620, 625 (fought with the Draupadeyas).—§ 592 (Samçaptakavadhap.): VII, 25, 1121 (fought with the Pāṇḍya king).—§ 593 (Abhimanyuvadhap.): VII, 37^θ, 1590 (checked Abhimanyu); 44, 1786 (defeated by Abhimanyu).—§ 596 (Pratijñāp.): VII, 74^β, 2627; 75^γ, 2673. —§ 598 (Jayadrathavadhap.): VII, 87^θ, 3098.—§ 599 (do.): VII, 95^γ, 3540; 104^μ, 3894, 3915, 3917, 3920 (fought with Arjuna); 105^ν, 3941 (the standard of V. had a peacock made of gold and adorned with jewels and gems standing as if crowing, and always adorning the van of the army); 129, 5304 (Karna mounted the chariot of V.); 143^{κκκ}, 6005; 145^{μμμ}, 6062, (ooo), 6096, 6108, 6141, 6143 (fought with Arjuna); 146, 6228, 6247, 6250 (do.); 147^{σσσ}, 6363 (Karna^{suta}h); 148, 6406 (Arjuna promised to slay V.).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6743 (karçitah, sc. by Sātyaki; but the text is probably wrong in this half-çloka, as the mentioning of V. in this connexion is quite absurd; read with B. Çalaç caiva mahārāja bhrātṛvyasana-karçitah), (κ), 6849; 157, 6941 (Karna^{sya} dayitam putram); 158^ψ, 7030; 165, 7368 (fought with Drupada); 168, 7524 (do.). 7526, 7530, 7532, 7535, 7543; 170, 7647 (pierced by Sātyaki), 7649, 7651; 172^{ππ}, 7746. —§ 603 (Nārāyaṇāstramokṣhap.): VII, 193^a, 8908; 200^{aa}, 9309, 9315 (°sya trisahasrān mahārathān, they are slain by Sātyaki).—§ 604 (Karna^p): VIII, 5ç, 113 (had been slain by Arjuna, all. to § 608); 9, 321 (halam, do.).—§ 608 (do.): VIII, 46, 2156 (Nakula shall proceed against V.); 48, 2252 (jyeshthah putrah), 2274, 2277, 2279 (defeated by Sātyaki); 60, 3078 (Nakula proceeded against V.), 3102, 3103 (fought with Nakula); 66^{uu}, 3311 (protected Karna); 75, †3813 (fought with Qatānika); 84, 4276, †4279, †4291, †4299 (defeated Nakula), †4301, †4304; 85, †4332, †4334, †4335, †4338, †4340, †4342 (slain by Arjuna); 87, 4372 (halam).—§ 615 (Gadāyuddhap.): IX, 64^{ee}, 3613.—§ 618 (Jalapradhānikap.): XI, 15, 393 (all. to VIII, 84), 397 (do.).—§ 619 (Strīvilāp.): XI, 21, 612 (°sya mātaram, i.e. the wife of Karna).—§ 789 (Putradarçanap.): XV, 32^θ, 877 (edniyah, among those who, summoned by Vyāsa, arose from the haṅgā). Cf. Karna^{putra}, Karna^{suta}, Karna^{tma}, Kārni.

Vṛshaskandha = Çiva (1000 names).

Vṛshavāhana = Çiva, q.v.

Vṛshavarman, a Kuru warrior. § 604 (Karna^p): VIII, 5ç, 124 (had been slain by Bhīmasena).

Vṛshāvarta = Çiva: VII, 9530.

Vṛshāyudha = Çiva: VII, 9532.

Vṛshni, pl. (°ayaḥ), a people (a tribe of the Yādavas, often connected with the Andhakas and the Bhojas). § 11 (Parvasaṅgr.): I, 2, 425 (°inām āgamaḥ), 444, 616 (°inām kadanam), 622, 624, 626 (nāçam Vṛṇa^{kalatrāṇām}).—§ 82 (Kṛṣṇa Vāsudeva): I, 63, 2432 (prajāñs 'ndhaka-Vṛṇu, sc. Kṛṣṇa).—§ 210 (Sambhavadp.): I, 139, 5221 (°ayaç oandhakūç caiva, became the pupils of Droṇa).—§ 232 (Svayamvarap.): I, 186, 7000 (enumeration of the V. who came to the svayamvara of Draupadi).—§ 233 (do.): I, 187, †7012 (°y-Andhakūḥ).—§ 251 (Arjunavanavāsap.): I, 218, 7902 (Bhoja-Vṛṇ-Andhakānām), 7903 (Bhoja-Vṛṇ-Andhakātma^{jaiḥ}).—§ 252 (Subhadrāharanap.): I, 219, 7906 (°y-Andhakānām), 7907 (Bhoja-Vṛṇ-Andhakūḥ), 7910, 7913 (rāja Vṛṇām Ugrasenah); 220, 7942 (Bhoja-Vṛṇ-Andhakūḥ), 7946 (°vitrāḥ), 7962 (Bhoja-Vṛṇ-Andhakūḥ).—§ 253 (Harapāharanap.): I, 221, 7963 (sarva-), 7975 (°nandanaiḥ), 7988 (°y-Andhakamahāmātraiḥ), 7990 (°vitrāṇām), 7993 (°-Bhojāndhakūḥ), 7995 (°cakram), 7998 (°y-Andhakaiḥ), 8002 (°y-Andhakaçreṣṭhān), 8018 (°y-Andhakanahārathān), 8019 (Kuru-Vṛṇ-Andhakottamaiḥ), 8020 (Kuru-Vṛṇayaḥ), 8022 (°y-Andhakamahārathaiḥ).—§ 264 (Sabhākriyāp.): II, 4, 124 (°inām . . . kumārāḥ), 129 (°nandanāḥ).—§ 273 (Rājasūyārambhap.): II, 14, 616 (°mahārathāḥ), 625 (°madhye).—§ 275 (do.): II, 19, 767.—§ 286 (Rājasūyikap.): II, 33, 1215 (sarva-).—§ 287 (do.): II, 34, 1276.—§ 289 (Arghāharanap.): II, 36, 1322 (kshilāv Andhaka-Vṛṇām); 37, 1360 (°kule jātaḥ, sc. Kṛṣṇa); 39, 1411 (°-Pāṇḍavān).—§ 2916 (Vidura): II, 50, 1795 (Udhavaḥ . . . Vṛṇām aroitaḥ).—§ 295 (Dyūtap.): II, 52, 1907 (Andhaka-Vṛṇayaḥ).—§ 317 (Arjunābhigamanap.): III, 12, 461 (°ayaç cāndhakaiḥ saha), 524.—§ 319 (Saubhavadhop.): III, 14, 620 (°pravitrān), 621 (°kulādhamah, sc. Kṛṣṇa).—§ 320 (do.): III, 15, 648 (°y-Andhakūḥ), 654 (°y-Andhakapuro, i.e. Dvārakā); 16, 666 (°nandanāḥ); 18, 717, 721 (°pravitrāṇām), 729 (°kule jātaḥ), 731, 732, 737 (°vitrāṇām), 744 (Andhaka-Vṛṇayaḥ); 19, 751, 776; 20, 780 (°kulam), 784 (°pravitrān); 22, 861 (°pravitrāḥ), 873 (°kulaçreṣṭhā, sc. Kṛṣṇa).—§ 327 (Draupadī-paritāpav.): III, 33, 1352 (°inām vṛshabhena, i.e. Kṛṣṇa).—§ 342 (Indralokābhigamanap.): III, 51, 1975, 1977 (Rāma-Kṛṣṇapranītānām).—§ 400 (Tīrthayātrāp.): III, 118, †10231 (sarva-Vṛṇavarau, i.e. Kṛṣṇa and Balarāma), †10232, †10233.—§ 401 (Balarāma): III, 119, 10237, 10238, 10239.—§ 402 (Tīrthayātrāp.): III, 120, †10263 (°bala-), †10278 (sa-Vṛṇ-Bhojāndhakayodhamukhya).—§ 452 (Mārkaṇḍeyas): III, 183, †12582 (°puram, i.e. Dvārakā).—§ 511 (Draupadī-Satyabhāmāsamv.): III, 235, 14786 (Rāmaprabhṛtayaḥ . . . Andhaka-Vṛṇayaḥ).—§ 515 (Karna^{digvijaya}): III, 254, 15253.—§ 522 (Draupadīharanap.): III, 268, 15654 (Janārdanaḥ sādhanaka-Vṛṇaḥ).—§ 547 (Karna): III, 303, 17020 (°inām kule jāta, sc. Kunti).—§ 552 (Goharanap.): IV, 69, 2234 (adaryo Vṛṇvitrāṇām, sc. Droṇa).—§ 553 (Vaivāhikap.): IV, 72, 2360 (°y-Andhakūḥ).—§ 554 (Sainyodyogap.): V, 7, 131 (°y-Andhakūḥ).—§ 556 (Sañjayayānap.): V, 27, †768 (Andhaka-Vṛṇaḥ).—§ 561e (Kṛṣṇa Vāsudeva): V, 48, 1885 (°y-Andhakānām madhyagatam, sc. Karna).—§ 561d (Nara-Nārāyaṇau): V, 49, 1939 (°cakrasya).—§ 561 (Yanasandhip.): V, 51, 2056

(*Andhaka-V^oayah*); 57, 2233 (*mukhyam Andhaka-V^oindam* . . . *Kṛṣṇam*); 65, 2488 (*Andhaka-V^oishu sammatah*, sc. Sātyaki).—§ 562 (*Bhagavadgītā*): V, 72, 2584 (protected by Kṛṣṇa); 82, 2895; 86, 3042 (*raṣṭrasya dhartā goptā ca*, i.e. Kṛṣṇa), 3043 (*°y-Andhakāh*); 88, 3091; 93, 3329 (*°indam rṣhabhah*, i.e. Kṛṣṇa); 94, 3344 (*Kṛṣṇo V^obhiṣ cābhīraksitah*), 3347 (*°indam cāpare rathah*), 3363.—§ 567 (do.): V, 128, 4298 (*Bhāratāndhaka-V^oayah*); 131, 4420 (*Andhaka-V^oayah*), 4426, 4447 (*°indam sammatah* . . . *Hardikyah*).—§ 569 (do.): V, 140, 4735 (*māṭṛpakshe*—sc. Karna's—*V^oayah*), 4738 (*Andhaka-V^oayah*), 4749 (do.).—§ 570 (*Sainyaniryānap*): V, 153, 5189 (in Yudhishthira's army); 157, 5331 (*°mukhyaiḥ*).—§ 572 (*Rathātīrathasānīkhyānap*): V, 170, 5882 (*°pravīrṇām amarāḥ*, sc. Sātyaki).—§ 573 (*Ambopākhyānap*): V, 196, 7645 (*°indam pravaro rathah*, sc. Sātyaki).—§ 576 (*Bhagavadgītā*): VI, 20, 753/54 (only B.); 34, 1241 (*°indam Vāsudevo 'smi*, says Kṛṣṇa).—§ 580 (*Bhīṣmavadhap*): VI, 59, †2606 (*Andhaka-Vṛṣṇinātha*, sc. Kṛṣṇa).—§ 586 (do.): VI, 107φ, 4895.—§ 589b (Sātyaki): VII, 10, 342 (*°indam pravaram*, i.e. Sātyaki).—§ 589 (Droṇābhīhekap): VII, 10, 352 (do., i.e. Abhimanyu, only C.), 359; 11, 410 (*°vīrāḥ*).—§ 596 (*Pratijñāp*): VII, 74, 2643; 78, 2740 (*°vīreshu*), 2743 (*°vīrāṇām*).—§ 597 (do.): VII, 83, 2961 (protected by Kṛṣṇa).—§ 598 (*Jayadrathavadhap*): VII, 86, 3070.—§ 599 (do.): VII, 104, 3891 (*°y-Andhaka-Kurūttamau*, i.e. Kṛṣṇa and Arjuna); 110σ, 4194 (*saha V^obhiṣ*), 4226 (*°pravīrṇām dvāv evātīrathau smytau*, sc. Pradyumna and Sātyaki); 115, 4597 (*°indam rṣhabheṇa*, i.e. Sātyaki); 126, 5102 (*Sātyakiḥ* . . . *V^oindam pravaram ratham*); 142, 5904 (*Kuru-V^oyaçaskarau*, i.e. Bhūrigravas and Sātyaki), 5906 (do.), 5931 (*°y-Andhakavyāghram*, i.e. Sātyaki), 5942 (do., do.), 5946 (*pravaram V^ovīrāṇām* . . . *Sātyakiḥ*); 143, 5965 (*°y-Andhakāh*); 144, 6047, 6049 (*°vīrāṇām*, C. has by error *°shīṣ*), 6052 (*°vīrāṇām*), 6053 (*°pravīrāṇām*).—§ 600 (*Ghaṭotkacavadhap*): VII, 156, 6732 (*dvāv eva kila V^oindam tatra mukhyau mahārathau*, sc. Pradyumna and Sātyaki), 6736 (*°pāṃsana*, sc. Sātyaki, C. has by error *°shīṣ*); 158ν, 6980; 162, 7233 (*Kuru-V^oyaçaskarau*, i.e. Somadatta and Sātyaki); 165, 7389 (*°indam pravaro rathī*, i.e. Kṛtavarma); 171, 7645 (*Yuyudhānaḥ* . . . *V^oindam pravaraḥ*).—§ 602 (*Droṇavadhap*): VII, 192, 8806 (*°indam kīrticārḍhanaḥ* (°m, C.), i.e. Sātyaki).—§ 603 (*Nārāyaṇāstramokṣhap*): VII, 198, 9138 (*Andhaka-V^obhiṣ*, C. has by error *°shīṣ*), 9161 (*°kulādhama*, sc. Sātyaki), 9179 (*Andhaka-V^obhiyah*), 9180 (*Andhaka-V^oindam*), 9181 (*yathā Pāṇḍava-V^oayah*); 199, 9220 (*°y-Andhakavṛtāḥ*, sc. Sātyaki); 200, 9322 (*°indam* . . . *balam*).—§ 604 (*Karṇap*): VIII, 8γ, 232.—§ 607 (do.): VIII, 40, 1826 (*°vīrāṇām*).—§ 608 (do.): VIII, 73, 3707 (*Kuru-V^oyaçaskarām*, i.e. Abhimanyu); 96, 5030 (*Sātyakiḥ* . . . *V^oindam pravaro-rathah*).—§ 611 (*Çalyap*): IX, 21, 1104 (*°y-Andhakamahārathau*, i.e. Sātyaki and Kṛtavarma, C. has by error *°shīṣ*).—§ 615 (*Gadāyuddhap*): IX, 35, 1969 (*°bhiṣ sahitaḥ*, sc. Balarāma).—§ 617 (*Aśhikāp*): X, 12, 616, 639 (*°y-Andhakamahārathaiḥ*).—§ 619 (*Strivilāp*): XI, 25, 752/53 (*Vṛṣṇayah*, only B.), 753 (*°cakrasya*, cursed by Gāndhārī).—§ 621 (*Rājadh*): XII, 7, 159 (*°y-Andhakapure*, i.e. Dvārakā).—§ 635 (do.): XII, 33α, 1167.—§ 640 (do.): XII, 55, 1967.—§ 641 (do.): XII, 81, 3031 (*Andhaka-V^oayah*), 3052 (do.).—§ 665 (*Mokṣadh*): XII, 208, 7579 (*°vaṃçaprabhavaḥ*).—§ 781 (*Açvamedhikāp*): XIV, 15α, 391 (*°puṇḡavān*).—§ 783 (*Anugītāp*): XIV, 52, 1501 (do.),

1525.—§ 785 (do.): XIV, 59, 1764 (*vihāro V^ovīrāṇām*), 1768 (*Bhoja-V^oy-Andhakāḥ*), 1771; 60, 1808; 66, 1936, 1943 (*°vīreshu*), 1959 (*°y-Andhakakulam*); 70, 2042 (*°çārdūlah*), 2046 (*°puṇḡavāḥ*); 71, 2056, 2066 (*°y-Andhakavyāghraiḥ*); 83, 2478 (*Dvāravāṭm rāmyam V^ovīrābhīpātām*); 86, 2556; 89, 2680 (*°vīrān*).—§ 791 (*Putradarçanap*): XV, 36, 990 (*°cakram*).—§ 793 (*Mausalap*): XVI, 1, 7 (*°cakrasya*), 9, (α), 12, 13, 14 (*°y-Andhakāḥ*), 19 (*°y-Andhakavināçāya*), 23, 26 (*°y-Andhakakule*, *°y-Andhakavināçāya*), 29 (*°y-Andhakakuleshu*); 2, 33, 34, 36 (*°y-Andhakavināçāya*), 38 (*°veçmasu*), 40 (*°y-Andhakānām*), 42, 49 (*°y-Andhakaniveçane*); 3, 58 (*°y-Andhakān*), 60, 63 (*°y-Andhakamahārathāḥ*), 64 (*Andhaka-V^oayah*), 68, 69 (*°y-Andhakamahārathāḥ*), (ε), 93 (the *V*. slew one another); 4, †123 (*Andhaka-V^ondçam*); 5, 133 (*upasaṃhatān*), 136 (*°nilayan*), 140 (*°jalām*, sc. *nadīm*), 143 (*°puṇḡavaiḥ*); 6κ, 154 (*nīdhanam gataḥ*), 155 (*°pravīrāṇām*), 156 (*°ndçasya*), 167 (*°indam vaiçasam mahat*); 7λ, 181 (*°dārān*), 182 (*°vīrāṇām*), 186 (*°y-Andhakajanam*), 203 (*°y-Andhakakumārakāḥ*), 204, 209 (*°striyah* . . . *V^ovīrāṇām*), 210 (*bhṛtyās tv Andhaka-V^oindam*), 213 (*putrāç cāndhaka-V^oindam*), 215 (*Bhoja-V^oy-Andhakastrīṇām*), 216 (*°cakram*), 220 (*°dārān*), 225, 253 (*°yodhāḥ*), 236 (*°bhṛtyaiḥ*), 239 (*°y-Andhaka-varastrīyah*), 244 (Arjuna took away from Dvārakā the remnant of the *V*., their wives, children, and servants); 8ν, 262 (*°vīrāṇām*), 263 (*Bhoja-V^oy-Andhakāḥ*, all. to ch. 3), 270 (*°dārān*), 279 (*°y-Andhakamahārathāḥ*), 292 (*°y-Andhakakulam*).—§ 794 (*Mahāprasthānikāp*): XVII, 1, 1 (*°y-Andhakakule*), 2 (*°indam kadanam mahat*), 24 (*°kahayam*).—§ 795 (*Svargārohanap*): XVIII, 4, 142 (*°y-Andhakamahārathān*, in heaven). Cf. Vāṛshneya, pl.

Vṛshṇi¹, eg. ("a man of the Vṛshṇi-tribe") = Kṛtavarma: VIII, 2641 (-*Pārshatayoh*).—Do.² (do.) = Sātyaki: VII, 4681 (*°çara-*), 7665 (*°-Pārshatau*).

Vṛshṇi³ = Çiva: XIV, 198.

Vṛshṇiçārdūla¹ = Kṛṣṇa: III, 13014; IV, 2361 (*Vāsudevam*); VII, 7807; XI, 468; XIII, 2015, 2042; XIV, 1977, 2584.

Vṛshṇiçārdūla² = Sātyaki: VII, 4791.

Vṛshṇiçreshṭha = Kṛṣṇa: V, †2577.

Vṛshṇikulaçreshṭha = do.: III, 873.

Vṛshṇikulodvaha¹ = Çūmba: III, 676 (°).

Vṛshṇikulodvaha² = Kṛṣṇa: II, 638; XIV, 295, 1483.

Vṛshṇikulodvaha³ = Sātyaki: I, 2714 (°).

Vṛshṇinandana = Kṛṣṇa: III, 614, 830; V, 2767; XI, 643 (only B.).

Vṛshṇipati = Kṛṣṇa: V, †2422.

Vṛshṇipravara¹ = Balarāma: IX, 2270, †2830.

Vṛshṇipravara² = Kṛṣṇa: III, 13005; VIII, †3297.

Vṛshṇipravira¹ = Kṛṣṇa: I, †7148; VII, 5164; XIV, 2014; XVI, 178.

Vṛshṇipravira² = Pradyumna: III, 702 (*Çalca-V^oyoh*).

Vṛshṇipravira³ = Sātyaki: VII, 3609 (*Yuyudhānena*), 5934; VIII, 1639.

Vṛshṇipuṇḡava¹ = Kṛṣṇa: XIV, 1546.

Vṛshṇipuṇḡava² = Sātyaki: VII, 4702 (°).

Vṛshṇipura = Dvārakā: III, †12582.

Vṛshṇisattama = Kṛṣṇa: V, 3126.

Vṛshṇisimha = Kṛṣṇa: II, 1425; V, †662, †675, †1851, †1857, †1907; VII, 5802, †9648 (?).—Do. = Sātyaki (?): VII, 6288 (only B.).

Vṛshṇisimha, dual (°au) = Sātyaki and Kṛtavarma: IX, 936, 1106.

Vṛshnīvara = Sātyaki: VI, 2809 (only B.); VII, 4147 (S°).
Vṛshnīvara = Kṛṣṇa: V, †677 (*Vishnuh*); VII, 411 (*Keṣavena*), 2502 (*Keṣavasya*), 3879; VIII, †683, †3476, 4723; XIV, 1865.
Vṛshnīvara = Sātyaki: V, 2006 (*Yugudhanena*); VI, 2809 (only C.); VII, 3047 (S°), 4577, 4959, 4974 (only B.), 5111, 5113, 5824, †5836, 5903.
Vṛshnīvara, dual (°au) = Kṛṣṇa and Balarāma: I, †149.
Vṛshny-Andhakapati = Kṛṣṇa: XIV, 2565.—Do. (do.) = Ugrasera: XIV, 2480.
Vṛshny-Andhakapravira = Sātyaki: VII, 4974 (only B.).
Vṛshpy-Andhakapura = Dvārakā: III, 654; XII, 159.
Vṛshny-Andhakavyāghra = Sātyaki: VII, 5931, 5942.
Vṛshny-Andhakottama = Kṛṣṇa: VII, 3891 (*Vṛshny-Andhaka-Kurāttama*).
Vṛshodara = Viṣṇu (1000 names).
Vṛshya = Śiva (1000 names).
Vṛtra, an Asura, slain by Indra. § 17 (Uttanaku): I, 3, †810 (*°śya hantā*, i.e. Indra).—§ 96 (Amṣāvat.): I, 65, 2541 (*mahāsura*), son of Danāvya.—§ 130 (do.): I, 67, 2680 (*mahāsura*), incarnate as king Maṇimat.—§ 221 (Caitra-rathap.): I, 170, 6485 (the thunderbolt of Indra (*vajram V°nibarhanam*) broke into thousand pieces on the head of V.).—§ 277 (Jarāsandhavudhap.): II, 23, 914 (°-*Vāsavayor ira*, sc. *samyuge*).—§ 317 (Arjunābhigamanap.): III, 12, 568 (°-*Vāsavayor ira*, sc. *yuddham*).—§ 320 (Saubhavadhap.): III, 16, 681 (°-*Vāsavayoh* . . . *yathā*, sc. *yuddham*).—§ 330 (Indradurṇana): III, 37, 1469 (from fear of V. the gods imparted all their might to Indra).—§ 331 (Kairātap.): III, 39, 1608 (°-*Vāsavayor ira*, sc. *yuddham*).—§ 384 (Agastyp.): III, 100, 8692, 8693 (°*vadhe*), 8695, 8699 (headed by V. the Kālakeyas defeated the gods; Tvashṭr then constructed the thunderbolt (*rajra*) for Indra); 101, 8714, 8721, †8726, †8730 (°*vadhā*, Indra slew V. with the *rajra*); 103, 8769, 8770 (*nihatam*).—§ 402 (Tīrthayātrāp.): III, 120, †10264 (*jahi* . . . *V°m yathā Devapatih*).—§ 413 (do.): III, 135, 10693 (°*m hatvā* *Chakratih*).—§ 443 (Nivātakavacyuddhap.): III, 168, 12073 (*Bala-V°au*, vanquished by Indra).—§ 444 (do.): 171, 12150 (*°śya vadhe*).—§ 539 (Kumbhakarṇādivadha): III, 287, 16428 (°*anikāṣam Kumbhakarṇam*).—§ 544 (Yudhishṭhīrācāvāsa): III, 292, 16605 (*nihatā*).—§ 550 (Samayapālānap.): IV, 10, 356 (°-*Vāsavayor ira*, sc. *samyuge*).—§ 551 (Kīcakavadhap.): IV, 22, 727 (*hanishyāmi V°m Devapatir yathā*).—§ 552 (Goharaṇap.): IV, 58, 1868 (°-*Vāsavayor ira*, sc. *yuddham*); 59, 1903 (°-*Vāsavayor ira*, *kiratoḥ* *carajālāni*).—§ 555 (Indravijaya): V, 9, 275, 277, 279 (°-*Vāsavayoh*, sc. *yuddham*), 280, 281, 282 (*Jrmbhikāṃ V°nācīnīm*), 284 (°-*Vāsavayoh*, sc. *yuddham*), 285, 289 (°*vadhepavah*) (Tvashṭr created V. who assailed Indra); 10, 290, 296, 299, 303, 306, 307, 309, 310, 322, 323, 326, 327, 329, 330, 331, 334 (*hate*) (notwithstanding the compact with V., Indra wilily slew him); 13, 412 (*tvadītryanihate*); 16, 500 (*hataḥ*), 504, †512 (*nihatāḥ*); 17, 522 (°*āsuravadhena*).—§ 555 (Sainyodyogap.): V, 18, 555 (°*m hatvā yathā* . . . *Chakraḥ*).—§ 565 (Gālavacarita): V, 109, 3791 (*atra*—i.e. in the south—*vṛttana V°o 'pi Chakraçatrutram iyivān*).—§ 568 (Vidulāputraṇāsana): V, 134, 4562 (*Indro V°vadhenaiva Mahendrah samapadyata*).—§ 573 (Ambopākhyānap.): V, 177, 7024 (*jahi* . . . *yathā V°m Purandarah*).—§ 578 (Bhīṣmavadhap.): VI, 45, 1706 (*Vṛtra-Vāsavayor ira*, only B.); 48, 1913 (*yathā vā V°-Vāsava*, sc. *ayudhyatām*).—§ 584 (do.): VI, 84, 3721 (*°śyeva Purandarah*, sc. *vadhā-*

kanikāḥ).—§ 585 (do.): VI, 90, 4029 (*yathā vai V°-Vāsava*, sc. *sahgrāma vyavastishṭhātām*).—§ 586 (do.): VI, 100, 4553 (°*o devacāmāṃ ira*, sc. *dravayate*), 4580 (°-*Vāsavayoh*, sc. *yuddham*).—§ 587 (do.): VI, 110, 5138 (*yathā V°m Purandarah*, sc. *avārayat*); 111, 5183 (*yathā V°-Mahendrayoh*, sc. *yuddham*).—§ 589 (Dronābhishhekap.): VII, 3, 93 (*Çatakratum irācintyaṃ purā V°ena nirjitam*).—§ 592 (Sañçaptakavadhap.): VII, 30, 1310 (*Indram V°balād ira*).—§ 597 (Pratijñāp.): VII, 84, 2992 (*Vāsavam ira* (read with B. *°śyeva*) *V°m hantūṃ prayasyataḥ*).—§ 599c (Jaya-drathavadhap.): Formerly the *Asura V.* had defeated the gods; headed by *Indra* they then applied to *Brahman*, who applied to *Viṣṇu*, who said that *Tvashṭr*, in days of yore, had performed ascetic penances for a million of years, and that he had created *V.* with the permission of *Maheçvara* (i.e. *Śiva*); "you go to *Çira* on the *Mandara* mountain." So they did, and *Çira* gave to *Indra* his armour eased in which *Indra* slew *V.*: VII, 94, 3457 (*Daitya*), 3458, 3459, 3461, 3462, 3464, 3472 (only B.), 3473 (°*camām*), 3475.—§ 599 (do.): VII, 102, 3814 (*jahi* . . . *yathā V°m Purandarah*); 118, †4690 (*°endrayor yuddham ira*); 124, 5008 (*yathā V°vadhā pura*).—§ 600 (Ghaṭotkacavudhap.): VII, 153, 6633 (°*atyai yathā devāḥ parivavruḥ Purandaram*); 159, 7089 (*yathā V°m Purandarah*, sc. *pratyudyayau*); 179, †8177 (*yathā Çakra V°vadhā*).—§ 603 (Nārāyaṇāstramokshap.): VII, 196, 9038 (*nihate* . . . *yathā V°o mahāsure*); 200, 9323 (*vajram V°o yathā Hariḥ*, sc. *vyasrat*).—§ 604 (Karnap.): VIII, 5, 143 (*Mahendrena yathā V°h*, sc. *nihatāḥ*).—§ 605 (do.): VIII, 14, 565 (*yathā devāsure yuddhe V°-Vāsavayor ira*, sc. *samāgamah*).—§ 608 (do.): VIII, 66, †3356 (°*hate bhagavān ivendrah*); 67, †3375 (°*ena Vajriva*, sc. *sametya*); 69, †3398 (*Marutpatir V°m ivāttarajrah*, sc. *ahanishyat*); 71, †3592 (*jahi* . . . *Purandaro-V°m ira*); 73, 3675 (°*h prūpyeva Vāsavam*); 83, †4260 (°*m nihatyeva Sahasranetrāḥ*); 87, 4391 (*Indra-V°āv ira*), 4406 (do.); 89, †4530 (*Mahendra-V°āv ira samprajaghnatuḥ*); 91, 4798 (*çiro jahāra V°śya yathā Mahendrah*); 94, 4948 (*yathā purā V°vadhā Çatakratuḥ*); 96, 4983 (*hate Vajrabhṛtā*).—§ 611 (Çalyap.): IX, 17, 954 (°*vadhā yathendram*).—§ 613 (Gadā-yuddhap.): IX, 33, 1925 (*Çakra V°m ivāhvayan*).—§ 615u (Skanda): IX, 46, 2709 (*jaghānaçu V°m Devapatir yathā*).—§ 615 (Gadāyuddhap.): IX, 55, 3128 (°-*Çakraḥ irāhava*); 56, 3156 (*Çakra V°m irāhvayan*); 57, 3198 (°-*Vāsavayor ira*, sc. *yuddham*), 3212 (do., do.); 58, 3251 (*māyayā cākshipat trjo V°śya Balasādanah*); 61, 3395 (*Indreneva hi V°śya vadhaḥ*), 3402 (*hate*).—§ 623 (Rājadh.): XII, 15, 438 (*Indro V°vadhena Mahendrah samapadyata*).—§ 641 (do.): XII, 98, 3660 (had been slain by Indra, C. has by error *Vṛttam*).—§ 692 (Mokshadh.): XII, 280, 10002 (*Daitya*), 10004 (10005), 10014; 281, †10082), 10085, 10086, 10092 (*V.* was instructed by Sanatkumāra about Viṣṇu).—§ 693 (do.): XII, 282, 10098, 10101 (*vinihataḥ*), 10102 (*nirjitāḥ*).—§ 693b (Vṛtravadhā): XII, 282, 10104, 10106, 10107, 10109, 10110 (*Anurendrasya*), 10115 (*dharmabhṛtām varāḥ*), 10116, 10117, 10118, 10126, 10127, 10128 (*Daityapatim*), 10131, 10132 (*viçrātma*); 283, 10143, 10147, 10151 (*Daityam*), 10152, 10153, 10193, 10202 (from his blood arose *çikhaṇḍas*), 10204 (*nihatāḥ*), 10207 (copious description of Indra's slaying *V.*).—§ 694 (Mokshadh.): XII, 284, 10208 (°*vadhāt*), 10209.—§ 694b (Jvarotpatti): XII, 284, 10266 (*dharmabhṛtām varāḥ*), 10267, 10270 (*V.* was overtaken with fever (cf. also § 693b), then Indra slew him with his *vajra*; *V.* ascended to the world of Viṣṇu).—§ 717b (Nārāyaṇiya):

XII, 343, VII), ††13213 (*Tvaṣṭrotspāditaṃ*, the slaughter of *V.* narrated in accordance with § 555).—§ 719b (Gautamī-lubdhaka-vyāla-Mṛtyu-Kālasamv.): XIII, 1, †32 (*°m hatva Devarāḥ*).—§ 778b (Sampvartta-Maruttīya): XIV, 9, †246 (*tridivam prāg jahāra*).—§ 779b (Açvamedhikap.): In ancient times the earth was encompassed by *V.*; the seat of smell thus having been taken away, bad odours arose, and *Indra* hurled his thunderbolt at *V.*; *V.* then entered the waters, and taste thereby being taken away, *Indra* again hurled his thunderbolt at him. So it happened successively with light (colour and form), wind (touch) and ether (sound). Then *V.* suddenly entered *Indra*, who was then overcome with stupefaction (*moha*); *Vasishṭha* having restored him to consciousness by the *Rathantara sāman*, *Indra* in his own body slew *V.* with his invisible thunderbolt. This religious mystery was recited by *Indra* to the *maharāṣis* and by them to *Kṛṣṇa*: XIV, 11, 298 (*Indrasya saha V°eṇa yuddham*), 299, 301, 302, 304, 306, 308, 310, 311.—§ 785 (Anugītāp.): XIV, 76, 2195 (*°eṇva Çatakratoḥ*, sc. *yuddham*). Cf. Asura, Asuraçreshṭha, Asurendra, Daitya, Daityapati, Daityendra, Dānava, Dānavendra, Ditiḥ, Sūrāri, Tvāṣṭra, Viçvātman.

Vṛtraçatru, Vṛtrahan, Vṛtrahanṭṛ, Vṛtranisūdana = *Indra*, q.v.

[Vṛtra-vadha(h)] ("the killing of *Vṛtra*"): § 693b (Mokṣadh.). *Bhishma* said: In days of yore, *Indra*, accompanied by the celestial forces, proceeded in his chariot, and beheld *As.* *Vṛtra*, stationed before him like a mountain, 500 *yojanas* in height and 300 in circumference. *Indra* was struck with palsy in the lower extremities. On the eve of that great battle between *D.* and *As.* there arose loud shouts from both sides, etc. *Vṛtra* felt neither awe nor fear. Then the encounter commenced; the entire welkin was enveloped by the combatants of both sides; all the gods with *Brahmán*, and *R.*, *Si.*, *G.*, and *Aps.* on their chariots had assembled in order to see the battle. *Vṛtra* shot rocks, the gods arrows; *Vṛtra* employed illusion; *Indra* was stupefied; *Vasishṭha* restored him to his senses by the *Rathantara*, pointing out to him *Brahmán*, etc. (a). *Indra*, by *yoga*, dispelled the illusions of *Vṛtra*. *Bṛhaspati* (the son of *Angiras*) and *R.* repaired to *Çiva*, whose energy became a fever and penetrated *Vṛtra*; *Vishṇu* entered the thunderbolt of *Indra*; *Bṛhaspati*, *Vasishṭha*, and *R.* urged *Indra* to slay *Vṛtra*, and so did *Çiva*, saying that *Vṛtra* was the soul of the universe, capable of going everywhere; for 60,000 years *Vṛtra* had practised penances in order to obtain strength; *Brahmán* had given him the boons he had solicited: the greatness of *yogins*, large powers of illusions, excess of might, etc.; *Çiva* told *Indra* to slay him with *yoga*, and imparted to him his own energy. *D.* and *R.* uttered loud cheers, etc. Suddenly all *As.* were afflicted with the loss of memory; in a trice their powers of illusion also disappeared. *R.* and *D.* praised *Çakra* and *Çiva* (XII, 282). Description of the symptoms that appeared on the body of *Vṛtra* when he was overtaken by that fever: His memory issued out of his mouth in form of a dreadful jackal. Inauspicious omens. *Indra* looked hard at him; *Vṛtra* yawned and uttered superhuman cries; while *Vṛtra* was yawning *Indra* hurled his thunderbolt at him and slew him; [XII, 287, 58 ff. = 10,267 ff.: the thunderbolt cut *Vṛtra* into two halves; *Vṛtra* then came to the highest region of *Vishṇu*, for it was by his devotion to *Vishṇu* that he had overwhelmed the universe]; then *Indra* entered heaven with that thunderbolt pervaded by *Vishṇu*. Then *Brahmavadhya* (description) issued out of the body of the slain *Vṛtra*.

A little while after, when *Indra* was proceeding towards heaven, she seized him and stuck to him. *Indra* entered the fibres of a lotus stalk and dwelt there for many years. But *Brahmavadhya* pursued him closely, and deprived him of all his energy. At last he repaired to *Brahmán*, who made her leave *Indra* by apportioning one quarter to *Agni* (whence it should enter him who did not offer oblations of seed, etc. to *Agni*); one quarter to the trees, herbs, and all kinds of grass (whence it should possess the men who would cut or tear any of them at *parvan*-days); one quarter to the *Apsarases* (whence it should possess that man who would cohabit with women during their courses); and one quarter to the waters (whence it should possess that man who would cast into the waters phlegm and urine and excrements). With *Brahmán*'s permission *Indra* then performed a horse-sacrifice and thereby became cleansed, regained his prosperity, and slew thousands of foes. From the blood of *Vṛtra* were born the *çikhaṇḍāḥ* (the crests of cocks (?) or name of a plant, *BR.*), which, for this reason, must not be eaten by the twice-born classes, etc. Blessing upon the reciter (XII, 283).

Vṛtta¹, a serpent. § 47 (Sarpanāmak.): I, 35, 1555 (read with *B. Vṛttasamvartakau*; *C.* has *Vṛttasamvartaka*). Cf. *Avṛtta*.

Vṛtta² (XII, 3660), v. *Vṛtra*.

Vṛttasamvartaka, v. *Vṛtta*¹.

Vṛtti ("moral conduct", personif.) = *Nīti*: XII, 4432.

Vṛttāvṛttakara = *Çiva* (1000 names²).

Vudvudā, v. *Buabudā*.

Vyaçva, name of two ancient kings. § 267 (*Yamasabhāv.*): II, 8, 323, 328 (in the palace of *Yama*).

Vyādha¹ ("the hunter" or "the fowler") = *Dharma-vyādha*: III, 13696, 13703, (13713), 13761, (13762), (13843), (†13867), (13871), (13899), (13911), (13922), (13949), 13960, (13961), (14002), (14018), 14030, 14032, (14034), (14041), (14063), (14079), 14094.—Do.² = *Çiva*: VII, 2877 (*C. Vyādhyāya*), 2878 (*Vyādhyāya*).

Vyādhi, pl. (*°ayāḥ*) ("diseases", personif.). § 594 (*Mṛtyu*): VII, 54, 2107.—Do.³ = *Çiva* (1000 names).

Vyādhi, sg., **Vyādhihan, Vyādhinām āgamaḥ** = *Çiva* (1000 names¹).

Vyādiçāḥ (pl.) = *Vishṇu* (1000 names).

Vyāghra = *Çiva* (1000 names¹⁻²).

***vyāghra**, pl. (*°āḥ*) ("tigers"). § 113 (*Amçāvat.*): I, 66, 2572 (among the offspring of *Pulaha*).—§ 127 (do.): I, 66, 2629 (among the offspring of *Çārdūli*).

Vyāghradatta¹, one or more *Pāṇḍava* warriors. § 572 (*Kathātīrathasāṅkhyānap.*): V, 171, 5911 (among the rathas in the army of *Yudhisṭhira*).—§ 590 (*Droṇabhishekap.*): VII, 168, 650 (*Pāñcālyāḥ*), 652 (do.), 655 (slain by *Droṇa*).—§ 592 (*Samçaptakavadhap.*): VII, 230, 1001 (proceeded against *Droṇa*, description of his horses).—§ 604 (*Karṇap.*): VIII, 6, 166 (had been slain by *Açvatthāman*). Cf. *Pāñcālyā*. **Vyāghradatta**², a *Kuru* warrior (a *Māgadha* prince). § 599 (*Jayadrathavadhap.*): VII, 106, 3978 (resisted *Sātyaki*); 107, 4044 (slain by *Sātyaki*) [4045 (*Māgadhasya suto*)].

Vyāghraketu, a *Pāñcāla* prince. § 607 (*Karṇap.*): VIII, 56^{vv}, 2735 (slain by *Karṇa*).

Vyāghraksha, a warrior of *Skanda*. § 615^u (*Skanda*): IX, 45^y, 2561.

Vyāghrapāda, a *ṛshi*. § 730^g (*Upamanyu*): XIII, 14, 701 (*ṛshīḥ*, father of *Upamanyu*, lived in the *Kṛtayuga*).

Vyagra = *Vishṇu* (1000 names).

*vyākaraṇa ("grammar"): XII, 7372; XIII, 4303.

Vyākaranottara, Vyakta(m) = Īva (1000 names²).

Vyaktastha = Kṛṣṇa: XII, 1640.

Vyaktāvyakta(h) = Sūrya: III, 151. — Do.¹ = Īva (1000 names¹⁻²).

Vyaktāvyaktakara = Viṣṇu: XII, 13483.

Vyāla = Viṣṇu (1000 names).

Vyālarūpa = Īva (1000 names²).

Vyālayajñopavitin = Kṛṣṇa: XII, 1669.—Do.¹ = Īva (1000 names¹).

Vyāna¹, one of the vital breaths. § 485 (Brāhmaṇavyādhas, Pativratopākhyāna): III, 213, 13967.—§ 660b (Bhṛgu-Bharadvājasamv.): XII, 184, 6844; 185, 6873 (g: That breath which operates, residing in all the joints of men's bodies, is called V.).—§ 662b (Jāpakop.): XII, 200e, 7346.—§ 667 (Mokṣadh.): XII, 213, 7759 (°odānu).—§ 704 (Mokṣadh.): XII, 302, 11124.—§ 714g (Samāna): XII, 329, 12397 (son of Udāna; from him arose Apānu).—§ 782b (Brāhmaṇagītā): XIV, 20, 612, 614; 21, †653; 23, 685, 687 (°āyuh), 688, 696, 697, 699, 700, 705, 706 (the contention among the vital breaths about superiority); 24, 712, 718, 719, 722, 726, 727.—§ 782g (Guruṣhyasamv.): XIV, 42, 1109.

Vyāna² = Īva (1000 names¹).

Vyāpin, Vyāpta = Viṣṇu (1000 names).

Vyāsa, a ṛṣi, the supposed compiler of Mhbhr., son of Parācara and Satyavatī, father of Ćuka, and, with the wives of Vicitravīrya, of Dhṛtarāṣṭra, Pāṇḍu, and Vidura; his proper name is Kṛṣṇa (K.), and on account of his being born on an island (dvīpa) he is called Dvaipāyana (D.) and Kṛṣṇa-Dvaipāyana (K.-D.); he arranged the Vedas (therefore called Vyāsa and Vedavyāsa): § 1 (Anukram.): I, 1, [10 (Kṛṣṇa-Dvaipāyanaproktaḥ . . . kathāḥ), 17 (Dvaipāyanena yat proktaḥ Purāṇaṁ paramarṣiṇā, i.e. the Mhbhr.), 20 (D.)], 21 (°aya . . . saṁhitāḥ, i.e. the Mhbhr.).—§ 2 (do.): I, 1, 25 (matam . . . V°aya).—§ 4 (do.): I, 1, [54 (vyasya Vedam sanātanam / itihāsam imam cakre puṇyam Satyavatīntaḥ, sc. the Mhbhr.), 55 (Parācārātmajāḥ, D.), 56 (ṛṣeḥ, D.), 59 (Vāsavyajāḥ), 60 (K.)], 75 (Satyavatīntaḥ), 76 (Vedavyāsāḥ), 79, [80 (munīḥ, D.)], 83 (Guṇeca wrote the Mhbhr. after V.'s dictation), [94 (K.-D., all to § 171), 99 (D., all to § 70), 103 (D., taught his disciples and his son Ćuka the Mhbhr.)], 107 (Vaiṣampāyanaḥ . . . ṣiṣhyo V°aya), [†213 (D.)].—[§ 5 (do.): I, 1, 221 (D.)].—§ 7 (do.): I, 1, 246 (atropanishadam puṇyam Kṛṣṇa-Dvaipāyano 'bravit).—§ 10 (Parvasaṅgr.): I, 2, 358 (etat parvaṇam pūrṇam V°enoktam).—§ 11 (do.): I, 2, [368 (D.), 376 (K.-D.)], 382, 384, 405, 423, 431, 432, 519, 528, 538, [541 (Parācāryeṇa), 577 (D.)], 590 (paramarṣiṇā), 592, [614 (ṛṣeḥ, K.)], 627, 640 (etat aśṭādaśam parva proktaḥ V°ena), 646, [655 (D.)].—§ 26 (Āstikup., Jaratkāru): I, 13, [1025 (Kṛṣṇa-Dvaipāyanaproktaḥ, sc. the Āstikaparvan)], 1026 (ṣiṣhyo V°aya, sc. Lomaharṣaṇa).—§ 59 (Sarpasattra): I, 53, 2047 (putraṣiṣhyasahāyavān, among the sūdasayas at the snake-sacrifice of Janamejaya).—[§ 61 (do.): I, 55, †2103 (Kṛṣṇasya . . . Satyavatīyāḥ sūtasya, performed a sacrifice), †2105 (ṛtvik samo nūti . . . Dvaipāyanena)].—§ 70 (Ādivamṣāvatarāṇa): I, 59, 2199 (kathā V°asampannāḥ), 2202 (akathayac citram ākhyānam Bhāratam), [2203 (K.-D.), 2206 (Kṛṣṇa-Dvaipāyanamatam Mahābhāratam)]; 60, [2208 (K.-D.), 2220 (K.)], 2221, [2227 (K.-D.)], (2228) (at the snake-sacrifice of Janamejaya V. caused his disciple Vaiṣampāyana to recite the Mhbhr.).—§ 71 (do.): I, 61, 2232 (matam . . . V°aya).—§ 72 (do.):

I, 62, [2294 (anukramāḥ . . . Kṛṣṇa-Dvaipāyanorītaḥ)], 2295 (matam . . . V°aya), [2296 (Satyavatīntamajana)], 2305, [2309 (K.-D.), 2322 (K.-D.), 2324 (Kṛṣṇaproktaḥ . . . kathāḥ, i.e. the Mhbhr.), 2332 (munīḥ, K.-D.)].—§ 77 (cf. Ādivamṣāvatarāṇa): When Satyavatī plied her boat on the Yamunā, the ṛṣi Parācara, engaged in a tīrthayātrā, enveloped the whole region and obtained her love by promising that she should nevertheless retain her virginity, and causing her to emit a sweet scent to the distance of a yojana, whence she was named Gandhavatī or Yojanagandhā. On that very day she brought forth Kṛṣṇa, surnamed Dvaipāyana, because he was born on an island (dvīpa) in the Yamunā, and Vyāsa because he arranged (vividyasa) the Vedas. He set his mind on ascetism and went away, saying to his mother: "as soon as remembered by thee I shall appear": I, 63, [2414 (Parācāryaḥ), 2415 (D.), 2416 (etymology, D.)], 2417 (etymology).—§ 78 (do.): V. taught Sumantu, Jaimini, Paila, his own son Ćuka, and Vaiṣampāyana the Vedas, of which the Mhbhr. was the fifth one, and the texts of the Bhārata were published by each of them separately.—[§ 83 (Ādivamṣāvatarāṇa): I, 63, 2441 (K.-D.), 2442 (D.) (begot Dhṛtarāṣṭra, Pāṇḍu, and Vidura, cf. § 171)].—[§ 130e (Dhṛtarāṣṭra): I, 67, 2719 (Dhṛtarāṣṭraḥ Kṛṣṇa-Dvaipāyanātmapajāḥ)].—§ 133 (Dushyanta): I, 70, 2888 (°granthasamūṣṭitāḥ, sc. dvijaiḥ).—[§ 156 (Pūruvamṣ.): I, 95, 3759 (D.), †3802 (D., son of Satyavatī and Parācara)].—[§ 157 (do.): I, 95, †3806 (D., ṛṣiṇi, cf. § 171), †3809 (D., cf. § 180)].—§ 160 (do.): I, 95, †3841 (Bhāratam . . . V°ena proktaḥ).—§ 171 (Vicitravīryasutotpatti): I, 105, [4235 (Parācāryaḥ, D.)], 4236 (°vama, origin of the name; K., origin of the name), [4244 (K.-D.)], 4247, (4258), (4265); 106, 4281 (Satyavatīntaḥ), 4290 (Satyavatīputraḥ), [4301 (Viduraḥ Kṛṣṇa-Dvaipāyanātmapajāḥ), 4302 (K.-D.), 4304 (D.)] (Satyavatī thought of V., who immediately appeared, and at her injunction begot Dhṛtarāṣṭra and Pāṇḍu on the wives of Vicitravīrya and Vidura on a ṣṇḍra woman).—[§ 174 (Dhṛtarāṣṭravivāha): I, 110, 4365 (K.)].—§ 180 (Gāndhāriputrotpatti): I, 115, 4489 (Dvaipāyanam), [4495 (D.)], (4499), 4505 (V. granted Gāndhāri that she should get 100 sons and a daughter).—§ 181 (Duhṣa-lotpatti): I, 116, 4525, [4536 (K.-D.)], (4537) (do.).—[§ 184 (Pāṇḍu): I, 119, 4595 (K.-D.), all to § 171)].—[§ 188 (do.): I, 122, 4738 (do., do.)].—§ 196 (cf. Sambhavad.): After the ṣṛāddha of Pāṇḍu was over, V., foreboding the destruction of the Kauravas, prevailed upon Satyavatī, that she, with Ambika and Kausalyā (i.e. Amlālikā) retired to the forest to practise yoga. There they practised severe austerities, and at last died: I, 128, 4968.—§ 208 (Astradarṣana): I, 134, 5313.—§ 214 (Hidimbavadūp.): I, 159, [6088 (K.-D.)], (6089), 6094 (Satyavatīntaḥ), (6095), 6100 (D.), 6102 (ṛṣiḥ, V. told the Pāṇḍavas and Kuntī to go to Ekacakra).—§ 215 (Bakavadhap.): I, 162, 6266 (provida, a statement of his quoted).—§ 220 (Caitra-rathap.): I, 169, 6421 (Satyavatīntaḥ), (6426) (having narrated the story of a former birth of Draupadī, V. told the Pāṇḍavas to go to her svayamvara).—§ 221 (do.): I, 170, 6437 (gate).—§ 221b (Gaṅgā): I, 170, 6457 (abravit, a statement of his about the Gaṅgā is quoted).—[§ 231 (Svayamvarap.): I, 185, 6946 (munīḥ, D.)].—§ 235 (Svayamvarap.): I, 190, 7128 (matam . . . V°asyapi, all to § 220); [191, 7145 (Dvaipāyanavacaḥ, do.)].—§ 237 (Vaivāhikap.): I, [195, 7251 (D.)]; 196, [7252 (K.), 7254 (K.)], (7257), (7270), 7272 (Dvaipāyanaḥ), [7274

(D.)] (was questioned by Drupada about the wedding of Draupadi to the five Pāṇḍavas).—§ 238 (Pāñcendrop.): I, 197, (7275), (7283), (†7289), (†7303), (†7313 (told the Pāñcendropākhyāna).—§ 239 (do.): I, 197, (7319), (told of a former birth of Draupadi).—[§ 244 (Rājyalābhap.): I, 207, 7573 (*Dvaipāyanapuragamaḥ*, sc. *mahārathāḥ*, i.e. the Pāṇḍavas)].—§ 261 (Sabhākriyāp.): II, 1, (introductory śloka).—§ 264 (Sabhākriyāp.): II, 4a, 106 (K.-D.; *Vyāsaśiṣhyāḥ* (enumerated)).—[§ 272 (Rājasūyārambhap.): II, 13, 542 (*mantribhiḥ* . . . *Dhaumya-Dvaipāyanādyaḥ*)].—[§ 286 (Rājasūyikāp.): II, 33, 1230 (*Dhaumya-Dvaipāyanamukhāir rsiḥ*), 1237 (D.), 1238 (*Satyavatisutāḥ*, acted as brahman priest at the rājasūya of Yudhishtira).—[§ 289 (Arghāharanap.): II, 37, 1346 (D.)].—§ 293 (Dyūtap.): II, 46, 1628, 1631, [1633 (K.)], 1637 (K.-D.), 1646 (do.), [1649 (D.), 1653 (D.)] (*V.* foretold the destruction that would happen after thirteen years).—§ 296 (do.): II, 53, 1917 (present at the anointing of Yudhishtira).—[§ 305 (Anudyūtap.): II, 78, 2573 (D., K. had instructed Yudhishtira in *Vāraṇavata*).—§ 308 (Āraṇyakap.): III, 1 (introductory śloka).—§ 313 (do.): III, [7, 309 (K.-D.) (warned Duryodhana, etc.); 8, (311) (warned Dhṛtarāṣṭra).—§ 314 (do.): III, 9, (326), (339) (narrated the discourse between Indra and Surabhi).—§ 315 (Maitreyaśāpa): III, 10, (349), 352 (took his leave).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 476 (*abravīt*, a statement of his about Kṛṣṇa is quoted).—§ 317 (Arjunābhigamanap.): III, 12, 572 (all. to § 214).—[§ 322 (Dvāitavanapr.): III, 24, 924 (*brāhmaṇaḥ* . . . *Dvaipāyanaprabhṛtayaḥ*, wait upon Yudhishtira).—[§ 324 (do.): III, 26a, 985 (D. worshipped Yudhishtira).—§ 327 (Draupadiparītāpav.): III, 29, 1112 (*pitāmahaḥ*): 31, 1171. — § 329 (Kāmyakavanapr.): III, 36, 1432 (*Satyavatisutāḥ*), (1434), [1438 (*Pārācaryāḥ*)], 1449 (*Satyavatisutāḥ*), 1451 (*vakyaṃ*) (*V.* imparted the Pratismṛti knowledge to Yudhishtira).—[§ 330 (Indradarṣana): III, 37, 1465 (K.-D., all. to § 329)].—[§ 340 (Indralokābhigamanap.): III, 48, 1915 (D. had told Dhṛtarāṣṭra of Arjuna's arrival to the abode of Indra).—§ 364 (Tīrthayātrāp.): III, 63, 6062 (had mingled all the tīrthas into Migraka), 6066 (in Vyāsasthali, *V.*, from grief for his son, had resolved to give up life, but the gods revived him).—§ 367 (Pṛthūdaka): III, 83, 7017 (had praised the tīrtha Pṛthūdaka).—§ 376 (Tīrthayātrāp.): III, 85, 8264 (*tapaldm varāḥ*, among the ṛṣhis who expected Yudhishtira).—§ 377 (Dhaumyatīrthak.): III, 86, 8279 (knew the real nature of Kṛṣṇa and Arjuna).—§ 378 (Tīrthayātrāp.): III, 93, 8475, [8482 (D.)] (came to the Pāṇḍavas in the Kāmyaka forest).—§ 519 (Vṛhidraupīk.): III, 259, 15377 (*Satyavatisutāḥ*, came to the Pāṇḍavas in the forest), 15380 (15397).—§ 520 (Mudgala): III, 260, (15407); 261, (15477), 15491 (told the story of Mudgala to Yudhishtira).—§ 561 (Yāna-sandhip.): V, 51, 2038 (*grutaḥ* . . . *V°mukhat*, sc. Bhīma-sona); 61, 2385 (*Dvaipāyanaḥ*, a statement of his is quoted); 67, 2520, [2521 (*abravīt*, K.-D.)], (†2522) (caused Sañjaya to tell Dhṛtarāṣṭra of the might of Kṛṣṇa and Arjuna); 69, (2549) (warned Dhṛtarāṣṭra). — § 569 (Bhagavadyānap.): V, 147, 4994 (*mahāmuniḥ*, all. to § 171).—§ 573 (Ambopākhyānap.): V, 186, 7344 (consulted by Bhīshma).—§ 574 (Jambūkh.): VI, 2, 36 (*Satyavatisutāḥ*), (39), 43 (only B.) (gave celestial vision to Sañjaya); 3, (68) (described the omena), (131), (†133); 4, 155, 162 (*viprasaheḥ*).—§ 576 (Bhagavadgītāp.): VI, [15, 594 (*Pārācaryāya*, all. to § 574)]; 17, 836 (*yathā* . . . *V°ḥ Kṛṣṇa-Dvaipāyano 'bravīt*); 23,

817 (all. to § 574), [819 (D., had prevented Duryodhana)]; 34, 1217 (knew Kṛṣṇa as the supreme Lord), 1241 (*muniḥ nam aya ahaṃ V°ḥ*, sc. *ami*, says Kṛṣṇa); 42, 1529 (*°prasadat*, all. to § 574).—§ 578 (Bhīshmavadhap.): VI, 49, 1995.—§ 581 (do.): VI, 66a, 2999 (Bhīshma had heard of the glory of Kṛṣṇa from *V.*); [67a, 3040 (D. praised Kṛṣṇa)].—[§ 588 (do.): VI, 122, 5827 (K.-D., had told Bhīshma that Karna was the son of Kuntī)].—§ 594 (Abhimanyuvadhāp.): VII, 52, [2003 (K.-D., came to console Yudhishtira)], 2010, (2011), (2023); 54, (2125) (told the story of Akampana to Yudhishtira).—§ 595 (do.): VI, 55, (2138) (told the story of Sñjaya to Yudhishtira); 71, (2451), (2459), 2474 (comforted Yudhishtira).—§ 599 (Jayadrathavadhap.): VII, 149, 6474 (only B.).—§ 600 (Ghaṭotkacavadhap.): VII, 183, 8361, (8352), 8361 (comforted Yudhishtira).—§ 601 (Droṇavadhap.): VII, 184, 8362.—[§ 602 (do.): VII, 192, 8881 (*raheḥ prasādat Kṛṣṇasya Satyavatyāḥ sutasya*, all. to § 574)].—§ 603 (Nārāyaṇāstramokṣhap.): VII, 201, 9438 (*Vedavyāsaṃ*), (9446), (9471) (discoursed on Nārāyaṇa to Aśvatthāman); 202, 9496, (9502), (9591), [9645 (*Parācaryasutāḥ*)] (discoursed on Ćiva to Arjuna).—[§ 608 (Karnap.): VIII, 98a, 8010 (K.-D., had several times told that Arjuna and Kṛṣṇa are Nara and Nārāyaṇa)].—[§ 612 (Hradapraveṣap.): IX, 29, 1605 (K.-D.), 1606 (D.), 1612 (D.), 1615 (K.-D.) (caused Sātyaki to set Sañjaya free)].—[§ 615a (Ādityatīrtha): IX, 49, 2848 (D.), 2851 (D., bathed in the Ādityatīrtha)].—§ 615 (Gadāyuddhap.): IX, 62, [3491 (K.-D., a statement of his about Kṛṣṇa quoted), 3499 (only B.)]; 63, [3531 (K.), 3538 (K.), 3574 (D.)], 3579.—§ 617 (Aishikāp.): X, 13, 661 (K.-D.); 15, [698 (D.)], (705), (720), [721 (D.)]; 16, (739), [743 (K.)] (permitted Aśvatthāman to let his aishika weapon fall on the embryos of the Pāṇḍavas).—§ 618 (Jalapradānikap.): XI, 1β, [14 (K.-D.)], 31; 8a, [194 (K.-D.), 204 (K.-D.)], (205), 242, 245 (*Satyavatisutāḥ*) (comforted Dhṛtarāṣṭra); 9, 246 (*gate*); [14, 362 (*Satyavatisputrāḥ*, appeased Gāndhārī)].—§ 619 (Strivilāp.): XI, 16, [429 (K. gave spiritual sight to Gāndhārī)], 435.—[§ 621 (Rājadh.): XII, 1β, 4 (D. came to the Pāṇḍavas), 9 (*muniḥ* . . . *Kṛṣṇa-Dvaipāyanādibhiḥ*)].—§ 628 (do.): XII, 23, [651 (D.)], (652), (668), (685), (695) (instructed Yudhishtira); [24, 698 (K.-D.)] (do.).—§ 629 (do.): XII, 25, 732 (*Dvaipāyanavacaḥ*), 735 (*yogavidāṃ varāḥ*), (†736) (instructed Yudhishtira).—§ 630 (do.): XII, 27, 826 (*muniśattamaḥ*), (827) (instructed Yudhishtira).—§ 631 (do.): XII, 28, 833, (834) (related the discourse delivered by Aśman to Janaka).—§ 634 (Rājadh.): XII, 31, 1133 (*yathā* . . . *praha V°ḥ*).—§ 635 (Rājadh.): XII, 32, [1135 (K.-D.)], (1136), (1146); 33, [1172 (D.)], (1173); 34, (1209); 35, (1241); 36, (1293) (instructed Yudhishtira); 37, 1348 (*vedavidāṃ varāḥ*, told Yudhishtira to consult Bhīshma), 1360 (*Satyavatisutāḥ*), 1364, 1367, (γ), [1370 (D.)].—§ 637 (do.): XII, 47γ, 1592 (*vedaviduṣā*, among the ṛṣhis who surrounded Bhīshma).—§ 639 (do.): XII, 50, 1815 (*°adin ṛṣimukhyān*); 52, 1883 (*°sahitāḥ* . . . *maharṣayaḥ*).—§ 640 (do.): XII, 58γ, 2116.—§ 641 (do.): XII, 59, 2124 (*°adin ṛṣin*).—[§ 664 (Mokṣadh.): XII, 207β, 7520 (K.-D. had praised Kṛṣṇa)].—§ 677 (do.): XII, 232, 8483, 8485 (*Kṛṣṇa-Dvaipāyanaṃ*), (8488); 233, (8510); 234, (8555); 235, (8575); 236, (8613); 237, (8645); 238, (8688), (8690); 239, (8713); 240, (8738); 241, (8768); [242, 8806 (*Parācaryasutāḥ*)]; 243, (8828), (8836); 244, (8854); 245, (8887); 246, (8916); 247, (8951); 248, (8975);

(8981); **249**, (8999); **250**, (9024); **251**, (9039); **252**, (†9064); **253**, (9088); **254**, (9101); **255**, (9116); [**256**, 9131 (D.)] (instructed his son Çuka).—§ 696b (Dakṣhaprokta-Çivasahasranāmastotra): XII, **285**, 10484 (*Parāçarasutah*, explained the effect of reciting the 1000 names of Çiva).—§ 710 (Mokṣadh.): XII, **322**, (12047), [12137 (D.)] (instructed Çuka).—§ 712 (Çukotpatti): XII, **324**, 12158 (father of Çuka), 12159 [12169 (K.-D.), 12182 (K.), 12184 (D.)]; **325**, [12187 (*Satyavatsutah*), 12189, 12190, 12192 (V. gratified Çiva, who granted him that he should get a son; when V. one day saw Ghṛtācī his seed came out and fell on his fire-stick (*arāṇi*), from that arose Çuka Arāṇeya).—§ 713 (Çukukṛti): XII, **326**, 12219 (told Çuka to go to Janaka).—§ 714 (Çukukṛtya): XII, **328**, 12337 (enumeration of his four disciples: Sumantu, etc.), 12338, 12340, 12344 (*Parāçaryo mahāmuniḥ*), 12346, 12353 (*Parāçarātmajaḥ*); **329**, 12365 (*çishyāḥ*), [12369 (*Parāçarasutah*), 12371, 12374, [12380 (K.-D.), 12386, 12389, 12391, [12421 (*Parāçarasutah*)] (V. instructed his disciples and Çuka).—§ 716 (Çukābhipātana): XII, [**332**, 12573 (K.-D., K.)]; **333**, 12577 (*suto Vṛṣya*, i.e. Çuka); **334**, 12627, [12640 (K.-D.), 12648 (*mahayogi*) (V. grieved for his son Çuka and was comforted by Çiva).—§ 717b (Nārāyaṇīya): XII, [**340**, 13000 (K.-D., preceptor of Vaiçampāyana, etc.)]; **341**, 13011 (*çishyo Vṛṣya*, i.e. Vaiçampāyana), 13025 (*Kṛṣṇa-Draipāyano Vṛṣo Vedavyāsah*), 13030 (*Parāçarasutah*), (13097), (13100), [13119 (*Vedavyāsena*), 13121 (D.)] (instructed his disciples and Çuka about Nārāyaṇa (Viṣṇu)); **342**, 13129; **344**, 13312 (*Kṛṣṇa-Draipāyanam*), 13333; **347**, [13434 (*Gandhāvatīsutah*), 13438 (*Kṛṣṇa-Draipāyanam*, incarnation of Nārāyaṇa); **348**, 13457; **349**, 13610 (*gurun mama*, sc. Vaiçampāyana's), 13634 (learnt from Nārada the *ekāntagati*, i.e. the religion of Nārāyaṇa and taught it to Yudhishtira); **350**, [†13640 (*Nārāyaṇasyaṁçajam . . . Draipāyanam*), †13641 (*ajam purāṇam*), [13643 (*Parāçarasya dāyadaḥ Kṛṣṇa-Draipāyanah*), 13644, (13652), 13701 (V. was an incarnation of a portion of Nārāyaṇa, which was formerly born as Apāntaratamas); **351**, 13716, 13719 (discoursed on the unity of the puruṣas).—[§ 725 (Ānuçāsanik.): XIII, **9**, 421 (K.)].—[§ 730 (Ānuçāsanik.): XIII, **14**, 608 (*Draipāyanaprabhṛtayah . . . ṛṣayah*), (8), 680 (*Vedavyāsaḥ ca . . . Parāçarasutah*); **18**, 1296 (K.-D. had recited the 1000 names of Çiva, when he performed austerities in order to get a son), (κκ), 1337 (*Vedavyāsah*, son of Parāçara), 1338 (K. will become a saptaṛṣhi in the creation of Manu Sāvārṇa).—§ 732 (do.): XIII, **24**, 1677 (instructed Bhīṣma), [1679 (*Parāçara-çarīrajah*)].—§ 734 (do.): XIII, **26a**, 1762 (among those who came to see Bhīṣma).—§ 746 (do.): XIII, **81**, [3808 (K.-D.), 3812, (3814) (instructed Çuka).—§ 762b (Kṛṣṇop.): XIII, **117**, [5728 (*Draipāyanasya samvādam kṛtasya ca*), 5729 (K.-D.), (5731); **118**, (5752), (5771); **119**, [5778 (K.-D.), (5779), [5784 (K.-D.), (5785), 5791 (the story of V. and the worm).—§ 763b (Maitreyabhikṣhū): XIII, **120**, [5794 (*Maitreyasya ca samvādam Kṛṣṇa-Draipāyanasya ca*), 5795 (K.-D.), 5797 (K.), 5798 (K.), (5802), 5823 (the story of Maitreya's feeding V.; V.'s discourse on gifts).—§ 766 (Ānuçāsanik.): XIII, **125**, 5922 (*yathā . . . Vṛṣa purā kathitavān*); **134**, 6196 (had communicated to Bhīṣma the mysteries of dharma (chapters 125-134)).—§ 768 (do.): XIII, [**139a**, 6298 (K.-D.)]; **148**, 6912, 6925 (Bhīṣma had heard from V. of the glory of Kṛṣṇa and Arjuna).—§ 769 (do.): XIII, **149**, [6949 (*Vedavyāsah*), 7077 (*stavaṁ bhagavato Viṣṇor Vṛṣa*

kṛtitaṁ, i.e. the 1000 names of Viṣṇu).—§ 770 (do.): XIII, **151**, 7082 (*proktaṁ mantram*, i.e. vv. 7088-89), (κ), 7121.—[§ 775 (do.): XIII, **166a**, 7639 (K.-D.)].—§ 776 (do.): XIII, **167**, 7693 (*Satyavatsutah*), 7696.—§ 777 (*Svargārohanik. p.*): XIII, **168**, 7718 (*Parāçaryena*), [7721 (*Draipāyanādīn vipraṇ*), 7737 (*çrutam devarahasyan to Kṛṣṇa-Draipāyanād api*), 7750 (had told that Kṛṣṇa and Arjuna are Nara and Nārāyaṇa); **169**, 7762, 7764, (β), 7778, 7795.—§ 778 (Açvamedhikap.): XIV, **2**, [24 (K.-D.)], 33; **3**, (41), [59 (K.-D.)], (60), (63) (told Yudhishtira to perform an açvamedha with the gold left by Marutta); [4, 64 (D.)].—§ 778b (Samvartta-Maruttīya): XIV, **4**, (65); **5**, (94); **6**, (120), (129), (136), (146); **7**, (158); **9**, (†228), (†238); **10**, (†258), (†264), (†281) (V. told the Samvartta-Maruttīya to Yudhishtira).—§ 779 (Açvamedhikap.): XIV, **11**, 293.—§ 780 (do.): XIV, **14β**, [355 (D.-K.)], 360.—[§ 783 (Anugṛhṇap.): XIV, **52a**, 1492 (K.-D., Arjuna had heard of the glory of Kṛṣṇa from V.)].—§ 785 (do.): XIV, **62**, 1859, 1862, 1869, 1870; **63**, 1871 [1873 (D.), 1875 (K.)], 1876 (*gurunā*), 1879, 1882; **65**, 1923 (C. has by error Vṛṣa), [1934 (D.)] (at the injunction of V. Yudhishtira fetched the gold of Marutta); **70**, 2064 (*Satyavatsutah*); **71**, 2067, (2070), [2073 (K.-D.)]; **72**, 2083, (2085), 2091 (*Kṛṣṇa-Draipāyanāya*); **73**, 2112 (initiated Yudhishtira for the horse-sacrifice and let the sacrificial horse loose); **88**, [2613 (*Satyavatyātmajaḥ*), 2619, 2640 (*çishyāḥ*); **89**, 2660 (*saçishyāḥ*), 2651 (*Satyavatsutah*), [2659 (D.-K.)], 2662 [2664 (K.-D.)], 2671 (completion of the sacrifice).—§ 787 (Açramavāsap.): XV, **1**, 14 (*purāṇarṣhiḥ*); **3**, 80, 147 (*Satyavatiputrah*); **4**, (148), 153, 166, 167 (asked Yudhishtira to permit Dhṛtarāṣṭra to go to the forest); **8**, 264 (κ), 275; [**10**, 305 (K.-D.), 318 (*Satyavatsutah*); **19**, 530 (*āçramam*), 532; [**20ββ**, 539 (D.), (γγ), 552 (*Draipāyanaprasādat*)].—§ 788 (do.): XV, **26**, 705 (*yogadharmam* (α, C.) . . . Vṛṣa kathitam); **27**, 736, 738, 739, [740 (D.)]; **28**, 741 (*Satyavatiputrah*) (V. told Dhṛtarāṣṭra of Vidura's being born from Dharma).—§ 789 (Putradarçanap.): XV, **29**, 768, 772, 773, 780, 787, 815, 816; **30**, 838 (*codavidāṁ varah*); **31**, (843), 862 (explained the different incarnations of gods, etc., as actors in the battle); **32**, 868, 871, [884 (*Satyavatiputrah*)] (summoned by V. the fallen warriors arose from the Guṅgā); **33**, 913.—§ 790 (do.): XV, **35**, 941, 942, 944, [950 (D.)] (showed to Janamejaya his father Parikṣhit, etc.).—§ 791 (do.): XV, **36**, [961 (*Satyavatiputrah*), 969, 975.—§ 793 (Mausalap.): XVI, **7**, 253 (*Kṛṣṇa-Draipāyanam*); **8**, [254 (*Satyavatsutah*), 256 (*Satyavatsutah*), 257, (279), 291 (V. comforted Arjuna).—[§ 794 (Mahāprasthānikap.): XVII, **1**, 12 (D.)].—§ 795 (Svargārohanap.): XVIII, **1**, 2 (*maharṣhiṇā*); **5**, 154, [157 (*Parāçaryah*), 182, [183 (*Kṛṣṇa muninā . . . nirmītaṁ*, sc. the Mhbbhr.)].—§ 795c (Mahābhārata): XVIII, **6**, [192/93 (K.-D., only B.), 196 (K.-D.)], 200, [211 (D.)].

Vyāsa = Çiva (1000 names).—Do. = Viṣṇu (1000 names).

Vyāsaçishya ("the disciple of Vyāsa") = Vaiçampāyana: I, 303; II, 1788/89 (only B.); XV, 922.

Vyāsasthalī, name of a sacred place (tīrtha). § 364 (Tīrthayātrāp.): III, **83**, 6066.

Vyāsātmaja ("the son of Vyāsa") = Çuka: XII, 13647.

Vyāsavana, name of a sacred forest. § 364 (Tīrthayātrāp.): III, **83**, 6063.

Vyavasāya ("eternal law", personif.). § 615b (Skanda): IX, 48κ, 2682.—§ 641 (Rājadh.): XII, **122**, 4512

(*Brahmaṇṣaḥ putraḥ*), 4513.—Do.² = Īiva (1000 names).—Do.³ = Viṣṇu (1000 names).

Vyavasthāna(m) = Viṣṇu (1000 names).

Vyaya, name of a serpent. § 67 (*Sarpasattra*): I, 57, 2157 (of Dhṛtarāṣṭra's race; read with B. Avyaya, q.v.).

Vyomagaṅgā ("the heavenly Gaṅgā"): § 714 (*Çukukṛtya*): XII, 329, 12421.

Vyomakeça = Īiva: VII, 9626.

Vyoman = Mahāpuruṣa (Mahāpuruṣastava).

Vyomāri, a Viçvadeva. § 749 (*Ānuçāsanik*): XIII, 91, 4380.

Vyūka, pl. (°āḥ), a people. § 574 (*Jambūkh*): VI, 9, 369 (only B., C. has *Bakāḥ*).

Vyūdhoraśka, son of Dhṛtarāṣṭra. § 685 (*Bhishma-vadhap*): VI, 96, 4345 (slain by Bhīmasena). Cf. next.

Vyūdhoru, son of Dhṛtarāṣṭra. § 130 (*Amçāvat*): I, 67, 2740.—§ 182 (*Dhṛtarāṣṭraputranāmaka*): I, 117, 4553 (B. *Vyūdhoraḥ*).

***vyūhaçāstra** ("the science of arrays"): VI, 3866.

Vyushitāçva, an ancient king, descendant of Pūru. § 1866 (*Pāṇḍu*): There was a king named *Vyushitāçva*, of the race of Pūru; once, when he sacrificed, the gods, with *Indra* and *Devarāṣis*, came there, and the gods and the *Brahmarāṣis* began themselves to perform a sacrifice (*cakruḥ karma svayam*); having subdued the eastern, northern, western, and southern princes, he performed a horse-sacrifice (a *gāthā* from the *Purāṇas* is cited), etc. The wife of *V.* was *Bhadra Kākṣhīvatī*, whom he loved so much that he was attacked by phthisis and died sonless; *Bhadra* could not bear separation from him and cried out that he should show himself to her; then his voice was heard saying that she, having bathed, should lie down with him on her bed on the night of the eighth or fourteenth day of the moon, then he would beget offspring upon her. By the corpse of her husband she gave birth to seven children: three *Çāvas* and four *Madras*: I, 121, 4686 (*Pūru vaṃçavivardhanaḥ*), 4688 (*rājarāṣeḥ*), 4689, 4691, 4692, 4693.—§ 187 (do.): I, 122, 4717.

Y

Yaças = Īiva (1000 names²).

Yaçasvinī, a mātṛ. § 615u (*Skanda*): IX, 468, 2628.

Yaçodā, wife of the cowherd Nanda. § 549f (*Durgā*): IV, 6, 179 (°*garbhasambhātām*, sc. *Durgā*; cf. *Harivaṃça* v. 3313 foll.).

Yaçodhara, son of Kṛṣṇa and Rukmiṇī. § 730 (*Ānuçāsanik*): XIII, 14a, 621 (so B., C. has *Yaçovaraḥ*).

Yaçodharā, a Trigarta princess. § 156 (*Pūruvaṃç*): I, 95, ††3788 (*Traigartīṇ*, wife of Hastin and mother of Vikunṭhana).

Yaçovara (XIII, 621), v. *Yaçodhara*.

Yaçovāsas = Mahāpuruṣa (Mahāpuruṣastava).

Yad (or *Yat-tad*) = Viṣṇu (1000 names).

Yādasām bhartā, **Yādasām patī(h)** = Varuṇa (q.v.).

Yādava, pl. (°āḥ) ("the descendants of Yadu"), a people = Yadu, pl., commonly synonymous with *Vṛṣṇi*, pl. § 136 (*Yayātyup*): I, 75, 3126 (°*āndam imam vaṃçam*).—§ 148b (*Yadu*): I, 85, 3533 (descended from Yadu).—§ 156 (*Pūruvaṃç*): I, 95, ††3763 (do.).—§ 198 (*Çaradvat*): I, 130, 5093 (instructed by Kṛṣṇa).—§ 202 (*Vidurāgamanap*): I, 241, 7430 (°*vahintm*).—§ 272 (*Rājasūyārambhap*): II,

13, 553 (*Yudhishtira* sent for Kṛṣṇa).—§ 273 (do.): II, 14, 594 (oppressed by their king *Kaṃsa*).—§ 285 (*Nakula*): II, 32, 1196 (Kṛṣṇa, with the *Y.* [*Yadavaḥ sdrāham*, only C.], accepted the sway of Yudhishtira on *Nakula's* digvijaya).—§ 298 (*Dyūtap*): II, 62, 2101 (*Andhaka Y°a Bhojāḥ*, abandoned *Kaṃsa*).—§ 320 (*Saubhavadhop*): III, 16, 689; 17, 692; 20, 734 (°*arshabhāḥ*, *Çālva* attacked *Dvārakā*).—§ 356 (*Tirthayātrāp*): III, 80, 4018 (had been vanquished by *Arjuna* when he ravished *Subhadra*).—§ 448 (*Ājagarap*): III, 176, †12331 (*Kṛṣṇaḥ saha Y°aiḥ*).—§ 549 (*Pāṇḍavapraveçap*): IV, 4, 140 (*Indrasena*, etc., went to the *Y.*).—§ 556 (*Sañjayañanap*): V, 28, †806.—§ 561 (*Yānasandhip*): V, 71, †2576 (*rshabhām Y°āndam*, i.e. Kṛṣṇa).—§ 567 (*Bhagavadyanap*): V, 128, 4298 (*sarva-Y°āḥ*, abandoned *Kaṃsa*).—§ 569 (do.): V, 144, 4896.—§ 569b (*Yayāti*): V, 149, 5046 (°*āndam kulakaraḥ*, i.e. *Yadu*).—§ 604 (*Karṇap*): VIII, 8, 244 (°*Kauravān*).—§ 615 (*Gadāyuddhap*): IX, 35, 1982 (*sarva-Y°aiḥ*, accompanied *Balarāma*).—§ 617b (*Brahmaçiras*): X, 12, 640 (*mānitāḥ sarva-Y°aiḥ*, sc. *Açvatthāman*).—§ 619 (*Strīvilāp*): XI, 25, 754 (*Gāndhārī* pronounced the curse that the *Y.* should fall by each other's hand, cf. § 793).—§ 641 (*Rājadh*): XII, 59, 2122 (°*Pāṇḍavaḥ*); 81, 3052, 3054.—§ 656 (*Khaḍgotpattik*): XII, 168, 6199 (*Bhojāḥ sa-Y°āḥ*).—§ 785 (*Anugitāp*): XIV, 83, 2479 (°*āndam kumārakāḥ*).—§ 793 (*Mausalap*): XVI, 3, 66, 74; 4, †107, †113 (°*āndam purīm*, i.e. *Dvārakā*) (the *Y.* slew each other, cf. § 619).

Yādava¹ ("descendant of Yadu") = *Çūra*: VII, 6031 (°*Ç*).

Yādava² (do.) = Kṛṣṇa: II, 837 (*Pāṇḍava-Y°au*), 1560 (*devasya*); VI, 1287; VII, 765 (*Pāṇḍava-Y°au*); IX, 3499; XIII, 628, 2017, 2018, 2019, 2022, 2023, 2024, 2026 (B. *Keçava*), 2027, 6839, 6887 (*devaçam*), 6903 (*Yadavasya*, read *yāvad asya*, B. *yāvat tasya*).

Yādava³ (do.) = *Sātyaki*: V, †1857; VII, 5948 (?).

Yādava⁴ (do.): *Vajra*: XVII, 9 (°*Ç*).

Yādava⁵, dual (°*au*) (do.) = Kṛṣṇa and *Balarāma*: II, 1508.

Yādava⁶, adj. ("belonging to the Yadus (*Yādavas*) or to *Yādava* [= Kṛṣṇa]"): § 793 (*Mausalap*): XVI, 7, 183 (*Sudharmāṇ Y°im sabhām*).

Yādavaçreshtha¹ = *Balarāma*: IX, 3037.—Do.² = Kṛṣṇa: II, 44 (°*Ç*); V, 4434; VII, 8339; IX, 3534, 3539.

Yādavaçārdūla = Kṛṣṇa: V, 2989; XIII, 1024.

Yādavāgrya = Kṛṣṇa: XII, †1515.

Yādavanandana = Kṛṣṇa: III, 484; V, 4774; VI, 2548, 4833; VII, 8272; IX, 3518; XII, 1579; XIV, 30. Cf. *Sarvayādavanandana*.

Yādavarshabha = Kṛṣṇa: VI, 4862 (only B., C. has *Mādhavarshabhaḥ*).

Yādaveçvara = Kṛṣṇa: XIII, 1110.

Yādavi ("female descendant of Yadu") = *Açmakī*: I, ††3766 (°*Ç*).—Do.² = [*Çrutaçravas*] the mother of *Çiçupāla*: II, 1508.—Do.³ = *Kuntī*: I, 4367.—Do.⁴ = *Subhadra*: XV, 844.

Yādaviṃātr ("son of a *Yādavi*") = *Yudhishtira*: XV, 89.

Yādaviputra (do.) = *Yudhishtira*: XII, 2666.

Yadu¹, son of *Yayāti* and ancestor of the *Yadus* (*Yādavas*). § 6 (*Anukram*): I, 1a, 225 (in *Sañjaya's* enumeration).—§ 143 (*Nahusha*): I, 75, 3159 (his genealogy).—§ 144 (*Yayāti*): I, 75, 3162, 3167 (°*prabhṛtayaḥ*, *Y.*, etc., would not take the decrepitude of *Yayāti*, cf. § 148).—§ 147 (*Devayāni*): I, 83, 3432 (son of *Yayāti* and *Devayāni*).—§ 148 (*Yayāti*): I, 84, 3466 (*putram jyeshṭham*), 3468

(3470) (b: As Y. would not take the decrepitude of Yayāti, the latter cursed him, saying that his children should never be kings); 85, 3519 (*jyeshtham*), 3520 (*jyeshthāḥ*), 3523 (*jyeshthama*), 3525 (excluded from the throne), 3533 (b: The Yādavas are the descendants of Y.),—§ 149 (do.): I, 86, 354b (*°purogamān*).—§ 156 (*Pūruvamaḥ*): I, 85, 3762 (his genealogy), ††3763 (his descendants were the Yādavas).—§ 565 (*Gālavacarita*): V, 120, 4027, 4038.—§ 569b (Yayāti): V, 149, 5043 (*jyeshthāḥ*), 5045 [5046 (*Yadavānām kulakaraḥ*)], 5048 (Y. resided in Hāstinapura; because he disregarded his father and brothers, he was cursed by Yayāti and expelled from the kingdom, cf. § 148).—§ 599a (*Çini*): VII, 144, 6030 (in his race Devamīdha was born).—§ 682 (*Shoḍaçarāj*, v. Yayāti): XII, 29, 991 (*antyeṣu putrān nikāhipya Y°-Druhyupurogamān*, sc. Yayāti, cf. § 148).—§ 768b (*Kṛṣṇa Vasudeva*): XIII, 147, 6833 (father of Kroṣṭṛ).—§ 775 (*Ānuçāsanik*): XIII, 166, 7674. Cf. *Daivayāneya*.

Yadu, a prince. § 74 (*Vasu*): I, 63, 2364 (son of Vasu Uparicara).

Yadu, pl. (*°avaḥ*) ("the descendants of Yadu"), a people = Yādava, pl., commonly synonymous with Vṛṣṇi, pl. § 3 (*Anukram*): I, 1, 46 (*°andam*, sc. *vaṇṇaḥ*).—§ 11 (*Parvasaṅgr*): I, 2, 623 (*°vitrāṇām āpāne vaiçasam*, cf. § 793).—§ 132 (*Amçāvat*): I, 67, 2796 (*°andam kule*, Kṛṣṇa was born in the race of the Y.).—§ 233 (*Śvayamvarap*): I, 187, †7012 (*°puṇigavāḥ*).—§ 238 (*Pañcendrop*): I, 197, †7308 (*°andam kule*, the black hair of Nārāyaṇa was born as Kṛṣṇa in the race of the Y.).—§ 262 (*Bhagavadyaṇa*): II, 2, 54 (*°cṛṣṇaḥhair Ugrasenamukhaiḥ*).—§ 286 (*Arghāharanap*): II, 26, 1321 (*Nārāyaṇaḥ . . . ajāyata Y°kshaya*, sc. as Kṛṣṇa).—§ 402 (*Tīrthayātrāp*): III, 120, †10288 (*°pravrīḍaḥ*).—§ 510 (*Draupadi-Satyabhāmāsamv*): III, 233, 14651 (*kāthāḥ Kuru-Y°atthitāḥ*).—§ 524d (*Vishnu*): III, 272, 15848 (*ajāyata Y°kshaya*, sc. Vishnu as Kṛṣṇa).—§ 562 (*Bhagavadyaṇap*): V, 83, 2937 (*°andam nandivardhanam*, sc. the chariot of Kṛṣṇa).—§ 580 (*Bhishmavadhap*): VI, 59, † 2609 (had abandoned Kṛṣṇa).—§ 581 (do.): VI, 60, †2659 (*°andam ṛṣhabheṇa*, i.e. Kṛṣṇa).—§ 599 (*Jayadrathavadhap*): VII, 118, †4699 (*°andam ṛṣhabhaḥ*, i.e. Sātyaki); 140, †5835 (do., do.).—§ 607 (*Karnap*): VIII, 37, †1740 (*°adananam Upendrapālitaṃ*).—§ 608 (do.): VIII, 76, †3853 (*°akram . . . sadāroṣitaṃ Y°bhīḥ*).—§ 615 (*Baladevatīrthayātrā*): IX, 49, 2831 (*°andam pravarāḥ*, i.e. Balarāma).—§ 617 (*Aishikap*): X, 12, 606 (*°andam ṛṣhabhaḥ*, i.e. Kṛṣṇa); 13, 655 (*°andam ṛṣhabheṇa*, i.e. Kṛṣṇa).—§ 639 (*Rājadh*): XII, 50, 1816 (*°Kauravāḥ*).—§ 656 (*Khadgotpattik*): XII, 166, 6199.—§ 785 (*Anugitāp*): XIV, 88, 2606 (*°striyaḥ*).—§ 793 (*Mausalap*): XVI, 4, †106, †113; 6, 168; 8, 266.—§ 794 (*Mahāprasthānikap*): XVII, 1, 8 (*°andam pariçeṣṭaḥ ca Vajrah*).

Yaduṣreṣṭhā = Balarāma: IX, 3023.

Yaduṣreṣṭhā = Çūra: I, 2764 (Ç°), 4382 (Ç°).

Yaduṣreṣṭhā = Kṛṣṇa (*Vishnu*): II, 32; 787, 1584; III, 14739; VI, 3567; XII, 1363, 1937, 3054; XIII, 966, 6869, 7024 (*Vishnu's 1000 names*).

Yaduṣṛdūla = Balarāma: IX, 2143.

Yaduṣṛdūla = Kṛṣṇa: II, 926 (K°); XII, 1500, 1711.

Yadūdvaḥ = Kṛṣṇa: III 15544.

Yadūdvaḥ = Sātyaki: VII, 6760.

Yadūdvaḥ = Vasudeva: XIV, 1846.

Yadukulaṣreṣṭhā = Kṛṣṇa: XIII, 1119.

Yadukula-Pāṇḍava-nandana = Kṛṣṇa: VII, †8273.

Yadukulodvaḥ = Kṛṣṇa: IX, 3378, 3532; XIII, 619.

Yadukulodvaḥ = Vasudeva: XIV, 1844.

Yadunandana = Balarāma: IX, 598 (*Ramad*), 1981, 2158, 2177, 2318; X, 505 (*Ramaḥ*).

Yadunandana = Kṛṣṇa: II, 890, 925 (K°), 956, 1513 (K°), 1515 (K°); VIII, 3414, 3552 (*Govindaḥ*); IX, 1905, 3476; XIV, 1952, 2041, 2075, 2564, 2597 (K°); XVI, 91.

Yadunandanī = Subhadrā: XIV, 1841.

Yadupravīra = Balarāma: I, †7151 (*°au*, i.e. B. and Kṛṣṇa); IX, †2002 (*Haladhṛt*), †2009.—Do.² = Kṛṣṇa: I, †7151 (*au*, i.e. K. and Balarāma); VI, †2608, †2610; XII, 1805; XIV, 1951.

Yadupuṇḍava = Kṛṣṇa: II, 31; VIII, 2583, 4989, 4997; IX, 3076; XII, 1708, 1709.

Yadusiṃha = Balarāma: IX, 3007.

Yadusukhāvaha = Kṛṣṇa: V, 2947, 3329.

Yadūttama = Kṛṣṇa: V, 2630; IX, 3560; X, 620.

Yadūttama = Sātyaki: VIII, †4204.

Yaduvamçavivardhana = Kṛṣṇa: VI, 2964.

Yaduvāra, dual (*°au*) = Balarāma and Kṛṣṇa: IX, 3551.

Yaduvīra = Kṛṣṇa: XII, 1127.—Do.² = Sātyaki: VII, 6759.

Yaduvīramukhya = Kṛṣṇa: I, †7013.

Yaduvṛaha = Kṛṣṇa: XII, †1895.

Yaduvyāghra = Sātyaki: VI, 2353.

Yāja, a Brahmarshi, brother of Upayāja. § 218b (*Draupadisambhava*): *Drapada* saw the two brothers of Kaçyapa's race, Y. and Upayāja. He courted Upayāja and asked him to perform a sacrifice, by which he might obtain a son who might play *Drona*, and promised him an *arbuda* of kine. But Upayāja refused. *Drapada* once more began to pay homage to him, and after a year Upayāja said that his elder brother, Y., once had taken up a fruit without inquiring of the purity of the spot, and had, in the house of his preceptor, used to eat the remains of other people's feasts; he would entertain no scruples. Describing the might of *Drona* ("Drona is also skilled in the *Brahmastra*, his bow is six *aratnis* long") *Drapada* promised Y. to give him eight *ayutas* (cf. r. 6385: "an *arbuda*") of kine. Y. consented and prevailed upon Upayāja to assist him. Upayāja then spoke to *Drapada* of everything required for the sacrifice: I, 187, 6362 (*°opayājau Brahmarshi*), 6376 (*°syāçramam*), 6377, 6386.—§ 218 (do.): I, 187, 6390, 6391 (6392), 6393, 6405, 6406 (in the sacrifice which Y. and Upayāja performed for *Drapada*, Dhṛṣṭadyumna and *Draupadi* were born from the sacrificial fire).—§ 306 (*Anudyūtap*): II, 80, 2662 (*°opayājatapasā lobhe putram su pṛvakat*, sc. *Drapada*, all. to § 218). Cf. *Kāçyapa*, dual.

Yājabha (VII, 804), v. *Ṛṣhabha*.

Yajana, a tīrtha. § 360 (*Tīrthayātrāp*): III, 82, 5048.

Yājana, a tīrtha. § 360 (*Tīrthayātrāp*): III, 82, 5048.

Yajin = Çiva (1000 names¹).

Yājña ("sacrifice", personif.): V, 3881 (BR. quote XII, 791, 2316 (*gāthā y°-gītāḥ P*)).—Do.² = Çiva (1000 names¹⁻²).

—Do.⁴ = Kṛṣṇa (*Vishnu*): XII, 1510, 18143; XIII, 6997 (1000 names), 7053 (do.).—Do.⁴ = Mahāpurusha (*Mahāpurushastava*).

Yājñabhāgahara = Mahāpurusha (*Mahāpurushastava*).

Yājñabhāgavid = Çiva (1000 names²).

Yājñabhṛt = Vishnu (1000 names).

Yājñabhuj = Agni: III, 15545.—Do.² = Vishnu (1000 names).

Yājñādhipa = Çiva (1000 names¹).

Yajñagarbha = Mahāpuruṣha (Mahāpuruṣastava).

Yajñaguhya(m) = Viṣṇu (1000 names).

Yajñahan = Īva (1000 names¹).

Yajñahṛdaya = Mahāpuruṣha (Mahāpuruṣastava).

Yajñakṛt = Viṣṇu (1000 names).

Yajñamrgavyādha = Īva (1000 names¹).

Yajñamush, pl. (°āḥ) ("stealing the sacrifice"), a class of gods. § 492 (Āṅgirasu): III, 220, 14165 (*devāḥ*), 14166 (enumeration).

Yajñānām pati(h) = Īva: VII, 9540.

Yajñāṅga, pl. (°āni) ("parts of sacrifice"): X, 792 (*catvāri*), 802.

Yajñāṅga(h) = Viṣṇu (1000 names). Cf. XII, 1635 (°o *Varāhaḥ*).

Yajñāntakṛt = Viṣṇu (1000 names).

Yajñapati¹ = Īva (1000 names¹).—Do.² = Viṣṇu: XII, 12874; XIII, 7053 (1000 names).

Yajñāri = Īva (1000 names²).

Yajñasādhana = Viṣṇu (1000 names).

Yajñasamāhita = Īva (1000 names¹).

Yajñasambhava = Mahāpuruṣha (Mahāpuruṣastava).

Yajñasena¹ = Drupada, q.v.—Do.² = Kṛṣṇa: XII, 1510.

Yajñasenasuta ("the son of Yajñasena [i.e. Drupada]") = Dhṛṣṭadyumna: VII, 8977 (has slain Droṇa).

Yajñaseni¹ (do.) = Īkhandin: VI, 5216; VII, 350 (Ī°), 538, 1099 (Ī°), 3534 (Ī°), 3548 (Ī°), 3549 (Ī°), 4528, 4533, 7591; IX, 3161 (has slain Bhīṣma).

Yajñaseni² (do.) = Dhṛṣṭadyumna: V, 5162 (Ī°); VII, 216, 4503, 8788; VIII, 13814 (*senāpatīḥ*).

Yajñaseni ("the daughter of Yajñasena [i.e. Drupada]") = Draupadī: I, 6322 (°yāḥ *svayamvaram*), 71131, 71133, 71137; II, 1906, 2024, 72201, 72214, 72221, 72229, 72230, 2262, 2204 (C. by error *J°*), 72295, 72363, 72383, 72399, 72523, 72524; III, 7918, 1160, 1264, 1371, 10874, 712579 (*Kṛṣṇāṁ*), 712580 (*Kṛṣṇa*), 712587, 14652, 14709, 715682, 715693, 715696; IV, 138, 374, 594, 695; V, 725, 7851, 7854, 1988; VIII, 73353, 4234/35 (only B.); IX, 73318, 3431; X, 589; XI, 420; XII, 424; XIV, 325; XVI, 179; XVII, 49, 50.

Yajñastuta = Mahāpuruṣha (Mahāpuruṣastava).

Yajñātman = Kṛṣṇa: XII, 1631.

Yajñavāha¹, a warrior of Skanda. § 615u (Skanda): IX, 457, 2572.—Do.² = Īva (1000 names¹).

Yajñavāhana = Viṣṇu (1000 names).

Yajñavalkya, a ṛṣi. § 264 (Sabhākriyāp.): II, 4a, 107 (*Tittirir Y° ca*, waited upon Yudhiṣṭhira).—§ 266 (Çakrasabhāṇ.): II, 7, 293 (in the palace of Indra).—§ 286 (Rājāsūyikap.): II, 36, 1239 (acted as adhvaryu at the rājāsūya of Yudhiṣṭhira).—§ 707 (Mokṣadh.): XII, 311, 11545 (°ya *samvadam Janakasya ca*), 11546 (*ṛṣiçṛṣṭhām*) (11550); 312, (11569); 313, (11590); 314, (11607); 315, (11635); 316, (11655); 317, (11675); 318, (11703); 319, (11724) (Y. got from Sūrya the yajushes, the Çatapathabrāhmaṇa, etc.), 11790, (11792), (711808) (Y.'s discourse with Viçvāvasu), 11818, 711836 (Y.'s discourse with Janaka, (ch. 311-319)).—§ 721b (Viçvāmitrop.): XIII, 4b, 250 (among the sons of Viçvāmitra).—§ 730 (Ānuçāsanik.): XIII, 14b, 679 (*ṛṣiḥ*, praised Īva).—§ 785 (Anugītāp.): XIV, 72, 2085 (will perform rites at the aṇvamedha); 73, 2129 (°ya *çishyaḥ*).—§ 794 (Mahāprasthānik.): XVII, 1, 12 (*Bhāradvājaḥ*?).

Yajñayoni = Mahāpuruṣha (Mahāpuruṣastava).

Yajñendra: XIII, 806 (misprint in C. for Yakṣendra, v. Yukṣa, pl.).

Yajñin = Viṣṇu (1000 names).

Yajuhpādabhuja = Īva (1000 names¹).

Yajurmaya = Īva (1000 names¹).

Yajurveda. § 270 (Brahmasūbhāṇ.): II, 11, 449 (among the Vedas present in the palace of Brahman).—§ 459 (Mārkaṇḍeya): III, 189, 12963 (*Rgvedaḥ Sāmavedaḥ ca Y° 'py Atharvaneḥ*, sprung from Nārāyaṇa).—§ 606 (Tripurākhyaṇa): VIII, 34, 1498 (*Itihāsa-Y°au*, became the prsththarakṣian of Īva).—§ 717b (Nārāyaṇīya): XII, 342, 13136 (*Rgveda sa-Y°e*); 343, 13258 (*śaṭpañcācatam aṣṭau saptaṭriṃcatam ity uta / yasmin chākṣa Y°e so 'ham adharyaco smṛtaḥ*, sc. Nārāyaṇa (Kṛṣṇa)). (Cf. next.

yajus, mostly pl. (°āmahi) ("sacrificial formula"): I, 66 (*eco yajūmahi sāmāni*), 1374 (do.), 2881 (°vidbhīḥ); III, 966 (°śām *reḍṇi sāmānū ca*), 1103 (°śām *lokāḥ* [probably gen. pl. from *yajvan*]), 1773 (*driyōgryaiḥ ca rg-yajuh-sāmasambhavaḥ*), 11237 (*sāma-rg-yajurvārāḥ*, did not exist in the Kṛta age), 17338 (sg.), 17339 (sg.); V, 1623 (*eco yajūmahi . . . Sāmavedān ca*), 1624 (*sāmāny reḥ . . . yajūmahi*), 71711 (pl.), 3771 (pl., given by Sūrya); VI, 1187 (*rk-sāma-yajur eva ca*); IX, 2098 (*eco yajūmahi sāmāni*); XII, 1632 (*yāḥ Suparṇo yajur nāma*, i.e. Kṛṣṇa), 1883 (*rg-yajuh-sāmasahitair vacobhīḥ*), 2311 (*rg-yajuh-sāmavid*), 2312 (*anrgyayajur asāma ca*), 72315 (*ekam*), 2871 (*rg-yajuh-sāmasampannāḥ*), 7045 (°śā *samkṛtām mānaṁ*), 7372 (*rk-sāmāṅghāḥ ca yajūmahi cūpi*), 7501 (*eco yajūmahi sāmāni*), 7503 (°śām *adiḥ*), 8543 (*rk-sāmāni yajūmahi ca*), 8613 (*rk-sāmavarnākṣharato yajusho 'tharvaṇas talhā*), 8720 (*rg-sāmasu yajushu ca*), 8859 (*samākṛam yajushārhati*), 8909 (sg.), 9065 (*eco yajūmahi sāmāni*), 9621 (do.), 9632 (do.), 10413 (°śām *Çatarudriyam*, i.e. Īva (1000 names¹)), 11532 (*rg-yajuh-sāmagaḥ*), 11725 (pl., Yājñavalkya obtained the y. from Sūrya), 11728 (pl.), 11744 (pl., *daçapañca*), 12736 (°rk-sāmabhiḥ); XIII, 915 (°śām *Çatarudriyam*, i.e. Īva), 1085 (*yajurmayaṁ tridhā vedyam*, i.e. Īva, so C., B. reads *yajurbhir yat*), 4107 (*mārtimantiḥ sa sāmāni yajūmahi sa sahasraçāḥ*), 4520 (pl.), 7575 (°śā *samkṛtām mānaṁ*). Cf. Yajurveda.

Yajvan = Viṣṇu (1000 names).

Yakṛloma, pl. (°āḥ), a people. § 549 (Pāṇḍavapraveçap.): IV, 5, 144 (*antareṇa Y°ān Chūrasenāṁ ca*). Cf. next.

Yakṛloman, pl. (°ānāḥ), a people. § 574 (Jambūkh.): VI, 9μ, 353. Cf. the prec.

Yaksha¹, pl. (°āḥ), a class of beings: I, 35 (issued from the primordial egg), 106 (*Gandharva-Y°-Rakṣasāni*, Çuka recited to them the Mbhr.), 248, 369, 454 (*Manimatpramukhaiḥ*), 457 (do.), 2515, 2571 (among the offspring of Pulastya), 2572 (among the offspring of Puluha; PCR. had read *rkṣāḥ*), 6401, 6444 (Y°-*Gandharva-Rakṣasām*), 6496 (°-*Rakṣasa-Gandharvāḥ*, know the history of the Kurus), 7658 (°-*Rakṣogandhān*, vanquished by Sunda and Upasunda), 7712 (*deva-Gandharva-Y°ānām*, sc. *sarvaratnāni*, robbed by Sunda and Upasunda), 8256 (°-*Rakṣasa-Pannagāḥ*, attacked Arjuna), 8304 (°-*Rakṣasa-Gandharva-nara-Kṣnara-Pannagāḥ*); II, 399 (enumeration of the Y. in the palace of Kubera), 411 (*saka Y°aiḥ*, sc. Vibhiṣaṇa, worship Kubera), 472 (in the palace of Brahman), 481 (in the palace of Kubera); III, 159 (*suragaṇa-pitṛ-Y°evitām*, sc. Sūrya), 170 (°-*Guhya-Pannagāḥ*, follow the chariot of Sūrya), 878 (°ānām *Rakṣasānām ca Dānavānām ca samyuge*, sc. with Kṛṣṇa), 1671 (*Kuberāḥ . . . Y°air anugataḥ*), 1841 (*Siddha-Cāraṇa-Y°eshu*),

2084 (na *Y°ashu tadrgrāpavati*, sc. Damayanti), 5036 (in the *tirtha* *Vaṇvā*), 5076 (in *Kurukshetra*), 8168 (*Bhūta-Y°-Piṇḍakā*), 8391 (*Gandharva-Y°-Rakshobhīḥ* . . . *sevitam* . . . *çailam*), 8674 (seen in the body of Rāma Dācarathi), 8801 (*manushyōraga-Gandharva-Y°-Kimpurushah*), 9954 (*Gandharvoraga-Y°āḥ*), 10138, 10825 (*caturganāḥ*), 10831 (*°-Rakshasa-Kinnarāḥ*), 10893 (*adhynushitam Y°aiḥ* . . . *girim*), 11089 (*°-Gandharra-sura-Brahmarshigānasevitam*, sc. *Gandhamādāna*), 11098 (*°-Gandharvayoshābhīḥ*), 11236 (*deva-Dānava-Gandharva-Y°-Rakshasa-pannagāḥ*, did not exist in the *Kṛtāyuga*), 11287 (*Dhanadodyānam rakshitam Y°-Rakshasaiḥ*), 11359 (*pushkarinīm* (sc. Kubera's) . . . *sevitam* *ṣaḥibhir divyair Y°aiḥ*), 11371, 11419 (had been slain by Bhīmasena at the lotus-tank of Kubera, cf. *Rakshasa*, pl.), 11654 (*ādhipam Y°-Rakshasām*, i.e. Kubera), 11665, 11708 (*°-Rakshasa-Gandharvāḥ*), 11709 (*°-Rakshasa°*), 11713 (*°-Rakshasām*), 11717 (slain by Bhīmasena, cf. *Rakshasa*, pl.), 11758 (*pravara-Rakshasendrāṇām Y°āṇā ca*), 11760 (*sarva-Y°gaṇādhipaḥ*, i.e. Kubera), 11767 (*daṇḍatāravāḥ*), 11769 (*Kuberaḥ* . . . *Y°-Rakshogāṇḍrītam*), 11773 (*°-Gandharvāḥ*), 11777, 11784 (*°-Rakshasām*), 11787 (do.), 11793, 11813 (*saha Kinnaraiḥ*), 11832, 11835 (Kubera came to the *Pāṇḍava*), 12206 (*maharshi-Y°-Gandharva-Pannagāsura-Rakshasaiḥ*), 12246 (*sa°*), 12272 (*sa-Y°āsura-G°aiḥ*), 12304 (*°-Rakshasa-Gandharvāḥ*), †12362 (*°-Gandharva-maharshikāntām*, sc. the *Sarasvatī*), 12364 (*nihantā Y°-Rakshasām*, i.e. Bhīmasena), 12425 (*Himavatāṃ ca* . . . *Y°-Rakshasa-saṅkulāḥ*), 12522 (*Brahmarshi-deva-Gandharva-Y°-Rakshasa-Pannagāḥ*), 12875 (*deva-Dānava-Y°āṇām*), 12877 (*sa-Y°oraga-Rakshasām* . . . *jagat*), 12891 (*°-Rakshasavarjita*, sc. *ekārṇave*), 12925 (seen in the stomach of Nārāyaṇa), 12942, 13485 (*deva-Gandharva-Y°āṇām*, sc. *kathāḥ*), 13535 (*avadhyah* . . . *Y°āṇām*, sc. *Dhundhu*), 13584 (*deva-Dānava-Y°āṇām* . . . *avadhyah*, do.), 14264 (*deva-Dānava-Y°āṇām* . . . *jētā*), 14507 (*āṇḍanti ca yam Y°āḥ puruṣam kālāparyaye sunmādyati sa tu kaḥipram jñāyo Y°grahas tu sah*), 14548 (*°-Rakshobhīḥ*), †15640 (*samāheshv api Y°-Rakshasām*), 15823 (*°-Rakshasa-Bhātāni*), 15888 (*°āṇām ādhipatyam*, bestowed on Kubera), 15913 (*°-Rakshasatāḥ*), 15921 (*Gandharva-Y°āṇugataḥ*, sc. Kubera), 15925 (*senāpatyam* . . . *Y°-Rakshasasenanyoh*, bestowed on Vibhīṣaṇa), 16168 (*deva-Dānava-Gandharva-Y°-Kimpurushaiḥ* . . . *ajitah*, sc. *Rāvaṇa*), 16177 (some *Y.* serve *Rāvaṇa*), 16561, 16578 (*deva-Gandharva-Y°āṇām*), 16579 (*°-Rakshasa-Pannagāḥ*), 17277 (*karma tad Y°-Rakshasām*); IV, 1762 (*deva-Gandharva-mahoragasamākulaṃ* . . . *maṇḍalam*), †2176 (*devāsura-Siddha-Y°ān*), 2271 (*Gandharva-Y°pravaraḥ*); V, 332 (*°-Raksho-mahoragāḥ*), 348 (*deva-Dānava-Y°āṇām*, sc. *rājā*, i.e. *Nahusha*), 518 (*sarva-Y°āṇām*, sc. *ādhipatyam*, given to Kubera), 540, †824 (*Gandharva Y°āpaurasah*), 2033 (had been slain by Bhīmasena), 2353 (*°-Gandharva-bhogishu*), 3826 (*Gandharva-Y°-Siddhaiḥ*, cannot see *Puruṣa*), 3830 (*Rakshasa-Y°āṇām* . . . *ādhipatyena*, bestowed on Kubera), 4028 (*nāga-Y°-manushyāṇām*), 4175 (*devān* . . . *sa-Y°āsura-Pannagān*, all. to *Khāṇḍava-dahanaparvan*), 4424 (*°-Gandharva-Rakshasām*), 5289 (*Kubera iya Y°āṇām*, sc. *senāpatīḥ*), 5867, 7524, (7527), 7533, 7535, 7536 (*°gaṇān*), 7537; VI, 291 (*°ānugāḥ*, sc. the inhabitants of the *varsha Hiraṇmaya*), 814 (*°-Rakshah-Piṇḍobhyah*), 1227 (*Vitṭeṣo Y°-Rakshasām*, sc. *asmi*, says *Kṛṣṇa*), †1268 (*Gandharva-Y°āsurasāṅghāḥ*), 1430 (*yajanto* . . . *Y°-Rakshasāni rajasāḥ*), 2961 (*°-Rakshasa-Pannagāḥ*); VII, 159 (*Kubera iva Y°āṇām*, sc. *senāpatīḥ*), 1463 (*sa-Y°oraga-Rakshasāḥ* . . . *lokāḥ*), 2287 (came to the sacrifices of

Māndhātṛ), 2864 (*deva-Dānava-Y°āṇām* . . . *sādhanam*, i.e. *Çiva*), 3444 (*sa-Y°oraga-Rakshasāḥ* . . . *trayo lokāḥ*), 5456 (*tridaṇḍan* . . . *sa-Y°āsura-mānavān*), 6018 (*°oraga-Rakshasāḥ*), 6339 (do.), 7004 (*deva-Gandharva-Y°āṇām*), 7015 (*jagat* . . . *sa-Y°-Rakshasaganam*), 7021 (*devaiḥ* . . . *sa-Daitya-Y°-Gandharvaiḥ*), †7293 (*nāgāḥ sa-Y°oraga-Kinnarāḥ*), †7312 (*Gandharva-Y°āḥ*), †7313, 8432, 8434 (all. to *Khāṇḍava-dahanap.*), 8611 (*°-Rakshasasaṅkulam* . . . *ākāṣam*), 9197 (only B.), 9442 (do.), †9465 (*Gandharva-Y°ān*), 9474 (only B.); VIII, †1742 (*Garuḍa-Piṇḍa-sa-Y°-Rakshasān*, all. to *Khāṇḍavadahanaparvan*), 4426 (*nāga-Y°āḥ*), †4490 (*deva-nāgāsura-Siddha-Y°aiḥ*), †4962 (*°-mahoragaiḥ*); IX, 2139 (in *Çaṅkhatīrtha*), 2496 (*Bhūta-Y°-vihanāṇām*, sc. *aicvar-yāni*), 2509 (*°-Rakshasa-Pannagaiḥ*), 2531 (*°-Rakshasāni*), 2849 (in *Ādityatīrtha*), 3297; X, 438 (*°-Rakshasasamākīrṇo*), 441; XII, 62 (on the mountain *Mahendra*), 1608 (*°-Rakshasa-Pannagāḥ*, do not know *Nārāyaṇa*), 1830 (*°-Rakshasān*), 2240 (*°-Rakshasabharta* . . . *Nararāhanah*, i.e. Kubera), 2245 (*°-Rakshasa-nāgaiḥ*), 4409 (*°-Rakshah-Piṇḍāṇām*), 5587 (*°-Gandharva-Siddhāṇām madhyo bhrājantam Indravat*), 5773 (*°-Rakshasasevitah* . . . *deçah*), 6323 (*vanam* . . . *Y°-Kinnara-sevitam*), 6932 (*°-Rakshasa-nāgāḥ*, their creation), 7656 (*°-Rakshasān*), †8425 (*Kinnara-Y°-Rakshasāḥ*), 9771, 9809, 10216 (*Vaiçravaṇah* . . . *Y°āṇām icvarah*), 10336 (*°-Gandharva-saṅghaiḥ*), 10666 (*Dhanadaḥ* . . . *Y°-Rakshodhipaḥ*, i.e. Kubera), 10838 (*°-Rakshasa-Gandharvāḥ*), †11097 (*°gaṇān*), 11003 (*°āṇām viṣayān*), 11244 (*trailoky* . . . *sa-Y°-Bhūta-Gandharve*), 12333 (*°-Rakshasa-Dānavaiḥ*), 12622 (*°-Rakshasa-saṅghaiḥ*); XIII, 308, 734 (*°-Rakshasa-sarpāṇām*, *Çiva* assumes their forms), 804 (*devāṇām sa-Y°oraga-R°āṇām*), 806 (*°-endra-bala-Rakshasān*, only B., C. has *yajīendra°*), 912 (*Kuberaḥ sarva-Y°āṇām*, sc. *asi*, i.e. *Çiva*), 958, 1294 (*°-Rakshasāḥ*), 1373, 1421 (*Maṇibhadrapurogamah* . . . *Kaubera Y°-Gandharva-Kinnarāḥ*), 4701, 4705 (*Gandharva-nāga-Y°obhyah*), 4711 (*°-Rakshasāḥ*), 4717 (*°-Rakshasa-bhoginām*), 4731 (*deva-Y°oraga-nīṇām*), 4734 (*°-Rakshasa-pannagāḥ*), 4737 (*°-Rakshasām*), †4860 (*Gandharva-Y°aiḥ*), 6344 (*°-Gandharvaiḥ*), 6351, 6547, 7071 (*sa-Y°oraga-Rakshasām* . . . *jagat*); XIV, 184 (worship *Çiva* on *Muñjavat*), †1169, 1183 (*nara-Kinnara-Y°āṇām* . . . *icvarah*, i.e. *Vishṇu*), 1226 (*nara-Kinnara-Y°āṇām icvarah prabhuḥ*), 1566 (*°-Gandharva-Rakshasān*), 1581 (*°-Rakshasayonyoh*), †1683, †1684, 1919 (offerings made to the *Y.*); XVIII, 146 (*°-punyajanaiḥ*, some of the fallen warriors joined the *Y.* after death), 174 (*Ghatotkaca*, etc., joined the gods and the *Y.* after death), 198 (in the world of the *Y.*, 1,400,000 verses of the *Mhbhr.* are known), 199 (*Çuka* recalled the *Mhbhr.* to the *Y.* and *Rakshases*).

Yaksha¹, sg. (do.): III, 1590 (*Arjuna* asked the *Kirāta* if he was a *Y.*), 1592 (do.), 2151 (*Nala* was asked if he was a *Y.*, etc); V, 4063 (*Yayāti* was asked if he was a *Y.*); XII, 1076.

Names of single Yakshas:—

Amogha: III, 14548 (*mahā°*, *M°*).

Macakruka: III, 5079 (*M°*, C. has by error *Manḥa-nakāḥ*), 7070 (*M°*).

Mānīvara: III, 10824 (*M°*).

Sthūna (*Sthūṇākarma*): I, 2453 (*Sthūṇaḥ*); V, 2003, 7476 (*Sthūṇākarmāna*), 7479 (*Sthūṇaḥ*), 7480, 7482 (*°pradhānāya*), 7483, 7484, 7485, 7486 (*mahā°*), 7487, 7495 (*Sthūṇaḥ*), †7521 (*Sthūṇasya*), 7537 (*Sthūṇaḥ*), (7542), 7544 (*Sthūṇayakshena*).

Yaksha,¹ eg., said of Dharma assuming the form of a Y.: I, 166 (°rāpaṇa), (17253), (17272), (17280), (17281), (†17315), (17322), 17323, 17324, (17326), 17328, (17330), (17332), (17334), (17336), (17338), (17340), (17342), (17344), (17346), (17348), (17350), (17352), (17354), (17356), (17358), (17360), (17362), (17364), (17366), (17368), (17370), 17371, (17372), (17374), (17376), (17378), (17380), (17382), (17384), (17386), (17388), 17392, 17393, (17397), (17399), (17404), (17407), 17408, (17409), 17414, 17415, 17417, (17418), 17419, 17420, (17424), (17431).

Yakshādhīpa ("lord of the Yakshas") = Kubera: III, 2554 (*Vaiçravaṇa*), 16548; V, 7530.

Yakshādhīpati (do.) = Kubera: III, 11755, 11761.

Yakshapati (do.) = Kubera: V, 7524, 7533.

Yakshapavara ("the principal Yaksha") = Kubera: III, 11371.

Yaksharāj ("king of the Yakshas") = Kubera: III, 1651; VIII, †4514 (?).—Do.² = Manibhadra: III, 2529 (*M*°).

Yaksharāja (do.) = Kubera: III, 11374; V, 7538.

Yaksharājan (do.) = Kubera: IX, 2756 (*K*°).

Yaksharakshodhipa ("lord of Yakshas and Rākshasas") = Kubera: XII, 10666 (*Dhanada*).

Yaksharākshasabhartr (do.) = Kubera: XII, 2240.

Yakshayuddha(m) ("the combat with the Yakshas"). § 10 (Parvasuṅgr.): I, 2, 322 (i.e. Yakshayuddhaparvan).

[**Yakshayuddhaparvan(°va)**] ("the combat with the Yakshas", the 38th of the minor parvas of Mbhr.; cf. Yakshayuddha). § 436. The Pāṇḍavas, etc., returned to the hermitage of Nārāyaṇa. Once Yudhiṣṭhira said to them: "We have passed these four years in the woods; it has been appointed by Arjuna, that after the fifth year he will come to the mountain *Çveta*." They then set out with the brahmins and the Rākshasas, and protected by Lomaça, sometimes going on foot, sometimes carried by the Rākshasas, towards the north, beholding on the way the mountains *Mainaka*, *Gandhamādana*, and *Çveta*, and on the seventeenth day they reached the slopes of *Himavat*, not far from *Gandhamādana*, and were received by R.-r. *Vṛshaparvan* in his hermitage, where they passed seven nights. On the eighth day they entrusted their remaining robes, their sacrificial vessels, ornaments, and jewels to *Vṛshaparvan*, and, following his instructions, set out for the north, on foot, with *Dhaumya*, *Kṛṣṇā*, and *Lomaça*. On the fourth day they reached *Çveta*, and entered *Gandhamādana* (b) with *Draupadī* and the brahmins, and saw the great *Gangā* (c). Thereafter, they went to the hermitage of *Ārṣṭishēṇa* (III, 158). *Ārṣṭishēṇa* received the four Pāṇḍavas and *Kṛṣṇa* and *Dhaumya*, and said that during the parvan days *rahis* living upon water and air and moving through the sky come to this mountain, sounds of kettledrums, etc., being heard on the summits, and that they should not attempt to proceed further, but wait for Arjuna there, as they could not go beyond *Kailāsa* (d) (III, 159).—§ 437. They passed the fifth year in the hermitage of *Ārṣṭishēṇa*, eating flesh of deer killed with unpoisoned shafts, listening to the stories told by *Lomaça*. *Ghaṭotkaca* had departed, promising to be present when occasion arose. *Munis* and *Cāraṇas* visited them. One day *Suparṇa* carried off a mighty *Nāga* from the lake, while the mountain trembled, etc., and the wind, raised by *Suparṇa*'s wings, brought celestial flowers of five colours before the Pāṇḍavas towards the river *Açvarathā*. *Kṛṣṇā* expressed to *Bhīma* the wish of seeing the top of the

mountain when he had driven away the *Rākshasas*. *Bhīma* set out with bow, sword, and mace, and having ascended the summit, thereby gladdening *Kinnaras*, *Nāgas*, *Munis*, *Gandharvas*, and *Rākshasas*, he blew his shell. *Yakshas* and *Rākshasas* (*Krodhavaçāh*, v. 11757) assailed him with maces, clubs, etc., but were killed or defeated, and the surviving fled towards the south, forsaking their weapons. The *Rākshasa Manimat*, the friend of *Kubera*, in vain attempted to recall them, and with clubs, javelins, etc., he rushed at *Bhīma* and pierced his right arm with an iron spear with a golden haft, but at last was killed by *Bhīma* with his mace. The surviving *Rākshasas* went towards the east (III, 160).

—§ 438. Hearing various sounds and not seeing *Bhīma*, the Pāṇḍavas and *Kṛṣṇā*, and *Dhaumya* and the brahmins were filled with anxiety, and, entrusting *Draupadī* to the charge of *Ārṣṭishēṇa*, they ascended the summit of the mountain and embraced *Bhīma*, who was censured and again warned by *Yudhiṣṭhira*. *Kubera*, on hearing about the matter from the *Rākshasas*, in anger let yoke his carriage, and, eulogized by the gods and *Gandharvas*, and surrounded by 1,000 *Yakshas*, he set out through the firmament to *Gandhamādana*, where he seated himself on his seat *Pushpaka* (b), surrounded by *Yakshas*, *Rākshasas*, *Gandharvas*, and *Apsarasas*, with his noose and sword and bow, and asked *Yudhiṣṭhira* not to be angry with *Bhīma* as *Bhīma* had only been the instrument of destiny, and said to *Bhīma* that he did not mind his act of rashness as he had thereby been delivered from the curse of *Agastya* (c) (III, 161). *Kubera* then gave *Yudhiṣṭhira* some wise counsel, referring to the *Kṛta-yuga* (d); he said, that *Yudhiṣṭhira* ought to check the rashness of *Bhīmasena*; they should return to the hermitage of the R.-r. *Ārṣṭishēṇa* and reside there during the first dark fortnight; the inhabitants of *Alakā* with *Gandharvas*, and *Yakshas* with *Kinnaras*, etc., should, at the command of *Kubera*, protect them, and his servants procure for them meat and drink; he praised *Arjuna* (e). *Arjuna* would soon join them. Then *Kubera* went to the mountain *Asta*, followed by thousands of *Yakshas* and *Rākshasas* in vehicles drawn by horses flying in the air. The dead bodies of the *Rākshasas* were, at the command of *Kubera*, removed. The Pāṇḍavas dwelt several nights there, being honoured by the *Rākshasas* (III, 162).—§ 439. At sunrise, *Dhaumya* and *Ārṣṭishēṇa* came to them, and *Dhaumya*, seizing *Yudhiṣṭhira*'s hands, pointed out, towards the east, the *Mandara* mountain, the east being the region of *Indra* and *Vaiçravaṇa*, as the South is that of *Yama* with his abode *Samyamana*, and the *Asta* mountain, where the sun sets in the west, that of *Varuṇa*, together with the ocean; in the north *Meru*, with the dwelling of *Brahmān*, where *Prajāpati* creates all creatures, and the seven mind-born sons of *Brahmān* (of whom *Dakṣa* was the seventh), and where the seven *Devarāhis* (i.e. *Saptarāshayaḥ*), with *Vasiṣṭha* at their head, rise and set; next, to the east of *Meru*, the abode of *Nārāyaṇa* or *Viṣṇu*, that cannot be seen by gods or *Dānavas*, and where even *Brahmarāhis* have no access, not to speak of *Maharāhis*, but only *Yatis*; thence, they do not return to this world; *Viṣṇu* alone shines there. Description of the revolving around *Meru* of the sun, moon, and stars ("having coursed round *Meru*, the moon again repairs to *Mandara*", v. ii, 873) (III, 163).—§ 440. The Pāṇḍavas dwelt there for a month, visited by *Gandharvas* and *Maharāhis*. A night and a day became to them like a year, for since the departure of *Arjuna*, they had not felt joy. After having dwelt for five years in the abode of *Indra*

and obtained all celestial weapons from him, *Āgneya, Varuṇa, Saumya, Vāyavya, Vaiṣṇava, Aindra, Paśupati, Brāhmya, Pāramoṣṭhya*, and those of *Īrajāpati, Yama, Dhātṛ, Savitr, Tvashṭṛ*, and *Vaiśravaṇa*. Arjuna took leave of Indra and came to *Gandhamādana* (III, 164).

Yakshendra¹ ("lord of the Yakshas") = Kubera: V, 7531, 7536; XIV, 1918 (*K°*).—Do.² = Māyibhadra: III, 10826 (*M°*).—Do.³ (do.) = Piṅgala: III, 14565 (*P°*).—Do.⁴ (do.) = Taraṇḍaka (Arantuka, B.): III, 6022.

Yakshī ("female Yaksha"). § 162 (*Çāntanūp.*): I, 97, 3895 (Gauṅgā was questioned if she was a Y., etc.).—§ 347 (*Nalopākhyānap.*): III, 64, 2519 (Damayanti was questioned if she was a Y., etc.); 65, 2558 (Damayanti supposed to be a Y.).—§ 522 (*Draupadiharaṇap.*): III, 265, †15589 (Draupadī was questioned if she was a Y.).—§ 549 (*Pāṇḍava-praveśap.*): IV, 9, 257 (do.).

Yakshinī (do.). § 362 (*Tīrthayātrāp.*): III, 83, 5093 (probably also name of a tīrtha).—§ 370 (do.): III, 84, 8083 (*°nyā naityakam prācīta*), 8084 (*°nyā tu prasādana mucyate brahmahatyayā*).

Yama¹, lord of the spirits of the dead, son of Virasvat, often identified with Dharma. § 11 (*Parvasaṅgr.*): I, 2, 535 (*Y°śadanam*, only B.).—§ 51 (*Parikshit*): I, 41, 1705 (*notā Y°śya sadanam prati*); 42, 1758 (*Y°śadanam*).—§ 61 (*Sarpasuttra*): I, 55, †2099 (*°śya yajño yathā*), †2107 (*Dharmarājah*, comparison), †2111 (*°o yathā dharmavinicayajñah*).—§ 134 (*Viçvāmītra*): I, 71, †2933.—§ 135 (*Çakuntalop.*): I, 74, 3017 (among those who witness the acts of men), 3018 (*Vaiśvatah*), 3019 (*vijālayati dukṛtam*), 3072 (*°śya*, sc. *bharanam*).—§ 139 (Manu *Vaiśvata*): I, 76, 3136 (*Vaiśvatah sutaḥ . . . Vaiśvatah*).—§ 147 (*Devayānt*): I, 82, 3408 (*°śya*, sc. *grhe*).—§ 151 (*Pūruṣamç.*): I, 94, 3711 (*Y°kshayam*).—§ 156 (do.): I, 95, 3744 (*retodhūh putra unmayati . . . Y°kshayāt*).—§ 167 (*Vicitraviryop.*): I, 102, 4143 (*Y°śadanam*).—§ 193 (*Pāṇḍu*): I, 125, 4891 (*°śadano*).—§ 213 (*Jatugṛhap.*): I, 151, 5920 (*Y°kshayam*).—§ 214 (*Hidimbavudhap.*): I, 153, 5990 (*Y°śadanam*).—§ 215 (*Bukavadhap.*): I, 163, 6276 (do.).—§ 223 (*Vāsishtā*): I, 174, 6641 (*°kshayāt*).—§ 233 (*Svayam-varap.*): I, 187, †7010 (came to see the svayamvara of Draupadī).—§ 238 (*Pañcendrop.*): I, 197, †7276 (partook of the sacrifice of the gods in *Naimishāraṇya*).—§ 243 (*Vidurāgamanap.*): I, 205, 7505 (*°sutrā ira*).—§ 246 (*Sundopasundop.*): I, 210, 7671 (*Y°śadanam*).—§ 258 (*Khāṇḍavaduhanap.*): I, 227, 826; (armed with the *Kāla-danḍa* he fought with Kṛṣṇa and Arjuna).—§ 263 (*Sabhākriyāp.*): II, 3, 72 (performs sacrifices at *Bindusara*).—§ 265 (*Lokapālasabhākhyānap.*): II, 5, 222 (*°vat*); 6, 280 (*Vaiśvataṁ*).—§ 267 (*Yamaśābhāv.*): II, 8, 318 (*Vaiśvataṁ*), 343 (*°śya puruṣah*) (description of his palace).—§ 270 (*Brahmasābhāv.*): II, 11, 466 (waits upon *Brahmā*).—§ 274 (*Rūjasūyārambhup.*): II, 16, 662 (*°o hi na vijetajau*, sc. *Jarāsandhabalaṁ*).—§ 275 (do.): II, 17, 690 (*°antakasamaḥ*, sc. *Bṛhadratha*).—§ 277 (*Jarāsandhavudhap.*): II, 22, 876 (*Y°kshayam*), 879 (do.).—§ 290 (*Çiçupālavadhap.*): II, 40, 1427 (*notukāmo Y°kshayam*).—§ 294 (*Dyūtap.*): II, 49, 1760 (*°śya*, sc. *çrīh*).—§ 298 (do.): II, 62, 2110 (*Y°kshayam*).—§ 299 (do.): II, 66, 2188 (do.).—§ 304 (*Anudyūtap.*): II, 77, 2531 (*Y°śadanam*), 2547 (do.).—§ 316 (*Kirmūravudhap.*): III, 11, 425 (*°danḍapratikāçam*, sc. *çrīksham*), 451 (*Y°śya sadanam*).—§ 317b (*Kṛṣṇa Vāsudeva*): III, 12, 480 (*Kṛṣṇa becomes Y.*, etc.).—§ 319 (*Saubhavudhap.*): III, 14, 625 (*Y°kshayam*).—§ 320 (do.):

III, 22, 879 (*çakram*, *Kālāntaka-Y°opanam*).—§ 323 (*Dvaitavanapr.*): III, 25, †954 (*°śya notā*, sc. *Rāma Dāçarathi*).—§ 325 (*Draupadīparitāp.*): III, 27, 1013 (*Kālāntaka-Y°opamaḥ*, sc. *Arjuna*).—§ 327 (do.): III, 29, 1070 (*Y°śadanam*).—§ 331 (*Kuirātap.*): III, 39, 1560 (do.), 1578 (do.), 1592 (do.), 1598 (*Y°śya sadanam*).—§ 333a (*Brahmaçiras*): III, 40, 1651 (does not know *Brahmaçiras*).—§ 334 (*Kuirātap.*): III, 41, 1672 (*sārdham Pitṛbhīh*), 1680 (*paramadharmajñah*, gave a weapon to Arjuna), 1697.—§ 345 (*Nalopākhyānap.*): III, 55, 2138 (*çaritrāntakaro nṛḥam*), 2140, 2157; 57, 2228 (among the *Lokapālas* present at the svayamvara of Draupadī, granted Nala boons).—§ 378 (*Tīrthayātrāp.*): III, 91, 8419 (Arjuna had obtained weapons from Y., etc.).—§ 402 (do.): III, 120, †10263 (*°kshayam*).—§ 407 (*Māndhātṛup.*): III, 126, 10444 (*Y°śadanam*).—§ 412 (*Aṣṭāvakraṭya*): III, 134, †10658 (*Pitṛṇām tçarakh*).—§ 416 (*Yavakṛitop.*): III, 137, 10783 (*Kālāntaka-Y°opanam*, sc. the residence of *Ruibhya*).—§ 418 (*Gandhamādanapr.*): III, 139, 10833.—§ 422 bis (*Vurūhāvātāra*): III, 142, 10934 (*°tçam*).—§ 424 (*Bhīma-kadalikhandaṇḍap.*): III, 147, 11180 (*Y°kshayam*).—§ 432 (*Saugandhikāharaṇa*): III, 154, †11384 (*°danḍakalpām mahāgadām*).—§ 439 (*Yukshayuddhap.*): III, 163, 11848 (*rājā*, in the south).—§ 440 (do.): III, 164, 11901 (*°śya*, sc. *astram*, obtained by Arjuna).—§ 443 (*Nivātakavacyuddhap.*): III, 168, 12005 (in the south).—§ 444 (do.): III, 171, 12160 (*Y°śadanam*); 172, 12178 (do.).—§ 450 (*Ājagarap.*): III, 178, 12389 (*Kālāntaka-Y°opanam*, sc. *bhujangam*).—§ 459 (*Mārkuṇḍeyas*): III, 189, 12954 (*Pratādhipah*, *Nārāyaṇa* identified with Y.).—§ 469 (do.): III, 200, 13372 (*nopasarṇanti te Y°m*), 13389 (*°śya te nirvacand bhavanti*).—§ 470 (*Yamaloka*): III, 200, 13397 (*°dūtais tu Y°śyājñākaraiḥ*).—§ 506 (*Skandayuddha*): III, 231, 14550 (*Mṛtyuṇā saha*), 14551.—§ 511 (*Draupadī-Satyabhāmāsamv.*): III, 235, 14730 (*samprasthitān . . . Y°śadanam*).—§ 512 (*Ghoshayātrāp.*): III, 237, 14782 (*Rudrair* (?) *ira Y°h*, sc. *çrītaḥ*); 245, 14985 (*Y°śadanam*).—§ 522 (*Draupadīharaṇap.*): III, 265, †15590 (Draupadī was questioned if she was the wife of Y.).—§ 543 (*Rāmā-bhisheku*): III, 291a, 16548.—§ 545 (*Pativratāmāhātmyap.*): III, 297, (16758), 16763, 16765, (16766), (†16773), (†16775), (†16778), (†16780), †16781 (*°tvam*), (†16784), (†16786), (†16791), (†16793), (†16798), 16802 (*Vaiśvataḥ*), 16809, 16813 (*prajāsaṁyamanah*); 298, 16895 (*Y.* came to fetch *Satyavat*, but gratified by *Savitṛ*, he granted her several boons, among these the life of *Satyavat*).—§ 548 (*Āraṇeyap.*): III, 313, 17314 (*Kālāntaka-Y°at*), 17401 (*Y°ālayo*).—§ 551 (*Kicakavadhap.*): IV, 23, 821 (*Y°śadanam*).—§ 552 (*Goharūṇap.*): IV, 30, 988 (*Y°kshayam*); 32, 1039 (*°rāṣṭrarivardhanaḥ*, sc. *samāgamah*); 45b, 1433; 47, 1490 (*apṛ*); 56ç, 1770 (*°śya*, sc. *vinicṇam*); 60, 1945 (*Y°śadanam*).—§ 554 (*Sainyodyogap.*): V, 3, 54 (*Y°śya sadanam*), 57 (*Yama . . . Y°-Kālopamadyuti*).—§ 555 (*Indravijaya*): V, 16, †511 (*Vaiśvataḥ*, among the *Lokapālas* who came to Indra), 515, [519 (*Vaiśvataṁ*; *h*: Indra bestowed the sovereignty over the *Pitṛs* on Y.)]; 17, 545.—§ 556 (*Sañjayayānap.*): V, 20, 609 (*Y°śadanam*); 29, †824.—§ 558 (*Prajāgarap.*): V, 35, 1253 (*pracoḥanna-pāpānām çātā Vaiśvataḥ*).—§ 560 (*Sanatsujātap.*): V, 42, †1581 (*°m tv eko Mṛtyuṁ ato 'nyam āhuḥ*).—§ 561 (*Yāna-sandhip.*): V, 55, 2187 (*Y°śadanam*); 69, 2552 (*°śya vaçam āyanti*).—§ 564 (*Mātalyop.*): V, 100, 3570.—§ 565 (*Gālavacurita*): V, 117, 3968 (*remo . . . Ūrmilayām yathā*

Y^o, B. *gathā Dhāmaṇḍaya Yamaḥ*, of xiii, 7637).—§ 567 (Bhagavadgītā): V, 130, 4365 (Y^ośādanam).—§ 568 (do.): V, 137, 4664 (*krudāhā ira Y^ośāntakau*).—§ 569 (do.): V, 143, 4837 (Y^ośādanam), (x), 4876 (do.).—§ 570 (Sainyaniryāp.): V, 151, 5123 (*śāntasamān vege*), 5143 (Yama . . . Y^ośādanam); 158v, 5381.—§ 571 (Ulūkudūtā-gamanap.): V, 162, 5601 (Y^ośādanam), 5604, 5608 (do.).—§ 573 (Ambopākhyānap.): V, 184, 7271 (*śāntasamā-prabhāp*, so. *śaktiṃ*).—§ 574 (Jambūkh.): VI, 4, 158 (Y^ośādanam).—§ 576 (Bhagavadgītā): VI, 34, 1233 (*śāntasamānān aham*, so. *asmi*, says Kṛṣṇa); 35, †1285 (identified with Kṛṣṇa).—§ 578 (Bhishmavadhap.): VI, 50, 2039 (*krudhah*).—§ 579 (do.): VI, 54, 2280 (*Kālāntaka-Y^ośādanam*, so. Bhīma), 2309 (Y^ośādanam), 2310 (do.), 2314 (do.); 55, 2396 (*rūpam Kālāntaka-Y^ośādanam*).—§ 581 (do.): VI, 62, 2774 (*śāntopamān . . . gādām*); 63, 2798 (do.); 64, 2842 (Y^ośādanam), 2847 (do.).—§ 582 (do.): VI, 74, 3260 (*śāntāśanivānān*, so. *śaraughān*).—§ 583 (do.): VI, 75, 3307 (Y^ośādanam); 79, 3460 (Y^ośādanam), 3507 (*śāntavivardhanam*, so. *yuddham*), 3509 (Y^ośādanam).—§ 584 (do.): VI, 83, 3646 (*śāntavivardhanah*, so. *prākshayaḥ*), 3654 (Y^ośādanam), 3679 (*śojayam . . . Y^ośāna*), 3685 (Y^ośādanam); 85, †3783 (*śāntakalpāḥ . . . śaraiḥ*), †3786 (*śāntakalpām . . . gādām*).—§ 585 (do.): VI, 87, 3883 (Y^ośādanam); 88, 3915 (Y^ośādanam); 89, 3938 (Y^ośādanam), 3952 (Y^ośādanam), 3958 (*śāntavivardhanah*, so. *saṅgrāmāḥ*); 91, 4071 (*Kālāntaka-Y^ośādanam*, so. Ghaṭotkucā); 94, 4202 (*Kālāntaka-Y^ośādanam*), 4203 (Y^ośādanam), so. *yuddham*, only B.); 95, 4256 (*śāntavivardhanam*, so. *yuddham*); 96, 4368 (Y^ośādanam); 98, 4467 (do.).—§ 586 (do.): VI, 100, 4534 (*śāntopamān . . . śāyān*); 101, 4602 (*śāntopamāḥ*, so. *viçikṣāḥ*); 103, 4697 (*śāntavivardhanam*, so. *yuddham*), 4698 (Y^ośādanam), 4717 (*śāntā*); 104, 4731 (Y^ośādanam); 106, 4807 (*śāntopamāḥ*, so. *bānāḥ*); 107φ, 4901, 4960, 4984 (Y^ośādanam).—§ 587 (do.): VI, 108, 5010 (*śāntavivardhanam*, so. *yuddham*); 110, 5132 (*śāntopamān*, so. *viçikṣān*), 5151 (*śāntopamāḥ*, so. *śaktiṃ*); 112, 5238 (*śāntā* . . . Y^ośāna); 116, 5422 (*śāntā Y^ośāntopamān*); 118, 5543 (Y^ośādanam); 119, 5630 (*śāntā ira*).—§ 589 (Dronābhishhekap.): VII, 2, †66 (Y^ośādanam), †68 (Yama . . . Yamaṇḍaya), †83 (Y^ośāna); 8, 244 (Y^ośādanam); 10, 346 (*śāntavivardhanam*).—§ 590 (do.): VII, 14, 509 (Y^ośādanam).—§ 592 (Śuṃcāptakavadhap.): VII, 19, 767 (do.); 21, 909 (do.); 23o, 991 (*śāntavivardhanam*); 25, 1090 (Y^ośādanam); 27, 1223 (*śāntā . . . dushkaram*); 28, 1233 (Y^ośādanam); 32, 1447 (*śāntavivardhanam*, so. *yuddham*).—§ 593 (Abhimanyuvadhāp.): VII, 46, 1847 (Y^ośādanam).—§ 594 (Mṛtyu): VII, 54, 2077 (*śāntā bhavanam*), 2107 (*śāntā*).—§ 595 (Shoḍaṣarāj., v. Prthu Vainya): VII, 69, 2419 (*Vaivastāḥ*, when the puṇyajanāḥ milked the earth, Y. was their calf).—§ 596 (Pratijñāp.): VII, 72, 2503 (*śāntā Y^ośādanam*, read *śāntā* with B.), 2509 (*śāntā Y^ośādanam*), 2511 (do.); 74, 2617 (Y^ośādanam); 76δ, 2691; 77, 2711 (*śāntavivardhanam*); 78, 2741 (Y^ośādanam).—§ 597 (do.): VII, 83, 2972 (*śāntavivardhanam*, so. *śāntā*).—§ 599 (Jayadrathavadhap.): VII, 93, 3366 (Y^ośādanam); 94, 3425 (*śāntavivardhanam*); 100, 3753 (Y^ośādanam); 108, 4059 (Y^ośādanam); 110, 4152 (*śāntavivardhanam*); 113, 4380 (Y^ośādanam); 116, 4640 (*śāntavivardhanam*); 119, 4726 (*Kālāntaka-Y^ośādanam*, so. Śūtyaki); 125, 5057 (Y^ośādanam), 5071 (Y^ośādanam), 5072 (*śāntā prahayām aśa*); 127,

5219 (Y^ośādanam); 129, 5303 (Y^ośādanam, only C.); 130, 5345 (do.); 132, 5444 (*śāntavivardhanam . . . śāntā*); 133, 5480 (*śāntopamān*, so. *śāntā*), 5489 (Y^ośādanam), 5496 (Y^ośādanam); 134, 5520 (Y^ośādanam); 135, 5543 (*śāntavivardhanam*), 5570 (Y^ośādanam); 139, 5750 (*śāntavivardhanam*); 145, †6151 (*śāntavivardhanah*), †6152 (*śāntavivardhanam*); 150, 6508 (Y^ośādanam).—§ 600 (Ghaṭotkacavadhap.): VII, 153, 6606 (*śāntā . . . dikṣitāḥ*), 6607 (Y^ośādanam); 154, 6680 (do.); 155, 6716 (do.); 156, 6908 (*śāntā*, C., *śāntā*, B.), 6913 (Y^ośādanam), 6915 (*śāntopamān*, so. *śāntā*); 159, 7090 (*Kālāntaka-Y^ośādanam*, so. Arjuna), 7104 (Y^ośādanam); 160, 7174 (Y^ośādanam); 166, 7432 (*śāntopamān*, so. *śāntā*); 167, 7466 (Y^ośādanam), 7491 (do.); 168, 7558 (*śāntavivardhanam*, so. *yuddham*); 171, 7698 (Y^ośādanam), 7717 (Y^ośādanam), 7730 (*śāntā*); 173, 7777 (Y^ośādanam, only C.); 174, 7855 (Y^ośādanam); 180δδ, 8194 (*śāntā Karmā*).—§ 601 (Dronavadhap.): VII, 184, 8381 (Y^ośādanam); 185a, 8444.—§ 603 (Nārāyaṇāstramokṣhap.): VII, 200, 9353 (*śāntānibhān*, so. *nārāyaṇ*).—§ 603d (Tripura): VII, 202, 9569 (*Vaivastāḥ*, became the *śāntā* of Śiva's shaft).—§ 603 (Nārāyaṇāstramokṣhap.): VII, 202u, 9596 (Śiva identified with Y.), (xx), 9628.—§ 604 (Karmāp.): VIII, 2γ, 42 (Y^ośādanam); 32, 85 (Y^ośādanam); 5ζ, 103 (Y^ośādanam), 105 (do.), 110 (do.), 114 (do.), 124 (do.), 135 (do.); 6, 163 (do.), 165 (do.), 166 (do.), 167 (do.), 176 (do.), 182 (do.), 188 (do.).—§ 605 (do.): VIII, 15, 596 (*Kālāntaka-Y^ośādanam*), 597 (dual, *iva*); 16, 618 (Y^ośādanam); 21, 830 (*śāntavivardhanah*, so. *saṅgrāmāḥ*), 838 (Y^ośādanam); 22, 876 (*śāntānibhān*, so. *nārāyaṇ*); 23, 901 (*śāntā Y^ośāntopamānibhān*); 24, 952 (*śāntā bhavanam*), 27, 1089 (Y^ośādanam), 1095 (Y^ośādanam); 30, 1221 (Y^ośādanam).—§ 607 (do.): VIII, 37γ, †1729 (*śāntā . . . Y^ośāna*), †1736 (do.), †1737 (*śāntā Kuberā-Vāsavāḥ*); 45ε, 2102 (protects the southern region inhabited by the Pitrā).—§ 608 (do.): VIII, 49, 2320 (*śāntānibhān śāntā*); 51, 2455 (Y^ośādanam), 2458 (Y^ośādanam), 2459 (*Kālāntaka-Y^ośādanam*, so. Bhīma); 52, 2552 (Y^ośādanam); 54, 2649 (do.); 56, 2708 (*Kālāntaka-Y^ośādanam*, so. *rūpam*), 2761 (*śāntānibhān śāntā*); 59, 2910 (*śāntavivardhanah*, so. *saṅgrāmāḥ*); 61, 3109 (Y^ośādanam), 3114 (Y^ośādanam); 63, 3177 (do.); 66, 3332 (*śāntā parākrama*); 73, 3694 (Y^ośādanam), 3708 (do.), 3724 (do.); 74, 3778 (Y^ośāntā), 76, †3822 (*śāntā . . . Y^ośāna*); 77, 3876 (Y^ośādanam), 3878 (Y^ośādanam), 3887 (Y^ośādanam); 80, 4118 (*śāntā . . . Y^ośāna*); 81, 4153 (*Kālāntakodiyatam*), 4155 (Y^ośādanam); 84, 4266 (Y^ośādanam); 87, 4390 (*śāntā Kālāntakopamān*), (x'), 4421 (sided with Arjuna); 90, †4696 (*śāntānibhān*, said of arrows); 91, †4780 (*śāntakalpam*, so. *bānām*), †4796 (*śāntā Y^ośāna*); 92, †4828 (*śāntakalpam*, so. *bānām*); 93, 4890 (*śāntā Yamaḥ*, B., *śāntakalpam*, C.).—§ 610 (Śalyap.): IX, 5, 253 (*śāntā api Y^ośādanam*).—§ 611 (do.): IX, 9, 419 (Y^ośādanam, B. *śādanam*); 10, 520 (*śāntavivardhanam*, so. *yuddham*), 533 (*śāntavivardhanam*, so. *saṅgrāmāḥ*); 11, 578 (*śāntopratikāḍṣam*, so. *śāntā*); 14, 745 (*śāntopamadyutiṃ*, so. *nārāyaṇ*), 750 (*śāntavivardhanam*, so. *yuddham*); 15, 762 (Yama . . . Y^ośāntāparākrama); 17, †906 (*śāntā dhātūm ira*); 20, †1070 (*śāntā* (am, B)); 21, 1100 (Y^ośādanam); 23, 1192 (*śāntavivardhanah*, so. *saṅgrāmāḥ*); 25, 1373 (Y^ośādanam); 26, 1426 (*śāntānibhān śāntā*), 1429 (Y^ośādanam); 27, 1486 (*śāntopamān*, so. *śāntā*); 28, 1515 (Y^ośādanam).—§ 613

(Gadāyuddhap.): IX, 32, 1863 (*Y^okshayaṃ*). — § 615u (Skanda): IX, 45, 2519 (*Kālo Y^oṣ ca Mṛtyuṣ ca Y^oyanu-sardṣ ca ye*), 2532 (gave two companions named Unmātha and Pramātha to Skanda). — § 615ff (Asita Devala): IX, 50, 2836 (*Y^ovat samadarśanaḥ*). — § 815kk (Kurukshetrak.): IX, 53, 3027 (*Y^oya viśhayaṃ*). — § 615 (Gadāyuddhap.): IX, 55, 3105 (*Y^oYasavayor*, sc. *sadṛṣṭakarmāṇau*, sc. Bhīmasena and Duryodhana); 57, 3186 (*daṇḍopamāṃ*, sc. *gadāṃ*), 3202 (*daṇḍam iva*, sc. *gadāṃ*). — § 616 (Sauptikap.): X, 8, 344 (*Y^okshayaṃ*), 401 (do.), 419 (*Y^ośādanam*), 430 (*Y^oya niveśanam*). — § 617 (Aichikap.): X, 11, 583 (*ātmanā . . . sampradāya Y^oya*); 13, 669 (*Kālāntaka-Y^oopamaḥ*). — § 618 (Jalupradānikap.): XI, 28, 49 (*karshati*); 4, 114 (*Y^odūtāḥ*); 5, 128 (*transit*). — § 621 (Rājadh.): XII, 55, 141 (Arjuna had obtained a weapon from Y.). — § 622 (do.): 15, 428 (*daṇḍabhayāt*), (β), 439. — § 635 (do.): XII, 33a, 1168 (*Y^okshayaṃ*). — § 640 (do.): XII, 57, 2064 (*Y^oVaiśravaṇopamaḥ*). — § 641 (do.): XII, 68, 2576, 2579 (the ideal king comparable with Y.); 72, 2773 (do.); 82, 3086 (C. has by error *Mayaḥ*, some sentences of his quoted), 3092 (*gamito Y^ośādanam*); 91, 3444 (the ideal king comparable with Y.), 3446 (*Y^o yasohati bhūtāni*), (ν), 3458; 98, 3634 (*śādanam*); 122, 4495 (*Y^o Vaivasvatai cāpi Pitṛṇām akarot prabhūṃ*, sc. Viṣṇu); 129, 4718 (*Gautamasya ca samvādam Y^oya ca*), 4721 (*lokapālāḥ*), 4722, (4725) (discourse between Gautama and Y.). — § 646b (Marjāramūshikasamv.): XII, 138, 5028 (*Y^odūtābham*, said of a Cāṇḍāla). — § 647b (Brahmadatta-Pūjanīsamv.): XII, 139, 5236 (the ideal king comparable with Y.), 5238 (do.). — § 652b (Indrota-Parīkṣitīya): XII, 150, 5612 (*Y^odūtāḥ, Y^okshayaḥ*). — § 654b (Pavana-śālmālisamv.): XII, 155a, 5831. — § 661 (Mokshadh.): XII, 196, 7156 (*Y^oya yat purā vṛttam Kālasya brāhmaṇasya ca*). — § 662 (do.): XII, 199, 7198 (*Kāla-Mṛtyu-Y^oanām Ikṣvākor brāhmaṇasya ca vivādaḥ* = do.). — § 662b (Jāpakop.): XII, 199a, 7213, 7226, (7228), 7228, 7251, 7265 (different from Dharma, came to the brahman who was a *jāpaka*); 200, 7332 (do.). — § 664 (Mokshadh.): XII, 207, 7554 (*Y^okṛtāṃ bhayaṃ*). — § 677 (do.): XII, 236, 8629 (*Y^ośādanam*). — § 678e (Mṛtyu-Prājāpatīsamv.): XII, 259, 9193 (*Y^oya bhavane*). — § 680b (Tulādhāra-Jājalīsamv.): XII, 263a, 9380. — § 692 (Mokshadh.): XII, 281β, 10052 (identified with the supreme Lord). — § 704 (do.): XII, 301, 11061 (different from Mṛtyu and Antaka); 302, 11128 (*Y^okshayaḥ*). — § 710 (do.): XII, 322, 12078, 12079, 12080. — § 717b (Nārāyaṇīya): XII, 335a, 12685. — § 730 (Ānuçāsanik.): XIII, 16, 1058 (identified with Īva); 17, 1291 (*Vaivasvataḥ*, learnt the 1,000 names of Īva from Nārāyaṇa and communicated them to Nācīketa). — § 744 (do.): XIII, 45, 2477 (*gāthā Y^odgītāḥ*, quoted). — § 746 (do.): XIII, 62, 3178; 68, 3396 (*brāhmaṇasya ca samvādam Y^oya ca*), 3399, 3403 (*Y^ośādanam*), 3404, (3407), (3410), 3418 (*Y^ośāsanam*), 3419 (*Y^odūtāḥ*), 3421, 3422 (discourse between Y. and Ārmin); 70, 3472, 3476 (Nṛga was punished by Y.); 71, 3491, 3502, 3513, 3522 (Uddālaki cursed Nācīketa to go to Y., who, however, dismissed him after having instructed him); 80, 3793 (*Y^oya loka*). — § 749 (do.): XIII, 89, 4255 (*Y^o tu yaṇi crāddhāni proveda Čaṣabindaro*). — § 753 (do.): XIII, 97a, 4661 (to Y. offerings should be made in the southern region). — § 757e (Yama-loka): XIII, 102, 4857 (*Y^oya . . . yātanam*). — § 759 (Ānuçāsanik.): XIII, 104, 5026 (*gāthā Y^odgītāḥ*, quoted). — § 760 (do.): XIII, 111, 5434 (*Y^oya puruṣaiḥ*), 5438 (*Y^oya viśhayaṃ gataḥ*), 5440 (only B.), 5441 (*Y^ośādanam divyo Brahma-lokaṃ gunaiḥ*), 5463 (*Y^oya viśhayaṃ*

gataḥ), 5489 (do.), 5490 (*Y^oya puruṣaiḥ*), 5491 (*Y^oya viśhayaṃ gataḥ*), 5514 (do.). — § 766 (do.): XIII, 125, 5923 (*deva-guhyam . . . Y^oena* [sc. *prāptam*, Nil.]); 130, (6114). — § 773d (Īva): XIII, 161, 7486 (*Vaivasvataḥ*, became the *puṅkha* of Īva's shaft). — § 775 (Ānuçāsanik.): XIII, 166, 7637 (*Dhāmornaya sāha*, cf. V, 3968). — § 778f (Muñjavat): XIV, 8, 183 (worships Īva on Muñjavat). — § 782 (Anugītāp.): XIV, 16, 443 (*Y^okshayaḥ*). — § 782g (Guru-çishyasamv.): XIV, 430, 1176 (*Pitṛṇām adhipaḥ*). — § 784b (Uttānka): XIV, 53, 1553 (*Y^okshayaṃ*); 57, 1662 (*Y^oopamaḥ*, sc. Kulmāshupāda). — § 785 (Anugītāp.): XIV, 61, 1845 (*Yama Y^oopamaḥ*); 68f, 2006 (*Y^ośādanam*); 74, 2167 (*Kālāntaka-Y^oopamaṃ*, sc. Arjuna); 78, 2295 (*Y^okshayaṃ*). — § 795 (Svargārohaṇap.): XVIII, 2, 36 (*Yama . . . Y^oopamaḥ*).

Cf. also Dharma and the following synonyme:—

Dandīn, Deveça, Kṛtānta, Lokapāla, q.v.

Pitṛīca ("lord of the Pitṛs"): VII, 37 (only C. in the comp. *Pitṛvittāmbudeveçān*).

Pitṛpati (do.): VII, 1980 (*Y^ośāstṛavardhanam*, sc. *dyodhanam*); VIII, 1210 (*Y^ośāstṛam iva*).

Pitṛrāja (do.): I, 17077 (*iva*); 275 (*sabham tu Y^oya*), 344 (*Y^osabhasadaḥ*), 1643 (*Y^oçṛitāṃ diçam*, i.e. the south); III, 16761; VIII, 14674 (*Y^oçṛmani*).

Pitṛrājan (do.): II, 352 (*sabha . . . Y^ojñāḥ*).

Pretādhīpa, Pretarāj, Pretarāja, Sureça, Sūryaputra, Vaivasvata, q.v.

Yama¹, a companion of Skanda. § 615u (Skanda): IX, 45, 2547 (given to Skanda by Varuṇa).

Yama² = Sūrya: III, 148.—Do.⁴ = Īva (1000 names¹).—Do.⁵ = Mahāpuruṣa (Mahāpuruṣastava).—Do.⁶ = Viṣṇu (1000 names).

Yama, dual (*Y^ou*) ("the twins") = Nakula and Sahadeva: I, 124, 2445 (born from the Açvins), 3818, 4850 (born from the Açvins), 4851, 5820, 5839, 5872, 7014, 7016, 7058, 7139, 7158, 7227, 7235, 7505, 7647, 7994; II, 38, 41, 557, 990, 1221, 1670, 1921, 12118, 2370, 2388, 2399, 2411, 2448; III, 275, 551, 894, 1903, 1918, 1943, 1246, 1965, 1993, 8477, 10417, 10839, 10871, 10881 (*Y^oya puruṣaiḥ*, i.e. Arjuna), 11008, 11403, 11410, 11629, 11819, 12321, 12432, 12578, 13007, 14745, 14753, 14754, 14941, 15008, 15694, 15766, 17289, 17300; IV, 649, 1087, 1311, 12304; V, 57, 199, 619, 1959, 2215, 2916, 3177, 3200, 3403, 4887, 4949, 5232, 5642, 7598; VI, 1994, 3067, 3681, 3767, 4243, 4792, 4945, 5553; VII, 168, 181, 227, 578, 1743, 2950, 3050, 16726, 6899, 7013, 7732, 7754, 8544, 8552, 8644, 8645, 8690, 9007, 9133; VIII, 845, 1231, 1690 (*Mādṛiputrau*), 1694, 1701, 17128, 2254, 2334, 2702, 2708, 3180, 3319, 3485, 3573, 3796, 4512, 4805; IX, 253, 566, 762, 1831; XII, 26, 51, 1175, 1695, 1914, 1921, 1929; XIV, 384, 1845, 1874 (*Mādṛiputrau*), 2555, 2612; XV, 35, 333, 658, 1663, 747, 1004; XVI, 284; XVII, 5, 20, 31 (only C.); XVIII, 36, 96, 118. Cf. Yamaja, dual.

Yāma = Sūrya: III, 150.

Yāma, pl. (*Y^oah*), a class of celestial beings, mentioned together with the Dhīmas. § 520 (Mudgala): III, 261, 15446 (*Y^o Dhāmāḥ ca*). — § 615u (Skanda): IX, 44, 2482 (do.).

Yāmadagnya (III, 511; VII, 2442) v. Jāmadagnya.

Yamadūta, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 250 (only B., C. has *Mudgalaḥ*).

Yamaja = Īva: VII, 19457.

Yama, dual. (°au) ("the twins") = Nakula and Sahadeva: I, 5271, 6419; II, 977, 1817; III, 10858, 11019, 15063, 15375, †15608; V, 5592; XII, 1517; XV, 854. Cf. Yama, dual.

Yamaloka ("the world of Yama"). § 470 (cf. Mārkaṇḍeya): Asked by *Yudhiṣṭhira*, *Mārkaṇḍeya* said that the distance of Y. from the world of men is 86,000 *yojanas*, the way is terrible, and people are led along it by the messengers of Yama under conditions answering to their charity and faults when alive (enumerated). There is the river *Pushpodakā*; those that river those who have given water drink clear water, while those of evil deeds have pus ordained for them: III, 200, 13393, 13398.—§ 551 (*Kṛcākadhadhap.*): IV, 16, 502 (°m *gamishyati*); 21, 656 (v. *Sāvitrī*).—§ 552 (*Goharaṇap.*): IV, 33, 1099 (°m *adarṣayati*).—§ 597 (*Pratijñāp.*): VII, 84, 3002 (*yīdāsur Y°āya*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 157, 6950 (*prahīṇo Y°āya*, B, *mṛtyu*).—§ 618 (*Strīvilāp.*): XI, 4, 113 (°m *athāgatam*).—[§ 7570 (*Hastikūṭa*): Gautama said: In the abode of Yama the righteous live in joy and the sinful in grief. *Dhṛtarāṣṭra* said: Only those who are destitute of acts, and have no faith, and are atheists, and are of sinful souls, and are always engaged in gratifying their senses, are punished by Yama. Gautama said: [The city] *Saṃyamanī*, which belongs to Yama, where no untruth is spoken, but only truth, there the weak have their revenge (*yātayanti*) of the strong. *Dhṛtarāṣṭra* said: This world is for such as conduct themselves against their elder sisters and their parents as against foes: XIII, 102, †4856 (*Vaivasvatasya sadane*), †4858 (*Vaivasvatīm Saṃyamanīm*)]. Cf. *Yāmyaloka*.

Yama-sabhā-varṇana(m) ("description of the palace of Yama"). § 267 (*Lokapālas.*): The *sabhā* of Yama *Vaivasvata* covers an area of more than 100 *yojanas*, and was built by *Viśvakarman*; it is possessed of the splendour of the sun, and yields every thing, etc. There are many *rājaraṣis* (enumeration) and *Brahmarṣis*, *Agastya*, *Matanga*, *Kāla*, *Mṛtyu*, the performers of sacrifice, *Siddhas*, *yogins* (*yogaṣṭriṣaḥ*), the *Pitṛs* belonging to the classes *Agnivāṭṭāḥ*, *Phenapāḥ*, *Ushmapāḥ*, *Svadhāvantāḥ*, and *Barhiṣhadāḥ*, the wheel of time, *Havyavāhana*, the sinners (*duṣkṛtakarmaṇāḥ*), and those who have died during the sun's southern course, those who are employed in regulating time, and the servants (*puruṣāḥ*) of Yama; the *śiṃṣāpa*, *pālāṣa*, *kāṣa*, *kuṣa*, and other trees and plants, many *Gandharvas* and *Apsarasas* (II, 8).

Yamunā, a river, the present Jamna. § 11 (*Parvasaṅgr.*): I, 2, 402 (cf. § 254).—§ 70 (*Ādivaṃśvātāraṇap.*): I, 60, 2209 (°*dotpe*, Vyāsa was born on an island in the Y.).—§ 76 (*Mataya*): I, 63, 2387 (°*āmbhasi*), 2388 (°*carī*, sc. *Adrikā*).—§ 77 (Vyāsa): I, 63, 2414 (°*dotpe*, Vyāsa was born on an island in the Y.).—§ 149 (*Yayāti*): I, 87, 3555 (*Gaṅgā-Y°yor madhye*, there the kingdom of Pūru was situated).—§ 165 (*Satyavatiḥbhop.*): I, 100, 4011 (°m *abhito nadīm*).—§ 171 (*Vicitravīryasutopatti*): I, 105, 4229 (*nadīm*), 4230 (all. to § 77).—§ 221b (*Gaṅgā*): I, 170, 6455.—§ 253 (*Harapāharap.*): I, 221, 8024 (°*itro*).—§ 254 (*Khāṇḍava-dahanap.*): I, 222, 8063.—§ 273 (*Rājasūyārambhap.*): II, 14, 605 (°*āmbhasi*), 607 (*Dimbhaka* and *Haṃsa* drowned themselves in the Y.).—§ 275 (do.): II, 17, 695 (*Gaṅgā-Y°yor madhye murtimān ira sāgarāḥ*).—§ 312 (*Āraṇyakap.*): III, 5, 241.—§ 370 (*Tirthayātrāp.*): III, 84, 8013 (*Gaṅgā-Y°yor madhye . . . saṅgama*), 8022 (°*pradhavanam*).—§ 373 (*Prayāga*): III, 85, 8217 (*Gaṅgāyā sārdaṃ saṅgata*), 8218 (*Gaṅgā-Y°yor madhye* (read °am with B.) *prthivyā jaghanam*

amṛtam), 8228 (*Gaṅgā-Y°yoḥ saṅgama*, there *Prayāga* is situated).—§ 377 (*Dhaumyatīrthak.*): III, 87, 8314 (*Gaṅgā-Y°yoḥ . . . saṅgamaṃ*); 90, 8374 (in the north), 8378 (on the Y. *Sahadeva* and *Bharata* had performed sacrifices).—§ 379 (*Tirthayātrāp.*): III, 95, 8515 (*Gaṅgā-Y°yoḥ caira saṅgama*, i.e. at *Prayāga*).—§ 406 (do.): III, 125, 10417, 10420 (o: on the Y. *Somaka* and *Mādhātṛ* had performed sacrifices).—§ 409 (*Plakṣhāvatarap.*): III, 129, 10514 (on the Y. *Ambarīsha* had performed sacrifices).—§ 410 (do.): III, 130, 10556 (*Jalāṅ copajalāṅ caira Y°m abhito nadīm*).—§ 418 (*Gandhamādanap.*): III, 139, 10833.—§ 434 (*Saugandhikāharap.*): III, 156, 11437.—§ 438 (*Yakṣa-yuddhap.*): III, 161, 11794 (°*itram*, there *Agastya* had performed austerities); 162, 11827 (*Qāntanu* had performed sacrifices on the Y.).—§ 459 (*Mārkaṇḍeya*): III, 188a, 12907 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*).—§ 547 (*Karṇa*): III, 308, 17150 (the basket in which *Karṇa* lay floated from the *Curmanvatī* into the Y., from the Y. into the *Gaṅgā*).—§ 565 (*Gūlavacar.*): V, 120, 4026 (*Gaṅgā-Y°saṅgama*).—§ 573 (*Ambopākhyānap.*): V, 186, 7346 (°*itram*), 7348 (°*jalam*); 187, 7388 (°m *abhito nadīm*).—§ 574 (*Jambūkh.*): VI, 9a, 322.—§ 576 (*Bhagavadgītāp.*): VI, 18, 694 (*Gaṅgā Y°antaro—ra*, B.).—§ 589 (*Dronā-bhishekap.*): VII, 11, 384 (*hayaṛājānam Y°vanavasinam*).—§ 595 (*Shodācarāj.*, v. *Bharata*): VII, 68, 2384 (*Bharata* had performed 100 horse sacrifices on the Y.).—§ 599 (*Jaya-drathavadhap.*): VII, 95, 3493 (*Jāhnavī-Y°o nadyau prap-shivolevanodake*); 150, 6517.—§ 607 (*Karṇap.*): VIII, 44v, 2029 (*bahishkṛtāḥ . . . Y°āya*, sc. the *Bāhikas*).—§ 608 (do.): VIII, 46, 2209 (*Gaṅgā-Y°vat*, sc. *samasajjeldm*).—§ 615 (*Baladevatīrthayātrā*): IX, 54, 3049 (*Kārapavandā Y°āyam jagama*).—§ 632b (*Shodācarāj.*, cf. § 595): XII, 29, 939 (*Bharata* had performed 300 horse sacrifices on the Y.).—§ 736b (*Vitahavyop.*): XIII, 30, 1950 (*Gaṅgā-Y°yor madhye*, there the sons of *Vitahavya* fought with *Haryaṣva*).—§ 745b (*Cyavanop.*): XIII, 50, 2646 (*Gaṅgā-Y°yor madhye*, there *Cyavana* entered the water). 2647 (*Gaṅgā-Y°yor vadri*), 2648, 2655 (*Gaṅgā-Y°yor vadri*).—§ 746 (*Ānuçāsanik.*): XIII, 68, 3397 (*Gaṅgā-Y°yor madhye Yamunasya giror adhaḥ*, there *Parnaçālā* was situated).—§ 757m (*Goloka*): XIII, 102a, 4889.—§ 772j (*Utathya*): XIII, 155, 7244 (*Bhadra*, the daughter of *Soma*, bathed in the Y.).—§ 775 (*Ānuçāsanik.*): XIII, 166a, 7653.—§ 788 (*Āçramavāṣap.*): XV, 23, 633 (*nadīm*); 24, 641. Cf. *Kālinḍī*, *Kalmāshī*.

Yāmuna¹, name of a mountain. § 370 (*Tirthayātrāp.*): III, 84, 8022 (?).—§ 449 (*Ājagarap.*): III, 177, †12353 (*adrirājam*).—§ 555 (*Sainyodyogap.*): V, 19, 600 (*parvataḥ*).—§ 746 (*Ānuçāsanik.*): XIII, 68, 3397 (*Gaṅgā-Yamunayor madhye Y°oya giror adhaḥ*).

Yāmuna², adj. ("belonging to the Yamunā"). § 589 (*Dronā-bhishekap.*): VII, 3, 92 (*grotāṇā Y°nemaiva* (°*nova*, B.)).

Yāmuna³, pl. (°āḥ), a people. § 574 (*Jambūkh.*): VI, 9a, 358.

Yamunātīrtha¹ = *Plakṣhāvatarap.*: III, 10525.

Yamunātīrtha², name of a tīrtha on the *Sarasvatī*. § 615d: In the Y., *Varuṇa*, the son of *Aditi*, had in days of yore, performed the *rājasūya* sacrifice; having subjugated both men and celestials and G. and Rā. in battle, he performed a great sacrifice in that tīrtha; during that sacrifice a terrible battle ensued between the gods and the *Dānavas*; after the completion of the *rājasūya* a terrible battle ensued (PCR.; *jāyate*: "usually ensues"?) among the *kāhatriyas* (? *kāhatriyaṇ prati*): IX, 49, 2840.

Yāmya, adj. ("belonging to Yama"). § 266 (Çakrasabhāv.): II, 7, 310 (*sabhām*).—§ 267 (Yamasabhāv.): II, 8, 311 (do.).—§ 268 (Varuṇasabhāv.): II, 9, 353 (sc. *sabhā*).—§ 305 (Anudyūtap.): II, 78, 2577 (*kopavidhāraṇa*).—§ 306 (do.): II, 80, 2627 (*sāmāni*), 2641 (do.).—§ 552 (Goharaṇap.): IV, 64, 2058 (sc. *astram*).—§ 572 (Rathā-tirathasāṅkhyānap.): V, 169, 5870 (sc. *astragrāmāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, 23_p, 1041 (sc. *dhanuḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6954 (sc. *astram*).—§ 603b (Nārāyaṇa): VII, 201_ç, 19466 (sc. *karma*).—§ 615u (Skanda): IX, 46, 2654 (°āḥ, sc. *mālarāḥ*).—§ 615f (Asita Deva): IX, 50_u, 2881 (*lokaṃ*).—§ 618 (Jalaprādānikap.): XI, 7, 181 (*ratham*, sc. the body).—§ 746 (Ānuçāsanik.): XIII, 80, 13795 (*sabhām*).

Yāmya = Çiva: VII, 9521; XIV, 193.—Do.³ = Mahā-purusha (Mahāpurushastava).

Yāmyaloka = Yamaloka. § 746 (Ānuçāsanik.): XIII, 79_x, 3770.

Yānasandhi ("negotiation for peace by embassy" ?). § 10 (Parvasaṅgr.): I, 2, 331 (*parā*, i.e. Yānasandhiparvan).

[**Yānasandhiparvan(°va)**] ("section relating to the Yānasandhi", q.v.), the 60th of the minor parvas of Mbhr. § 561. After the night had passed away, all the princes and chiefs, *Bhishma*, etc. (a) entered the court-hall (description) to hear the message of *Saṅjaya* (adorned with ear-rings), who had come back from the *Pāṇḍavas* by the aid of *Saindhava* steeds. *Saṅjaya* related the salutations of the *Pāṇḍavas* (V, 47). *Saṅjaya* related that *Arjuna* (cf. § 556: *Saṅjayayānap.*, V, 23-28) had said, with *Yudhishtira*'s sanction, that *Saṅjaya* should say to *Duryodhana* and *Karna*, threatening them with *Bhīmasena*, etc. (β), that if the *Dhrtaraṣṭra*s desired war, then all the aims of the *Pāṇḍavas* were accomplished, as *Duryodhana* should lie down on the bare earth, deprived of life, etc. *Arjuna* (b) trusted himself and *Kṛṣṇa* (c); he said that *Duryodhana* often thought of imprisoning *Kṛṣṇa*, and sought to create a sudden disunion between *Kṛṣṇa* and *Arjuna*. "There are with us many aged *brahmanas*, versed in various sciences . . . who are prophesying the great destruction of the *Kurus* and the *Śrījayas*, and the ultimate victory of the *Pāṇḍavas* . . . thy bow *Gaṇḍīra* yawns without being handled, etc.; on the top of my flagstaff are heard terrific voices ('when shall thy car be yoked, O *Kiṛiṣṇin* ?'); innumerable jackals howl at night, and *Rākṣasas* frequently alight from the sky . . . I will use the *Śikhaṇākarna*, *Paçupala*, and *Brahma* weapons, and all those that *Çakra* gave me." [This speech of *Arjuna* is not found in § 556: *Saṅjayayānap.*] (V, 48). *Bhishma* said to *Duryodhana* that *Nara* and *Nārāyaṇa* (*Nara-Nārāyaṇau*) (d) were *Arjuna* and *Kṛṣṇa*: it was with their aid that *Çakra* vanquished the *Daiṭyas* and *Dānavas*; *Nara* slew hundreds and thousands of *Paulomas* and *Kālakañjas* in battle; *Arjuna*, with an arrow, severed the head of the *Asura Jambha* while the latter was about to swallow him; he afflicted *Hiraṇyapura* on the other side of the ocean, having vanquished in battle 60,000 of *Nivātakaracas*; and in the same way also *Nārāyaṇa* has, in this world, destroyed numberless other *Daiṭyas* and *Dānavas*. *Karna* boasted that he would slay all the *Pāṇḍavas* in battle, but was rebuked by *Bhishma*, saying that *Karna* had seen his own brother slain by *Arjuna* in the city of *Virāṭa*, and alluding to the contents of the *Goharaṇa*-, and the *Ghoshayātrāparvan*. *Droṇa* also counselled peace, but got no answer from *Dhrtaraṣṭra* (V, 49). At the request of *Dhrtaraṣṭra*, *Saṅjaya* related that the

Pañcalas, etc. (γ) looked up to *Yudhishtira*. As he was questioned about *Dhr̥ṣṭadyumna* and the *Somakas*, he first fell down in a swoon. Then, regarding *Bhīmasena* (c) he mentioned the lac-house, etc. (δ); regarding *Arjuna*, the burning of the *Khāṇḍava* forest, etc. (e); then *Nakula* (f) and *Sahadeva* (g); *Çikhaṇḍin* (ç); the five *Kekaya* princes, etc. (η) (V, 50). *Dhrtaraṣṭra* was most afraid of *Bhīma* (who was taller than *Arjuna* by the span of the thumb), with his mace (full four cubits in length, with six sides), mentioning his killing *Jarāsandha* (V, 51). *Dhrtaraṣṭra* was also afraid of *Arjuna*, who he feared would conquer *Karna* (being compassionate and heedless), and *Droṇa* (being aged and having affection for his pupil *Arjuna*); "thirty-three years have passed since the burning of the *Khāṇḍava* forest; we have never heard of his being defeated anywhere" [but cf. the reading of B. *trayastrīṃṣat samāhūya*, i.e. challenging the thirty-three gods] (V, 52). *Dhrtaraṣṭra* was afraid of the allies of *Yudhishtira*: the *Pañḍavas*, *Kekayas*, etc. (θ) (V, 53). *Saṅjaya* rebuked *Dhrtaraṣṭra* for his behaviour towards the *Pāṇḍavas*; "the *Matayas*, etc. (i) all decline to pay thee homage now" (V, 54). *Duryodhana* said, that when the *Pāṇḍavas* had been exiled, there came to them *Kṛṣṇa*, etc. (κ), all assembled in a place not far from *Indraprastha*, and suggested to *Yudhishtira* that he should take back the kingdom; "the people of the realm were all annoyed with us, and all our friends also were angry with us"; but *Bhishma*, *Kṛṣṇa*, and *Açvatthāman* had despised the foes ("inflamed with anger at the death of his father this *Bhishma*, in days of old, had conquered all the kings of the earth, in a single chariot"). "Now the *Pāṇḍavas* are without allies; and all these kings can, for my sake, enter the fire or the sea . . . Having given up all hopes of a town, *Yudhishtira* craves only five villages . . . There is none on earth equal to me in an encounter with the mace. In battle, I am *Saṅkarṣaṇa*'s equal; I will certainly slay *Bhīma*, *Bhishma*, etc. (λ), every one of these is singly capable of slaying the *Pāṇḍavas*." He alluded to the superhuman circumstances concerning *Bhishma*, etc. (μ), to the resolution of the *Samçaptakas* to slay *Arjuna* or be slain by him; "our chief warriors are *Bhishma*, etc. (ν); they have seven *akṣauhīṇis*, we have eleven; *Byaspati* has said, that an army which is less by one-third ought to be encountered" (V, 55). At the request of *Duryodhana*, *Saṅjaya* described the chariots of *Arjuna* (h), *Yudhishtira* (i), *Bhīmasena* (j), *Sahadeva* (k), *Nakula* (l); "and excellent steeds, presented by the celestials, carry the sons of *Subhadra* and *Draupadī*" (V, 56). At the request of *Dhrtaraṣṭra*, *Saṅjaya* mentioned the allies of the *Pāṇḍavas*, *Kṛṣṇa*, etc. (ξ), and who had been assigned to each of them as his share: *Çikhaṇḍin* & *Bhishma*; *Yudhishtira* & the *Madra* king; *Bhīmasena* & *Duryodhana*'s sons and 100 brothers, the rulers of the east and the south; *Arjuna* & *Karna*, *Jayadratha*, etc.; the five *Kekayas* & the *Kekayas*, *Malavas*, *Çalvakas*, *Trigartas* *Samçaptakau*; *Abhimanyu* & *Duryodhana*'s sons (?), *Duḥçāsana*'s sons, king *Brhadrata*; *Draupadeyā* + *Dhr̥ṣṭadyumna* & *Droṇa*; *Cekilana* & *Somadatta*; *Sātyaki* & *Kṛtavarman*; *Sahadeva* & *Çakuni*; *Nakula* & *Ulaka*, *Sārasvatā*. All the other kings had been distributed in their respective shares. Thus the *Pāṇḍava* host had been distributed into divisions. *Virāṭa* with all his *Mataya* warriors would support *Çikhaṇḍin*. *Dhrtaraṣṭra* was exceedingly afraid of *Yudhishtira*, etc. (o). *Duryodhana* said that *Bhishma*, etc. (π) were invincible. *Dhrtaraṣṭra* maintained that *Bhishma* did not wish a battle.

Saṅjaya said that *Dhr̥ṣṭadyumna* was always urging the *Pāṇḍavas* to fight, and professed that he would alone encounter all the assembled kings: *Bhishma*, etc. (p), and his words were approved by *Yudhisṭhira*; *Dhr̥ṣṭadyumna* had told *Saṅjaya* to say to the *Kurus*, etc. (e), that they ought not to suffer themselves to be slain by *Arjuna*, who was protected by the celestials; they should send a good man to *Yudhisṭhira* and entreat him to accept the kingdom. [This is not found in *Saṅjayayānap.*, § 556] (V, 57). *Dhrtarāshṭra* mentioned that *Yudhisṭhira* led the *brahmacarya* mode of life from his very youth, and saying that he himself, etc. (r) did not applaud war, he urged *Duryodhana* to desist from hostilities and give back to the *Pāṇḍavas* their kingdom, saying, that it was *Karna*, *Duhśāna*, and *Çakuni* who led *Duryodhana* astray. *Duryodhana* answered that, without depending upon *Dhrtarāshṭra*, etc. (v), he and *Karna* and *Duhśāna* would perform, in honour of *Yama*, a sacrifice in battle and slay the *Pāṇḍavas*; he said that he would sacrifice his life rather than surrender to the *Pāṇḍavas* even that much of land which may be covered by the sharp point of a needle. *Dhrtarāshṭra* said that he abandoned *Duryodhana* for ever, and grieved for the kings who would be crushed by *Yuyudhāna*, etc. (φ) (V, 58). At the request of *Dhrtarāshṭra*, *Saṅjaya* related how he had entered the inner apartments (description) in order to inform *Arjuna* and *Kṛṣṇa*; he had seen two straight lines on *Arjuna's* foot-soles. *Kṛṣṇa* had threatened the *Kurus*, mentioning that *Kṛṣṇa* had invoked him with tears, and that D., As., men, Y., G., and N. were incapable of encountering *Arjuna* in battle, and alluding to his exploits in the city of *Virāṭa* (v. *Goharānap.*) (V, 59). *Dhrtarāshṭra* represented to *Duryodhana* that *Agni* would help *Arjuna*, remembering what was done to him at *Khāṇḍava*, that *Dharma*, etc., would help the *Pāṇḍavas* from parental affection, that *Arjuna* took up 500 arrows at a time, that *Bhishma*, etc. (χ) regarded him as invincible, and said he desired peace (V, 60). *Duryodhana*, inflamed with wrath, said that according to *Vyāsa*, *Nārada*, and *Paraçu-Rāma*, the gods never engaged in work; if *Agni*, *Vāyu*, *Dharma*, *Indra*, or the *Āçvins* had ever engaged in work, the *Pārthas* could never have fallen into distress, and they and the *Mārutis* would not venture to protect his foes; "charmed by me, *Agni* will be instantly extinguished . . . , my energy is greater than that of the gods; . . . it is I who set agoing all the affairs of both gods and *Asuras* . . . ; neither D. nor G., nor As. nor *Itā*. are capable of saving him who has incurred my displeasure . . . ; thou wilt hear of the defeat of the *Pāṇḍavas*, etc. (ψ); . . . whatever knowledge of weapons there is in *Bhishma*, etc. (ω), exists in me as well" (V, 61). *Karna* said to *Duryodhana*, mentioning the curse of *Paraçu-Rāma*, when he, by a lie, obtained the *Brahma* weapon from him, that he would slay the *Pāṇḍavas*, etc. (aa). *Bhishma* mentioned the *Khāṇḍava* forest, and said that the dart which *Karna* had got from *Indra*, would be reduced to ashes by *Kṛṣṇa* with his discus, and that his other shaft (having a head like a serpent), which he respectfully worshipped with flowery garlands, would be destroyed by *Arjuna* because he was protected by *Kṛṣṇa*. *Karna* made the pledge not to fight before *Bhishma's* fall, and went to his own abode. *Bhishma* ridiculed *Karna's* boasting before the kings of *Avanti*, etc. (ββ) (V, 62). *Duryodhana* boasted; *Vidura* praised self-restraint (V, 63). *Vidura* related that once two birds had flown away with the net in which they were caught, but were again caught when they began to quarrel.

"So it is also with kinsmen. Once we, with some hunters and *brahmins* conversant with magic and charms, repaired to the northern mountain *Gandhamādāna*, with excellent medicinal herbs, and inhabited by Si. and G. There was, on a precipice, some honey, *Kubera's* favourite drink, guarded by poisonous snakes; the *brahmins* said that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. The hunters desired to obtain it, and all perished. So it is with *Duryodhana*. In a single chariot *Arjuna* conquered the whole earth; *Bhishma* and *Droṇa*, etc. were routed by him at the city of *Virāṭa*. Remember also *Drupada* and the king of the *Matsyas*" (V, 64). *Dhrtarāshṭra* warned *Duryodhana* against the *Pāṇḍavas*, etc. (γγ), and recommended him to follow *Bhishma*, etc. (δδ) as his guides, mentioning the combat at the city of *Virāṭa* (V, 65). At the request of *Dhrtarāshṭra*, *Saṅjaya* related that *Arjuna* had said that *Bhishma*, etc. (ee) were all on the eve of death, if they did not give up to *Yudhisṭhira* his own share of the kingdom (V, 66). As *Duryodhana* showed little regard for the words of *Saṅjaya*, and the rest remained silent, the assembled kings rose and retired. *Dhrtarāshṭra*, who always followed the counsels of his son, began to inquire in secret of *Saṅjaya* about the resolves of his own party and of the foes. *Saṅjaya* caused him to let *Vidura* introduce *Vyāsa* and *Gāndhārī* (V, 67). *Saṅjaya* extolled *Kṛṣṇa* (m), and mentioned some of those whom he had vanquished (ζζ) (V, 68). Discourse between *Dhrtarāshṭra* and *Saṅjaya* on the attributes of *Kṛṣṇa*. *Dhrtarāshṭra* told *Duryodhana* to seek refuge with *Kṛṣṇa*. *Duryodhana* refused. *Dhrtarāshṭra* complained of him to *Gāndhārī*. *Gāndhārī* threatened *Duryodhana* with *Bhishmasena*. *Vyāsa* recommended to *Dhrtarāshṭra* to seek salvation through *Kṛṣṇa*. Requested by *Dhrtarāshṭra*, *Saṅjaya* explained the path of salvation through *Kṛṣṇa* (V, 69). At the request of *Dhrtarāshṭra*, *Saṅjaya* enumerated some names of *Kṛṣṇa* (V, 70). *Dhrtarāshṭra* complained that he could not see *Kṛṣṇa*, whom he extolled under several names (ηη) (V, 71). **Yashṭr** = *Kṛṣṇa* (*Vishnu*): XII, 13143.

Yāska, a rishi. § 717b (*Nārāyaṇīya*): XII, 343φ, 13230 (*rishib*), 13231 (do., invoked *Nārāyaṇa* (*Kṛṣṇa*) by the name of *Çipivishṭa*, and thus recovered the lost *Nirukta*).

Yati¹, son of *Nahusha*. § 143 (*Nahusha*): I, 75, 3155 (eldest son of *Nahusha*), 3156 (*yogam āsthaya brahmadhātā*, became a muni).

Yati², a son of *Viçvāmitra*. § 721b (*Viçvāmitrop*): XIII, 4β, 257.

Yati³ ("the ascetic") = *Qiva*: XIV, 196.

Yātudhāna, pl. (°āḥ), a class of demons. § 378 (*Tirtha-yātrāp*): III, 92, 8438.—§ 418 (*Gandhamādānapr*): III, 139, 10828.—§ 445 (*Nivātakavacayuddhap*): III, 173, 12248 (*gadāmudgaradhārīṇam*).—§ 461 (*Vāmadevacarita*): III, 192, †13191 (*suraudrāḥ*), †13198 (slew *Çula*).—§ 564 (*Mātalyop*): V, 100, 3571 (*Nairṛtā Y°aḥ oa Brahma-pādodbhavāç oa ye*, in *Pātāla*).—§ 567 (*Bhagavadāyānap*): V, 143, 4851 (omens).—§ 600 (*Ghaṭotkacavadhap*): VII, 156, 6842 (*Paulastayair Y°aiç oa*, follow *Ghaṭotkaca*); 175, 7997 (*Rakshasāç oa Piçḍodç oa Y°as tathaiwa oa*, do.); 179, †8153 (created by *Ghaṭotkaca* by way of illusion).—§ 608 (*Karṇap*): VIII, 87x', 4412 (sided with *Karna*).—§ 721 (*Ānuçāsanik*): XIII, 3a, 184 (*Viçvāmitra* in anger created Y. and *Rakshasas*).—§ 730 (do.): XIII, 17, 1294 (*Piçḍod Y°a oa*).—§ 749 (do.): XIII, 90, 4292 (*Y°aç oa Piçḍodç oa*, rob the *havis* at the sacrifice).—§ 778f (*Muñjarat*): XIV, 8, 185

(worship Īiva on Muñjuvat).—§ 795 (Svargārohanap.): XVIII, 5, 168 (the sons of Dhṛtarāṣṭra were incarnations of Y.).—Do., sg.: VII, 202, 9600 (only B.).

Yātudhānī, a hag (kṛtyā), created by Vṛshadarbha. § 760b (Bisastainyop.): XIII, 93, 4453, 4457, 4474, 4476, (4478), (4480), 4481, (4483), (4485), (4487), (4489), 4491, (4492), 4493, (4494), (4496), (4498), (4500), (4502), 4503, (4504), 4507, 4537.

Yaudheya, son of Yudhishtira and Devikā. § 159 (Pūruvāṃc.): I, 95, ††3828.

Yaudheya, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1870 (Cibi-Trigarita-Y°āḥ, bring tribute to Yudhishtira).—§ 592 (Samcāptakavadhap.): VII, 19, 768 (vanquished by Arjuna in the battle).—§ 600 (Ghaṭotkacavadhap.): VII, 157p, 6950 (slain by Yudhishtira); 161g, 7208 (slain by Arjuna).—§ 604 (Karnap.): VIII, 5g, 137 (had been slain by Arjuna).

Yaudhishtira ("son of Yudhishtira") = Prativindhya: VI, 1732.

Yaudhishtira, pl. (°āḥ) ("the party of Yudhishtira"). § 599 (Jayadrathavadhap.): VII, 98, 3640 (°ādayaḥ, C., °āḥ sthitāḥ, B.).

Yaudhishtira, adj. ("belonging to Yudhishtira"). § 9 (Parvasaṅgr.): I, 2, 302 (balaṃ).—§ 11 (do.): I, 2, 520 (sainyam).—§ 524 (Jayadrathavimokshanap.): III, 272, 15854 (balaṃ).—§ 551 (Kṛakavudhap.): IV, 19, 569 (coka).—§ 555 (Sainyodyogap.): V, 19q, 575 (balaṃ).—§ 569 (Bhagavadyanap.): V, 139, 4715 (cṛiyam); 145, 4924 (do.).—§ 146, 4949 (bala).—§ 572 (Rathātīrathasaṅkhyānap.): V, 172, 5930 (sainyam).—§ 578 (Bhīshnavadhap.): VI, 49, 2027/28 (only B.).—§ 580 (do.): VI, 59, 2553 (bala), 2574 (do.), 2575 (balaṃ).—§ 585 (do.): VI, 90, 4056 (sainyo).—§ 586 (do.): VI, 106, 4855 (bala).—§ 587 (do.): VI, 117, 5456 (do.).—§ 590 (Dronābhishekap.): VII, 16, 657 (do.).—§ 592 (Samcāptakavadhap.): VII, 20, 822 (sainyam); 21, 857 (bala); 30, 1335 (anikāṃ, B. °abhyānikāni (!)).—§ 593 (Abhimanyuvadhap.): VII, 42, 1742 (sainyat), 1762 (balaṃ).—§ 600 (Ghaṭotkacavadhap.): VII, 156, 6768 (sainyam), 6918 (do.); 179, †8126 (balaṃ).—§ 608 (Karnap.): VIII, 62, 3157 (sainyam); 73, 3747 (bala).—§ 612 (Hradapravecap.): IX, 30, 1734 (sainyasya).—§ 785 (Anugītāp.): XIV, 79, 2305 (turagam).—§ 787 (Ācramavāsap.): XV, 16, 469 (cṛiyam).

Yaudhishtiri ("son of Yudhishtira") = Prativindhya: VII, 4061.

Yauga (VI, 1040) v. yoga, pl.

Yauna, pl. (°āḥ) = Yavana, pl.: XII, 7560 (°-Kamboja-Gandhārāḥ).

Yauvanācva, **Yauvanācvi** = Māndhātṛ, q.v.

Yayudhānī ("the son of Yayudhāna"), son of Sātyaki. § 793 (Mausalap.): XVI, 7, 247 (putraṃ Sātyakināḥ, settled on the banks of Sarasvatī).

Yavakri = Yavakṛita: III, 10759.

Yavakri = Yavakṛita: III, 10704, 10706, 10714, 10751, 10752, 10754, 10758, 10763, 10766, 10767.

Yavakrin = Yavakṛita: III, 10733.

Yavakṛita, a rshi, son of Bharadvāja.—§ 11 (Parvasaṅgr.): I, 2, 451 (°sya . . . akhyānam, i.e. Yavakritopākhyana).—§ 413 (Tīrthayātrāp.): III, 135, 10700.—§ 414 (Yavakritop.): III, 135, 10701, 10709, (10710), (10718), 10722, 10724, 10725, (10728), (10730), (10734) (Y's austerities and conversation with Indra).—§ 416 (do.): III, 135, (10750); 136, 10768, 10763, 10765, 10770, 10771 (Y.

attempted to seduce the daughter-in-law of Raibhya and was killed by a Rākshasa created by Raibhya).—§ 417 (do.): III, 136, 10812, 10814, 10816, 10818 (was revived).—§ 665 (Mokshadh.): XII, 207c, 7592 (among the rshis of the east).—§ 702 (do.): XII, 297d, 10875.—§ 734 (Ānuśāsanik.): XIII, 26a, 1763 (came to see Bhīshma).—§ 770 (do.): XIII, 151g, 7108 (among the seven Mahendrasya guravaḥ in the east).—§ 775 (do.): XIII, 166q, 7663 (among the rshis of the east). Cf. Bhāradvāja', Yavakri, Yavakri, Yavakrin.

Yavakritātmaja ("the son of Yavakṛita"). § 565 (Gālavacarita): V, 109, 3789 (atra—i.e. in the south—Sāvarnina caiva Y°ena ca maryādā sthāpita, brahman, yam Sūryo nātivartate).

[**Yavakritopākhyana(m)**] ("the episode relating to Yavakṛita"). § 414 (Tīrthay.). The learned Raibhya and the Rshi Bharadvāja were friends. Raibhya had two learned sons, Aradvasu and Paradvasu; Bharadvāja only one son, Yavakṛita. As Yavakṛita saw that Raibhya and his sons were esteemed by the brahmins, while Bharadvāja was slighted, he practised austerities (exposing himself to a blazing fire) in order to acquire Vedic knowledge for himself and his father (cf. v. 10817) instead of acquiring it from a teacher during a long time. Indra was alarmed, and twice he in vain attempted to make Yavakṛita desist from his penances, saying that they never could be successful. As Yavakṛita declared that he would cut off his limbs and sacrifice them in the fire, Indra assumed the guise of an old decrepit brahman, and began to throw up a dam of sand at that spot of the Bhāgīrathī where Yavakṛita used to bathe, and declared that Yavakṛita's intentions were equally impossible. Then Yavakṛita desisted from his plan, and Indra granted him that the Vedas should be revealed to him and his father, and that he should excel other men. Bharadvāja said that Yavakṛita would become proud and uncharitable and thence destruction would soon overtake him (§ 415), and told him some gāthās, narrated by the gods, about Madhavin (q.v.).—§ 416. Bharadvāja made Yavakṛita promise to shun the irritable Raibhya and his sons, and Yavakṛita began to offend other rshis (III, 135). Once, in the month of Mādhava, he came to the hermitage of Raibhya and seduced (?) (cf. sajjayam āsa, var. lect. Nil., instead of majjayam āsa) the wife of Paradvasu. When Raibhya came home and saw what had happened, he offered in the fire two matted locks of his hair, whence sprang out a woman resembling his daughter-in-law, who robbed Yavakṛita of his water-pot, and a Rākshasa, who flew at him with his uplifted spear, as he had been deprived of his water-pot and rendered unclean (ucchiṣṭa). Yavakṛita fled to a tank and then to all the rivers, and, finding them all devoid of water, he attempted to enter into the agnihotra room of his father, but was stopped at the door by a blind cādra warder, and killed by the rakshas. The Rakshas, with the permission of Raibhya, began to live with the female (III, 136). When Bharadvāja returned home, the sacrificial fires, which used to welcome him every day, did not come forward to welcome him. Having heard from the cādra what had happened, he cursed Raibhya, saying that he should be killed by his eldest son. He cremated Yavakṛita, and then himself entered the fire (III, 137). At that time king Brhaddymna, the yājña of Raibhya, employed Aradvasu and Paradvasu at a sacrifice, while Raibhya stayed at home with the wife of Paradvasu. One day Paradvasu, returning home to see his wife, met in the

darkness his father in the wood wrapped in the skin of a black antelope, and, mistaking him for a deer, killed him. Then, after having performed the funeral rites of his father, he prevailed upon *Ardvāsu* to observe the vow prescribed in the case of killing a brahman, while he himself conducted the sacrifice alone. When *Ardvāsu* came back, having observed the vow, *Parāvasu* caused him to be driven away from the sacrifice as a slayer of a brahman. The *brahmarshi* *Ardvāsu* went to the wood, and, applying to the Sun, he practised austerities and mastered the *Rakasyaveda* of the Sun. The Sun appeared to him in his embodied form, and said the gods were pleased by him. They elected *Ardvāsu* and rejected *Parāvasu*. The gods *Agni*, etc., granted him the boon that *Raibhya*, *Bharadvāja*, and *Yavakṛita* revived, that *Parāvasu* was absolved from his sin, that *Raibhya* did not recollect his having been slain, and that the *Saura Veda* should attain celebrity (*pratishthā*). The gods explained to *Yavakṛita* that *Raibhya* had been able to kill him because he had acquired his knowledge with great exertion and in the course of a long time, while *Yavakṛita* had learnt the *Vedas* without exertion and without a *guru*. Then *Indra* and the gods returned to heaven (III, 138).

Yavakshā, a river. § 574 (Jambūkh.): VI, 9λ, 338.

Yavana¹, pl. (°āḥ), a people. § 148^o (Turvasu): I, 85, 3533 (the offspring of Turvasu).—§ 223 (Vāsishtha): I, 175, 6683 (sprung from the womb (*yonidecāt*) of Vāsishtha's cow), 6684.—§ 264 (Sabhakriyāp.): II, 4, 117 (*kampayām āsa Y°ān eko yaḥ*, sc. Kampāna).—§ 284 (Sahadeva): II, 31, 1175 (°ānām *purām*, in the south, conquered by Sahadeva on his digvijaya).—§ 285 (Nakula): II, 32, 1199 (in the west, vanquished by Nakula on his digvijaya).—§ 295 (Dyūtap.): II, 51, 1834 (°aiḥ *sahitāḥ* . . . *Bhagadattāḥ*).—§ 342 (Indralokābhigamanap.): III, 51, 1990 (had been present at the rājasūya of Yudhishtira).—§ 458^b (Kaliyuga): III, 188, 12839 (among the barbarous people who will rule in the Kali age).—§ 515 (Karpadigvijaya): III, 254, 15257 (vanquished by Karna on his digvijaya).—§ 555 (Sainyodyogap.): V, 19^δ, 590 (°aiḥ *ea Ḥakaiḥ*, followed the Kāmboja king Sudakshina).—§ 573 (Ambopākhyānap.): V, 195^e, 7609 (in the army of Duryodhana).—§ 574 (Jambūkh.): VI, 9^ξ, 373 (in the north).—§ 576 (Bhagavadgītāp.): VI, 20, 753 (followed Kṛpa).—§ 578 (Bhishmavadhap.): VI, 51^α, 2097 (protected Bhishma).—§ 583 (do.): VI, 75^ε, 3297 (in Bhishma's krauñcavyūha).—§ 585 (do.): VI, 87^ζ, 3856 (followed the Trigarta king).—§ 589 (Dronābbhishekap.): VII, 7^ε, 182 (in Drona's array).—§ 592 (Saiṃcaptakavadhap.): VII, 20^γ, 798 (°*Ḥāmbojāḥ*, in the neck of Drona's gāruḍavyūha).—§ 599 (Jayadrathavadhap.): VII, 93^δ, 3379 (attacked Arjuna); 119^{ββ}, 4715, 4722, 4740, 4743, 4746, 4754 (slain by Sātyaki); 120^o, 4758 (°*Ḥāmbojān*); 121^{αα}, 4818 (attacked Sātyaki).—§ 607 (Karpap.): VIII, 45^ν, 2107 (*sarrajñāḥ*).—§ 608 (do.): VIII, 46^ε, 2137; 56^{ττ}, 2807 (*śkeśhu nihatair agraḥ Kāmbojair Y°aiḥ Ḥakaiḥ*); 73, 3652; 88, 4506 (only B).—§ 609 (Ḥalyap.): IX, 1^γ, 27 (*nipātitaḥ*); 2^ζ, 74 (had joined Duryodhana).—§ 611 (do.): IX, 8^γ, 393 (follow Kṛpa).—§ 619 (Strivilāp.): XI, 22^η, 627 (*Kāmboja-Y°striyāḥ*, wives of Jayadratha).—§ 641 (Rājadh.): XII, 65^θ, 2429; 101^α, 3737 (°*Ḥāmbojāḥ*).—§ 739 (Ānuḥāsānik.): XIII, 33^α, 2103 (°*Ḥāmbojāḥ*, degraded to cūdras); 35^ε, 2159 (degraded to cūdras).—§ 785 (Anugītāp.): XIV, 73, 2136 (fought with Arjuna). Cf. *Yauna*, pl.

Yavana¹, sg. ("the king of the Yavanas"). § 317^b

(Kṛṣṇa Vāsudeva): III, 12, 491 (*Kaśurumān*, had been slain by Kṛṣṇa).—§ 589 (Dronābbhishekap.): VII, 11^ν, 399 (had been vanquished by Kṛṣṇa).

Yavana¹, v. *Cyavana*¹ (cf. *Pavana*¹).

Yāvana, adj. ("belonging to the Yavanas"). § 515 (Karpadigvijaya): III, 254, 15254 (sc. *nṛpān*).

Yavanādhipa ("the king of the Yavanas"), one or more princes. § 211 (Sambhavadhap.): I, 139, 5535 (vanquished by Arjuna).—§ 233 (Svayamvarap.): I, 187, 17020 (present at the svayamvara of Draupadi).—§ 264 (Sabhakriyāp.): II, 4^β, 120 (waited upon Yudhishtira).—§ 273 (Rājasūyārambhap.): II, 14, 578 (i.e. Bhagadatta).

Yavya, pl. (°āḥ), a kind of ṛbhis: XII, 6143 (only C, B. reads *somardavyayāḥ* instead of *somardavyayāḥ*).

Yāyāta, adj. ("belonging to Yayāti"). § 144 (Yayāti): I, 75, 3170 (*ayayāta*).—§ 615 (Baladevatīrtthayātrāp.): IX, 41, 2349 (*tīrttham*, on the Sarasvatī).

Yayāti, an ancient king, son of Nahusha. § 3 (Anukramanik.): I, 1, 47 (°*ikṣvākuramṇaḥ*).—§ 5 (do.): I, 1^α, 222 bis (in Nārada's enumeration).—§ 61 (Janamejaya): I, 55, 12109 (°*Māndhātṛ - samaprabhāva*, sc. Janamejaya).—§ 143 (Nahusha): I, 75, 3155 (second son of Nahusha), 3156 (became king), 3158 (his sons).—§ 144 (cf. Yayātyup.): Having, after 1,000 years, been attacked with decrepitude, Y. asked his sons, one by one, to give him their youth and take upon them his decrepitude, but only the youngest, *Pāru*, yielded to his wish, and taking upon himself the old age of Y. he ruled the kingdom, while Y., as strong as a tiger, enjoyed the company of his two wives and, in the *Caitra-ratha* wood, of *Viṣvāet*, but without becoming satiated. He then recited some verses (vv. 3174-3177) and took back from his son his own decrepitude, giving him back his youth. He then installed *Pāru* on the throne, saying that he was his true heir, and should continue the lineage which should be named after him. Y. then retired to *Bhṛgutunga*, and having spent a long time in ascetism, observing the vow of fasting, he died and ascended to heaven with his wives (I, 75): I, 75, 3164, 3171, 3172.—§ 145 (Kaca): I, 76, 3183 (*daṣama yoḥ Prajāpatēḥ*), 3185, 3186 (*Devayānyāc ca samyogam Y°or Nāhushasya ca*).—§ 146 (Devayāni): I, 76, 3292 (*Nahushātmapajāḥ*), 3301; 81, (3366), (3369), (3372), 3372, (3374), (3376), (3378), (3381), (3383), 3387, (3390), 3394 (Y. married Devayāni and promised not to cohabit with Ḥarmishthā).—§ 147 (do.): I, 82, 3397, (3410), (3414), (3416) (Ḥarmishthā prevailed upon Y. to beget sons on her); 83, 3432 (the sons of Y. were the foll.: with Devayāni *Yadu* and *Turvasu*, with Ḥarmishthā *Druhyu*, *Anu* and *Pāru*), 3434, 3450, 3452, (3455), 3460 (*Nahushaḥ*), (3461), (3463) (Uḥanas cursed Y. to be overcome with decrepitude, etc.).—§ 148 (cf. Yayātyup.): Y. transferred his decrepitude to *Pāru*, etc. (cf. § 144) and cursed his other sons, *Yadu* (b), *Turvasu* (c), *Druhyu* (d), *Anu* (e) (I, 84). Y. sported with *Viṣvāet* in the *Nandana* wood and in *Alakā*, and in the northern summit of *Meru*. Y. then recited some verses (v. 3510 foll.) and installed *Pāru* as king (cf. § 144). The offspring of *Yadu* (b), *Turvasu* (c), *Druhyu* (d), *Anu* (e), and *Pāru* (f) (I, 85): I, 84, 3466, (3467), (3474), (3478), 3481, (3482), (3485), (3488), (3490), (3492), (3498), 3499; 85, 3500 (*Nahushātmapajāḥ*), 3504, 3517 (*Nahushaḥ*), (3522).—§ 149 (i.e. Uttara-Yayātyupākhyāna, cf. Sambhavadhap.): Having installed *Pāru* on the throne, Y. entered the wood to lead the life of a hermit for 1,000 years and then ascended to *Svarga* (I, 86), where he was revered by the gods, the *Sādhyas*,

the *Maruta*, and the *Vasus*, wandering about in *Devataloka* and *Brahmaloka*. One day *Indra* asked him what he had said to *Paru* when he bestowed the kingdom upon him. *Y.* answered that he had said: "The whole country between the *Gangā* and the *Yamunā* is thine, this is the central region of the earth, the outlying regions will be the dominions of thy brothers. Those without anger are ever superior to those under its sway, etc." (I, 87). As *Y.* said that he did not know his equal in ascetic austerities among men, gods, *Gandharvas*, and *maharishis*, *Indra* declared that, owing to this haughtiness, he should fall from heaven, yet he should fall among the virtuous. When falling, he was beheld by the *rājarsihī Aśhaka* (I, 88), of whom he was the maternal grandfather; *Y.* spoke disapprovingly of haughtiness, etc., and told that, leaving earth, he had obtained many high regions for 1,000 years, then he had dwelt in the town of *Indra* (having 1,000 gates and extending 1,000 *yojanas* all around) for 1,000 years, then for 1,000 years in the world of *Prajāpati*, then in the abode of *Devadeva* (i.e. *Vishnu*); he had also dwelt in *Nandana* for 100 *ayutas* of years, assuming any form at will, sporting with the *Apsarases*; then there had come a messenger of the gods with a grim visage, who thrice had shouted to him "fall"; then he had fallen from *Nandana*, hearing, while falling, the compassionate exclamations of the gods, who had directed him to fall to the sacrificial place of *Aśhaka* and his companions (I, 89). *Y.* continued: Those who speak of their own merits after having dwelt for 60,000 or 80,000 years in heaven, are doomed to suffer the pains of the hell called *bhauma* (i.e. existence on the earth), and are attacked by certain *Rākshasas* with sharp teeth. *Y.* then taught the lore of transmigration and emancipation (I, 90). *Y.* explained the duties of *grhasthas*, *bhikshus*, *brahmacārinis*, and *vānaprasthas*, and the different kinds of *munis* and *mauna* (vows of silence) (I, 91). *Y.* then said: "I now shall fall into the *bhauma* hell, the *Lokapas* of *Brahmā* hasten me thither." The kings *Aśhaka*, *Pratardana* (I, 92), *Vasumanas*, *Aushadācvi*, and *Çibi* *Auçñara*, offered him their "lokas" and volunteered to go to hell (*naraka*) in his place; *Y.* did not accept the offer. Then appeared five golden chariots, in which they all five ascended to heaven, *Çibi* leaving the others behind him. *Y.* told them that he was their maternal grandfather, that he had given the whole earth with her horses, etc., to brahmins, and that the earth and the firmament and fire existed owing to his truth. * (I, 93): I, 86, 3535 (*Nahusho rāja*), 3541, 3543, 3544 (*Nahushah*); 87, 3553, (3555); 88, †3564, (3565), (†3567), †3568, †3569; 89, (†3577), †3577 (*Nahushanya putraḥ Paroḥ pitā*), (†3580), †3589, (†3591), †3598; 90, (†3601), (†3603), (†3606), (†3609), (†3613), (†3617), (†3621); 91, (†3628), (3635), (3637); 92, (3646), (†3651), (†3654), (†3656), (†3659), (†3661), †3663; 93, (†3665), (†3667), (†3670), (†3672), (3674), (3676), (3678), (3681), (†3684), †3684 (*Nahushanya putraḥ Paroḥ pitā*).—§ 156 (*Pūruṣamṣ.*): I, 95, ††3760 (son of *Nahusha*, husband of *Devayāni* and *Çarmishthā*, enumeration of his sons).—§ 267 (*Yamasābhāv.*): II, 8, 319 (in the palace of *Yama*).—§ 273 (*Rājasūyārambhap.*): II, 14, 570 (*as tv eva Bhogāndam vistaro gunato mahān*).—§ 296 (*Dyūtatap.*): II, 56, 1930 (*yathā*).—§ 320 (*Saubhavadhap.*): III, 21, 841 (*prapatataḥ Y°oḥ kshīnapuṇyasya scargād eva*).—§ 345 (*Nalopākhyānap.*): III, 57, 2235 (*tye adpy aśramadhena Y°ir eva Nahushah*).—§ 376 (*Tirthayātrāp.*): III, 85, 8268 (*yathā*).—§ 377 (*Dhaumyatīrthak.*): III, 89, 8363 (*Viçvāmītranadi . . . yasya tīre satam madhye Y°ir Nahu-*

shātmajuh papāta sa punar lokam lobhe dharmān sandānan, cf. § 149).—§ 378 (*Tirthayātrāp.*): III, 92, 8444 (*yathā*).—§ 402 (do.): III, 120, †10260 (*nāthah Çaiḍyadayah . . . yathā Y°oḥ*, all. to § 149).—§ 409e (*Plakshāvataranag.*): *Y.* competed with *Indra*. On the place where he performed his sacrifice the ground is studded with places for the sacrificial fires of various forms, and the earth seems subsiding under the pressure of *Y.*'s pious works: III, 129, 10516 (*Nahushasya*), 10517.—§ 409 (do.): III, 129, 10524 (*Nahushah*, performed sacrifices, at which *Indra* was pleased).—§ 412 (*Aśhāvakraṇya*): III, 133, †10637 (in times of old *Y.* alone performed sacrifices).—§ 464 (*Mārkaṇḍeya*): *Mārkaṇḍeya* continued: Once when King *Y. Nahusha* was sitting on his throne, there came a brahman who asked him for wealth for his preceptor, with whom he had made the appointment always to question the giver with what feelings he would give him what he asked for. *Y.* answered that he always felt happy when giving, etc., and gave him 1,000 kine: III, 195, ††13256 (*Nahushah*).—§ 486 (*Pativratop.*): III, 215, 14047 (*rāja Y°ir dauhitraiḥ patitas tārilo yathā*, all. to § 149).—§ 512 (*Ghoshayātrāp.*): III, 237, 14787 (*°m iva Nahusham*).—§ 516 (*Duryodhanayājña*): III, 257, 15329 (had performed the *Vaiṣṇava* sacrifice).—§ 545 (*Pativratāmāhātmyap.*): III, 294, 16675 (*iva*).—§ 552 (*Goharanap.*): IV, 56g, 1768 (came to see the encounter).—§ 562 (*Bhagavad-yānap.*): V, 90v, 3146.—§ 565 (*Gālavarita*): V, 114, 3903 (*Nahushah*), 3905 (residing in *Prati-sthūna*); 115, 3918 (*sarva-Kāçṭṇah*) (gave his daughter *Mādhavi* to *Gālava*); 120, 4037, 4039, 4041, 4045 (*Y.*, ascending to heaven after death and falling down therefrom, cf. § 149).—§ 566 (do.): As *Y.* was falling headlong towards the earth, while the kings and *Si.* and *Aps.* laughed, there came, at the command of *Indra*, a person whose business it was to hurl down those whose merits were exhausted, and told him that his pride had caused his fall. *Y.* uttered the wish that he might fall among the righteous. He fell down among his daughter's sons *Pratardana*, *Vasumanas*, *Çibi*, and *Aśhaka*, in the *Naimisha* wood, where they performed a *vijāpaya* sacrifice. They gave him their merits (*puṇya*, *dharma*, etc.), and the result of all their sacrifices. *Mādhavi* also came and gave him the moiety of hers, likewise *Gālava*, who gave him the eighth part of his (V, 121). As soon as *Y.* was recognized by those virtuous persons, he rose again to heaven without touching the surface of the earth, and his four daughter's sons, in a loud voice, repeated the gift of their merits (*Aśhaka* had performed hundreds of *punḍarika*, *gosava*, and *vijāpaya* sacrifices, *Çibi* had never spoken a falsehood) (V, 122). *Y.* was honoured in heaven by *G.*, *Aps.*, *D.-r.-R.-r.*, and the gods. *Brahmān* explained to him that it was his vanity alone that had been able to destroy all his merit (cf. also § 149). *Nārada* continued: "Such was the distress into which *Y.* fell in consequence of vanity and *Gālava* owing to his obstinacy. Make peace with the sons of *Pāṇḍu*" (V, 123): V, 121, 4052, 4053, 4059, 4062 (*rājarsihī*), (4065), 4065 (*rājarsihī*), (4067), 4070; 122, 4079, 4094; 123, 4097, (4107), 4116.—§ 567b (*Bhagavad-yānap.*): *Y.*, the son of *Nahusha*, was the sixth in descent from *Soma*. *Y.* had five sons: *Yadu*, the son of *Devayāni*, and thus the grandson of *Çukra Kāvya* was the eldest, while *Paru*, the son of *Çarmishthā* (the daughter of *Vṛshaparvan*) was the youngest. *Yadu* (the progenitor of the *Yādavas*) humiliated all the *kshatriyas*. He did not obey the injunctions of his father, but insulted his father and brothers. He

established himself in the city named after the elephant (*nāgāhvaya*, i.e. Hāstinapura). *Y.* cursed him and expelled him from the kingdom. He also cursed his other sons who were obedient to *Yadu*, and placed his youngest son, *Puru*, on the throne (cf. also §§ 144 and 148): V, 149, 5042 (*Somāt . . . śkaśkaś . . . Nāhushātmajaś*), 5049 (*Nāhushātmajaś*), 5050.—§ 574 (*Jambūkh.*): VI, 9aa, 314.—§ 576 (*Bhagavad-gītā*): VI, 17β, 645.—§ 595 (*Shoḍaṣarāj.*): *Y.*, the son of *Nāhusha*; performed 100 *rājasa* sacrifices, he gave to the brahmins the whole of the wealth in the possession of *Mlecchas*, etc.; he sided with the gods against the *Asuras*; having divided the earth into four parts, he gave it away to four persons (i.e. four *ṛtviṣas*, Nil.). His wives were *Devayāntī*, daughter of *Uśanas* (*Auśanasyām*), and *Çarmishthā*; he roved through the celestial woods, at last he installed [his son] *Puru* on the throne and retired into the forest (VII, 63): VII, 63, 2292 (*Nāhusham*), 2800.—§ 599 (*Jayadrathavadhap.*): VII, 94a, 3450.—§ 599s (*Çini*): VII, 144, 6029 (*rājarsiḥ*, son of *Nāhusha*), 6030 (*father of Yadu*).—§ 600 (*Ghṛhotkacavadhap.*): VII, 157, 6927 (*om iva Nāhusham*).—§ 604 (*Karnap.*): VIII, 9, 250 (do.).—§ 615 (*Baladevatīrthayātrā*): IX, 41, 2350 (*Nāhushasya*), 2351, 2352 (*rājñah*, performed sacrifices in *Yāyātamp* tīrtham).—§ 628 (*Rājadh.*): XII, 24, 700 (*or iva Nāhushah*).—§ 630 (do.): XII, 26, 780 (*gāthā gītā Y°ina*, some verses (vv. 781-3) sung by *Y.* quoted).—§ 632b (*Shoḍaṣarāj.*, cf. § 595): XII, 29, 987 (*Nāhusham*), 990 (*Nāhushātmajaś*) (repetition from § 595).—§ 638b (*Rāmopākhyāna*): XII, 49, 1772 (*palane*, all. to § 149).—§ 641 (*Rājadh.*): XII, 92, 3467 (*om iva Nāhusham*); 93, 3520 (*evam rājopaniṣhadam Y°iḥ smāha Nāhushah*).—§ 652b (*Indrota-Parikṣitīya*): XII, 152, 5643 (*gātham gītām Y°inā*, a verse (v. 5644) sung by *Y.* quoted).—§ 656 (*Khaggotpattik.*): XII, 166δ, 6194 (received the sword from *Nāhusha*, from *Y.* it passed over to *Puru*).—[§ 659 (*Mokshadh.*): XII, 178, 6643 (*Nāhushah*, questioned *Bodhya*).—§ 706 (do.): XII, 310, 11540 (*oḥ kṣhīnapuṇyo 'pi dhṛtyā lokān avaptavān*, cf. § 149).—§ 713 (*Çukakṛti*): XII, 327, 12291 (*gāthah purā gītāh . . . Y°inā*, some verses (vv. 12292-99) sung by *Y.* quoted).—§ 723 (*Ānuçāsanik.*): XIII, 8a, 324 (*purā Y°ir vibhrashyaç oyāvitah patitah kṣhitau / punar āropitah Svargam dauhitraih puṇyakarmabhiḥ*, cf. § 149).—§ 746 (do.): XIII, 81λ, 3806.—§ 751b (*Çapathavidhi*): XIII, 94a, 4551, (4573).—§ 761 (*Ānuçāsanik.*): XIII, 115γ, 5662 (abstained from meat during the month of *Kārttika*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6832 (son of *Nāhusha* and father of *Yadu*).—§ 775 (*Ānuçāsanik.*): XIII, 166η, 7674.—§ 776 (do.): XIII, 167, 7698 (*iva*).—§ 778b (*Samparitta-Maruttīya*): XIV, 5, 103 (*iva*).

Cf. also the following synonyms:—

Nāhusha ("the son of *Nāhusha*"): I, 3156 (*Y°*), 3161, 3186 (*Y°*), 3293, 3302, 3315, 3362, 3377, 3379, 3386, 3408, 3459, 3460 (*Y°*), 3517 (*Y°*), 3531, 3535 (*Y°*), 3544 (*Y°*); III, 2235 (*Y°*), 8777 (error in B., C. has *Nāhusha*), 10515, 10524 (*Y°*), 10546 (*uttarāṇḍam āgrosadhām rakṣṇam N°oya ca*, sc. *śamodāh*), ††13256 (*Y°*), 14787 (*Y°*); V, 3903 (*Y°*), 3907, 4038, 4090; VII, 2292 (*Y°*), 2296 (only B.), 6927 (*Y°*); VIII, 250 (*Y°*); IX, 2350 (*Y°*); XII, 700 (*Y°*), 987 (*Y°*), 3467 (*Y°*), 3520 (*Y°*), 6643.

Nāhushātmaja (do.): I, 3292 (*Y°*), 3300, 3389, 3400, 3500 (*Y°*); III, 8363 (*Y°*); V, 4043, 4055, 5042 (*Y°*), 5049 (*Y°*); XII, 990 (*Y°*).

Sarvakāṣṭha ("lord of all the *Kūṣis*"): V, 3918 (*Y°*)

Yayāti-jā ("the daughter of *Yayāti*") = *Mādhavi*: V, 4031.
Yayātipatana ("the fall of *Yayāti*"), name of a tirtha. § 368 (*Tīrthayātrā*): III, 82, 4089.

[**Yayātyupākhyāna(m)**] ("the episode relating to *Yayāti*"). § 136. *Vaiçampāyana* promised to recite the genealogy of *Prājāpati Dakṣa*, *Manu Vairavata*, *Bharata*, *Kuru*, *Puru*, *Ājāmiḍha*, the *Yādavas*, the *Kauravas*, and the *Bharatas*.—§§ 137-8: *Dakṣa*.—§ 139: *Manu Vairavata*.—§§ 140-1: *Purūravas*.—§§ 142-3: *Nāhusha*.—§ 144: *Yayāti*.—§ 145: *Kaca*.—§§ 146-7: *Devayāntī*.—§ 148: *Yayāti*.

Yayāvara, pl. (*°āḥ*), a family of brahmins. § 26 (*Jarat-kāru*): I, 13, 1030 (*°āṇām pravaraḥ*, i.e. *Jaratkāru*), 1036 (*ṛṣhayaḥ*, the ancestors (*pitaraḥ*) of *Jaratkāru*).—§ 49 (*Vāseuki*): I, 38, 1633 (*°kule . . . bhavishyati mahān ṛṣhir Jaratkāruḥ*).—§ 53 (*Jaratkāru*): I, 45, 1828 (*ṛṣhayaḥ*, the ancestors (*pitaraḥ*) of *Jaratkāru*).—§ 677 (*Mokshadh.*): XII, 245, 8902 (*°a gaṇāḥ / ṛṣhīṇām*).—§ 790 (*Pitrādaraṇap.*): XV, 35, 948 (*°kulotpannam Jaratkāruṣutam*, i.e. *Āstika*).

Yodhya, pl. (*°āḥ*), a people. § 515 (*Karnadigvijaya*): III, 254, 15244 (vanquished by *Karna* on his digvijaya).

***Yoga**, name of a certain system of philosophy and religious practice. § 3 (*Anukram.*): I, 1, 48 (*?, Vedā Y°aḥ sarvijñānaḥ*).—§ 265 (*Lokupālasabhākhyānap.*): II, 5, 141 (*Sāṅkhya-Y°vibhagajñāḥ*, sc. *Nārada*).—§ 309 (*Ārṇyakap.*): III, 2, 61 (*°e Sāṅkhya ca kuçalāḥ*, sc. *Çaunaka*).—§ 493 (*Āṅgirasā*): III, 221, 14197 (*Kapilo nāma Sāṅkhya-Y°pravarataḥ*).—§ 576 (*Bhagavadgītā*): VI, 26, 917 (*śukha te 'bhikṣitā Sāṅkhya buddhir Y°e tu*); 28, 994, 995, 996 (promulgated by *Kṛṣṇa* to *Vivasvat*, by him to *Manu*, etc.); 29, 1039 (*Sāṅkhya-Y°au*), 1040 (*ekam Sāṅkhyāṇ ca Y°ā ca*); 42, 1529 (as propounded by *Kṛṣṇa* in the *Bhagavadgītā*).—§ 639 (*Rājadh.*): XII, 50, 1838 (*Y°e Sāṅkhya ca niyatā ye ca dharmāḥ*).—§ 661 (*Mokshadh.*): XII, 196, 7154 (*Sāṅkhya-Y°kriyāvidhiḥ*), 7157 (*Sāṅkhya-Y°au*), 7158 (do.).—§ 677 (do.): XII, 237, 8674 (*°e Sāṅkhya 'pi*), 8685; 240, 8736 (*Sāṅkhya vā yadi Y°e rā*); 241, 8769 (*°kṛtyam*); 254, 9113 (*°çāstraparāḥ*).—§ 696 (*Dakṣhaprokta-Çivasahasranāmastotra*): XII, 285, 10467 (*Sāṅkhya-Y°at*).—§ 704 (*Mokshadh.*): XII, 301, 11037 (*Sāṅkhya Y°e ca*), 11038 (*praçameanti yoga Y°m*); 302, 11110, †11205, †11206.—§ 705 (do.): XII, 306, 11347 (*ekam Sāṅkhyāṇ ca Y°ā ca*), 11361 (*Sāṅkhya-Y°e ca kuçalāḥ*); 307, 11372 (*Sāṅkhyam Y°ā ca*), 11373 (*°kṛtyam*), 11374 (do.), 11393 (*°darçanam*); 308, 11461 (*Sāṅkhya-Y°au*; *Y°darçanam*), 11465 (*°nidarçanam*).—§ 707 (do.): XII, 314, 11609 (*°pradarçinaḥ*); 315, 11653; 317, 11675 (*°jñānam*), 11676 (*nāsti Y°samam balaṁ*), 11678 (*ekam Sāṅkhyāṇ ca Y°ā ca*), 11682 (*°kṛtyam*), 319, 11735 (*Sāṅkhya-Y°opsitam padam*), 11790 (*°çāstram*), †11810 (*°dharma*), 11822 (*°çāstram*).—§ 709b (*Sulabdh-Janakasamp.*): XII, 321, 11858 (*°dharmaṁ*), 11876 (*Sāṅkhyajñāne ca Y°e ca*).—§ 713 (*Çukakṛti*): XII, 326, 12218 (*°çāstram*).—§ 717b (*Nārāyaṇīya*): XII, 340, 12933 (*°çāstrashu*), 12976 (*Sāṅkhya-Y°kṛtam . . . Pañcārāṇḍānuçāditam*); 342, 13137 (*°çāstro*); 348, 13530 (*°ç ca Sāṅkhyāṇ ca = Nārāyaṇa*), 13537 (*Nārāyaṇātmaḥ*); 349, 13621 (*Sāṅkhya-Y°ma*), 13629 (*Sāṅkhya-Y°m*); 350, 13637 (*Sāṅkhya-Y°m*), 13702 (*°m*, C.; °ḥ, B.), †13711 (*Sāṅkhyaṇ ca Y°ā ca*); 351, 13714 (*Sāṅkhya-Y°vicāraṇa*).—§ 717d (*Brahma-Rudrasāmp.*): XII, 352, 13746, 13763.—§ 730g (*Upamanyu*): XIII, 14, 789 (*Sāṅkhya-Y°arīhadam*, sc. *Çiva*).—§ 730 (*Ānuçāsanik.*):

XIII, 1811, †1374.—§ 746 (do.): XIII, 75, 3642 (°*śarāḥ*). —§ 7686 (Umā-Maheçvarasamv.): XIII, 141, 6472 (*yukto Y^m prati*).—§ 769 (Ānugāsanik.): XIII, 149, 7075.—§ 770 (do.): XIII, 151, 7132.—§ 782 (Anugītāp.): XIV, 19, 546 (°*pāstram*), 549 (do.).—§ 795 (Svargārohaṇap.): XVIII, 5, 185 (°*Sāṅkhyā-Y^oatā*, sc. Vyāsa).

•Yoga¹ ("application, devotion, abstract meditation and self-concentration, and the superhuman (magic) power resulting therefrom"): I, 916 (°*ena bahudhātmanam kṛtvā*, sc. Agni), 1218 (*adhyātmay^onidrāṇ ca Padmanābhāya* (i.e. Viṣṇu) *svataḥ*), 2591 (°*aktā*, sc. the sister of Bṛhaspati), 3156 (°*m asthāya*, sc. Yati), 4715 (*tapoy^obalānvitāḥ*, sc. Pāṇḍu), 4763 (*Dharmāya y^o-mūrtidharaṇa*); II, 340 (°*śarīrīṇaḥ*); III, 69 (*kriyāy^odvayena*), 127 (°*aicvaryaṇa samyuktāḥ*, sc. the Rudras, etc.), 128 (°*siddhīm*), 141 (*tapoy^osamādhīsthaiḥ*, sc. Bhīma, etc.), 164 (°*m asthāya*, sc. Yudhiṣṭhira), 1172 (*divyayogasaṁvitaḥ*, sc. Mārkaṇḍeya, etc.), 1496 (°*yuktāḥ*, sc. Arjuna), 1515 (°*samānvitāḥ*, do.), 4065 (*divyay^oat*, sc. the gods, etc.), 5062 (*y^m asthāya*, sc. Īva), 8835 (°*samānvitāḥ*, sc. Sagarā), 10519 (*Ratnaputrasya y^oair vicarato mahīm*), 11818 (°*opannaḥ*, sc. Yudhiṣṭhira), 11864 (°*siddhāḥ*), †12646 (°*yuktāḥ*), 13510, 13612, 13879 (*tapoy^osamārambhaṇa*), 13939 (°*vidhāḥ*); 13992 (*taṁ vidyād Brahmano y^oṇi viyogaṁ y^osaṁ-jñitāṁ*), 15484 (*dhyānay^oparāḥ*), 15486 (*jñānay^oena*), 16726 (*dhyānay^oparāyaṇa*, sc. Sāvitrī), 16927 (°*arddhīrāpavān*, sc. Sūrya), 17079 (°*at kṛtvā dvidhātmanam*, sc. Sūrya), 17125; V, 774 (°*abhyāse*), 1031 (°*yuktāḥ*), 1311, †1689 (*paramaṁ*), †1733, 2559; VI, 592 (°*balena*), 926, 927 (*buddhiy^oat*), 928, 931, 953 (*jñānay^oena*, *karmay^oena*), 957 (*karmay^oṇ*), 1021 (°*yaññāḥ*), 1031 (°*samānsiddhāḥ*), 1034 (°*samnyastakarmāṇaṁ*), 1035, 1036, 1037 (*karmay^oḥ*), 1041 (°*yuktāḥ*), 1042 (do.), 1056 (*Brahmay^oyuktātmā*), 1067 (°*ārādhasya*), 1068 (°*ārādhaḥ*), 1076, 1080, 1081, 1083, 1084, 1087 (*taṁ vidyād duḥkhasamvyogaviyogaṁ y^osaṁjñitāṁ*), 1093 (°*yuktātmā*), 1097, 1100, 1101 (°*samānsiddhīm*), 1105 (°*bhṛaṣṭāḥ*), 1108, 1112, 1136 (°*māyāsamvṛtāḥ*, sc. Kṛṣṇa), 1149 (*abhyāsay^o yuktēna cetāḥ*), †1151 (°*balena*), 1153 (°*dhāraṇaṁ*), 1168 (°*yuktāḥ*), 1174 (°*m aicvaram*, sc. Kṛṣṇa's), 1198 (*samnyāsa-y^oyuktātmā*), 1211, 1214 (*buddhiy^oṇ*), 1222, 1254 (°*m aicvaram*, sc. Kṛṣṇa's), 1302 (°*vittamāḥ*), 1307, 1312 (*madyogaṁ ācṛitāḥ*, sc. to Kṛṣṇa), 1332, 1345 (*anyo Sāṅkhyena y^oena karmay^oena cāpara*), 1487, 1506 (*dhyānay^o-parāḥ*), 1511 (*buddhiy^oṇ*), 1529, 2945 (°*parāvora*, sc. Nārāyaṇa), 2970, †2972 (*apāray^oṇ*, sc. Nārāyaṇa), 2974, 3008, 3018, 3024 (*dhyānay^oena*), 3031 (°*bhūtaṁ* . . . *Keçavaṁ*), 3045 (°*vidbhīḥ*), 5688 (°*m asthāya*, sc. Bhīṣma); VII, 2783 (°*m asthāya yuktātmā*, sc. Kṛṣṇa), 5986 (°*yukto 'bhavad muniḥ*, sc. Bhūriçravas), 6220 (°*ena yuktāḥ*, sc. Kṛṣṇa), 8854 (°*yuktavān*, sc. Droṇa), 8858 (°*m asthāya*, do.), 8865 (°*yuktāṇ*, do.), 8867 (°*yuktasya*, do.), 8869 (°*m asthāya*, do.); VIII, 288 (*uktay^oḥ*, sc. Droṇa), 1439 (*y^oṇ yo veda cātmanāḥ*, sc. Īva), †4646 (°*balena*); IX, 2465 (*maha-y^obalānvitāḥ*, sc. Skanda), 2482 (do., do.), 2486 (°*m asthāya*, do.), 2511 (°*siddhāḥ*), 2579 (°*yuktāḥ*), 2849 (°*siddhāḥ*), 2852 (*samprāpya paramaṁ yogaṁ*, sc. Asita Devala), 2853 (*paramaṁ y^m asthāya*, do.), 2858 (°*m asthāya*, sc. Jaigishavya), 2860 (°*nityaḥ*, do.), 2876 (*prādhātvaṁ* . . . *y^ojaṁ*), 2898 (*siddhīm y^oya*), 2907 (*prādhātvaṁ* . . . *y^ojaṁ*), 2910 (*vidhīṇ ca y^oya*), 2918, 2922, 3040 (°*yukta*); XII, 589, 735 (*Yāso y^ovidam varāḥ*), 777 (°*vatāṇ lokāḥ*), 1588, 1636 (°*m asthāya*, sc. Kṛṣṇa (Viṣṇu)), 1690, 2490, 3882 (°*dharmaividāḥ*), 3926 (°*dharmaividam*), 4190, 5981, 5986, 6616 (°*o buddhīm* . . . *dharayan*), 7129 (*dhyānay^oḥ saturvedham*), 7135 (°*vid*),

7142 (*dhyānay^ovid*), 7148 (*nityay^oena*), 7353, 7360, 7624 (°*atma y^odratīḥ*, sc. Viṣṇu as the boar), 7641, 7683, 7684, 7814 (°*tantraiḥ*), 7948 (*tapoy^oṇ*), 8647, 8660, 8661, 8686 (°*aicvaryaṇa*), 8723 (*karmay^oena*), 8771 (°*doṣāṇ*), 8775 (do.), 8783 (°*vid*), 8791, 8792, 8793, 8821 (°*jīvatmakam*), 9108 (°*yoginām*), 9114 (*samādhān^o y^m evaitao Chāṇḍilyaḥ samam abravīt*), 9122 (°*prasādat*), 9596, 9597 (°*dharmaṣya*), 9808, 9864, 9867, 9868 (°*adhaṇat* (°*an*, B.)), 9962, 10183 (°*m asthāya*, sc. Indra), 10240 (°*balam*), 10287 (°*vid*), 10576 (*atiy^oṇ ay^oṇ ca*), 10667 (°*siddhāḥ*), 10670, 10674 (°*Uçana y^osiddhātmā*), 10685 (*dhyānay^oṇ*), 10916 (*karmay^oena*), 10954, 10977, 11047, 11051 (°*kalat*), 11055, 11059 (°*balam*), 11060, 11065 (*balāni y^oprāptāni*), 11071, 11077, 11089 (°*mārgaṇ*), 11090, 11093, 11099 (°*mārgaḥ*), 11110 (°*jñānay^o*), 11131 (pl.), 11158 (*jñānay^oena Sāṅkhyena*), 11168 (*vatayaḥ siddhā jñānay^oena*), 11661 (°*dharma*), 11679 (pl.), 11680, 11681 (*Velāshu cāshṭagunīnaṁ y^m āhur manīṣṭhīṇaḥ*), 11701, 11722, 11861, 11867 (°*jñā*), 11868 (°*bāndhāḥ*), 11919 (pl.), 12162 (*atmay^oṇ*), 12166, 12167, 12170 (°*dharmaṇapārāyaṇaḥ*, sc. Vyāsa), 12172, 12178 (*asthīlāḥ paramaṁ y^m*, sc. Vyāsa), 12563, 12564 (°*m samāsthāya*, sc. Çuka), 12571 (°*vīryam*), 12578 (*kramay^ovid*), 12582 (°*m asthāya*, sc. Çuka), 12583, 12585 (°*m asthāya*, sc. Çuka), 12627 (*mahay^ogatīm*), 12784 (*riññānaṁ decay^ojaṁ*), 12933 (°*ratiḥ*, sc. Nārāyaṇa), 13034 (°*vidāḥ*), 13080 (do.), 13142 (*praktīḥ* . . . *y^odharīṇi*), 13263 (*prāpya y^m*, sc. Gīlava), 13468 (*nidrāy^m upāgataḥ*, sc. Viṣṇu (Nārāyaṇa)), 13504 (°*m paramam asthīlāḥ*, do.), 13513 (*nidrāy^m upāgataṁ*, do.), 13563 (°*sthitō Rudraḥ*), 13660 (*aicvarya-yogaṣṭhaṁ Buddhiṁ*), 13890 (°*yuktāḥ*); XIII, 168, 592 (°*vidbhīḥ*), 597 (°*oakṣhushā*), 675, 677, 813 (?), 814 (?), 987 (°*dam*, sc. Īva), 1016 (*nityay^oat*), 1026, 1098 (*samvyagy^ojaṇaiḥ*), 1132 (*idam yogaṁ*), 1285 (°*dam*, sc. the 1000 names of Īva), 1295 (*abhagnay^oḥ*), 1918, 1971, 2296, 2317, 2318 (°*bāndhāḥ*), 2319 (°*balā-*), 2846 (°*balat*), 2885 (°*m asthāya*, sc. Çyavana), 2940 (°*yukto*), 3052 (*jñānavijñāna-tapoy^osamānvitāḥ*), 3907 (°*m asthīlā*, sc. Surabhi), 5547 (°*oṣṭu abhīrataḥ*), 6393, 6501, 6513 (°*caryākrītaiḥ*), 6514 (°*vidhāḥ*, *mañḍūkay^oniyatāḥ*), 6544 (*mañḍūkay^oçāyanaḥ*), 6546 (°*çitay^ovahāḥ*), 6548 (*agniy^ovahāḥ*), 6562 (*vīray^ovahāḥ*), 6823 (°*māyāḥ*, sc. Kṛṣṇa), 7761 (°*yuktasya*, sc. Bhīṣma); XIV, †340, 419 (°*yuktēna*, sc. Kṛṣṇa), 548 (*mokṣhay^oṇ*), 554 (°*vidbhīḥ*), 564, 598, 742 (°*yojñāḥ*), 867 (°*m asthīlāḥ*), 868, 870, 970 (*nityay^oparāyaṇaḥ*), 1089 (*nityay^oat*), 1195 (*pravṛttīlakṣhaṇaḥ*), 1372 (*anāçīry^osamyuktāḥ*), 1391 (°*vidhānavid*), 1446 (*dhyānay^oena*), 1447 (*dhyānay^oṇ*), 1448 (*dhyānay^oat*), 2841 (*mahayogaḥ*); XV, 702 (°*balam*), 705 (°*dharma*, sc. Yudhiṣṭhira, sc. C.; B. reads °*dharmaṇ*), 758 (°*balay^ojātāḥ* . . . *Yudhiṣṭhiraḥ*), 856 (°*ad evabhavad dvidhā*, sc. Soma); XVI, 67 (°*vid*, sc. Uddhava), †117 (°*yuktasya*, sc. Balarāma), †125 (*mahay^om upetya Kṛṣṇaḥ*), †126 (°*yuktam*, sc. Kṛṣṇa), †127 (do., do.); XVII, 30 (°*yuktāḥ*, sc. the Pāṇḍavas), 46 (°*dharmaṇaḥ*, do.), 49 (°*dharmaṇaṇ*, do.; *bhṛaṣṭay^o*, sc. Diaupadi); XVIII, 170.

•yoga², mostly pl. (°*āḥ*). (practising yoga, followers of the Yoga system): III, †12741, 12975; VI, 1040 (so B., C. has *Yau^o*), 3036 (*yogānaṁ prabhūṁ*, i.e. Kṛṣṇa, only B.); VII, 2865 (°*ānām paramaṁ brahma (dhāma*, B.), sc. Īva), 8260 (°*ānām icvaram*, sc. Kṛṣṇa); XII, 7352, 7358 (°*jāpakayoh*), 11038, 11039, 11043, 11048, 11050, 11052, 11054, 11055 (sg.), 11058 (sg.), 11061 (sg.), 11062 (sg.), 11064 (sg.), 11069 (sg.), 11106, 11202, 11231, 11346, 11347, 11389 (*Sāṅkhyā-Y^oat*), 11374, 11392, 11463 (°*āstro y^oandam*), 11550, 11674, 11678, 11682, 11701, 11794

(*Sāṅkhya-Yōgā*), 11802, 11810 (so B., C. by error *yāgo*), 11825, 13256, 13265, 13487 (*Sāṅkhya-Yōnidhe*, so. Vishṇu); XIII, 1062 (*gataḥ Sāṅkhya-Yōnām*, so. Īva), 1286 (do., do.), 4302 (pl., B., C. by error *sg.*), 7104 (*°bhatagaṇāḥ*).—Do. *sg.* = Īva: VII, 9508; XIII, 1238 (1000 names²).—Do. *sg.* = Vishṇu (1000 names).

Yoga⁴, a *śhi*. § 770 (*Ānuśāsanik*): XIII, 151λ, 7123 (read *Sāṅkhya-yogau* with B., C. has *Sāṅkhyayogah*).

Yogācārya¹ ("Yoga-teacher") = Īkra: I, 2607; XII, 2206 (*Kāryah*).—Do.² (do.) = Kṛṣṇa: XVI, †130.—Do.³ (do.) = Sanatkumāra: II, 441 (*S°*).

Yogādhyaksha, Yogakara = Īva (1000 names²).

Yoganidrātman = Kṛṣṇa: XII, 1648.

yogātman ("Yoga-soul"), said of Īva (XII, 10444, 10685), Kṛṣṇa (VI, 2944, 2952 (*sarva°*); XII, 1643, 7624), Purusha (XII, 13745) Sūrya (III, †17120), Vyāsa (XIII, 680), the *yogin* in general (XIII, 352; 755).

Yogavidām netṛ = Vishṇu (1000 names).

Yogayogīca = Kṛṣṇa: VI, 2959.

Yogeçvara¹ ("Yoga-lord") = Īva: III, 7034 (*Sthānuḥ*); VII, 9508; XIII, 678, 920.—Do.² (do.) = Īkra: XII, 12582 (*mahā°*).—Do.³ (do.) = Kṛṣṇa (Vishṇu): I, 510 (*°iraṇ*, cf. V, 131); VI, 1250, 1255 (*mahā°*, *Harīḥ*), 1529 (*K°*), 1532 (*K°*), 2055; XII, 1602, 7825 (*Harīḥ*).—Do.⁴ pl. (do.): XIII, 4393 (i.e. *Āṅgiras*, etc.).

Yogīca¹ ("lord of the yogins") = Kṛṣṇa (Vishṇu): VI, 3036 (only C.); XIII, 7040 (1000 names).

Yogīçvara¹ (do.) = Īva: III, 5062.—Do.² (do.) = Kṛṣṇa (Vishṇu): VI, 2945; XII, 1847.—Do.³ (do.), pl.: XIII, 987.

yogin, *sg.* or pl. (*°ah*) ("practising yoga, followers of the Yoga system," = yoga, pl.): I, 1533 (*°indm īçvaram Harīḥ*); III, 167 (*°indm . . . parāyanaṁ*, i.e. Sūrya), 11240 (*gatir y°indm parā*), 13499, 13612 (*sg.*), 13975 (*°indm . . . māryah*), 13978 (*°jīātmaḥ*); V, 1738, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 5363 (*°indm īçvaram*, i.e. Kṛṣṇa); VI, 953, 1018, 1046, 1059 (*sg.*), 1065 (*sg.*), 1066 (*sg.*), 1072 (*sg.*), 1074 (*sg.*), 1079 (*sg.*), 1083 (*sg.*), 1091 (*sg.*), 1092 (*sg.*), 1095 (*sg.*), 1096 (*sg.*), 1106, 1109 (*sg.*), 1110 (*sg.*), 1111, 1155 (*sg.*), 1164, 1166 (*sg.*), 1168 (*sg.*), †1169 (*sg.*), 1221 (*sg.*), 1315 (*sg.*), 1393; VII, †2466, 6220 (*°indm īçvaro Harīḥ*, i.e. Kṛṣṇa); IX, 2714 (*°indm īçvaram*, i.e. Skanda), 2718 (do., do.); XII, 342 (*sg.*), 7130, 7494, 8573, 9016 (*sg.*), 9106 (*yogay°indm*), 10135, 11057 (*sg.*), 11073 (*sg.*), 11074 (*sg.*), 11076 (*sg.*), 11078 (*sg.*), 11079 (*sg.*), 11080 (*sg.*), 11082 (*sg.*), †11097 (*sg.*), †11098 (*sg.*), †13448 (*Sāṅkhya-Y°bhiḥ*), 13541; XIII, 813, 911, 916 (*Sanatkumāro Y°indm*, so. *asi*, so. Īva), 1040, 1044, 1096, 1142, 5334 (*sg.*); XIV, †340 (*sg.*), 517 (*sg.*), 546, 553 (*sg.*).—Do. said of certain persons: *Arjuna*² (XIII, 6901), Īva XII, 10671 (*mahā°*), 10673 (do.), 10684 (do.), 13149, 13274 (*mahā°*); XIII, 901, 1142, 1153 (1000 names²), 1322, 1342 (*mahā°*), Īkra (XII, 12196) Īkra (XII, 10684 (*mahā°*)), *Dadhīca* (*°ci*) (XII, 10286 (*mahā°*), †13213 (*mahā°*)), *Gādhi* (IX, 2297 (*mahā°*)), *Kṛṣṇa* (Vishṇu, *Nārāyaṇa*) (II, 2293 (*mahā°*); III, 8402 (*mahā°*); V, 2536 (*mahā°*), 3756; VI, 2992, 4856 (*mahā°*); VII, 6220; XII, 7630 (*mahā°*), 7635 (do.), 7636, 7638 (*mahā°*), 13540 (do.), 13653 (do.); XIII, 6967 (1000 names), 7040 (do.), *Māṇḍavya* (I, 4307), *Mārkaṇḍeya* (III, 8330 (*mahā°*)), *Sūrya* (III, 151), *Vidura* (XV, 752 (*mahā°*)), *Vṛtra* (XII, 10268 (*mahā°*)), *Vyāsa* (I, 4235 (*mahā°*); III, 1432 (do.), 1448, 15378 (*mahā°*); XII, 12648 (do.); XIII, 1296 (do.), 1336 (do.)).

Yojanagandhā ("emitting scent to the distance of a *yojana*") = *Satyavati*: I, 2412.

Yojya = Īva (1000 names²).

Yoni, a *tirtha*. § 358 (*Tirthayātrāp.*): III, 82, 5026.

Yonidvāra, a *tirtha*. § 370 (*Tirthayātrāp.*): III, 84, 8073.

Yotimatsaka, v. *Potimatsaka*.

Yudhāmanyu, a Pāṇḍava, brother of Uttamaujas. § 561 (*Yānasandhip.*): V, 570, 2263.—§ 569 (*Bhagavadgītāp.*): V, 141-γ, 4779.—§ 570 (*Sainyaniryaṇap.*): V, 153, 5193 (*derair api dvāśadaḥ*).—§ 572 (*Kathātirathasaṅkhyānap.*): V, 170, 5883 (a *ratha* among the Pāṇḍavas' allies).—§ 573 (*Ambopākhyānap.*): V, 194-γ, 7598 (*°attamaujasau*); 195-γ, 7624 (*Pāñcālyau . . . Y°attamaujasau*); 196-κ, 7638 (*Pāñcālyau Y°attamaujasau*).—§ 576 (*Bhagavadgītāp.*): VI, 15, 606 (protects the left wheel of Arjuna); 19-ε, 714 (*Pāñcālyau Y°attamaujasau*, protectors of Arjuna's wheels); 25-θ, 835.—§ 585 (*Bhishmavadhap.*): VI, 98, 4494 (protected the left wheel of Arjuna).—§ 586 (do.): VI, 99-ζ, 4512 (only B.).—§ 587 (do.): VI, 115-ο, 5361 (fought with Duryodhana, only C., read with B. *Abhimanyuh*).—§ 592 (*Surpaptakavudhap.*): VII, 21-κ, 904, 911, 23-ο, 952 (proceeded against Droṇa, description of his horses).—§ 593 (*Abhimanyuvadhap.*): VII, 35-δ, 1510.—§ 597 (*Pratiññap.*): VII, 83-α, 2951.—§ 598 (*Jayadrathavadhap.*): VII, 85-δ, 3048.—§ 599 (do.): VII, 91, 3252 (*cakrarakṣhau Pāñcālyau Y°attamaujasau*); 92, 3289, 3290; 130, 5336 (*cakrarakṣhau tu Pāñcālyau Y°attamaujasau*), 5341, 5342, 5344, 5347 (brother of Uttamaujas), 5349, 5351 (*°attamaujasau*, defeated by Duryodhana); 137-ωω, 5629; 139, 5755 (*°o ratham*); 146, 6288 (only B.); 147, 6346 (*cakrarakṣhau . . . Y°attamaujasau*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 156-θ, 6765; 177-χχ, 8059 (*°attamaujasau*); 179-βββ, 8119 (do.).—§ 604 (*Karnap.*): VIII, 6, 174 (among the slain).—§ 605 (do.): VIII, 11, 428 (*cakrarakṣhau tu Pāñcālyau Y°attamaujasau*); 13, 523 (*°ratham*); 30-ff, 1230.—§ 608 (do.): VIII, 59-ψψ, 2946; 61, 3080 (attacked by Kṛpa), 3121, 3122 (defeated by Kṛpa); 63-ηηη, 3199 (*prsththarakṣhau . . . Y°attamaujasau*); 67-κκκ, †3374 (*°ç cottamaujāç ca çarau prsththato mām rakṣhatām rājaputrau*, says Arjuna); 75, †3811 (fought with Citrasena²); 79-γ', 4029; 82λ, †4192, †4200, †4244, †4246 (slew Citrasena²); 96-αα', 4991.—§ 609 (*Çalyap.*): IX, 1-γ, 31 (among the slain).—§ 612 (*Hradapraveçap.*): IX, 30-ε, 1726.—§ 616 (*Sauptikap.*): X, 8, 354 (slain by Açvatthāman).—§ 620 (*Çrādha*): XI, 26-β, 789 (his body burnt).—§ 795 (*Svargārohaṇap.*): XVIII, 1δ, 27 (*bhrātara* . . . *Y°attamaujasau*). Cf. Pāñcalaja, Pāñcālya, dual, Sauṃaki.

Yudhishthira Pāṇḍava, also named Ajātaçatru and Dharmarāja (Dhr.), eldest son of Pāṇḍu and Kuntī (begotten by Dharma). § 4 (*Anukram.*): I, 1, †109, 123, 125, †167, †170, †204 (Dhr.).—§ 11 (*Parvasaṅgr.*): I, 2, 395, 435, 464, 522, 534 (*°arpajānyā*), 545 (Dhr.), 546, 593 (Dhr.), 599 (*Kururājah*), 616 (Dhr.), 632.—§ 61 (*Sarpasattra*): I, 55, †2102 (*yajñāḥ çruto diri devasya sūnor Y'syājamiçhasya*).—§ 71 (*Ādivampçavatāraṇap.*): I, 61, 2270 (Dhr., all. to § 247), 2279 (all. to Dyūtaparvan).—§ 72 (do.): I, 62, 2291 (*suto Dharmasya*).—§ 83 (*Ādivampçavatāraṇap.*): I, 63, 2443 (*jyeshthah*), 2444 (begotten by Dharma, cf. § 190b), 2451 (begat Prativindhya on Draupadi, cf. § 253).—§ 130 (*Amçavat.*): I, 67, 2745 (*Dharmasyampçam*).—§ 157 (*Pūruvampç.*): I, 95, ††3814 (begotten by Dharma on Kuntī, cf. § 190b).—§ 159 (do.): I, 95, ††3827 (father of Prativindhya, cf. § 253), ††3828 (married Devikā, the daughter of

Govāsana Çaibyn, and on her begat Yaudheya).—§ 180 (Gāndhārīputrotp.): I, 116, 4506 (born before Duryodhana), 4511 (*vijayapuro jyeshthah*).—§ 1906 (Pāṇḍavotpatti): Kuntī bore Y. [from Dharma] under the conjunction of *Jyeshthā* (*Āindro candrasamāyukto*) at the eighth *muhūrta*, named Abhijita (*muhūrta 'bhijito 'shṭamo*) *divamadhyaḡate sūrye tithau pūrṇe 'tipūjite* (i.e. on the fifth tithi of the bright fortnight of *Āṣvina*, Nil.; PCR. translates: of the hour of noon of that very auspicious day of the eighth moon (Kārttika), viz. the fifth of the bright fortnight). An incorporeal voice foretold his greatness: I, 123, 4767 (*Pāṇḍoḥ prathamajāḥ putrah*).—§ 192 (do.): I, 124, 4854 (*jyeshtham*, was named Y. by the brahmins).—§ 194 (Pāṇḍu): I, 126, 4919 (*sakshād Dharmād ayaṃ putras tatra jāto Y^oḥ*).—§ 197 (Bhīmasenarāsap.): I, 128, 4992, 5000; 129, 5037, 5043 (Dhr.), 5066, 5067 (Dhr.).—§ 202 (Droṇa): I, 131, 5158 (*Kuntīputrah*), (5159).—§ 205d (do.): Y. excelled everyone in driving: I, 132, 5272 (disciple of Droṇa).—§ 206 (do.): I, 132, 5280, 5281, 5283 (do.).—§ 208 (Astradarṣana): I, 134, 5335 (*°purogamāḥ*, ac. the Pāṇḍavas, show their proficiency in arms); 137, 5443.—§ 209 (Drupadācāṣana): I, 138, 5467.—§ 210 (Sambhavaḥ): I, 139, 5517 (*Pāṇḍuputrah*, installed as *yuvārāja*), 5519 (*Kuntīputrah*).—§ 213 (Jatugrhap.): I, 141, 5663; 142, 5682; 143, 5706, 5709; 145, 5746, 5747 (Dhr.), 5760 (Dhr.), (5765); 146, 5771 (Dhr.), 5780, (5781), (5787); 147, 5804 (*Kuntīputrah*), (5804); 148, 5820 (*Kaunteyaḥ*), (5821); 149, 5846; 150, 5871 (*Kauravya*); 151, 5919, 5921 (*Pāṇḍavacreshthah*) (Kuntī and the Pāṇḍavas escaped from the lac house).—§ 214 (Hidimbavadhap.): I, 154, 6019; 155, (6043), 6045 (*Kaunteyam*), (6057); 156, 6095 (*Dharmarāt*) (Vyāsa ordered the Pāṇḍavas to remain in *Ekacakrā*).—§ 215 (Dakavudhap.): I, 162, 6242 (*Pāṇḍuputrah*), (6243), (6245), 6252, 6261; 163, (6267).—§ 219 (Caitrarathap.): I, 168, 6411, (6418) (Vyāsa ordered the Pāṇḍavas to go to the country of the Pāñcālas).—§ 221 (do.): I, 170, 6469, (6471), 6472 (*Kururājah*) (ordered Arjuna to spare the life of the Gandharva Citraratha).—§ 231 (Svayamvarap.): I, 184, (6928), (6944).—§ 233 (do.): I, 187, 71014; 188, 71058 (at the *svayamvara* of Draupadī Arjuna won her); [189, 71082 (*Dharmaputrah*)].—§ 235 (do.): I, 191, 71133, 7145 (*Kuntīputrah*), 71150 (*Ājmitāharya-riṣṇah*).—§ 236 (do.): I, 192, 71158.—§ 237 (Vaivāhikap.): I, 193, 71195, 71202; [194, 71206 (Dhr.)]; 195, 7218; (7225) (disclosed to Drupada that they were the Pāṇḍavas), 7230, 7231, 7234 (*Kuntīputrah*), 7238, (7240) (asked Drupada to give Draupadī to the Pāṇḍavas as their common wife), (7246); 196, (7264), 7269.—§ 240 (do.): I, 198, 7339; 199, 7365 (Dhr.) (Y. and his brothers married Draupadī).—§ 241 (Vidurāgamanap.): I, 201, 7401 (*Kuntīputrah*).—§ 244 (Rājyalābhap.): I, 207, 7547 (*Kuntīputrah*), (7549), 7553 (*Pāṇḍuputrah*) (Y. became king in Indraprastha).—§ 245 (do.): I, 208, 7601, 7604, 7605, 7607, 7611, 7615, (7616).—§ 246 (Śundopasundop.): I, 209, 7619 (*Partha*) (Nārada told Y. and his brothers the story of Sunda and Upasunda, then the Pāṇḍavas established a rule among themselves with regard to their common wife Draupadī).—§ 247 (Arjunavanavāsap.): I, 213, 7754 (Dhr.), 7770.—§ 250 (do.): I, 217, 7884 (only B.).—[§ 252 (Subhadrāharanap.): I, 219, 7930 (Dhr., *Pāṇḍavah*).—§ 253 (Harāṇāharanap.): I, 221, 7994, 8000, 8002 (*Kuntīputrah*), 8018 (Dhr.), 8029 (*Kuntīputrah*), 8039 (begat Prativindhya on Draupadī), 8041.—[§ 254 (Khāṇḍavada-hanap.): I, 222, 8051 (*Dharmarājānam*), 8058 (Dhr.), 8066

(Dhr.).—§ 261 (Sabhākriyāp.): II, 1, 14 (Dhr.), 15 (Maya promised to build a palace to Y.).—§ 262 (Bhagavadvāna): II, 2, 36, 41, 42, 44 (Dhr.).—[§ 263 (Sabhākriyāp.): II, 3, 95 (Dhr.) (Maya built a palace to Y.).—§ 264 (do.): II, 4, 96, 102 (*Dharmaputrah*), 128 (*Kuntīputrah*), 134 (many *rahis* and kings waited upon Y.).—§ 265 (Lokapālasabhākhyānap.): II, 5, 149, 150, (216), 248, (262) (Nārada's discourse to Y.); 6, 264 (Dhr.), 269, (271), 278 (Dhr.), (279) (Nārada described to Y. the *sabhās* of the gods (ch. 7-11)).—§ 267 (Yamasabhāv.): II, 8, 311.—§ 268 (Varuṇasabhāv.): II, 9, 353, 363, 376.—§ 270 (Brahmasabhāv.): II, 11, 456.—§ 271 (Lokapālasabhākhyānap.): II, 12, (479), 503 (Nārada told Y. that Pāṇḍu wished that Y. should perform a *rājasūya*).—§ 272 (Rājasūyārambhap.): II, 13, 514, 517, 520, 527, 529, 533, 542, (Dhr.), (543), 544 (Dhr.), 552 (*Parthah*), (559) (Y. resolved to perform the *rājasūya*).—§ 274 (do.): II, 15, (635), 650; 16, (660), 665.—§ 275 (do.): II, 17, (686) (Kṛṣṇa told Y. the story of Jarāsandha).—§ 276 (Jarāsandha-vadhap.): II, 20, 775, (776) (Y. sent Kṛṣṇa, Arjuna, and Bhīma to slay Jarāsandha).—§ 277 (do.): II, 24, 958, 971, 974, 979 (*°mukhāḥ Pāṇḍavāḥ*) (the slaughter of Jarāsandha).—§ 278 (Digvijayap.): II, 25, 983, 987 (Dhr.), 993 (Dhr.) (Y. sent his four brothers to subdue the four quarters).—§ 279 (Arjuna): II, 26, 1007 (*Dharmaputrah*), 1009; [27, 1021 (Dhr.)]; 28, 1052 (Arjuna conquered the north for Y.).—[§ 280 (Bhīmasena): II, 29, 1059 (Dhr.), 1069 (Dhr.), 1073 (Dhr.); 30, 1104 (Dhr.) (Bhīmasena conquered the east for Y.).—[§§ 281-4 (Sahadeva): II, 31, 1105 (Dhr.), 1123 (Dhr.), 1159 (*Dharmasūtaḥ*), 1182 (Dhr.), (Sahadeva conquered the south for Y.).—§ 285 (Nakula): II, 32, 1201 (Nakula conquered the west for Y.).—§ 286 (Rājasūyikap.): II, 33, 1208, 1220, (1221), (1229), 1236 (Dhr.), 1247 (*Kuntīputrah*), 1248 (Dhr., Y. was initiated—*dikshitah*), 1258, 1259.—§ 287 (do.): II, 34, 1284 (Dhr.).—§ 288 (do.): II, 35, 1286, 1296 (Dhr.), 1302 (performance of the *rājasūya*).—§ 289 (Aṅgāharanap.): II, 36, 1314 (*°niveṣane*), 1327 (Dhr.), 1328, (1331); 37, 1361, 1367; 38, 1369; 39, 1414 (*°abhishekam*).—§ 290 (Çiçupālavadhap.): II, 40, 1418, 1422 (Dhr.), 1431.—§ 292 (Rājasūyikap.): II, 45, 1600, 1603 (Dhr.), 1611, 1616, 1618, 1622 (Dhr.), 1623 (*Kuntīputrah*).—§ 293 (Dyūtap.): II, 46, 1630 (Dhr.), 1633 (Dhr.), (1634), 1649, 1653, 1661.—§ 294 (do.): II, 47, 1683; 48, 1702, 1716, 1718; 49, 1725 (*rājasūyam* . . . *Y^oya nṛpateḥ*), 1739, 1742, 1743 (*°niveṣane*), 1760, 1783; 50, 1803, 1804 (*°niveṣane*), 1805 (do.), 1806.—§ 295 (do.): II, 51, 1841 (*°niveṣane*) (enumeration of the tributes given to Y.); 52, 1896, 1898 (*°niveṣane*), 1900, 1903 (*°niveṣane*), 1904, 1905 (*°niveṣane*).—§ 296 (do.): II, 53, 1930.—§ 297 (do.): II, 54, 1935.—§ 298 (do.): II, 56, 1966 (*Pāṇḍuputrah*), 1967 (*Kuntīputrah*), 1985; 57, 1991 (*Kuntīputrah*); 58, 1994 (*Dharmaputrah*), (1996), (2001), (2003), (2005), 2010 (commanded by Dhṛtarāṣṭra, Vidura invited Y. to the gambling; Y., together with his brothers and Draupadī, came to Hāstinapura); 59, 2030 (*Partha Y^opurogamāḥ*), 2032, 2033, (2034), (2038), 2043, 2044, 2045, (2047), (2050); 60, (2056), 2059 (the gambling began); 61, (2060), (2063), 2066, (2067), 2070, (2071), 2074, (2075), 2078, (2079), 2082, (2083), 2085, (2086), 2090, (2091), 2093; 63, 2116; 65, 2141, (2142), 2145, (2146), 2147, (2148), 2149, (2150), 2151, (2152), 2153, 2154, (2155), 2156, (2158), 2160, (2161), 2162, (2164), 2166, (2168), 2169 (2173) (at the gambling Y. had lost his wealth, his kingdom, his four brothers, and Draupadī).—§ 299 (do.):

II, 67, 2201, 2206, 2208, 2215, †2244, †2245 (*Kuntiputrāḥ*), †2250; 68, 2251.—§ 301 (do.): II, 69, 2360; 70, †2364, 2369; 71, †2383, 2387, †2399, 2407; 72, 2431; 73, (2433), 2436, 2440, 2450 (Dhr.) (the Pāṇḍavas and Draupadī were again set free).—§ 303 (Anudyūtap.): II, 76, 2491, 2492 (2493), 2504 (2509), 2513 (at the second gambling Y. lost, and the Pāṇḍavas and Draupadī had to repair to the woods for twelve years, etc.).—§ 305 (do.): II, 78, (2560), 2563, 2568, 2581, 2583.—§ 308 (do.): II, 80, 2621 (*Dharmaputrāḥ*), 2623 (*Kuntiputrāḥ*), [2630 (a), (Y. had gone away, covering his face with his cloth, that he might not consume the people by the fire of his angry eyes)] (the Pāṇḍavas and Draupadī repaired to the woods).—§ 308 (*Āraṇyakap.*): III, 1, (33); 2, 48 (*Kuntiputrāḥ*), (53), (58).—§ 309 (do.): III, 2, 96, (97).—§ 310 (do.): III, 3, 131 (*Kuntiputrāḥ*), 134, 143, (166), 209 (having hymned Sūrya, Y. obtained an inexhaustible vessel, from which he fed the brahmins), 214, 215.—§ 311 (do.): II, 4, †234.—§ 312 (do.): III, 5, (†261).—§ 313 (do.): III, 6, 273, 275, 279.—[§ 315 (Maitreyaśāpa): III, 10, 356 (Dhr.) (visited by Maitreya).]—§ 316 (Kirmīravadhap.): III, 11, 405, 406 (Dhr.), (410), 421, 422.—§ 317 (Arjunābhigamanap.): III, 12, 464 (Dhr.), 467 (Dhr.), 533 (father of Prativindhya).—§ 319 (Saubhavadhop.): III, 14, (614).—§ 320 (do.): III, 15, (636); 20, 794, 21, 829 (Kṛṣṇa told the Saubhavadhopākhyāna to Y.).—§ 321 (do.): III, 22, 893 (Dhr.), 896, 902.—§ 322 (Dvaitavanapr.): III, 23, †903, †918; 24, †919 (*Kaunteyaḥ*), (930), 933.—§ 323 (do.): III, 25, †949 (*Kuruvṛkhabhah*), †950.—§ 324 (do.): III, 26, 968 (Dhr., *Kaunteyaḥ*), 983, 984.—§ 325 (Draupadīparitāpav.): III, 27, 1020.—§ 327 (do.): III, 29, (1065); 30, 1152; 31, (1160); 32, 1205, 1241, 1257, 1263; 33, 1343; 34, (†1355) (Y. refused to break his pledge and begin war).—§ 328 (Kāmyakavanapr.): III, 36, 1411 (*Kuntiputrāḥ*), (1415).—§ 329 (do.): III, 36, 1433, 1434, 1438, 1450 (Vyāsa imparted the Pratismṛti knowledge to Y.).—§ 330 (Indradarṣana): III, 37, 1456 (Dhr.), (1459) (Y. imparted the Pratismṛti knowledge to Arjuna and sent him to Indra to acquire weapons).—§ 331 (Kairātap.): III, 39, 1526 (*°niyogāt*).—§ 339 (Indralokābhigamanap.): III, 47, 1902 (Indra sent Lomaça to Y.).—§ 341 (do.): III, 50, 1960, 1963 (Dhr.).—§ 342 (do.): III, 51, 1986, (1998).—§ 343 (Nalopākhyānap.): III, 52, 2013, 2017, 2048 (Dhr.), 2052 (Dhr.), 2054, (2071).—§§ 344–355 (do.): III, 59, 2271; 61, 2305; 68, 2684; 70, 2765; 79, 3089 (Bṛhadaçya told Y. the Nalopākhyāna and taught him the science of dice).—§§ 356–76 (Tīrthayātrāp.): III, 81, 4027 (Dhr.), 4041 (Nārada repeated to Y. Pulastya's description of the tīrthas, chs. 82–85); 82, 4097, 5006, 5012; 83, 5075, 5077; 84, 8077; 85, 8220, 8275.—§ 377 (Dhaumyatīrthak.): III, 87, 8301; 88, 8339, 8346, 8348; 89, 8365; 90, 8377, 8382, 8392 (Dhaumya described to Y. the tīrthas of the four quarters).—§ 378 (Tīrthayātrāp.): III, 91, 8409 (*Dharmaputrāḥ*), 8418, 8422, 8423; 92, 8432, (8445), (8450); 93, 8476, 8477; 94, (8487) (Lomaça came to Y., who then began the tīrthayātrā, accompanied by the brahmins).—§§ 379–91 (do.): III, [96, 8540 (*Kaunteyaḥ*)]; 99, 8677; 100, (8689); 104, (8781); 106, (8828); 107, (8887); 110, [9968 (*Kaunteyaḥ*)], (9994) (on the tīrthayātrā Lomaça pointed out the different tīrthas and told the legends relating to them).—§§ 392–99 (do.): III, 114, 10104, (10108), 10110, †10124; 115, (10131); 116, 10197; [117, 10211 (Dhr.)] (Akṛtavraṇa told Y. the story of Rāma

Jāmadagnya, who then appeared on the mountain Mahendra).—§ 400 (do.): III, 118, †10231 (*Ājamtīḥam*), †10234.—§ 401 (do., Balarāma): III, 119, †10241, †10243, †10249.—§ 402 (Tīrthayātrāp.): III, 120, †10259, †10279, †10282, (†10285) (having met with the Vṛṣṇis in Prabhāsa, the Pāṇḍavas continued the tīrthayātrā).—§§ 403–17 (do.): III, 121, 10297, (10314); 125, 10412, 10416; 126, (10423); 127, (10470), 10471; 132, (†10602); 135, 10696, (10701), 10709; 136, 10757; 138, 10801, 10813 (Lomaça further pointed out the different tīrthas and told the legends relating to them).—§ 418 (do.): III, 139, (†10837).—§ 419 (Gandhamādanapr.): III, 140, (10840), (10857).—§ 420 (do.): III, 141, (10871).—§ 422bis (do., Varāhāvatāra): III, 142, (10928), 10932.—§ 423 (Gandhamādanapr.): III, 144, (10995), 11000 (Dhr.), 11006 (Dhr.); 145, (11014), 11048 (*Dharmaputrāḥ*), 11051 (Dhr.).—§ 424 (Bhīmakadalīkhaṇap.): III, 146, 11101, 11102.—§ 433 (Saugandhikāharaṇa): III, 155, 11400 (*Dharmaputrāḥ*), 11403 (do.).—§ 434 (do.): III, 156, 11430 (Dhr.), 11449 (the Pāṇḍavas at Kubera's lotus tank).—§ 435 (Jatāsura-vadhap.): III, 157, 11462 (Dhr.), 11477, 11478, 11481 (*Kuntiputrāḥ*), 11522.—§ 436 (Yakṣayuddhap.): III, 158, 11539, 11553, 11600; 159, 11628, (11642), 11651, 11657.—§ 438 (do.): III, 161, [11739 (*Ājātaçatruḥ Kaunteyaḥ*)], (11748), 11752 (*Kuntiputrāḥ*), (11790); 162, 11803, 11819, 11834 (the Pāṇḍavas' meeting with Kubera, on the Gandhamādana).—§ 439 (do.): III, 163, 11843, 11866.—§ 440 (do.): III, 164, †11897.—§ 441 (Nivātakavacayuddhap.): III, [165 (Arjuna's return)]; 166, 11917 (Dhr.), 11923 (Dhr.), 11926 (*Kuntiputrāḥ*), 11932 (*Kuntiputrāḥ*).—[§ 442 (do.): III, 167, 11935 (*Dharmaputrāḥ*)].—§ 445 (do.): III, 173, 12273 (*Kuntiputrāḥ*).—§ 446 (do.): III, 174, (12284).—§ 447 (do.): III, 175, 12291 (Dhr.).—[§ 448 (*Ājagarap.*): III, 176, 12326 (Dhr.), 12329 (Dhr.), 12333 (Dhr.)].—§ 449 (do.): III, 177, †12357.—§ 450 (do.): III, 179, [12398 (Dhr.)], 12435 (*Kaunteyaḥ*); 180, 12430, (12454), (12458), 12458, (12467), 12469, (12470), 12473, (12475), (12481), 12488; 181, (12489), (12491), (12496), (12504), (12512), (12516), 12519, 12528 (Dhr.), 12534, (Y.'s meeting with Nahusha, who had been transformed into an ajagara).—§ 422 (Mārkaṇḍeyas.): III, 183, 12557 (*°purogamah*), †12571, †12578.—§ 453 (do.): III, 184, 12636, †12644.—§§ 454–509 (do.): Mārkaṇḍeya told Y. various legends (chs. 185–232): III, 188, 12805 (Dhr.); 190, 13009 (*Kaunteyaḥ*), (13010), 13021, 13054; 191, (13128), (13137); 193, 13212, 13213 (*Kaunteyaḥ*, Dhr.); 200, 13350, (13360), 13368, 13392, (13413), 13420, (13430), 13472; 201, 13482, 13488, 13489; 203, (13551); 204, 13598, 13620; 205, 13628, 13650; 206, 13663; 208, 13802; 209, 13842; 210, 13898; 213, 13960; 214, 14000; 216, 14096, (14098); 217, (14101); 232, (14628).—§ 510 (Draupadī-Satyabhāmāsampv.): III, 233, 14690 (*°nirvāṇa*), 14691, 14698.—§ 512 (Ghoshayātrāp.): III, 236, †14753; 237, 14776, 14777; 239, 14835, 14838 (*Kaunteyaḥ*); 240, 14863 (*Dharmaputrāḥ*); 242, 14925, 14926; 243, (14935); 244, 14957; 246, 15020 (*Kuntiputrāḥ*, Dhr.), 15021, 15030, 15034 (*Kuntiputrāḥ*) (Y. prevailed upon Citrasena to set Duryodhana free); [247, 15041 (Dhr.)]; 249, 15074, 15076.—§ 516 (Duryodhanayajña): III, 255, 15285; 256, 15309, 15312 (Dhr.); 257, 15327 (*°aya yajña na samo hy eṣa te kratuh*, sc. Duryodhana's).—[§ 517 (Ghoshayātrāp.): III, 257, 15347 (*Dharmaputrāḥ*)].—§ 518 (Mṛgasvapnodbhavap.): III, 258, 15354, 15356

(*Kaunteyah*), 15359, 15360 (Dhr.) (*Y.'s dream*).—§ 519 (Vṛhidraupikap.): III, 259, 15372, 15376, 15378 (*Kuntiputrah*), 15381, (15396), 15403.—§ 520 (do., *Mudgala*): III, 260, (15405) (Vyāsa told *Y.* the story of *Mudgala*).—§ 521 (*Draupadīharanap.*): III, 262, 15511; 263, 15522, 15559.—§ 522 (do.): III, 266, †15607; 267, 15622 (*Kauravyah* . . . *Kuntiputrah*), 15630 (*Kuntiputrah*); [268, 15643 (Dhr.), 15663 (Dhr.)]; 269, †15668, (†15689); 270, [†15700 (on the top of *Y.'s* flagstaff were two tabours (*mṛdaṅga*) named *Nanda* and *Upananda*), †15701 (*Dharmasutah*), †15706 (*bhrātā ca śahyaś ca Y'aya Dhanāñjyāh*); 271, 15717 (*m-Y'ān*), 15754, (15758) (*Jayadratha* was vanquished).—§ 523 (*Jayadrathavimokṣanap.*): III, 272, 15790, 15794, 15795, 15796 (*Dharmaputrah*) (*Y.* set *Jayadratha* free).—§§ 525-43 (*Rāmopākhyānap.*): *Mārkaṇḍeya* told *Y.* the story of *Rāma Dācarathi*: III, 273, 15860 (*Dharmarājah*), (15862), (15875); 277, (15945); 289, 16478.—[§ 514 (*Yudhishthiraśrāva*): III, 292 (*Y.* was comforted by *Mārkaṇḍeya*).]—§ 545 (*Putivratāmūhātmyap.*): III, 293, (16616), 16619 (*Mārkaṇḍeya* told *Y.* the story of *Sāvitri*).—§ 546 (*Kuṇḍalāharanap.*): III, 300, 16919 (*Pāṇḍuputrah*).—§ 547 (*Karna*): III, 309, 17174.—§ 548 (*Āraṇyap.*): III, 311, 17223, 17225 (*Kuntiputrah*), 17235; 312, (17242), 17246, 17250 (*Kuntiputrah*), 17255 (do.), 17261 (do.), 17274 (do.); 313, 17306 (*Tapasutah* . . . *Dharmaputrah*), (17317), (17328), (17331), (17333), (17335), (17337), (17339), (17341), (17343), (17345), (17347), (17349), (17351), (17353), (17355), (17357), (17359), (17361), (17365), (17365), (17367), (17369), (17371), (17373), (17375), (17377), (17379), (17381), (17383), (17385), (17387), (17389), (17393), (†17398), (17400), (17405), (17408), (17413); 314, (17420), (17430), (17433), (17441) (in the shape of a *Yaksha* *Dharma* slew the brothers of *Y.*; *Y.* answered the questions of the *Yaksha*, chose that *Nakula* should be revived, and got all his brothers revived; *Dharma* also granted him that they should remain unknown in the thirteenth year); 315, 17456 (*Dharmasutah*), 17469 (the *Pāṇḍavas* took leave of the brahmins).—§ 549 (*Pāṇḍava-praveśap.*): IV, 1, 5, 6 (*Dharmaputrah*), (14), (22), 26; 2, 36, (38), 58; 3, (61), (66), (73), 78, (81); 4, (83), (134); 5, (118), 158 (*Dharmarājah*), 161, 169 (*Kuntiputrah*), 176; 6, 178, 213 (*Y.* praised *Durgā* (*Umā*), who then appeared to him and promised him victory); 7, †214, †221, (†224), †224, (†226) (*Y.* presented himself to *Virāṭa*, naming himself *Kuṅka Vaiśāṅghrapadya*, and was accepted as a courtier); 8, †239; 10, 288 (*jyeshthah*), 291 (*Kururājah*); 12, 317, 319 (*Pāṇḍuraj*), †322.—§ 550 (*Samanyapūlanap.*): IV, 13, 328 (*sabhāstūro Matsyānān abhurat*), 331.—§ 551 (*Kīcaka-vadhap.*): IV, 16, 460, 464 (*Bhīmasena-Y'au*), 468, 469, 490; 18, 523 (*yasyā bhrātā Y'oh*, sc. *Draupadī*), 538 (*mahārājam Indraprasthe*), 543, 547, 548 (*devitā rājñah Kaiṅkakh*), 551 (*Pāṇḍuraj*), 553, 554; 19, 601; 21, 648; 22, 729 (*Kuntiputrah*).—§ 552 (*Goharanap.*): IV, [27, 903 (*Dharmarājah*), 905 (*Ājātaśatrup*)]; 28, 914, 926, 927, 928, 933, 935, 936, 910, 941; [31, 1024 (*rājñe*, when the *Trigartas*, headed by *Suśarman*, invaded the country of *Virāṭa*, *Y.*, etc. took up arms in order to assist *Virāṭa*); 33, 1077 (*Kuntiputrah*), 1083 (*Dharmarājah*), 1099 (*Kuntiputrah*), 1101, 1102, 1103, 1122, (1127) (*Bhīmasena* vanquished *Suśarman* and made him captive, but *Y.* set him free); 34, 1136 (*Kauravyah* . . . *Y'opurogamah*), 1138, 1142 (*Virāṭa* thanked *Y.*); 40, 1307, 1311; 43, 1352; 44, 1368 (*Kauravyah*), 1371 (*sabhāstūrah*); 50, 1565; 52, 1611; 65, †2102

(*°ayāmi nideśakārti*, said *Arjuna*); 68, (2180), 2196 (*Pāṇḍavasyah*), 2199, (2203), 2208 (praised *Brhannalā* (i.e. *Arjuna*) and was therefore struck by *Virāṭa* with a die); 69, 2258 (*Parthe*).—§ 553 (*Vuivāhikap.*): IV, 70, 2261, 2275 (Dhr., *b*: *Arjuna* said: 'This one deserves to occupy the same seat as *Indra*. None, even amongst *D.*, *A.*, *mon*, *Ilā*, *G.*, *Y.*, *Kn.*, or *M.-U.* is like to him. 10,000 elephants followed him when he dwelt among the *Kurns*, and 30,000 chariots, adorned with gold and drawn by the best steeds; 800 bards and minstrels praised him; like *R.*, adoring *Indra*, etc., he made all kings pay tribute to him; 88,000 brahmins (*snātālāh*) were supported by him; he protected the aged and helpless, the maimed and blind as his sons, and ruled virtuously; his prosperity and prowess afflict *Duryodhana*, *Karna*, *Çakuni*, etc.); 71, 2289 (*Kauravyah Kuntiputrah*), 2310, 2314 (*Kuntiputrah*), 2319, 2320; 72, 2347 (*Kuntiputrah*), 2351, 2370 (*Kuntiputrah*), 2373 (*Dharmaputrah*) (when the *Pāṇḍavas* had disclosed their identity, *Virāṭa* made an alliance with *Y.* and married *Uttarā* to *Abhimanyu*).—§ 554 (*Sainyodyogap.*): V, 1a, †4, †10 (all. to *Dyūtaparvan*), †19, †25 (the assembled kings joined the party of *Y.* and held a council); 2, †30, †34, †36; 3, 50, 63 (*Pāṇḍusutah*); 5, 101, 108; 6, 113 (*Kuntiputrah*), 115 (Dhr.); 7, 171.—§ 555 (do.): V, 8, 185, 191, 192, 198, 205, 206, (211), 225 (*Çalya* promised *Y.* to dispirit *Karna*); 9, 227; (*Indravijaya*): 9, 248; 13, 419 (*Çalya* told *Y.* the *Indravijaya*); (*Sainyodyogap.*): 18, 560, 561, 566 (*Kuntiputrah*) (*Çalya* repeated his promise); 19, 570, 578 (enumeration of the kings who, with their *akshauhīnīs*, joined *Y.*).—§ 556 (*Saṅjayaśrāvanap.*): V, [20, 618 (*Dharmaputrasya*, seven *akshauhīnīs* had joined *Y.*)]; 21, 633 (*Pāṇḍuputrah*); 22, †663; 23, 686 (*Kuntiputrah*), (†690); 25, (†723); 26, (†738); 28, (†794); 29, (†812), (†861); 30, (†869), †902; 31, (916), 926; 32, †946 (*Pāṇḍuputrah*), †953 (*Saṅjaya's* mission to the *Pāṇḍavas*).—§ 557 (*Prajāgarap.*): V, 33, 986; 34, 1178.—§ 559 (do.): V, 37, †1376.—§ 561 (*Yānasandhip.*): V, 48, †1810, †1815 (*Ājāmiḍhasya*), (†1817, [†1834 (Dhr.)]; 50, 1968, 1970, 1971 (*Kuntiputrah*), 1973, 2009 (*°samah*, sc. *Abhimanyu*); 53, 2111, 2120; 55, 2147, 2152, 2154, 2172 (did only ask for five villages); 56, 2214 (*Kaunteyah*), 2215, [2227 (*i*: to his chariot are yoked large steeds, white in hue as ivory)]; 57, 2261, 2274 (Dhr.), 2282, 2288 (*Kaunteyah*), †2292 (Dhr.); 58, 2306; 64, 2481; 65, 2481 (*Kaunteyah*); 66, †2511 (*Saṅjaya* finished the report of his mission to the *Pāṇḍavas*).—§ 562 (*Bhagavadgāyānap.*): V, 72, 2581 (Dhr.), (2586), (2663), (2670) (*Y.* agreed to send *Kṛṣṇa* to *Hāstinapura* to negotiate about peace); 73, 2679; 78, 2802; 79, 2831 (*°śāsanam*), 2835; 80, 2855; [81, 2865 (Dhr.)]; 82, 2876, 2879, 2916 (*°niyogena*); 83, 2949 (*Kuntiputrah*), 2952 (Dhr.), (2956), 2968 (*Kṛṣṇa* set out for *Hāstinapura*); 84, 3015; 90, 3149, 3177, 3200, 3202 (*Kuntī* sent messages to her sons through *Kṛṣṇa*); 95, 3403, 3443.—[§ 564 (*Mātaliyop.*): V, 97, 3508 (*Dharmaputrenā*).]—§ 567 (*Bhagavadgāyānap.*): V, 125, 4211; 126, 4216; [128, 4281 (*Kuntiputrayā*)]; 129, 4362; 130, 4390; 131, 4425, 4455; 132, 4463 (*Kuntī* sent a message to *Y.* through *Kṛṣṇa*).—§ 569 (do.): V, 138, 4681, 4689 (*Kuntiputrah*); [139, 4717 (Dhr.)]; 140, 4736 (*Kaunteyah pūrvajātam Y'at*, i.e. *Karna*), (a), 4744 (*Dharmaputrah*), 4745 (*Kuntiputrah*); 141, 4777, 4789; 142, 4820; 143, 4839, (i), 4862, 4865, 4866; 144, 4888; 146, 4949; 147, (4960), (4962); 148, †5039 (*Dharmaputrah*); 149, †5072, †5074 (having

returned to Upaplavya, Kṛṣṇa told what had happened in Hastinapura, chs. 147-160).—§ 570 (Sainyanirjānap.): V, 151, 5097 (Dhr., enumeration of the leaders of the seven akṣauhīṇīs), (5130), 5155 (*Kuntīputraḥ*), 5162; 152, 5170, 5172 (*Kuntīputraḥ*), 5183; 153, 5188; 154, 5216, 5232; 157, 5317, 5319, 5326 (installed seven commanders of his divisions, cf. ch. 151), 5337; 158, 5368.—§ 571 (Ulūka-dūtāgamanap.): V, 160, 5456, 5477; 161, 5535, (5537), 5540, 5557 (*Dharmaputraṃ*); 162, 5584, 5639, 5642; 163, 5666, 5693 (*Dharmaputraṃ*); 164, 5702 (*Kuntīputraḥ*).—§ 573 (Ambopākhyānap.): V, 164, (7582); 196, 7622 (*Kaunteya Dharmaputraḥ*), 7627, 7630, (λ), 7642, 7649, 7653 (*Y.* arrayed his troops).—§ 574 (Jambūkh.): VI, 1, 7 (*Kuntīputraḥ*), 11, 12.—§ 576 (Bhagavadgītāp.): VI, 19, 695, 719 (*Kuntīputraḥ*), 722; 21, 760 (*Kuntīputraḥ*), 765 (*Pārtham*); 22, 777; 25κ, 845 (*Kuntīputraḥ*, blew his conch shell Anantavijaya).—§ 577 (Bhīṣmavādhap.): VI, 43, 1547, 1552, 1554, 1558, 1561, (1564), (1570), (1572), (1575), 1577, 1582, (1586), (1589), (1591), (1601), (1612), (1614), 1615 (*Kuntīputra*, only C.), 1621, 1623 (*Kuntīputraṃ*), (1625), 1629 (*Y.*, etc. visited Bhīṣma, etc., and asked their permission to fight).—§ 578 (do.): VI, 44, 1666; 45', 1697 (fought with Çalya), 1698 (*Kuntīputraḥ*); 49, 1991; 50, [2034 (Dhr.)], (π), 2081; 51aa, 2116 (*Kuntīputraḥ*, blew his conch shell Anantavijaya).—[§ 579 (do.): VI, 53, 2233 (Dhr.); 54, 2326 (Dhr.)].—§ 580 (do.): VI, [56, 2417 (Dhr.); 58, 2472 (Dhr.), 2473 (*Dharmasutah*), 2481 (*Dharmaputraḥ* . . . *Pāṇḍavah*)]; 59, 2557 (*°balaṃ*), †2589 (*°ānikam*).—§ 581 (do.): VI, 64, 2880 (*°purogamāḥ*); 67, 3035.—§ 582 (do.): VI, 69a, 3067; [71, 3138 (*Ajātaśatruḥ*, fought with Çalya)]; 72ε, 3167.—§ 583 (do.): VI, 75, 3280 [(a), 3284 (Dhr.)]; 77a, 3390; [78, 3426 (Dhr.); 79, 3511 (Dhr.)].—§ 584 (do.): VI, 81, 3553 (arrayed his troops in a vajra-vyūha), (1), 3562 (*Dharmaputraḥ*, attacked Çrutāyus); 84, 3696, 3703 (*Dharmaputraḥ*), 3714 (do., vanquished Çrutāyus); 85', †3763, †3767; 86, 3792, 3793, 3794 (*Kauravyah*, fought with Bhīṣma), 3799, 3802 (*Dharmaputraṃ*), 3805, (10), 3826 (attacked the two Āvantya princes), (11), 3835 (*Kauravyah*).—§ 585 (do.): VI, 87, 3861, (η), 3865; [89, 3945 (*Dharmaputrasya*)]; 93, 4145; 95, 4320 (attacked by Bhīmadatta).—§ 586 (do.): VI, 99ε, 4508; 102, 4670 (attacked by Bhīṣma); 103ν, 4695 (*°purogamāḥ*, attacked Bhīṣma); 105π, 4782, 4795, 4798, 4800 (fought with Çalya); 106, 4804, 4806 (fought with Bhīṣma), 4842 (*°balaṃ*); 107, 4887, 4890, 4897, 4910, (4926), (4959) (asked Bhīṣma about the means of slaying him).—§ 587 (do.): VI, 108, 5000; [110ξ, 5099 (Dhr.), 5110 (*Dharmaputraṃ*)]; 111, 5189 (*Kaunteyam*, checked by Droṇa); 112, 5218, 5232; 114, 5328 (*°mukhāḥ Pārthāḥ*), 5347, 5351 (*Pāṇḍavah*), 5363 (attacked Çalya); 116, 5415 (do.); 119, 5638; 120, 5755 (*Dharmaputraṃ*).—§ 588 (do.): VI, 121γ, 5808.—§ 589 (Droṇābhīṣhekap.): VII, 2a, †67, [†81 (*Dharmaputraḥ*)], †82; 6, 165; [7, 193 (Dhr.)]; 8, 225, (η), 227, †247 (*°ānikam*); [9, 284 (Dhr.)]; 10, 312 (*Ajātaśatruṃ*), 317 (*Kaunteyam*); 11, 427, 429.—§ 590 (do.): VII, 12, 439, 448 (*Kuntīsutasya* . . . *Pārthe*), 453 461 (Droṇa promised to seize *Y.*); 13, 465; 14, 514 (*°purogamāḥ*, attacked Droṇa), (a), 577; 16, 635 (*°ānikam*), 637, 638 (fought with Droṇa), (γ), 646, 647 (*Kuntīputraṃ*), 649, 651, 656.—§ 591 (Samçaptakavadhap.): VII, 17, 675, 677, 681 (*Dharmaputraṃ*), (714).—§ 592 (do.): VII, 19, 790, 791; 20, 795 (arrayed his troops), 812, 855 (Droṇa sought to seize *Y.*); 21, 856, 858 (protected by Satyajit,

876, 877, 878, (κ), 905, 911, 912; 23σ, 959 (description of his horses), 960, 1023, 1025 (description of his horses), (π), 1088 (Dhr., held the bow Māhendrā); 24σ, 1048, 1051; 25, 1078 (*Pāṇḍavaçreṣṭhām*, fought with Çalya); 26, 1158, 1166 (fought with Bhīmadatta); 27, 1207; 31, 1347; [32, 1379 (*Ajātaśatruḥ*)].—§ 593 (Abhimanyuvadhap.): VII, 33, 1453, 1459; 34a, 1484, 1490 (*°aya dhairya . . . sadṛṣaḥ*, sc. Abhimanyu); 35, 1517, 1518, (1526), (1535); 39ν, 1656; 40, 1679 (Dhr., all. to Dyūtap.), (σ), 1696; 42π, 1743; 43ρ, 1771; 47, 1865; [49, 1959 (Dhr.)], 1960 (*Ajātaśatruḥ*), 1962 (Dhr.)] (Abhimanyu was slain); 51, 1983, 1984.—§ 594 (do.): VII, 52, 2003 (*Kuntīputraṃ*), 2004, 2010, 2011, 2013, (2014), 2022 (*Kuntīputraṃ*), 2032 (in order to comfort *Y.*, Vyāsa told him what Nārada had said to Akampana (q.v.), including the story of the origin of Mṛtyu); 54, 2129.—§ 595 (do.): VII, 55, (2135), 2169 (Vyāsa told *Y.* what Nārada had said to Śrījaya (q.v.), including Shodācarājika); 71, 2474, 2476.—§ 596 (Pratijñāp.): VII, 72, 2523; 73, (2566); [79, 2791 (*Dharmaputraḥ*)].—§ 597 (do.): VII, 82, 2916, 2945 (Dhr.); 83, 2946, 2948, 2954, 2965 (Dhr.), 2972 (only C.); 84, 2982 (*°niveṣanāt*), 3009.—§ 598 (Jayadrathavadhap.): VII, 86, 3067 (*Kuntīputraṃ*, all. to Dyūtaparvan).—§ 599 (do.): VII, 94, 3431; [95ξ, 3529 (*Ajātaśatruṃ Kaunteyam*, attacked by Çalya)]; 96, 3570 (fought with Çalya); 97, 3574 (fought with Kṛtavarmaṇ); 98κ, 3660; [102, 3815' (Dhr., all. to Dyūtaparvan)]; 106, 3975, 3982 (*Bharataçreṣṭhah*), 3988, 3990 (Dhr.), 3999, 4002 (*Dharmaputraya*), 4006, 4012 (*Kuntīputraḥ*, fled before Droṇa); 109π, 4110, 4112 (pierced Alambusha); 110', 4146, (4176); 111, 4240 (Dhr.), 4252, 4257, (4278); 112, 4356, 4359, 4368 (sent Sātyaki to assist Arjuna); [113, 4372 (Dhr.), 4404 (Dhr.)]; 115ψ, 4501 (Dhr.), 4508 (Dhr.); 122, [4880 (Dhr.)], (θ), 4882 (*Dharmaputraḥ*); 124, [(κ), 4983 (Dhr.)], 5006, 5008 (fought with Duryodhana); 126, 5099 (Dhr.), 5102 (Dhr.), 5108 (*Dharmaputraḥ*), 5121 (do.), 5125 (*Kuntīputraḥ*); 127, 5146, 5151, [5164 (*Dharmaputraḥ*)] (sent Bhīma to assist Sātyaki); 128, 5251 (*Dharmaputraḥ*), 5253 (do.); 129, 5306, 5307/8 (only B.); 131pp, 5360 (*Dharmaputraḥ*); 133τ, 5467 (*Pārthah*); [137, 5649 (Dhr.), 5651 (Dhr.)]; 141, 5858 (Dhr.), 5861 (*Dharmaputrena*), 5868 (Dhr.), 5876 (Dhr.), 5877 (Dhr.); 142ξξ, 5884 (*Dharmasutah*), 5889 (Dhr.); 143ηηη, 5955 (*Dharmaputraṃ*); 144, [(ω), 5997 (Dhr.)], 6025; 146, 6289 (*Dharmaputraḥ*); [147, 6372 (Dhr.)]; 148, 6420, [6445 (*Ajātaśatruṃ* . . . *Pāṇḍavam*)]; 149, 6451 (*Dharmaputraṃ*), 6453.—§ 600 (Ghaṭotkacavadhap.): VII, 153, [(a), 6627 (*Dharmaputraṃ*)], 6630 (only B.), 6632, 6633 (fought with Duryodhana), 6634 (only B.); 154β, 6649; 155, †6725, (ε), †6726; 156η, 6745, [6746 (*Alṛdaṅaketoh*)], 6759 (*°purogamāḥ*), 6762, 6765 (encounter with Droṇa), [(λ), 6853 (Dhr.), (μ), 6899 (*Dharmaputrasya*)]; 157ξ, 6923, 6947, 6948, 6951 (*°ratham*), 6952, 6954, 6959, 6961 (*Kuntīputraḥ* (encounter with Droṇa); 158, 7006 (*Dharmaputraḥ*); [159, 7129 (Dhr.)]; 160, 7158 (*Dharmaputraḥ*); 161, 7204, 7207 (only C.); 162, 7257/8 (only B.), 7259, 7260, 7261, 7262 (fought with Droṇa), 7269 (*Kuntīputraṃ*), 7270, 7275 (Dhr.), 7277 (only C.); 165, 7355 (*Dharmaputraḥ*), 7357 (only C.), 7360, 7378 (*Dharmaputraṃ*), 7379, 7389, 7391 (only B.), 7392 (only C.), 7395 (*Dharmaputraḥ*), 7396 (*Dharmaputraṃ*, vanquished by Kṛtavarmaṇ); 168, 7544; [170νν, 7672 (Dhr.)]; 172, [(pp), 7754 (*Dharmaputrasya*)], 7766 (*°balaṃ*); 173, 7779 (only B.), [7782 (*Dharmasūnundā*)], 7797, [7803

(*Dharmasutah*); 183, 8319 (*Dharmaputra*), 8344, 8347 (*°purogamāh*), 8348, 8351 (*Dharmaputra*), 8354, 8357 (Vyāsa came to Y. and explained why Uhatōkucā had been slain).—§ 601 (*Droṇavadhap.*): VII, 184, 8362 (Dhr.), 8363 (Dhr.).—§ 602 (do.): VII, 187, 8543; [189, 8683 (*Dharmasutah*); 190, 8707, 8736 (*Kuntiputra*), 8749, 8751 (Y. falsely told Droṇa that Aśvatthāman had been slain); 191, 8805; 192, 8811, 8820 (Dhr.), 8823, [8850 (Dhr.), 8866 (Dhr.)].—§ 603 (*Nārāyaṇāstramokṣhap.*): VII, 193, 8945 (all. to § 602), 8948 (do.); 195, [8983 (*Dharmaputrasya*, do.), 8992 (Dhr.)], (θ), 9007; 196, 9037, (9038); 198, 9133, 9165 (*Pāṇḍava*, all. to Dyūtaparvan), [9192 (Dhr.)]; 199, 9199 (*Kuntiputra*, all. to § 602), 9218 (Dhr.); 200, 9266 (*°purogān*); 201, 9401.—§ 604 (*Kaṇva*): VIII, [7, †199 (*Ajātaśatru*, all. to § 555)]; 9, 253 (*°anikam*), 272, 305 (Dhr.).—§ 605 (do.): VIII, 11, [421 (Dhr.), (aa), 427 (Dhr.)], 432; 13, 494 (*Dharmaputra*, attacked by Duryodhana); 24, 965 (*°ratham*); 28, 1119, 1122 (fought with Duryodhana), 1127; 29, 1174 (Dhr.), 1177, 1181, 1183, 1188, 1194 (fought with Duryodhana); [30, 1232 (Dhr.)].—§ 607 (do.): VIII, 36, [1689 (Dhr.)], (β), 1694, [1701 (*Dharmaputra*)].—§ 608 (do.): VIII, 46, 2125, (a), 2129, 2130, 2151, (2156), (γ), 2204 (Dhr.); 47, 2231 (attacked by Karna); 48, 2235 (do.), [2281 (Dhr.), 2287 (Dhr.)], 2296, 2300 (*°mukhah Parthah*); 49, 2301, 2308 (attacked by Karna), 2310, 2329, 2332, 2346, 2350 (*Pāṇḍuputra*, encounter with Karna), 2360 (*°anikam*), 2362, 2363 (Dhr.), 2398; 51, 2498 (*Dharmaputra*, fled before Karna); 54, 2623 (checked by Aśvatthāman); 55, 2652, 2654, 2664, 2682 (*Droṇaśishyah*), 2689 (*Dharmaputra*), 2690 (encounter with Aśvatthāman); 56, 2754 (Dhr.), 2838 (retreated from the battle); 58, 2860 (Dhr.), 2862 (*Dharmaputra*), 2864, 2898; 59, 2909 (*°mukhah Parthah*); 60, 2976 (*Kaunteyam Dharmarājam*), 2978, 2982, 2986 (*Kuntiputra*), 2994 (*Pāṇḍava*), 2995, 2997 (*Pāṇḍavayam*), 3026, 3033 (*Dharmaputra*); 61, 3067 (*Pāṇḍava*), 3078 (proceeded against Citrasena); 62, 3145, 3146 (*Kuntiputra*), 3147, 3148 (*Kuntiputra*), 3149, 3163 (Dhr., *Dharmaputra*), 3168 (Dhr.), 3169, 3170, 3171 (Dhr.) (encounter with Karna); 63, 3179, 3186, 3194, 3196, 3197, 3204, 3207 (*Kaunteyah Pāṇḍuputra*, retreated to the camp); 64, 3280; 65, †3287 (*Ajamīdham*), †3288 (*Dharmaputra*), 3300, 3305 (Dhr.), †3306; 66, (3309); 67, †3357; 68, †3380 (Y. censured Arjuna for not having slain Karna); 69, 3403, 3406, 3410, 3415, 3432 (*Pāṇḍava*), 3469, 3473 (*Pāṇḍavam*, Dhr.), 3486, 3487 (Dhr.) (Arjuna was enraged and would slay Y., but was pacified by Kṛṣṇa, who told him to address Y. as "thou"); 70, [†3492 (Dhr.)], †3521, †3527, †3529, †3530, 3547 (Dhr.); 71, 3553, 3559, 3564 (Dhr.), 3578 (*Dharmānandanam*), (3582), †3591 (Y. and Arjuna were reconciled); 72, 3601 (Dhr.), [†3628 (Dhr.)]; 74, 3764 (*Kuntisutah*), 3765 (do.), 3785, 3787 (Dhr.); [76, 3833 (Dhr.); 79, 4028 (Dhr.)]; 80, 4114; [87, 4489 (Dhr.)]; 88, †4512; 89, †4595 (Dhr.); 94, †4957; 96, 4993, 5020 (came to see the corpse of Karna), 5027 (Dhr.), 5029 (*Kuntiputra*), 5082.—[§ 609 (*Chalyap.*): IX, 1, 10 (Dhr.)].—§ 610 (do.): IX, 3, 186 (*°purogamāh*), . . . *Pāṇḍavān*); 4, 233; 5, 262; 7, 344, 363 (Dhr.).—§ 611 (do.): IX, 8, 377 (rushed against Chalya), [381 (Dhr.)]; [9, 451 (Dhr.)]; 10, 461 (*Pāṇḍuputra*), 463 (Dhr.), (κ), 516; 11, 549 (*Kuntiputra*), 557 (*Ajātaśatru Kaunteyam*), 558 (pierced by Chalya), 576 (do.); 12, 639 (Dhr.), 642, 648 (*Kuntiputra*), 652, 655

(encounter with Chalya); 13, 673 (*Dharmaputra*, pierced by Chalya), 692 (Dhr.); [14, 702 (Dhr.), 703 (Dhr.)]; 15, [764 (Dhr.)], (ρ), 768, 770 (pierced by Chalya), 774, 779; 16, 802 (*Kuntiputra*), 805, 808, 809 (Dhr.), 842, 843 (*Kuntiputra*), 852, 856 (Dhr.), 862 (encounter with Chalya); 17, 864, 866 (χ), †875, †876, †880, †881, †886, †888 (*Dharmasutasya*), †893 (*Kuntisutah*), †898, †912 (slew Chalya), 921, [926 (Dhr., slew the younger brother of Chalya)], 948, 950 (vanquished Kṛtavarma), 951, [954; 18, 958 (attacked by the Madrakas), 963, 966; 19, [999 (*Ajātaśatru*), (δ), 1010, 1021, 1024 (*Parthah*), 1049 (*°purogāh*); 22, 1138 (pierced by Duryodhana), 1152 (attacked by Chakuni), 1155 (*Dharmaputra*); 23, 1184 (pierced by Kṛpa), 1186 (pierced by Kṛpa), 1187 (*Dharmaputra*), 1189, 1191 (*Kuntiputra*), 1212, 1243; 24, 1281, [(vv), 1321 (Dhr.)]; 25, 1373; [27, 1443 (*Kuntisutah*)].—§ 612 (*Hradapraveṣap.*): IX, 29, 1651, 1667; 30, 1677, 1683, 1705, 1724, 1732; 31, 1748, 1756, (1784), (θ), 1788, 1796, (1797) (Y. challenged Duryodhana to fight).—§ 613 (*Gadāyuddhap.*): IX, 32, 1823 (β), 1828, (1840), 1849, (1850), (γ), 1868, (δ), (1871) (Y. promised to cede the kingdom to Duryodhana, if he vanquished one of the Pāṇḍavas); 33, 1889, (ε), 1890, (γ), 1911 (Dhr.), 1918.—§ 614 (do.): IX, 34, 1954, [1964 (*Dharmasutah*)].—§ 615 (do.): IX, 55, 3081, 3087 (*Kuntiputra*), 3120; 56, 3143 (Dhr.) (the encounter between Duryodhana and Bhīma began); 58, 3254 (Duryodhana was vanquished by Bhīma); 59, 3318, (σ), 3330, 3341 (*Dharmaputra*); 60, 3371, (3374), 3381 (Dhr.), (3386); 61, 3400; 62, 3479, 3486 (Dhr.), (3488), 3499 (only B.); 63, 3503 (Dhr.), 3511, [3516 (Dhr.), 3532 (Dhr.)] (sent Kṛṣṇa to Hāstīnāpura), [3556 (Dhr.)].—§ 616 (*Sauptikap.*): X, 9, 503.—§ 617 (*Aśhīkṛp.*): X, 10, 549 (was informed about the nightly extermination of his warriors), †572; 11, 589 (*Pāṇḍavam*, Dhr.); 12, 606 (*Kuntiputra*); 13, 652 (*Kuruvājah*); 17, 760; 18, 799.—§ 618 (*Jalaprādānikap.*): XI, [1, 2 (*Kauravah* . . . *Dharmaputra*)]; 8, 229 (all. to Rājāsūyikaparvan (?)), 237; [9, 247 (*Kauravah* . . . *Dharmaputra*)]; 12, 313 (Dhr.), 322 (Dhr.); 14, 361 (Dhr.), (ϕ), 376; 15, 385, 391, 405, 406, 407, 410 (Gāndhārī's glance blasted a nail of Y.'s toe)—§ 619 (*Strīvilāp.*): XI, 16, 435 (*Pāṇḍuputra* . . . *°purogamāh*); [18, 530 (Dhr.)]; 21, 609 (Dhr.); 23, [636 (Dhr., had slain Chalya)], 640; 24, 701 (all. to Dyūtaparvan).—§ 620 (*Chradhap.*): XI, 28, 762 (Dhr.), (764), 766, (767), (774), 778, 779 (*Kuntiputra*) 799 (*Kuruvājah*) (Y. caused the corpses to be cremated); 27, 813 (*Kuntiputra*), 824 (Dhr.), 827 (*Kurupati*) (Kuntī disclosed to Y. that Karna was her son).—§ 621 (*Rājadh.*): XII, 1, 3 (Dhr.), 7, 9 (*Dharmaputra*), 10 (13), (γ), 29 (Nārada told Y. the history of Karna, chs. 2-5); 6, 144, 147; 7, 157, 200 (Dhr.) (Y. wished to renounce the sovereignty); [8, (Arjuna's speech to Y.)]; 9, (243); 10, 284 (Bhīma's speech to Y.).—§§ 623-629 (do.): XII, 14, 384 (*Kaunteya*, Dhr.), 387 (a), 413; 17, (511); 19, (575); 20, 601; 23, 652, (667); 24, 699, 707, 714, 718, 721; 25, 732 (*Kaunteyah*), (733), 735, 744, 760 (different speeches addressed to Y. in order to comfort him).—§ 630 (do.): XII, 26, 768; 27, (799).—§ 631 (do.): XII, 28, 834 (Vyāsa told Y. the story of Aśman's discourse).—§ 632 (do.): XII, 29, 893 (*Dharmaputra*) (Kṛṣṇa told Y. the story of Śrījaya, including Shodācarā-jopākhyāna).—§ 633 (do.): XII, 30, (1043) (Kṛṣṇa told Y. the Nārada-Parvatopākhyāna).—[§ 634 (do.): XII, 31,

1089 (Dhr.) (Nārada told Y. the *Suvarṇashthivisambhavadpā-khyāna*).—§ 635 (do.): XII, 32, 1135, (1144); 33, (1160), 1172; 34, (1208); 35, 1291 (Dhr.); 36, (1292), 1342; 37, (1344), (1361), 1871, 1374 (*Kuntiputrāḥ*) (Vyāsa told Y. to apply to Bhīṣma for learning the *rājadharmā*; the Pāṇḍavas went to Hāstinapura); 38, 1396, 1400, 1421, (1422).—§ 637 (do.): XII, 40a, 1457 (*Kuntiputrāḥ*), 1462, 1463 (*Pāṇḍava*), 1466 (Dhr.) (Y. was anointed king); 41, 1467, 1479; 42, 1486, 1488, 1498 (performed the *crāddhas* of his kinsmen); 43, 1499 (praised Kṛṣṇa); 44, 1517, 1526 (*Dharmaputrāḥ*), 1531; 45, 1532, (*Dharmaputrāḥ*), 1535 (*Kuntiputrāḥ*), 1542; 46, (1553), (5), 1573; 47, 1694 (°*Dhananjaya*, the Pāṇḍava, etc., and Kṛṣṇa set out to see Bhīṣma).—§ 638 (do.): XII, 48a, 1698, 1704, (1707), 1714; 49, 1805 (Kṛṣṇa told Y. the history of Rāma Jāmadagnya).—§ 639 (do.): XII, 50, 1806, 1810 (*Acyuta-Y°au*); 51, †1861; 52, [1873 (Dhr.) (Kṛṣṇa prevailed upon Bhīṣma to instruct Y.)], (e), 1888; 53, 1901, 1905, 1906, 1909 (*Dharmaputrāḥ*), (1910), (5), 1914 (e), 1921.—§ 640 (do.): XII, 54a, 1929 (°*purogamāḥ*), 1936 (*Pāṇḍuputrāḥ*); 55, 1965, 1975 (Dhr.), 1984 (*Dharmaputrāḥ*); 56, 1987, (1988) (Y. questioned Bhīṣma about the *rājadharmā* and was instructed, chs. 56-58), 1997, 2000, 2046; 57, 2047; 58, 2092, 2096, 2113, †2120 (°*ādayaḥ*).—§ 641 (do.): XII, 59, 2125 (Dhr.), (2126), 2140, 2185, 2239, 2261; 60, 2268; 61, 2324, 2341; 62, (†2345); 64, 2391; 66, (2452), 2453, 2454, 2456, 2459, 2471 (*Kaunteya*), 2476 (*Bhārata*), 2478 (*Kaunteya*), 2479, 2485; 67, (2496); 68, (2535); 69, (2596), 2650, 2662, (2669), 2681; 70, (2701), 2714; 71, (2715), 2732, 2739; 73, 2780; 75, (2831), (2846), (2864); 76, (2869); 77, (2883); 78, (2917), (2919), 2920, 2925, (2928), 2934, (2935), 2940, (2952); 79, (2962), (2968); 80, (2983); 81, (3024); 82, 3056; 83, (3125); 84, 3183; 85, (3194), (3196); 86, (3228); 87, (3261), 3275, 3281, 3301; 88, (3302); 89, 3345, 3353, (3355), 3357; 90, 3363; 92, (3463); 95, (3535), (3540); 96, 3579; 97, (3581); 98, (3613), 3614; 99, 3665, 3673; 100, (3682), 3701; 102, (3753), 3768, 3785; 103, (3794), 3795; 104, (3847), 3848; 107, (3957); 108, (3989), 3992, 4004; 109, (4023); 110, (4053); 111, (4083), 4084; 112, (4173), 4175, 4193; 113, (4196); 114, (4210); 115, (4231); 120, (4351); 121, (4408), 4430, 4442, 4451, 4463; 123, (4525); 124, (4549), 4559 (°*nivocana*), 4562, 4613, 4620; 125, (4622), 4629; 129, (4716); 130, (4727), 4732 (questioned by Y., Bhīṣma instructed him about the *rājadharmā*).—§§ 642-655 (Āpaddh.): XII, 131, (4779), (4787); 132, (4793), 4799, 4814; [133, 4815 (*Kaunteya*); 137, 4891 (do.)]; 138, (4913), 4924, 5124; 139, (5133); 140, (5247); 141, (5319), 5342; 142, (5421), (5455); 143, (5459), (5463); 149, 5591; 150, (5594); 153, (5675); 154, (5801); 158, (5877), 5906; 159, (5912), (5915); 160, (5926), 5962; 162, (5977); 163, (6003); 164, (6026) (questioned by Y., Bhīṣma instructed him).—§ 657 (do.): XII, 167, 6210, (†6254).—§ 658 (do.): XII, 168, (6264), 6268, (6292); [169, 6332 (*Kaunteya*); 170, 6362; 173, 6456 (Bhīṣma told Y. the *Kṛtaghnapākhyāna*).—§§ 659-711 (Mokshadh.): XII, 174, (6457), 6461, (6462); 175, (6522), 6523; 176, (6562); 177, (6586), 6589; 178, 6642; 179, (6653); 180, (6690), 6693; 181, 6745; 182, 6765; 183, (7032); 184, (7066); 186, (7151); 187, (7174), (7185); 188, (7187); 189, (7198); 200, (7330); 201, (7365); 207, (7518), 7523, 7548; 208, (7667); 209, (7604); 210, (7641); 212, (7732); 218, (7881); 220,

(7984); 221, (8004), 8005, (8006), (8012), 8016; 222, (8021), 8023; 223, (8058); 226, (8187); 227, (8212), 8218; 229, (8333), 8335; 230, (8429); 231, (8454); 232, (8478); 245, 8884; 256, (9141); 257, (9144); 260, (9229), 9254; 261, 9257; 262, (9289); [265, 9465 (*Kaunteya*); 266, (9479); 267, (9481); 268, (9559); 269, (9596), 9600; 272, (9755), 9769, 9777, 9784; 273, (9811); 274, (9831), 9848, 9854 (*Kaunteya*); 275, (9855); 277, (9914); 278, (9928), 9929; 279, (9967); 280, (9990); 281, (10086), (10092); 282, (10098); 283, 10198; 284, (10208); 285, (10346); 286, (10485); 287, (10532); 288, (10553); 289, (10612); 290, (10659), (10679); 291, (10697); 300, (10992), 10993; 301, (11037), 11043, (11046), (11078); 302, (11098), 11141, (†1150), (11177), 11191; 303, (11214); 311, (11543); 320, (11837); 321, (11852); 322, (12044); 323, (12138) (questioned by Y., Bhīṣma instructed him about the *mokshadharmā*).—§ 712 (Qukot-patti): XII, 324, (12158); 325, 12189 (Bhīṣma told Y. the history of Çuka (§§ 712-716, chs. 324-334)).—§ 717 (Mokshadh.): XII, 335, (12650); 336, (12708); 337, (12767); 338, (12818), [12856 (*Kaunteya*); 340, [12962 (*yañño Dharmasutasya vai*, cf. Çiçupālavadhaparvan)], 12963, (12978), 12997 (questioned by Y., Bhīṣma told the Nārāyaṇīya (including the story of Uparicara)).—[§ 717b (Nārāyaṇīya): 349, 13611 (Dhr., Vyāsa discoursed to Y. on Nārāyaṇa), 13634 (*Dharmaputrāya*, do.)].—§ 718 (Mokshadh.): XII, 353, (13764) (questioned by Y., Bhīṣma told the Uñchavṛttiyupākhyāna).—§§ 719-729 (Ānuçāsanik.): XIII, 1, (1), 83; 2, (84), 103; 3, (181), 234, 260; 5, (263); 6, (295), 296; 7, (344), 345; 8, (374), 380, 382, 384, 393, 398; 8, (403), 429; 10, (433), 437, 480; 11, (507); 12, (528); 13, (582) (questioned by Y., Bhīṣma instructed him).—§ 730 (do.): XIII, 14, (588), 606, 614, 617, 992; [15, 1033 (*Dhīmaparvaja*); 17, 1114; 18, 1303, 1326, 1333, 1342, 1353, 1357, 1367 (*Dharmaputrāḥ*) (Kṛṣṇa's discourse to Y. on Çiva).—§§ 731-33 (do.): XIII, 19, (1381), 1478; 21, (1512); 22, (1531), (1533), (1535), (1538), (1546), (1548), (1554), (1556), (1562); 23, (1572), 1605, 1610, 1611, 1618, (1620), 1621, 1624, 1632, 1647, 1648, 1657, 1670, 1673; 24, (1676); 25, (1688) (questioned by Y., Bhīṣma instructed him).—§§ 734-744 (do.): XIII, 26, 1759, 1766, 1776 (*Dharmasutāḥ*), (1776), 1777, 1863; 27, (1865), 1870, 1872; 30, (1940), 1980; 31, (2008); 32, (2044), 2077; 33, (2083); 35, 2157; 36, 2165; 37, (2184), (2188); 38, (2202); 39, (2232); [40, 2254 (*Kaunteya*); 44, (2404), 2407, 2409, 2412, (2422), 2431; 45, (2461), (2470); 47, (2499), 2505, 2508, 2510, 2512, 2523, (2526), 2532, 2535, 2538, 2539, 2545, (2546), 2548; 48, (2562), 2601; 49, (2613), (2618), 2619, (2624), (2626), (2631), (2634), 2636 (Y. continued his questions to Bhīṣma, who instructed him).—§ 745 (do.): XIII, 50, (2641); 51, 2714; 52, (2716); 53, (2755) (instructing Y., Bhīṣma told him the *Cyavana-pākhyāna* and the *Cyavana-Kuçikasampvāda* (chs. 50-56)).—§ 746 (do.): XIII, 57, (2926), 2931, 2968, 2969; 58, (2970); 59, (3003), 3011, 3018, 3023, 3027; 60, (†3044), 3048, 3056 (*Kaunteya*), 3060; 61, (3064), 3075, 3100; 62, (3103), 3106, 3153; 63, (3200), 3227; 64-65, (3252); 66, (3309), 3311, (3313); 67, (3375); 68, (3395), 3396; 69, (3430), 3435, (3443); 70, 3484; 71, (3485); 72-74, (3542), 3619; 75, (3622); 76, (3665), [†3693 (Dhr.)]; 77, 3696, (3697), [3698 (Dhr.)], (†3704), [3730 (*Ājamīdhaḥ*]

... *Parthah*]; **81**, (3802), 3830, 3832; **82**, (3851); **83**, 3879, 3884, 3924 (continuation of Bhīṣma's instructions to Y.).—§ 747 (do.): **XIII**, **84**, (3931); **85**, 4184 (questioned by Y., Bhīṣma told him the *Suvarnapatti*).—§ 748 (do.): **XIII**, **86**, 4186 (Bhīṣma told Y. the *Tārakavadhopakhyāna*).—§ 749 (do.): **XIII**, **87**, (4221), 4222; **88**, (4240), 4241, 4250; **90**, (4270), 4280, 4319; **91**, 4326 (continuation of Bhīṣma's instructions).—§§ 750-751 (do.): **XIII**, **93**, (4396), 4397, (4398), (4404), 4408, (4413) (Bhīṣma told Y. the *Bisastainyopakhyāna* and the *Çapathavidhi*).—§ 752 (do.): **XIII**, **95**, (4601); **96**, (4629) (Bhīṣma told Y. the *Chattropānahotputti*).—§§ 753-754 (do.): **XIII**, **97**, (4651); **98**, (4677) (continuation of Bhīṣma's instructions).—§ 755 (do.): **XIII**, **99**, (4743); **100**, (4772) (Bhīṣma told Y. the *Nahushopakhyāna*).—§ 756 (Nahushop.): **XIII**, **100**, 4801 (it is prophesied that Y. will rescue Nahusha from his curse, cf. § 448).—§ 756 (*Ānuçāsanik*): **XIII**, **101**, (4813) (continuation of Bhīṣma's instructions).—§ 757 (do.): **XIII**, **102**, (4843) (Bhīṣma told Y. the *Hastikūṭu*).—§§ 758-759 (do.): **XIII**, **103**, (4906), 4908 (*Kaunteya*); **104**, (4964), 5035, 5072, 5090, 5109; **105**, (5113); **106**, (5133), [106, 5139 (*Kaunteya* . . . *Dharmaputram*)]]; **107**, (5205), 5209; **108**, (5349); **109**, (5370); **110**, 5387, (5388) (continuation of Bhīṣma's instructions).—§ 760 (do.): **XIII**, **111**, (5397), [5404 (*Dharmasutah*)], (5405), (5416), (5424), [5428], (5432), 5481; **112**, (5532); 5540; **113**, (5564), 5574 (Dhr.) (Bṛhaspati instructed Y.).—§ 761 (do.): **XIII**, **114**, 5575, (5576); **115**, (5594), 5602, 5603; **116**, (5660) (continuation of Bhīṣma's instructions).—§ 762 (do.): **XIII**, **117**, (5723), 5727, 5728; **119**, 5782 (Bhīṣma told Y. the *Kṛṣṇopakhyāna*).—§ 763 (do.): **XIII**, **120**, (5793) (Bhīṣma told Y. the *Maitreyabhikṣā*).—§§ 764-767 (do.): **XIII**, **123**, (5858); **124**, (5880); **125**, (5919); **135**, (6199); **136**, (6220), 6223; **137**, (6244), 6272, 6274; **138**, (6277) (continuation of Bhīṣma's instructions).—§ 768 (do.): **XIII**, **139**, (6288); **148**, 6927, 6935 (Bhīṣma told Y. the *Umā-Maheçvarasamvāda*).—§§ 769-771 (do.): **XIII**, **149**, 6936, 6937; **151**, (7079); **152**, (7162), 7163 (continuation of Bhīṣma's instructions, including the recital of Viṣṇu's 1000 names).—§ 772 (do.): **XIII**, **153**, (7185) (Bhīṣma told Y. the *Pavanārjuna-samvāda*).—§ 773 (do.): **XIII**, **159**, (7354); **160**, (7401) (Bhīṣma described the glory of Kṛṣṇa to Y.); **161**, (7458); **162**, 7502 (Kṛṣṇa described the glory of Çiva to Y.).—§§ 774-776 (do.): **XIII**, **163**, 7532, (7542), 7544, (7549), (7559), (7565); **164**, (7597), 7611; **166**, 7627, (7628); **167**, 7690 (*mama pūrvapitāmahaḥ*, sc. Janamejaya's), 7694 (*Kururājah*), 7696, [7703 (*Kaunteyah*)] (Bhīṣma concluded his instructions; Y., etc., returned to Hāstinapura).—§ 777 (*Svargārohanik* p.): **XIII**, **168**, [7706 (*Kuntisutah*)], 7708, 7712, 7723 (Dhr.), 7724, 7731 (*Kaunteya*), 7733, 7734 (*Dharmaputram*), 7757; **169**, 7770, 7772 (present when Bhīṣma ascended to heaven).—§ 778 (*Açvamedhikap*): **XIV**, **1**, **1**, **4** (*Dharmaputram*), **6**, **14** (*Dharmaputram*), **15**; **2**, 28 (Dhr.), (29); **3**, 41, 41, 45, 48, (51), (62); **4**, (64), 77; **5**, (92); [10, 292 (*Pāṇḍavah*)] (*Vyāsa* narrated the *Samvartta-Maruttīya* and told Y. to perform a horse-sacrifice with the gold left by Marutta).—§ 779 (do.): **XIV**, [11, 295 (*Partham* . . . *Dharmasutah*)]; **13**, 342 (Kṛṣṇa comforted Y.).—§ 780 (do.): **XIV**, **14**, 354, 358, [367 (*Dharmasutah*)] (Y. resolved to set out for Himavat to fetch the gold).—§ 781 (do.): **XIV**, **15**, [383 (*Dharmasutena*)], 384 (Dhr.), 393, 394, 404, 405.—§§ 782-3 (*Anugītāp*): **XIV**, **51**,

1477; **52**, 1499, 1503, (1517), (1521), 1528 (*Kauravya Dharmarājah*), †1532 (Kṛṣṇa took leave of Y.).—§ 785 (do.): **XIV**, **60**, 1795, 1796 (*Kururājah*) (the events of the battle shortly related); [62, 1862 (Dhr.), 1869 (*Dharmātma-jah*), 1870 (Dhr.)]; **63**, 1873 (Dhr.), [1877 (*Dharmātma-jah*, set out to fetch the gold)]; **64**, 1897, [1909 (Dhr.), †1912 (*Dharmasutah*)]; **65**, 1914, 1928 (Dhr.), 1932 (returned with the gold); [66, 1937 (*Dharmaputrena*), (μ), 1954 (*Dharmaputram*)]; **67**, 1969 (Dhr.); **71**, 2067 (*Dharmasutah*), 2072 (*Kururājah*); **72**, 2083 (*Dharmaputrah*), (2085), (2105), 2109 (ordered Arjuna to follow the sacrificial horse); [73, 2111 (Dhr., was initiated for the horse-sacrifice), 2113 (*Dharmarājah*), 2114 (*Dharmajah*), 2119 (Dhr.), 2131 (Dhr.)]; [74, 2147 (Dhr.), 2148 (Dhr.)]; **76**, 2215, 2217 (*syādçramedhah*), [2219 (Dhr.)]; [78, 2259 (Dhr.), 2261 (Dhr.)]; **80**, 2349 (*Kurumukhyasya*), 2350 (Dhr.); **81**, 2425 (*syādçramedhah*); **82**, 2459; **84**, 2489; **85**, 2511, 2513 (Dhr.), 2533; **86**, 2553, 2559, 2563 (Dhr.), 2565, 2566, 2578 (Dhr.); **87**, (2574), 2592; **88**, 2608, 2614 (the sacrifice commenced); **89**, 2650, 2652 (*Bharataçreshtham*, Dhr.), 2653, 2659, 2661 (Dhr.), 2665, 2668, 2679 (*Kururājah*).—§ 786 (do.): **XIV**, **90**, [2689 (Dhr.), (δ: Nakulā-khyāna): 2692 (Dhr.)]; **91**, 2814; (f: Jamadagni): **92**, 2899 (*Dharmaputram*; *Dharmo hy aśvid Yōḥ*, the mongoose despised the sacrifice of Y.).—§ 787 (*Āçramavāsap*): **XV**, **1**, **11**, **18** (*Kururājah*), **26**; **2**, **31**, **41** (Dhr.), **56**; **3**, **60**, (β), **72** (*Kuntiputrah*), (γ), **86**, (δ), **101**, (ε), (123), **139**, **146**, **147**; **4**, **148**, **156**, (ζ), **159**, **164**; **5**, **179**, (θ), **189**, **195**, **198**, **211**; **6**, **218**; **7**, **235**; **8**, (258), **264**, **265**, (κ), **278**; **9**, **292** (*Kuntiputrah*), **296**; **10**, **349**, **351**; **11**, **356** (*çniveçanam*), **357**, **361**, **380** (*Kuntiputrah*); **12**, **384** (do.), **388**; **13**, **396**; **14**, **416**, **417**; **15**, †433, †434; **16**, **445**, **459** (Dhr.); **17**, **493**; **18**, **499** (*çya janani*, i.e. Kuntī), **515** (*çya janani Kuntī*); **20**, **556** (*çya janani*, i.e. Kuntī), **567** (with the permission of Y., Dhṛtarāṣṭra, etc., retired to the forest).—§ 788 (do.): **XV**, **23**, **624** (*Kururājah*), **632**, **633**; **24**, **652** (Y., etc., set out to visit Dhṛtarāṣṭra, etc.); **25**, **658**; **26**, **675** (686), **695**, **696**, **698**, **699**, [702 (Dhr.), **704** (do.), **709** (do.), **711** (*Dharmajah*)] (being born from a portion of Dharma, Vidura, after death, entered the body of Y., the son of Dharma); [27, 737 (*Kauravyah Kuntiputrah*)]; **28**, [(ε), **747** (*Dharmasutah*)], **758** (*Kururājah*).—§ 789 (*Putradarçanap*): **XV**, **29**, **769** (*Kauravyah*), **775** (*Kururājah*), **776**; **31**, **851** (*Dharmasyāṇçah*).—§ 791 (do.): **XV**, **36**, **957**, **966**, **969**, **993**, (1001), **1002** (*Kauravyam*), **1010** (Y., etc., return to Hāstinapura).—§ 792 (*Nārādāgumanap*): **XV**, **37**, **1011**, **1012** (*Kururājah*), (1016), **1052**; **38**, (1057), (α), **1066** (*çya janani*, i.e. Kuntī); **39**, **1083**, **1101**, **1104** (*Nārada* communicated the death of Dhṛtarāṣṭra, etc. to Y., who then caused the funeral rites to be performed).—§ 793 (*Mausalap*): **XVI**, **1**, **1** (*Kauravanandanah*), **7** (*Kururājah*); **2**, **54** (all. to the battle); **8**, **202**.—§ 794 (*Mahāprasthā-nikap*): **XVII**, **1**, **6**, **15**, **19** (*Kauravya Dharmaputrah*), **24**, **31**, (α), **37**; **2**, (52), (56), **57** (*Kaunteyah*), **61**, (67), **69** (Dhr.), (71); **3**, **74** (Dhr.), (79), (†81), (†83), (†87), **103**, **107** (having installed Parikṣit on the throne, Y., etc., set out on the mahāprasthāna, his brothers and Kṛṣṇa died on the way, and Y. alone arrived to heaven, accompanied by Dharma in the shape of a dog).—§ 795 (*Svargārohanap*): **XVIII**, **1**, **3**, **4** (Dhr.), **6**, **12**, **19** (*Kururājah*); **2**, (27), **40**, **56**, **63**, **65** (*Dharmaputrah*), **75**, **76**; **3**, **81** (Dhr.), **82** (*Kururājah*), **90**, **106**, **110**, **119** (only C.), **122** (Dhr.), **123** (*Kururājah*) (having been put to test by means of illusions, Y.

acquired heaven); 4, 125, 129, 135, 136, 169 (entered Dharma).

Cf. also the following synonyms:—

Ājamidha, Ajātaçatru, q.v.

Bhārata, Bharataçārdūla, Bharatapravarha, Bharatarshabha, Bharatasattama, Bharata-simha, q.v.

Bhīmapūrvaja ("the elder brother of Bhīma"): XIII, 1033.

Dharma: IV, 4 (according to the reading *Dharmo* in B., C. has *Dharmā*, cf. *Dharma*); VI, 2063 (only B., C. *mahārāja*).

Dharmaja ("the son of Dharma"): VII, 6955 (only B.); VIII, 3554; XII, 1813, 4732 (only B.); XIII, 7722 (only B.); XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmānandana (do.): VIII, 3578, 4987.

Dharmaprabhava (do.): III, †14745 (*Dharmānī-lendra-prabhavān*).

Dharmaputra (do.): I, 418, †7082; II, 102, 1007, 1994, 2621; III, 8409, 11048, 11400, 11403, 11774, 11935, †14758, 14863, 14965, 15038, †15679, 15796, 17291, 17306; IV, 6, 2373; V, 618, 1967 (*Pāṇḍavāḥ*), 3508, 4744, †5039, 5557, 5693, 7622; VI, 2481, 3562, 3703, 3713, 3714, 3802, 3888, 3945, 4911, 4945 (only B.), 5110, 5416, 5755; VII, †81 (only C.), 681, 1772, 2791, 4002, 4882, 4896, 5108, 5121, 5164, 5251, 5253, 5360 (only C.), 5861 (do.), 5955, 6289 (only C.), 6451, 6627, 6899, 7006, 7158, 7355, 7378, 7381, 7382, 7393, 7395, 7396 (only C.), 7754, 8319 (only C.), 8351, 8983, 9218 (only B.), 9219; VIII, 494, 1171, 1182, 1701, 2498, 2668, 2689, 2862, 3033, 3163, 3165, 3288, †3482, †3483, 3560, 3787, 5005; IX, 463 (only B.), 639 (do.), 660, 670, 671, 672, 673, 692 (only B.), 959 (do.), 1187, 1779, 3341; XI, 2 (*Kauravāḥ*), 254, 247 (*Kauravāḥ*); XII, 9, 31, 893, 894, 1526, 1532, 1909, 1984, †6250, 13634; XIII, 1367, 2046, 5139, 7734; XIV, 4, 14 (only C.), 395, 400, 1937, 1954, 2083, 2899; XV, 59 (*Kauravyāḥ*), 143; XVII, 19 (*Kauravyāḥ*); XVIII, 65, 80, 89.

Dharmarāj, Dharmarāja, Dharmarājan, q.v.

Dharmasūnu ("the son of Dharma"): VI, 3698 (only B.); VII, 2981, 7782; IX, 919.

Dharmasuta (do.): I, 412; II, 57/58 (only B.), 1159, †2234, 2365; III, 4026, 4028, 11781, †14752, 15347, †15609, †15701, †15710, 17456; V, †13, 2813; VI, 2473; VII, 81 (only B.), 5884, 6474 (only B.), 7157, 7803 (only C.), 8683; VIII, 2672; IX, 690, †873, †883, †888, 1964; XII, †6263, 12962 (*śya yajñe*, all. to *Çiçupālavadhāp.*); XIII, 1775, 5404; XIV, 295, 367, 383, 387, 389, †1530, 1912, 2067, 2090; XV, 17, 747; XVIII, 76.

Dharmatanaya (do.): VII, 6957.

Dharmātma (do.): II, 1278; VII, 2942; XI, 1869, 1887, 2091; XV, 712.

Kaunteya, q.v.

Kaurava, Kauravaçreshtha, Kauravāgrya, Kauravanandana, Kauravanātha, Kauravarshabha, Kauravasattama, Kauravavamçavardhana, Kauravendra, Kauravya, q.v.

Kuntinandana, Kuntiputra, Kuntisuta, q.v.

Kuruçārdūla, Kuruçreshtha, Kuruçreshtha-tama, Kurūdvaḥa, Kurukulaçreshtha, Kurukulodvaḥa, Kurumukhya, Kurunandana, Kuru-Pāṇḍavāgrya, Kurupati, Kurupavira,

Kurupuṅgava, Kururāja, Kurusattama, Kurūttama, Kuruvardhana, Kuruvira, Kuruvrshabha, q.v.

Mṛdaṅgaketu: VII, 6746.

Pāṇḍava, Pāṇḍavaçreshtha, Pāṇḍavāgrya, Pāṇḍavamukhya, Pāṇḍavanandana, Pāṇḍavarshabha, Pāṇḍaveya, Pāṇḍunandana, Pāṇḍunrpātma, Pāṇḍuputra, Pāṇḍusūnu, Pāṇḍusuta, Pāṇḍuvira, q.v.

Pārtha, q.v.

Tapasuta ("son of 'austerity'"): III, 17306.

Yādavimātr, Yādaviṣṭra, q.v.

Yudhishthirācāvāsa ("the consoling of Yudhishtira").

§ 544 (cf. *Rāmopākhyānap.*): *Mārkaṇḍeya* consoled *Yudhishtira*, reminding him of *Rāma's* victory over *Rāvaṇa* by means of monkeys and bears: "thou acts as a *kshatriya* and has no sin, even the gods, with *Indra* and the *Asuras*, must endure the same; it was after such affliction that *Indra*, with the *Maruts*, slew *Yjtra*, *Namuci*, and the *Rakshasi Dirghajihvā*; *Arjuna*, *Bhīmasena*, *Nakula*, and *Sahadeva* are capable of vanquishing *Indra* with the *Maruts*; *Jayadratha*, who abducted *Kṛṣṇā*, was vanquished" (III, 292).

yuga (an age of the world, sg. and pl. (°āni)): I, 30 (°āyāda), 38 (°kshaye), 39 (°ādishu), 66 (pl.), 1218 (°ādika-*lāçayanam* *Vishṇoḥ*), 1241 (°āntāgnisamaprabhāḥ), 1490 (°āntakāle), 2416 (*yuge yuge, yugānugam*), 4341 (*Kṛtām*), 5351 (°āntānīla-), 5475 (°āntāgnir iva), 8208 (°āntam), 8271 (°ānta-), II, 72 (*sahasray°paryaye*), 1485 (°ānte), 2430 (°āntakāle); III, 185 (*aho Brahmanāḥ . . . sahasray°sam-mitam*), 496 (°ānte), 497 (°ādau), 881 (°ānte), 1644 (do.), 1675 (do.), 6098 (°kshaye), 8286 (°ānte), 10599 (sg.), 11231 (*yuge yuge*), 11233 (°samkhyām . . . *yuge yuge*), 11234 (*Kṛtām*), 11235 (*kāle y°ottame*), 11238 (°saṁsarge), 11242 (*Kṛte*), 11246 (do.), 11250 (*Drāpave*), 11257 (*tāmasam*, i.e. *Kaliyuga*), 11259 (pl.), 11261 (°kshaya-), 11262 (°ānuvartanam), 11264 (°samkhyām), 12806 (°sahasrāntāḥ), 12826 (*Kṛtām*), 12831 (do., *dvādaçasāhasri y°ākhyā*), 12833 (°ānte), 12836 (*gate yuge*), 12837 (*Kalau*), 12843 (°ānte), 12844 (do.), 12846 (°kshaye), 12847 (do.), 12854 (do.), 12860 (do.), 12869 (°sahasrānte), 13000 (°kshaye), 13010 (°ādau), 13012 (°kshaye), 13019 (*tāmasam*, i.e. *Kaliyuga*), 13021 (*anuy°am*), 13027 (°ānte), 13028 (°kshaye), 13029 (do.), 13030 (do.), 13031 (do.), 13033 (do.), 13042 (°yānte), 13043 (°kshaye), 13045 (°ānte), 13046 (do.), 13049 (do., sg.), 13051 (°kshaye), 13053 (°ānte), 13054 (do.), 13057 (do.), 13059 (do.), 13060 (°kshaye), 13061 (do.), 13063 (°ānte), 13064 (do.), 13065 (°kshaye), 13069 (sg.), 13071 (°samkshaye), 13074 (do.), 13076 (°kshite . . . *y āntasya lakṣaṇam*), 13077 (sg.), 13078 (sg.), 13079 (*yuge yuge*), 13084 (°ānte), 13088 (do.), 13090 (°kshaye), 13091 (°ānte), 13093 (do.), 13094 (do.), 13095 (do.), 13097 (°kshaye), 13105 (*sarvasya*), 13115 (*Kṛte*), 13119 (do.), 13121 (°samkhyā), 15809 (°āntakāle), 15814 (*catu-y°sahasrānte*), 17288 (°ānte); IV, 1709 (°āntasamaye), 2015 (°ānte); V, †1873 (*pravartayan y°m anyad y°ānte*), 2050 (°āntam), 2534 (°cakram), 2733 (°ānte), 2734 (do.), 3825 (°āntāgnisamaprabhāḥ), 4475 (*catvṛthasya*), 5506 (sg.), 5551 (do.), 5780 (°āntāgnisamāḥ), 5897 (°sankshaye), 7282 (°āntam iva), 7593 (°ānte); VI, 25 (do.), 244 (*sahasray°paryaye*), 387 (*catvāri*), 634 (°ānte), 1001 (*yuge yuge*), 1158 (*sahasray°paryagam ahar yad Brahmanāḥ*), 2426 (°kshaye), 2574 (°āntam iva), †2643 (°āntakālpam, so. *astram*), 2791 (°ānte, only C.), 2792 (do.), 2799 (°kshaye, only B.), 3012 (*Drāpasya*

yugasyānte, 3013 (*yuge yuge*). 3086 (*°āntāgnim ira*). †3378 (*°kshaye*). †3530 (*°āntameghaughanibham*). 3703 (*°ānte*). 3707 (*°āntādityasannibham*). †3778 (*°āntāgnisamaprabhāram*). 4112 (*°ānte*). 4567 (*°kshaye*). 4656 (do.). 4732 (do.). 4855 (*°āntam ira*). 5575 (*°āntāgnisamaprabhārah*). 5585 (*°kshaye*, only B.); VII, 196 (*°ānte*), 424 (sg.), 502 (*°āntakāle*), 1417 (*°āntārkaḥ*), 1418 (*°ānte*), 1485 (do.). †2611 (*°ātyaye*), 3136 (*°āntāgnir ira*). 3195 (*°kshaye*). 3237 (*°āntādityaraṣmyābhāih*). 3275 (*°āntāgnim ira*). 3388 (*°ānte*), 3911 (do.). 3954 (*°āntādityasannibhāh*). 4512 (*°āntāgnisamaprabhārah*). 4532 (*°āntapratiman*). 4976 (*°āntasādṛṣaḥ*). 5097 (*°ānte*). †6151 (*°āntābhṛasamasranam*). 6154 (*°āntarāta-*). 6791 (*°āntakālasamaye*). 6863 (*°kshaye*). 6865 (*°ānte*). 6880 (do.). 6902 (*°kshaye*). 7112 (do.). 7202 (*°ānte*). 7212 (*°kshaye*). 7978 (do.). 9001 (*°āntam ira*). 9195 (*°ānte*). 9422 (do.). 9480 (*yuge yuge*). 9485 (do.); VIII, 550 (*°ānte*). 656 (*°āntārkaḥ*). 664 (*°āntārkaḥ ira*). 989 (*°āntāgnim ira*). 2317 (*°ānte*). 2407 (*°āntāgnisamaprabhārah*). †2451 (*°āntakalpāh*, sc. *janakshayaḥ*). 3888 (*°kshaye*). †4070 (*°āntasūryapratimānatejasam*). †4500 (*°āntasūryā ira*). †4567 (*yuge yuge*). †1579 (*°āntavahnyakakavaprakāśāh*). IX, 439 (*°āntkshaye*). †905 (*°ānte*). 2071 (*°ānte*). 2237 (*°kshaye*). X, 229 (*°ānte*). 463 (do.). 676 (*°āntānālasannibham*). XI, 280 (*°ānte*). 287 (*°āntakāle*). 610 (*°āntāgnir ira*). 649 (*°ānte*). 680 (*°āntam*). XII, 1619 (*°ādishu*). 1641 (*°sahasrānte*). 1654 (pl.). †2412 (*yuge yuge*). 2441 (*°Kṛte*). 2693 (*caturthasya*). 3408 (sg.). 5217 (*°kshayāt*). 5332 (*°ānte*). 5583 (*°āntāgnisamaprabhāh*). 7575 (pl.). 7658 (*°ādan*). 7659 (*°ādishu*). 7660 (*°ānte*). 8253 (*yuge yuge*). 8381 (*°viparyayam*). 8478 (*yuge yuge*). 8497 (*°Kṛtam*). 8500 (*°Kṛte*). 8503 (*°anuyam*). 8504 (*°hrāsānūrāpataḥ*). 8505 (*°Kalan*). 8506 (*°ākhyām*). 8508 (*sahasrayoparyantam ahar yad Brahmano viduḥ / vātrīm y'sahasrāntām*). 8542 (*°Kṛte*). 8546 (*°Deāpare*). 8547 (*°Kṛte*). 8548 (*yuge yuge*). 8550 (do.). 8574 (*°sahasrayor ādan*). 8629, 8719 (*°Kṛte*). 8726 (*°Deāpare*). 8730 (*yuge yuge*). 8899 (sg.). 9263 (*°anuyam*). 9561 (*°Kalan*). 9592 (*°adhare*, i.e. *Kaliyuga*). †10063 (*°kshaye*). 10447 (*°ānte*). 11116 (pl.). 11227 (*yugam drādaśasahasram kalpam viddhi caturyugam*). 12658 (*°Kṛte*). 12749 (*°Āgirasae*). 12788 (*°kshaye*). 12934 (*°sahasrānte*). 12969 (*°Kṛte*). 13067 (*yuge yuge*). 13088 (sg.). 13091 (sg.). 13092 (*°Tishye*). †13108 (*°ānte*, *°ādan*). 13150 (*yuge yuge*). 13190 (*catury'sahasrānte*). 13578 (*°dharmaṇām*). 13595 (*°ādan*). 13683 (*°kṛshne*, i.e. *Kaliyuga*). 13689 (*sahasrayoparyayāh*). 13690 (*°mekasahasrayoparyayāh*). XII, 600 (*yuge yuge*). 627 (*°pariyayāh*). 692 (*°Kṛte*). 775 (sg.). 839 (*°ānte*). 941 (do.). 942 (do.). 989 (*°pariyayāh*). 1082 (*°samvatsarayādi = Çiva*). 1798 (*°sahasram*). 1799 (*°ānām ayutam*). 3273 (*°çatam*). 4161 (*°ādinidhane*). 5257 (*°āntāgnisamaprabhāh*). 5267 (*°āntam kalpam*). 5278 (*°sahasram*). 5317 (*°doyānām sahasre*). 5321 (*°kalpasahasrāni trīni*). 6178 (*°Kṛte*). 6317 (*°kṛshṇavarartmā yugāntābhāh*). 6368 (*°āntasādṛṣam*). 6372 (*°āgnir icāparah*). 6897 (*°āntāgnisamena*). 6901 (*°āntāgnih*). 6946 (*°ādityugāgame, yugakshaye*). 7128 (*°Kṛte*). 7363 (do.); XIV, 1220 (*°Kṛtam ādir y'ānām*). 1490 (*°ānteshu*). 1578 (*°calite calite yuge*). 2776 (pl.); XV, 1076 (*°kshaye*). Cf. *Dvāpara*(yuga), *Kali*(yuga), *Kṛta*(yuga), *Tishya*, *Tretāyuga*.

Yuga(m) = Çiva (1000 names¹).

Yugādhipa = Çiva (1000 names²).

Yugādi = Mahāpurusha (Mahāpurushastava).

Yugādīkṛt = Viṣṇu (1000 names).

Yugāgni = Kṛṣṇa (Viṣṇu): VI, 2954 (only C.).

Yugamadhya = Mahāpurusha (Mahāpurushastava).

Yugandhara¹, name of a place. § 409 (Plakṣhāvata-ranagamana): III, 129, 10521 (*°s dadhi prāçya*).—§ 607

(Karnap.): VIII, 44, 2062 (*°s payaḥ pīṭa*, in the country of the Bāhikas?).

Yugandhara², a Pāṇḍava warrior. § 590 (Droṇābhishekap.): VII, 16, 648 (attacked Droṇa), 649 (slain by Droṇa).

Yugandhara³, pl. (*°āh*), a people. § 549 (Pāṇḍava-praveçap.): IV, 1a, 12.

Yuganidhana = Mahāpurusha (Mahāpurushastava).

Yugapa, a Gandharva. § 191 (Arjuna): I, 123a, 4812 (among the Devagandharvas present at the birth of Arjuna).

Yugarūpa, Yugāvaha = Çiva (1000 names⁴).

Yugāvarta¹ = Çiva (1000 names¹).—Do.² = Viṣṇu (1000 names¹).

Yukta, Yuktābāhu = Çiva (1000 names³).

Yūpadhvaja (XI, 681, 691, 692), **Yūpaketana, Yūpaketu** (also XI, 686) = Bhūriçravas, q.v.

Yuvan = Çiva (1000 names¹).

Yuvanāçva, an ancient king. § 6 (Anukramanikāp.): I, 1a, 226 (in Sañjaya's enumeration).—§ 407 (Māndhātṛp.): III, 126, 10427 (*°Ishvākumacçaprabhavaḥ*). 10441, 10451 (Y. bore Māndhātṛ, who came out piercing his left side).—§ 475 (Dhūndhumārop.): III, 202, 13517 (king of Ayodhya, son of Adri and father of Çrūva).—§ 595 (Shoḍa-çarāj., v. Māndhātṛ): VII, 62, 2274 (*°sya jathara*, birth of Māndhātṛ, cf. § 407).—§ 632b (Shoḍaçarāj., cf. § 595): XII, 29, 975 (do., do.).—§ 655 (Āpaddh.): XII, 159a, 5924 (acquired heaven).—§ 656 (Khadgotpattik.): XII, 166a, 6197 (received the sword from Kaivata, from him it passed over to Raghu).—§ 677 (Mokshadh.): XII, 235, 8599 (attained to heaven by way of gifts, PCR. connects Y. with Vṛshādarbhi, but probably wrongly; cf. XIII, 6254).—§ 761 (Anuçāsanik.): XIII, 115γ, 5663 (abstained from meat during the month of Kārttika). Cf. Saudyumni.

Yuvarājā Cedīnām ("the crown prince of the Cedis"): VII, 9330 (cf. 9336, †9337, †9342, 9343 (slain by Açvat-thāman), 9400).

Yuyudhāna = Sātyaki, q.v.

Yuyutsu, son of Dhṛtarāṣṭra and a vaiçyā. § 83 (Ādivam-çāvatāraṇa): I, 63, 2446 (*°karaṇaḥ*), (a), 2448 (*°Vaiçyā-putrah*), among eleven sons of Dhṛtarāṣṭra who are mahārathas).—§ 130 (Amçāvat.): I, 67, 2726 (*°d: Vaiçyā-putrah . . . Dhṛtarāṣṭrah çatādhikah*). 2728, 2741 (*°Vaiçyā-putrah . . . Dhṛtarāṣṭrah çatādhikah*).—§ 180 (Gāndhāri-putrotpatti): I, 115, 4521 (*°karaṇaḥ*, born from a vaiçyā), 4522 (*°Vaiçyāputrah*).—§ 181 (Duhçulotpatti): I, 116, 4524 (do.).—§ 182 (Dhṛtarāṣṭraputranāmak.): I, 117, 4541 (enumeration of the sons of Dhṛtarāṣṭra).—[§ 197 (Bhīma-senarasapāna): I, 129, 5067/8 (only B., *°Vaiçyāputrah*).]—§ 209 (Drupadaçāsana): I, 138, 5449.—§ 232 (Svayam-varap.): I, 186, 6982 (came to the svayamvara of Draupadi). [§ 302 (Anudyūtap.): II, 74, 2476 (*°Vaiçyāputrah*).]—§ 305 (do.): II, 78, 2562.—§ 327 (Draupadiparītāpav.): II, 29, 1112.—§ 556 (Sañjayañūnap.): V, 23δ, †697 (*°Vaiçyā-putrah*).—§ 561 (Yānasandhip.): V, 47a, 1797; 61, 2410 (according to Nil.).—§ 562 (Bhagavadñūnap.): V, 95v, 3404.—§ 567 (do.): V, 131p, 4457.—§ 571 (Ulūkādūtāga-manap.): V, 180, 5531 (*°loçam*, sc. *°purushodadhik*, i.e. the army of Duryodhana, only C.).—§ 577 (Bhīshmavadhap.): VI, 43, 1623, 1625, 1628 (joined the Pāṇḍavas).—§ 589 (Droṇābhishekap.): VII, 8, 228; 10, 364 (f: at Vāraṇāṣṭa many wrathful kings battling together for six months, desiring to slay Y., could not vanquish him).—§ 592 (Samvaptakavadhap.): VII, 23e, 984 (cf. 1024 [v. Additions s.v. Bṛhanta], proceeded against Droṇa, description of his

horses); **25**, 1076 (fought with his brother Subāhu), 1078; **26**γ, 1180, 1182, 1183, (ν), 1186 (fought with the elephant of Bhagadatta).—§ 596 (Pratijñāp.): VII, **72**, 2536.—§ 597 (do.): VII, **83a**, 2951 (*Kauravyam*).—§ 605 (Karna): VIII, **25**, 993, 994, 996, 999 (*oḥ kṛṇāna-dhvajā*), 1000, 1002 (vanquished by Ulūka); **30**ff. 1231 (attacked Karna).—§ 608 (do.): VIII, **49**χ, 2333 (attacked Vasusheṇa).—§ 612 (Hradapraveṇap.): IX, **29**, 1645, (1658), 1663, 1668, 1671 (returned to Hāstinapura).—§ 615 (Gudāyuddhap.): IX, **62**ψ, 3461.—§ 618 (Jalapraśānikap.): XI, **12**κ, 315.—§ 620 (Çrāddhap.): XI, **26a**, 780 (among those whom Yudhishtira ordered to perform the funeral rites for the dead warriors).—§ 635 (Rājuddh.): XII, **37**δ, 1381 (accompanied Yudhishtira).—§ 637 (do.): XII, **40a**, 1448; **41**, 1483; **43**, 1529; **44**, 1541 (*Dhārtarāshṭraya*); **47**, 1695 (proceeded to see Bhīṣma).—§ 777 (Svargārohanik. p.): XIII, **168**, 7715; **169**, 7769, 7771 (present when Bhīṣma ascended to heaven).—§ 783 (Anugītāp.): XIV, **52**γ, 1504; **60**, 1805 (*Kauravyah*, all. to the battle); **63**, 1894 (*Kauravyam* . . . *Dhārtarāshṭrajām*, remained in

Hāstinapura while the Pāṇḍavas fetched the gold); **66**κ, 1942; [**71**π, 2061 (*Vaiçyāputram*)].—§ 787 (Āçramavāsap.): XV, **1**, 5 (*Vaiçyāputrah*), 12: **3**δ, 107; **4**γ, 168; **16**, 445.—§ 788 (do.): XV, **23**, 632 (remained in Hāstinapura while the Pāṇḍavas visited Dhṛtarāshṭra, etc.).—§ 792 (Nāradaḡamanap.): XV, **39**, 1089 (performed the funeral rites for Dhṛtarāshṭra, etc.).—§ 794 (Mahāprasthānikap.): XVII, **1**, 6 (*Vaiçyāputra*, Yudhishtira made over the kingdom to Y., Parikshit being installed on the throne), 27.

Cf. also the following synonyms:—

Dhārtarāshṭra, **Dhṛtarāshṭraja**, **Dhṛtarāshṭrasuta**, q.v.

Karana, q.v.

Kaurava, **Kauravya**, q.v.

Vaiçyāputra ("the son of a vaiçyā"): I, 2448 (Y°), 2726 (Y°), 2741 (Y°), 4522 (Y°), 4524 (Y°), 5067/8 (only B.); II, 2476; VII, 2539; IX, 1652, 1662; XIV, 2061; XV, 5 (Y°), †435; XVII, 6 (Y°).

CORRECTIONS AND ADDITIONS.

LIST OF ABBREVIATIONS.

BR. = Böhtlingh & Roth's Sanskrit Wörterbuch.
R.ṛ. = Rājarsihi.

* add under (2): or of which a complete list of quotations has not been recorded.

CONCORDANCE.

(The corrected words or numbers and the additions are given in *Italics*.)

- § 24, I, 9 . . . *Sahasrapad*.
§ 69, I, 58 . . . *Surpasattra* (v. *Āstikaparvan*).
(I), 59, 1-60, 21 (2198-2230).
§ 70 (a), I, 59, 1-10 (2198-2207).
§ 186, I, 121 . . . *Vyushitācāvopākhyāna* (v. *Vyushitācāva*).
§ 188, I, 122 . . . (a) *Pāṇḍu*, (b) *Madayantī*.
§ 201, I, 130 . . . (a) *Droṇa*, (b) *Açvatthūman*.
§ 207, I, 133 . . . *Droṇa-grāha-mokshaṇa* (v. *Droṇa*).
(I), 201, 1-20 (7396-7415).
(I), 202, 1-25 (7416-7440).
§ 242, I, 204 . . . (a) *Vidurāgamanaparvan*, (b) *Ambuvica*.
§ 253 . . . *dele*: (c) *Kṛṣṇā*.
§ 257, I, 225 . . . (d) *Sudarçana*, (e) *Kaumodakī*.
§ 361, III, 83, 1-8 (5071-5078).
§ 383 . . . (b) *Gaṅgā*, (c) *Bhṛgoṣa tīrthaṃ*.
§ 392, III, 114 . . . *Mahendrācalagamana* (v. *Tīrthayātrāparvan*).
§ 393, III, 115 . . . *Paraçurāma* (v. *Tīrthayātrāparvan*).
§ 403, III, 121, 1-15 . . . *dele*: (c) *Gaya*.
§ 407, III, 126, 1-47 . . . *Mūndhātrupākhyāna*.
§ 418, III, 139 . . . *dele*: (e) *Kṛṣṇā*.
III, 146 . . . *Bhīma-kadalī-khaṇḍa-praveça*.
§ 424 . . . *Bhīma-kadalī-khaṇḍa-praveça*.
§ 427 . . . *Tretā-yuga* (v. *Tretā*).
§ 428 . . . *Dvāpara-yuga* (v. *Dvāpara*).
§ 457, III, 187, 1-58 (12746-12804).
(e) *Skandayuddha*: III, 231.
§ 519, III, 259, 1-35 (15370-15403).
§ 520, III, 260, 1-36 (15404-15440).
(III), 282, 1-71 . . . *Hanūmat-pratyāgamana*.
§ 534, III, 282 . . . (a) *Hanūmatpratyāgamana*.

IV. Virāṭaparvan

- § 549 . . . (e) *Airāvata* (elephant).
(IV), 41, 1-12 (1312-1324).
(V), 59, 1-31 (2324-2358).
(V), 127, 1-25 (4233-4258).
(V), 136 . . . (*Vidulāputrānuçāsanasaṃāpti*).
(V), 148, 1-36 (5002-5039).

- (V), 176 . . . (*Hotravāhanā*).
(VI), 100, 1-54 (4530-4583).
(VII), 31, 1-29 (1344-1372).
(VII), 188, 1-54 (8574-8627).
(VII), 189, 1-66 (8628-8693).
(VII), 197, 1-44 (9082-9125).
(VIII), 89, 1-97 (4524-4621).
(IX), 44 . . . [*Kumārābhishekopakrama*].
(IX), 64, 1-43 (3582-3625).
(IX), 65, 1-46 (3626-3671).
(X), 12, 1-41 (606-646).
(X), 13, 1-22 (647-669).
(XII), 24, 1-34 (698-731).
(XII), 25, 1-36 (732-767).
(XII), 35, 1-51 (1241-1291).
(XII), 36, 1-50 (1292-1343).
(XII), 74, 1-22 (2808-2830).
(XII), 75, 1-37 (2831-2868).
(XII), 82 . . . *Amātyaparīkṣhāyām*.
(XII), 90 . . . *Utathya-gītāḥ*.
(XII), 123 . . . *Kāmandānagarīṣṭa-saṃvāda*.
(XII), 150, 1-19 (5594-5612).
(XII), 238, 1-25 (8688-8712).
(XII), 290 . . . *Bhava-Bhārgava-samāgama*.
(XII), 336, 1-55 (12696-12751).
(XII), 350 . . . *Dvāpāyanotpatti*.
§ 733, XIII, 25 . . . *Āṅgīrasas tīrthayātrā*.
(XIII), 46 . . . *Śrīpraçamsā*.
XCIII, *Açvamedhika-Parvan* (v. *Açvamedhika(m) parva(n)*).
(XIV), 21 . . . *id.* [*id.*].
(XIV), 70, 1-21 (2033-2054).
(XIV), 71, 1-26 (2055-2082).

Note.—The numbers of chapters in the Concordance refer to the Bombay edition of Çāka, 1799. Those of the Bombay edition of Çāka, 1785, are the same with the following exceptions:—

Ed. 1799.	Ed. 1785.
XII, 249-366.	XII, 248 bis-365.

INDEX TO THE NAMES.

A

Abhibhū (b), read: = Vishṇu (Nārāyaṇa, Kṛṣṇa): III, 12984 (B. *Avibhū*); XII, 1509 (B. *Atibhū*).
Abhimanyu . . . killed by Jayadratha and his people, read: killed by Duḥśāsana's son.—§ 10: I, 400, read: I, 401.—§ 130g (Amṣāv.), add: Soma let his son Varcas be incarnate as A° only on the condition that when he was 16 years old, he should be slain towards the close of the day in the middle of the cakravyūha, after having killed a fourth part of the enemies, Nara and Nārāyaṇa not being present, and that he should beget one heroic son to continue the Bharata race.—§ 253 (Haraṇāhar.), read: (Haraṇāhar.).—§ 570 (Sainyaniryānap.), read: (Sainyaniryānap.).—§ 587, add: VI, 1150, 5361 (only B., C. *Yudhāmanyukh*).—§ 608, add: VIII, 68, 3395/6 (only B.).—Cf. also Arjunadūyāda, Arjunanandana, Bhārata, Capalāksha, Capalekshaṇa, Devavarātmajātma (v. Add.), Jayātmaja, Kārnikāradhvaja, Kurunandana, Kurupūṅgava, Phālgunātmaja, Pāṇḍavadūyāda, Pāṇḍaveya, Pāṇḍunandana, Sātvatīputra, Somasūnu, Vajrahastātmajātma, Vārshṇeya.
Abhimanyujanani: VIII, 4448, read: 4488.
Abhiprāya = Vishṇu (1000 names).
Abhisāra, sg. = Citrasena °: VIII, 527.
Acala ¹, add: Cf. Gāndhāra, dual, Gāndhāramukhya, dual.
Ācārya ¹, read: ***Ācārya** ¹, and dele VIII, 1044 f.—Do ² = Kṛpa, add: VII, 7058; VIII, 329 (*Gautamaḥ*), 1044.
Ācāryamukhya, read: A° and add: VI, 660; VII, 3604, 8800.
Ācāryapravara (IV, 2056), **Ācāryapūṅgava** (VII, 3478), **Ācāryasattama** ² (VII, 7612) = Droṇa.
Acyuta (a), add: (only selected passages): I, 8201 (*Arjunācyutau*); VII, 1252 (*°Pārthayokh*), 2895 (*Arjunācyutau*), 6099 (do.); VIII, 1961 (*°Arjunau*), 3309 (do.), 3317 (do.), †4066 (do.), †4504 (*Dhanāñjayācyutau*), †4960 (*°Arjunau*).—(b) add: also applied to Agastya, Anukampaka, Bhṛgu, Çuka, Dharma, Dhṛṣṭadyumna, Dhṛtarāṣṭra, Kṛtavarman, Manu, Nahusha, Pāṇḍu, Rāma Dāçarathi, Sātyaki.
Acyutatasthala, name of a place (in the country of the Bāhikas). § 409 (Plakshāvataranag.): III, 129, 10521.—§ 607 (Kārṇap.): VIII, 44, 2062.
Acyutāyus, add: VI, 51, 2108 (only B.).
Ācā, a goddess. § 270 (Brahmasabhāḥ.): II, 11, 459 (in the palace of Brahman).
Ācleshā: XIII, 4259, read: (*Ācleshāyām*, C.); 7163–6, read: 6163–6.
Ācmaḥkūṭṭha, pl. (*°āk*), a kind of ascetics: III, †12360; IX, 2166, 2183; XII, 521, 8895; XIII, 647, 6494, 6516; XIV, 2851.
Āçoka ³ = Viçoka ¹: VI, 2303.
Āçrama, read: A°. **Āçramavāsa** ², read: A°. **Āçvapati** ², add: cf. Madrādhipa, Madrarāja.
Āçvatīrtha, add: III, 95, 8512 (so B., C. by error *ca tīrthe*).
Āçvattha ¹: III, 156, read: 151.
Āçvatthāman ¹: § 203: 132 (“separates Bhīma and Duryodhana”—these words ought to be inserted after 135, 5349).—Add: VI, 55, 2364; VII, 151, 6550.—

VII, 7363, read: 7367.—Add: Cf. also Bhāradvājasuta, Çāradvatīputra, °suta, Droṇaja, Droṇanandana, Droṇasuta, Droṇatanaya, Droṇātmaja, Simhagriva.
Āçvavat, a son of Kuru. § 154 (Pūruvaṃç.): I, 94, 3740 (only B., C. *Avikshitam*).
Āçvayuja, read: A°. **Āçvin**, add: III, 10345, 10378; V, 48, †1816 (i.e. Nakula and Sahadeva); VII, 23, 1035 (dele the words in the parenthesis), VII, 87, 4418, read: VIII, 87, 4418 (to be inserted after VIII, 3304); add: VII, 201, 9594.
Āçvina: VII, 1740, read: 1040 (only C., B. has *Āçvijam*).
Adbhuta, add: § 495 (Skandotpatti): III, 223, 14242 (*°sya adbhutam putram*, i.e. Skanda). Cf. Mahādbhuta.
Ādhayah (pl.) = Çiva (1000 names ¹).
Adhidaiva (“the governing Deity”, read “the state of a presiding deity”): XII, 9175, add: = VII, 2061 (but here B. reads *Ādideva*, voc. = Brahman).
Adhirājādhipa (“king of the Adhirājas”) = Dantavakra: II, 1107 (cf. Adhirājya(m)).
Adhirājya(m) and Adhirāja-Kuçādyah, read Adhirājya-°.
Adhiratha, add: § 1316 (Kārṇa): I, 67, 2775 (adopted Kārṇa; C. by error *Adhirathih*). Cf. Rādhābhartr, Sūta, Sūtanandana.
Adhirathi, read **Ādhirathi**; add: VII, †52, 5435, 5452; VIII, 2403, 3737, 3945, †4532.
Adhivāja-Kulādyah, reading of V. *Adhirājyaṃ* correct to *Adhirājyaṃ*, and cf. Kuçādyā, pl. (see additions below).
Adhokshaja ¹, add: VIII, 1257.
Adhṛshyā, a river. § 574 (Jambūkh.): VI, 9, 332.
Ādidaitya = Hiranyakaçipu: III, 8758.
Ādideva ²⁻³ = Vishṇu (Kṛṣṇa), add: III, 8402, 10934, 13005; VI, 1216, 1284, †2611.—Do ⁴ = Brahman: VII, 2061 (only B.).—Do ⁵ = Çiva: VII, †9464.
Ādikartṛ = Kṛṣṇa: VI, 1283.
Ādikshita = Çiva (1000 names ¹).
Āditi ¹, add: § 156 (Pūruvaṃç.): I, 95, ††3760 (mother of Vivasvat).—§ 773 (Ānuçāsani): XIII, 159, †7387 (read *devamātā* ‘ditiç ca’). Cf. Devamātṛ, Diti, and dele Çiva.
Āditya ¹ (pl.), § 308 (Āraṇyakap.), read § 310b (Sūrya).—Add: § 556 (Sañjayayānap.): V, 29, †823 (*Rudrādityāḥ*).—§ 567 (Bhagavadāyānap.): V, 131, 4420.
***Āditya** ⁴, add selected passages from books I–VIII: I, 1266–67, 7677, 7682; II, 421, 424, 1395, 2648 (*Rāhur agrasad °am*); III, 486 (*°sadane*), 11869, 11874; V, 1760 (*°o girate candram, °am girate paraḥ*), 4757 (*°vacanāt*); VI, 210 (goes round Meru), 404, 488, 3707 (*yugāntā*), 5671 (*dakṣiṇāvarte*), 5672 (*udagāyane*); VII, 3974 (*yugāntā*), 8458 (*°sya puraḥsarah | Aruṇaḥ*); VIII, 577 (dual), 1506, etc.
Āditya ⁷, add: V, 3551 (*hayaçirāḥ*); XII, 12945 (*dvādaçādityāḥ*).
Ādityakula, the solar race of kings: V, 115, 3920.
Ādityaparvata, **Ādityapatha**, **Ādityapratima**, read A°. ⁹
Ādityatanaya ², add: III, 8428.
Ādityavança = Ādityakula: I, 182, 6899; XIII, 151, 7126
Ādivaṃçavatāranap. § 84, (*bhūtasattvaṃçah*, read °āḥ).
Ādiyuga = Kṛtayuga: VI, †3529; XIII, 6946.

Adrihan = Indra : VIII, 778.

Adrija, pl. (°āḥ) (" mountaineers ") : VII, 161ḥ, 7208.

Ādya°, delete this article.

Aghamarshaṇa, add : Do. (neutr.), name of a sacred hymn : XII, 5664, 7776 ; XIII, 1742, 6236, 6242 ; cf. III, 15548.

Aghaṇṭin, read **Aghaṇṭaghaṇṭin**.

***Agneya**°, add : § 603 (Nārāyaṇāstramokṣhap.) : VII, 202, 9632 (*urūbhyām ardhām °am*, scil. Īva's).—Do.°, add : I, 5107-8, 6464-66, 6915, 8472 ; III, 877, 14985, 14995 ; IV, 1876 ; VII, 402 (i.e. Kṛṣṇa's cakṛa), 1424, 3657, 3659.

***Agni**, I, 4, 854 (°-*caranam*), read (°-*caranam*).—§ 20 (Puloma), read (Pulomā).—Add : I, 130, 5108 ; 223, 8151 ; 224, 8165 ; 229, 8331, 8334.—II, 7, 302 (*Indrāgnī, Agnīshomau*) ; 48, 1709.—III, 132, †10605 ; 147, 11195 ; 222, 14215-17 ; 232, 14519, 14522.—§ 526a, read : § 526 (*Rāmopākhyānap.*).—§ 552 (*Gograhānap.*), read : (*Goharānap.*).—Add : IV, 37, 1211.—V, 16, 483.—VI, 98, 4453.—§ 594 . . . dele VII (to be inserted before 25, 1084).—Add : VII, 35, 1536 ; 66, 2335 ; 101, 3786 ; 194, 8972 ; 201, 9421 ; †9457 (*Vāgagnī*, add : B. *Vāyavagnī*) ; 202, 9568, 9594, 9632-3.—VIII, 31, 1250, 1305 (*Agnidattaḥ*, scil. the chariot of Arjuna) ; 34, 1510, 1535, 1555 ; 37, 1742 ; 46, 2160 ; 60, 2983 ; 96, †5042.—§ 615 : dele brought (to be inserted after 1985 (°in)).—Add : XII, 141, 5343° (*devatāḥ*) ; 263, 9381 (= 2922).—The translation of XIII, 4165, ought to be altered thus : When fire is not obtainable, gold is used as a substitute by one who knows the authorities, according to the injunction of the Veda (*pramāṇajñō veda-ṣṛutī-nidarṣanāt*)—and *Jāmadagnyaḥ* of the text is to be corrected into *Jāmadagnya* (vocative = Rāma).—XIII, 103, 5142, read 106, 5142.

Synonyms :—

Adbhuta, dele this article and see p. 12 Adbhuta°.

Anala, add : VIII, †4787 (°*daṇḍa-sannibham*). Cf. Kālānala.

Anilasakha (" friend of the wind ") : XII, 13918 (*devaḥ*).

***Anilasārathi**, add : I, 2073 ; XII, 2583.

***Citrabhānu**, add : I, 8226 ; VIII, †4680 ; XII, 1756 (*sa-Haihayah*) ; XIII, 4060 ; XIV, 1737.

***Hiranyaretas**, add : I, 8408, and read XIV, 118 instead of [XIV, 118 = the sun].

Kavi : XIII, 7220.

Kṛṣṇu : VIII, †3402 (°*duttāḥ ca ratham*, sc. Arjuna's).

***Kṛṣṇagati** : IX, †1334.

***Kṛṣṇavartman**, add : I, 8221, 8380 ; V, 3739.

***Saptarcis**, add : III, 5035, 5041.

***Tamonuda** : III, 14114.

Vaiṣvānara, **Vasuretas**, **Vātasārathi**. **Vibhāvasu**, **Yajñabhuj**, q.v.

Agnidāyāda, **Agniḥ** = Skanda, q.v.

Agnisambhava = Āngiras° : XIII, 106, 5142.

Agni-Shomau, **Agnīshoma**, cf. also the articles Agni and Soma.

Agnivattāḥ, read **Agnisvattāḥ** (B. °*shvattāḥ*).

Agnitirtha, add : § 366 (Tirthayātrāp.) : III, 83, 7008.

Agniveṣa°, pl. (°āḥ), a people. § 578 (Bhīṣmavadhap.) : VI, 50π, 2084 (only B.).

Agniveṣya, add : § 324 (Dvaitavanapr.) : III, 26a, 986.

Agraha, name of a fire. § 493 (Āngirasa) : III, 221, 14189.

Agrapī°, name of a fire. § 493 (Āngirasa) : III, 221, 14198.

Aha(h), dele this article, and see Ahas°.

Ahalyā, add : § 772e (Gautama) : XIII, 154, 7218 (°*ām kāmāyānaḥ*, sc. Indra).

Ahamkāra, add : III, 13916 ; XII, 6780 (= Brahman), 6785 (°*asya sraṣṭū*, scil. Viṣṇu).

Ahar°, name of a tirtha. § 364 (Tirthayātrāp.) : III, 83, 6070.

Ahas°-°, read **Ahar**°-°.

Ahara, an asura : I, 2660 (only B., C. *Suharaḥ*, q.v.).

Ahicchatra, add : a country : I, 138, 5515 (°*añ ca viśhayam Dronaḥ samabhipadyata*).

Ahirbradhna, add : (B. always *Ahīrbudhnyā*).

Ahitā, a river : VI, 328 (only B., C. has *Mahitām*).

Ahuka°, a Yādava prince, add : (= Ugrasena°).—V, 4297 (dele : father of Ugrasena). Cf. *Dvārakādhipati* (so read III, 829).

Ahuka° : V, 3041 (°*ānām adhipatiḥ*, add : i.e. Kṛṣṇa), 5351 (add : B. has *Ākūtinām*, probably for *Ākṛtinām*).

Ahvrti, add : (B. has *Ahutiḥ*).

Aikshvāka (" descendent of Ikshvāku ") = Bhagiratha : VII, 2256 (Bh°). Cf. next.

Aikshvāku°, add : (only C., B. has *Ikshvākum*).—Do.°, add : (B. has *Aikshvākam*).—Do.°, add : (B. has *Aikshvākah*).—Do.° = Sāgara (the ocean) : III, 16303 (only C., B. has *Aikshvākah*).

Aindava, adj. (" belonging to Indu, i.e. Soma ") : VII, †2467 (°*vim ātmatanum*).

***Aindra**, add : II, 278 (*vaijayantaḥ*), 2577 (*jaye*) ; III, 1494 (*yogena*), 12023 (*ratham*) ; V, 5462 (*puram*) ; VI, 83 (*nakṣatraṁ Jyeshthām*) ; VIII, †3238 (*jālam*).

Aindrāgna, dele § 555 foll. and add : v. *Aindrāgnya*.

Aindrāgnya, add : V, 517 (*bhūgaḥ*, only C., B. has *Indrāgnyoh*) ; XII, 2307 (add : so C., B. reads *Aindrāgna*).

Aindri, add : VII, †1301.

Airāvata°, instead of § 576 (Bhagavadgītāp.) : VI, 21, read : § 575c (Samā) : VI, 12, and insert before 31, 1231 : § 576 (Bhagavadgītāp.) : VI.—VI, 2761 (read : *Airāvatoṣṇam*).—Add : VII, 26, 1174 (only B.).—VIII, 4830, read : VII, 4830.—VIII, 6436 (read : *Airāvatoṣṇam*).—§ 730 (Megha-vāhanop., read : *Ānuṣāsanik*).—Cf. also III, 188 (*mahā-ghanāḥ sairāvataḥ*) ; VII, 3639 (°*ṣatahradāḥ*).

Airāvati, see *Irāvati* (below).

Aja°, add : I, 2431-32.—Do.°, add : VII, 2863, 2867, 9462, 9602 ; VIII, 1442.—Do.° : XII, 8756, read 8766 ; XII, 8802, add : (neutr.) ; Do.°, add : I, 7306 ; III, 8754, 13005 ; V, 151 ; XII, 7874.—Do.°, add : III, 15877 (father of Daśaratha).—Do.°, add : V, 1574 (the supreme soul) ; XII, 11485 (do.).

Ajabindu (°*vindu*, C.), a king. § 562 (Bhagavadgītāp.) : V, 74-1, 2730 (*Suvīrānām*).

Ajagaraparvan, read **Ā°**.—§ 449 . . . Mahendrasena, read *Indrasena*.

Ajaka, add : § 92 (Amṣavat.) : I, 65, 2532 (among the sons of Danu).

Ājamīdha°, add : III, †10231 ; V, †1815.—Do.°, add : (so C., but B. has *Ājamīdha* (voc.) = *Dhītarāshtra*).—Do.°, add : II, 1962 ; VII, †5838 (only B., C. has °*am* = *Duḥṣāsana*).—Do.°, add : III, †10835 (*sarvājamīdhūpacīlam narendram*, scil. Yudhiṣṭhira).

Ajātaśatru, add: II, †1995; III, †254, †14757; V, †653, †681.

Ajita = Kṛṣṇa (Vishṇu): III, 1698, 1896, 15850.

Ajitaśatru, add: (*Rṣhabho 'jitaśatruḥ ca*, so C., but the reading of B. *Rṣhabho jita-* seems to be preferable, *jitaśatru* being either adj. or nom. pr.).

Ajodara, v. Gajodara (below).

Akhaṇḍala: VIII, 4353 (. . . *Karṇam*, read: scil. the banner of Karṇa); add: XII, 12712 (*°sakhāḥ*, i.e. Vasu Uparicara).

Akrodhana, add: (husband of Karambhā and father of Devātithi).

Akrūra¹, add: § 353 (Vaivāhikap.): IV, 72, 2357.—§ 570 (Sainyaniryānap.); V, 157x, 5330.—XII, 3037 (add: (!) PCR.).

Akrāṣṭa, add: (B. A°).

Akr̥ti, read *Ā°* and add: § 264 (Sabhākriyāp.): II, 4β, 126 (so B., C. has *Ākṛti*).

***Akshara**, add: III, 10941 (= Vishṇu), 10946 (do.); VI, 1162 (*purushaḥ paraḥ*), 1398 (*purushaḥ*).

Akshayaṇḍa, a holy banyan-tree. § 370 (Tirthayātrāp.): III, 84, 8061 (in *Gayā*).—[§ 377 (Dhaumyatīrthak.): III, 87, 8307 (*akshayyakaraṇo vaṭaḥ*).]—§ 380 (Brahmasaras): III, 95, 8523.—[§ 595 (Shoḍaṣarāj., v. *Gaya*): VII, 66, 2353 (*vaṭaḥ cūkshayyakaraṇaḥ*).]—§ 749b (*Gayā*): XIII, 88, 4253 (*akshayyakaraṇo vaṭaḥ*).]

Akshisantarjana, a celestial weapon. § 563 (Bhagavad-yānap.): V, 96φ, 3490 (to be employed by Arjuna).

Alaka, pl. (*°āḥ*), the inhabitants of Alakā. § 438 (Yakshayuddhap.): III, 162, 11813.

Alambusha, add: VII, 167, 7505 (only C.); 174, 7858 (do.). Cf. *Ārshyaçṛṅga* (*°-gi*), *Jāṭāsuri*, *Jāṭāsurasuta*, *Rakshas* (etc.).

Alarka¹, add: III, 25, †957.—Do.² . . . originally a *Rākshasa*, read: *Asura*, named *Daṃṇa*.

Alinda, read: (B. has *Āṇidāḥ*).

Alolupa, add: § 586 (Bhishmavadhāp.): VI, 64x, 2838.

***Amara**¹, pl., add: I, 7715 (read *amarāv iva*); VI, 215 (read *amaracreshṭhāṃs*); VII, 386 (*°saṃkāṇam*, read with B. *Antaka-*°); 2516 (*°striyaḥ*, only C., B. has *saṃupāsanti yaṃ purā paramastriyaḥ*); X, 771 (read with B. *aparam*); XIII, † 1031 (read *Amaraprabhāva*, i.e. Kṛṣṇa), 7483 (C. *maḥarudraṃ*, read with B. *'marā Rudraṃ*).—*Amaracreshṭa*: I, 3942 (= *Dyaus*).—*Amaraloka* (= *Devaloka*): III, 8238.—*Amarāṇām hradaḥ*, a tirtha: III, 83, 6076.

***Amarapa**, delete this article.

Amarapārvata, a mountain: § 285 (Nākula): II, 32, 1193 (in the west, conquered by Nākula).

Amararāj = *Indra* (q.v. below).

Amaratha, pl., a people (?), see *Vātaja*.

Amareça¹ = *Indra* (q.v.).—Do.² = *Çiva* (1000 names¹).

Amarottama¹ = *Indra* (q.v.).—Do.² = *Brahmān*: I, 1588.—Do.³ = *Vishṇu*: V, 299.

Amatsyācin, add: B. reads *Cārumatsya*.

Amarāṇṛta, delete this article and see *Ādracarmāmbharavṛta*.

Ambashṭha¹, add: V, 30, †889 (only B., C. has *Avantyaḥ*); VI, 51ν, 2105 (only B., C. has *Vāmana*); VIII, 79η', 4040.

Ambhoruda, so B. for *Ambhoruha* (q.v.).

[*Ambopākhyānaparvan*] in § 573 read *viryaçulkaḥ*.

Ambuçāyin, instead of (1000 names¹) read: XII, 10447.

Ambujekṣhaṇa ("lotus-eyed") = *Nārāyaṇa*: VII, 9447.

Ambupati, **Amburāj**, **Ambviça** = *Varuṇa*, q.v.

Ambuvāhinī, add: VI, 334 (only B., C. has *Madhuvāhinīm*). [*Amṛāvatarapa(m)*] § 127, instead of *Krodha* . . . (*Krodhavaçāḥ*) read: *Krodhavaçāḥ* begat nine daughters sprung from wrath (*krodhasambhavāḥ*).

Amṛumālin = *Sūrya*: III, 190.

Amoghā², name of the dart of *Indra*. § 546 (*Kuṇḍalāharaṇap.*): III, 302, 16990-91 (*çaktim*).—§ 547 (*Karṇa*): III, 310, 17197-98, 17201, 17706-7, 17210.—§ 561 (*Yānasandhip.*): V, 55μ, 2198 (*çaktyā*).—§ 600 (*Ghaṭotkacavadhap.*): VII, 158, 6977 (*çaktim Çakra-vinirmūlām*), 7022 (*çaktiḥ*); 180δδ, 8192 (read *çaktir Amoghā 'sya*); 182, 8247 (*çaktiḥ*), 8253 (do.), 8258, 8262, 8264, 8276 (*çaktim*).—§ 604 (*Karṇap.*): VIII, 3δ, 63 (*çaktyā*).—Do.³, name of the dart of *Skanda*. § 748b (*Tārakavadhop.*): XIII, 86, 4214 (*çaktyā*).

Amūrtarayasa¹, add: probably wrong reading for *Amūrtarayasaḥ* (= *Gaya*).

Amūrtarayasa², read *Ā°*.

Anādhṛṣṭi², add: VII, 360 (only B., = *Vārddhakshemi*, q.v.).

Anādi-madhyānta = *Vishṇu* (q.v.).

Anagha¹, add: an ancient king. § 267 (*Yamasabhāv.*): II, 8, 332 (only B., C. has *Nalaḥ*).

Analā, instead of (one of the *Krodhavaçāḥ*) read (daughter of *Surabhi*).

Analasakha = *Vāyu*, q.v.

Anatgā, a river: VI, 342 (only B., C. has *Maningām*).

Ananta¹, add: § 665 (*Gālavac.*): V, 110, 3818 (*°asya niveçanam*).—§ 768b (*Kṛṣṇa Vāsudeva*): XIII, 147, 6863, 6866 (*vasudhādharah*). Cf. *Phaṇindra*.

Anantavijaya, VI, 2166, read 2116.

Anantayaças, name of a ṛshi (?). § 377 (*Dhaumyatīrthak.*): III, 90, 8383.

Anāraka, a tirtha: III, 7039 (so B. prob. more correctly for *Nāraka*²).

Anḍa, delete "the Sun" and add: Do.² = *Vivasvat*, q.v.

Andha, v. *Badhirāndha* (Additions).

Andha, pl., add: Do.² = *Āndhra*, pl.: V, 5510 (only C.), VI, 357 (do.).

Andhaka², add: § 730g (*Upamanyu*): XIII, 14λ, 805.—§ 770 (*Ānuçāsanik.*): XIII, 151μ, 7130 (slain by *Çveta*¹, only PCR.).

Andhaka-ghātin, delete (1000 names¹) and add q.v.

Andhaka-nipātin = *Çiva*, q.v.

Andhra, pl.: VI, 357 add (C. has *Andhāḥ*); XII, 2439, read 2429.

Anenas², a king in *Ayodhyā*. § 475 (*Dhundhumārop.*): III, 202, 13516 (son of *Kakutstha* and father of *Pr̥thu*).

Anḡa¹, pl., add: V, 50, 1986 (*Kāçin Anḡa-Magadhūn*, B., *Kāçī-Vaṅga-Magadhūn*, C.), 1997; VI, 9, 357.

Anḡa², add: VIII, 45, 2112.

Anḡāra², a people. § 574 (*Jambūkh.*): VI, 9ν, 368 (*Kukkurā°-Māriṣāḥ*).

Anḡāraka¹, add: cf. *Kṛtikāṅḡāraka* (?): XIII, 1708; *Dhārāputra*, *Lohitāṅga*.

Anḡarishṭha: XII, 4534 (. . . *Kamanda*, read: *Kāmanda*).

Anḡiras¹, XII, 69, 2666 (two verses sung by his son *Bṛhaspati*), add: so PCR., our texts read *gītāv Anḡirasā svayam*.

Āṅgīrasa(m), read **Ā°**.

Aniketa, a Yaksha. § 269 (Vaiṣṇavaprasaḥv.): II, 10, 399 (in the palace of Kubera, *Vṛkshavāsya-Aniketa*, ca, C. by error *Vṛkshavāsp°*).

***Animan**, add: XIII, 1016 (among the attributes of Īva).
Animat, read *Pānimān* instead of *Mānimān*.

Aniruddha¹, add: § 232 (Svayamvarap.): I, 186, 6999 (*'niruddha*).—§ 287 (Rājasūyikap.): II, 34, 1274.—§ 402 (Tirthayātrāp.): III, 120, †10276.—XII, 13470 (read: "Brāhman develops into Puruṣa" instead of Brahman, etc.).

Āñjalikācrama(?), v. Cāñḍalikācrama.

Āñkṛti (or **Āñkṛti**), probably error in C. for **Ākṛti** (B.).

Annapati² = **Sūrya**: III, 197.

Antakṛt, add: the reading of the text is *Tamontakṛt*, which probably ought to be taken as one name (q.v.).

Antardhāna, add: §2086 (Arjuna): I, 135, 5366 (*astrena*). Cf. VII, 2417, where it seems to denote the power of disappearing at will.

Antargīrya, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 357 (C. by error °āḥ).

Antavāsa, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, 1837 (Nishādas, PCR.).

Antraçilā, v. Citraçilā.

Anudyūta, add: cf. VII, 6370 (only B.).

Anudyūtaparvan: the number § 304 after (II, 75).—ought to be inserted after (II, 76).—

Anugītāparvan: in (XIV, 66) correct (ḍ) to (ṭ), and in (XIV, 83) after *Draviḍas*, *Andhras*, insert: *Audras* (or *Raudras* ?).

Anumati, add: § 606 (Tripurākhyaṇa): VIII, 34, 1486 (among the auspicious days who became the *yoktrāṇi* of Īva's chariot).

Ānūpa, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 51, 1844 (*Nipānūpān*).

Ānūpā, add: (*Arūpā*, B.).

Ānūpādhipati ("the king of the sea-coast") = **Nila**: VI, 4153 (N°), 4210 (do.).

Ānūpaka, pl. (°āḥ), a people. § 578 (Bhishmavadhap.): VI, 50π, 2080.

Ānūpavāsīn = **Nila**: VIII, 166.

Anurādhā, add: cf. Maitra (IX, 1982).

Anushubh, dele (1000 names) and add: XIII, 6949.

anuvākāḥ, pl., instead of " = Kṛṣṇa " read: XII, 1613 (cf. vāka, pl.).

Anuvinda¹, instead of " § 593 (Ambop.): V, 195 " read: § 573 (etc.), and instead of " VI, 1742 (do.) " read: 1740 (do.), 1742.—Add: VI, 47ζ, 1851 (do., only B.); 49, 2014/15 (do., do.); VII, 20ε, 801.

Anvaghānu, add: cf. Rceyu.

Āpagā¹⁻², **Āpagāsuta**, **Āpagēya**, read: **Āp°**.

Āpagā¹, instead of " a river " read: name of various tirthas, and add: § 368 (do.): III, 83, 7048 (*Āpagānām*, both C. and B.; read *Āpagāyām*).

Āpām pati, add: III, 2138, 2228, 10123, †10225, V, 515, 3527.—Do. = **Īva**: VII, 9540.

Āparājita², add: § 554 (Sainyodyogap.): V, 4γ, 84.

Āpava, read **Āpāva**.

Āpavāha, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 352 (*Vārapācyāpavāhāḥ*, B. has *Vāravāsyāyavāhāḥ*).

Apsaras², add: § 412 (Ashtāvakra): III, 124, †10662 (*dṛṣṭā vede pañcacūḍāpsarāḥ*).

Āpta, read **Āpta**.

Ārāli, a son of Viçvāmītra, so B. instead of **Ārāpi** (q.v.).

***Āraṇyācāstra**, add: § 621 (Rājadh.): XII, 9, 253.

Āraṇyaka¹⁻² and **Āraṇyakaparvan**, read **Āraṇya°**.

Aravindavakra = **Skanda**: III, 14640.

Arbuka, so B. for **Arvuka** (q.v.).

Āreika = **Jamadagni** (q.v.).

Ārdracarman, read **Ārdracarmābaravṛta**.

Arihan = **Sūrya**: III, 152.

Arimejaya, add: § 232 (Svayamvarap.): I, 186, 6999.

Arishta, according to Hariv. an Asura, son of Bali, incarnate as a bull. § 567 (Bhagavadyānap.): V, 130, 4410 (slain by Kṛṣṇa), 4411 (?).

Arishṭanemī, add: cf. V, 2578 (°im *Garuḍam Suparṇam* *Harim*, in some verses praising Kṛṣṇa).

Arivindavakra, misprint for **Aravindavakra** (v. above).

Ārjava(m) = **Īva** (1000 names¹).

Arjuna¹, add: § 325 (Draupadīparitāpav.): III, 27, 1012 (*bahubāhunā*).

Arjuna²: I, 5252, read 5257, and add: 5269, 5396, 5534–5, 5820 (6490), 7974, 8082–3, 8207; II, 666; III, (923), 1515, 1815, 11936, (11992), (12079), (12103), (12132), (12162), (12196–7), (12212), (12274), 14995, (15018), 15178, 15340, †15607, (15752), 17225, (17244), 17289; IV, 1455, 1553, (1926); V, †653; 48, 1831 read: 40, 1931; (2920); VI, (851), (859), (882), 1189, (†1261), (†1282), 1488, 3564, 5291, 5806/7 (only B.); VII, 1964, (2586), (3150), 3398, 4958, 6121, 6474 (only B.), 8183, 8603 (instead of 8605), 9114, 9391, 9433, (9497); VIII, 325 (only B.), †702, †710, 734, 2354 (only B.), (†3289), (3298), (†3358), (†3493), (†3587), (4010), †4621, 4706, 4798.

Add to the synonyms:—

Bibhatsu: III, 10877; V, 5429 (only B.); VI, 2466, 4658; VII, 3247, 9224 (only B.), 9392.

Bṛhannalā: IV, (1226), (1249).

Çakrātmaja: I, †7316.

***Çvetāçva**, etc., ought to have been marked by asterisks, as only selected places are quoted.

Dhananājaya: III, 10877; IV, 1602 (only B.); VI, 2395, 4998; VII, 2662, 2840, 3246, 3383, 3396, 4279, 5960, 8190; VIII, †1983, †1984, 2415, 3630, †4076, 4766.

Gāṇḍivadhārin: V, 5932; VI, 1533.

Gāṇḍivin: V, 4869.

Guḍākeça: I, 7770; V, 4691; VI, 1224.

Jaya: III, 3088, 11525; VIII, †1742.

Jishṇu: I, 7945; III, 1523, 4019; IV, 1737 (only B.), 3075; VII, 2479, 2783 (read *Jishṇu-priyāṅkaraḥ*).—Dele: VI, 2024; VIII, 1435.

Kapīdhvaja: V, 4707, 4785; VI, †786, 849, 5226, 5633 (instead of 5663); VII, 109, 2478; VIII, 1829, †3296, †4952.

Kapīketana: V, 2202; VIII, 4479.

Kapīpravara, read: **Kapīpravaraketana** ("with the excellent ape in the banner") and add: IV, 1442; VII, 1209; VIII, 2179.

Kapīrājadhvaja (= do.): VII, 3013. — **Kapīrājaketu** (= do.): VI, †2657, †2670, †2677, †2678.

Kapivaradhva : VII, 2821; VIII, 4123.

Kirīṭamālin : III, †11908; IV, †1689, 2029; VI, †2627, †2676; VII, 3276, †6146, †6148; VIII, †3287, †3866, †4514, †4582, †4615, †4797.

Kirīṭavat : VIII, 4733.

Kirīṭin : I, 535 (only B.); IV, 1590 (do.); V, 2358; VI, †2586, 3586, 5617; VII, 739 (only B.), 6535, 8081; VIII, 4023/4 (only B.).

Phālguna : I, 5522 (only B.); III, 1903; VII, 1453, 4241, 6458/9 (only B.), 6991, 9227; VIII, †3896/7 (only B.), 4105.

***Savyasācin**, add : (only selected passages).

Sitācva ("with white horses") : III, †11898.

Tāpatya : I, 6509, 6632.—**Tāpatyavardhana** (= do.) : I, 6505.

Vānaradhva : VI, 3865, 5360, 5550; VII, 1416, 2495.—**Vānaraketana** : VII, 6762.—**Vānaraketu** : V, 1859.—**Vānarapravaradhva** : VII, 742.—**Vānararshabhalakshana** : VII, 5101.

Vijaya : III, 425, 11334; IV, 1725; V, 3219; VI, 3619; VII, 3891, 4545/6 (only B.); VIII, 4441.

[Cf. also **Ājamīdha**°, **Bhārataçreshṭha**, **Bhāratāgrya**, **Bharata-rathaçreshṭha**, °rshabha, °sattama, **Çākhāmṛga-dhva** (v. Add.), **Dviyodha**, **Indraprabhava**, **Kauravanandana**, °rājaputra, °rshabha, °sattama, **Kuntibhojāt-majūputra**, **Kuntimātṛ**, **Kuntinandana**, **Kuntisuta**, **Kuruçūrdūla**, °çreshṭha, °ūdvaḥ, °kulaçreshṭha, °kulodvaḥ, °mukhya, °nandana, °Pāṇḍavasattama, °pravīra, °puṅgava, °rājaputra, °sattama, °ūttama, °vīra, °vīramukhya, **Mahendratana**, **Nivātakavacāntaka**, **Pākaçāsana-dāyāda**, °nandana, **Pāṇḍavaçreshṭha**, °āgrya, °mukhya, °nandana, °rshabha, °vīra, °yodha, **Pāṇḍu-putra**, °sūnu, °suta, °tanaya, **Purandarasuta**, **Samçaptakanihanṭṛ**, °nishūdana, **Sarvakurūttama**, **Surarājaputra**, **Surasūnu**.

Arjuni°, add : VII, 1708, 1857, 1869.—Do.³ (so read instead of Arjuni³) : VII, 1738, read : VI, 1738.

***Arka**° : I, 42 (add : a son or form of Vivasvat; cf. **Āçāvaha**); add : V, 4909; VII, 8681.

Ārksha ("son of Rksha") = **Samvarana** : I, 3725 (S°).

Ārocaka (pl. °āḥ), a people. § 578 (**Bhīshma**vadhap.) : VI, 51π, 2097 (only B., C. has **Recakāḥ**).

Ārshabha, add : VII, 147, 6342.

Arshṭishena°, read : **Ā**°, and add : § 786 (**Anugītāp.**) : XIV, 91α, 2843.

Aruja, read **Ā**°.

Aruṇa°, add : § 574j (**Mālyavat**) : VI, 7, 285.—Dele **Aruṇa**° (cf. **Varuṇa**°), and insert : **Aruṇa**°, a serpent : XVI, 119 (only B., C. has **Varuṇa**°, q.v.).

Aruṇā°, add : III, 7022 (see **Ruṇā**).

Aruṇānuja, add : IX, 301.

Arundhati, add : cf. **Akshamālā**.

Aruṇi°, read **Ā**°.

Arūpā, so B. for **Anūpā**, q.v.

Aryaman°, add : VII, 21 (**vyāvṛtte** 'ryamni, B., C. has 'hani).

Āsā (?) : III, 14451 (among the names of **Devasenā**).

Āshāḍha°, read : **Ashāḍhā** (so B. always; C. sometimes **Ā**°).

Ashṭaka, add : § 267 (**Yamasabhāv.**) : II, 8, 333.—V, 122, 4089. Cf. **Kauçika**, **Mādhavisuta**, **Vaiçvāmītra**.

Ashṭamūrti = **Çiva** : III, 1939.

Ashṭaṅgavidyā ("medical science") : VIII, †4594 (only C.). Cf. II, 224 (**cikitsāyām-ashṭaṅgāyām**) and **Āyurveda** (II, 442).

Asi, a river. § 574 (**Jambūkh.**) : VI, 9λ, 338 (**Varuṇām Asiṃ**, C., B. reads **Varāṇasīm**).

Asitasārathi = **Arjuna** : VII, 6197.

***Asta**, add : V, 3806 (**parvataḥ** (C. **sarvataḥ**)/°o **nāma**) ; IX, 827 (**çailāv Astodayāv iva**), and read IX, 1631 instead of 1651, and XI, 650 instead of X, 650.

Asti, daughter of **Jarāsandha** and wife of **Kaṃsa**. § 273 (**Rājasūyārambhap.**) : II, 14, 595 (°h **Prāptiç ca nāmnā te Sahadevānuje**).

Asura°, add : I, 2750, 2795; III, 15341 (**surarahitam**, read **surā**°); IV, 2176, 2206, 2271; V, 457, 2353, †2580; VI, 2990; VII, 454; XII, 6624. Cf. **Amaradvishaḥ**, **Amarāri**, pl., **devaçatru**, pl., **devāri**, pl., **devaripu**, pl., **suraçatru**, pl., **suradvish**, pl., **tridaçadvish**, pl., **tridaçāri**, pl., **vibudhadvish**, pl.

Asura°, add to the names of single Asuras :—

Açvagrīva : I, 2653.

Bala : II, 897.

Bāshkala : I, 2645.

Vṛshaparvan : I, 2651.

Vṛtra : I, 2541; VII, 3458; 3472 (only B.).

Asura, adj., add : II, 12 (**abhiprāyān**), 2321 (**dharma**sya); VI, 1126 (**bhāvaṃ**), 1409 (**janāḥ**), 1422 (**yonim**), 5009 (**yuddhān**, read **vyūhān**); VII, 4646 (**camūm**), 6348.

Asurasūdana : XII, 3923, read XIII, 3923.

Asurāyaṇi, read **Ā**°, and add (B. has °ṇaḥ).

Asurendra, add : V, 1073 (= **Prahlāda**).

Asuri, add : I, 6523.

Asūrya, add : (B. has **Asuryā**).

Āsyamodaka, name of a weapon. § 563 (**Bhagavad**yānāp.) : V, 96φ, 3491.

Ātapana, read **Ā**°.

Ātavika, add (or **Ātavika**) : II, 1119; III, 15255 (**sa-Mlecchā°ān**); VII, 2188 (**vasumatim Mlecchā°-varjitām**); XII, 2169.

Athida, read **Ath**°.

Ātithi(n), read **Ā**°.

Ātman°, a son or form of Vivasvat : I, 42.

Atrisuta, add : († **Nāsatyā-Daśr'-Atrisutodbhavādyaiḥ**, surgeons of **Indra**, only C.).

Āṭṭaṇḍilapraharanā, **Āṭṭahāsā** = **Umā** (**Durgā**), q.v.

Ātula = **Vishṇu** (1000 names) [dele these words under **Ātulya**].

Auṇasa, add : III, 285, 16369 (**vyūhaṃ**); XIII, 5284 (read **Mārutauṇasam** (?), B. has °se).

Audra (B. **Aumdrāḥ**, read **Omḍrāḥ**).

Audra (pl. °āḥ), add : (or **Raudra**, pl. °āḥ).

Aurva°, adj. ("belonging to **Aurva**") : I, 1242 (**vahnih**).

Aushija, add : I, 224 (only B.) (**K**°); II, 112.

Aushika (pl. °āḥ), a people. § 295 (**Dyūtap.**) : II, 51, 1837.

Autanka, add : (B. **Autanka**).

Autathya ("son of **Utatha**") = **Dirghatamas** : I, 4182.

Āvantya : (a) II, 1915 (**Ā°-āḥ** . . . , read : **Ā°as** . . .) : II, 2206, add : (**Ā°au**, B.); IX, 72 (**Ā°o**, read : **Ā°o**);

- (β) add: VI, 47^c, 1851 (only B.), 49, 2014/15 (do.); —
 (γ) IX, 93, add: (only C., B. *Ā^oah*); —(δ) add: § 556
 (Sañjayayānap.): V, 30, 889 (only C, B. has *Ambashthāh*).
Avikshit², add: § 767 (Ānuśāṣṇik.): XIII, 137^a, 6260
 (*Marutto 'vikshitaḥ sutaḥ*). Cf. Kārandhama².
Avikshita, read: *Avikshita*¹.
Avikshita², adj.: XIV, 1882 (*dhanam*).
Avisthala, add: § 556 (Sañjayayānap.): V, 31, 934 (only
 B., C. has *Kuṣasthalam*).
Avṛhaka, dele this article, and see Bṛhaka (Vṛhaka).
Avṛtta: V, 3630, add: (*Samvṛtto Vṛtta eva ca*), cf. I, 1555
 (see Vṛtta).
***Avyaya**, add: I, 1593 (*devaḥ* = Brahman), 2430–32 (i.e.
 Nārāyaṇa), 2494 (*devam* = Brahman); III, 8125
 (*Vishnum*), 10919 (*Vishnuḥ*), 13556 (*Vishnum*); V, 288
 (do.), 3502 (= Brahman), 4503 (*Vishnuḥ*); VI, 1182
 (*bhūtādīm* = Kṛṣṇa), 3000 (*Vāsudevam*); VII, 9578
 (*Brahmanam*).
Ayati and **Āyāti**. § 136 (Yayātyup.), read: § 143 (Nahusha).
Ayavāha, pl., see Apavāha, pl. above.
Ayobhuja, son of Dhṛtarāṣṭra. § 600 (Ghaṭotkacavadhap.):
 VII, 157^o, 6938 (slain by Bhīma). Cf. Ayobāhu.
Ayu(s), add: § 142 (Nahusha): I, 75, 3151 (*Āyusho Nahushaḥ*
putraḥ); III, 180, 12461 (*Āyoh putraḥ*, i.e. Nahusha).

B

- Babhrū**¹, add: § 589 (Droṇābhishekap.): VII, 11^f, 409.
Babhrū², a Kāci prince. § 556 (Sañjayayānap.): V, 28, †806
 (*Kācyah*, attained to prosperity through the favour of
 Kṛṣṇa).
Babhrū³. § 561 (Yānasandhip.): V, 57^o, 2264 (in the army
 of Yudhisṭhira).
Badari. § 333^b (Arjunap.), read (Arjuna²).
Badhirāndha, add: (only C., B. reads *Badhirāndhau*, i.e.
 Badhira and Andha).
Bahirgiri (C.) or **Bahirgīrya** (B.), name of a country or its
 people. § 574 (Jambūkh.): VI, 9^μ, 357.
Bāhuli, son of Viçvāmitra § 721^b (Viçvāmitrop.): XIII,
 4^β, 252 (only C., B. has *Vādulīḥ*).
Bahurūpa, add: Do.², a Rudra. § 665 (Mokṣadh.): XII,
 208^a, 7585.
Bahuvadyāḥ, read **Bahuvādyāḥ**, v. Bāhubādḥāḥ.
Bahurvedya, read **Bahuvīdya**.
Baka², add: (B. reads *Vyūkāḥ*).
Bakanakha, add. (C. has by error *Vakanakāḥ*).
Bala¹, add: VI, 1714 (only B.); VII, 5507 (do., C. reads
badhāya); VIII, †3869 (*yathā Marutvān 'bhedane purā*),
 †4963 (only B., C. has *Balim*).
Bala², read = Čiva (1000 names²).
Bālabhadraḥ, add: (B. reads *Bala*^o).
Balabhedana, dele this article (cf. Bala¹ above).
Balabhid, add: I, †1586; III, 10716, 14447, 14583; V, †820;
 VII, †8210 (only B., C. has *Balajit*).
[Baladevatīrthayātrā], in (IX, 43) the words "D. and Dā.,
 Dai., and a Rā., named *Tāraka*" ought to be corrected into:
 D. and Dā., Dai., and Rā., named after the Asura *Tāraka*.
Bālāhaka², add: § 562 (Bhagavadyānap.): V, 83, 2938.
Balajit = Indra: VII, †8210 (only C., B. has *Balabhid*).
Bālāka, add: § 641 (Rājadh.): XII, 109, 4029 (*o 'ndhavadhād*
iva).

Balanisūdana, add: (B. always *Balanishūdana*).

Bala-Rāma, add: I, 207, 7595 (R.)—[§ 611 (Čalyap.): IX,
 12, 598 (R., *Yadunandanāt*).—IX, 35, 1988 (B.D.); 52,
 3004 (Hal.); 55, 3106 (R.); 60, 3348 (B.D., only B.).—
 Dole: V, 2197; VIII, 1952.—(Cf. also the following
 synonyms: Bala, Balabhadra, Baladeva, Čauri, Halabhṛt,
 Haladhara, Halāyudha, Halin, Keçavāgraja, Keçavapūrvaja,
 Lāṅgaladhārin, Lāṅgaladhvaja, Lāṅgalin, Mādhava,
 Mādhavottama, Madhupravīra, Mushalāyudha, Nilavāsas,
 Pralambahan, Rāma,² Rauhiṇeya, Rohiṇinandana, Rohiṇi-
 suta, Saṅkarshaṇa, Sarvalokeçvara, Sātvaṭa, Śīrabhṛt,
 Sita, Tāladhvaja, Tālaketu, Vanamālin, Vārshṇeya,
 Vāsudeva, Vṛshṇipravara, Vṛshṇivīra (dual), Yādava (dual),
 Yaduçreshṭha, Yadunandana, Yadupravīra (sg. and dual),
 Yadusiṃha, Yaduvara (dual).

***Bala-Vṛtra-han**, add: III, 2120, 2233, 9992, 9996; V, 3671,
 3681; XIV, 167 (only C., B. has *Balasūdanaḥ*).

Bālhl, a country. § 295 (Dyūtap.): II, 51, 1846 (*o-Cīna-*
samudbhavam, only B.).

Bālhiḥka², add: § 232 (Svayamvarap.): I, 186, 7001.

Bālhiḥka³, add: VI, 354; VIII, 2762 (B. *Vāhikān*).

Bālhiḥka⁴, add: I, 2667 (*Prahlādo nāma*).

Bālhiḥka-puṅgava, add: (B. reads *Vāhika*^o).

Bali¹, XI, 646 (add: B. reads *tv Ahinā yathā*).

Balina, I, 2679 (read: *Asurottamaḥ*, B. has *Balivīra iti* . . .
Asurottamaḥ).

Ballavāḥ, see also Vallabha, pl.

Bandin, (V^o, C.), name of a sūta: III, 10612 (cf. I, 450).

Bārhaspatya, add: § 640 (Rājadharm.): XII, 56, 2023/24
 (*çāstre*, only B.).

Bhadrā², add: § 270 (Brahmasabhāv.): II, 11, 458.

Bhadrā³, add: (probably identical with Bhadrā⁴).

Bhadramanas, . . . Krodha, read Krodhavaçā.

Bhadravaça, add: § 358 (Tīrthayātrāp.): III, 82, 4092 (only
 B., C. has *Rudravaçam*).

Bhagadatta, add: V, †5531 (only C.); VI, 3532 (only B., C.
 has *Somadattaḥ*); 3855 (only C., B. has *Prāgyjyotiṣhād*);
 4294; 5280/81 (only B.). Cf. the synonyms Mleccha,
 Parvatapati, Parvateçvara, Prāgyjyotiṣha, Prāgyjyoti-
 shādhipa, Prāgyjyotiṣhapati, Yavanādhipa.

Bhaganetrahan: II, 420, read 402.

[Bhagavadgītāparvan]: VI, 19, (*çuicimukha*), read (*sūcimukha*).

Bhaima (pl. patron.), add: (or adj. = relating to Bhīma).

Bhaimaseni², add: I, 6081/82 (only B.).

Bhaimi, add: VII, 8016 (only B., C. has *Bhimam*).

Bhānu²: I, 42 (add: a son or form of Vivasvat, cf. Āçāvaha);
 dele XVIII, 162.—Do.² (a man), read: (a Vṛshṇi prince);
 add: § 511 (Draupadī-Satyabhāmās.): III, 235, 14735.—
 § 795 (Svargārohaṇap.): XVIII, 5^μ, 162.

Bhānudatta, one of five brothers of Çakuni. § 600 (Ghaṭotka-
 cavadhap.): VII, 157^π, 6944/45 (in a half-çloka wanting
 in C.).

Bhānumat², add: VI, 53⁶, 2230 (*Bhānumantam*, B., C. has
Kālingam).

Bharadvāja¹, add: III, (10740), (10781); XII, 2094 (only B.,
 C. has *Bhā*^o).

Bhāradvāja⁴, add: VI, 3597; VII, 3988, 7678; XII, 2094
 (*Bhā*^o, B.).

Bharata¹, add: § 409 (Plakṣhāvatarasag.): III, 129, 10527
 (performed a horse-sacrifice).

Bharata ⁴, add: V, 2596, 2736, 2781, 5652/53 (B.); VI, 5381/82 (B.); VII, 7696 (B.).
Bhārata ¹, add: V, 5780 (*°yuddhasya*); VII, 1725 (*°sainyānām*).
Bhārata ², add: VII, 7657 (*°ī camūh*, only B.), 8793 (sc. *mārgam*).
Bhārata ⁴⁻¹⁷, add: [the list of quotations is not quite complete, the name is also occasionally (wrongly) applied to other persons: VI, 2508 (C. = *Sañjaya*), 2509 (only B. do.), 4584 (only C., B. has *Sañjaya*)].
Bhārata ¹⁸, add: I, 100/01 (only B.); VI, 1532/33 (do.); XVIII, 192/93 (do., *mahat*); 211/12 (*°kathām*) only B.).
Bhārata ²⁰ (= *Bhā°varsha*, read: *Bhā°varsha*).
Bharata *acreshtha* ¹⁻¹⁰ (not quite complete), add: [wrongly applied to *Kṛṣṇa*, XI, 481/82 (B.)].
Bharatarshabha ¹⁻¹⁰ (not quite complete), add: (5) *Dhṛṣṭadyumna*: VI, 2066 (only C., B. has *purusharshabha*).—Dele (7) *Droṇa* and add to (8) *Duryodhana*: VII, 684.—Wrongly applied to *Kaṇa*: VIII, 1690 (only C.).
Bharatarshabhau, add: = *Bhīṣma* and *Arjuna*: IV, 2057; = *Bhīma* and *Arjuna*: VI, 5298, 5301.
Bhāratasattama, add: = *Yudhishthira*: VII, 7270 (B. has *Bha°*).
Bhārgava ², add: III, 10441 (= *Bhṛgunandana* ¹).
Bhārgava ⁴, add: III, 10374; IV, 550 read: IV, 650.
Bhārgava ⁸, add: (but read with B. *Bhārgavam* = *Vipula*).
Bhārgava ¹¹, dele: I, 3175; III, 220 (add: (?) PCR. *Uṇas*); V, 1475 (add: PCR. *Uṇas*); add 7059, 7320; XII, 2086 (add: probably = *Vālmīki*, cf. *Hopkins*: *Great Epic*, p. 61).
Bhārgava ¹², add: III, 10648.
Bhārgavanandana ³ = *Ṣunaka*: I, 940/41 (only B.).
***Bhāskara** ², add: III, 200 (B.); VI, 3831; VII, 7546 (B.); VIII, 74809 (only C.); XII, 2577/78 (by error wanting in C.).
Bhauma ¹, add: V, 72421 (*°sya hantā* . . . *Vāsudevaḥ*).
Bhaumana, add: V, 74816.
Bhīma ⁵ = *Ṣiva*, q.v.; dele (1000 names ²).
Bhīma ⁶, add: II, (2251) (Bh.); III, 11820 (Bhs.), 12459 (Bhs.); IV, (641) (Bhs.), 712 (Bhs., only C.); VI, 1650 (Bhs., only B.), 3345 (Bhs.), 3563 (Bh., read with B. *Bhīṣmam*), 5184 to be inserted after 111, 5183; VIII, 2202-3 (Bh.).
 Add to the synonyms:—
Anilātmaja: I, 6240; VIII, 3820.—**Anilaprabhava** (do.): III, 714745.
Bhārata, etc. (q.v.).
Dhanajayāgraja (q.v.).
Māruti: VIII, 2435.—**Marutsuta** (q.v.).
Somavampāya (q.v.).
Vātātmaja, **Vāyutanaya** (q.v.).
Vṛkodara: I, 2451, 4774, 5067/8 (only B.), 5520, 5902, 6279-80, 7113; II, 927, 929; III, 456, 542, 10841, 712357, 12434, 14936, 15750; V, 2061, 2179, 2183, 2261; VI, 2827 (only B.), 3361 (do.), 4205 (do.); VII, 1154, 7207 (only B.), 7161/2 (do.): VIII, 3301, 74215.
Bhīma ¹⁰, add: III, 2655, 2758-59.—Cf. *Vidarbha*, *Vidarbhādhīpati*, *Vidarbhāpati*, *Vidarbhārāja*.
Bhīmā ², add: § 494 (*Āṅgīrasa*): III, 222, 14232.
Bhīmapūrvaja, add: V, 4689.

Bhīmasenānuja = *Arjuna* (q.v.).

Bhīṣṇ, add: (B. reads *Bhīṣṇ*).

Bhīṣma, add to the synonyms:—

Āpagāsuta: IV, 1985.

Āpageya: I, 7181; II, 1340, 1785; V, 5314, 6085, 6092, 7311; VII, 436; VIII, 18; XII, 1907, XIII, 588, 614.

Bharatas'ṃpha (q.v.).

Gāṅgeya: V, 7389; VI, 1958 (only B.), 2027/8 (do.), 2348 (do.), 4849 (do.), 4994; VII, 5648 (only B.); VIII, 30, 34.

Kauravāgrya, **Kurusimpha** (q.v.).

Mahānadīsuta, **Nadīsuta**, **Nimnagāsuta** (q.v.).

Pitāmaha, read ***Pitāmaha** (only selected passages).

Sāgaragāsuta, **Saridvarāsuta**, **Sarvakurūtama** (q.v.).

Tālaketu (q.v.).

Vasusambhava (q.v.).

Bhīṣmaka ², add: Cf. *Bhoja* ², *Dākṣiṇātyapati*, *Hiranyaroman*.

Bhīṣmavadhaparvan, after the word "Universe" (VI, 65) add: (v. 2967-8, according to the reading of B.).—In (VI, 106) instead of "*Bhīṣma* and the *Sauvīras*" read: *Bhīṣma* + the *Sauvīras* (otherwise PCR.).—In (VI, 119) instead of "the *Sauvīras*, etc. (*aa*), abandoned" read: did not abandon.

Bhīṣṇ, v. *Bhīṣṇ*.

Bhoja, pl. add: § 317 (*Arjunābhigamanap.*): III, 12, 461.—§ 576 (*Bhagavadgītāp.*): VI, 20, 753.—§ 608 (*Kaṇap.*): VIII, 73, 3650.

Bhoja ¹, add: § 580 (do.): VI, 57, 2452 (only B.).

Bhoja ², *Dākṣiṇāpateḥ*, read: *Dākṣiṇātyapateḥ*.

Bhoja ³ *Mārtikāvata*, read: *Mārtikavatika* (B. *°itaka*). After "descendant of *Mahābhoja*" add: BR.).

Bhoja ⁴, add: VII, 5857 (*K°*); dele in XII: 3037 (?) (*Akrūra° prabhavāḥ*).

Bhoja ⁵ = *Kaṇsa*: II, 1544 (*°sya puruṣe*, i.e. *Kṛṣṇa*).

Bhoja ⁶ = *Ugrasena*: XII, 3037 (*Akrūra° prabhavāḥ*, scil. *āpad*).

Bhojyā = *Rukmiṇī*: III, 490.

Bhṛgu ¹, I, 901, read 6, 901: add: § 581 (*Bhīṣmavadhap.*): VI, 68p, 3032 (only B.); Cf. *Prajāpatīsuta*, *Vāruṇa*,

Bhṛgūdvaḥ ², read XIII, 2317.

Bhṛgunandana ³ = *Cyavana*, dele q.v., add: I, 900 (according to the reading of B.); XIII, 2659, 2673, 2758, 2776, 2787, 2802, 2843, 2864, 2866, 2903.

Bhṛgunandana ⁷ = *Kuru*, read *Ruru*.

Bhṛgusuta, add: Do. ² = *Cyavana*: III, 10369.

Bhṛgūtama ², add: VII, 5412/13 (*°dhanurdharaḥ*, so B. in a verse wanting in C.).

Bhujagendrāj = *Garuḍa*: V, 3858.

Bhujinga, pl. (*°āḥ*), a people. § 574 (*Jambūkh.*): VI, 9μ, 349 (B. *Kalingāḥ*).

Bhūliṅga, add: a species of bird. § 290 (*Ṣiṣupālavadhap.*) II, 41, 1450 (*prakṛtiṃ yānti bhūtāni °ṣakunir yathā*).

Bhumanyu ², v. *Sumanyu* ¹.

***Bhūmī**, add: I, 2496 foll. Cf. *Jagatī*, *Kāṇyapī*, *Medinī*, *Prthivī*, *Urvī*.

Bhūmipati, add: Cf. I, 2499 (= *Brahmān*, q.v.).

Bhūrbhuvā(ḥ), a *devarshi* (?): XIII, 107, 5285 (*°aṣ cāpa devarṣiṃ viṣvarūpaṃ*, B. has *°am*; perhaps *Ṣiva* is meant, cf. *bhūrbhuvāṃ devaṃ*. VII, 202, 9502).

Bhūricravas, add: § 555 (Sainyodyogap.): V, 198, 585 (came to Duryodhana with one akshauhiṇī of troops).—VI, 84, 3432, read 3732.

Add to the synonyms:—

Saumadatti, **Somadattasuta**, **Yūpadhvaja**, q.v. (cf. VII, 5933, 5950, where he is called *yajñaçila*).

Bhūshika, v. **Mūshika**.

Bhūta, read **Çiva** (1000 names¹).

***Bhūta**, pl., IX, 2442, read 2472: XII, 652, read 655.

Bhūtabhāvana² = **Agni**: I, 928.—Do.⁴ = **Kṛṣṇa**: III, 513, 11175; VI, 1219.

Bhūtabhaviṣyakṛt = **Kṛṣṇa**: VIII, 3753.

Bhūta-bhavya-bhavan-nātha, add: = **Kṛṣṇa**, II, 1214.

Bhūta-bhavyeça, add: = **Çiva**, VII, 9589; VIII, 1456.

Bhūtāçraya, **Bhūtādi** = **Sūrya**, q.v.

Bhūtādi, add: = **Kṛṣṇa**, VI, 1182.

Bhūtagrāma (etc.), read: (1000 names¹).

Bhūtakṛt¹, add: I, 2501; II, 1320; XII, 4466.—Do.³, add: III, 12823.—Do.⁵ = **Indra**: III, 17192.

Bhūtamahēçvara, add: (1000 names).—Do.² = **Kṛṣṇa**: VI, 1180.

Bhūtamātarah (pl.). § 310b (**Sūrya**): III, 3, 199 (= **Gaurī**, etc. [Nil.]).

Bhūtapati¹, add: I, 1583 (= **Brahmán**); III, 153 (= **Sūrya**); XIV, 1177 (= **Agni**).

***Bhūtātman**³ (only selected passages).

Bhūteça¹, add: V, 7379.—Do.², add: III, 513.—Do.⁴ = **Brahmán**: I, 7679.

Bhūti², a son of **Viçvāmitra**: XIII, 256 (only B., C. has *Sūtiḥ*).—Do.³⁻⁴, personif. = **Çrī** (**Lakṣmī**): XII, 8354; = **Umā** (**Durgā**): VI, 808 (= *bhūtimatām*).

Bhuvah¹⁻², read **Bhuvah**.

Bhuvaneçvara¹, add: VII, 9503, 9505, 9529, 9561, 9586, 9624.—Do.⁴ = **Indra**: V, 3667.—Do.⁵ = **Vishṇu**: III, 13499.

Bindu, read (1000 names¹⁻²).

Brāhma, adj. (read: "belonging to **Brahmán**, or **Brāhman**, or to **brāhman** [i.e. the Brahman caste]").—Add: I, 3238 (*māyām*), 7218 (*parigrahena*); II, 476 (*çriyā*); III, 10179 (*lakṣmyā*); V, 1570 (*yonim*); 1619 (*çrīḥ*), †1768 (fem. *brāhmī*, scil. *vytti* ?), †1782 (do.), 2979 (*çriyā*); VI, 950 (*sthitih*); VII, 271 (*daivē*); VIII, 1098 (neutr. °am, i.e. sacred knowledge); IX, 2799 (*rūpam*); XII, 5413 (*vidhinā*); XIII, 438 (*āçramapade*), 634 (*lakṣmyā*), 2147 (*çrīḥ*), 2150 (*çriyā*), 2168 (neutr. °am), 2178 (*durvasatih*), †4886 (*vācam*), †4913 (*vratam*); XV, 517 (*rajanī*), 722 (*vapushā*), 734 (*çriyam*).

Brahmabhavana, add: III, 12832.

Brahmacārinī = **Umā** (**Durgā**): IV, 184.

Brahmacarya = **Çiva** (1000 names¹).

***Brahmacāpa**, add: § 717c (**Upāricara**): XII, 337, 12814.

***Brahmadanḍa**: VII, 8767, read 8766; add: XII, 1440, 3820; XIII, 4506. Cf. **Brahmacāpa**, read °cāpa.

Brahmadeva, a **Pāṇḍava** warrior: V, 196, 7646 (only B., v. **Kṣatrahān**).

Brahmaguhā: XIII, 7370 (read: *pravishṭo . . . Bhāratāgre*).

Brahmaloka, add: IX, 12, 635 (°parāḥ).

Brahmán¹, add: § 494 (**Āṅgīrasa**): III, 222, 14235 (°no *mānasāḥ prajāḥ*).—§ 552m, read: § 552d.—§ 561, read: § 561d (**Nara-Nārāyaṇau**).—§ 641, add: XII, 121, 4457,

4463.—XII, 337, 12742, read: 12772.—§ 774 (**Ānuçāsanik**): XIII, 163, 7564 (*B^oah putram Dharmam āhur*, B.; *brāhmaṇāḥ putra*, C.).

Add to the synonyms:—

Hamsa, q.v.

Jalajakusumayoni, q.v.

Kamalāsana: III, 4067.

Lokapitāmaha, add: III, 15821.

Paramātman, q.v.

Pitāmaha, add: I, 8159 (only B.); III, 4067, 5028, 8672, 10961, 16632, 16634; VI, 419, 3023 (only B.); VII, 2085 (only C.), 9587; VIII, 1397, 1401, 1418, 1429, 1430, 1623; XII, †13640; XIII, (6113) (only B.).

Prapitāmaha, VII, 1626, read: VIII, 1626.

Sarvalokapitāmaha, add: III, 12989; VIII, 1398.

Brāhman, add: I, 6317 (*param*), 8424 (*vyāhrtam*); III, 1344 (= the Vedas), †10639 (*advaitam*), 11240 (*paramakam*), 12530; V, 1713; VI, 2951 (*anantaviditā*°, scil. **Nārāyaṇa**), 2978 (*param padam*); VII, 8860 (*om ity ekāksharam*); XII, 1897 (*sanūtanam*), 6738 (°vākyeshu), 7264 (*ekāksharam*), 7770 (°no *rūpam*), 8509 (°ākshayam), 8652 (*çabda*°), 8799 (do.), 9257 (°lakṣanam), 9630 (*om iti °no yonih*), 9689 (°stenāḥ), 11924 (*brahmavidām balaṁ*), 12354 (°çuçrūshave), †13214 (*utsūdanam jagāma*), †13641 (°mahānīdhūnam, scil. **Vyāsa**); XIII, 121 (*sanūtanam*), 376 (*yeshām °a param dhanam*), 876 (*param*), 1138, 5361 (°jñāna°), 6247 (*nirgunam*).

Brāhmaṇagītā: instead of (XIV, 32-33) read: (XIV, 32).

The brahman then described himself as emancipated, and said that his wife would enter his soul (XIV, 33).

Brahmaṇaḥ sthāna(m), add: § 573 (**Ambopākhyānap**.): V, 186, 7353 (a *tīrtha*).

Brahmaṇya¹, add: III, 14568.

***Brahmarshi**¹, pl., add: I, 1386; V, 466, †5032; VI, 2971, 3037.—Do.², add: **Paraçurāma**: V, 7069.—**Viçvāmitra**: XIII 246, add: (°iḥ, C., °eḥ, B., but read with PCR. *brahmarshim*).—Do.³, dual = **Yāja** and **Upayāja**: I, 6362.

Brahmasama, adj.: VIII, 1577 (*naye*, scil. **Çalya**); 4510 (scil. **Droṇa**); XII, 2870 (*brāhmaṇāḥ*), 2877 (do.).

Brahmayajña, add: VII, 8236 (°vināçanāḥ, said of **Rākṣasas**).

Brāhmya, adj.: VII, 344, read 343; XIII, 6619 (°m *mārgam*).

Bṛhadbala⁴, add from B. VI, 1851, 2014/15. Cf. **Kausalendra**, read: **Kosalendra**².

Bṛhadbhānu⁴, the first son of Heaven: I, 42 (cf. **Āçāvaha**).

Bṛhadbhvanī, a river: VI, 339 (only B., C. has **Bṛhadvatī**).

Bṛhaka (**Vṛh**°, C.), a **Devagandharva**: I, 4813.

Bṛhanta², add: VII, 23, 1024 (C. *Bṛhantam tam aridhvajāḥ*, B. *Bṛhantam tam Aratājāḥ*; but that here is alluded to **Yuyutsu** (cf. VII, 43) seems to be confirmed by the reading of the southern texts: *Yuyutsuṁ makaradhvajam*).

Bṛhanta⁴, add: § 573 (**Ambop**.): V, 196, 7629.

Bṛhaspati, add: III, 32, 1262 (*nītim B^o-proktām*); XII, 12765.

Cf. also **Devāçarya**, **Devadeva**, **Devaguru**, **Devapurohita**, **Devarshi**, **Suraguru**.

Bṛhat¹ (*bṛhadbhānuḥ* of the text ought probably to have been taken as one name, cf. above).

Bṛhatkṣhattra¹⁻⁴ (B. more correctly °*kṣhatra*).

Bṛhatkṣhattra², instead of *Naishadam* read *Naishadham*.

Bṛhatkṣhattra³, father of **Jayadratha**, otherwise named

- Vṛddhakshatra** (q.v.): VI, 47ζ, 1851 (°*śya dāyādaḥ*, only B.), 2014/15 (do. do.).
- Bṛhatkshatra** ⁴ (B. *Vṛddhakshatra*), a Paurava prince. § 603 (Nārāyaṇāstramokṣha): VII, 200γγ, 9330; 201, 9400 (slain).
- Bṛhatvan** (?), see *satvāvṛhattvā*.
- Bṛphitā** (C. Bṛphilā, read Vṛphilā).
- Buddhi**, add: § 717b (Nārāyaṇīya): XII, 350, 13658 foll.
- Budha**, add: Cf. *Çaçija*, *Graha*.
- Caitra**, add: § 641 (Rājadh.): XII, 69, 2642 (*māsi*).
- Cañtri**: XII, 3691 (. . . *senayogaḥ*, read *senāyogaḥ*).
- Cakradhara**, add: Do.² = Kṛṣṇa, q.v.
- Cakramaṇḍa**, dele the words: issued from the mouth of Balarāma.
- Cakravyūha**, add: § 596 (Pratijñāp.): VII, 72, 2497.
- Cakshurvardhanikā**, add: cf. XIII, 7648 (*Vanikshur Mandākinī*, C., *Cakshur Mandākinī*, B.).
- Cākshushā**, read *Cākshushī* . . . § 221b, read § 221c.
- Caṅḍakaṇḍika**, add: cf. *Kauṣika*.
- ***Caṅḍāla** ¹, add: XIII, 48, 2586 (the son of a C. with a Māgadhi becomes a Pukkaṣa). Instead of XIII, 2613 read 2621.
- Caṅḍālikācrama** (B. *Āñjalikā°*), read (*Āñjalikā°*).
- Candanāṅgadin** = Viṣṇu (1000 names).
- Candramaso hrada(h)**, a lake. § 574 (Jambūkh.): VI, 6, 224 (*hrade candramasaḥ*).
- Candramauli** = Çiva: VII, †9455 (only B.).
- Caṇūra** ¹⁻², correct into *Caṇūra*.
- Cārucitra**, add: VI, 79, 3470/71 (only B.).
- Cārumatsya**, var. lect. in B. for Amatsyācin (q.v.).
- Cāsavaktra**, add: B. has (more correctly) *Cāśha°*.
- Caturbāhu**, add: Do.² = Çiva: XII, 6166.
- Caturbhujā** ², add: III, 15933; V, 3666; XIV, 1531; XVI, 282.
- Cedi**, pl., add: VI, 2240 (only B.); VIII, 3967 (do.).
- Chandas** ², instead of (1000 names) read XIII, 6949.
- Cibuka**, pl. (°*āḥ*), a people (so B. for Civuka, q.v.).
- Ciraka**, var. lect. in B. for Cīnaka (q.v.).
- Citrā** ², an Apsaras: XIII, 1424 (only B., C. has *Mitrā*).
- Citrabarha**: 101β, 3597, read V, 101β, 3597.
- Citrabarhin**, add: § 748b (Tārakavadhop.): XIII, 86β, 4206 (read: *Suparṇo 'śya dadau putraṃ mayūraṃ C°inam*).
- Citradaṛṣana**, son of Dhṛtarāṣṭra (?): VI, 79, 3470/71 (only B.).
- Citrāṅga**, add: VI, 79, 3470/71 (only B.).
- Citrāṅgada** ¹, add: Cf. *Çāntanava*, *Kurumukhya*, *Kurusattama*.
- Citraratha** ⁴, add: (v. *Āṅga* ¹, pl.).
- Citrasena** ¹, add: VI, 3436 (only B., C. by error has *Durjaya'tha*); 3470/71 (only B.); 5193 (do. instead of *cūrahasto*, C.).
- Citravāhana**, add: I, 217, 7884 (in some verses wanting in C.).
- Cola** ¹, add: II, 27, 1029 (only B., *Sumālān*, C.); VI, 50π, 2084 (*Colāḥ Pāṇḍyāç ca*, B., *Pāṇḍyāç coḍhrāç ca*, C.).
- Çact**: III, 10141 (°*sahayam* read: °*sahāyam*; III, 12003 (°*sahayaḥ*), read: (°*sahāyaḥ*)).
- Paulomi**, add: X, 599 (°*im iva Maghavān*).
- Çaṇabindava** ¹, add: XII, 999 (only B., C. has *Çaṇabindavaḥ*).
- Çaçāṅka** ¹, add: VIII, 3392.
- Çaibya** ¹, add: I, 224 bis (B. has *Çvaityāya*).
- Çailarājasutā** ¹: add: XIII, 6771 (so C., but B. has °*ām devīm* = *Umā*).
- Çaka**, pl., add: § 578 (Bhīṣmavadhap.): VI, 51v, 2106 (only B., C. has *Vṛkaiḥ*).
- Çākhāmṛgadhvaḥ** ("having a monkey in his banner") = Arjuna: VII, 5802.
- Çakrānuja** ("younger brother of Indra") = Viṣṇu (Kṛṣṇa): VII, 6458/59 (only B.).
- Çaktidhṛk** = Skanda: III, 14383.
- Çaktipāpi** = Skanda: V, 5720.
- Çaktreḥ putraḥ** and **Çaktreya**, read (B. *Çakteḥ* and *Çakteya*).
- Çakuni**, add from B. VI, 2145 (C. has *Vikarṇaḥ*); VII, 7707; IX, 1503.
- Çala** ², add: VI, 1652 (only B.).—Do.², add: V, 5574–75 (only B.); VI, 2145 (only C., B. has *Çalyaḥ*).
- Çālāvṛka**, pl. (°*āḥ*), a class of brahmins. § 635 (Rājadh.): XII, 33, 1188.
- Çalu**, add: (only C., B. has *Khalu*).
- Çalya**, add: § 241 (Vidurāgamanap.): I, 200, 7367 (*Madrarājam*).—V, 161, 5547 (= 5529), read: 5547, 5574 (= 5529).—VI, 52, 2145 (only B., C. has *Çalaḥ*), 2148 (only B.); 57ι, 2452 (only B.).
- Çambara**, add: IX, 16, 828 (only B.).
- Çambhu** ⁴, add: II, 2574 (instructed Yudhishtira).
- Çaṅkhacakraḍāpāpi**, **Çaṅkhacakraṣipāpi** = Kṛṣṇa, q.v.
- Çāntanu**, add. Cf. *Kaurava*, *Paurava*, *Pauravanandana*, *Prātipēya*, *Satyavāc*.
- Çāradanḍāyani**, add: (B. °*āyini*).
- Çarmishthā**, add to the synonyms:—
Daityakanyā: I, 3410.
- [**Çārṇacakraḍāpāpi**, etc., delendum.]
- Çaryāti**: XIV, 9, 249, add: (C. has by error *Saryāti°*).
- Çatalocana** ² = Indra. VIII, 4445.
- Çātānika** ¹, add to the synonyms:—
Kaurava, **Pāñcāleya**, q.v.
- Çātānika** ⁴, add: VII, 158χ, 7011 (only B.).
- Çataparvā**: V, 3972 (. . . Ç°*āyām*, read Ç°*ayā* (B. Ç°*anā*)).
- Çatruñjaya** ², add: Cf. *Suvīrarāṣṭrapa*.
- Çauṇḍika**, add: (C. has by error *Çauṇḍikāḥ*).
- Çesha**: § 524, read § 524c (Viṣṇu); add: XII, 340, 12900 (= *Saṅkarshana*, identified with *jīva* (Viṣṇu)).—Cf. *Ananta*, add: *Dharūdhara*, *Nāga*, pl., *Pannaga*, sg., *Vasudhādhara*.
- Çibi** ¹: IV, 1768 (. . . between Bhīṣma and Arjuna, read: between Kṛpa and Arjuna).
- Çibisūnu** = Vṛshādarbha, read Vṛshādarbhi.
- Çicira** ², a mountain (in Himavat, PCR.): § 603b (Nārāyaṇa): VII, 201, 9448 (*girim*).
- Çiçupāla**, add to the synonyms:—
Sātvatisuta, **Sunītha**, q.v.
- Çiçupālavadhaparvan**, section (e) read: that disguising himself he had, for the sake of the Kārūsha king, ravished the wife of his uncle (Vasudeva) *Bhadrā Vaiçāli*.
- Çikhaṇḍin** ¹, add: VI, 59, 2542 (only B.); VII, 368 (B. *Çaikhaṇḍinam*).
- Synonym: **Çikhandini**, read: **Çikhaṇḍini**.

Āṇi ², pl., add: VII, 4470 (^o*inām ṛṣhabham*); 5819 (^o*inām*, read: *inām*).

Āṇivṛṣhabha = Sātyaki, q.v.

Āṇāṇi (?), see *Sitā* ².

Āṇa, add to the synonyms:—

Ananta: XIII, 898 (only B.).

Bahurūpa: XIV, 205 (only B., C. *Vasurūpāya*).

Bhava: III, 788; VII, 9509 (only B.); XIII, 1312 (only B., C. *Harah*), 7469 (only B.).

Bhuvaneṣvara, q.v.

Candramauli: VII, †9455 (only B.).

Caturbāhu: XII, 6166.

Ārva: VII, 9584 (only B.); XIII, 7478 (only B.).

Gaura: VII, 2858.

Giriṇa: XII, 10422 (1000 names ¹).

Hara: IX, 1858/59 (only B.).

Kṛtīvāsas: XII, †612.

Paṇupati: I, 7884/85 (only B., -eḥ *sthānam*, sc. *Gokarṇam*).

Pūshpo dantavināṣana(h): XIII, 6565 (B. ^o*nipātana(h)*).

Rudra: III, 17478 (in some verses added in B.); VII, 1543 (only B.); VII, 2046 (do., C. *Harah*); XIII, 5283 (^o*devarshi-kunyābhīh*), insert here after 5283: (only C., read with B. *Raudram*), 5335; 7483 (*mahā*-, add: so C., read with B. *sarve 'marā Rudram jagmuḥ*),

Sarva: II, 1642 (B. ^o, read ^o); VII, 9565 (do.).—Add: III, 1628 (B. ^o); XIII, 1120 (only B.), 1298 (B. ^o), 1336 (do.), †1374 (do.), 1398 (do.), 6818 (do.); XIV, 208 (only B.).

Ugrāyudha: XII, 10676.

Vibudhaṇṇeṣṭha, **Vibudheṣvara**, q.v.

Āvasahasranāmastotra(m): *Adhayaḥ*, read *Ādhayaḥ*; *Āditya*, read *Āditya*; *Bhuvah*, read *Bhuvās*; *Ghaṇṭamālapriya*, read *Ghaṇṭā* ^o; *Hūṃhūṃhūṃkārapāra*, read *Hūṃhūṃhūṃkā* ^o; *Hūṃhūṃkārapriya*, read *Hūṃhūṃkā* ^o; *Kālapushpaphalapraḍa*, read *Kālapushpaphalapradā*; *Mūrtau hi te . . . sarvā vai devatā*, read *devatāḥ*; *Udbhidjāḥ*, read *Udbhidjāḥ* (B. and C. *Udbhidjāḥ*); *Varātivarada*, read *Varātivaradā*; *Vishūgrapā*, read *Vishūgrapād* (B. also here *Vishūgnipā*).

Mahādevasahasranāmastotra: *Ahas*, read *Ahar*; *Paridhīpatikhecara*, add: (Nil. takes this as two separate names: *Paridhīn* and *Patikhecara*); *Ushaṅga*, read *Ushaṅgu*; *Uttamaḥ sarvakarmānām*, read *Uttamaḥ sarvakarmānām*.

Āṇa ⁴, add: = Vishṇu: XIII, 6953, 7013 (1000 names).

Āvakarṇi, add: (B. has *Mukhakarṇā*).

Āvenikā, see *Sitā* ².

Āṇa, add: cf. *Mahāṇa*.

Āraddhā ¹, add: § 266 (*Ākrasabhāv.*); II, 7, 300.

Ārivatsa, add: III, 12933 (^o*kṛtalakṣhaṇam*, do.), 12934 (^o*dhāri*, do.), 13004 (^o*vakṣhā Govindaḥ*); XII, 13326 (^o*āṇkavibhūṣhaṇam*, i.e. *Nārāyaṇa*).

Ārutagravas ², a warrior in Yudhisṭhira's army. § 608 (*Karṇap.*): VIII, 75, †3811 (attacked *Aṇvatthāman*; only C., B. has *ṇrutas tathā*).

Ārutakarman ¹, add: cf. *Sahadevasūnu*, *Sāhadevi*.

Āṇāla, add: (B. reads *Sṛgālaḥ*).

Āṇgātaka, name of a vyūha: VI, 3863.

Āṇi ¹, ^o*āṇhāḍa*-, read: ^o*āṇhāḍa*-(passim).

Āṇi, see *Sitā*.

Āṇa ¹, add: § 659 (*Mokṣadh.*): XII, 177, 6600 (*āho samyag 'enoktam*, a sentence of his is quoted). Cf. *Dvaipāyanasuta*, *Kārṣṇi*.

Āṇi, add: cf. *Dāksheya*.

Āṇa ¹: V, 3543 (*etac chāstram* [read: *chastram*] . . . *mahac Chukreṇa* [B. has *mahac cakreṇa*]).

Āṇa: IX, 2551, read: 2251.

Āṇaṇṇeṣṭha, add: cf. *Āṇatanaya*, XII, 10759.

Āṇa ², pl. (^o*āḥ*), add: VII, 798 (^o*ābhiraḥ*, only B., C. has *Āṇāḥ*).

***Āṇasana**, dele I, 1489, and add:

Āṇasana ², a nāga (Nil. a yaksha). § 32 (*Garuḍa*): I, 46a, 1489.

Āṇa ², VI, 83 (. . . *pāvakaḥ* | read: *pāvakaḥ* |).

Āṇa ², add from B. VI, 47, 1851; 48, 1942, 1956 (*Bhishmanam*, C. by error *Āṇam*); 49, 2009.

Āṇa ², pl. (^o*āḥ*), add: (cf. XII †12705, 12804 (C. *drashtārāḥ puruṣhāḥ svetāḥ*, read with B. *drashtā vai puruṣhāḥ svetāḥ*), 12861, 13356).

Āṇagraha, VI, 3588 (^o*am evoditam*, read: *ivoditam*, but B. reads *Āṇam graham*).

D

Dāṇaratha, adj., add: (Nil. explains: "affording place for ten waggons").

Dāṇarha, pl., add: V, 2889 (only B., C. has *Dāṇarha*, i.e. *Kṛṣṇa*).

Dāṇarhaputra: XI, 229, read 729; add: (is not to be read: *Dāṇarhiputra* ?).

Dāṇarṇeṣṭha, VI, 2080 (only C., B. has *Dāṇarṇakāḥ*).

Dāṇasutā = *Satyavati*: I, 7230/31 (only B.).

Dāṇeyi, add: I, 4247.

Dāṇavidarbha, *Rṣhikā*, read *Rṣhikā*.

Dakṣha ¹, add: cf. *Deveṣa*, Ka, *Lokaguru*, *Lokapitāmaha*.

Dāksheya: XIII, 227, read 275.

Dāksṇīyā, adj.: XII, 199, read III, 199; add: XVI, 160 (*nṛpān*).

Dālbhya ², add: (prob. name of the āgrama of *Dālbhya*, or perhaps we have to read *Dālbhyasya* instead of *Dālbhyaṣ ca*).

Dāmā, see *Sudāmā*.

Dāmin, read: name of a tīrtha and its saint: III, 5014–16.

Dānabhāri, pl. (^o*ayaḥ*), a people. § 578 (*Bhishmavadhap.*): VI, 50π, 2084 (only B.).

Danadeṣvara: II, 410, see: *Dhanadeṣvara*.

Danḍapāṇi ¹, add: III, 431 (*iva*).

Darada, pl., add: VII, 5242 (only B., C. has *Kāmbojānām*).

Dasyu, pl., add: II, 527, 1054; III, 13070; IV, 704, 839, read V, 704, 838–39; V, †1877, 2564, 2719; VI, 456; VII, 2160, 2162, 2165, 2458, 4325, 4833; VIII, 2081; XIII, 7297 (^o*hantā*).

Dauryodhana, add: VII, 12/13 (only B.), †1845; VIII, †4583; IX, 156 (only B.).

Devadeveṣa ⁴: XII, 7742, read XIII, 7742.

***Devadūta** ¹, add: XIII, 5936, (5947), 7210 (*Vāyuh*).

***Devakanyā**, add: I, 5076, 6612; III, 16175 (pl.); V, 354, 541 (pl.); XII, 6337 (^o*sutah*, i.e. *Rājadharmān*); XIII, 5266 foll.—Sometimes only an appellation of an *Apsaras*: I, 7617; III, 15580.

Devamātṛ ¹, add: XIII, †7387 (*A°*).
Devarāja ², read **Devarāj** ² = Vasishṭha: XIII, 6257 (*V°*).
Devasenāpati, add: IX, 2722; XIII, 4214.
Devavara ³, add: VI, †1277 (i.e. Kṛṣṇa); XIII, 6812.
Devayāni: § 146 . . . *Sañjivani*, read *Sañjivini*; I, (3285), read (3286); add: §305.
Devi ⁴, add: V, 3969 (B. has *Vedyām*, cf. *Vedi* ²).
Devi ⁵ = Pṛthivī ("the Earth" personif.): I, 1941 (*P°*), 5128 (*Dharā*); II, 458 (?); VII, 1288, 8223 (*Dharām*); XI, 220; XII, 421 (*P°*), 1789 (*P°*), 11117 (*Nīl*); XIII, 4096 (*P°*), 4653 (*P°*).
Dhanya = Vishṇu (1000 names). Dele: **Dhara** ⁴.
Dharma ¹, add: I, 1940 (*vigrahavān* *iva*), 4919, 6500, 7302; II, 369 (*pāṇadharam*, scil. *Varuṇam*); IV, 2269 (*vigrahavān*); XII, 12878 (*grhe*), 13247 (*Vṛṇah*), 13390 (*asya grhe*); XVIII, 216 (*āh*, pl., B. *°ah*). Cf. also Devadeva, Trivargamukhya, Yaksha.
Dharma ² = Yudhisṭhira, q.v.
Dharmagupta, read **Dharmagup**.
***Dharmāranya**, add: XII, 13888 (*°am*, read *°āt* ?).
Dharmavid, read **Dharmaviduttama**.
Dharmavyādha, add: § 481 (do.): III, 210, 13898.
Dhātṛ ("mother, nurse") = Pṛthivī (personif.): XI, 215.
Dhātṛ, add: § 603 (Nārāyaṇāstramokshap.): VII, 202^u, 9597 (*Dhātā ca sa Vidhātā ca*, identified with Īva).
Dhātu, read **Dhātu(r) uttama(h)**.
Dhaumya ¹: II, 2641 (*Nairṛtām*), read (*Nairṛtān*).
Dhenuka, pl., v. *Laṣaka*, pl.
Dhruva ¹¹, a nakshatra: XIV, 1888 (cf. *Anugītāparvan*).
Dhr̥ṣṭadyumna, add to the synonyms: **Drupadaputra**, **Drupadātma**, **Hutabhugjanman** (v. Additions), **Saumaki**.
Dhṛtarāṣṭra ⁵, *Vaicitravīryi*, read *Vaicitravīryin*.
Dhūmapa, pl. (*°āh*) ("drinking smoke"), a class of beings: V, 3774; XII, 10280; XIII, †1372 (only B., C. has *Dṛṣṭipāh*).
Dhūmapr̥ṣa, pl. (*°āh*) ("eating smoke"), do.: XIII, †646.
Dhūmornā, add: V, 3968 (only B., C. has *Ūrmilā*, q.v.).
Dikshā = Skanda: III, 14643 (only B., C. has *Dakṣha*).
Dinakṛt, read **Dinakṛt**.
Diti, pl. add: V, 1058, 3685.
Draupadī, in fine dele: cf. *Madhusūdanī*, and add: cf. *Kaura-varājatpatnī*, *Mālinī* ⁵, *Pāvakātmajā*.
Draupadīja, read *°dīja*.
Drāviḍa, pl., add: VII, 3379 (*kācakarṇā durācārāḥ strīlālāḥ kalahapriyāḥ*, only B.).
Dropa ¹, add to the synonyms:—
Çoṇḍeva: VII, 954, 3266, 3426, 7213.
Kalaçottamasambhava (v. Additions). **Kumbhasambhava**, **Kumbhayoni** (q.v.).
Rukmavāhana (q.v.).
Dronaputra, add: VII, 6892; VIII, 3029/30 (only B.).
Dṛṣadvatī, see *Dṛṣadvatī*.
Dṛṣṭīpa, pl.: XIII, †1372, add: (only C., B. has *Dhūmapāh*, v. additions).
Duḥṣaha ¹, IV, 1151, add: (B. has *Duḥṣalaḥ*).
Durjaya ², VI, 3436, add: (read with B. *Citrāsenaḥ*).
Dushyanta ¹, XIII, 7676, add: (C. has *Dushmantāḥ*). Cf. *Paurava* ⁴.

Dvārakā, add: cf. *Ānartta-nagara* and *°purī* (v. *Ānartta* ¹), *Andhakapura* (v. *Andhaka* ¹), *Vṛṣṇipura*.
Dvijaketana ("who has a bird in his banner") = Kṛṣṇa: VII, 2836.

E

Ekacandrā, so B. for *Ekavaktrā* (q.v.).
Ekakunḍalin ("having one ear-ring") = *Balarāma*: IX, 2132.
Ekalavyasuta, add: cf. *Naishādi* ², *Nishādarājan*.

G

Gada, add: III, 8444 (C. *°ādyaḥ*, but read with B. *Gayādyaḥ*, v. *Gaya* ¹).
Gādhi(n), add: Cf. *Kuṣikanandana*.
Gālava, pl., v. *Mālava*, pl.
Gajodara, add: (B. has *Ajodaraḥ*).
Gaṇḍakapaṇḍa, read *Gaṇḍakapaṇḍu* (B. *°ū*).
Gaṇḍaki: VI, 325, add: (B. has *Vandanā*).
Gāndhāra, pl. add: § 516b (Kṛṣṇa Vāsudeva): V, 48, †1882 (vanquished by Kṛṣṇa).
Gandharva, pl., add: III, 4014 (*°mukhyān*), 10903; V, 5723 (read: *Gāndharva* ^o, adj. q.v.); VIII, 423 (only B.).
Gāndharva, ("music"), add: II, 143 (*yuddha-g°-sevi*).
Gāṇḍivin, read *Gāṇḍivin*.
Gaṇeçvara, pl. ("lords of divine hosts"): IX, 2592; XII, 10308; XIII, 7102 (*sarvabhūta-°āh*), 7103 (*°vinīyākāḥ*).
Gaṅgā, add: Cf. also *Trilokagā*, *Trilokapathagā*.
Gardabhi, read *Gārdabhi* (so B., C. has by error *Gārdhabhiḥ*).
Garuḍa ¹, add: Cf. also *Patagarāja*, *Patagendra*, *Patagottama*, *Pataṅgarāja*.
Gaya ¹, add: II, 332 (only C., perhaps error for *Layaḥ*, B.); III, 8444 (*°ādyaḥ*, only B., C. by error *Gadā* ^o).—IV, 1768 (read: Kṛṣṇa and Arjuna, instead of Bhishma and Arjuna).
Gaya ⁴, son of Āyus. § 141 (*Purūrasas*): I, 75, 3150 (*rājīṅgayam*, C., but read with B. *Rajīm Gayam*).
Gayā, add: XIII, 4888 (only B., C. has *Gaṅgām*).
Ghūrṇiā, read *Ghūrṇikā*.
Gokarṇā, add: (B. has *Gokarṇī*).
Gomati, XIII, 6764, add: (B. has *Gautamī*, cf. v. 7647).
graha ¹, add: I, 8283 (*sārkaçandra* ^o, adj.); II, 304 (*grahās tārāç ca*, B. probably more correctly: *grahā-stobhāç ca*, i.e. *grahāḥ stobhāç ca* [sacrificial rites ?]), 447; III, 13100; IV, 1322, 1763; V, †7; VI, 80 (sg. *mahā* ^o), 94 (dual), 404 (read with B. *graham*, i.e. *Rāhu*), 2457 (only B., C. has *grhāḥ*), 3181 (do. do.), 3347 (*mahā* ^o), 5209; VII, 6436, 7212 (read *grahaiḥ*), †7310 (sg., i.e. the sun), 7320; VIII, 589 (*°yuddham*), 2240, 3136, †3859, 4391 (dual), 4407 (do.).
do. (sg.) of special planets:—
Angāraka: VIII, 711 (*A°*).
Çveta: VI, 3588 (*Çvetagraham*, C. *Çvetam graham*, B.).
Rāhu: VI, 86 (read 85), 95 (only B.), 404 (do.), 480 (read 481).

Guṇāvati, a river. § 595 (*Shoḍaçarāj*, v. *Rājma Jāmadagnya*): VII, 70, 2432 (in a passage inserted in B.).
Guru ¹, add: I, 3224 (*°dehajaḥ*, i.e. *Kaca*).—Do.: VII, 6302, 9073; VIII, †811 (*°oḥ sulāya*, i.e. *Açvatthāman*), †4510; XII, 50.

H

- Haiḍimbasūnu**, add: (C. has *Haiḍimba*°, B. *Haiḍimbi*°).
Hanūmat, add: Cf. Kesarin and the synonym *Laṅkeṣavanāri*.
Harāhara, read: *Virūpākṣho Harāharau*? (instead of *Virūpākṣhā*, etc.).
Hari°, add: VII, 9323 (*vyasrajat . . . vajraṃ Vṛtre yathā H°*).
Harivaraha, add: Cf. XII, 12228 (*Meror Hareṣ ca dve varāhe*).
Hayasiras, add: Cf. I, 6863 (*mahad dhayaṣiro bhūtvā*, scil. the fire of Aurva's wrath).
Hayagrīva°, add: Cf. *Āyagrīva*, *Vājigrīva*.
Hayarāja, add: = *Hayarājan* (C.); probably *Keṣin* is meant, cf. *Hariv.* 3110, 3130, 4279 foll.
Hiḍimba, add: VII, 156, 6841 (B. °*ānucaraiḥ saha*, C. by error *Haiḍimbo 'nucaraiḥ saha*).
Himādri = *Himavat*: VIII, †701 (°*kūḷa*°), †705 (do.).
Hiranyagarbha° = *Skanda*: III, 14407.
Hṛdika, add: VII, 4528 (°*syātmasambhavaḥ*, i.e. *Kṛtavarman*).
Hutabhogjanman ("arisen from fire") = *Dhṛṣṭadyumna*: VII, 5279.

I

- Iṣa**° = *Skanda*: IX, 2721.
Iṣvara°, dele I, 6615 (*Gopatiṃ*).—Add: XIII, 792, 795, 797 (*parameṣvarāt*, with incorrect sandhi, i.e. *parama iṣvarāt*).
Iṣvara° = *Sūrya* (the sun): I, 6615 (*Gopatiṃ*).
Ikshvāku°, sg. = *Bhagīratha*: XII, 962 (= *Bh°*, only B., C. has *Aikshvākum*).
Ilā°, a river. § 434 (*Saṅgandhikāharapa*): III, 156, 11437.
Indra, add: VI, 2000 (*Indram*, C., *Aindram*, B.); VII, 3786 (°*Āgnyoḥ*); XII, 13802 (°*ātikramam cakre Māndhātā*).—
 Synonyms:—
Akhaṇḍala, read: *Ākhaṇḍala*.
Amararāj, IV, 1573 (*Amararāt-samam*, i.e. *Arjuna*).
Bhuvaneṣvara, q.v. (Additions).
Čakra, I, 2822; VI, 3039 (only B., C. has *cakram*), 4453 (only B., C. has *čatrūn*).
Čatalocana, VIII, 4445.
Devādhipa, XII, 3662.
Devarāj, V, 5961.
Devarāja, VII, 1174 (*Airāvatasthena*, only B.).
Hari, VII, 9323 (*vyasrajat . . . vajraṃ Vṛtre yathā H°*).
Lokādhipati, q.v.
Maghavat, VI, 4285 (only B., C. has *Bhagavān*).
Mahendra, VI, †782 (so B. instead of *mahindram*, C.), 2000 (only B., C. by error *Upendra*°).
Surarāj, VII, †88.
Surottama, XIII, 283 (B. *Surādhipa*).
Trailokyeca, III, 13614.
Tridaṣačārdūla, XIII, 589.
Tridaṣādhipati, dele VIII, †4647.
Tridaṣapati, VIII, †4647.
Vajrapāṇi, VI, 1900 (only B., C. has *Cakrapāṇi*).
Vibudhādhipa, III, 11948.
Vibudhādhipati, dele III, 11948.
Indrajāla, VI, 2633 (add: B. has *nihatendrakilāḥ*).
Indrajit, add: I, 6081/82 (only B.).

Indraloka, add: cf. *Surendraloka*.

Indrasena°, add: § 600 (*Ghaṭotkacavadhap.*): VII, 153, 6630 (only B.).

Indrāstra ("the weapon of Indra"): VI, 2001 (only B., C. has *Aindrāstra*).

Irāmā, read **Irāmā** (B. *Irāmā*).

Irāvat, add: VI, 95, 9322. Cf. *Nāśarjāsutāsuta*, *Phālguni*.

Irāvati, add: VIII, 440, 2055 (*Airāvati* both C. and B.).

itihāsa°, add: I, 26, 54, 87, 309, 311, 648, 938-1025, 2299, 2326-7, 3967, 4178; II, 2314; III, 1137, 3073, 3075, 3078, 15404; V, 1073, 1185, 1260, 3511, 3720, 4494; VII, 2126; VIII, 1581; XII, 305, 536, 615, 668, 744, 834, 905, 1293, 2536, 2750, 2780, 2810, 2888, 3025, 3059, 3183, 3464, 3795, 3848, 4084, 4197, 4254, 4469, 4534, 4567, 4629, 4718, 4851, 4930, 5124, 5249, 5330, 5593, 5600, 5676, 5800, 5804, 6293, 6464, 6523, 6563, 6589, 6640, 6654, 6693, 6769, 7151, 7156, 7199, 7366, 7642, 7652, 7882, 8023, 8059, 8187, 8217, 8335, 8431, 8483, 9277, 9467, 9482, 9560, 9600, 9756, 9874, 9916, 9929, 10533, 10555, 10613, 10993, 11220, 11545, 11839, 11854, 12484, 12648, 12656, 12819, 13720; XIII, 16, 87, 410, 529, 990, 1340, 1390, 1777, 1863, 1864, 1872, 2009, 2046, 2129, 2165, 2203, 2248, 2722, 3153, 3253, 3396, 3486, 3546, 3852, 3884, 3959, 4303, 4415, 4547, 4678, 4686, 4745, 4814, 4845, †4863, 4909, 5104, 5440, 5794, 5883, 7153, 7186; XIV, 599, 628, 655, 667, 684, 711, 728, 751, 793, 817, 839, 887, 935, 2849; XVIII, 183, 194, 200, 220.

J

Jagannātha°, add: II, 779; III, 15529.

Jaguḍa, read **Jāguḍa**.

Jājñasenī (II, 2294; III, 10874), v. *Yājñasenī*.

Jalasandha° or °, add: VI, 1926 (so B. instead of *Jarū-sandhiḥ*).

Jaleṣvari, a matr. IX, 2631 (only B.).

Jāmbavatī, add: according to *Hariv.* 2072, 6701, a daughter of *Jāmbavat*.—Cf. *Vidyādharendra* (sya sutā).

Jambha°, add: § 600 (*Ghaṭotkacavadhap.*): VII, 167, 7485 (only B., C. has *Bali*°).

Janaka, after (XIV, 32) dele the foll. words: "who described himself as emancipated, and said that J. would enter his soul (XIV, 33)."

Janamejaya°, add: Cf. *Somaka*.

Jatālikā, add: (C. by error *Jātālikā*).

Jaya°, add: § 580 (*Bhīṣmavadhap.*): VI, 57, 2452 (only B.).—Do., add: (B. has *Jayīṣvaṇ*).

Jayadratha°, add from B.: VI, 1851, 2014/15; VII, 6456-57, 6474. Cf. also the synonym *Varāhadivaja*.

Jayatsena°, add from B.: VI, 1851, 2014-15.

Jyeshthīla, a tīrtha: III, 84, 8112 (probably wrong reading in B. and C. for *Jyeshthīla*, q.v.).

Jitacatu, a rāhi: II, 442 (so B. for *Ajitacatu*, q.v.).

Jyotishka°: VII, 30, 1315 (*uttamāstre*, . . . read: 1325 (*uttamāstreṇa*, only C., B. has *Jyautishka*, . . .)).

K

Ka°, add: (cf. XII, 11752, 11764).

Kaca, add: cf. *Guru* (Additions above).

Kācīrāja°, add: § 592 (*Saṃcāptakavadhap.*): VII, 230, 987-88 (only B.).

Kāṣṇṭa, read **Kāṣṇṭa**.

Kāṣya ², in fine read **Kāṣipati** ², **Kāṣirāja** ².

Kācyapa, add: III, 12955 (read so with B. instead of **Kā**°); XIII, 7237 (only B.).

Kācyapa ¹, III, 189, read III, 189.

Kācyapa, dual (°au), read = **Yāja** and **Upayāja**.

Kācyapl, XIII, 7237 (only C., B. has **Kācyapaḥ**).

Kadhura, an ancient king: § 775 (**Ānuṣāsanik**): XIII, 1667, 7678/79 (only B.).

Kaṣṭhik, III, 10095 (so C. by error instead of **Kauṣ**°).

Kalkaya, dele VI, 2695, etc.

Kaikya, add: § 581 (**Bhīṣmavadhap**): VI, 61c, 2695 (attached by **Dhr̥ṣṭadyumna**).

Kaikya ¹, add: VI, 1721 (read with B. **Gautamaḥ Kaikyaḥ kruddhaḥ**).

Kaikya ⁴, add: (B. has **Kekaya**).

Kākudika, read **Kākudika**.

Kālā, pl., add: Do. ² = **Durgā** (**Umā**): VI, 804.

Kalaṣottamasambhava ("born from the excellent jar") = **Droṇa**: VII, 5019 (C. has **Kalaso**°).

Kālāgni, add: XII, 8305.

Kālakaṇṭha, IV, 1539 (**Dānavaḥ**), read: (**Dānavāḥ**).

Kālākūṭa ², add: § 197 (**Bhīmasena-rasapāna**): I, 129, 5067/68 (only B.).—§ 608 (**Karṇap**): VIII, 83, 4251 (all. to § 197).

Kālī ¹, § 773b (**Kṛṣṇa**), read: XIII, 159, 7363 (in the **K. yuga** **Kṛṣṇa** is **adharmā**, C. has **Kalavadharmāḥ** by error instead of **Kalāv adharmāḥ**; B. **Kalau tvadharmāḥ**).

Kālīka, v. **Pāṇika** (additions).

Kālīkeya, VII, 1933 (read: **Subaladāyādāṃ**).

Kālīnga, pl., add: VI, 2300 (B. **Kā**°), 2314 (C. **Kā**°), 2335 (only B.); VII, 360 (only B.).

Kālīnga ¹, add: VI, 2230 (B. has **Bhānumantaṃ**); 2272/73 (only B.).

Kālīnga, pl., add: VI, 2330 (B. **Kā**°), 2338 (do.), 3117 (C. **Kā**°); VII, 1854 (B. **Kā**°).

Kālīngaputra, ("son of the king of the **Kālīngas**"): VIII, 14328 (so B. probably better instead of **Kulīndaputraḥ**).

Kālīngatanaya, (do. = **Çakradeva**): VI, 2258 (only B.).

Kalkin, § 460, read: § 460c.

Kalmāsha, a certain breed of horses: II, 1043, 1056, 1824, 2083; III, 4015; VI, 3497; VII, 958; XII, 4560. Cf. V, 2228.

kalpavṛksha, add: I, 7908.

Kāma ¹, add: cf. **Madana**.

Kamalāsana ("having a lotus as seat") = **Brahmān**: III, 4067.

Kāmaṇḍa, **Kāmaṇḍaka**, read: **Kāmaṇḍa**, **Kāmaṇḍaka**.

Kāmaratha: VII, 7012 (add: only C., B. has **Samarathaḥ**).

Kāmboja, pl.: VI, 2408 (only C., B. has **Kāmbojaḥ**, i.e. **Sudakṣiṇa**); VII, 5242 (only C., B. has **Daradānām**).

Kāmboja ¹, add: VI, 1851 (only B.).

Kāmboja, adj., add: VIII, 1200 (sc. horses).

Kamṣa, add: Cf. **Bhoja** ², **Bhojarāja** ¹.

Kāñci, pl., I, 6684 (only C., B. has **kāñccit**).

Kānvaçira, v. **Konvaçira**.

Kapaṭa, add: I, 2665 (only B., C. has **Kratha**).

Kapāṭa, a city of the **Pāṇḍyas** (?). § 561c (**Kṛṣṇa**): V, 48, 11883 (according to a var. lect. mentioned by **Nīl**: **ayaṃ Kapāṭe nijaghāna Pāṇḍyaṃ**; B.C. read **kapāṭena jaghāna**).—

Cf. § 592 (**Samṣaptakavadhap**): VII, 23c, 1016 (**bhinne Kapāṭe Pāṇḍyānām**, which **Nīl** explains by **nagaraviçeshe**). **Kapiskandha**, v. **Pratiskandha**.

Karandhama, add: § 775 (**Ānuṣāsanik**): XIII, 1667, 7678/79 (only B.).

Karṇa ¹, add: I, 7037 (read with B. **yat Karṇa-Çalya-pramukhaḥ**); V, 135 (only B.); VII, 5304 (B. **Karṇaḥ samāplūṭya**, 7467 (B. **çaraiḥ Karṇaḥ** for **çitair bānaiḥ**); VIII, 333 (B. **Droṇe**), 1703 (only B.).

Ravitanaya, q.v.

Karṇa ², add: § 600 (**Ghaṭotkakavadhap**): VII, 1640c, 7337, (**Karṇaḥ ca**, B., C. has **Vikarṇam**).

Kārṇaputra ¹, add: VII, 7646 (only B.).

Karṇasuta ¹, add: VIII, 3728/29 (only B.).

Kārahpa, add: XVIII, 209/10 (only B.).

kāshṭhāḥ ², add: Do. ⁴ = **Durgā** (**Umā**): VI, 804.

Kātyāyana, a r̥shi. § 795c (**Mahābhārata**): XVIII, 6f, 216 (only B.: **muniḥ Kātyāyano varaḥ**, C. has **muniḥbhīḥ k̥āyagocaraḥ**).

Kauçṭha, pl., add: (only C., B. has **Kosalāḥ**).

Kaulūtaka, adj. ("originating from the **Kulūtas**"): VII, 3897 (**hayāḥ**, only B., C. has **kulināḥ ca**).

Kaumāra, adj., add: § 11 (**Parvasaṅgr**): I, 2, 551 (°am **ākhyānam**, only B., referring to IX, 44 foll.).

Kaunteya ¹, add: VI, 4654, 5620 (only B.); VII, 3873/74 (only B.); XII, 13179.—Do. ²: VII, 5384 (only B.).—Do. ⁴: I, 7884 (only B.); dele VI, 4654; VI, 4973 (only B.); VIII, 2357 (only B.); dele XII, 13179; XIII, 7721 (only B.).

Kaurava, pl., add: VII, 7061, 18155 (only C.).

Kauravya ¹, add: III, 1528.

Kausalya ¹, add: VI, 1851 (B° only B.), 2014/15 (do. do.).—Do., pl.: VIII, 2226 (B. **Kosalaiḥ**).

Kāverakā, add: (only C., B. has **Çivenikā**).

Kavindra ¹ = **Uçanas**: XIII, 4690.—Do. ² = **Vyāsa**: VI, 118.

***Kāvya** ², adj. ("originating from **Kavi** [i.e. **Çukra**]"): V, 857 (**vācam**, according to **Nīl**. = **Çaukraṃ**), 3327. Cf. II, 2097, 2117, 2197; V, 1262; XII, 4583 foll.

Kekaya, pl., add: VIII, 3395/96 (only B.).

Ketuvarman, so B. instead of **Ketudharman** (q.v.).

Ketumat ²: VI, 2239 (**Naishādam**, read **Naishādīm**).

Kevali, add: (B. **Kevalā**).

Khaçira, read **Khaçira**.

Khaçapati = **Garuḍa**: V, 3888.

Khalu, see **Çalu**.

Khāṇḍava, add: § 595 (**Shoḍaçarāj**): VII, 70, 2432 (only B.).

Khara, add: § 539 (**Kumbhakarṇādiv**): III, 287, 16443 (only B.).

Kiṅkara ² . . . § 345, read § 545; add: § 793 (**Mausalap**): XVI, 1, 26 (**musalam** °**pratimaṃ**).

Kirī, add: XII, 12919, 13538.

Konvaçira, read **Konvaçira** (B. **Kānvaçira**).

Kosala, pl., add: VI, 349 (only B.); VIII, 2226 (do.).

Koçikāya, add: Cf. **Çaibya** ², **Çibi**, pl.

Koçirā, a mātṛ: IX, 2632 (only C., B. has **Koçarā**, q.v.).

krama, add: I, 2880 (**pada**°), 2885 (°**cikshā-viçāradaḥ**); XII, 13527 (**Pañcōlena kramaḥ prāptāḥ**).

Krauñca ¹, add: VII, 134, 5529 (**Krauñca**° read with B. **Krauñcam**).

Krodhavaca, pl., add: § 438 (Yakshayuddhap.): III, 161, 11757 (*gaṇāḥ*, slain by Bhīmasena).

Krodhavaçā, add: cf. Hariv. 170 (where K. is mentioned among the wives of Kaçyapa).

Kṛçānu, add: I, 5831; XIII, †1850.

Kṛpa, add: IV, 1624 (only B.); VI, 663 (B. *Māgadhasya Kṛpo yayau*, C. *Māgadhaç ca ripuṃ yayau*), 1910/11 (only B.); VII, 6314 (only B.).

Synonyms: **Acārya**, read: **Ācārya**.

Kṛshṇa¹, add: VI, 43⁴, 1532/3 (only B.), †3767 (do.); VIII, 3395/96 (do.), 4023-24 (do.); XIII, 7391 (*Kṛṣṇāt*, B., C. has *kṛṣṇam*).

Synonyms: **Atman**, read **Ātman**.

Ākṛadhara: XII, 8879,

Ākṛapāṇi, add: (only C.), 2604 (only B.).

Ākṛāyudha: VII, 8278.

Çauri: VII, 1274 (only B.).

Dāçārha, V, 2889 (only C., B. has *Dāçārhaiḥ*).

Devakṣuta: XIII, 6949, dele (Vishṇu's 1000 names).

Dvijaketana, q.v. (Additions).

Govinda, add from B.: VI, 1532/33, 2604, 3022; VII, 6456/57.

Jagadbhartṛ, **Jagadgoptṛ** (q.v.).

Janārdana, add from B.: V, 4453; VI, 3022; VII, 6458/59, 6474; VIII, 3760/61; XI, 486.

Keçava, add from B.: II, 1534/35; VI, 1532/33; VII, 1296/97, 3718/19; VIII, 2357; XI, 471/72; XIII, 2026.

Madhunirūdāna, **Pakshivaradhva**, **Pitāmaradhara**, q.v.

Pitavīśas: III, 12882 read 12822; add: XII, 1678, 1681.

Sarveça, **Sarveçvara**, **Tārksyaketana**, **Tārksyālakshana**, q.v.

Vāsudeva, add from B.: VI, 3039, 4856; VII, (2966), 7715, 8182; VIII, 3063.

Vibudhārighna, **Vṛṣṇnikulaçreshṭha**, **Yogācārya**, q.v.

Kṛshṇa⁴, add: VII, 7023 (*hate tu Pāṇḍave Kṛṣṇe*, only B., C. has *Kṛṣṇo*).

Kṛshṇa¹, dual., add: IX, 798 (only B., C. *Kṛṣṇa-Pārthayoḥ*).

Kṛṣṇavarṇā, add: (only C., B. has *Kṛṣṇakarni*).

***kṛtānta**, dele XII, 7907; add: I, †1259 (*kupita*°), 1397; VI, 2773; VII, 2750 (*gatiḥ* °*asya*), 3066 (°*asya vidhiḥ*); XII, 10011 (°*vidhi*-); XVI, 25.

Kṛtayuga, add: cf. **Ādiyuga**.

Kṛttikā, pl. III, 14103 (*Radrāo ca sambhūto*), read (*Rudrāo* . . .).

Kṣhapadācara, pl. ("night-walkers") = **Rākṣasa**, pl.: III, 11427, †15590 (°*strī*), 16357, 16383 (sg., *Prahastam*); VII, †6920.

Kṣhatradeva, VII, 974 (B. has *Rkshadevam*).

Kṣhemakīrti, IX, 1100 (B. has *Kṣhemadhīrtim*).

Kucirā, add: (B. *Kuvirā*).

Kuḷādyā, pl. (°*āḥ*), the plural form °*āḥ* is not in our editions (B. *Kuḷādyāḥ*, C. *Kulādyāḥ*), but PCR. translates "Kulādyas"; for the rest, see **Adhivājya**⁴.

Kuḷalin, name of a certain low caste (**Caṇḍāla**, Nil.): XII, 10730.

Kuhū¹, add: VIII, 1486 (C. *Kuhū*, was made one of the traces of Çiva's chariot).

Kukuna, add: (B. *Kukunāḥ*).

Kulinda, pl., add. from B.: VI, 3853; VII, 4847 (C. in both places *Pu*°).

Kulindaputra², add: (B. *Kaliṅga*° (v. supra)).

Kumbhāṇḍaka, add: (B. *Kumbhāṇḍakodaraḥ*).

Kumudanātha ("lord of the lotuses") = **Soma** (the moon): VII, 8408.

Kuṇḍabheda, add: (B. *Kuṇḍabhedim*).

Kundāparanta, see **Kuṭṭāparanta**.

Kuntināndara¹⁻², read **Kuntī**-°.

Kushika: II, 321 (so B. instead of *Kuçika*, q.v.).

Kuvirā, a river: VI, 334 (only B., C. has *Kucirā*, q.v.).

L

Labdhalakṣha, add: (only C.).

***lavanodaka** (do.): III, 13677 (*sāgarah*); XIII, 2136 (*samudrah*), 7219 (do.).

Laya, an ancient king. § 267 (Yamasabbhāv.): II, 8, 332 (only B., C. has by error *Gayaḥ*).

Lokādi¹ ("beginning of the world") = **Brahmān**: XII, 12914.—Do.² = **Çiva**: VII, 2863.

Lokamaheçvara = **Kṛshṇa**: VI, 1207.

Lokapāla, pl., add: III, 1937, 2139, 2572, 12006, 16179, 17288.

Lokapāla, sg.

Varuṇa, add: I, 8174 (V°).

Lokasākṣhin², add: XII, 13050.

Lokeça², add: VII, 2086 (only C., B. has *Deveça*); 3754, read 3454.

Lokeçvareçvara² = **Vishṇu**. VI, 2946.

Lomaça¹, add: § 746 (**Ānuçāsanik**): XIII, 67, 3383.

M

Mādhava², add: VI, 2604 (only B.); VII, 112 (only C.); VIII, 4654 (do.); IX, 3499 (only B.); XVI, 101 (only C.).

Mādhava⁴, add: VII, 8657 (only B., C. *Sāttvataḥ*), 9179 (only C.).

Mādhava, dual. = **Kṛshṇa** and **Sātyaki**: IX, 124 (only B., C. *Sāttvatau*).

Mādhavarashabha, VI, 4862, add: (B. *Yādavarashabhaḥ*).

Madhu-mādhava, neutr., name of the two spring-months: I, 4867.

Madhumatta, pl. (°*āḥ*), add: (B. has *Madhumantāḥ*).

Madhusūdāna, add: V, 4856 (only B.); VII, 8257 (only B., C. *Madhuhā*).

Madhuvāhini, add: (B. has *Ambuvāhiniṃ*).

Madhyadeçaja, adj. ("born in the midland country"): II, 1276 (*rājānaḥ*).

Madraka, pl., add: § 600 (**Ghaṭotkacavadhap**): VII, 157^p, 6950.

Mādrīkā, add: (B. has *Ma*°).

Mādrināndana¹, add: (only C.).

Mādrīputra², add: V, †861 (only B., C. °*sutau*).

Mādrīruta², add: VII, 7471 (only C.).

Māgadha, pl.: V, 2107, add: (B. has *Mā*°); VI, 353 (only B., C. *Mā*°), 357 (do.).

Māgadha⁴, add: VI, 1851 (*J*°, only B.), 2014/15 (do. do.).

Māgadha ¹⁰, add: § 277 (do.): II, 21, 803 (*vaṃṣaṃ*, only B., C. has *Mānavam*); XI, 712 (only C.).
***Māgadha**, pl., add: I, 7056; IV, 2280, 2365; V, 3144, 7620; VI, 747; VII, 2517, 2912, 2995-96, 3016; VIII, 1770 (fem. °*inām*).
Mahābhū ¹: VII, 6938, add: (only B., C. has *Virabāhu*).
Mahābhārata, add: § 164 (Āpavop.): I, 99, 3967. Cf. also *Bhārata* ¹ and ².
***mahābhūta**, pl., add: VI, 172; VII, 9413; XII, 8527, 10487, 10493, 11060, 11556, 11561 (m. pl.), 11580, 12465, 13038-39; XIII, 7074; XIV, 1093-94, 1102-03-04, 1147, 1312, 1329, 1400, 1403, 1436-37; XV, 924.
Mahādeva ², VI, 3036, add: (only C., B. *mahātmānam*).
Mahādyuti ², XIV, 206, add: (only C.).
Mahāmēgha, add: (B. *Meghavegam*).
Mahāpurusha, add: § 768 (Ānuṣāsanik.): XIII, 148, 6914 (°*sambhavam*).—Do.² = Īva: VII, 9483 (°*vigraham*, an image of him?).
Maheṣa, add: VII, 5413 (only B., *ṣiṣhyo* °*śya*, sc. Rāma Jāmadagnya).
Maheṣvara ⁴ = Purusha or Brahmān: VI, 1343 (opp. to *prakṛti*); XII, 7837, 9115.
Maheṣvarapada, **Maheṣvarapura**, read: *Māheṣvara*°.
***Mahi** ¹, add: I, 1582 foll.; XII, 1788.
Mahīja ("earth-born"), pl. (°*āḥ*) said of a particular breed of horses: VI, 3973.
***Mahoraga**, add: III, 1841 (°*gaṇeṣhu*); —VII, 5618, read: (*ṣvasan* *iva* °*āḥ*).
Mālava, pl., II, 1270, add: (only C., B. has *Gālavāḥ*); —add: VI, 357 (only B.), 2084 (do.).
Malla, pl., add: XII, 2655.
Mānava, adj., add: III, 186 (*jagato*, B. has 'mānavasya); VII, 169 (*arthavidyām mānavīm*).
Mānavarjaka, pl., add: (only C., B. has *Mālavā narāḥ*).
Mānavāstra, name of a particular weapon. § 599 (Jayadrathavadhap.): VII, 103, 3864 (only B.).
Mandhātṛ ¹, add: § 574 (Jambūkh.): VI, 9aa, 314 (only B.).
***Manu** ¹, add: § 577 (Bhishmavadhap.): VI, 43, 1532/33 (only B.).
***Marīcīpa**, pl., add: XIII, 647.
Mārkaṇḍeya, add: § 599 (Jayadrathavadhap.): VII, 149, 6474 (only B.).
Mārttikāvātika, add: (B. has *Mārttikāvātaka*).
Māruta, adj., add: § 759 (Ānuṣāsanik.): XIII, 1075, 5284.
Matsya ¹, pl., add: § 578 (Bhishmavadhap.): VI, 477, 1866 (*Cedi-Matsyeshu*, only B., C. has *Cedisainyeshu*).—VII, 1986, 9182 (only C.).—VIII, 78, 3967 (do., only B.).—IX, 1087 (only C.).
Matsyanagara, dele: = Upaplavya.
Mātsyeya, pl. (°*āḥ*) = *Matsya* ¹, pl. § 556 (Sañjayayānap.): V, 22, 1663 (°*ānām adhipo vai Virāṭaḥ*).
Maushala, v. *Mausala* ².
Maya, add: I, 8324/25 (only B.); II, 57/58 (only B.).
Megharavā, add: (B. has *Meghakarnā*).
Meghavega (only B.), v. *Mahāmēgha*.
Meru, add: § 582 (do.): VI, 74, 3259 (only B.).
Mitra, add: § 597 (Pratijñāp.): VII, 84, 2994 (*sahāmbupati-Mūrabhyām yathendras Tārakāmaye*).
Mitra ² (only B.), v. *Citrā*.
Mitrāsaha, add: I, 6891 (*nrpaṃ*).

Mleccha, pl., add: VI, 9μ, 365 (only B., C. has *Paundrāḥ*).
***mukhadharma**, add: III, 14000.
Mṛdaṅgaketu ("having drums in his standard") = *Yudhi-shṭhira*: VII, 6746.
Mṛgacārin, pl. (°*āḥ*), a kind of ascetics: XIII, 647.
***Mṛtyu** ¹, add: XIII, 163; dele: XIII, 164 (= *Dharma*).
Mṛtyuloka, add: VII, 1307, 6136 (only C.), 6950 (only B.).
Mucukunda, add: § 574 (Jambūkh.): VI, 9aa, 314 (only B.).
Mudgala, add: III, (15481) (only C.); XIII, 250 (only C., B. has *Yamadūta*). Cf. *Viprarshi*.
Mukhakarpā, a mātṛ. § 615u (*Skanda*): (IX, 460, 2647 (only B., C. has *Ṣivakarni*)).
Mukhascecaka, a serpent. § 67 (*Sarpasattra*): I, 57, 2156 (only B., C. has *Sukhascecaka*).
Musala, **Musalāyudha**, so B. for *Mush*° (q.v.).

N

Nābhāga ² = *Nābhāgi*: XII, 993 (B. 2nd ed. agrees with C.).
Nabhakānana, pl. v. *Nalakānana*.
nadija, pl., a particular breed of horses: VI, 3973; VIII, 1200.
Nāga, pl., add: asterisk (*) before this heading, and the foll. passages: I, 8154 (*bahuṣirshāḥ*), 8293; III, 1899; V, 3859 (*naravaktrān*); VI, 4043, 4045; VII, 602 (°*kanyā*), 2897 (dual), 16921, 19456 (°*yajñopavītam*, sc. Īva); VIII, 1481 (°*patin*).
Names of single Nāgas:—
Aṣvasena, add: VIII, 14634 (°*vīraḥ*, only C.), 14646, 14661-62, 14673, 14675, 14682.
Ṣeṣha, add: XII, 13514 (*ṣayane* °*bhogāḥ*).
Takṣhaka, add VI, 4900 (T°).
Ulūpi: XV, 23 (U°). Cf. *Kauravya*.

Nāgarājasutāsuta ("son of the daughter of the Nāga king"), i.e. *Irāvat*: VI, 3661 (cf. 3977).
Nāgavatmān, read: *Nāgavāman* (probably misprint in C. for *Nāgavartman*).
Nagnajita, pl. (°*āḥ*), add: or better according to B.: *Nagnajit*, pl. (°*āḥ*).
Nahusha ², add: III, 8777 (B. by error *Nā*°).—§ 574 (Jambūkh.): VI, 9aa, 314 (only B.).—Cf. *Pannaga* ².
Nakshatra ¹, add: V, 1148 (*tāpyate loko* °*ānī grahāir iva*); XII, 8905 (*anakshatrāḥ . . . jyotiṣhām gaṇāḥ*).
Nakula, add: VIII, 48p, 2286/7 (only B.).
Nala ¹, add: II, 332 (B. 'naghaḥ).
Nalakānana, add: B. reads *Nabhakānanāḥ*.
nalini, add: II, 390 (*Alakāhyāyāḥ*); III, 11377-80, 11416-18, 12364.
Nanda ¹, add: § 583 (do.): VI, 79v, 3470/71 (°*opanandakau*, only B.).
Nandaka ², add: B. reads *Nandanāḥ*.
Nara ¹, add: I, 924, 8159 (°*Nārāyanau*, twice in verses inserted in B.).—§ 573 (*Ambop*): V, 185, 7308/9 (= *Arjuna*, only B.).
Nārada ¹, add: VII, 149xxx, 6474 (only B.).—§ 615 ff. (*Anita Devale*): IX, 50, 2919 (only B., C. has *Gālavāḥ*).—Cf. *Pārameshṭha*, *Viprarshi*.
Naraka ¹, V, 4407, read 4408; add: 4409 (only B.).

Nārāyaṇa, add: I, 224, 8159 (*Nara*°, only B.).—VI, 577, 3023 (*devadevaḥ*, only B.).—VII, 149_{XX}, 6474.
Nārāyaṇa, pl., add: § 11 (*Parvasaṅgr.*): I, 2, 535 (*gopālāḥ*, only B.).
***nāstika**, add: I, 2300 (*a*°), 3088 (*do.*); XIII, 5004 (*nāstike*, B. °-aiḥ).
Niçā° = Upaṣṛuti (?), read = Rātri (q.v.).
Nepāla, a country (Nepal): § 515 (*Karṇadigvijaya*): III, 254, 15242/3 (*°vishaye*, only B.).
***Niçācara**, sg., add: III, 16370 (= *Rāvaṇa*); V, 7492 (= *Sthūpa*); VI, 4075 (= *Ghaṭotkaca*).
Nilavāsas, add: III, 734 (*Keçavasyāgraja* . . . *Baladevaḥ*); IX, 1966.
***Niraya**, add: XII, †12074 (*parama*°), †12075 (*mahā*°).
Nishṭhūrika, add: (B. *Nishṭhūrika*).

P

Pāñcimānūpaka, read Pa°

Padmagarbha° add: VI, 2946 (only B., C. *Padmanābha*).
Padmanābha°, add: VI, 1532/33 (only B.); XII, 7630.
Padmanābha°, add: Cf. *Bhogipati*, *Bhujagapati*, *Nāga*, *Nāgendra*, *Pannaga*, *Pannagapati*, *Uragacreshṭha*.
Pahlava, add: (B. sometimes *Palhava*) . . . VI, 20, †753 (only B.).
Paingā, add: (B. has *Paingya*).
Paippalādi, add: [XII, 7208 (*viprarshe*)].
Pakshivaradhvaṇa ("having the best of birds [i.e. *Garuḍa*] for his banner") = *Kṛṣṇa*: VIII, †4952.
Pāñcāla, pl., add: VII, 182_{XX}, 8269; 189, 8689; VIII, 10_Λ, 393, 395; 470, 2224 [instead of 2214]; 73, 3639 . . . and the foll. passages only from B.: VI, 9_μ, 355; VII, 167, 7480; 170, 7679; 183_{III}, 8345; VIII, 73, 3735/6, 3738/9 . . . del. (VIII) 2662 (to be inserted under *Pañcāla*, pl.).
Pāñcāla, sg.¹, add: VII, 7342 (only B.).
Pāñcālārāja°, add: IX, 1379/80 (only B.).
Pāñcālārājan, add: VII, 7351 (*°rājānam*, B. °*rājan ca*).
Pāñcālī, add: VIII, 3718/19 (only B.).
Pañcanada, add: Cf. III, †1364 (*pañca nadyaḥ*).
Pañcarātra, add: XII, 350, 13637 (B. *Pā*°).
Pāṇḍava, pl., only C.: II, 1565; III, 13142; IV, 1493; VI, 2458, 2885 (B. *Pāṇḍaveyaḥ*), 3135, 4277 (B. *Pāṇḍaveyāḥ*); VII, 463 (B. *Pāṇḍaveyeshu*), 4871, 6021, 6622, 7072, 7821; IX, 456, 1041; . . . only B.: I, 6081/82, 7884; IV, 2361; VI, 1910/11, 2197, 2433 (C. *Pāṇḍaveyānam*), 3333/34, 4292 (C. *Pāṇḍūnām*); VII, 1751, †4133, 6693 (C. *Pāṇḍaveyān*), 8268 (C. *Pāṇḍushu*); VIII, 3718/19; IX, 1218.
Pāṇḍava, sg.¹, add: VII, 6480; . . . only C.: VI, 2197; VII, 6199, †8167, 8180; VIII, 3055; . . . only B.: VI, 2458, 5131/2, 5514; VII, 1269, 6141, 6276/7; VIII, 4023/4.
Pāṇḍava, sg.², only C.: VI, 2850, 3357 (B. *Pāṇḍaveyaḥ*); VII, 7672; . . . only B.: VI, 1554 (C. *Pāṇḍuputṛe*), 2791; VII, 5362, 5660, 9264; VIII, 3055.
Pāṇḍava, sg.³: IX, 1218 (only C.).
Pāṇḍava sg.⁶, only C.: VI, 2091, 2412; VII, 6288, 6953; XV, 736 . . . only B.: VII, 1081, 4871, 6480, 6630; IX, 1044; XIV 394.

Pāṇḍava, adj., only C.: VII, 3521 (B. *Pārshatam*); VIII, †4809; . . . only B.: VII, 6630 (*senā*).
Pāṇḍavarshabha°, add: IV, 1436 (only B., C. *Pāṇḍu-nandanaḥ*).
Pāṇḍaveya, pl., add: VI, 4321 (only B., C. *Srājayaḥ*); VII, 7309/10 (only B.); XIV, 322 (only B., C. *Pāṇḍuputrāṇām*).
Pāṇḍaveya, sg.¹, add: VI, 2106 (B. *Saubaleyaḥ*).
Pāṇḍaveya, adj., add: VII, 7343 (B. °*viyeshu*).
Pāṇḍu, add: § 581 (*Bhishmavadhap.*): VI, 65, 2919 (*°pūrvaja*, i.e. *Dhṛtarāshṭra*).
Pāṇḍu, pl., only C.: VIII, †4325. . . only B.: VI, 2100 (C. *Pārthānām*); VII, 4545/46, 7278, 9031 (*°senām*).
Pāṇḍunandana°, pl., only B. in a verse after III, 17478.—Do.², add: I, 7884 (only B.).—Do.⁴, add: VII, 5302 (only C., B. *Bhimaḥ*).—Do.⁶ = *Ghaṭotkaca*: VII, 7924 (only B.).
Pāṇḍuputra, pl., only C.: VII, 7069, 9031; XIV, 322. . . only B.: VIII, 3776.
Pāṇḍuputra°, add: VII, 112 (only C.), †6145 (only B., C. °*sūnam*).—Do.⁴, add: VII, 6630 (only B.).
Pāṇḍusūnu°, add: (only C., B. *Dharmasūnūnā*).
Pāṇḍya°, Cf. read: *Çṛigāila*.
Pāṇika, add: (B. has *Kālikam*).
Pannaga, pl., only C.: VII, 6803. . . only B.: IV, 1801 (C. *pāṇakaiḥ*); VII 6132 (C. °*Vāṭikaiḥ*), 7711.
Pannaga, sg., add: IX, 49 (B. *jihmaga iva*).
Parāçata°, add: cf. *Viprarshi*.
Paramātmā, add: VII, 6474 (only B.).
Parameçvara, dele XIII, 792, 795, 797, and see *Īçvara* (Add.).
Parāvasu, III, 10757 and 10793 (read *bhāryām* and *bhāryā*).
Paridhīpatikhecara = *Çiva* (1000 names°), v. Additions above.
Pārshata°, only C.: VI, 3400; VII, 7184 . . . only B.: VI, 2324.
Pārshata°, adj. ("belonging to *Dhṛṣṭadyumna*"): VII, 3521 (only B.).
Pārtha°, pl., only C.: VI, 2100, 4060; VII, 1751 . . . only B.: I, 5067/8, VII, 448, 7111.
Pārtha°, only C.: IV, 571, †1690, 1736, 1737, 1800; VI, 3207; VII, 196, 448, 1256, 6141, 7111, 7657, 8283; IX, 798 . . . only B.: IV, 1454, VI, 4849, 5099, 5486; VII, 1296/7, 3718/9, 5139/40, 5263, 5316, 6238, 6455, 6474, 6539, 6576, 7096, 7123, 7655; VIII, 300, 668/9, 3024, 3395/6, 3728/9, 4023/4.
Pārtha°, only B.: IV, 571; VII, 1177; VIII, 3062/3; IX, 584.
Pārtha°, only B.: VI, 2091.
***Pārvatya**°, pl., add: § 562 (*Bhagavadyānap.*): V, 86, 3048 (*āvikam* . . . *P°air upāhṛtam*).—Do.², adj., add: § 793 (*Mausalap.*): XVI, 6_κ, 160 (*nṛpān*).
Patagendra, add: III, 665.
Patikhecara = *Çiva* (1000 names°), v. Additions above.
Patitri, read: *Patatṛi*.
Paurava, pl., add: VII, 7655 (only B., C. *Kauravāḥ*).
Pauravanandana° = *Babhruvāhana*: I, 7884 (only B.).
Pavana°, an ancient king. § 775 (*Ānuçāsanik.*): XIII, 106_γ, 7676 (only B., C. *Cyavana*. q.v.).
Picchālā, add: (B. *Picchilā*).
Piṇḍa, add: VII, 9541 (only B.).
Pitṛiça = *Yama*. (q.v.).
***Pitṛ**, pl., add: XIII, 6606 (read with B. *pitrdevatīṭhi-kyta*).

Pitr-vittāmbu-devaṣāḥ ("the lords of Pitr, riches water, and gods") = Yama, Kubera, Varuṇa, and Indra: VII, 37.
Plakṣhāvatarāṇa . . . their king *Bharata* . . ., read: there king *Bh*.
Prabhadrā, pl., (°āḥ), a people: VI, 2080 (only B., C. has *Prayāgāḥ*).
Prādheya, pl.: I, 65, 2556 (only C., B. has *Prādhāyāḥ*).
Pradyumna, add: II, 622 (only B.).
Prajñāstra, add: § 319 (Saubhavadhap.): III, 20, 816 (employed by Kṛṣṇa).
***prakṛti**, add: VI, 1341/42 (only B.).
Pramāthin, pl. = Pramatha, pl.: VIII, 1507.
***Prāṇa**°, add: XII, 237, 8653; 240, 8746.—XIII, 162, 7521 (°*dpānaḥ*, sic!).
Prāṇadhārāṇa°, add: (B. *Prāṇadhāraka*).
Prasūta, add: (B. *Prasuta*).
Prāṭipeya 1-2, add: (both B. and C. read *Prātip*°).—*Prāṭipeya*° (do.) = Dhṛtarāṣṭra: V, †1353 (read *Prāṭipeya*, voc., with B.).—*Prāṭipeya* (pl.) (do.), add: § 301 (Dyūtap.): II, 71, †2395.—*Prāṭipya* (C. *Prātip*°, B. *Prāṭipeya*).
Pratiskandha, add: (B. *Kapiskandha*).
Pravira° ("hero"), according to Nil. nom. pr. of Pāṇḍya° (Malayadhvaja): VIII, 770/71.
***Pṛthivī**, add: I, 1941 (*devīm*).
Pṛthu Vainya, § 795, read § 775.
Pṛthuvaktrā, add: (B. *Pṛthuvastrā*).
Pulinda, pl.: VI, 3853 (add: B. *Kulindāḥ*); VII, 4847 (add: B. *Kulindāḥ*).
Pundra, read: (I, 228).
Purushavara, add: = Kṛṣṇa: VIII, †1740 (°*dvarajā*, i.e. Subhadrā).

Pūrvadeva, add: = Kṛṣṇa, VI, 3021 (only B.); = Arjuna (Nara), V, 7308 (only B.).—Do. pl.: VII, 9480 (°*śāndam paramau* . . . *śahi*, = Nara-Nārāyaṇau).
Puṣhpāyudha ("flower-armed") = Kāma: I, 6576.

R

Rākṣ°, add: § 606 (Tripurākhyāna): VIII, 24, 1486 (was made one of the traces of Īśa's chariot).
Rathoraga, pl., a people (BR. 1): VI, 362 (see Vātaja).
***Raudra**°, adj., add: XIII, 5283 (soil. *sthānam*, only B., C. has by error *Rudram*).
Rāvāṇa, add: I, 6081/82 (only B.).
Rohaka, pl., a class of beings § 606 (Tripurākhyāna): VIII, 24, 1486 (were made the pins of Īśa's chariot).
Rudra, pl., add: XVIII, 215 (only B.).
Rukmaratha°, add: VI, 1851 (only B.), 2014/15 (only B.).—Do.° = Droṇa, add: VI, †751; VII, 8629.
Rukmavāhana, add: VII, 8705.
Rushardika, read *Rusharddhika*.

R

Rakshadeva, son of Īkhaṇḍin. § 592 (Sampaptakavadhap.): VII, 23°, 974, (only B., C. by error *Kashatradavam*).

S

Sāgara 2-4, read *Sāgara* 1-3.

V

Viṣvajit°, name of a particular sacrifice: XII, 3925.

POSTSCRIPTUM.

The author of this work, the late Professor S. Sørensen (*23rd November, 1849—†8th December, 1902), was an eminent Sanskrit scholar. While an undergraduate he strenuously applied himself to the study of Classical Philology and Sanskrit at the University of Copenhagen, where he became a pupil of J. N. Madvig and N. L. Westergaard. In 1883 he took the degree of doctor of philosophy with a most valuable and comprehensive dissertation on the "Mahābhārata and its Place in Indian Literature", in which he made an attempt at determining the oldest elements of that great epic. Unfortunately he only obtained the professorship of Indian Philology in the Copenhagen University at an advanced age. In 1902, a short time before his premature death, he succeeded V. Fausbøll in the only chair of Indian Philology in the Copenhagen University.

He began to collect the materials for the present work as long ago as about the year 1880, and continued it under great difficulties and self-sacrifice. In the year 1902 the work was so far advanced that he could commence printing, but only the first four sheets (pages 1-32) had been put into type before his death. The manuscript of the preface, the concordance, and pages 33-153 had been put into final shape by him, whilst the materials for the rest of the work were left unrevised. In these circumstances it was resolved that the work should be continued, and the revision and final preparation of the manuscript was, under the superintendence of the undersigned D. Andersen, committed to the undersigned E. Olesen, who had already assisted the author for two years.

During the further revision, however, it was found that the collection of the material had partly been provisional, and some time had to be spent in completing it. Furthermore, it was considered advisable to add a selection of the various readings from the Bombay Edition. This accounts for the rather numerous Additions and Corrections. Several other difficulties arose during the preparation and printing of the work, especially in the time of the Great War, but they were all overcome and now we are amply rewarded for all our efforts in being able to place the great work of our compatriot before the learned world.

Our sincere thanks are due to Professor Sten Konow and to Sir George A. Grierson, who both of them have read all the proofs and given us many valuable hints. Also the printers deserve our best thanks for their accurate and skilful work. No less thanks are due to the publishers, who have been ready to carry out this far from lucrative undertaking.

Finally, we acknowledge with the deepest gratitude the subventions which have been granted by The Danish Government, The Carlsberg Fund, The Rask-Oersted Fund, and the India Office, which gracefully granted its support to the undertaking in subscribing to a number of copies.

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January, 1925.

DINES ANDERSEN.

ELOF OLESEN.

